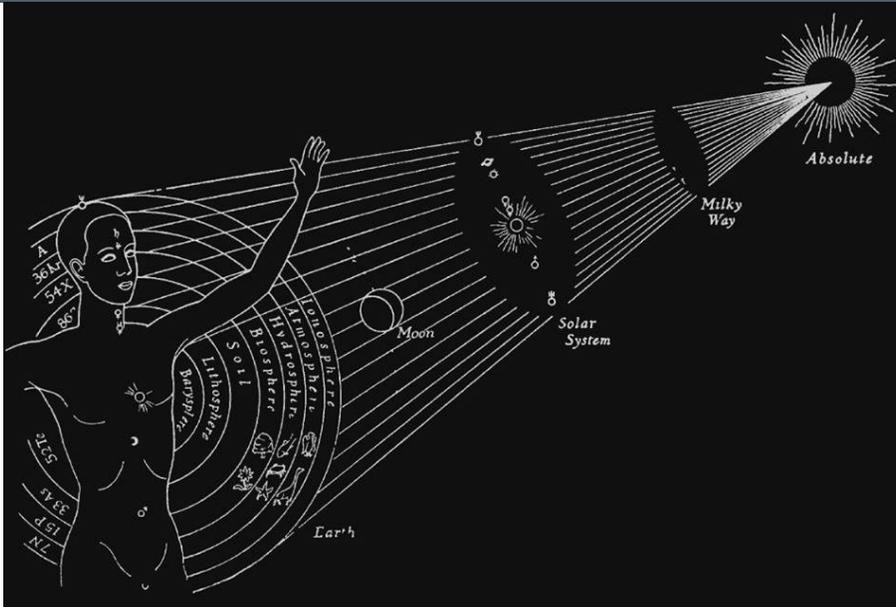


VECTOR

THE ALL IS ALWAYS, ANYWAYS, ALREADY, ANYWHERE, AND ITSELF



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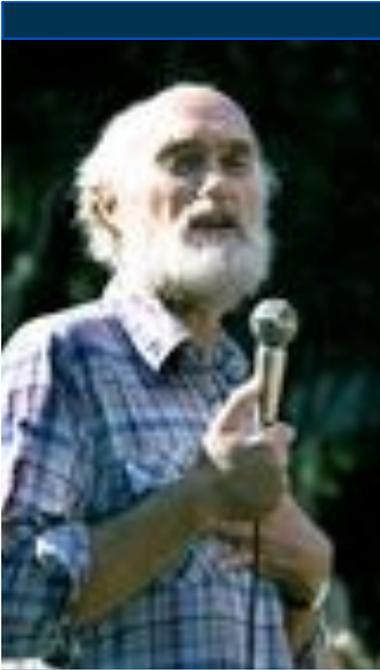
- Read all the Vectors even if you missed one, it will be here for now! Might as well catch up!
- Read all information on website of Fuantum, email him some comments, praise, criticism

Realm Playing From A Solar Perspective

So you need to get a Windows machine... anything past XP should work. Then The Realm is downloaded once you have setup everything: this usually only involves typing in your name and connecting to a network. You may download The Realm from <http://www.realmserver.com>. Next, create an account on there and then create a character once you have your account set up. It is free until level 1000. There are benefits to becoming a Nobile Citizen and subscribing. You may not fight in Heroic dungeons, participate in Hot Zone benefits, or enter Avalon unless you are a paying subscriber. You may then rise to level 3000. First, when you play, you will fight ratlings in Ratling Run, and you should gather all the stuff they drop, by clicking Take All—so go to the right when you are at EL TP, and you will see a hut that has many basic skill books and other armor and weapons. You will use this a lot in the early levels—and this is the point where you could use the most help from an experienced Realmer. You may even get someone to give you familiar gear and a decent starting weapon. You will then collect all of their drops and sell it at any store. If you buy a backpack from a general store, you may store objects in it automatically when you pick them up, if you wear the backpack. You may unequip the backpack and then drag it to the NPC trader. They will tell you a price for the contents of the backpack. If the backpack is empty, you may sell it, by accident. Later, the Mysticism spell Etherealize may be used - - name the backpack "ShopFood" with Sorcery Engrave—and then you may turn its contents with that spell straight into gold anywhere. It does cost 500 mana. There is a roughly 20% increase when etherealized rather than selling. You will advance in levels quickly, and you need to remember to hunt in and risk new areas after you get tired or levelled up in a lower level area. Choose monsters in a slightly higher level than you, generally. You will acquire rings, amulets, rare items, like spell books you cannot buy in a store or Familiar, Proficient, Expert, Master, gear—in any of the normal clothing or armor types. You may want to study in the Realm Wiki accessed from <http://www.realmserver.com>. Good luck!

