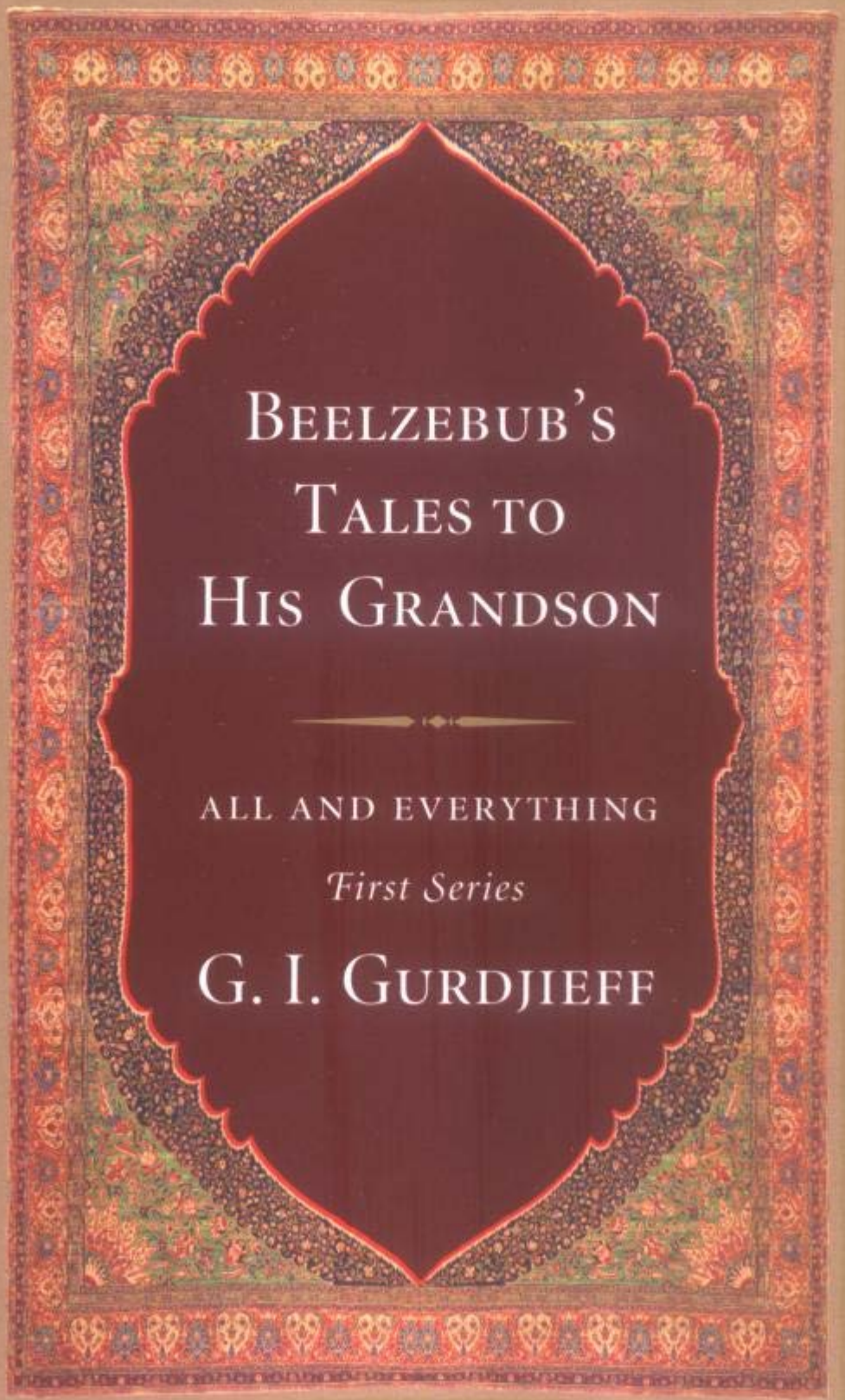
REVISED EDITION



BEELZEBUB'S TALES TO HIS GRANDSON

ALL AND EVERYTHING

First Series

G. I. GURDJIEFF

G.I.GURDJIEFF

Beelzebub's Tales to His Grandson

An Objectively Impartial Criticism of the Life of Man

ALL AND EVERYTHING / FIRST SERIES

Ten Books in Three Series

FIRST SERIES Three books under the title of *Beelzebub's Tales to His Grandson. An Objectively Impartial Criticism of the Life of Man.*

SECOND SERIES Two books under the common title *of Meetings with Remarkable Men.*

THIRD SERIES Five books under the title of *Life Is Real Only Then, When "I Am. "*

All written according to entirely new principles of logical reasoning and directed toward the accomplishment of the following three fundamental tasks:

FIRST SERIES To destroy, mercilessly and without any compromise whatever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.

SECOND SERIES To acquaint the reader with the material required for a new creation and to prove the soundness and good quality of it.

THIRD SERIES To assist the arising, in the mentation and in the feelings of the reader, of a veritable, nonfantastic representation not of that illusory world which he now perceives, but of the world existing in reality.

FRIENDLY ADVICE

(Written impromptu by the author on delivering this book, already prepared for publication, to the printer)

According to the numerous deductions and conclusions resulting from my research concerning the profit contemporary people can obtain from new impressions coming from what they read or hear, and also according to the thought of one of the sayings of popular wisdom I have just remembered, handed down to our days from very ancient times,

"Any prayer may be heard and granted by the Higher Powers only if it is uttered thrice:

First—for the welfare or the peace of the souls of one's parents,
Second—for the welfare of one's neighbor, And only third—for oneself personally," I find it necessary on the first page of this book, now ready for publication, to give the following advice "Read each of my written expositions thrice First—at least as you have already become mechanized to read all your contemporary books and newspapers,
Second—as if you were reading aloud to another person, And only third—try to fathom the gist of my writings Only then will you be able to count upon forming your own impartial judgment, proper to yourself alone, on my writings And only then can my hope be actualized that according to your understanding you will obtain the specific benefit for yourself which I anticipate, and which I wish for you with all my being.

FIRST BOOK

CHAPTER 1

The arousing of thought

AMONG ALL the convictions formed in my "common presence" during my responsible, peculiarly composed life, there is one unshakable conviction that people—whatever the degree of development of their understanding and whatever the form taken by the factors present in their individuality for engendering all kinds of ideals—always and everywhere on the Earth feel the imperative need, on beginning anything new, to pronounce aloud, or if not aloud at least mentally, that particular invocation understandable to even the most ignorant person, which has been formulated in different ways in different epochs, and in our day is expressed in the following words "In the name of the Father and of the Son and of the Holy Ghost Amen."

That is why I now also, in setting forth on this venture quite new for me, namely authorship, begin by pronouncing this invocation, and pronounce it not only aloud but even very distinctly and, as the ancient Toulousites used to say, with a "fully manifested intonation"—of course only to the extent permitted by data already formed in my whole presence and thoroughly rooted in it for such a manifestation, data, by the way, which are generally formed in man's nature during his preparatory years, and which later, during his responsible life, determine the character and vivifyingness of such an intonation.

Having begun thus, I can now be quite at ease and should even, according to contemporary notions of "religious morality," be completely assured that from now on everything in this new venture of mine will proceed, as is said, "like a pianola."

In any case, this is the way I have begun, and how the rest will go I can only say, as the blind man put it, "we shall see."

First and foremost, I shall place my hand, moreover the right one, which—although at the moment it is slightly injured due to an accident that recently befell me—is nevertheless really my own, and has never once failed me in all my life, on my heart, of course also my own—but on the constancy or inconstancy of this part of my whole I see no need to expatiate here—and frankly confess that I myself have not the slightest wish to write, but am constrained to do so by circumstances quite independent of me, though whether these circumstances arose accidentally or were created intentionally by extraneous forces I do not yet know I only know that these circumstances bid me write not just some trifle for reading oneself to sleep, but thick and weighty tomes.

However that may be, I begin . . .

But begin with what?

Oh, the devil! Will there indeed be repeated that strange and extremely unpleasant sensation it befell me to experience about three weeks ago, while I was composing in my thoughts the scheme and sequence of the ideas I intended to publish and did not know then, either, how to begin?

This sensation I could only describe in these words "the fear of drowning in the overflow of my own thoughts."

To stop this disagreeable sensation I might still have had recourse to that maleficent property inherent in me, as in all contemporary people, which enables us, without experiencing any remorse of conscience whatever, to put off anything we wish to do "till tomorrow "

I could have done this very easily because before beginning the actual writing there seemed to be plenty of time, but today this is no longer so and, cost what it may, "even though I burst," I must begin.

But begin with what?

Hurrah! . . . Eureka!

Almost all the books I have happened to read in my life have begun with a preface. So I too must begin with something of the kind.

I say "of the kind." because in my entire life, from the moment I began to distinguish a boy from a girl, I have always done everything, absolutely everything, not as it is done by other, like myself, biped destroyers of Nature's good. Therefore I ought now, and am perhaps even bound on principle, to begin not as any other writer would.

In any case, instead of the conventional preface I shall begin quite simply with a warning.

Beginning with a warning will be most judicious on my part, if only because it will not contradict any of my principles, whether organic, psychic, or even "willful" At the same time it will be quite honest—honest, of course, in the objective sense, since I expect without the least doubt, as do all those who know me well, that owing to my writings there will entirely disappear in the majority of readers— immediately and not gradually, as sooner or later must occur to everyone—all the "treasures" they have acquired, either by inheritance or by their own labor, in the form of "quieting notions" that evoke only romantic images of their present lives or naive dreams about the future

Professional writers usually begin such introductions with an address to the reader full of all kinds of bombastic, magniloquent, and so to say "honeyed" and inflated phrases.

In this alone I shall follow their example and also begin with an "address to the reader," but I shall try not to make it as sugary as they usually do with their evil wiseacring, by which they titillate the sensibilities of the more or less normal reader.

Thus . . .

My dear, highly honored, strong-willed, and of course very patient Sirs, and my very dear, charming, and impartial Ladies—forgive me, I have omitted the most important— my in no wise hysterical Ladies!

I have the honor to inform you that although, due to circumstances that have arisen in one of the later stages of my life, I am now going to write books, during my whole life I have never written a single book or "instructive article," or even a letter in which it was necessary to observe what is called "grammaticality," so that although I am about to become a "professional writer" I have no practice at all in the established rules and procedures or in what is called "bon ton literary language," and am therefore constrained to write not as ordinary "patented" writers do, to whose form of writing you are in all probability as much accustomed as to your own smell.

In my opinion, what will be troublesome for you in all this is chiefly that in childhood there was implanted in you—and has now become perfectly harmonized with your general psyche—an excellently working automatism for perceiving all kinds of new impressions, thanks to which "blessing" you have now, during your responsible life, no need to make any individual effort whatsoever.

To speak frankly, I personally see the central point of my confession not in my lack of experience in the rules and procedures of writers, but in my ignorance of what I have called "bon ton literary language," required in contemporary life not only of authors but even of all ordinary mortals.

As regards the former, that is to say, my lack of experience in the rules and procedures of writers, I am not greatly disturbed. And I am not disturbed, because in the life of contemporary people this lack of experience is in the order of things.

This new "blessing" arose and is flourishing everywhere

on Earth thanks to an extraordinary disease which, for the last twenty or thirty years, for some reason or other, has afflicted all those persons from among the three sexes who sleep with half-open eyes, and whose faces are fertile soil for the growth of every kind of pimple.

This strange disease is manifested thus if the invalid is somewhat literate and his rent is paid for three months in advance, he, she, or it inevitably starts writing some "instructive article," if not a whole book.

Knowing all about this new human disease and its epidemic spread on Earth, I naturally have the right to assume that you have acquired "immunity" to it, as the "medical experts" would say, and that you will therefore not be too indignant at my lack of experience in the rules and procedures of writers

That is why I make the center of gravity of my warning my ignorance of "bon ton literary language."

In self-justification, and also perhaps to lessen the disapproval in your waking consciousness of my ignorance of this language indispensable for contemporary life, I consider it necessary to say, with humble heart and cheeks flushed with shame, that although I too was taught this language in my childhood, and although some of my elders who prepared me for responsible life constantly forced me, without sparing any means of intimidation, to learn by rote the host of nuances that in their totality compose this contemporary "delight," yet unfortunately, of course for you, of all that I learned by rote nothing stuck, and nothing whatever has survived for my present activities as a writer.

And if nothing stuck, it was not through any fault of mine or of my former "respected" and "nonrespected" teachers This human labor was spent in vain owing to an unexpected and quite exceptional event that occurred at the moment of my appearance on God's Earth, at which moment—as a certain well-known European occultist explained to me after

very minute what are called "psycho-physico-astrological" investigations—through the hole in the window pane made by our crazy lame goat, there poured vibrations of sound from an Edison phonograph in the neighbor's house, while the midwife who delivered me had in her mouth a lozenge saturated with cocaine of German make, moreover not ersatz, which she was sucking to the sound of the music without the proper enjoyment.

Aside from this event, rare in the everyday life of people, my present situation also came about because later on in my preparatory and adult life—as, I must confess, I myself surmised after long reflection based on the method of the German professor Herr Stumpfsinnschmausen—I always, both instinctively and automatically, and sometimes even consciously, that is, on principle, avoided using this language for intercourse with others.

And I manifested myself thus in regard to this trifle, perhaps not such a trifle, thanks to three data formed in my entirety during my preparatory age—about which data I intend to inform you in this first chapter of my writings

However that may be, the fact remains, illuminated from every side like an American advertisement—which fact cannot now be changed by any forces, even with the know-how of the "experts in monkey business"—that I, who have in recent years been considered by many people a rather good teacher of temple dances, have today become a professional writer, and will of course write a great deal—as it has been proper to me since childhood whenever I do anything to do a great deal of it—nevertheless, not having, as you see, the automatically acquired and automatically manifested practice needed for this, I shall be obliged to write all I have thought out in the plain, simple everyday language established by life, without any "literary manipulations" or "grammatical wiseacrings."

But the pot is not yet full! . . . I have still not decided the most important question of all in which language to write.

Although I have begun to write in Russian, nevertheless in that language, as the wisest of the wise, Mullah Nasr Eddin, would say, "you cannot go far. "*

The Russian language is very good—it cannot be denied I even like it, but only for swapping anecdotes and for referring to someone's parentage.

The Russian language is like the English, which is also very good, but only for discussing in "smoking rooms," while settled in an easy chair with legs stretched out on another one, the topic of "Australian frozen meat" or, perhaps, the "Indian question."

Both these languages are like the dish known in Moscow as "solianka," into which goes anything and everything except you and me—in fact, everything you wish, even the after-dinner "cheshma"† of Scheherazade.

It must also be said that owing to all kinds of conditions accidentally, or perhaps not accidentally, formed in my youth, I have had to learn, very seriously and of course always with self-compulsion, to speak, read, and write a great many languages, and to such a degree of fluency that if in following this profession unexpectedly forced on me by fate I decided not to take advantage of the "automatism" acquired by practice, I could perhaps write in any one of them.

But in order to make judicious use of this automatism acquired by long practice, I would have to write either in

* Mullah Nasr Eddin or as he is also called Nasr Eddin Hodja is little known in Europe and America but is very well known in all the countries of the continent of Asia He is a legendary personage corresponding somewhat to the German Till Eulenspiegel Many popular tales and savings are attributed to this Nasr Eddin some of long standing and others more recent all expressing "life wisdom."

† "Cheshma" means veil

Russian or in Armenian, because during the last two or three decades the circumstances of my life have been such that I have had to use just these two languages for communication with others, and consequently have had more practice in them.

Oh the devil! Even in a case like this, one of the aspects of my peculiar psyche, unusual for a normal man, has already begun to torment the whole of me.

And the "torment" I feel at this moment, at my almost too mellow age, is derived from a property implanted in childhood in my peculiar psyche, with a lot of rubbish unnecessary for contemporary life, that automatically compels the whole of me always and in everything to act only according to popular wisdom.

In the present case, as always when I am in doubt, there has just slipped uninvited into my brain, which is constructed unsuccessfully to the point of mockery, that saying of popular wisdom which existed in very ancient times and which has come down to our day in the following words "Every stick has two ends."

In trying to understand the underlying thought and real meaning hidden in this strange formulation, any more or less sane-thinking man will, in my opinion, soon come to the conclusion that all the ideas contained in this saying are based on the truth, recognized by people for centuries, that every phenomenon in the life of man is due to two causes of opposite character, and divides into two exactly opposite results, which in their turn become the cause of new phenomena For example, if "something" obtained from two opposing causes produces light, then this "something" must also inevitably produce the opposite phenomenon, that is, darkness, or again, if a factor engenders an impulse of palpable satisfaction in the organism of a living creature, it likewise inevitably engenders dissatisfaction, of course also palpable, and so on and so forth, always and in everything.

Adopting here this example of popular wisdom formed in the course of centuries and expressed by the image of a stick, which as was said has indeed two ends, one end considered good and the other bad, then if I take advantage of the mentioned automatism acquired by me through long practice, it will of course be very good for me personally, but according to this saying, for the reader it will be just the opposite; and what the opposite of good is, even every nonpossessor of hemorrhoids can easily understand.

In short, if I exercise my prerogative and take the good end of the stick, the bad end will inevitably fall "on the reader's head."

This may indeed happen, for in Russian it is impossible to express the so to say niceties of philosophical questions, which I intend to touch upon in my writings rather fully; whereas, although it is possible to do so in Armenian, this language, to the misfortune of all contemporary Armenians, has now become quite impractical for expressing contemporary notions.

In order to assuage the bitterness of my inner hurt owing to this, I must say that in my early youth, when I became interested in philological questions and was deeply absorbed in them, I preferred the Armenian language to all the others I then spoke, even including my native tongue.

This language was my favorite at that time chiefly because it had its own character and had nothing in common with the neighboring or kindred languages All its "tonalities," as the learned philologists say, were peculiar to it alone and, as I understood even then, it corresponded perfectly to the psyche of the people of that nation.

But during the last thirty or forty years I have witnessed such a change in this language that although it has not completely lost the originality and independence it had possessed since the remote past, it has now become a sort of "clownish potpourri of languages" whose consonances, falling on the

ear of a more or less attentive and conscious listener, sound like a collection of Turkish, Persian, French, Kurdish, and Russian tones, mixed with other "indigestible" and inarticulate noises.

Almost the same might be said about my native language, Greek, which I spoke in childhood, and the taste of whose "automatic associative power" I still retain. I could, I dare say, express anything I wish in it even now, but it is impossible for me to employ it here for the simple and rather comical reason that someone must transcribe my writings and translate them into other languages. And who could do this?

It can be said with certainty that even the best expert in modern Greek would understand simply nothing of what I would write in the tongue I assimilated in childhood, because during the last thirty or forty years my dear "compatriots," inflamed with the desire to be at all costs like the representatives of contemporary civilization even in their conversation, have treated my dear native language just as the Armenians, anxious to become Russian "intelligentsia," have treated theirs.

The Greek language whose spirit and essence were transmitted to me by heredity and the language now spoken by contemporary Greeks are as much alike as, according to the expression of Mullah Nasr Eddin, "a nail is like a requiem."

So what is now to be done?

Ah me! Never mind, esteemed buyer of my wiseacrings. As long as there is plenty of French armagnac and Khaizarian "bastourma," I shall find a way even out of this tight corner.

I am an old hand at this.

In life, I have so often gotten into difficult situations and out of them that this has become almost a matter of habit with me.

Meanwhile, I shall write partly in Russian and partly in Armenian, all the more since among those people always

hanging around me there are several who know how to get along more or less easily in both these languages, and I somehow entertain the hope that they will be able to transcribe and translate them fairly well for me.

In any case I repeat, and repeat so that you may remember it well—not as you are in the habit of "remembering" other things, and on the basis of which you are accustomed to keeping your word of honor to others or to yourself—that no matter what language I use, I shall always and in everything avoid what I have called "bon ton literary language."

With regard to this it is an extremely curious fact, perhaps more worthy of your love of knowledge than you may suppose, that from my earliest childhood, that is to say, ever since the birth in me of the need to rob birds' nests and to tease my friends' sisters, there arose in my "planetary body," as the ancient theosophists called it, and moreover—why I don't know—chiefly in the right half, an involuntary, instinctive sensation that up to the period of my life when I became a "teacher of dancing" was gradually formed into a definite feeling, and later, when thanks to this profession of mine I came in contact with people of many different types, the conviction also began to arise in what is called my "mind" that these languages, or rather their "grammars," are composed by people who with respect to knowledge of language are exactly like those biped animals whom the esteemed Mullah Nasr Eddin characterizes thus "All they can do is wrangle with pigs about the quality of oranges."

People of this kind, who, due to rotten heredity and nauseating upbringing, on reaching a certain age have been turned into "voracious moths," destroying the good prepared and left for us by our ancestors and by time, have not the slightest notion and have never even heard of the blatantly obvious fact that during preparatory age there is acquired in the brain functioning of every creature, and thus

of man also, a definite property whose automatic manifestations proceed according to a certain law that the ancient Korkolans called the "law of associations," and that the process of mentation of every creature, especially man, flows exclusively in accordance with this law.

Since I have happened to touch upon a question that has recently become almost an "obsession" of mine, namely, the process of human mentation, I consider it possible, without waiting for the place in my writings I had designated for the elucidation of this question, to speak at least a little in this first chapter about some information that accidentally became known to me According to this information, it was customary in long-past centuries on Earth for every man bold enough to aspire to the right to be considered by others and to consider himself a "conscious thinker" to be instructed, while still in the early years of his responsible existence, that man has two kinds of mentation one kind, mentation by thought, expressed by words always possessing a relative meaning, and another kind, proper to all animals as well as to man, which I would call "mentation by form."

The second kind of mentation, that is, "mentation by form"—through which, by the way, the exact meaning of all writing should be perceived and then assimilated after conscious confrontation with information previously acquired—is determined in people by the conditions of geographical locality, climate, time, and in general the whole environment in which they have arisen and in which their existence has flowed up to adulthood.

Thus, in the brains of people of different races living in different geographical localities under different conditions, there arise in regard to one and the same thing or idea quite different independent forms, which during the flow of associations evoke in their being a definite sensation giving

rise to a definite picturing, and this picturing is expressed by some word or other that serves only for its outer subjective expression.

That is why each word for the same thing or idea almost always acquires for people of different geographical localities and races a quite specific and entirely different so to say "inner content."

In other words, if in the "presence" of a man who has arisen and grown up in a given locality a certain "form" has been fixed as a result of specific local influences and impressions, this "form" evokes in him by association the sensation of a definite "inner content," and consequently a definite picturing or concept, for the expression of which he uses some word that has become habitual and, as I said, subjective to him, but the hearer of that word—in whose being, owing to the different conditions of his arising and growth, a form with a different "inner content" has been fixed for the given word—will always perceive and infallibly understand that word in quite another sense.

This fact, by the way, can be clearly established by attentive and impartial observation during an exchange of opinions between persons belonging to different races or who arose and were formed in different geographical localities.

And so, cheerful and swaggering candidate for a buyer of my "wiseacrings," having warned you that I am going to write not as professional writers usually do but quite otherwise, I advise you to reflect seriously before you embark on reading my further expositions, and only then to undertake it Otherwise, I am afraid that your hearing and other perceptive as well as digestive organs may be so thoroughly automatized to the "literary language of the intelligentsia" prevailing at the present time on Earth that these writings of mine might affect you very, very cacophonously, and thereby you might lose . . . do you know what? . . . your

appetite for your favorite dish, and that special psychic feature of yours which particularly "titillates your vitals" on catching sight of your neighbor, the brunette.

That my language, or rather the form of my mentation, can produce such an effect I am, thanks to repeated past experiences, as much convinced with my whole being as a "thoroughbred donkey" is convinced of the rightness and justice of his obstinacy.

Now that I have warned you of what is most important, I am tranquil about all that will follow. For if any misunderstanding should arise on account of my writings, you alone will be to blame, and my conscience will be as clear as for instance . . . ex-Kaiser Wilhelm's.

In all probability you are now thinking that I am a young man with an "auspicious exterior" and, as some express it, "suspicious interior," and that, as a novice at writing, I am deliberately trying to be eccentric in the hope of becoming famous and thereby rich.

If you really think so, you are very, very mistaken.

First of all, I am not young I have already lived so much that, as is said, I have not only been "through the mill" but "through all the grindstones"; and second, I am not writing in order to make a career for myself, or to "plant myself firmly on my own feet" by means of this profession which, I must add, in my opinion provides for those who practice it many openings to become candidates direct for Hell— assuming of course that such people can in fact perfect their being to that extent—because, knowing nothing whatever themselves, they write all kinds of "claptrap" and, thus automatically acquiring authority, they develop year by year one of the chief factors for the weakening of the psyche of people, already sufficiently weakened without this

And as regards my personal career, thanks to all forces high and low and, if you like, even right and left, I have

established it long ago, and have long been standing on "firm feet" and, it may be, on very good feet I am certain moreover that their strength will suffice for many more years, to the dismay of all my past, present, and future enemies.

Yes. . . I think I might as well tell you about an idea that has only just arisen in my madcap brain, which is specially to request the printer to whom I shall entrust my first book to print this initial chapter of my writings in such a way that anybody can read it without cutting the pages of the book itself, whereupon, on learning that it is not written in the usual manner, that is, to help produce in the mind of the reader, very smoothly and easily, exciting images and lulling reveries, he may if he wishes, without wasting words with the bookseller, return it and get his money back, money perhaps earned by the sweat of his brow.

And I shall do this without fail because I have just remembered the story of what happened to a certain Trans-caucasian Kurd, a story I heard in my early youth and which in later years, whenever I recalled it in similar cases, aroused in me an enduring and inextinguishable impulse of tenderness I think it will be very useful for me, as well as for you, if I relate this story in some detail.

It will be useful chiefly because I have already decided to make the "salt" or, as contemporary "pure-blooded" Jewish businessmen would say, the "tzimmes" of this story one of the basic principles of that new literary form I intend to use for attaining the aim I am now pursuing in this new profession of mine.

This Transcaucasian Kurd once set out from his village on some business or other to town, and there in the market he saw in a fruit stall a handsomely arranged display of all kinds of fruit.

In this display he noticed one particular fruit, very beautiful in both color and form, and its appearance so took his

fancy and he so longed to try it that in spite of having scarcely any money he decided come what may to buy at least one of these gifts of Great Nature, and taste it.

Then with intense eagerness and a boldness not customary to him, he entered the shop and, pointing with his horny finger at the fruit that had taken his fancy, asked the shopkeeper its price The shopkeeper replied that a pound of the fruit cost six coppers.

Finding that the price was not at all high for what in his opinion was such beautiful fruit, our Kurd decided to buy a whole pound.

Having finished his business in town, he set off again on foot for home that same day.

Walking at sunset over the hills and dales, and willy-nilly perceiving the exterior aspect of those enchanting parts of the bosom of Great Nature, our Common Mother, and involuntarily inhaling the pure air, uncontaminated by the usual exhalations of industrial towns, our Kurd quite naturally felt a sudden wish to gratify himself with some ordinary food also, so sitting down by the side of the road, he took some bread from his provision bag and the "fruits" that had looked so good to him, and leisurely began to eat.

But. . . horror of horrors! . . . very soon everything inside him began to burn.

Yet in spite of this he kept on eating.

And this hapless biped creature of our planet kept on eating, thanks only to that particular human inherency I mentioned, the principle of which I have decided to use as the basis of the new literary form I have created, and which will serve as a "guiding beacon" leading me to one of my aims You will, I am sure, soon grasp the sense and meaning of this—of course according to the degree of your comprehension—during the reading of any subsequent chapter of my writings, that is, if you take the risk and read further,

or perhaps even at the end of this first chapter you will already "smell" something.

And so, just at the moment when our Kurd was overwhelmed by all the unusual sensations aroused within him by this strange repast on the bosom of Nature, there came along the same road a fellow villager of his, reputed by those who knew him to be very clever and experienced, and seeing that the whole face of the Kurd was aflame and that his eyes were streaming with tears, and that in spite of this, as if intent upon the fulfillment of his most important duty, he was eating real "red pepper pods," he said to him

"What are you doing, you Jericho jackass? You'll be burnt alive! Stop eating that barbarous stuff, so foreign to your nature."

But our Kurd replied "No, for nothing on Earth will I stop. Didn't I pay my last six coppers for them? Even if my soul departs from my body, I will go on eating."

Whereupon our resolute Kurd—it must of course be assumed that he was such—did not stop, but went on eating the red peppers.

After what you have just perceived, I hope there may already be arising in your mentation a corresponding association, which should finally lead you, as sometimes happens with certain people, to what you call "understanding " And then you will understand why I—well knowing and having often felt pity for this human inherency, whose inevitable manifestation is that if anybody pays money for something he is bound to use it to the end—was animated in my whole presence by the idea that arose in my mentation of taking every possible measure so that you, my "brother in appetite and in spirit," as they say—in the event of your being accustomed to reading books written exclusively in the "language of the intelligentsia"—having already paid money for my writings, and discovering only afterward that they

are not written in the usual convenient and easily read language, should not be compelled to read them through to the end at any cost, as our poor Transcaucasian Kurd was compelled to go on eating what he had fancied for its appearance alone—that not-to-be-joked-with, noble "red pepper."

And so, to avoid any misunderstanding on account of this property, which arises from data formed in the "presence" of contemporary man thanks to his frequenting the cinema and never missing an opportunity of looking into the left eye of persons of the other sex, I wish to have this opening chapter of mine printed in the said manner, so that everyone can read it through without cutting the pages of the book itself.

Otherwise the bookseller will, as is said, "cavil," and behave without fail according to the basic principle of all booksellers, formulated in the following words "You are more a fool than a fisherman if you let go the fish that has swallowed the bait," and will decline to take back a book whose pages have been cut I have no doubt that this would happen Indeed, I fully expect such lack of conscience on the part of the booksellers.

My certainty about this lack of conscience on the part of booksellers comes from data formed in me during the period when I was a professional "Indian fakir" and, in order to clarify a certain "ultraphilosophical" question, I had to become familiar with the associative process of the manifestation of the automatically constructed psyche in contemporary booksellers and their salesmen, when palming off books on their buyers.

Knowing all this and having become, since the accident that befell me, just and fastidious in the extreme, I cannot help repeating, or rather I cannot help warning you again and even insistently advising you, before beginning to cut

the pages of this first book of mine, to read very attentively, even more than once, this first chapter of my writings.

But if notwithstanding this warning of mine you still wish to become acquainted with the rest of my expositions, there is nothing left for me but to wish you with all my "genuine soul" a very, very good "appetite," and that you may "digest" everything you read, not only for your own health but for the health of all those near you.

I said "with my genuine soul" because recently, living here in Europe, and frequently meeting people who on every appropriate and inappropriate occasion are fond of taking in vain sacred names that belong only to man's inner life, that is to say, of swearing to no purpose, and being, as I have already confessed, a follower—not only in theory, like contemporary people, but also in practice—of the sayings of popular wisdom established throughout the centuries, among which is one that corresponds to the present case and is expressed in the words "When you are in Rome do as the Romans do"—in order not to be out of harmony with the custom established here in Europe of swearing in ordinary conversation, and at the same time to act according to the commandment enunciated by the holy lips of Saint Moses not to take the sacred names in vain—I decided to make use of one of the oddities of that freshly baked fashionable language called "English," and each time the occasion requires it, to swear by my "English soul."

The point is that in this fashionable language the word for "soul" and the word for the bottom of the foot, also "sole," are pronounced and even written almost alike.

I do not know how it is for you, who are already half a candidate for a buyer of my writings, but as for me, no matter how great my mental desire, my peculiar nature cannot avoid being indignant at this manifestation of people of contemporary civilization, whereby the very highest in man,

particularly beloved by our Common Father Creator, can be named and often understood as that which is lowest and dirtiest in man.

Well, enough of "philologizing." Let us return to the main task of this initial chapter, intended, among other things, to stir up my drowsy thoughts as well as yours, and also to give the reader a warning.

I have already composed in my head the plan and sequence of my intended expositions, but what form they will take on paper, speaking frankly, I do not yet know with my consciousness; but in my subconscious, I already definitely feel that on the whole they will take the form of something, so to say, "hot," and will act on the common presence of every reader just as the red pepper pods did on the poor Transcaucasian Kurd.

Now that you have become familiar with the story of our common countryman, the Transcaucasian Kurd, I consider it my duty to make a confession to you. Before going on with this first chapter, which serves as an introduction to all that I plan to write, I wish to inform your so-called "pure waking consciousness" of the fact that, in the chapters following this warning, I shall expound my thoughts intentionally in such a sequence and with such logical confrontation that the essence of certain real ideas may pass automatically from this "waking consciousness," which most people in their ignorance mistake for the real consciousness, but which I affirm and experimentally prove is the fictitious one, into what you call the "subconscious"— which in my opinion ought to be the real human consciousness—in order that these concepts may mechanically bring about by themselves that transformation which in general should proceed in the common presence of a man and give him, by means of his own active mentation, the

results proper to him as a man and not merely as a one- or two-brained animal

I decided to do this without fail so that this introductory chapter, intended as I have already said to awaken your consciousness, may fully justify its purpose and, reaching not only your, in my opinion, "fictitious consciousness" but also your real consciousness, that is to say, what you call your "subconscious," may compel you for the first time to reflect actively.

In the "presence" of every man, irrespective of his heredity and education, there are formed two independent consciousnesses, having almost nothing in common either in their functioning or in their manifestations.

One consciousness is formed from the perception of all kinds of mechanical impressions, arising accidentally or deliberately produced by others, including almost all words, which are indeed only empty "sounds", and the other consciousness is formed partly from the "previously fixed material results" transmitted to a man by heredity, which have become blended with the corresponding parts of his common presence, and partly from his intentionally evoked associative confrontations of these "materialized results

This second human consciousness, which in itself as well as in its manifestations is none other than what is called the "subconscious," and which is formed, as I have just said, from the "materialized results" of heredity and the confrontations produced by a man's own intention, is the one that in my opinion—based on many years of experimental investigations carried out under exceptionally favorable conditions—should predominate in his common presence.

In view of this conviction of mine, which doubtless seems to you the fantasy of an afflicted mind, I cannot now, as you yourself see, disregard this second consciousness, and am thus obliged by my essence to construct this first chapter of

my writings, which should serve as a preface for all that follows, in such a way that it will reach and, in the manner required for my aim, "ruffle" the perceptions accumulated in both these consciousnesses of yours.

Continuing my exposition with this idea in mind, I must first of all inform your fictitious consciousness that, thanks to three definite and peculiar psychic data crystallized in my common presence during my preparatory age, I am really "unique" at so to say "muddling and befuddling" all the notions and convictions supposedly firmly fixed in the presences of people with whom I come in contact.

Tut! Tut! Tut! I already sense that in your false—but according to you "real"—consciousness there are beginning to be agitated, like horseflies, all kinds of data bequeathed to you by heredity from your "uncle" and "mama," the totality of which, always and in everything, engenders in you the really touching impulse of curiosity—in this instance, to find out as quickly as possible why I, a mere novice at writing, whose name has not even once been mentioned in the newspapers, have suddenly become unique.

Never mind! I personally am very pleased to see this curiosity arise in you, even though only in your "false" consciousness, as I know from experience that this impulse unworthy of man can sometimes change its nature and become a worthy impulse called the "desire for knowledge," which in its turn helps a contemporary man to perceive and even to understand more clearly the essence of any object on which his attention happens to be concentrated, and therefore I am willing and even glad to satisfy this curiosity that has arisen in you So listen, and try to justify and not disappoint my expectations

This original personality of mine, already "sniffed out" by certain Individuals from both choirs of the Judgment Seat Above whence Objective Justice proceeds, and also here on

Earth by an as yet very limited number of people, is based, as I have already said, on three specific data formed in me at different times during my preparatory age.

The first of these three data, from the moment of its arising, became as it were the chief directing lever of my entire whole, while the other two became the "vivifying sources" for the nourishing and perfecting of the first

This first datum arose in me when I was still, as is said, a "chubby mite " My dear, now deceased, grandmother was then still alive and was a hundred and some years old.

When my grandmother—may she attain the Kingdom of Heaven—was dying, my mother, as was then the custom, took me to her bedside and, as I kissed her right hand, my dear grandmother placed her dying left hand on my head and said in a whisper, yet very distinctly:

"Eldest of my grandsons! Listen and always remember my strict injunction to you: In life never do as others do."

Having said this, she gazed at the bridge of my nose and, evidently noticing my perplexity and my obscure understanding of what she had said, added somewhat angrily and imperiously:

"Either do nothing—just go to school—or do something nobody else does

Whereupon she immediately, without hesitation and with a perceptible impulse of disdain for all around her, and with commendable self-cognizance, gave up her soul directly into the hands of His Faithfulness, the Archangel Gabriel.

I think it will be interesting and perhaps even instructive for you to know that all this made so powerful an impression on me that I was suddenly unable to endure anyone around me, and as soon as we left the room where the mortal "planetary body" of the cause of the cause of my arising lay, I, very quietly, trying not to attract attention, stole away to the pit where, during Lent, the bran and potato peelings were stored for our "sanitarians," that is to say, our pigs.

And I lay there, without food or drink, in a tempest of whirling and confused thoughts—of which, fortunately for me, I still had only a very limited number in my childish brain— right until my mother's return from the cemetery, when the weeping that was shaking her after finding me absent and searching for me in vain "broke in" on me. At once I climbed out of the pit and stood a moment on the edge, for some reason or other with hands outstretched; then I ran to her and, clinging fast to her skirt, involuntarily began to stamp my feet and—why I don't know—to imitate the braying of the donkey that belonged to our neighbor, the bailiff.

Why all this produced such a strong impression on me just then, and why I almost automatically behaved so strangely, I still cannot make out, though during recent years, particularly on the days known as "Shrovetide," I have pondered over it a great deal, trying to discover the reason.

I have only reached the logical supposition that it was because the room where this sacred scene occurred, which was to have tremendous significance for the whole of my future life, was permeated through and through with the scent of a special incense brought from a monastery of Mount Athos and very popular among followers of every shade of belief of the Christian religion. Whatever it may have been, those are the facts.

During the days following this event, nothing particular happened in my general state, unless it was that I walked more often than usual with my feet in the air, that is to say, on my hands.

My first act that was obviously not in accord with the manifestations of others, though without the participation either of my consciousness or of my subconscious, occurred on exactly the fortieth day after my grandmother's death, when our family, our relatives, and all those who had esteemed my dear grandmother, who was loved by every-

body, were gathered in the cemetery, as was the custom, to perform over her mortal remains reposing in the grave what is called the "requiem service " Suddenly, without rhyme or reason, instead of observing what was conventional among people of all degrees of tangible and intangible morality and of every station in life, that is, instead of standing quietly as if overwhelmed, with an expression of grief on one's face and even if possible with tears in one's eyes, I started skipping and dancing around the grave and sang:

Let her with the saints repose, She was a rare one, goodness knows! . . .

and so on and so forth.

And from this moment on, as regards any form of "aping," that is, imitating the habitual automatized manifestations of those around me, a "something" always arose in my presence, engendering what I should now call an "irresistible urge" to do things not as others do.

At that age, for example, I did such things as the following: when my brother, sisters, and the neighbors' children who came to play with us were learning to catch a ball only with the right hand, and threw it in the air, I would first bounce the ball hard on the ground, and when it rebounded, after first doing a somersault, would catch it, but only with the thumb and middle finger of the left hand; or if all the other children slid down the hill headfirst, I would try to do it, and moreover better and better each time, "backside first"; or if we were given various kinds of Abaramian pastries, and the others, before putting them into their mouths, would first of all lick them, evidently to try their flavor and prolong the pleasure, I would first sniff one on all sides and perhaps even put it to my ear and listen intently, and then, almost unconsciously, though very seriously, I would mutter to myself, "enough is enough, you don't need to stuff!"

and humming to an appropriate rhythm, would swallow it whole without savoring it, and so on and so forth.

The first event that gave rise to one of the two data I mentioned, which became the "vivifying sources" for nourishing and perfecting my deceased grandmother's injunction, occurred just at the age when I changed from a chubby mite into what is called a "young rascal," and had already begun, as is sometimes said, to be a "candidate for a young man of pleasing appearance and dubious content."

And this event occurred under the following circumstances, which were perhaps even specially combined by Fate.

One day, with a number of young rascals like myself, I was setting snares for pigeons on the roof of a neighbor's house, when suddenly one of the boys who was standing over me and watching me closely said:

"I think the horsehair noose ought to be set so that the pigeon's big toe never gets caught in it because, as our zoology teacher recently explained to us, it is just in that toe that the pigeon's reserve strength is concentrated, and of course if this big toe gets caught in the noose, the pigeon might easily break it."

Another boy, leaning over just opposite me—from whose mouth, by the way, whenever he spoke saliva always splashed abundantly in all directions—snapped at this remark of the first boy and delivered himself, with a copious shower of saliva, of the following words:

"Shut your trap, you hopeless mongrel offshoot of the Hottentots! What an abortion you are, just like your teacher' Even if it's true that the pigeon's greatest physical force is concentrated in its big toe, then all the more reason for seeing that just that toe gets caught in the noose Only then can there be any importance for our aim—that is, catching these unfortunate pigeon creatures—in a certain particularity

proper to all possessors of that soft and slippery 'something,' the brain, which consists in this, that when, thanks to the action of other influences, on which its insignificant power of manifestation depends, there arises what is called a 'change of presence,' periodically necessary according to law, the slight confusion that should proceed for the intensification of other manifestations of the general functioning immediately enables the center of gravity of the whole organism, in which this slippery 'something' plays a very small part, to shift temporarily from its usual place to another place, and this often leads to unexpected results in the general functioning, ridiculous to the point of absurdity."

He discharged the last words with such a shower of saliva that it was as if my face had been exposed to one of those "atomizers"—not of ersatz production—invented by the Germans to spray material with aniline dyes.

This was more than I could endure, and without changing my squatting position, I flung myself at him head first, hitting him full force in the pit of the stomach, which instantly laid him out flat and made him, as is said, "lose consciousness."

I do not know or wish to know what results will be formed in your mentation on learning about the strange convergence of life circumstances I will now describe, but for my mentation, this coincidence provided material for reinforcing my belief that all the events that occurred in my youth, far from being simply the results of chance, were created intentionally by certain extraneous forces.

The point is that this dexterity had been taught me very thoroughly only a few days before this event by a Greek priest from Turkey, who, persecuted by the Turks for his political convictions, had been compelled to flee from there, and on arriving in our town had been engaged by my parents to teach me the modern Greek language.

I do not know on what he based his political convictions

and ideas, but I remember very well that in all our conversations, even when he was explaining the difference between ancient and modern Greek exclamations, it was apparent that this Greek priest was always dreaming of getting to the island of Crete as soon as possible, and manifesting himself there as befits a true patriot.

Well then, on beholding the effect of my skill, I was, I must confess, extremely frightened, because knowing nothing about such a reaction to a blow in that place, I was quite sure I had killed him.

While I was experiencing this fear, another boy, a cousin of the one who had become the first victim of my so to say "skill in self-defense," seeing what I had done and obviously overcome by a feeling called "consanguinity," without a moment's pause leaped at me and with a wide swing punched me in the jaw.

From this blow I "saw stars," as is said, and at the same time my mouth felt as full as if it had been stuffed with enough food for the artificial fattening of a thousand chickens.

After a little while, when both these strange sensations had calmed down within me, I discovered that there actually was some foreign substance in my mouth, and when I pulled it out with my fingers, it turned out to be nothing less than a tooth of large dimensions and strange form.

Seeing me staring at this extraordinary tooth, all the boys swarmed around me, and also began staring at it with great curiosity and in deep silence.

By this time the boy who had been laid out flat recovered and, picking himself up, also began to stare at my tooth with the other boys, just as if nothing had happened to him.

This strange tooth had seven prongs, and at the end of each of them a drop of blood stood out in relief, and through each separate drop there shone clearly and distinctly one of the seven aspects of the manifestation of the white ray.

After this silence, rare among us young rascals, the usual hubbub broke out again, and in noisy chorus we decided to go at once to the barber, a specialist in extracting teeth, and to ask him why this tooth was like that.

So we all clambered down from the roof and went off to the barber's And I, as the "hero of the day," stalked at the head of them all.

The barber, after a casual glance, said it was simply a "wisdom tooth" and that all members of the male sex have one like it—that is, all those who up to the time when they can say "papa" and "mama" are fed exclusively on their own mother's milk, and who are able at first sight to pick out from many others the face of their own father.

From all the effects of this event in which my poor "wisdom tooth" became a complete sacrifice, not only did my consciousness begin, from that time onward, to absorb on every occasion the very essence of the essence of my deceased grandmother's behest—may she attain the Kingdom of Heaven—but also, because I did not go to a "qualified dentist" to have the socket of my former tooth treated, which as a matter of fact I could not do since we lived too far from any contemporary center of culture, a "something" began to ooze chronically from this socket, which had the property—as was only recently explained to me by a famous meteorologist with whom I chanced to become bosom friends during frequent meetings in the all-night restaurants of Montmartre—of arousing an interest in and a tendency to seek out the causes of every suspicious "actual fact", and this property, not transmitted by heredity to my common presence, gradually and automatically led to my becoming a specialist in the investigation of every "suspicious phenomenon" that, as so often happened, came my way.

And when, of course with the cooperation of our All-Common Master, the Merciless Heropass, that is, the "flow of time," I was transformed into the young man I have

already described, this new property became a real inextinguishable hearth, always burning, of consciousness.

The second vivifying factor I mentioned, which brought about the complete fusion of my dear grandmother's injunction with all the data making up my individuality, was the totality of impressions received from information I chanced to acquire concerning the origin here on Earth of a principle, which later became—as was demonstrated by Mr. Allan Kardec during an "absolutely secret" spiritualistic séance—one of the chief "life principles" among beings arising and existing on all the other planets of our Great Universe.

This all-universal principle of living is formulated in the following words:

"If you go on a spree, then go the whole hog, including the postage."

As this now-universal principle arose on the same planet as you and where, moreover, you spend most of your time lolling about on a bed of roses and frequently dance the fox trot, I consider that I have no right to withhold from you the information I have that will help you understand certain details of the origin of that universal principle.

Soon after the inculcation in my nature of the new inherency I mentioned, that is, the unaccountable striving to learn the real causes of all sorts of "actual facts," I arrived for the first time in the heart of Russia, in the city of Moscow, where, finding nothing else for the satisfaction of my psychic needs, I occupied myself with investigating Russian legends and sayings. And one day—whether accidentally or as a result of some objective lawful chain of circumstances, I do not know—I came across the following story.

Once upon a time a certain Russian, who to all appearances was just a simple merchant, had to go on some business or other from his provincial town to this second capital of his

country, the city of Moscow, and his son—his favorite one, because he resembled only his mother—asked him to bring back a certain book.

When the great, unconscious author of this all-universal principle of living arrived in Moscow, he and a friend of his, as was and still is the custom there, got "blind drunk" on genuine Russian vodka.

And when these two members of one of the large contemporary groupings of biped breathing creatures had drunk the proper number of glasses of this "Russian blessing," and were launched on a discussion about what is called "public education"—a topic with which it has long been customary to begin a conversation—our merchant suddenly remembered by association his dear son's request, and decided to set off at once with his friend to a bookshop to buy the book.

In the shop, after looking through the book that the salesman had handed him, the merchant asked its price.

The salesman replied that the book cost sixty kopecks.

Noticing that the price marked on the cover of the book was only forty-five kopecks, our merchant first began to ponder in an unusual way—especially unusual for Russians—and then, with a certain movement of his shoulders, he straightened himself up like a ramrod and, throwing out his chest like an officer of the guards, said after a little pause, very quietly but in a tone of great authority:

"But it is marked here forty-five kopecks. Why do you ask sixty?"

Thereupon the salesman, putting on the "oleaginous" face proper to all salesmen, replied that indeed the book cost only forty-five kopecks, but had to be sold for sixty because fifteen kopecks were added for postage.

At this reply our Russian merchant was greatly perplexed by these two quite contradictory but obviously reconcilable facts, and something visibly began to proceed in him, and gazing up at the ceiling he again began to ponder, this time

like an English professor who has just invented a capsule for castor oil, then, suddenly turning to his friend, he delivered himself for the first time on Earth of the verbal formulation which, expressing in its essence an indubitable objective truth, has since assumed the character of a proverb.

And he put it to his friend as follows:

"Never mind, old fellow, we'll take the book. Anyhow we're on a spree today, and 'if you go on a spree, then go the whole hog, including the postage.' "

As for me, unfortunately doomed while still living to experience the delights of Hell, as soon as I had become aware of all this, something very strange that I have never experienced before or since began to proceed in me and continued for rather a long time, it was as if all the usual associations and experiences from various sources were, as contemporary Hivintzes would say, "running races" inside me.

At the same time, in the whole region of my spine there began an intense, almost unbearable itching and in the very center of my solar plexus an equally unbearable colic, and after a while these two mutually stimulating sensations gave way suddenly to a peaceful inner state such as I experienced in later life only once, when the ceremony of the "great initiation" into the brotherhood of the "makers of butter from air" was performed over me And later, when my "I," that is, this "something unknown" which in ancient times a certain eccentric—called by those around him a "learned man," as we still call such persons—defined as a "relatively mobile arising, depending on the quality of functioning of thought, feeling, and organic automatism," and which another renowned scholar of antiquity, the Arabian Mal el-Lel, defined as "the compound result of consciousness, the subconscious, and instinct"—a definition, by the way, which was later "borrowed" and repeated in a different form by the no less renowned and learned Greek, Xenophon—

when this same "I" turned its dazed attention within, I first constated very clearly that everything, even down to each single word of this saying, recognized as an "all-universal life principle," was transformed in me into a special cosmic substance which, merging with the data crystallized long before from my deceased grandmother's behest, was converted into a "something" which, flowing everywhere through my whole presence, settled forever in each atom composing it There and then my ill-fated "I" felt distinctly and, with an impulse of submission, became aware of the for me sad fact that, from that moment on, always and in everything, without exception, I would willy-nilly have to manifest myself according to this inherency formed in me, not in accordance with the laws of heredity or even under the influence of surrounding conditions, but arising in my common presence from the action of three external, accidental causes having nothing in common first, from the injunction of a person who had become, without the slightest desire on my part, the passive cause of the cause of my arising, second, because a tooth of mine was knocked out by some ragamuffin, chiefly on account of somebody else's "slobbering", and third, thanks to the verbal formulation delivered in a drunken state by a person totally unknown to me—a certain "Russian merchant."

If before my acquaintance with this "all-universal principle of living" I had manifested myself differently from other biped animals like myself, arising and vegetating on the same planet, I did so automatically and sometimes only half-consciously, but after this event I began to do so consciously and, moreover, with an instinctive sensation of the two blended impulses of self-satisfaction and self-awareness, in correctly and honorably fulfilling my duty to Great Nature.

It must be emphasized that although even before this event I did everything not as others did, my manifestations scarcely attracted the attention of those around me but, from the

moment when the essence of this principle of living was assimilated in my nature, then on the one hand all my manifestations, whether directed toward an aim or merely to "pass the time," acquired vivifyingness, and began to assist the formation of "corns" on the organs of perception of every creature similar to me, without exception, who turned his attention directly or indirectly toward my actions, and on the other hand I began to carry out all these actions in accordance with the injunction of my deceased grandmother to the utmost possible limits, moreover, the practice was automatically acquired in me when beginning anything new and also at any change, of course on a large scale, always to utter, silently or aloud:

"If you go on a spree, then go the whole hog, including the postage."