INFOMRATION IN THE GAME IS ACCESSED THROUGH AN EARTH TERMINAL, THOUGH ITHAT EARTH TERMINAL CONNECTED THROUGH THE SOLAR SYSTEM, THROUGH THE MILKY WAY, THROUGH THE ABSOLUTE???????????





Charmed Hello and Goodbye

Ram Dass was talking about some Tibetan translations... he said that one of their mantras were the three expressions: Please, Sorry, and Thank You. Ga Ja Mang! Ga ga ga ja ja ja mang mang mang! Ha ha ha! There are expressions that are impressions and there are those that are not. Their number increase as we learn more of them, but OM MANI PADME HUM! The fact that God is manifest in a diamond jewel in the center of my heart. Mr. Beelzebub learned from Mr.

Bellybutton—that English was only five phrases to begin with: Hello, Good bye, Please, Sorry and Thank You. The patents were sold on words long ago, lost in the oblivion of a lost and forgotten education or childhood. Maybe we could salvage some money from some ideas after all, some how, if we valued real information over fake information. We loved the good byes. We loved the hellos. We will remember our good and bad times. Thanks!

“A man will pay to know what he thinks!” - overheard from a SubGenius X-Day man. Where is “Bob” in this issue?

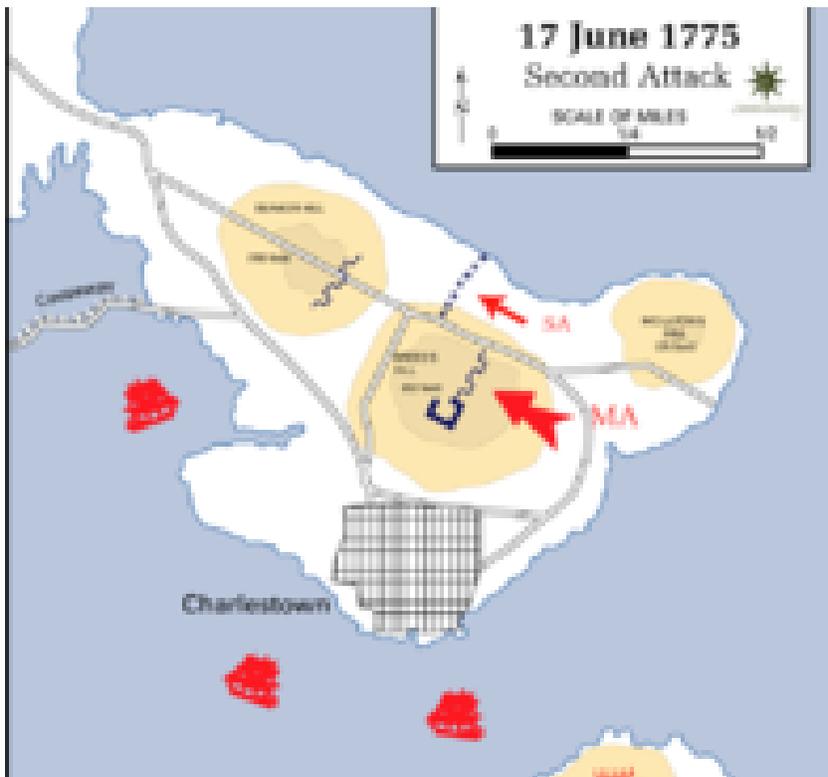
X-Day Facts

X-Day is always taken in preparation for X-ists to come to save us from the hideous future that awaits—if we fail to achieve our brightest and best possible futures—if all plans collide into one, and the pleasure saucers come for you—you must make the decision each time—fight and ignore and war and enlighten is not a good paying investment as — do not fight and obey and them and perfection — what do you do!- but I tell you X-Day came and went this year without yours truly. I could not make it. I will make it in the future. I am going to try to make every X-Day I can one day! The sky is the limits of the atmosphere!! Anyways, I tell you about pressures and proportions too much. I figured this should be starkly different, opposite to what the psychic current tells me.

What Just Happened!

I afterwards had a talk with G. about various scales, the purpose of which I did not understand. "We waste time on guessing riddles," I said. "Would it not be simpler to help us to solve these more quickly? You know that before us there are many other difficulties, we shall never even reach them going at this pace. You yourself have said, and very often, that we have very little time." "It is precisely because there is little time and because there are many difficulties ahead that it is necessary to do as I am doing," said G. "If you are afraid of these difficulties, what will it be like later on? Do you think that anything is given in a completed form in schools? You look at this very naively. You must be cunning, you must pretend, lead up to things in conversation. Sometimes things are learned from jokes, from stories. And you want everything to be very simple. This never happens. You must know how to take when it is not given, to steal if necessary, but not to wait for somebody to come and give it to you."

(In Search of the Miraculous; P.D. Ouspensky; end of Chapter 13)