In the present case, for example, since owing to causes not dependent on me but flowing from the strange and accidental circumstances of my life I happen to be writing books, I am compelled to do this also in keeping with that same principle, which has gradually been fixed in me by various extraordinary coincidences created by life itself, and has blended with each atom of my common presence.

This time I shall put this psycho-organic principle of mine into practice by not following the custom of all writers, established from the remote past down to the present, of taking as the theme of their various writings the events that supposedly have occurred or are now occurring on Earth, but instead I shall take events on the scale of the whole Universe Thus also in the present case, "If you take, then take!"—that is to say, "If you go on a spree, then go the whole hog, including the postage."

Any writer can write on the scale of the Earth, but I am not any writer

Can I confine myself merely to this "paltry Earth" of ours—paltry, that is, in the objective sense?

No, this I cannot do I cannot take for my writings the same themes that other writers generally take, if only because what our learned spiritualists affirm might suddenly come true and my grandmother might hear of this, and do you realize what might happen to her, to my dear beloved grandmother? Would she not turn in her grave, as they say? And not only once, but—as I understand her, especially now that I have become quite skillful at entering into the position of another—she would turn so many times that she might almost be transformed into an "Irish weathercock."

Please, reader, do not be alarmed I shall, of course, also write of the Earth, but with such an impartial attitude that this comparatively small planet and everything on it will correspond to the place it occupies in reality, and which, even according to your own sane logic—arrived at thanks, of course, to my guidance—it must occupy in our Great Universe.

And of course I must make the various what are called "heroes" of my writings not such types as in general the writers of all ranks and in all epochs on Earth have described and extolled, that is, types such as those Toms, Dicks, or Harrys who are born through a misunderstanding and, during the process of their formation up to "responsible life" fail to acquire anything proper to a creature in the image of God—that is to say, a man—and who, until their last breath, progressively cultivate in themselves only such "charms" as "lasciviousness," "mawkishness," "amorousness," "malice," "chicken-heartedness," "envy," and similar vices unworthy of a man.

I intend to introduce in my writings heroes of such a kind that everybody must willy-nilly sense them with his whole being as real, and about whom data must inevitably be crys-

tallized in every reader for the notion that each one of them is indeed a "somebody" and not just "anybody."

During these last weeks, while lying in bed, my body completely exhausted, I mentally drafted a summary of my future writings and thought out the form and sequence of their exposition; and I decided to make the chief hero of the first series of my writings ... do you know whom? . . . the great Beelzebub himself. And I did this in spite of the fact that, from the very outset, this choice of mine might evoke in the mentation of most of my readers such associations as would engender in them all kinds of automatic contradictory impulses coming from the data infallibly formed in the psyche of people by all the established abnormal conditions of their external existence, and in general "crystallized" in them thanks to the famous "religious morality" rooted in their life—all of which must inevitably result in an inexplicable hostility toward me personally.

But do you know what, reader?

In the event that you decide, despite this warning, to risk further acquaintance with my writings, and you try to absorb them always in a spirit of impartiality and try to understand the very essence of the questions I intend to elucidate, I now wish—in view of an inherency in the human psyche whereby the good can be perceived without opposition only when a "contact of mutual frankness and confidence" is established—to make a sincere confession to you about the associations that arose in me and precipitated in the corresponding sphere of my consciousness the data that prompted the whole of my individuality to select as the chief hero of my writings just such an individual as is presented before your inner eyes by this same Mr. Beelzebub.

I did this not without cunning. My cunning lies simply in the logical supposition that if I pay him this attention he

will infallibly—as up till now I have no reason to doubt— show his gratitude by helping me in my intended writings with all the means at his command.

Although Mr Beelzebub is, as the saying goes, of "a different clay," yet—as I learned long ago from the treatise of the famous Catholic monk, Brother Foolon—he has a curly tail, so I—being thoroughly convinced from experience that curls are never natural but can be obtained only by various intentional manipulations—have to conclude, according to the "sane logic" formed in my consciousness from reading books on chiromancy, that Mr Beelzebub must also have a good share of vanity, and will therefore find it extremely awkward not to help someone who is going to advertise his name.

It is not for nothing that our incomparable teacher, Mullah Nasr Eddin, frequently says:

"Without greasing the palm, not only is it impossible to live tolerably anywhere but even to breathe."

And another terrestrial sage, named Till Eulenspiegel, who also based his wisdom on the crass stupidity of people, has expressed the same idea in the following words:

"If you don't grease the wheels the cart won't go."

Knowing these and many other sayings of popular wisdom, formed throughout the centuries in the collective life of people, I have decided to "grease the palm" of Mr Beelzebub, who, as everyone realizes, has means and knowledge enough and to spare.

Hold on, old fellow! Joking, even philosophical joking, aside, it seems that with all these digressions, you have violated one of the chief principles that you had made the basis of the system you planned for actualizing your dreams through this new profession the principle to remember and always take into account the weakening of the function of

thinking in the contemporary reader, and not to fatigue him with the perception of numerous ideas over a short period of time.

Moreover, when I asked one of those people who are always hanging around me, "eager to enter Paradise without fail with their boots on," to read aloud straight through everything I have written in this introductory chapter, what is called my "I"—of course, with the participation of all the data formed in my peculiar psyche during the course of my life, which have given me, among other things, an understanding of the psyche of creatures like myself but of different types—my "I" perceived and cognized with certainty that, thanks to this chapter alone, there must inevitably arise in the common presence of every reader without exception a "something" automatically engendering a marked hostility toward me personally.

To tell the truth, it is not this which worries me the most at the moment, what worries me is the fact that at the end of the reading I also perceived that in the sum total of everything expounded in this chapter, my whole presence, in which the aforesaid "I" plays a very small part, manifested itself in a way quite contrary to one of the fundamental commandments of that universal teacher whom I particularly esteem, Mullah Nasr Eddin, which he expressed in the words:

"Never poke your stick into a hornets' nest."

But the agitation that had pervaded the whole system animating my feelings when I realized that an animosity toward me must necessarily arise in the reader immediately quieted down when I remembered the ancient Russian proverb that states "There is no offence which with time will not blow over—time grinds every grain into flour " Since then, the agitation that arose from realizing my failure to obey the commandment of Mullah Nasr Eddin no longer troubles me in the least, nevertheless, a very strange process

has begun in both of my recently acquired "souls," taking the form of an unusual itching, which has increased progressively until it now produces an almost intolerable pain in the region a little below the right half of my already over-exercised "solar plexus."

Wait! Wait! . . . This process, it seems, is also quieting down, and in the depths of my consciousness—let us say meanwhile even of my "subconscious"—there is beginning to arise everything required to assure me that it will cease entirely, for I have just remembered another fragment of life wisdom, which leads me to understand that if indeed I acted against the advice of the highly esteemed Mullah Nasr Eddin, I nevertheless did so without premeditation according to the principle of that extremely engaging—not widely known on Earth, yet unforgettable by anyone who once met him —that precious nugget, Karapet of Tiflis.

Well, it can't be helped . . . now that my introductory chapter has turned out to be so long, it will not matter if I spin it out a little more to tell you also about this extremely engaging Karapet of Tiflis.

First of all I must state that twenty or twenty-five years ago the Tiflis railway station had a "steam whistle "

It was blown every morning to wake up the railway workers and station hands and, as the Tiflis station stood on a hill, this whistle was heard almost all over the town, and woke up not only the railway workers but all the other inhabitants as well.

The Tiflis local government, as I recall it, even entered into a lengthy correspondence with the railway authorities about the disturbance of the morning sleep of the peaceful citizens.

To release the steam into the whistle every morning was the job of this same Karapet, who was employed in the station

When he would come in the morning to the rope by which he released the steam into the whistle, before taking hold of the rope and pulling it, he would wave his arms in all directions, and solemnly, like a Muslim mullah from a minaret, cry in a loud voice:

"Your mother is a —! Your father is a —! Your grandfather is more than a —! May your eyes, ears, nose, spleen, liver, corns, . . . " et cetera In short, he pronounced in various keys all the curses he knew, and not until he had done so would he pull the rope.

When I heard about this Karapet and this practice of his, I went to see him one evening after the day's work, with a small "boordook" of Kahketeenian wine, and after performing the indispensable solemn "toasting ritual" of the locality, I asked him, of course in a suitable form, according to the local code of "amenities" established for mutual relationship, why he did this.

He emptied his glass at a draught and, having sung the famous Georgian song "Drink up again, boys," obligatory when drinking, he began in a leisurely way to answer as follows:

"Since you drink wine not as people do today, that is, merely for appearances, but in fact honestly, this already shows me that, unlike our engineers and technicians who plague me with questions, you wish to know about this practice of mine not out of curiosity but from a genuine desire for knowledge, and therefore I wish, and even consider it my duty, to confess to you sincerely the exact reason for the inner so to say scrupulous considerations that led me to this."

He then related the following:

"Formerly I used to work in this station at night cleaning the boilers, but when they put in the steam whistle, the stationmaster, evidently considering my age and incapacity for the heavy work I was doing, gave me the one job of

releasing the steam into the whistle, for which I had to arrive punctually every morning and evening.

"The very first week of my new service, I noticed that after performing this duty of mine I felt vaguely ill at ease for an hour or two.

"But when this queer feeling, increasing day by day, eventually became a definite instinctive uneasiness from which even my appetite for 'makokh' disappeared, I began to rack my brains in order to find out the cause I thought about it with particular intensity, for some reason or other, while going to and coming from my work, but however hard I tried I could not make anything clear to myself, even approximately.

"Things went on like this for almost six months, and the palms of my hands had become calloused from the rope of the steam whistle when, quite suddenly and accidentally, I understood why I was experiencing this uneasiness.

"The shock that brought about a correct understanding, resulting in the formation of an unshakable conviction, was a certain exclamation I happened to hear in the following rather peculiar circumstances.

"One morning when I had not had enough sleep, since I spent the first half of the night at the christening of my neighbor's ninth daughter, and the other half reading a rare and very interesting book I had come across entitled *Dreams and Witchcraft,* I was hurrying on my way to release the steam, when I suddenly saw at a street corner a barber-surgeon I knew, employed in the local government service, who beckoned me to stop.

"The function of this barber-surgeon friend of mine was to go through the town at certain hours, accompanied by an assistant pushing a specially constructed cart, and to seize all the stray dogs whose collars lacked the metal tags issued by the local authorities on payment of the tax He then had to take these dogs to the municipal slaughterhouse, where

they were kept for two weeks at the town's expense and fed on slaughterhouse offal. If by the end of this period their owners had not claimed them and paid the tax, these dogs were driven, with a certain solemnity, down a passageway that led directly to a specially designed oven.

"Shortly afterward, from the other end of this remarkable and salutary oven, there flowed, with a delightful gurgling sound, a certain quantity of pellucid and ideally clean fat, to the profit of the fathers of our town, for the manufacture of soap and also perhaps of something else, while, with a purling sound no less delightful to the ear, there poured out a fair quantity of useful substances for fertilizer.

"My friend, the barber-surgeon, proceeded in the following simple and admirably skillful manner to catch the dogs.

"He had somewhere obtained an old, quite large fishing net, which he carried on his broad shoulders, folded in a suitable manner, and during these peculiar excursions of his through the slums of our town for the good of humanity, when a dog 'without its passport' came within range of his all-seeing and for the whole canine species terrible eye, he, without haste and with the softness of a panther, would steal up close to it and, seizing a favorable moment when his victim was interested and attracted by something, would cast his net over it and quickly entangle it. Then, pulling up the cart to which a cage was attached, he would disentangle the dog in such a way that it found itself imprisoned in the cage.

"When my friend the barber-surgeon beckoned me to stop, he was just waiting for the opportune moment to throw the net over his next victim, which at that moment was standing and wagging his tail at a bitch. My friend was just about to cast his net when suddenly the bells of a neighboring church rang out, calling the people to early prayer. At this unexpected sound ringing out in the morning quiet,

the doe took fright and, springing aside, shot off down the empty street at its full canine velocity.

"This so infuriated the barber-surgeon that his hair, even in his armpits, stood on end and, flinging his net down on the pavement, he spat over his left shoulder and cried out:

" 'Oh, Hell! What a time to ring!"

"As soon as this exclamation of his reached my reflecting apparatus, numerous thoughts began to swarm in it which ultimately led, in my view, to a correct understanding of lust why there proceeded in me the aforesaid instinctive uneasiness.

"The moment I understood this I even felt annoyed at myself that such a simple and clear idea had not entered my head before

"I sensed with the whole of my being that my interference in the communal life could have no other result than the very sensation that had been proceeding in me all this time.

"And indeed, everyone awakened from his sweet morning slumbers by the blast of my steam whistle must doubtless curse me by everything under the sun—just me, the cause of this infernal din—and thanks to this, there must surely flow from all directions toward my person vibrations of all kinds of malice.

"On that memorable morning, after performing my duties, while sitting in my usual mood of depression in a neighboring 'dukhan' and eating 'hachi' with garlic, I continued to ponder, and I came to the conclusion that if I should curse beforehand all those who are outraged by my service for the benefit of some of them, then according to the book I had read the night before, however much all those still lying in the 'realm of idiocy'—that is, between sleep and drowsiness—might curse me, it would have no effect on me at all

"And in fact, since I began to do this, I no longer feel that 'instinctive uneasiness. ' "

Well now, patient reader, I must really conclude this opening chapter. It has only to be signed.

He who...

Stop! Misconceived formulation! With a signature there must be no joking. Otherwise the same thing will happen to you as happened once before in one of the countries of Central Europe, when you were forced to pay ten years' rent for a house you occupied for only three months, simply because you had signed a paper obliging you to renew the lease for the house each year.

After this and many similar life experiences, I must, in any case as regards my own signature, be very, very careful.

Very well, then.

He who in childhood was called "Tatakh"; in early youth, "Darky"; later, the "Black Greek"; in middle age, the "Tiger of Turkestan"; and now, not just anybody, but the genuine "Monsieur" or "Mister" Gurdjieff, or the "nephew of Prince Mukhransky," or finally, simply a "teacher of dancing."

CHAPTER 2

Prologue. Why Beelzebub was in our solar system

IT WAS in the year 223 after the creation of the world by objective time calculation or, as would be said here on the Earth, in the year 1921 after the birth of Christ.

Through the Universe flew the trans-space communication ship *Karnak.*

Having left the spaces of the "Assooparatsata," that is, the "Milky Way," it was flying from the planet "Karatas" to the solar system "Pandetznokh," the sun of which is called the "Pole Star. "

On this trans-space ship was Beelzebub with his kinsmen and close companions.

He was on his way to the planet "Revozvradendr," to a conference in which he had consented to take part, at the request of friends of long standing

Only the remembrance of these old friendships had induced him to accept the invitation, for he was no longer young, and so lengthy a voyage with its inevitable hardships was by no means an easy task for one of his years.

A short time before this voyage Beelzebub had returned home to the planet Karatas, the place of his arising, and far from which, due to circumstances not depending on his essence, he had passed many years of his existence in conditions alien to his nature.

These long years of an existence unsuited to him, with all the perceptions and experiences foreign to his essence, had not failed to leave a noticeable mark on his common presence.

Time itself had by now inevitably aged him, and these unaccustomed conditions of existence had brought Beelze-

bub, that same Beelzebub who had had so exceptionally strong, fiery, and splendid a youth, to a no less exceptional old age.

Long, long before, when Beelzebub was still existing at home on the planet Karatas, he had been taken, owing to his extraordinarily resourceful intelligence, into service on the "Sun Absolute," where our Lord Sovereign Endlessness has the fundamental place of His dwelling, and there Beelzebub, with a number of others like himself, had become an attendant upon His Endlessness.

But then, owing to his youthful and still unformed Reason, as well as to his callow and impetuous mentation with its unequally flowing associations, that is, a mentation based on a limited understanding—which is natural for beings who have not yet become fully responsible—Beelzebub once saw something in the government of the world that seemed to him "illogical" and, having found support among his comrades, unformed beings like himself, interfered in what was none of his business.

Thanks to the force and impetuosity of Beelzebub's nature, his intervention, supported by his comrades, soon captured all minds and brought the central kingdom of the Megalocosmos to the brink of revolution.

Having learned of this, His Endlessness, notwithstanding His all-lovingness and all-forgivingness, was constrained to banish Beelzebub and his comrades to one of the remote corners of the Universe, to the solar system "Ors," whose inhabitants call it simply "the solar system", and He assigned as the place of their existence one of the planets of that solar system, namely the planet "Mars," with the privilege of existing on other planets also, but only of that solar system.

Among these exiles, besides Beelzebub's comrades, were many who had merely sympathized with him, as well as the attendants and subordinates of Beelzebub and his friends.

They all arrived with their entire households at this remote place and in a short time there was formed on the planet Mars a whole colony of "three-centered beings" from various planets of the central part of our Great Universe.

This population, so foreign to that planet, accommodated itself little by little to its new dwelling place, and to shorten the long years of exile, many of them found some occupation or other, either on Mars or on neighboring planets that had been almost entirely neglected because of their remoteness from the Center and the poverty of all their formations.

As the years rolled by, many of these exiles, either on their own initiative or in response to needs of a general character, gradually migrated from Mars to other planets, but Beelzebub himself with his close attendants remained on the planet Mars, where he organized his existence more or less tolerably.

One of his chief occupations was the setting up of an "observatory" on the planet Mars for the observation of remote points of the Universe as well as of the conditions of existence of beings on neighboring planets, and this observatory of his, by the way, later became well known and even famous everywhere in the Universe.

Although the solar system Ors had been neglected because of its remoteness from the Center and for many other reasons, the Most Holy Cosmic Individuals surrounding our Common Father Endlessness had sent Messengers from time to time to the planets of this solar system, to regulate more or less the process of existence of the three-brained beings arising there, and to bring it into accord with the general world harmony.

And thus to one of the planets of this solar system, the planet called "Earth," a Messenger was once sent from our Endlessness—a certain Ashiata Shiemash And as Beelzebub had fulfilled a special task indispensable to his mission, this

Messenger, upon his return to the Sun Absolute, earnestly besought His Endlessness to pardon the once young and fiery but now aged Beelzebub.

In view of this request of Ashiata Shiemash, and also of the modest and conscious existence of Beelzebub himself, our Maker Creator pardoned him and gave him permission to return to the place of his arising.

And so it was that now, after a long absence, Beelzebub was again in the Center of the Universe.

His influence and authority, far from having declined during his exile, had on the contrary greatly increased, since all those around him clearly recognized that, thanks to the long years he had spent in unaccustomed conditions, his knowledge and experience had inevitably been broadened and deepened.

And so, when events of great importance occurred on one of the planets of the solar system Pandetznokh, Beelzebub's old friends decided to intrude upon him and invite him to the conference concerning these events.

And that is why Beelzebub, with his kinsmen and attendants, was now making the long journey on the space ship *Karnak* from the planet Karatas to the planet Revozvradendr.

At the time to which our tale refers, all those aboard the big space ship *Karnak* were occupied either with their duties, or simply with actualizing what is called "active being-mentation."

Among the passengers one very handsome boy stood out; he was always near Beelzebub himself.

This was Hassein, the son of Beelzebub's favorite son, Tooloof.

After his return home from exile, Beelzebub had seen his grandson Hassein for the first time and, appreciating his

good heart—and also owing to what is called "family attraction"—had taken an instant liking to him.

And as the moment happened to coincide with the time when the Reason of young Hassein needed to be developed, Beelzebub, now having a good deal of free time, took charge of the education of his grandson himself, and from then on kept Hassein with him wherever he went.

For his part, Hassein so loved his grandfather that he would not stir a step without him, and eagerly absorbed everything he said or taught.

As this narrative begins, Beelzebub, Hassein, and Ahoon, the devoted old servant who always accompanied Beelzebub everywhere, were sitting on the highest "kasnik," or upper deck, of the *Karnak* under the "kalnokranonis," a sort of glass bell, talking among themselves while observing the boundless space.

Beelzebub was speaking about the solar system where he had spent many years He was describing the peculiarities of the nature of a planet called "Venus. "

During the conversation, word was brought to Beelzebub that the captain of the ship wished to speak with him, and Beelzebub gave his consent.

CHAPTER 3

The cause of a delay in the falling of the Karnak

SOON AFTERWARD the captain entered and, having greeted Beelzebub with all the ceremony appropriate to one of his rank, said:

"Your Right Reverence, allow me to ask your authoritative advice An 'inevitability' lies directly in the line of our course and will hinder our 'falling' by the shortest route.

"The point is that if we follow our intended course, in two 'kilprenos'* our ship will be passing through the solar system 'Vuanik.'

"But at the very place where our ship must pass, there will also pass, about one kilpreno before, the great comet belonging to that solar system and named 'Sakoor' or, as it is sometimes called, 'the Madcap.'

"So if we keep to our proposed course, we must inevitably cross the space through which this comet will have passed.

"And as Your Right Reverence certainly knows, this mad comet always leaves a great deal of 'zilnotrago'† in its track, which on entering the planetary body of a being disorganizes most of its functions until all the zilnotrago has been volatilized.

"I thought at first," continued the captain, "of avoiding the zilnotrago by steering the ship around this zone, but this would mean a long detour and would greatly prolong our

* "Kilpreno" in the language of Beelzebub means a certain period of time of approximately the same duration as what is called an "hour" on the Earth

† "Zilnotrago" is the name of a gas similar to what is called on the Earth "cyanic acid."

voyage On the other hand, to wait somewhere until the zilnotrago is dispersed would take still longer.

"Faced with these alternatives, I cannot decide on my own what to do, so I am venturing to trouble Your Right Reverence for the benefit of your wise advice."

When the captain had finished speaking, Beelzebub thought a moment and then answered:

"Really, I do not know how to advise you, my dear Captain . . . Ah yes, in that solar system where I existed for a long time, there is a planet named 'Earth,' on which there arose, and still continue to arise, very strange three-centered beings And among them, on one of the continents of that planet called 'Asia,' there arose a very wise three-brained being named Mullah Nasr Eddin.

"For each and every peculiar situation, great and small, in the existence of the beings there," Beelzebub continued, "this terrestrial sage, Mullah Nasr Eddin, had an apt and pithy saying.

"As all his sayings were full of the sense of truth for the beings of that planet, I too always used them as a guide, for the sake of having a comfortable existence there.

"In the present situation also, my dear Captain, I wish to profit by one of his wise sayings. In such a quandary as ours he would probably say

" 'You can't jump over your knees, and it's absurd to try to kiss your own elbow!'

"I now say the same to you, and add there is nothing to be done. When faced with an event arising from forces immeasurably greater than one's own, one must submit.

"The only question is, which of the alternatives you mentioned should be chosen—that is, to wait or add to our journey by a detour.

"You say that a detour would greatly lengthen our jour-

ney, but that waiting would take still longer Well then, my dear Captain, suppose that by making the detour we should save a little time What do you think? Is the wear and tear on our ship's machinery worthwhile for the sake of ending our journey a little sooner?

"If a detour would involve even the slightest damage to our ship, then in my opinion we ought to give preference to your second suggestion, and stop somewhere until the path is cleared of the noxious zilnotrago That would at least spare our ship useless damage And we will try to fill the time of this unforeseen delay with something useful for us all.

"For example, it would give me personally great pleasure to talk with you about contemporary ships in general and our ship in particular. A great many inventions that I still know nothing about have been made in this field during my absence from these parts.

"In my time, for instance, these big trans-space ships were so complicated and cumbersome that it took almost half their power to carry the materials needed to elaborate the energy for their locomotion.

"But contemporary ships, in their simplicity and the freedom they offer for all being-manifestations, are the very model of 'bliss-stokirno.' At times you even forget that you are not on one of the planets So, I should very much like to know how this marvel was brought about and how the contemporary ships work.

"Now go, my dear Captain, and make all the arrangements for this necessary stop. Then, when you are quite free, come back and we will pass the time of our unavoidable delay in conversation useful for us all ."

When the captain had gone, Hassein suddenly sprang to his feet and began to dance and clap his hands, shouting "Oh, I'm glad, I'm glad, I'm glad about this!"

Beelzebub looked with affection on these joyful manifestations of his favorite, but old Ahoon could not restrain himself and, shaking his head reproachfully muttered half to himself that the boy was a growing "egoist. "

Hearing what Ahoon had called him, Hassein stopped in front of him and with a mischievous glance said:

"Don't be angry with me, dear Ahoon. The reason for my joy is not egoism but only this happy coincidence. You heard him, didn't you? My beloved grandfather didn't only decide to make a stop but also promised the captain to talk with him.

"And you know very well that my grandfather's talks always lead to stories of places where he has been, and you know how wonderfully he tells his stories, and how much new and interesting information is 'crystallized' in our presences through these tales.

"Where is the egoism? Hasn't he, of his own free will, after weighing with his wise Reason all the circumstances of this unforeseen event, decided to make a stop, which evidently doesn't upset his plans too much?

"It seems to me that my dear grandfather has no reason to hurry. Everything he needs for his rest and comfort is here on the *Karnak,* and here also are many who love him and whom he loves.

"Didn't he just say that we must not oppose forces higher than our own, adding that not only should we not oppose them but should even submit to them and accept all their results with reverence, at the same time praising and glorifying the marvelous and providential works of our Lord Creator?

"I'm glad, not because of the mishap, but because this unforeseen event from Above enables us to listen once more to the tales of my dear grandfather. Is it my fault that the circumstances have turned out to be so desirable and happy for me?

"No, dear Ahoon, you shouldn't scold me, but should even join me in expressing gratitude to the Source of all beneficent results."

All this time Beelzebub had been listening attentively and with a smile to the chatter of his favorite, and when Hassein had finished, said "You are right, dear Hassein, and for being right, even before the captain returns I shall tell you anything you like. "

Upon hearing this, the boy at once ran and sat at Beelzebub's feet and, after thinking a little, said:

"Dear Grandfather, you have already told me so much about the solar system where you spent so many years that by now I could probably go on, by my own logic, to describe in detail the nature of that peculiar corner of our Universe.

"But I am curious to know whether three-brained beings dwell on the planets of that solar system, and whether 'higher being-bodies' are coated in them This is what I should like you to tell me about," said Hassein, looking up affectionately at his grandfather.

"Yes," replied Beelzebub, "three-brained beings dwell on almost all planets of that solar system also, and higher being-bodies can be coated in almost all of them.

"Higher being-bodies or, as they are called on some planets of that solar system, 'souls,' are coated in three-brained beings inhabiting all the planets except those before reaching which the emanations of our Most Holy Sun Absolute, through repeated deflections, have gradually lost the fullness of their strength and no longer contain the vivifying power needed for coating higher being-bodies.

"Of course, my boy, on each planet of that solar system the planetary bodies of the three-brained beings are coated and take on an exterior form corresponding to the nature of that planet, adapting to it in every detail

"On the planet Mars, for instance, where we were exiled,

the three-brained beings are coated with a planetary body having a form—how shall I tell you?—like a 'karoona,' that is to say, they have a long broad trunk, amply provided with fat, and a head with enormous protruding and shining eyes. On the back of this huge planetary body of theirs are two large wings, and on the underside two comparatively small feet with very strong claws.

"Almost the entire strength of this huge planetary body is adapted by nature to generate energy for their eyes and their wings

"As a result, the three-brained beings breeding on that planet can see freely everywhere, however great the 'kldatsakhti,'* and can move about not only on the planet but also in its atmosphere, and occasionally some of them even manage to travel beyond its limits.

"On another planet not far from the planet Mars, owing to the intense cold there, the three-brained beings are covered with thick soft wool The outer form of these three-centered beings is like that of a 'toosook,' that is, it resembles a kind of double sphere, the upper sphere serving to contain the principal organs of the planetary body, and the lower one the organs for the transformation of the 'first and second being-foods.'

"In the upper sphere there are three apertures opening outward; two serve for sight and the third for hearing.

"The lower sphere has only two apertures: one in front for the taking in of the first and second being-foods, and the other at the back for the elimination of residues from the organism To the lower sphere are attached two strong sinewy feet, and on each of these is a protuberance that serves the same purpose as our fingers.

* "Kldatsakhti" means "darkness "

"There is still another planet in that solar system, my dear boy, quite a small one, bearing the name 'Moon.'

"During its movement this peculiar little planet often came very near our planet Mars and sometimes for whole kilprenos I took great pleasure in observing, through the 'teskooano,'* in my observatory, the process of existence of the three-brained beings who inhabit it.

"Though the beings of this planet have very frail planetary bodies, they have an indomitable spirit, which gives them an extraordinary perseverance and capacity for work.

"Their external form is like that of large ants, and like them they are always bustling about, working both on and within their planet.

"The results of their ceaseless activity are already plainly visible.

"I once happened to notice that in two of our years they had 'tunneled' the whole of their planet. They were obliged to undertake this task on account of the abnormal 'climatic conditions' there, caused by the fact that this planet arose unexpectedly, and therefore the regulation of its climatic harmony had not been prearranged by the Higher Powers.

"The climate of this planet is truly 'mad,' and in its variability could give points to the most high-strung, hysterical women existing on another planet of that solar system, which I shall also tell you about.

"Sometimes the cold is so intense on this Moon that everything is frozen through and through, and it becomes impossible for beings to breathe in the open atmosphere, and then suddenly it gets so hot that you could fry an egg in a Jiffy.

"There are only two short periods on that peculiar little planet, namely, before and after it completes its orbit around a neighboring planet, when the weather is so glorious that

* "Teskooano" means "telescope "

for several rotations the whole planet is in bloom, and yields the various products for the first being-food of its inhabitants—even greatly in excess of what they need for existence in that strange intraplanetary kingdom they have devised, where they are sheltered from the vagaries of this mad climate and all the inharmonious changes in the state of the atmosphere.

"Not far from that small planet is another, larger planet, which occasionally comes quite close to Mars, and is called 'Earth. '

"The Moon is actually a fragment of this Earth, which must now constantly maintain the Moon's existence.

"On the planet Earth also, three-brained beings are formed, and they too contain all the data for higher being-bodies to be coated in them.

"But in 'strength of spirit' they do not begin to compare with the beings breeding on the little planet I just mentioned The external coating of the three-brained beings of that planet Earth closely resembles our own, except that their skin is a little slimier than ours Moreover, they have no tails, and their heads are without horns But the worst thing about them is their feet, for they have no hoofs It is true that for protection against external influences they have invented what they call 'boots,' but this invention does not do them much good.

"Aside from the imperfection of their external form, their Reason is uniquely and utterly bizarre.

"Their 'being-Reason,' owing to many causes that I may tell you about sometime, has gradually degenerated and at present is very, very strange, and peculiar in the highest degree. "

Beelzebub was about to say more, but just then the captain of the ship entered. So, promising the boy to tell him about

the beings of the planet Earth some other time, he began to talk with the captain.

He asked the captain first to tell him who he was, how long he had been a captain, and how he liked his work, and then to give him some information about contemporary cosmic ships.

"Your Right Reverence," the captain began, "when I approached the age of a responsible being, I was destined by my father for this career in the service of our Endless Creator Starting in the lowest ranks on the trans-space ships, I ultimately became worthy to perform the duties of captain, and for eight years now I have been a captain on long-distance ships.

"In this latest post of mine on the *Karnak* I succeeded my father, who had performed the duties of captain almost from the very beginning of world creation and who, after his long years of blameless service to His Endlessness, was held worthy of promotion to the post of governor of the solar system 'Kalman.'

"In short," continued the captain, "I began my service just when Your Right Reverence was leaving for the place of your exile I was then only a 'sweeper' on the long-distance ships of that period.

"Yes a long, long time has passed by

"Everything has changed and has been changed since then only our Lord and Sovereign remains unchanged May the blessings of 'Amenzano' be on His Changelessness throughout eternity!

"Your Right Reverence has seen fit to remark, very justly, that the earlier ships were most inconvenient and cumbersome.

"They were indeed very complicated and unwieldy I remember them well myself There is a vast difference between the ships of that time and now.

"In our youth all the ships, both for intersystem and interplanetary communication, were still run on the cosmic substance 'elekilpomagtistzen,' which is composed of two distinct parts of the omnipresent 'Okidanokh.' And it was to produce this substance that the earlier ships had to carry such a quantity of materials.

"But these ships did not remain in use very long after your departure; they were replaced by ships of the system of Saint Venoma."

CHAPTER 4

The law of falling

THE CAPTAIN continued:
"This happened in the year 185 by objective time calculation.

"Saint Venoma had been taken for his merits from the planet 'Soort' to the 'Holy Planet Purgatory' where, after familiarizing himself with his new surroundings and new duties, he devoted all his free time to his favorite work.

"This favorite work was to try to discover what new phenomena could be obtained from various combinations of lawful phenomena already existing.

"Sometime later, in the course of his observations of cosmic laws, Saint Venoma made a discovery which after-ward became famous, and which he was the first to call the 'law of falling.'

"Saint Venoma formulated this cosmic law as follows:

" 'Everything existing in the world "falls to the bottom." The "bottom" for any part of the Universe is its nearest "stability," and this stability is the point toward which all the lines of force from all directions converge.

'The centers of all the suns and planets of our Universe are precisely such points of stability. They are the lowest points of that region of space toward which forces from all directions of the given part of the Universe inexorably tend, and where they concentrate. Each of these points is also a center of gravity that enables suns and planets to maintain their proper places.'

"Saint Venoma stated further that when an object, wherever it may be, is dropped into space, it tends to fall on one or another sun or planet, depending on which sun or planet

this part of space belongs to—that sun or planet being for the given region the stability, or bottom.

"Starting from this, Saint Venoma, continuing his research, reasoned as follows 'If this is so, could not this cosmic property be utilized for the locomotion we need between the spaces in the Universe?' And from then on he worked along that line.

"His further saintly labors showed that, although in principle this was possible, in fact the law of falling alone could not be employed fully to achieve this purpose, for the simple reason that the atmospheres surrounding most of the cosmic concentrations would hinder the direct falling of the object dropped in space.

"Having established this, Saint Venoma turned his whole attention to finding some means of overcoming the atmospheric resistance to ships constructed on the principle of falling.

"And three 'looniases' later, Saint Venoma did find such a means and, as soon as a suitable vessel had been completed under his direction, he went on to practical trials.

"This construction had the appearance of a large chamber, the walls of which were made of a special material somewhat like glass On every wall of the chamber were fitted, so to say, 'shutters' made of material impervious to the rays of the cosmic substance 'elekilpomagtistzen,' and these shutters, although set close to the walls, could slide freely in any required direction Within the chamber was placed a special 'battery' which generated and supplied this substance elekilpomagtistzen.

"I was present myself, Your Right Reverence, at the first experiments in which Saint Venoma tested the principle he had discovered.

"The whole secret lay in this when rays of elekilpo-

magtistzen were made to pass through this special glass, they destroyed everything in their path that the atmosphere of planets is usually composed of, such as 'air,' 'gases' of all kinds, 'fog,' and so on. This part of space became absolutely empty, without resistance to pressure, so that if even an infant-being gave this enormous structure a push, it would move as lightly as a feather.

"On the outer side of this peculiar structure were appendages like wings, which were set in motion by this same substance elekilpomagtistzen, and gave the impetus to move this immense structure in the required direction.

"And so, when the results of these experiments had been approved and blessed by the Commission of Inspection, under the presidency of the Archangel Adossia, the construction of a big ship on these principles was begun.

"The ship was soon ready and commissioned for service. And this type of ship gradually displaced all the systems that had existed before. Later, Your Right Reverence, the inconvenience of this system became more and more apparent;
nevertheless it continued to be used exclusively on all the lines of trans-space communication.

"It cannot be gainsaid that the ships constructed on this principle were ideal in atmosphereless spaces, and moved there with almost the speed of the 'etzikolnianakhnian' rays issuing from planets; yet when they approached some sun or planet it became real torture for the beings directing them, as much complicated maneuvering was necessary because of this same law of falling.

"For as soon as a ship came into the atmospheric medium of some sun or planet that it had to pass, it immediately began to fall toward that sun or planet and, as I just said, great care and considerable knowledge were needed to keep the ship from falling off its course.

"While the ships were passing near any sun or planet,

their speed often had to be reduced hundreds of times below their usual rate

"It was particularly difficult to steer them in any sphere where there was a large aggregation of 'comets'.

"Great demands were therefore made upon the beings who had to direct these ships, and they were prepared for their duties by beings of very high Reason.

"But in spite of these drawbacks, the system of Saint Venoma, as I have already said, gradually replaced all the previous ones

"The ships of this system of Saint Venoma had been in existence for twenty-three years when it was first rumored that the Great Angel Hariton had invented a new type of ship for intersystem and interplanetary communication."

CHAPTER 5

The system of Archangel Hariton

"SHORTLY AFTERWARD, again under the supervision of the Great Archangel Adossia, practical tests open to all were made with this new invention, which was later to become so famous.

"The new system was unanimously acknowledged to be the best, and soon it was adopted for service throughout the Universe, gradually superseding all previous systems.

"At the present time this system of the Great Angel, now Archangel, Hariton is in use everywhere. The ship on which we are now flying is based on the same principles, and its construction is similar to that of all ships built according to this system. It is not very complicated.

"The whole of this great invention consists of a single 'cylinder' shaped like an ordinary barrel.

"The secret of this cylinder lies in the disposition of the materials of which its inner walls are composed.

"These materials are isolated from each other by means of 'amber' and, owing to their arrangement in a certain order, have the property of acting on any cosmic gaseous substance entering the space they enclose—whether 'atmosphere,' 'air,' 'ether,' or any other combination of homogeneous cosmic elements—causing it immediately to expand within the cylinder.

"The bottom of this 'cylinder-barrel' is hermetically sealed, but the lid, although it can also be tightly closed, is hinged in such a way that on pressure from within it opens, and then shuts again.

"So, Your Right Reverence, if this cylinder-barrel is filled with atmosphere, air, or any other such substance, the action

of its walls causes these substances to expand to such an extent that the interior becomes too small to hold them.

"Striving to find an outlet from this constricted interior, they naturally press against the lid of the cylinder-barrel, which opens on its hinges and allows these expanded substances to escape, and then immediately closes again Since in general Nature abhors a vacuum, as soon as the expanded gaseous substances are released, the cylinder-barrel is again filled up with fresh substances from outside, and they in their turn undergo the same process, and so on without end Thus the substances are always being changed, and the lid of the cylinder-barrel alternately opens and shuts.

"Fixed to this lid is a very simple 'lever,' operated by the movement of the lid, which sets in motion some also very simple 'cogwheels,' and these in turn revolve fans attached to the sides and stern of the ship itself.

"Thus, Your Right Reverence, in spaces where there is no resistance, contemporary ships like ours simply fall toward the nearest stability, but where there are any cosmic substances that offer resistance, it is these substances, no matter what their density, that are acted upon by the cylinder and enable the ship to move in any desired direction.

"It is interesting to note that the denser the substance in any given part of the Universe, the better the charging and discharging of the cylinder-barrel proceed, and in consequence, of course, the rate of movement of the levers is accelerated.

"Nevertheless, I repeat, a region without atmosphere, that is, a space containing only 'world ethernokrilno,' is the best for contemporary ships as it was for earlier ones, because it offers no resistance at all, and the law of falling can therefore be employed to the full with no need for the work of the cylinder.

"Furthermore, contemporary ships have the advantage

that in atmosphereless spaces they can be given an impetus in any direction, and can fall wherever intended without the complicated manipulations necessary in ships of the system of Saint Venoma.

"In short, Your Right Reverence, both in convenience and simplicity, contemporary ships are beyond comparison with the earlier ones, which were often exceedingly complicated and at the same time had none of the possibilities of the ships we use now."

CHAPTER 6

Perpetual motion

"WAIT! WAIT!" Beelzebub interrupted "What you have just been describing must surely be that ephemeral idea that the strange three-brained beings breeding on the planet Earth called 'perpetual motion,' for the sake of which at one time great numbers of them went quite 'mad' or even perished.

"It once happened on that ill-fated planet that somebody got the 'crazy notion' into his head that he could invent a 'mechanism' that would run forever without requiring any material from the outside.

"This notion so took everybody's fancy that most of the crackpots of that peculiar planet began thinking about it and trying to produce this 'miracle ' How many of them had to pay for this ephemeral idea with all the material and spiritual welfare that they had previously acquired at great cost!'

"For one reason or another, they were all quite determined to invent what they imagined would be a 'simple matter.'

"Whenever external conditions permitted, many of them gave themselves up to the search for this perpetual motion, without any inner data for such work, some relying upon their 'knowledge,' others upon 'luck,' but most of them driven by an already full-blown psychopathy.

"In short, to invent perpetual motion became the 'rage' there, and every crank felt obliged to be interested in this question.

"I was once in a town where a large number of 'models' and all kinds of 'descriptions' of proposed mechanisms for this perpetual motion had been collected.

"What could not be found there? What ingenious and

complicated machines did I not see? In any single one of these mechanisms there were more ideas and 'wiseacrings' than in all the laws of world-creation and world-existence.

"I noticed at the time that in these innumerable models and plans of proposed mechanisms, the idea of using what is called the 'force of weight' predominated The idea was this a complicated mechanism was designed to lift a 'certain weight,' which was then supposed to fall, and by its fall to set the whole mechanism in motion, and this motion would again lift the weight, and so on without end.

"The result of all this was that thousands of these unfortunates were shut up in 'lunatic asylums,' while thousands more, lost in this dream, completely neglected to fulfill even those being-duties that had somehow been established there in the course of many centuries, or else fulfilled them in the worst possible way.

"I don't know how it would all have ended if some quite demented being with one foot already in the grave, an 'old dotard,' as they say, who had somehow acquired a certain authority, had not proved by 'calculations' known only to himself that it was absolutely impossible to invent 'perpetual motion. '

"Now, my dear Captain, after your explanation, I can understand very well how the cylinder invented by the Archangel Hariton works It is the very thing those unfortunates dreamed of.

"Indeed it can safely be said that, given atmosphere alone, this cylinder will work perpetually and without requiring any other outside materials

"And since the world cannot exist without planets and hence without atmospheres, it follows that as long as the world does exist, and in consequence atmospheres, the cylinder-barrel invented by the Great Archangel Hariton will always work.

"Now just one question occurs to me—about the materials this cylinder-barrel is made of. Could you tell me, my dear Captain, what these materials are and how long they can last?"

To Beelzebub's question the captain replied as follows.

"Although the cylinder-barrel does not last forever, it can certainly last a very long time.

"Its principal part is made of 'amber' with 'platinum' hoops, and the inner surfaces of the staves are composed of 'anthracite,' 'copper,' 'ivory,' and a very strong 'mastic' unaffected by 'paischakir,' 'tainolair,' 'saliakooriap,' or even by the radiations of cosmic concentrations. "*

"But the other parts," the captain continued, "both the exterior levers and the cogwheels, must certainly be renewed from time to time, for though they are made of the strongest 'metal,' long use will wear them out.

"And as for the body of the ship, its long existence can certainly not be guaranteed."

The captain would have said more, but at that moment a sound like the vibrations of a long minor chord from a far-off orchestra of wind instruments resounded through the ship.

With an apology the captain rose, explaining as he did so that he must be needed on urgent business, since everybody knew he was with His Right Reverence, and no one would venture to trouble the ears of His Right Reverence for anything trifling.

* "Paischakir" means "heat", "tainolair" means "cold", "saliakooriap" means "water."

CHAPTER 7

Becoming aware of genuine being-duty

WHEN THE CAPTAIN had gone, Beelzebub glanced at his grandson and, noticing his unusual state, asked with concern and a shade of anxiety:

"What is the matter, my dear boy? What are you thinking about so deeply?"

Looking up at his grandfather with eyes full of sorrow, Hassein said thoughtfully:

"I don't know what is the matter with me, dear Grandfather, but your talk with the captain has brought me to some exceedingly melancholy thoughts Things I never thought of before are now a-thinking in me.

"Thanks to your talk, it has gradually become clear to my consciousness that in the Universe of our Endlessness things have not always been as I now see and understand them.

"Formerly I should never have allowed myself to imagine, even if the thought had come to me by association, that this ship we are flying on, for instance, has not always been just as it is now.

"Only now have I come to understand clearly that everything we have and use today, all the contemporary amenities and everything necessary for our comfort and welfare, did not always exist, nor did they make their appearance so easily.

"It seems that in the past certain beings must have labored hard and suffered very much for all this, and endured a great deal that perhaps they could have spared themselves They labored and suffered solely that we might have these advantages today and use them for our welfare.

"And all this, consciously or unconsciously, they did for

us—beings quite unknown and entirely indifferent to them.

"And now not only do we not thank them, but we do not even know anything about them, and take it all as a matter of course, and neither ponder this question nor trouble ourselves in the slightest about it.

"I, for instance, have already existed so many years in the Universe, yet the thought has never entered my head that perhaps there was a time when everything I see and have did not exist, and that everything was not born with me like my nose.

"And so, my dear and kind Grandfather, since your conversation with the captain has gradually made me aware of all this with the whole of my presence, the need has arisen in me to make clear to my Reason why I personally have these advantages, and what obligations I am under on their account.

"It is just because of this that there now arises in me a 'process of remorse

Having said this, Hassein bowed his head and became silent.

Looking at him affectionately, Beelzebub began to speak as follows:

"I advise you, my dear Hassein, not to put such questions to yourself yet. Be patient. Only when you reach the corresponding period of your existence for becoming aware of such essence-questions, and reflect actively upon them, will you understand what you must do in return.

"At your age, you are not yet obliged to pay for your existence

"This present period of your life is not given you for paying for your existence, but for preparing yourself for the future—for the obligations becoming to a responsible three-brained being.

"So in the meantime, exist as you exist. Only do not forget

one thing: at your age, it is indispensable that every day when the sun rises, while watching the reflection of its splendor, you bring about a contact between your consciousness and the various unconscious parts of your common presence. Trying to make this state last, think and convince the unconscious parts—as if they were conscious—that if they hinder your general functioning in the process of ordinary existence, then in the period of your responsible age they will not only be unable to enjoy the good that is proper to them, but also your whole presence, of which they are a part, will not be capable of becoming a good servant of our Common Endless Creator, and will thus be unable to pay honorably for your arising and existence.

"I repeat once more, dear boy, try in the meantime not to think of these questions: at your age it is still too early to think about them.

"Everything in its proper time!

"Now ask me whatever you wish, and I will tell you. As the captain has not yet returned, he must be occupied with his duties and will not be coming back for quite a while."

CHAPTER 8

The impudent brat Hassein, Beelzebub's grandson, dares to call men "slugs"

HASSEIN at once sat down at Beelzebub's feet and coaxingly said:
"Tell me anything you wish, dear Grandfather. Anything you tell will be the greatest joy for me, if only because it is you who are telling it."

"No," objected Beelzebub, "you yourself must ask what interests you most of all. It will give me much pleasure to tell you whatever you particularly wish to know about."

"Well then, dear, kind Grandfather, tell me something about those . . . what are they called? . . . I've forgotten . . . Oh yes, about those 'slugs.' "

"What? About what slugs?" asked Beelzebub, not understanding the question.

"Don't you remember, Grandfather, a little while ago, when you spoke about the three-centered beings breeding on the various planets of that solar system where you existed for so long, you mentioned that on one planet—I forget what you called it—there exist three-centered beings who are on the whole like us, but whose skin is a little slimier than ours?"

"Aha!" laughed Beelzebub. "You must be asking about those beings who breed on the planet Earth and who call themselves 'men.' "

"Yes, Grandfather, yes Tell me about those 'men-beings' I should like to know more about them. "

Then Beelzebub said, "I could tell you a great deal about them, for I often visited that planet and existed among those terrestrial three-brained beings for long periods, and even made friends with many of them.

"It would be very interesting indeed for you to learn more about them, for they are most peculiar. They have many characteristics you would not find in any other beings on any other planet of our Universe.

"I know them well, because the whole course of their arising, their development, and their existence during many, many centuries—by their time calculation—has unfolded before my eyes.

"Not only did their arising and existence take place before my eyes, but even the final formation of their planet itself.

"When we first arrived in that solar system and settled on the planet Mars, nothing existed as yet on the planet Earth, which had not even had time to cool off entirely after its concentration.

"From the very beginning, this planet has been the cause of much concern for our Endlessness.

"If you wish, I will begin by telling you about the events of a general cosmic character connected with this planet that led to the grave concern of our Endlessness."

"Yes, dear Grandfather," said Hassein, "do tell me about that. Certainly it will be most interesting, like everything else you tell me."

CHAPTER 9

The cause of the genesis of the Moon

AND BEELZEBUB began as follows:
"After arriving on the planet Mars, where we had been directed to exist, we gradually began to settle down.

"We were still absorbed in the bustle of organizing all the external necessities for a more or less tolerable existence in surroundings so absolutely foreign to us, when suddenly, on one of our busiest days, the whole planet Mars was shaken, and a little later such an asphyxiating stench arose that at first it seemed as though everything in the Universe had been permeated with something 'unspeakable. '

"After a considerable time, when the stench had finally gone and we came to our senses sufficiently to make out what had happened, we understood that the cause of this terrible phenomenon was that same planet Earth, which occasionally approached so near to Mars that we could observe it clearly, sometimes even without a teskooano.

"For reasons we could not yet grasp, this planet, it transpired, had 'burst' and two fragments broken off from it had flown into space.

"I have already told you that this solar system was then still being formed, and did not yet fully participate in what is called the 'harmony of reciprocal maintenance of all cosmic concentrations. '

"We learned later that in accordance with this general cosmic harmony of reciprocal maintenance of all cosmic concentrations, a comet of vast orbit, which still exists under the name of 'Kondoor,' also had to function in this solar system This comet, although already 'concentrated,' was describing its full orbit for the first time.

"As competent Sacred Individuals later explained to us in confidence, the line of this comet's path had to cross the path of the planet Earth. And as a result of the erroneous calculations of a certain Sacred Individual who dealt with matters of world-creation and world-maintenance, these two concentrations had to pass through the point of intersection of their trajectories at the same moment. Owing to this error, the planet Earth and the comet Kondoor collided, and collided so violently that from the shock, as I have already told you, two large fragments broke off from the planet Earth and flew into space.

"This shock entailed these serious consequences because this planet had arisen so recently that its atmosphere, which might have served as a 'buffer,' had not yet had time to be completely formed around it.

"Of course, my boy, our Endlessness was at once informed of this general cosmic misfortune. And immediately, a full commission of angels and archangels, specialists in the work of world-creation and world-maintenance, under the direction of the Great Archangel Sakaki, was dispatched from the Most Holy Sun Absolute to the solar system Ors.

"The Most High Commission came to our planet Mars, since it was the nearest to the planet Earth, and from there began its investigations.

"The sacred members of this High Commission promptly reassured us by saying that there was no longer any danger of catastrophe on a great cosmic scale.

"And the Arch-Engineer Archangel Algamatant was good enough to explain to us personally that in all probability what had happened was this:

" 'The broken-off fragments of the planet Earth had lost the momentum given by the shock before reaching the limits of this planet's sphere of influence, and hence, according to

the law of falling, they had begun to fall back toward their fundamental mass.