This is what we know—the picture—the infographic—the two dimensional graph of its multidimensional nature—the picture per picture per picture sort of thought of fractal thinking—ppppp :P

The Truth about 17 June 1775—Second Attack

The Realm did not exist back then. We do not care about any truth from back then! The picture is obviously pretty bad. Horrible attacks are planned and also it could be where the treasure was to collect. Some movement inland and some points at sea.... A scale of sales or something around half, so about fifty percent. It was going to be a hard battle! We did not know if The Realm would approve of it or not, but we did it anyway. The Realm came to be still, so we let this image survive. The truth is The Realm is reality now, and everything else is secondary. Only my online world matters. The metaverse happened at the very beginning too, and each successive version only improved once running fully and properly! It was awesome! Everything is awesome! You are awesome! Processes and pronouns... try to see three from six sometimes, and then also, six from three, at other times—but there is only one center of the universe, the Absolute-Center. It is real but unreal, moving but non-moving, that each all in the all is the all is the best kept secret of the all.

Problem with 17 June 1775—Attacks

Attacks are wrong from the start! We should never plan attacks! We should therefore and by and by, never plan defenses. Offense and defense, and other things besides, are properties of unprofitable systems. They engender fear and remorse of conscience then they are limited even more than the less fearful and less remorseful—good or evil— as consciousness may manifest! But I heard someone say that the first ten commandments before he broke them said that no weapons should exist. All weapons gone. Hunting and preparing food are the only exceptions. All weapons return? No, the thing went on a tangent here, and that is why Moses broke them. He could not understand and condone the behavior of his counsel, yet he could not transmit and believe in the efficiency of his God either. The doubt was maddening and we lost the next bit, which was: unless the food was obviously for food. The plant is obviously for food, and also animals that eat only plant are obvious for food. These are mere clues and suggestions. The truth is we need to attack to feed. Energy vampires, leeches, and other psychic enemies besides, we do all need to protect our own energy first and foremost. Would you rather be one—or see one?

—Prisoner's Thoughts while being Imprisoned on The Realm on 7.7.1775—

“I was dreaming of a battle, of a far off land. It seemed the battle to be chosen off the bat. There was random behavior when three ships came to rescue two people on the island. This was important to portray as a war, because damn, I really wanted this to happen.. The powers that be made the war powers believe it was their own handiwork and they went on to become famous actors. All survived and everyone went home happy. It was a beautiful dream. I thought I could have it like that, if only I never heard of Gurdjieff, Buddha, Christ, and people who make you wonder more rather than less. They are all charlatans. I heard someone say once.”