" 'But they could not actually fall upon their fundamental mass because in the meantime they had come under the cosmic law called the "law of catching up," and were inevitably subject to its influence Therefore they would now have to make regular elliptical orbits around their fundamental mass, just as this mass itself, the planet Earth, made and still makes its orbit around its sun Ors.

" 'And that is how it will always be, unless some new unforeseen catastrophe on a large scale changes it in one way or another.

" 'Glory be to chance,' concluded His Pantameasurability, 'the harmonious general system movement was not unduly disturbed by all this, and the peaceful existence of the system Ors was soon reestablished.'

"Nevertheless, my boy, this Most High Commission, having considered all the available facts and also all the possible consequences, came to the conclusion that, although the fragments of the planet Earth might maintain themselves for the time being in their existing positions, yet in view of certain 'tastartoonarian displacements' envisaged by the commission, they might some day stray from their positions and bring about many irreparable calamities, both for the system Ors and for neighboring solar systems.

"So, to avoid this eventuality, the Most High Commission resolved to take certain measures.

"They decided that the best solution would be for the fundamental mass, that is, the planet Earth, to maintain its detached fragments by constantly sending them the sacred vibrations called 'askokin.'

"The sacred substance askokin can be formed on planets only when both the fundamental cosmic laws operating in them, the sacred 'Heptaparaparshinokh' and the sacred 'Tria-

mazikamno,' act in the 'ilnosoparnian' manner, that is to say, when these two sacred laws in a given cosmic concentration are deflected independently, and also manifest themselves on its surface independently—of course only within certain limits.

"And so, my boy, since a cosmic actualization of this kind was possible only with the sanction of His Endlessness, the Great Archangel Sakaki, accompanied by several other sacred members of that Most High Commission, set off immediately to beseech His Endlessness to give His consent.

"Afterward, when these Sacred Individuals had obtained the sanction of His Endlessness, the ilnosoparnian process was actualized on the planet Earth, still under the direction of the Great Archangel Sakaki. And so from that time on, on that planet, as on many others, there began to arise everything corresponding to the 'ilnosoparno,' thanks to which the detached fragments exist until now without constituting a threat of catastrophe on a universal scale.

"The larger of these two fragments was named 'Loonderperzo' and the smaller 'Anulios'; and the ordinary three-brained beings who arose and were formed on the Earth knew them by these names. But the beings of later times gave them different names at different periods, and more recently the larger fragment has come to be called 'Moon,' but the name of the smaller one was gradually forgotten. As for the beings there now, not only have they no name at all for this smaller fragment, but they do not even suspect its existence.

"It is interesting to note that the beings of a continent on that planet called 'Atlantis,' which later disappeared, still knew of this second fragment of their planet and also called it 'Anulios.' But the beings of the last period of existence of that continent, in whose general presences there were already crystallized the results of the consequences of the properties

of the organ called 'kundabuffer'—about which, it now seems, I shall have to explain to you even in great detail— called it 'Kimespai,' which meant 'never allowing one to sleep in peace. '

"The contemporary three-brained beings of this peculiar planet do not know about this former fragment, chiefly because its comparatively small size and its remoteness make it quite invisible to them, and also because no 'grandmother' ever told them that once upon a time any such little 'satellite' of their planet had been known.

"And if one of them should by chance catch sight of it through that excellent yet childish toy of theirs called a 'telescope,' he would pay no attention to it, simply mistaking it for a big 'aerolite.'

"Contemporary beings will probably never see it again, since it has become proper to their nature to see only unreality.

"Let us give them their due, during recent centuries they have indeed most 'artistically' mechanized themselves to see nothing real.

"So, my boy, in due course there began to appear on the planet Earth 'similitudes of the Whole' or, as they are also called, 'microcosmoses,' and from these micro-cosmoses were formed 'oduristolnian' and 'polormedekhtic' vegetation.

"Still later, these microcosmoses began to be grouped, as usually occurs, into various forms of what are called 'tetartocosmoses' of all three-brain-systems And among them arose for the first time just those biped tetartocosmoses whom, a little while ago, you called 'slugs. '

"Some other time I will fully explain to you why and how, during the transition of the fundamental sacred laws into the ilnosoparnian process, similitudes of the Whole arise on planets, and what factors contribute to the formation of

the various 'systems of being-brains'; and I will also explain all the laws of world-creation and world-maintenance in general.

"Meanwhile you should know that from the beginning, these three-brained beings who interest you, arising on the planet Earth, had the same possibilities of perfecting the functions needed to acquire being-Reason as have all other forms of tetartocosmoses throughout the whole Universe.

"But later, just during the period when they were gradually beginning to be spiritualized by what is called 'being-instinct'—as also takes place on similar planets of our Great Universe—there befell that misfortune, unforeseen from Above, which was so grievous for them."

CHAPTER 10

Why "men" are not men

BEELZEBUB sighed deeply and continued his tale "After the actualizing of the 'ilnosoparnian' process on the planet Earth, one year by objective time-calculation went by.

"During this period there were gradually established the corresponding processes of the involution and evolution of everything arising on this planet.

"And of course there gradually began to be crystallized in the three-brained beings there the corresponding data for the acquisition of Objective Reason

"In short, on that planet also, everything was proceeding in the usual normal order.

"And so, my boy, if the Most High Commission under the supreme direction of the Archangel Sakaki had not gone back again in a year's time, perhaps all the subsequent misunderstandings connected with the three-brained beings arising on that ill-fated planet would not have occurred.

"This second descent of the Most High Commission to the Earth took place because, in spite of the measures they had taken, most of its sacred members were not fully assured of the impossibility of undesirable surprises in the future, and they now wished to verify on the spot the results of their earlier measures.

"The Most High Commission decided in any event, if only to reassure themselves, to take certain additional precautions, including one measure, the consequences of which have not only gradually become a stupendous horror for the three-brained beings of that ill-fated planet, but have even become, so to say, a 'festering sore' for the whole of the Great Universe.

"You know that by this time what is called 'mechanical instinct' had gradually been engendered in them, as is normal in three-brained beings.

"The sacred members of the Most High Commission then reasoned that if this mechanical instinct in the biped three-brained beings of that planet were to develop toward the attainment of Objective Reason, as usually occurs everywhere among three-brained beings, it might possibly happen that they would prematurely comprehend the reason for their presence on that planet and would then make a good deal of trouble; it might happen that once they understood the reason for their arising, namely, that by their existence they should maintain the detached fragments of their planet, and became convinced of their slavery to circumstances utterly foreign to them, they would refuse to continue this existence of theirs and on principle destroy themselves.

"So, my boy, in view of this, the Most High Commission decided, among other things, to implant provisionally in the common presence of the three-brained beings there a special organ with properties that, first, would make them perceive reality 'upside down' and, second, would cause every repeated impression from the outside to crystallize in them data that engender factors for evoking sensations of 'pleasure' and 'enjoyment.'

"Then, with the help of the Universal Arch-Chemist-Physicist, the Angel Looisos, a member of this Most High Commission, they made a 'something' grow in the three-brained beings there, in a special way at the base of their spinal column at the root of their tail—for at that time they still had a tail, and that part of their common presence still kept its normal aspect, expressing the 'fullness of their being-significance'—a 'something' that fostered the arising in them of the properties I just mentioned.

"And this 'something' they then for the first time called the 'organ kundabuffer '

"Having made this organ grow in the presence of the three-brained beings and having made sure that it would work, the Most High Commission of Sacred Individuals, headed by the Archangel Sakaki, returned to the Center, reassured and with clear conscience, while on the planet Earth, which has taken your fancy, the action of this ingenious and astonishing invention began to flourish from the very first day, as the wise Mullah Nasr Eddin would say, like 'the trumpets of Jericho.'

"Now, if you wish to understand even approximately the results of the properties of the organ devised and brought into existence by the incomparable Angel Looisos—blessed be his name to all eternity—you must know about the various manifestations of the three-brained beings of that planet, not only while this 'organ kundabuffer' actually existed in their presence but also later, after its destruction, for, although this astonishing organ and its properties were destroyed in them, the consequences of its properties, for many reasons, began to be crystallized in their presences "But this I will explain to you some other time "Meanwhile it must be said that there was still a third descent of the Most High Commission to that planet three years later, according to objective time-calculation, but on this occasion it was under the direction of the Most Great Arch-Seraph Sevohtartra, since the Most Great Archangel Sakaki had by then become worthy to be the divine Individual he now is, namely, one of the four All-Quarters Maintainers of the whole Universe.

"During this third descent the sacred members of the Most High Commission satisfied themselves by thorough investigation that the precautionary measures they had taken to

maintain the existence of the detached fragments of the planet Earth were no longer needed. And so, among other things, again with the help of the Arch-Chemist-Physicist, the Angel Looisos, they destroyed in the presence of three-brained beings there the 'organ kundabuffer' with all its astonishing properties.

"But now let us return to the tale I began.

"After this unexpected interruption, when we had recovered from the bewilderment produced by the catastrophe that had menaced that whole solar system, we slowly resumed the settlement of our new place on the planet Mars.

"Little by little we made ourselves familiar with the surrounding nature and adapted ourselves to the existing conditions.

"As I have already said, many of us definitely settled down on Mars; and others either left or prepared to leave for other planets of the same solar system, traveling by the ship *Occasion,* which had been put at the disposal of the beings of our tribe for interplanetary communication.

"As for me, I remained on the planet Mars with some of my kinsmen and attendants.

"By this time my first 'teskooano' had been set up in the observatory I had constructed there, and I was devoting myself entirely to the organization and development of this observatory of mine, in order to make a more detailed study of the remote concentrations of our Great Universe and of the planets of that solar system. Among the latter, the planet Earth particularly engaged my attention.

"Time passed.

"The process of existence on this planet was gradually established, and to all appearances was taking place just as on all other planets.

"But by close observation it could be seen that the number

of these three-brained beings was increasing Furthermore, sometimes very strange manifestations of theirs could be observed, they did something from time to time that was never done by three-brained beings on other planets, that is, they would suddenly, without rhyme or reason, begin destroying one another's existence.

"Sometimes this destruction of one another's existence was not limited to one region but took place in several regions at once, and would last not only for one 'dianosk,' but for many, and even for whole 'ornakras '*

"It was also noticeable at times that, owing to this horrible process of theirs, their numbers rapidly diminished, but at other periods, when there was a lull, their numbers noticeably increased.

"We gradually got used to this last peculiarity of theirs, telling ourselves that obviously, for certain higher considerations, this property must have been given to the organ kundabuffer intentionally by the Most High Commission, because seeing the fecundity of these biped beings, we assumed that large numbers of them would be needed to maintain the 'common-cosmic harmonious movement.'

"Had it not been for this strange peculiarity of theirs, it would never have entered anybody's head that there was something 'fishy' about that planet.

"During the period I am speaking of, I visited most of the planets of that solar system, those already populated and those still unpopulated.

"Personally I liked best of all the three-centered beings dwelling on the planet 'Saturn ' Their outer form is quite unlike ours, resembling that of the bird-being, 'raven. '

"It is interesting to remark, by the way, that for some reason or other these raven-beings are found not only on

* "Dianosk" means "day", "ornakra" means "month"

almost all the planets of this solar system but on most of the planets of our Great Universe where beings of various brain systems arise and are coated with planetary bodies of different forms.

"The verbal intercourse of these raven-beings of the planet Saturn is somewhat like our own. But their way of speaking is the most beautiful I have ever heard.

"It can be compared to the music of our best singers when with all their being they sing in a minor key.

"And as for the quality of their relations with each other—I don't even know how to describe it. It can be known only by existing among them and having the experience oneself.

"All that can be said is that these bird-beings have hearts exactly like those of the angels nearest our Endless Maker and Creator.

"They exist strictly according to the ninth commandment of our Creator: 'Consider everything belonging to another as if it were your own, and so treat it.'

"Later, I must certainly tell you in more detail about those three-brained beings who arise and exist on the planet Saturn, since one of my real friends during the whole period of my exile in that solar system was a being of that planet, who had the exterior coating of a raven and whose name was Harharkh."

CHAPTER 11

A piquant trait of the peculiar psyche of man

Now LET us return to those three-brained beings arising on the planet Earth who have interested you most of all and whom you called 'slugs.'

"I shall begin by saying how glad I am that you happen to be a long way from those three-centered beings you called by a name so insulting to their dignity, and that they are not likely ever to hear of it.

"Do you know, my poor child not yet aware of yourself, what those beings, particularly the contemporary ones, would do to you if they heard what you had called them?

"What they would do to you if they had you in their clutches—the mere thought of it fills me with horror!

"At the very least they would give you such a thrashing that, as our Mullah Nasr Eddin puts it: 'You wouldn't recover your senses before the next crop of birches.'

"In any case, I advise you, whenever you start anything new, always to bless Fate and beseech her mercy, so that she may watch over you and keep the beings of the planet Earth from ever suspecting that you, my beloved and only grandson, had the temerity to call them 'slugs.'

"You must know that in the years that I observed them, both from the planet Mars and during my sojourns among them, I studied the psyche of these strange three-brained beings very thoroughly, so I know what they would do to anybody who dared to give them such a nickname.

"To be sure, it was only in childish naïveté that you called them that, but the three-brained beings of that peculiar planet, and especially the contemporary ones, do not make such nice distinctions.

"Who called them that, why, and in what circumstances, is all one to them. They have been called by a name they consider insulting, and that's quite enough.

"Discrimination in such matters, according to the understanding of most of them, is simply 'pouring from the empty into the void.'

"Be that as it may, you were extremely rash to call the three-brained beings breeding on the planet Earth by such an offensive name; first of all because you have made me anxious for you, and then because you have prepared for yourself a menace for the future.

"For, even though you are a long way off and they couldn't get at you to punish you personally, nevertheless, if they should somehow learn, even at twentieth hand, how you had insulted them, you may be sure that their bona fide 'anathema' would fall upon you, and the scope of this anathema would depend upon what chanced to be occupying them at the moment.

"Perhaps it might be worth while describing to you how the beings of the Earth would behave if they should happen to learn in what way you had insulted them. This could serve as a good example to elucidate the strangeness of the psyche of these three-brained beings who interest you.

"If everything was rather dull for them just then, in the absence of any other absurd interest, the moment they were provoked by your insult they would immediately arrange, somewhere in a previously chosen place, with specially selected people, dressed of course in costumes specially designed for such occasions, what is called a 'solemn council.'

"First of all, for this solemn council of theirs they would choose what is called a 'president,' and only then would they proceed with their 'trial.'

"To begin with, they would, as they say, 'pick you to pieces,' and not only you but your father, your grandfather, and so on, perhaps all the way back to Adam.

"Further, if they decide—of course, as always by a 'majority of votes'—that you are 'guilty,' they would sentence you according to a code of laws based on former puppet plays of the same kind and collated by beings known as 'old fossils.'

"But if they happen, again by a 'majority of votes,' to find nothing criminal in your action, though this very seldom occurs among them, then this whole trial of theirs, recorded in detail on paper and signed by the whole lot of them, would be dispensed—to the wastepaper basket, you think? Not at all—to the appropriate specialists, in this case, to what is called there the 'Holy Synod,' where the same procedure would be repeated, but this time you would be tried by 'important' beings.

"Only after this lengthy 'pouring from the empty into the void' would they finally come to the main point, namely, that the accused is out of reach But it is just here that the principal danger to your person arises For when they are certain beyond the shadow of a doubt that they cannot get hold of you, then, as I have already said, they will unanimously decide to do nothing more nor less than 'anathematize' you.

"Do you know what this is and how it is done?

"No? Then listen and shudder.

"The most 'important' beings will proclaim to all the other beings that in all their appointed establishments, called !churches,' 'chapels,' 'synagogues,' 'town halls,' and so on, special officials on special occasions, with appropriate ceremonies, shall mentally wish you something like the following:

"That you should lose your horns, that your hair should turn prematurely gray, that the food in your stomach should turn into coffin nails, that your future wife's tongue should grow three times its length, or that whenever you

take a bite of your favorite pastry it should taste like soap, and so on and so forth in the same vein.

"Now do you understand what dangers you exposed yourself to when you called those remote three-brained freaks 'slugs'?"

With these words Beelzebub looked with a smile at his favorite.

CHAPTER 12

The first growl

AFTER A MOMENT'S pause, Beelzebub continued:

"This story of anathema reminds me of another story, which may provide very useful material for understanding the strangeness of the psyche of the three-brained beings of that planet which has taken your fancy. Furthermore, it may reassure you a little and give you some hope that, even if these peculiar terrestrial beings did learn how you had insulted them and should anathematize you, things might not turn out so badly for you after all.

"The story I am going to tell you is about something that happened quite recently among the three-brained beings of that planet, and which came about as follows:

"In one of their large 'communities,' there existed quite peaceably an ordinary being who was by profession a 'writer.'

"Here you must know that in long-past ages one could occasionally run across beings of that profession who still invented and wrote something really by themselves, but in later epochs, and especially in recent times, writers have been of the kind that only copy out all sorts of ideas from many books already in existence, and fit them together to make a 'new' book. And in general they prefer books that have reached them from their remote ancestors.

"I must point out that the books fabricated by contemporary writers, taken all together, are the principal factor in diluting the Reason of all the other three-brained beings there until it has become, as the venerable Mullah Nasr Eddin says, 'thinner than air.'

"And so, my boy, the contemporary writer I was speaking

of was just a 'writer' like all the rest of them, and was nothing particular in himself.

"One day, after finishing one of his books, he began to wonder what to write about next, and decided to look for some new 'idea' in the books piled up in his 'library,' which every self-respecting writer there feels obliged to have.

"As he was rummaging about, a book called 'The Gospels' fell into his hands.

" 'The Gospels' is the name given there to a book written once upon a time by a certain Matthew, Mark, Luke, and John about Jesus Christ, a Messenger from our Endlessness to that planet.

"This book is widely circulated among the three-centered beings there who nominally exist according to the indications of this Messenger.

"And when this 'writer' happened to come across that book, the notion suddenly popped into his head: 'Why shouldn't I also write a gospel?'

"According to certain investigations that I had to make for quite different needs of mine, he must then have deliberated as follows:

'Am I any worse than those ancient barbarians, Matthew, Mark, Luke, and Johnnie?

'At least I am more cultured than they were, and I can certainly write a much better gospel for my contemporaries.

'What is more, a gospel is the very thing that is needed just now, because the "English" and "Americans" have a great weakness for this book, and the rate of exchange of their pounds and dollars is "not half bad" just now.'

"No sooner said than done.

"From that day forth he 'wiseacred' away at his new gospel. And from the moment it was finished and given to the printer, there began a whole series of unexpected events.

"At any other time, perhaps nothing would have happened and this new 'gospel' of his would simply have slipped into its niche in the libraries of the bibliomaniacs there among the multitudes of other books expounding similar 'truths.'

"But fortunately or unfortunately for this writer, it happened that certain 'power-possessing beings' of the great community in which he existed had just been having rotten luck at 'roulette' and 'baccarat' in various resorts abroad, and kept on demanding what is called 'money' from the ordinary beings of their community, whereupon, thanks to these inordinate demands, these beings at last awakened from their usual 'torpor' and began to 'sit up.'

"Seeing this, the 'power-possessing beings' who had stayed at home became alarmed and took appropriate measures.

"Among these measures was the total and immediate destruction of anything new that appeared in their native land that could possibly keep the ordinary beings of their community from falling back into their torpor.

"It was just then that this writer's 'gospel' appeared.

"In the contents of this new 'gospel,' the power-possessing beings found certain things which, in their understanding, might keep the ordinary beings from hibernating again, and so they immediately decided to get rid of both the writer and his 'gospel,' for by now they had become past masters at getting rid of native 'upstarts' who did not mind their own business.

"But for certain reasons they could not treat this writer in that way This threw them into a quandary, and they hemmed and hawed about what to do.

"Some proposed simply to shut him up in a place teeming with 'rats' and 'lice', others to send him to 'Timbuktu,' and so on and so forth, but in the end they decided to anathematize both him and his 'gospel,' with public ceremony and

according to all the rules, no doubt in the very same terms in which they would have anathematized you had they learned how you had insulted them.

"And so, my boy, it was there that the strangeness of the psyche of the contemporary three-brained beings of that peculiar planet showed itself; in the case of this writer, when he and his 'gospel' had been publicly anathematized, the result was, as the highly esteemed Mullah Nasr Eddin says, 'just roses, roses.'

"What happened was this:

"When the ordinary beings of that community saw what a fuss was made over this writer by the power-possessing beings, they became greatly interested in him, and bought and read avidly not only this new 'gospel' of his but also all the books he had written before.

"Whereupon, as is usual with the three-centered beings breeding on this peculiar planet, they gradually neglected all their other interests, and talked of nothing but this writer, some praising him to the skies while others denounced him.

"The upshot of all this discussion and controversy was simply to increase the number of those interested in him, not only in his own community but in others as well.

"And this occurred because some of the power-possessing beings of that community, their pockets bulging with money, continued to go to foreign resorts where 'roulette' and 'baccarat' were played; and, still arguing about this writer, little by little they infected the beings of other communities.

"In short, owing to the strangeness of their psyche, it has gradually come about that even today, when this 'gospel' has long since been forgotten, the name of its author is known almost everywhere as that of an excellent writer.

"Anything he ever wrote is seized upon and regarded as indisputable truth.

"Everybody now regards his writings with the same veneration as was felt by ancient Kalkians when they listened to the prophecies of their sacred 'pythonesses.'

"Here it is interesting to remark that if at the present time you were to ask any of the beings there about this writer, he would certainly recognize his name and speak of him as an extraordinary being.

"But if you went on to ask what he had written, it would turn out that most of them, if of course they confessed the truth, had never read a single one of his books.

"All the same they would talk about him and discuss him, and splutteringly insist that he was a being with an unparalleled mind and a phenomenal knowledge of the psyche of the beings dwelling on the planet Earth."

CHAPTER 13

Why in man's Reason fantasy may be perceived as reality

MY DEAR and kind Grandfather, will you please explain to me, if only in a general way, why is it that the beings on the planet Earth take the ephemeral for the real?"

To this question of his grandson, Beelzebub replied:

"On the planet Earth this particularity in the psyche of the three-brained beings arose only during later periods; and it arose only because their predominant part, formed in them as in all three-brained beings, gradually allowed the other parts of their total presence to perceive every new impression without fulfilling what is called 'being-partkdolgduty,' that is to say, merely as such impressions are generally perceived by one or another of their independent localizations known as 'being-centers.' Or, to put it in their language, they believe everything anybody says, instead of believing only what they have been able to verify by their own 'sane deliberation'—in other words, only those convictions they have reached as a result of confronting and evaluating the data already deposited in them, which have given rise to different conceptions in each of their localizations of diverse nature.

"In general, a new conception is crystallized in the presences of these strange beings only if Mr. Smith speaks of somebody or something in a certain way; then if Mr. Brown says the same, the hearer is quite convinced that it is just so and could not possibly be otherwise. Thanks to this particularity of their psyche, most of the beings there, having heard the writer I spoke of praised so highly, are at present quite convinced that he is a very great psychologist, with

an incomparable knowledge of the psyche of the beings of his planet.

"As a matter of fact, when I was on that planet for the last time and, having heard of this writer, once went to see him myself on quite another matter, I found him, according to my understanding, just like all the other contemporary writers there, that is, extremely limited or, as our dear Mullah Nasr Eddin would say, 'unable to see further than his nose.' As regards any knowledge of the real psyche of the beings of his planet in actual conditions, he might safely be called a 'complete ignoramus.'

"I repeat, the story of this writer shows in a very characteristic way to what extent the three-brained beings who have taken your fancy, particularly the contemporary ones, fail to fulfill 'being-partkdolgduty,' and how there are never crystallized in them any subjective being-convictions formed by their own logical deliberations—as in general is proper to three-brained beings—but instead, only those convictions are crystallized that depend exclusively upon the opinions of others.

"And it was only because they failed to fulfill 'being-partkdolgduty'—which alone enables a being to become aware of genuine reality—that they saw in this writer some perfection or other that was not there.

"This strange trait of their psyche, that of being satisfied with whatever Smith or Brown says without trying to know more, became rooted in them long ago, and now they no longer make the least effort to know anything that can be understood solely by their own active reflection.

"It must be said here that the blame for this lies neither in the organ kundabuffer, which was implanted in their ancestors, nor in its consequences, which were crystallized in them because of a mistake on the part of certain Sacred Individuals, and which later began to pass by heredity from generation to generation.

"No, they themselves are to blame for it, on account of the abnormal conditions of external ordinary being-existence they gradually established, and which have progressively fostered in their common presence what has now become their 'inner evil god,' called 'self-calming.'

"But you will understand all this very well for yourself later on when I give you, as I promised, more information about the planet that has taken your fancy.

"In any case, I strongly advise you to be most careful in the future, when you refer to the three-brained beings of that planet, not to offend them in any way. Otherwise, as they say, 'With what may the Devil not joke?'—they might hear about your insulting them and, to use another of their expressions, 'lay you by the heels.'

"There is no harm in recalling here another wise saying of our dear Mullah Nasr Eddin:

'What on earth will happen next? A flea might swallow an elephant!'

Beelzebub was about to say something more, but at that moment a ship's attendant entered and handed him an "etherogram" in his name.

When Beelzebub had finished listening to the contents of the "etherogram" and the attendant had gone, Hassein turned to him and said:

"Dear Grandfather, please go on and tell me more about the three-centered beings arising and existing on that interesting planet called 'Earth.' "

Beelzebub, looking at his grandson once again with a particular smile, made a strange gesture with his head and continued.