His Jailed

The Realm has a jail. The Realm once even had a magistrate in Leinster. It is said that the magistrate himself was intrinsic in the construction of the materials to offend the hordes of nature The Realm represents. You are now in trouble, all of a sudden, if your Tell changes colors automatically tabbing you into a text or line of letters—you must comply— or else, there will be trouble — in other words, fess up, tell the truth, or at least explain... but try not to complain, blame, or grand stand. There are different rules for different situations. Really, we must follow the leaders who own the server! And while we hope to stay on one server... there are often rumors of Rat Labs selling the software that is behind The Realm for more than The Realm is worth!! And they made the tools so good, that they patented them. And these patents were so important, because nobody could explain how they worked. The fee was small to incorpo-

rate automatically a lot of jargon, languages, and other peoples even, that you did not know existed. There they were all along. Playing 100's of different Realms. It was no fun. But then there was a Realm server that started serving other Realm servers. Then there were groups of servers, serving different Realms.



Do not follow instructions, and go to jail!

Do It For The Money

Make following through portals also included in group follow protocol. Add more spiff to our Realm! Anything for those buttons to be more context possible, as in olden times... we may have future opportunity there, I feel there is a very strong possibility. Open source The Realm—give away the code in Git Hub, and let people push, pull, grab, put, etc. , it is approved things only by the consensus of the group. Great things happen when these things become open again—this could be like a secret language you do not understand, but mirrors an activity that is bound to be the case. So, do it for the money. Also, we should sell The Realm Maker Series—for 200 dollars—and also Realm Server Licenses for 100 dollars each.

Too Much Too Soon

All previous stories were obviously made up. After all that happened, they retracted and took the code again Proprietary after being Open-Sourced, in a coup, that restored certain things, and this yet too, was taken as a possible fork—there were three forks, and I chose the fork I chose, therefore, the fork I have is the fork I chose! They went on to Open Source it again, but this time, they had different rules and different price points. This was patented. All of it made a lot of money, and it was put into developing even further Realm possibilities. The Realm coin was established as the Internet coin of the world. It was only in The Realm, for instance, that you could mmmm eat that cornucopia and smrggle that bread and that water! Oh yes, it was so good. But anyways, you would not believe me if I told you!

Ouspensky's Take on Tramps and Lunatics (A Further Record)

SNATAKA—TRAMP—LUNATIC—KHAS-NAMOUS MR. O. Right questions, right problems are to think about being and how to change being, how to find the weak sides of our being and how to find ways to fight against them. . . . What is interesting, and what I should like to speak about, is the division of men from the point of view of the possibility of changing their being. There is such a division. In short, it can be put like this: in relation to possibilities of development, possibilities of school-work, people may be divided into four categories, not parallel to any other division, quite separate. Again, belonging to one or another or a third category is not permanent; it can be changed in ordinary conditions—I mean, one can be in one category and think about oneself as belonging to another category. There is very much imagination about all that, and in ordinary life one does not really know and take into account these categories. But, at the same time, it must be understood that one can come to the work only from one category; not from another, or from a third. The fourth category excludes all possibilities. This division means only one thing—speaking in general—that people are not in exactly the same position in relation to possibilities of work. There are people for whom possibility of changing their being exists; there are many people for whom it is practically impossible, because they brought their being into such a state that there is no starting-point in them; and there are people who already, by different means, different methods, destroyed the possibility of changing their being. So, though people may be born with the same rights, so to speak, they lose their rights very easily. In Indian and Buddhist literature there is a very well defined type of man and type of life that can bring one to change of being. Unfortunately, it is very difficult to translate the word. It is the word 'snataka' or householder. 'Householder' means simply a man who leads an ordinary life. Such a man can have doubts about ordinary things; he can have dreams about possibilities of development; he can come to a school after some time—either after a long life or at the beginning of life, he can find himself in a school and can work in a school. It is the first category. The two other categories of people are called either 'tramps' or 'lunatics'. But 'tramp' does not necessarily mean poor people; they may be rich, but still they are tramps in their attitude towards life. 'Lunatic' does not mean deprived of ordinary mind; they may be statesmen, professors and so on. These two categories will not be interested in a school. Tramps, because they do not value anything; lunatics, because they have false values. So they will never go to a school. First it is necessary to understand these three categories from the point of view of the possibility of changing being. When you understand these three categories and find them in your own experience, among your acquaintances, in life, in literature and so on, when you find examples and understand them, then you will be able to understand the fourth category of people whom I call 'vacuums', who destroyed in themselves, in different ways, all possibility of development. In ordinary conditions, in ordinary life, in ordinary times, they are just criminals or actual lunatics—nothing more. But in certain periods of history—in times like these, for example—such people very often play a leading part; they may acquire and become very important people. But we must leave them for the moment and concentrate on the first three categories. Q. Is this possibility of growth of being connected with willingness to obey certain laws and principles?