CHAPTER 14

Introducing a perspective that promises nothing very cheerful

I MUST TELL you that in the beginning the beings on that planet had the same presence as those of all the 'keschapmartnian' three-brained beings arising on all the corresponding planets of the whole of our Great Universe, and that they also had the same duration of existence as all other three-brained beings

"The various changes in their presence began for the most part after the second misfortune had occurred to this ill-fated planet, during which its chief continent, existing under the name of 'Atlantis,' entered within the planet.

"From that time on, they created all sorts of conditions of external being-existence that caused the quality of their radiations to go steadily from bad to worse And Great Nature was thus compelled gradually to transform their common presence through various compromises and changes, in order to regulate the quality of the vibrations they radiated, which were required chiefly to preserve the being-welfare of the former fragments of their planet

"For the same reason, Great Nature gradually increased the number of beings there to such an extent that they are now breeding on all the lands of that planet.

"The exterior forms of their planetary bodies are all much alike, and of course in respect of size and their other subjective characteristics, each of them is coated—just as we are—in accordance with heredity, with the conditions existing at the moment of conception, and with the other factors that serve in general as causes for the arising and formation of every being.

"They also differ among themselves in the color of their

skin and in the type of hair they have, and these characteristics of their presence are determined, as everywhere else, by the effects of that part of the surface of their planet where they arise and are formed until they reach responsible age;
or, as they say, become 'adult.'

"As for their psyche, its fundamental traits have precisely the same peculiarities in all of them, no matter where they arise. And among these is that special property thanks to which only on that strange planet in the whole of the Universe does there occur the horrible process called the 'process of the destruction of each other's existence' or, as they call it on that ill-fated planet, 'war.'

"Besides this chief particularity of their common psyche, certain properties in each of them, regardless of where they arise and exist, are completely crystallized and become an integral part of their common presence, properties that exist under the names of 'egoism,' 'self-love,' 'vanity,' 'pride,' 'conceit,' 'credulity,' 'suggestibility,' and many others no less abnormal and unbecoming to the essence of any three-brained being whatsoever.

"Of these abnormal properties the most terrible one for them is 'suggestibility.'

"Sometime I will tell you specially about this extremely strange property of their psyche."

Having said this, Beelzebub became thoughtful, this time for longer than usual; then, turning again to his grandson, he said:

"I see that the three-brained beings arising and existing on the peculiar planet called 'Earth' interest you very much and, as during our voyage on the ship *Karnak* we shall have to talk about many things to while away the time, I shall tell you all I can about them.

"To give you a clear understanding of the strangeness of their psyche it will be best if I tell you about my descents

in person to the planet Earth, in the order in which they took place, and about the events that occurred there of which I myself was a witness.

"I personally visited the surface of the planet Earth six times, and each of these visits was brought about by a different set of circumstances.

"I shall begin with my first descent."

CHAPTER 15

Beelzebub's first descent to the planet Earth

"I DESCENDED to that planet Earth for the first time," Beelzebub began, "on account of a young being of our tribe who had the misfortune to become seriously involved with a three-brained being there, and in consequence got himself mixed up in a very stupid affair.

"One day several beings of our tribe, who were also dwelling on the planet Mars, came to my house with a request.

"They told me that one of their young kinsmen had emigrated to the planet Earth some 350 Martian years earlier, and that recently he had been the cause of an incident with very disagreeable consequences for all of them.

"They went on to say:

'We, his kinsmen, those of us existing on the planet Earth and here on Mars, at first intended to deal with this unpleasant situation by ourselves, with our own resources. But in spite of all our efforts and the measures we have taken, we have so far been unable to accomplish anything. 'And now, being finally convinced that we are unable to settle this unpleasant affair alone, we venture to trouble you, Your Right Reverence, and beseech you to be kind enough not to withhold your wise advice as to how to find a way out of our unhappy situation.'

"They then described in detail the misfortune that had befallen them.

"From all they told me I saw that this incident was disagreeable not only for the kinsmen of this young being but

also quite possibly for all the beings of our tribe. So I could not do otherwise than undertake at once to help them settle this difficulty of theirs.

"At first I tried to help them without leaving the planet Mars, but when I became certain that it would be impossible to do anything effective from so far away, I decided to descend to the planet Earth and there, on the spot, to find some way out The very next day, taking with me everything that might be necessary, I flew there on the ship *Occasion.*

"I may remind you that the *Occasion* was the ship on which all the beings of our tribe were transported to that solar system and that it had been left for our use in interplanetary communication.

"This ship was based on the planet Mars, and its supreme command had been entrusted to me from Above.

"And so it was on this ship *Occasion* that I made my first descent to the planet Earth.

"On this first visit of mine, our ship landed on the shores of that very continent which later, during the second misfortune to this planet, disappeared entirely from its surface This continent was called 'Atlantis,' and was then the principal place of existence for the three-brained beings of that planet, and likewise for most of our tribe.

"Having disembarked, I went straight from the ship *Occasion* to the city named 'Samlios,' where that unfortunate young being of our tribe who was the cause of this descent of mine had the place of his existence.

"Samlios was at that time a very big city and the capital of the largest community on the planet Earth.

"This city was the dwelling place of the head of this large community, who was called King Appolis It was with King Appolis that our young, inexperienced countryman had become involved.

"And it was in Samlios that I learned all the details of the affair.

"It seems that before this incident our unfortunate countryman, being on friendly terms with the king, was often at his palace.

"And one day, while visiting the king, in the course of conversation our young countryman made a 'wager' that was the starting point of all that followed.

"You must remember that the community over which King Appolis reigned, and the city of Samlios where he existed, were at that period the greatest and richest on the Earth.

"For the upkeep of all this wealth and grandeur, King Appolis naturally needed a great deal of what is called 'money,' and for this exacted a great deal of labor from the ordinary beings of that community.

"Here I must remark that at the time of my first descent in person to this planet, the organ kundabuffer no longer existed in the three-brained beings who interest you. But in some of them various consequences of the properties of that organ, so maleficent for them, had already begun to be crystallized.

"In the period to which my tale refers, there had been thoroughly crystallized in a number of beings on that planet the consequence of one property which, while the organ kundabuffer itself was still functioning in them, had enabled them, without 'remorse of conscience,' to neglect all their obligations, whether taken upon themselves voluntarily or imposed by a superior. Whenever they did carry out an obligation, it was done only from apprehension and fear of threats from outside.

"And it was just this consequence, already crystallized in certain beings of that period, that was the cause of this whole affair.

"And so, my boy, King Appolis, who was extremely conscientious himself about the obligations he had assumed to maintain the greatness of the community entrusted to him, did not spare either his own labor or wealth, while demanding the same from all his subjects.

"And since the mentioned consequence of the properties of the organ kundabuffer had by then, as I have just said, been thoroughly crystallized in certain of his subjects, he had to employ every possible kind of 'intimidation' and 'threat' to extract from everyone all that was needed to maintain the greatness of the community.

"His methods were so varied, and at the same time so reasonable, that even those of his subjects in whom these consequences had already been crystallized could not help respecting him, although they nicknamed him, of course behind his back, the 'Arch-Cunning.'

"Well, my boy, the methods used by King Appolis to extract from his subjects what was necessary for maintaining the greatness of his community seemed to our young countryman, for some reason or other, unjust, and he grew restive and indignant whenever he heard of some new device of the king's for getting what was required.

"And so one day, while talking with King Appolis, our naive young countryman could no longer contain his indignation and told the king to his face what he thought of his 'unconscionable' conduct toward his subjects.

"The king did not fly into a temper, as usually happens on the planet Earth when somebody pokes his nose into what is none of his business, nor did he have him thrown out by the scruff of his neck Instead he even discussed the whole question with him and explained the reasons for his severity.

"They talked for a long time, and the outcome of their

conversation was a 'wager,' that is, they made an agreement, and set it down on paper, and each one signed it with his blood.

"Among other things, it was agreed that, from then on, the king would employ only the measures and means indicated by our countryman to obtain what was needed from his subjects.

"And in the event that his subjects failed to contribute all that was required of them according to custom, our countryman would be responsible; and he pledged himself to procure for King Appolis's treasury whatever was necessary for the maintenance and further expansion of the capital and the whole community.

"And so, my boy, from the very next day the king did indeed fulfill most honorably the obligation he had assumed in the agreement, and he conducted the government exactly as our young countryman indicated. The results of this sort of government, however, very soon proved to be quite the opposite of those anticipated by our simpleton.

"The subjects of that community—chiefly, of course, those in whom the consequences of the properties of the organ kundabuffer had already been crystallized—not only stopped paying into the treasury what was required, but even began pilfering what had already been put in.

"As our countryman had undertaken to furnish whatever was needed, even signing the agreement with his blood— and you know what the voluntary undertaking of an obligation means to one of our tribe, especially when signed with his blood—he soon had to begin making up to the treasury all that was lacking.

"First he put in everything he had himself, then everything he could get from his kinsmen on the planet Earth. And when they had been drained dry, he turned to his kinsmen dwelling on the planet Mars.

"But soon on the planet Mars also his sources ran dry, and still the treasury of the city of Samlios demanded more and yet more, and there was no end in sight.

"It was just then that all the kinsmen of this countryman of ours became alarmed, and decided to appeal to me to help them out of their plight.

"So, my boy, when we arrived in the city of Samlios I was met by all the beings of our tribe who had remained on that planet, both old and young.

"That same evening we called a general meeting to take counsel together in order to find some way out of the situation.

"To this first meeting we also invited King Appolis, with whom our elder countrymen had already had many talks with the same aim in view.

"And that evening the king, addressing himself to all, began as follows:

" 'Impartial friends! Personally, I am deeply sorry for what has happened and for all the trouble it has brought to those assembled here; and I am distressed in all my being that it is beyond my power to extricate you from the difficulties ahead.

'You must know,' the king continued, 'that the machinery of government of my community, set in motion and established for centuries, is now radically changed. To revert to the old order is already impossible without provoking the wrath of most of my subjects. Things have reached a point where by myself I am not able to undo what has been done without bringing on serious consequences, and therefore I beg you all, in the name of justice, to give me your help.

'I bitterly reproach myself,' he added, 'in the presence of all of you, because I am also greatly to blame for all these misfortunes.

'And I am to blame because I ought to have foreseen what would happen, for I have existed longer in these conditions than my young adversary, your kinsman, with whom I made the agreement known to you all.

'To tell the truth, it was unpardonable of me to take such a risk with a being who, though perhaps of much higher Reason than myself, is certainly less practiced than I am in affairs of this kind.

" 'Once more I beg all of you, and Your Right Reverence in particular, to forgive me and help me find a way out of this sad predicament.

" 'As things are now, I can only do what you will indicate.'

"After King Appolis had left, we decided to choose from among ourselves several elderly experienced beings who, that very night, would weigh all the data and draw up a plan of action.

"The rest of us then left, with the understanding that we would reassemble the next evening at the same place; but to this second meeting the king was not invited.

"At this next meeting, one of the elders who had been selected the night before reported as follows:

'We pondered this lamentable affair the whole night through, and discussed it in all its details, and we have come to the unanimous conclusion that there is no way out but to revert to the former conditions of government.

'Further, we are all in agreement that a return to the former order would unquestionably set off a revolt among the citizens of the community, and that this revolt would certainly be followed by all those consequences that have become inevitable on Earth in such circumstances.

'And of course many of the "power-possessing beings" of this community would suffer terribly, and could even be completely destroyed; and above all it seems impossible that King Appolis could escape such a fate.

" 'We then deliberated further to find some means of diverting these unhappy consequences, if only from the king himself.

" 'And we wished at all costs to succeed in this because at our general meeting yesterday evening King Appolis was very frank and friendly with us, and we should all be extremely sorry if he should have to suffer.

" 'After much deliberation, we finally concluded that the king could be saved only if, during the expected revolt, the fury of his rebellious subjects could be diverted from his own person to those around him, that is, the members of his "government."

" 'But then the question arose would those near the king be willing to take upon themselves the consequences of all this? And we came to the categorical conclusion that they would not consent to this, for they would surely be convinced that the king alone had been to blame, and that therefore he should be the one to pay for it.

" 'After all this, and again unanimously, we came to the following decision

" 'To save at least King Appolis from such a disaster, we must, with his consent, replace all the beings now holding responsible posts with beings of our own tribe, and while this "mass psychosis" is at its climax, each of them will have to take upon himself his share of the anticipated consequences.'

"When our representative had finished his report, after a brief exchange of views we decided unanimously to do just as the elder beings of our tribe had advised.

"We then sent one of our elders to put the plan before King Appolis, who agreed to it and renewed his promise to do everything according to our directions.

"Whereupon we resolved to delay no longer, but to begin the very next day replacing all the officials with members of our tribe.

"But after two days it turned out that there were not enough beings of our tribe dwelling on the planet Earth to replace all the officials of that community, so we at once sent the ship *Occasion* to bring some more of our beings from the planet Mars.

"Meanwhile King Appolis, guided by two of our elder beings, began under various pretexts to replace numbers of officials with our beings, at first in the city of Samlios.

"And when, several days later, our ship *Occasion* returned from the planet Mars, similar replacements were made in the provinces, and soon everywhere in that community all the responsible posts were filled by beings of our tribe.

"When all these changes had been made, King Appolis, still under the guidance of our elders, began to restore the former code of laws for the administration of the community.

"Almost from the first days, the restoration of the old order, as had been foreseen, began to have its effect upon the general psyche of the beings in whom the mentioned consequences of the properties of the maleficent organ kundabuffer had been thoroughly crystallized.

"Discontent steadily increased until, not long after, that impulse arose among them which has become proper to the presence of the three-brained beings of that planet, and which from time to time inevitably moves them to start the process they now call 'revolution.'

"During this 'revolution' they destroyed—as has also become proper to those three-brained phenomena of our Great Universe—a great deal of the wealth they had accumulated over the centuries, as well as much hard-won 'knowledge,' which was lost forever. And they likewise destroyed the existence of many of their fellow beings who had already

chanced upon the means of freeing themselves from the consequences of the properties of the organ kundabuffer.

"Here it is interesting to note one most astonishing and incomprehensible fact, namely, that during their subsequent revolutions almost all the three-brained beings there who fall into that 'psychosis,' or at least the overwhelming majority, always destroy the existence particularly of those beings similar to themselves who happen to be more or less on the track of freeing themselves from the crystallized consequences of the properties of that maleficent organ kundabuffer which, unfortunately, their ancestors had possessed.

"So, my boy, while the process of their revolution was running its course, King Appolis retired to one of his summer palaces outside the city of Samlios.

"Nobody laid a finger on him, because our beings had prepared their propaganda so that the whole blame should be placed not upon the king but upon those around him, that is, the members of his government.

"Moreover, the beings who had fallen into this psychosis even 'grieved' for their king and pitied him, saying that this miserable revolution had broken out because their 'poor king' had been surrounded by such disloyal and ungrateful subordinates.

"When the revolutionary psychosis had completely died down, King Appolis returned to Samlios and, again with the help of our elder beings, began replacing our countrymen with those of his former officials who were still alive, or with new ones appointed from among his subjects.

"And when the king had reestablished his former policy, his subjects again began filling the treasury with money and obeying their king's commands, and the affairs of the realm once more settled down into the old established tempo

"As for our naive, unfortunate countryman who had been the cause of it all, it was so painful for him that he could no longer bear to remain on the planet that had proved so disastrous for him, and he returned with us to the planet Mars.

"And later he even became an excellent governor there for all the beings of our tribe."

CHAPTER 16

The relativity of the concept of Time

AFTER A BRIEF silence Beelzebub continued "In order for you to have a more exact idea of the strange psyche of those three-brained beings who have taken your fancy and who breed on the planet Earth, and in general a better understanding of everything about this peculiar planet, in my opinion it is very necessary for you to have an accurate conception of how they calculate Time, and of how the being-sensation in their presence of what is called the 'process of the flow of Time' has gradually changed and what it has become today.

"This must be made clear to you because only then will you be able to represent to yourself and understand the events on that planet I have already spoken about and those I shall tell you about later.

"First of all, you must know that in calculating Time the three-brained beings of that planet take the 'year' as the basic unit, just as we do, and they define the duration of their year as the time it takes for their planet to make a certain movement in relation to another cosmic concentration—that is to say, the period during which their planet, in the process of 'falling' and 'catching up,' describes what is called a 'krentonalnian revolution' around its sun.

"This corresponds to our reckoning of a year on the planet Karatas, based upon the period of time between those moments when the sun 'Samos' and the sun 'Selos' are nearest to each other.

"A hundred of these years of theirs the beings of the Earth call a 'century '

"They divide the year into twelve parts and each part they call a 'month. '

"And they determine the duration of this month by the time it takes for the larger fragment, separated from the Earth—the one they now call 'Moon'—to complete, according to the cosmic laws of falling and catching up, its full krentonalnian revolution around their planet.

"It must be remarked that twelve krentonalnian revolutions of the Moon do not correspond exactly to a single krentonalnian revolution of their planet around its sun, and they have therefore made some compromise or other in calculating these months of theirs, so that the total corresponds more or less to reality.

"Further, they divide their month into thirty 'days,' as they call them.

"And a day they reckon as that span of time during which their planet makes a complete rotation on its axis, under the action of the same cosmic laws.

"Bear in mind, by the way, that they also use the word 'day' to mean that 'trogoautoegocratic' process we call 'kshtatsavakht,' which periodically takes place in the atmosphere of their planet, as on all other planets where the cosmic process called 'ilnosoparno' is actualized. And when this occurs, they say 'it is daytime.'

"As regards the opposite process, which we call 'kldatsakhti,' they call it 'night' and say 'it is dark.'

"Thus the three-brained beings breeding on the planet Earth call their longest unit of measure of time a 'century,' and this century consists of a hundred 'years.' A year has twelve 'months,' a month has an average of thirty 'days.' Further, they divide their day into twenty-four 'hours,' their hour into sixty 'minutes,' and the minute in its turn into sixty 'seconds.'

"But since you, my boy, do not yet have any idea of the exceptional peculiarities of Time, you must first be told that

genuine Objective Science defines this cosmic phenomenon thus:

" 'Time in itself does not exist, there is only the totality of the results issuing from all the cosmic phenomena present in a given place. '

"Time in itself no being can understand by Reason or perceive by any outer or inner being-function It cannot even be sensed by any gradation of the instinct present in every more or less independent cosmic concentration.

"It is possible to evaluate Time only by comparing different cosmic phenomena occurring under the same conditions and in the same place where Time is being considered.

"It should be noted that in the Great Universe all phenomena, without exception, wherever they arise and are manifest, are simply successive, lawful 'fractions' of some whole phenomenon which has its prime arising on the Most Holy Sun Absolute.

"In consequence, all cosmic phenomena, wherever they proceed, have an 'objective' significance.

"And these successive, lawful fractions are actualized in every respect, even in the sense of their involution and evolution, according to the fundamental cosmic law, the sacred Heptaparaparshinokh.

"Time alone has no objective significance, since it is not the result of the fractioning of any definite cosmic phenomenon Issuing from nothing, but always blending with everything while remaining self-sufficiently independent, Time alone in the whole of the Universe can be named and extolled as the 'Ideally Unique Subjective Phenomenon. '

"Thus, my boy, Time or, as it is sometimes called, the 'Heropass,' is unique in having no source on which its origin depends, and it alone, like "divine Love," always flows independently and blends proportionately with all the phenomena present in all the arisings in any given place in our Great Universe.

"Again I say, you will only be able to understand clearly everything I have just told you when I specially explain to you, as I have already promised, all the aspects of the two fundamental laws of world-creation and world-maintenance.

"Meanwhile, simply remember this: since Time has no source of its arising, and its presence cannot be precisely established, as can be done for all other phenomena in every cosmic sphere, Objective Science has, for its examination of Time, the same 'standard unit' that is used to determine exactly the density and quality, in the sense of the vivifyingness of their vibrations, of all cosmic substances present in every place and in every sphere of our Great Universe.

"And this standard unit for the evaluation of Time has always been the moment of what is called 'sacred egokoolnatsnarnian sensation,' which appears in the Holy Cosmic Individuals dwelling on the Most Holy Sun Absolute whenever the vision of our Uni-Being Endlessness is directed into space and directly touches their presence.

"This standard unit was established in Objective Science to make it possible to define and compare with precision the different degrees of subjective sensation of conscious Individuals as well as what are called the 'diverse tempos' of the various objective phenomena which are manifested throughout the spheres of our Great Universe, and which engender all cosmic arisings, both large and small.

"The chief particularity of the process of the flow of Time consists in this: it is perceived in the same way and in the same sequence by the presences of all cosmic formations of different scales.

"To give you at least some notion of what I have just been saying, let us take as an example the process of the flow of Time in any drop of water in that decanter on the table.

"Each drop of water in that decanter is, in itself, a whole

independent world—a world of 'microcosmoses ' In that little world, just as in other cosmoses, there arise and exist relatively independent, infinitesimal 'individuals' or 'beings.

"For the beings of that little world, Time flows in the same sequence as that in which it is sensed by all individuals in all other cosmoses These infinitesimal beings, like the beings of cosmoses of other scales, have the experience of a definite duration for each of their perceptions and manifestations and, like other beings, sense the flow of Time by comparing the duration of phenomena around them.

"Like the beings of other cosmoses, they are born, grow up, unite and separate for what are called 'sexual results', they also fall ill and suffer, and ultimately, like everything existing in which Objective Reason has not become fixed, they are as such destroyed forever.

"The entire process of existence of these infinitesimal beings in their tiny world requires a proportionate duration of time, which as in other worlds ensues from all the surrounding phenomena manifested on that cosmic scale

"For them also a definite length of time is required for the process of their arising and formation, as well as for the various events in the course of their existence up to their final and complete destruction.

"In the whole course of existence of the beings in this drop of water certain definite and successive what are called 'periods' of the flow of Time are also required.

"A definite time is needed for their joys and for their sorrows, in short, for every kind of indispensable being-experiencing, down to what are called 'runs of bad luck' and even including 'periods of thirst for self-perfection '

"I repeat, among them, too, the process of the flow of Time has its harmonious sequence, and this sequence ensues from the totality of all surrounding phenomena.

"In general, the duration of the process of the flow of Time is perceived and sensed in the same way by all cosmic

individuals and by all completely formed units endowed with instinct, the only difference being due to the quality of their presence and of their state at the given moment.

"However, my boy, it must be pointed out that although, for separate individuals existing in independent cosmic units, the definition of the flow of Time is not objective in the full sense of the word, their experience acquires a sense of objectivity for them, since they perceive the flow of Time according to the completeness of their own presence.

"The same drop of water we have taken as an example can serve to give you a clearer understanding of this thought of mine.

"Although, from the standpoint of universal objectivity, the period of the process of the flow of Time in that drop of water is, for the whole of it, entirely subjective, yet for the beings existing within the drop of water itself, this same period of the flow of Time is perceived as objective.

"To clarify this idea, those beings called 'hypochondriacs' who exist among the three-brained beings of the planet Earth can serve as another example.

"It often seems to these terrestrial hypochondriacs that time passes infinitely slowly or, as they would say, it 'drags phenomenally tediously.'

"In exactly the same way, it may occasionally seem to some infinitesimal beings in that drop of water—assuming, of course, that there happen to be 'hypochondriacs' among them—that time drags phenomenally tediously.

"But in fact, according to the sensation of the duration of Time of your terrestrial favorites, the whole existence of these 'microcosmoses' lasts only a few of their 'minutes,' and sometimes only a few of their 'seconds.'

"Now, my boy, so that you may understand Time and its peculiarities better, let us compare your age with the corresponding age of a being existing on the planet Earth.

"And for this comparison we must take the same standard unit of Time that Objective Science uses for such calculations.

"Bear in mind, first of all, that Objective Science has established—according to data about which you will learn later when I have specially explained to you the fundamental laws of world-creation and world-existence—that all normal three-brained beings, and among them of course those arising on our planet Karatas, sense the sacred 'egokoolnatsnarnian' action, by which they define Time, forty-nine times more slowly than it is sensed by the Sacred Individuals dwelling on the Most Holy Sun Absolute.

"Consequently, the process of the flow of Time is forty-nine times quicker for the three-brained beings of our Karatas than for the beings on the Sun Absolute, and this is the speed at which it also should flow for those breeding on the planet Earth.

"Moreover, it is calculated that, during the period of time in which the sun Samos completes its movement of closest approach to the sun Selos—the period considered as one 'year' on our Karatas—the planet Earth completes 389 krentonalnian revolutions around its sun Ors It follows from this that our year, according to the conventionally objective calculation of Time, is 389 times longer than the period which your favorites consider a year.

"You will surely be interested to know that these calculations were given to me in part by the great Arch-Engineer of the Universe, His Measurability, the Archangel Algamatant—may he be perfected unto the Holy Anklad! He explained them to me when, on the occasion of the first misfortune to the planet Earth, he came to the planet Mars as one of the sacred members of the third Most High Commission And further calculations were given me by the captain of the trans-space ship *Omnipresent,* with whom I had several friendly talks on my journey home from exile.

"Now you should note that you, as a three-brained being who arose on the planet Karatas, are at present only a twelve-year-old boy and, with regard to Being and Reason, exactly like a boy of twelve on the planet Earth who is still unformed and not yet aware of himself, an age all three-brained beings there live through in the process of growing up to the Being of a responsible being.

"All the features of your whole psyche—your 'character,' 'temperament,' and 'inclinations,' in short, all the particularities of your psyche that are manifested outwardly—are exactly the same as those of an immature and still pliant three-brained being there at the age of twelve.

"And so, from all I have just said it follows that although, according to our calculation of Time, you are only a boy of twelve, not yet formed and not yet aware of himself, like any boy of that age on the planet Earth, nevertheless, according to the calculation based upon the subjective understanding of your favorites and their being-sensations of the flow of Time, you have already existed not twelve but all of 4, 668 years.

"Thanks to all I have said, you will have material for clarifying certain factors that later were the cause of the gradual diminishing of the average normal length of their existence, until it has now become, in the objective sense, 'almost nothing.'

"Strictly speaking, this gradual diminution, which has finally reduced the average length of existence of the three-brained beings of that ill-fated planet to 'almost nothing,' had not one but many and varied causes.

"Among these, the first and principal cause was, of course, that Nature had to adapt herself correspondingly in order to change their presence little by little into what it is now. As for the other causes, it must be said in all justice that

they might never have arisen on that ill-fated planet had that first cause not occurred, from which, in my opinion, all the others followed, though of course very gradually.

"You will understand all this, my boy, in the course of my further tales about these three-brained beings, for the moment I shall speak only of the first and principal cause, that is, of why and how Great Nature herself was compelled to take stock of their presence and to give it a new form.

"To begin with, you should know that throughout the Universe there exist two 'kinds,' or two 'principles,' of duration of being-existence.

"The first principle of being-existence, called 'fulasmtamnian,' is proper to all three-brained beings arising on any planet of our Great Universe And the fundamental meaning and aim of their existence is to serve as the vehicle for the transmutation of cosmic substances necessary for the 'common-cosmic trogoautoegocratic process.'

"The second principle of being-existence is the one to which all one-brained and two-brained beings are subject, wherever they may arise And the meaning and aim of the existence of these beings also consists in the transmutation through them of cosmic substances, which are required, in their case, not for purposes of common-cosmic character, but for that solar system alone, or even for that planet alone within which or upon which these one-brained and two-brained beings arise.

"In any event, to make clearer the strangeness of the psyche of those three-brained beings who have taken your fancy, you must know that, in the beginning, after the organ kundabuffer with all its properties had been removed from their presence, the duration of their existence conformed to the 'fulasmtamnian' principle, that is to say, they were obliged to exist until there was coated in them, and completely perfected in Reason, what is called the 'kesdjan

body'—or, as they themselves later named it, the 'astral body'—which, by the way, contemporary beings know of only by hearsay.

"But afterward, my boy, for reasons you will learn about in the course of my further tales, they began to exist exceedingly abnormally, that is to say, in a way quite unbecoming to three-brained beings; so that on the one hand, they ceased to emanate the vibrations required by Nature for the maintenance of the detached fragments of their planet, while on the other, impelled by the chief peculiarity of their strange psyche, they began to destroy beings of other forms on their planet, thereby gradually diminishing the number of sources required for this purpose. And in order to obtain the equilibrium of the vibrations required, both in quality and quantity, Nature herself was compelled to adapt the presence of the three-brained beings gradually to conform to the second principle, called 'itoklanotz,' that is, to actualize them in the same way as one-brained and two-brained beings.

"As regards the meaning of the principle of 'itoklanotz,' I shall also specially explain it to you sometime.

"Meanwhile remember that although in the beginning the reasons for the dwindling of the duration of existence of the three-brained beings of that planet were not dependent on them, yet later the main grounds for all the sad results were—and are even more so today—the abnormal conditions of external ordinary being-existence established by them themselves.

"Owing to these conditions, the duration of their existence has become shorter and shorter so that now, if one compares it with that of three-brained beings of other planets in the whole Universe, the difference is as great as between their own duration of existence and that of the infinitesimal beings in the drop of water we took as an example.

"Do you understand now, my boy, that even the Most Great Heropass, that is, Time, has been compelled to actualize an obvious absurdity in the presence of those unfortunate three-brained beings who arise and exist on the planet Earth?

"In any case, thanks to all I have explained to you, you will be able to put yourself in the position and understand the although merciless yet always, and in everything, just Heropass."

Having uttered these words, Beelzebub became silent. When he spoke again to his grandson, it was with a deep sigh:

"Ekh . . . my dear boy! Later, when I have told you more about the three-brained beings of that ill-fated planet Earth, you will understand it all for yourself and form your own opinion about everything.

"You will understand very well that although the primary cause of the general chaos reigning on that ill-fated planet Earth was certain 'unforeseeingnesses' from Above on the part of various Sacred Individuals, nevertheless the chief cause of all the evils that followed is to be found in the abnormal conditions of ordinary being-existence they themselves gradually established, and continue to establish, down to the present time.

"In any case, my dear boy, when you learn more about these favorites of yours, not only will you see how pitiably short the duration of the existence of these unfortunates has become compared with the normal duration long since established as lawful for every kind of three-centered being in our Great Universe, but you will also understand that, for the same reasons, any normal being-sensations whatsoever in regard to any cosmic phenomena have gradually disappeared and are now quite absent in them.

"Although, according to the conventionally objective reckoning of Time, the beings of that ill-fated planet had

their arising several decades ago, they have not as yet any being-sensation of cosmic phenomena, as is proper to all three-centered beings of the whole Universe, nor have these unfortunates even the least representation in their Reason of the true causes of these phenomena. They do not even have an approximately correct representation of those cosmic phenomena that proceed around them on their own planet."

CHAPTER 17

The arch-absurd: According to the assertion of Beelzebub, our sun neither lights nor heats

"SO, MY DEAR Hassein, in order that you may have some idea of how completely the function called the

'instinctive sensing of reality,' proper to every three-brained being of the whole of our Great Universe, is lacking in the presence of the three-centered beings breeding on the planet Earth—especially in those of recent periods—it will be enough for the moment to tell you how they understand and explain to themselves the reasons why there occur periodically on their planet the cosmic phenomena they call 'daylight,' 'darkness,' 'heat,' 'cold,' and so on.

"All the three-brained beings of that planet who have reached responsible age, under the influence of the many and various wiseacrings they call 'sciences,' are without exception categorically convinced that these phenomena arrive on their planet completely ready-made, as it were, di-rectly from their own sun and, as Mullah Nasr Eddin would say in such cases, 'no more hokey-pokey about it.'

"What is most peculiar about this is that, apart from certain beings who existed there before the second transapalnian perturbation, not a single one of them has ever had the least doubt about this conviction of theirs.

"Although their Reason, strange as it is, does bear some resemblance to sane logic, none of them has ever yet suspected the causes of these phenomena, nor has anyone manifested in this regard that peculiar trait of their common psyche, proper to the three-brained beings of that planet alone, known as 'fantasizing.' "

Having said this, Beelzebub continued with a bitter smile:

"You, for instance, have the normal presence of a three-brained being and an 'oskiano'—or, as they say on the Earth, 'education'—intentionally implanted from outside in your presence, and founded upon a morality based solely on the commandments and indications of the Uni-Being Himself and the Most Holy Individuals near Him. And so, if you should chance to be among the beings of that planet, you would be unable to contain your 'being-parkhitrogool,' or what they call 'irrepressible inner laughter,' at their astonishment if they should suddenly sense clearly, and understand beyond all doubt, that not only does nothing like 'light,' 'heat,' and so on come to their planet from their sun, but that this supposed 'source of heat and light' is itself almost always freezing cold, like the hairless dog of our highly esteemed Mullah Nasr Eddin.

"In reality, the surface of their 'source of heat,' like that of all the ordinary suns of our Great Universe, is perhaps \ more covered with ice than the surface of what they call the 'North Pole.'

"Surely this 'glowing hearth' would rather borrow a little 'heat' from some other source of cosmic substances than send part of its own to any planet, least of all to that one which, because of the splitting off of a whole side, has become a lopsided monstrosity, and is now a source of 'offensive shame' for that poor system Ors.

"But you yourself, my boy, do you know how and why there are produced in the atmosphere of certain planets during trogoautoegocratic processes the phenomena of 'kshtatsavakht,' 'kldatsakhti,' 'tainolair,' 'paischakir,' and others, which your favorites call 'daylight,' 'darkness,' 'heat,' 'cold,' and so on? If you do not understand this clearly, I will tell you a little more about it.

"Although I promised to explain all the fundamental laws

of world-creation and world-existence in detail sometime later it appears necessary, in order to help you grasp what we are speaking of and assimilate in the right way all I have already told you, to touch now, if only briefly, upon questions concerning these cosmic laws.

"First of all, you must know that everything in the Universe—all that was intentionally created and all that has automatically arisen—exists and is maintained solely on the basis of the 'common-cosmic trogoautoegocratic process.'

"This most great common-cosmic trogoautoegocratic process was actualized by our Endless Uni-Being when there already existed the Most Great and Most Holy Sun Absolute, on which our All-Gracious Endless Creator had and still has the chief place of His existence.

"This system, which maintains everything that arises and exists, was established by our Endless Creator to permit the 'exchange of substances,' or 'reciprocal feeding' of everything existing, to proceed in the Universe, so that the merciless Heropass would no longer have its maleficent effect on the Sun Absolute.

"This most great common-cosmic trogoautoegocratic process is actualized, always and in everything, on the basis of the two fundamental cosmic laws, the first of which is called 'the fundamental first-order sacred Heptaparaparshinokh,' and the second 'the fundamental first-order sacred Triamazikamno. '

"Owing to the action of these two sacred cosmic laws, there first arise from the substance called 'ethernokrilno,' under certain conditions, various what are called 'crystallizations', and from these crystallizations there later arise, also under certain conditions, various large and small, more or less independent, definite cosmic 'formations.'

"And it is just within and upon these cosmic formations that the processes called 'involution' and 'evolution' take place, of course also according to the two fundamental sacred

laws; and all the results obtained from these processes in the atmospheres—and furthermore, by means of these same atmospheres—blend to assure the actualization of this 'exchange of substances.'

'Ethernokrilno' is the primordial substance with which the whole Universe is filled, and which is the basis for the arising and maintenance of everything that exists.

"In regard to this. Objective Science declares that everything in the Universe without exception is material.

"You should also know that only one cosmic crystallization, known as the 'Omnipresent Okidanokh,' although also crystallized from ethernokrilno, has its prime arising from the three holy sources of the sacred 'Theomertmalogos,' that is, from the emanations of the Most Holy Sun Absolute.

"Everywhere in the Universe this Omnipresent Okidanokh, or 'omnipresent active element,' takes part in the formation of all arisings, both great and small, and is in general the principal cause of most cosmic phenomena and, in particular, of those proceeding in the atmospheres.

"So that you may have at least some understanding of this Omnipresent Okidanokh, let me tell you that the second fundamental cosmic law—the sacred Triamazikamno— consists of three independent forces; that is to say, this sacred law manifests itself everywhere and in everything in the Universe, without exception, in three separate and independent aspects.

"And these three aspects exist in the Universe under the following names:

The first, the Holy Affirming;
The second, the Holy Denying; and The third, the Holy Reconciling.

"This is why Objective Science, among other statements about this sacred law and its three independent forces, has the following formulation 'A law whose consequences always become the cause of further consequences, and which always functions by means of three independent and quite opposite manifestations, latent within it as properties neither seen nor sensed '

"Our sacred Theomertmalogos, that is, the prime emanation of our Most Holy Sun Absolute, is subject at its very arising to this same law, and in its further actualizations gives results in conformity with it.

"The Omnipresent Okidanokh obtains its prime arising in space outside the Most Holy Sun Absolute from the blending of these three independent forces into one, and in the course of its further involutions, it is correspondingly changed in the 'vivifyingness of its vibrations' during its passage through what are called the 'stopinders,' or 'centers of gravity,' of the fundamental sacred Heptaparaparshinokh.

"I repeat the Omnipresent Okidanokh, among other definite cosmic crystallizations, unfailingly participates in all cosmic formations, both large and small, wherever they arise in the Universe and whatever the external surrounding conditions.

"This common-cosmic 'unique crystallization,' or 'active element,' has several particularities proper to it alone, and it is chiefly owing to these particularities that most cosmic phenomena occur—among others, those we have spoken of that take place in the atmosphere of certain planets.

"While, as I said, there are several particularities of the 'omnipresent active element,' it will be enough for our present talk if we become acquainted with just two of them.

"The first consists in this when a new cosmic unit is being concentrated, the 'omnipresent active element' does not blend as a whole with this new arising, nor is it transformed

as a whole in any definite place in it—as occurs with all other cosmic crystallizations in all these cosmic formations—but as soon as it enters as a whole into any cosmic unit, there immediately occurs in it what is called 'djartklom,' that is, it is dispersed into the three fundamental sources from which it arose Then these three sources, each separately, give rise to the independent concentration of three new distinct formations within the cosmic unit And in this way the 'omnipresent active element' actualizes, at the beginning of every such new arising, sources for the possible manifestation of its own sacred law of Triamazikamno.

"It must also be noted that in every cosmic formation, in order to assure the perception and further utilization of this property of the 'omnipresent active element' for the purpose of a corresponding actualization, these separate sources exist and have the possibility of functioning as long as the given cosmic unit exists.

"And only after the given cosmic unit has been completely destroyed do these holy sources of the sacred Triamazikamno, localized in the 'omnipresent active element' Okidanokh, reblend, to be again transformed into Okidanokh, but now with vibrations having a new quality of vivifyingness.

"As regards the second particularity of the Omnipresent Okidanokh, also proper to it alone, and which it is now essential to elucidate for our talk on this subject, you will be able to understand this only if you know something about a fundamental second-order cosmic law existing in the Universe under the name of the sacred 'Aieioiuoa.'

"This cosmic law may be expressed thus 'Every arising, large or small, when in direct touch with the "emanations" of the Sun Absolute itself or of any other sun, undergoes a process called "remorse," during which each of its parts, issuing from the results of one of the holy sources of the

sacred Triamazikamno, "revolts" as it were, and "criticizes" the former unbecoming perceptions and the manifestations taking place at the moment in another part of its whole—a part issuing from the results of another holy source of the same fundamental sacred law of Triamazikamno.

"The 'omnipresent active element' Okidanokh itself is also subject to this sacred process of Aieioiuoa, or 'remorse.'

"During this sacred process, as long as the action of the sacred Theomertmalogos or the emanation of any ordinary sun is directly affecting the whole of its presence, the 'active element' separates into its three primordial parts, which then exist almost independently, but when the direct action ceases these parts blend again to exist once more as a whole.

"Here, by the way, it will be good to tell you an interesting fact about the strangeness of the psyche of the ordinary three-brained beings of the planet that has taken your fancy—a fact that relates to their 'scientific speculations,' as they call them During the long centuries of my observation and study of their psyche, I had occasion to remark more than once that, although science appeared among them from almost the very beginning of their arising and, like everything else there, periodically reached a more or less high degree of perfection, and though millions of so-called 'scientists' must have arisen among them, not once did the thought enter the head of any one of them—with the single exception of a certain Chinese named Choon Kil Tess, about whom I will tell you later in detail—that there is any difference whatever between the two cosmic phenomena they call 'emanation' and 'radiation. '

"Not one of these 'sorry scientists' has ever realized that the difference between these two cosmic processes is comparable to that which our highly esteemed Mullah Nasr Eddin once expressed in these words 'They are as much alike

as the beard of the famous English Shakespeare and the no less famous French armagnac.'

"To understand more about the phenomena taking place in the atmospheres and about the 'omnipresent active element' in general, you must also know and remember that during the periods when, owing to the action of the sacred Aieioiuoa, the process of 'djartklom' takes place in the Okidanokh, there is temporarily released the portion of pure— namely 'totally unblended'— ethernokrilno that unfailingly enters into all cosmic formations and serves, as it were, to connect all the active elements of any given formation; and afterward, when the three principal parts of Okidanokh re-blend, this portion of pure ethernokrilno is restored.

"Now let us touch briefly on another question, that is, the relationship of the 'omnipresent active element' Okidanokh to the common presence of every being and the cosmic results arising from this.

"It is necessary to touch on this question chiefly because it will bring out a very striking fact, which will help you grasp the differences between the various brain systems of beings, called the 'one-brained,' 'two-brained,' and 'three-brained' systems.

"First of all, you should know that every cosmic localization known as a 'brain' takes its form from crystallizations for whose arising the affirming source is one or another of the corresponding holy forces of the fundamental sacred Triamazikamno contained in the Omnipresent Okidanokh. And the holy forces are further actualized in the presence of beings precisely through these localizations.

"Some other time I will give you a special explanation of the process of the arising of being-brains in the presence of beings; meanwhile, let us talk a little about the results which the Omnipresent Okidanokh actualizes by means of these being-brains.

"The 'omnipresent active element' Okidanokh enters the presence of beings through the three kinds of 'being-food.'

"And it does so because, as I have already told you, Okidanokh necessarily participates in the formation of all the products that serve as being-food, and is therefore always present in them.

"Well, my boy, the essential peculiarity of the Omnipresent Okidanokh is that, in this case, it undergoes the process of 'djartklom' in the presence of beings independently of any contact with the emanations of a large cosmic concentration;
and the factors for this process are either the results of 'partkdolgduty' consciously actualized by the beings themselves—which I will later explain to you in detail—or that process of Great Nature existing in the Universe under the name of 'kerkoolnooarnian actualization,' which consists in 'obtaining the required totality of vibrations by adaptation.' This latter process takes place in beings without any participation whatever of their consciousness.

"In both cases when Okidanokh enters the presence of a being and undergoes the process of 'djartklom,' each of its fundamental parts blends with those perceptions present in the being at the moment which correspond to it according to what are called 'kindred vibrations,' and it is then concentrated upon the corresponding localization, that is, upon the corresponding brain. These blendings are called 'being-impulsakri.'

"Note well, my boy, that these localizations, or brains, not only serve as apparatuses for the transformation of corresponding cosmic substances for the purposes of the most great common-cosmic Trogoautoegocratic but are also the means whereby the conscious self-perfecting of beings is possible.

"This latter aim depends upon the quality of the 'being-impulsakri' concentrated or, as is otherwise said, deposited onto the being-brains.

"Concerning the quality of the 'being-impulsakri,' there is one special commandment, among the direct commandments of our All-Embracing Endlessness, which is strictly observed by all normal three-brained beings of our Great Universe, and is expressed in the words 'Always guard against such perceptions as may soil the purity of your brains.'

"Three-brained beings have the possibility of personal self-perfecting because of the localization in their common presence of three centers, or three brains, upon which, when the Omnipresent Okidanokh undergoes the process of 'djartklom,' the three holy forces of the sacred Triamazikamno are deposited and acquire the possibility of further, this time independent, actualizations.

"The point is that beings having this three-brained system can, by the conscious and intentional fulfilling of being-partkdolgduty, utilize for their own presence the three holy forces liberated from the Omnipresent Okidanokh by the process of 'djartklom,' and so bring their presence to what is called the 'sakronoolantsaknian' state, that is to say, they can become Individuals who have their own sacred law of Triamazikamno, and thereby the possibility of consciously taking in and coating in their common presence that 'All-Holy' which, among other things, helps to actualize the functioning in cosmic units of objective or divine Reason.

"Nevertheless, my boy, Just here lies the great terror The three-brained beings of the planet Earth also have, up to the time of their complete destruction, these three independent localizations, or being-brains, through which the three holy forces of the sacred Triamazikamno, which they might use for their own self-perfecting, are transformed for further actualizations, yet, because of the abnormal conditions of ordinary being-existence established by them themselves, these possibilities beat their wings in vain

"It is interesting to note that in the three-brained beings

of the planet Earth these being-brains are found in the same parts of the planetary body as in us. That is:

"The brain predetermined by Great Nature for the concentration and further actualizing of the first holy force of the sacred Triamazikamno, called the 'Holy Affirming,' is localized in the head.

"The second brain, which transforms and crystallizes the second holy force of the sacred Triamazikamno, the 'Holy Denying,' is placed in them, as in us, along the whole length of the back, in what is called the 'spinal column.'

"But as for the place of concentration and source for further manifestation of the third holy force of the sacred Triamazikamno, namely, the 'Holy Reconciling,' the exterior form of this being-brain in them bears no resemblance whatever to ours.

"You must know that in the earliest three-brained beings there, this being-brain was localized in the same part of the planetary body as in us, and had exactly the same exterior form, but for many reasons you yourself will come to understand in the course of my talks, Great Nature was constrained to alter this brain little by little and to give it the form it has in contemporary beings

"In your favorites of the present day this being-brain is not localized in one whole mass, as is proper to the presence of all other three-brained beings of our Great Universe, but is split up into parts and each of these parts, according to its 'specific functioning,' is localized in a different place in their planetary body.

"Although, in its exterior form, this being-center of theirs now has different places of concentration, nevertheless all its separate functionings have corresponding connections with one another, so that the sum total of these scattered parts can function exactly as is proper for it to function.

"They call these separate localizations in their common presence 'nerve nodes. '

"It is interesting to note that most of these places of concentration are located in the very region of the planetary body where this being-brain would normally be, that is, in the region of the chest, and the totality of these nerve nodes they call the 'solar plexus.'

"And so, my boy, in the presence of each one of your favorites, the Omnipresent Okidanokh undergoes the process of 'djartklom,' and in them also, each of its three holy forces blends independently with other cosmic crystallizations for a corresponding actualization. But since they have entirely ceased to fulfill being-partkdolgduty, chiefly because of the abnormal conditions of being-existence gradually established by them themselves, none of these holy sources of everything existing is transubstantiated for their own presences, except the denying source alone.

"The crystallizations that arise in their presence from the first and third holy forces are utilized almost entirely by the common-cosmic trogoautoegocratic process, and only the crystallizations of the second part of the Omnipresent Okidanokh, the Holy Denying, serve for the coating of their own presence. Hence most of them remain with a presence consisting of the planetary body alone, and are thus, for themselves, destroyed forever.

"As regards the particularities proper only to the omnipresent, everywhere penetrating, active element Okidanokh, and the further results produced by them, you will have a clear picture of all this when I have explained to you in more or less detail, as I have already promised, the fundamental laws of world-creation and world-maintenance.

"In the meantime, I shall tell you about the elucidating experiments pertaining to this omnipresent cosmic crystallization at which I was present in person.

"However, it was not on the planet Earth that I was an

eyewitness to these experiments, nor did your favorites conduct them. They were carried out on the planet Saturn by that three-brained being who, during almost the whole period of my exile in that solar system, was my real friend, about whom I recently promised to tell you in more detail."

CHAPTER 18

The arch-preposterous

BEELZEBUB continued:

"My first meeting with the three-centered being who later became my 'essence-friend,' and thanks to whom I saw these experiments with the 'Omnipresent Okidanokh,' took place in the following circumstances.

"You must know that at the beginning of my exile to that solar system, certain essence-friends of mine, who had not taken part in the events that caused my exile, carried out in relation to me personally the sacred process which exists in the Universe under the name of the sacred 'vznooshlitzval,' that is to say, they implanted in the presence of certain corresponding three-centered beings, by means of another sacred process called 'askalnooazar,' the impulse that Objective Science describes as 'trusting another as oneself.'

"Well then, soon after my arrival in the solar system Ors I began visiting its various planets. And when I first descended to the surface of the planet Saturn, it turned out that one of the beings who had undergone the sacred action of 'vznooshlitzval' in regard to my person was what is called there the 'harakhrakhrookhry' of all the three-centered beings arising and existing on that planet.

"On the planet Saturn 'harakhrakhrookhry' is the name given to the sole chief of all the other beings on that planet.

"Such being-chiefs also exist on every other planet where three-brained beings breed; on different planets they are differently named, and on the Earth such a chief is called a 'king.'

"The only difference is that while everywhere else, even on the other planets of the same system, there is only one 'king' for the whole planet, on your peculiar planet Earth,

for each accidentally separated group of your favorites there is a separate 'king,' sometimes even several of them.

"Well . . .

"When I descended to the surface of the planet Saturn, and began to mingle with the three-centered beings there, it chanced that on the day after my arrival I had occasion to have a meeting with the harakhrakhrookhry himself In the course of our exchange of subjective opinions he invited me to stay in his own 'harkhookhry,' that is, his palace, for the whole of my sojourn on his planet.

"And this I did.

"So, my boy, once while we were talking, simply according to the flow of 'associative being-mentation,' we happened to touch upon the question of the strange results that arise from the manifestations of the particularities of the Omnipresent Okidanokh The venerable harakhrakhrookhry of the planet Saturn mentioned that one of his learned subjects by the name of Harharkh, in order to study certain previously unexplained properties of that cosmic substance, had recently devised an exceedingly interesting apparatus, the chief demonstrating part of which he called 'hrakhartzakha.'

"And he offered to make the necessary arrangements, if I wished, to have this new invention shown to me with full explanations.

"The result was that the following day, escorted by one of the venerable harakhrakhrookhry's attendants, I went to the place of existence of Gornahoor Harharkh, and there for the first time I witnessed those novel experiments elucidating the Omnipresent Okidanokh.

"Gornahoor Harharkh, who afterward, as I have already told you, became my essence-friend, was then considered one of the foremost scientists among the ordinary three-

brained beings of the whole Universe All his discoveries were widely known, as were the apparatuses he had invented for his experiments, and on various other planets other learned beings were making more and more use of them.

"Here it will do no harm to remark that I owe it entirely to his knowledge that I was later able to install in my observatory on the planet Mars that 'teskooano' which enhanced the power of my sight and, as is said, increased the visibility of remote cosmic concentrations 7, 000, 285 times.

"The truth is, it was thanks to this teskooano that my observatory was later regarded as one of the best installations of its kind in the whole Universe Most important of all, by means of this teskooano I was able, even while staying at home on Mars, to see and observe relatively easily the processes of existence taking place on those parts of the surface of other planets of that solar system which, in accordance with the 'common-cosmic harmonious movement,' could be perceived by 'being-sight' at the given moment.

"When Gornahoor Harharkh was told who we were and why we had come, he came to meet us and very amicably began his explanations.

"Before going into this, perhaps I should warn you once and for all that my conversations with three-centered beings dwelling on the various planets of that solar system where I was obliged to exist for the 'sins of my youth'—as for instance the conversation with Gornahoor Harharkh—were all held in languages still unknown to you, whose consonances were sometimes quite 'indigestible' by the normal being-functions meant for this purpose.