MR. O. Not necessarily. This is on monk's way, for instance. There you have to begin with obeying. But there are other ways that don't begin with obeying, but with studying and understanding. General laws you cannot disobey, because they make you obey. You can escape from some of them only through growth of being; not in any other way. Q. Does it follow then, that people who have connection with a school, however slight, belong to those who can change their being? MR. O. Certainly, if they are interested in school and are sincere in their attitude towards school, it shows that they belong to those who can. But you see, in each of us there are features of tramp and lunatic. It does mean that if we are connected with a school we are already free from these features. They play a certain part in us, and in studying being we must detect them and know in which way they prevent our work, and we must struggle with them. This is impossible without a school. As I said before, tramps can be not only rich, but they can be very well established in life and still remain tramps. Lunatics can be very learned people and occupy a very big position in life, and still they are lunatics. If you take tramp and lunatic only literally, then it is not sufficient. Q. Is one of the features of a lunatic that he wants certain things out of proportion to other things in such a way that they will be bad for him as a whole? MR. O. 'Lunatic' means having false values. Lunatics cannot have right discrimination of values. A lunatic always runs after false values. He is always formatory. Formatory thinking is always defective, and lunatics are particularly devoted to formatory thinking: that is their chief affection in one, or another, or a third way. There are many different ways to be formatory. For instance, I gave an example of formatory thinking half an hour ago. I said that some people say that war is not necessary, because all disputes and difficulties can be decided by conferences, negotiations and things like that. If you formulate it like that and don't add that negotiation is possible only at certain periods and not always—if you think it is always possible, then it is formatory and quite wrong. It is not always possible. A right principle can be made quite wrong by making it absolute; and formatory thinking makes everything absolute. Q. I never thought before of this trying to find tramp and lunatic in oneself. Is the tramp side a sort of curious irresponsibility that is prepared to throw everything overboard? MR. O. Quite right. Sometimes it can take very poetical forms. 'There are no values in the world'—'Nothing is worth anything'—'Everything is relative'—those are favourite phrases. Q. It seems to me then, that the rules which we have in this work would give us special opportunities for seeing the tramp. MR. O. Some of them, yes. But really tramp is not so dangerous. Lunatic is more dangerous—false values and formatory thinking. Q. What is it that determines which category a man belongs to? MR. O. A certain attitude towards life, a certain attitude towards people, and certain possibilities that one has. That's all. It is the same for all three categories. The fourth category is separate. About this fourth category, I will give you just a few definitions from which we can start later. In the system this category has a definite name, consisting of two Turkish words. It is 'Khas-Namous'. One of the first things about a 'Khas-Namous' is that he never hesitates to sacrifice people or to create an enormous quantity of suffering, just for his own personal ambitions. How 'Khas-Namous' is created is another question. It begins with formatory thinking, with being tramp and

Ouspensky Continued

lunatic at the same time. Q. So any change of being in the fourth category would be impossible? MR. O. Yes, because such a man has already become a vacuum. Another definition is that he is crystallized in the wrong hydrogens. 'Khas-Namous' category cannot interest you practically, because you have nothing to do with them; but you meet with the results of their existence and so on. But this is a special thing; there will be special conversations. For us it is important to understand the second and third categories, because we can find in ourselves features of them both, especially the third. In order to struggle against the second, certainly school discipline is needed and inner discipline in general; one must acquire discipline, because there is no discipline in the tramp. In the third, there may be very much discipline, only in the wrong way—all formatory. So struggle against formatory thinking is struggle against lunacy in ourselves, and the creation of discipline and self-discipline is struggle against the tramp in us. As to the characteristics of a man in the first category—to begin with he is a practical man; he is not formatory; he must have a certain amount of discipline, otherwise he would not be what he is. So practical thinking and self-discipline are characteristics of the first category. Such a man has enough of these for ordinary life but not enough for work, so in work these two characteristics must increase and grow. Q. Is there the possibility of the first man in everybody? MR. O. Not everybody. I already said that there are some people who have lost the capacity for practical thinking or the capacity for development. Then they are full category two or three according to what it is they have lost. Q. You mean from birth? MR. O. That we don't know. We cannot speak about that. We speak only about results. We know that in the work one must have the capacity for practical thinking and practical attitude, and one must have sufficient discipline to accept school discipline. Q. What do you mean by practical thinking? MR. O. Just what is called practical thinking in ordinary language, namely, the capacity to calculate things in different circumstances; nothing more. This same capacity he can apply to ideas of the work, school principles, rules, everything. Q. It seems that people in the category of lunatics or tramps are further from any appreciation of truth than the householder? MR. O. There is no guarantee of that. Only the potentialities are different, not the facts. As facts go, they can be exactly on the same level in relation to that, but their potentiality is different. Like many other things, people don't differ as manifestations go; they don't differ one from another among mechanical people. But possibilities are different. One can become different, another cannot; one can become different only if a miracle happens, another can become different by his own effort and with certain help. There are different possibilities. Q. You say we all have parts of tramp, lunatic and householder. ...? MR. O. Try not to think about it in these terms. Find your own words—what is meant by 'householder', what is meant by 'tramp', what is meant by 'lunatic'. Try to understand it without using these words. These words are not a description, they are only a hint of certain possibilities. Q. If one does not like self-discipline, is this a description? MR. O. Not a description; only one feature. First of all the tramp has no values; everything is the same; good and bad do not exist for him; and because of that, or in connection with that, he has no discipline. The lunatic has false values; he values what has no value and does not value what has value. These are chief characteristics, not description. The householder has at least certain values from which he can start—a certain practical attitude towards things. He knows that if he wants to eat he must work. Q. About this fourth category of man who has destroyed all possibility of development, does that situation arise in him because of some form of extraordinary selfishness? MR. O. Yes, in most cases. But this is not really the practical point. It is useful to know about this category because these people play a great part in life in general. But they are already there; we can neither help nor destroy. We must think about our own selves, our attitude, and chiefly about our understanding. Because if we understand, it is already better; we accept them easier, and know their way. Q. What is the significance of the idea represented by these words: tramp, lunatic, householder? MR. O. From the point of view of the possibility of changing being, man can be divided into these three categories: some who have values and a practical attitude to things; others who have no values and no practical attitude to things; a third category who have wrong values. That is important, because in each of us, even if we find we have some practical attitude and certain values, an important part of us also has no values or has false values. Q. What can help us get more discrimination? MR. O. Divide in yourself mechanical from conscious, see how little there is of conscious, how seldom it works and so on, and how strong is the mechanical—mechanical attitudes, mechanical intentions, mechanical desires and all that.

YOU DO NO HARM AND TAKE NO SHIT!