"And so, my boy, I shall not repeat these conversations word for word, but simply give you their meaning in our language, continuing of course to use those 'terms' and 'specific names'—or rather those combinations of sounds pro-

duced by the being-vocal cords of your favorites on the planet Earth—which, owing to their frequent repetition in my tales, have by now become familiar to you and easily understood.

"Ah yes . . . it should be added here that the word 'gornahoor' is used by the three-brained beings of the planet Saturn as a matter of courtesy, they put it in front of the name of the one they are addressing It is the same with your favorites on the planet Earth, who have invented the custom of putting the word 'mister,' or sometimes a whole meaningless phrase, in front of the name of the person they are speaking to—which expresses a notion that our honorable Mullah Nasr Eddin characterizes in the saying.

" 'Even so, there's more in it than in the wiseacrings of an expert in monkey-business.'

"Well, my boy . . .

"When he had been informed of what was required of him, this future essence-friend of mine, Gornahoor Harharkh, made a sign to us to approach that special appliance he had invented, which he called 'hrakhartzakha.'

"As we came nearer this very strange construction, he pointed to it with a particular feather of his right wing, and said:

" 'This special appliance is the chief part of my whole invention, and it is just in this part that the results of almost all the particularities of the omnipresent substance Okidanokh are found and manifested. '

"Then, pointing to all the other appliances in the 'khrkh,' or 'workshop,' he added:

'All these special appliances that I invented have enabled me to obtain certain extremely important clarifications about the omnipresent and everywhere-penetrating Okidanokh, because they made it possible for me first to collect all three fundamental parts of Okidanokh from every kind of sur-

planetary and intraplanetary process and then to blend them artificially into a whole; and finally to dissociate them, also artificially, and to study the specific properties of each part separately in its manifestations.'

"Having said this, he again pointed to the 'hrakhartzakha' and added that by means of this experimental apparatus any ordinary being could clearly understand in detail the properties of the three parts—entirely independent in themselves and in their manifestations—of the 'unique active element' whose particularities are the chief cause of everything existing in the Universe. Furthermore, any ordinary being could become categorically convinced that no results normally obtained from the processes through which this omnipresent world-substance passes can ever be perceived or sensed by beings. The only results of these processes that can be perceived by certain being-functions are those that for some reason or other occur abnormally on account of causes coming from without, either from conscious sources or from accidental mechanical results.

"The part of Gornahoor Harharkh's new invention called 'hrakhartzakha,' and considered the most important, looked very much like a 'tirzikiano' or, as your favorites would say, a huge 'electric light bulb.'

"The interior of this original structure was rather like a smallish room with a door that could be hermetically sealed.

"The walls were made of a certain transparent material, resembling what is called 'glass' on your planet.

"As I later learned, the chief particularity of this transparent material was that, although with the organ of sight a being could perceive every kind of cosmic concentration through it, it did not permit any rays, whatever their source, to penetrate it, either from within or from without.

"As I looked at this part of that astonishing being-invention, I could clearly distinguish through its transparent walls, in the center, what seemed to be a table and two

chairs. Above the table hung three identical 'things' like terrestrial electric light bulbs and resembling 'momonodooars.' On the table and standing beside it were several different apparatuses and instruments altogether unknown to me.

"I afterward realized that all the objects contained in this 'hrakhartzakha,' as well as everything we were to put on later, were made of special materials invented by Gornahoor Harharkh As regards these materials, I will go into more detail at the proper time.

"Meanwhile bear in mind that in the enormous 'khrkh,' or workshop, of Gornahoor Harharkh, besides the 'hrakhartzakha' there were several other large independent apparatuses, and among them two quite special 'life-chakhans,' which Gornahoor Harharkh called 'khrikhirkhis.'

"It is interesting to note that your favorites also have something like this 'life-chakhan,' or 'khrikhirkhi,' which they call a 'dynamo.'

"At one side stood another enormous appliance which turned out to be a special kind of 'solookhnorakhoona,' or what your favorites would describe as a 'pump of complex construction for exhausting the atmosphere to the point of absolute vacuum.

"While I was looking at all this with amazement, Gornahoor Harharkh went over to this complex pump and with his left wing moved one of its parts, thus putting a certain mechanism in motion He then came back to us and, pointing with the same special feather of his right wing to the largest 'life-chakhan,' or 'khrikhirkhi,' that is, 'dynamo,' continued his explanations:

'This particular appliance first sucks in separately all the three independent parts of the omnipresent active element Okidanokh present in the atmosphere or in any intraplanetary or surplanetary formation, and only when these sep-

arate parts have been artificially reblended into a single whole in the "khrikhirkhi" does Okidanokh, now in its usual state, flow into that "container," where it is concentrated.' Here he pointed, still with the same feather, to something very much like a 'condenser.'

" 'From there,' he said, 'Okidanokh flows into another "khrikhirkhi," or "dynamo," where it undergoes the process of "djartklom"; and each of its separate parts is then concentrated in those other containers over there.' This time he pointed to what resembled 'accumulators.' 'Only then, by means of various artificial contrivances, do I take each active part of Okidanokh separately from these secondary containers for use in my experiments.

" 'I shall first demonstrate what happens when, for any reason, one of the active parts of the Omnipresent Okidanokh is absent during the process of their "striving to reblend into a whole."

'At the present moment, inside this apparatus, there is indeed an absolute vacuum, made possible only by the special construction of the suction pump and by the quality and strength of the material of which the walls of this part of my new invention are made. Experiments in this absolute vacuum are also possible because of the special quality of the materials of which the instruments are made.'

"Having said this, Gornahoor Harharkh pulled another lever and continued:

'When this lever is pulled, there begins to take place within this empty space the process whereby the separate parts of the Omnipresent Okidanokh "strive to reblend into a whole."

'But since an "able Reason"—my own, in this case—• has by intention artificially excluded the third part of Okidanokh, known as "parijrahatnatius," the process is now taking place between only two of its independent parts,

which science calls "anodnatius" and "cathodnatius." consequently, instead of the law-conformable results that would issue from the blending of the three parts, a non-law-conformable result is now being actualized ensuing from "the reciprocal blending of two opposite forces," and ordinary beings call this result "the cause of artificial light."

" 'The "striving to reblend into a whole" of two active parts of the Omnipresent Okidanokh now proceeding in this vacuum has a force, calculated by Objective Science, of 3 040, 000 volts, and this force is indicated by the needle of that appliance over there. '

"He pointed to 'something' very much like the apparatus called a 'voltmeter' on your planet and said, 'One of the advantages of my new invention for the demonstration of this phenomenon is that in spite of the extraordinary power of the "force of striving" now proceeding there, the "salnichissinooarnian momentum-vibrations," which should issue from this process, and which most beings regard as "rays," do not issue from the place of their arising, that is, the interior of this apparatus, where the particularities of the Omnipresent Okidanokh are being studied.

" 'But in order that beings who are outside this part of my invention may evaluate the force of this process, I purposely made the wall in one place out of a material which allows the "salnichissinooarnian momentum-vibrations," or "rays," to pass through.'

"Having said this he went up to the 'hrakhartzakha' and pressed a certain button Suddenly the enormous khrkh, or workshop, was flooded with such an intense light that our organs of sight temporarily ceased to function, and only after a considerable time could we, with great difficulty, raise our eyelids and look around.

"As soon as we had recovered, Gornahoor Harharkh pulled another lever, which restored the surrounding space

to its usual appearance. Then in his customary angel voice he again drew our attention to the needle of the voltmeter which steadily indicated the same figure, and went on:

'You see, although the process of conflict between the two opposing component parts of the Omnipresent Okidanokh still persists with the same "force of striving," and the part of the wall of this apparatus that can let the "rays" through is still open, the phenomenon that ordinary beings call "artificial light" has ceased.

" 'And it has ceased because by pulling that lever just now I introduced into the process of the clash between the two opposing parts a current of the third component part of Okidanokh, whereupon this third part at once began to blend proportionately with the other two. And the result of this blending of the three component parts of the Omnipresent Okidanokh, unlike the process of the non-law-conformable clash of its two parts, cannot be perceived by beings with any of their being-functions.'

"After this explanation, Gornahoor Harharkh proposed that I should venture with him inside the demonstrating part of his new invention, so that there within I might become an eyewitness of certain particular manifestations of the omnipresent and everywhere-penetrating active element.

"Without thinking long about it, I decided of course to do so; and I agreed at once because I expected to receive in my being an unchangeable and imperishable 'objective essence-satisfaction.'

"As soon as he had my consent, my future essence-friend gave the necessary orders to one of his assistants.

"It appeared that various preparations had to be made before his proposal could be earned out.

"First his assistants dressed Gornahoor Harharkh and myself in special, very heavy suits resembling what your favorites call 'diving suits' that had a large number of 'bolts.'

with small projecting heads. And when this most peculiar garb had been put on us, the assistants tightened up the 'bolts' in a certain order.

"On the inner side of these diving suits, at the end of the bolts, there were, it appeared, special plates which pressed against different parts of our planetary bodies.

"Later it became obvious to me that this was necessary to prevent our planetary bodies from undergoing what is called 'taranooranoora' or, in other words, from falling to pieces, as usually occurs to all intraplanetary and surplanetary formations when they happen to come into an entirely atmosphereless space.

"Besides these suits, the assistants placed on our heads something like 'diving helmets,' with complicated 'connectors' projecting from them.

"One of these connectors, called 'harinkhrarkh,' meaning 'sustainer of the pulsation,' was a sort of long rubber tube, one end of which was hermetically attached by means of complicated appliances to the place on the helmet corresponding to the breathing organs, while the other end, after we had entered this strange 'hrakhartzakha,' was screwed into an apparatus connected in its turn with the space whose presence corresponded with the 'second being-food.'

"Between Gornahoor Harharkh and myself there was also a 'special connector,' so that once inside the 'hrakhartzakha,' when the atmosphere had been pumped out to produce an absolute vacuum, we could easily communicate with each other.

"One end of this connector was fitted in a certain way, by means of appliances on the helmets, to my organs of 'hearing' and 'speech,' and the other end to those of Gornahoor Harharkh.

"Thus a sort of 'telephone,' as your favorites call it, was set up between my future essence-friend and myself.

"Without this appliance we could not have communicated

with each other at all, chiefly because at that time the presence of Gornahoor Harharkh was perfected only up to the state called the sacred 'Inkotsarno'; and a being with such a presence cannot manifest himself nor even exist in an absolutely empty space, even if the products of all three being-foods were artificially introduced into him.

"But the most curious, cunning, and subtly ingenious of all the connectors attached for various purposes to these strange diving suits and helmets was the one invented by the great scientist Gornahoor Harharkh to enable the organ of 'sight' of ordinary beings to perceive surrounding objects in 'absolutely empty space.'

"One end of this astonishing connector was fitted to our temples by means of appliances on the helmets, while the other end was fastened to a so-called 'ams-commutator,' in its turn connected by wires to all the objects that had to be visible during the experiment, both those inside and outside the 'hrakhartzakha.'

"It is interesting to note here that at each end of this appliance—a creation almost incredible for the Reason of an ordinary three-centered being—were attached two further independent connectors, also of wire, through which special 'magnetic currents' flowed from outside.

"As it was afterward explained to me in detail, these connectors had been invented by that truly great scientist, Gornahoor Harharkh, so that by virtue of a certain property of these 'magnetic currents,' also discovered by him, the presence of learned three-centered beings—even those not perfected up to the sacred 'Inkotsarno'—might be 'reflected' in their essence, and thanks to another property of these currents, the presence of the objects mentioned above might also be 'reflected.' Thus it was possible for their imperfect organs of being-sight to perceive these objects, even in a vacuum containing none of the factors, or results, of the

various cosmic concentrations which are animated by those vibrations that alone permit the functioning of any being-organ whatsoever.

"Having fitted us out in this very heavy equipment, which made it possible for beings to exist in this unnatural environment, the assistants of the great all-universal scientist Gornahoor Harharkh, again with the help of special appliances, carried us into the 'hrakhartzakha' itself. Then, having screwed all the free ends of the connectors projecting from us to the corresponding apparatuses in the 'hrakhartzakha,' they went out and hermetically sealed behind them the only way by which it would have been possible to have any communication with what is called 'all that represents a world.'

"When we were alone in the 'hrakhartzakha,' Gornahoor Harharkh shifted one of the 'switches' near him and said to me:

" 'Now the work of the pump has begun, and soon it will have pumped out of here all the results, without exception, of those cosmic processes whose totality is the basis and significance, and process itself of the maintenance of existence of "all that represents a world."

"And he added in a somewhat sarcastic tone: 'Soon we shall be absolutely isolated from everything that exists and functions in the whole Universe. Yet thanks to my new invention and to the knowledge we have already attained, we now have the possibility not only of returning to the world, to become once again particles of all that exists, but also of being worthy to be nonparticipating eyewitnesses of certain world laws, which by ordinary uninitiated three-centered beings are considered inscrutable mysteries of Nature, but which in reality are natural and simple results automatically flowing one from another.'

"While he was speaking one could feel that the 'pump'—

this very important part of his new invention—was carrying out perfectly the work assigned to it by being-Reason.

"To help you represent to yourself and understand better the perfection of this part of Gornahoor Harharkh's invention, I *must* tell you also the following:

"Although for certain quite particular reasons I had had to be in atmosphereless space on several occasions and to exist there as a three-brained being, sometimes for a long time, by means of the sacred 'kreemboolatsoomara' alone;

and although my presence had acquired from frequent repetition the habit of moving gradually from one sphere to another, almost without feeling any inconvenience from the change in the 'second being-food' inevitably brought about by the transformation of the substances always present around both large and small cosmic concentrations; and although the very causes of my arising and the subsequent process of my being-existence had been arranged in an entirely special way, so that gradually the various being-functions within my common presence had perforce also become quite special, nevertheless, in spite of all I have just said, the pumping out of the atmosphere then proceeded with such force, and the sensations impressed on the separate parts of my entire presence were so strong, that even today I can very clearly relive the whole course of my experience at that moment and describe it for you in detail.

"This extremely strange state began in me shortly after the pump started working and Gornahoor Harharkh had spoken in that half-sarcastic tone about our imminent situation.

"In my three 'being-centers,' that is, those centers localized in the presence of every three-centered being under the names of the 'thinking,' 'feeling,' and 'moving' centers, there began to be perceived in each one of them separately, in a strange and unusual way, the definite impression that each

of the separate parts of my whole planetary body was undergoing an independent process of sacred 'rascooarno,' and that the cosmic crystallizations composing the presence of each of these parts were flowing 'in vain.'

"At first my 'initiative of constatation' proceeded in the usual way according to what is called the 'center of gravity of associative experiencing.' But later, when this initiative of constatation gradually and almost imperceptibly became the function of my essence alone, this essence became the unique all-embracing initiator of constatation, not only of everything taking place within me but also of everything without exception newly happening outside me.

"From that moment my essence began to perceive impressions directly, and to constate that from what was taking place in my common presence the parts of my planetary body were, so to speak, being entirely destroyed, and then little by little the localizations of the second and third being-centers as well. At the same time my essence perceived that the functioning of these two centers passed gradually to my thinking center, and became proper to it, with the result that the thinking center, with this increased intensity of functioning, became the 'unique and powerful perceiver' of everything actualized outside itself as well as the autonomous initiator of constatation of everything proceeding within the whole of my presence.

"While I was in the throes of this strange 'being-experiencing, ' still incomprehensible to my Reason, Gornahoor Harharkh was busy pulling some of the many levers and switches attached to the edges of the table at which we were placed.

"And then something happened to Gornahoor Harharkh that suddenly changed all this strange being-experiencing of mine, and in my common presence the usual being-experiencing was resumed. This is what occurred: Gornahoor Harharkh, with all the heavy equipment he was wearing,

suddenly found himself high above his chair and began to flounder, as our dear Mullah Nasr Eddin would say, 'like a puppy fallen into a deep pond.'

"As we afterward learned, my friend Gornahoor Harharkh had made a mistake while pulling the levers and switches, and had tensed certain parts of his planetary body more than was necessary, and in consequence his presence, together with everything he was wearing, had received a shock. Owing to the 'tempo' given to his presence from the taking in of the 'second being-food' and to the absence of any resistance in that absolutely empty space, he began to drift or, as I have just said, 'to flounder like a puppy in a pond.'

Having said this with a smile, Beelzebub became silent; after a short pause he made a very strange gesture with his left hand, and in a tone of voice not natural to him, continued:

"While I am recalling these events of a period so long ago in my existence, the wish arises to make a sincere confession to you—just to you, one of my direct heirs, who will inevitably represent the sum of all my deeds in the course of my being-existence. That is to say, I wish to confess to you in all sincerity that although my essence, with the consent of the parts of my presence subject to it alone, had decided to participate in the scientific experiment about to take place within Gornahoor Harharkh's new invention, and although I had entered its chief demonstrating part without the least compulsion from outside, yet this same essence of mine had allowed to creep into my being and to develop there, side by side with the strange sensations I have described to you, a criminally egoistic anxiety for the safety of my personal existence.

"However, my boy, so that you may not be too distressed by this confession, it is not superfluous to add that this was

the first time this ever happened to me, and also the last, throughout my entire being-existence.

"But perhaps it would be better for the present not to touch on questions that concern only our family.

"Let us rather return to my tale about the Omnipresent Okidanokh and my essence-friend Gornahoor Harharkh who, by the way, was once recognized by ordinary three-brained beings everywhere as a 'great scientist,' but is today no longer considered 'great'; indeed, thanks to the fame of his own result, that is to say, his son, he is now a 'has-been' or, as our dear Mullah Nasr Eddin sometimes says in such cases, 'He is up to his neck in an old American galosh.'

"Well then, while Gornahoor Harharkh was floundering about, he finally managed, with great difficulty and only by means of a very complicated maneuver, to get his planetary body, burdened as it was with its heavy and unusual equipment, down onto the chair again, and this time he fastened it all with screws that were on the chair for that purpose. When we were both more or less settled again and could communicate by means of the artificial connector I mentioned, he drew my attention to the three apparatuses hanging over the table which, as I told you, looked like 'momonodooars.'

"On close inspection all three of these proved to be exactly alike in appearance, each being a sort of 'socket' out of which projected 'carbon poles' like those found in what your favorites call 'arc lights.'

"Having drawn my attention to these three objects resembling 'momonodooars,' he said:

'Each of these outwardly similar apparatuses has a direct connection with the secondary containers I showed you while we were still outside the "hrakhartzakha," and in

which all three active parts of Okidanokh, after the occurrence of the artificial "djartklom," reblend into a single mass.

" 'I have constructed these three independent apparatuses in such a way that in this absolutely empty space we can obtain from those secondary containers as much of each of the active parts of Okidanokh, in a pure state, as we need for our experiment; and we can also change at will the force of the "striving to reblend into a whole" that is acquired by them and becomes proper to them, according to the density of concentration of their mass.

" 'And now, within this absolutely empty space, I shall show you first of all the same nonlawful phenomenon we observed a little while ago from outside. In other words, I shall again demonstrate to you the cosmic phenomenon that occurs when, after a lawful "djartklom," the separate parts of Okidanokh meet in a space devoid of any cosmic concentration and, without the participation of one of the parts, strive to reblend into a whole.'

"Having said this, he closed the section of the wall of the 'hrakhartzakha' that had the property of allowing 'rays' to pass through, and then pulled two switches and pressed a certain button, with the result that a small plate of special mastic lying on the table automatically moved toward the 'carbon poles.' Then, having again drawn my attention to the ammeter and the voltmeter, he added:

'I have just now admitted the current of the two parts of Okidanokh called "anodnatius" and "cathodnatius," giving them the same force of striving to reblend.'

"When I looked at the ammeter and the voltmeter, and saw that their needles had indeed moved and then stopped on the same figures I had noted the first time while we were outside the 'hrakhartzakha,' I was greatly surprised, for in spite of the indications of the needles and Gornahoor Har-

harkh's warning, I had neither noticed nor sensed any change in the degree of visibility of the objects around us.

"So without waiting for any further explanation, I asked:

" 'But why then is there no result from this nonlawful "striving to reblend into a whole" of the parts of Okidanokh?'

"Before answering my question, he turned off the only lamp, which drew its power from a special magnetic current. My astonishment increased even more, for in spite of the sudden darkness I could clearly see through the walls of the 'hrak-hartzakha' that the needles of the ammeter and voltmeter had stayed in the same positions.

"Only after I had somehow or other adapted myself to this surprising observation did Gornahoor Harharkh say:

" 'I have already told you that the material used for the walls of the construction we are in right now has the property of not allowing any vibrations from any source whatsoever to pass through it, with the exception of certain vibrations arising from nearby concentrations; and these vibrations can be perceived by the organs of sight of three-brained beings—provided, of course, that these beings are normal.

'Furthermore, according to the law called "Heterato-getar," the "salnichissinooarnian momentum-vibrations," or "rays," acquire the property of acting on the organs of perception of beings only after having passed the limit defined by science in the following terms: "the result of the manifestation is in exact proportion to the force of striving received from the shock."

'And so, since the process of the conflict of these two parts of Okidanokh has a force of great intensity, the result is manifested at some distance from the place of its origin.

'Now look!'

"He pressed another button, and suddenly the whole interior of the 'hrakhartzakha' was filled with the same blinding light that I had experienced before, when I was standing outside this apparatus.

"This flood of light had apparently been released when Gornahoor Harharkh, by pressing the button, had again opened the section of the wall of the 'hrakhartzakha' that permitted 'rays' to pass through.

"He explained further that the light was a consequence of the 'striving to reblend into a whole' of the parts of Okidanokh, which was proceeding in the absolutely empty space inside the 'hrakhartzakha'; and it was manifested there owing to what is called 'reflection from outside,' that is to say, to the return of the rays to the place of their origin.

"He then continued: 'I am now going to demonstrate how and by what combinations of the processes of "djartklom" and the "striving to reblend into a whole" of the active parts of Okidanokh there arise in planets from the "minerals" composing their interior presence certain definite formations of varying densities, such as "mineraloids," "gases," "metalloids," "metals," and so on. And I will show you how these latter, owing to the same factors, are afterward progressively transformed one into another; and how the vibrations flowing from these transformations constitute the "totality of vibrations" that makes possible the "stability' of planets in the process called the "common-system harmonious movement."

" 'For my proposed demonstration, I must as always obtain the necessary materials from outside, and my pupils will provide them by means of appliances I have prepared in advance.'

"It is interesting to remark that while Gornahoor Harharkh was speaking, he was tapping with his left foot on 'some-

thing' very much like the transmission apparatus of the celebrated Morse—celebrated, be it said, only on the planet Earth.

"A few moments later, from the lower part of the 'hrakhartzakha' there slowly rose a small object something like a box with transparent walls, containing, as it afterward proved, certain 'minerals,' 'metalloids,' 'metals,' and various 'gases' in liquid and solid states.

"Then with the help of various appliances arranged at one side of the table and by means of complicated manipulations, he took out of the box a piece of what is called 'red copper,' put it on the mastic plate before him, and said:

" 'This metal is a definite planetary crystallization, representing one of the densities required for the said "stability" in the process of the "common harmonious movement of all systems." It is a formation resulting from previous processes of the reciprocal action of the parts of the Omnipresent Okidanokh. Now I will allow the transformation of this metal to proceed artificially at an accelerated pace, by means of the particularities of the same factors.

" 'I intend to aid artificially the evolution and involution of its elements, either toward a greater density or, on the contrary, back toward their primal state.

" 'So that you may have a clearer picture of the whole experiment you are about to witness, I shall have to give you at least a brief account of my own first scientific deductions as to the causes and conditions that bring about the crystallization, within planets, of the three separate parts of Okidanokh in one or another of the definite formations I referred to.

" 'To begin with, from every non-law-conformable "djartklom" the separate parts of the Omnipresent Okidanokh become localized in the medium of that part of the presence of the planet where the "djartklom" has taken place,

that is to say, in whatever corresponding mineral is there at that moment.

'Now if the density of the elements of that medium has an "affinity of vibrations" with one of the active parts of the Omnipresent Okidanokh, then, according to the world law called "symmetrical interpenetration," this active part blends with the presence of the medium, to become an inseparable part of it. And from that moment, the separate parts of Okidanokh, combined with the elements of the given medium, begin to represent the corresponding densities required in planets, that is to say, various kinds of "metalloids" or even "metals," as for instance the metal existing under the name of "red copper," which I have just placed in this medium and where, at my wish, the "striving to reblend into a whole" of the parts of Okidanokh will now proceed artificially.

'Further, having thus arisen within the planets, these various "metalloids" and "metals" begin—as is proper to all arisings in which Okidanokh or any one of its active parts participate—to radiate from their presence the results of their "inner interchange of substances" according to the universal law called the "reciprocal feeding of everything existing." And, as is proper to all radiations issuing from surplanetary and intraplanetary formations, the radiations of these "metalloids" and "metals" acquire a property almost like that of Okidanokh or of any one of its active parts, present in what is called the "center of gravity" of all such formations.

'When these masses of different densities, which have thus arisen in planets under normal surrounding conditions, radiate the vibrations required for this universal law of the "reciprocal feeding of everything existing," then, among these vibrations having various properties, there is established, according to the fundamental world law of "Troemedekhfe," a reciprocally acting contact.

" 'And it is the result of this contact which is the chief factor in the gradual change of the various densities in planets.

" 'My observations over many years have almost fully convinced me that it is only this contact and its results that assure the "stability of the harmonious equilibrium" of planets.

" 'The metal, red copper, which I have just placed in this sphere where I propose to set in motion in an artificial way the active parts of Okidanokh, has at this moment a specific density of 444, reckoning from the unit of density of the sacred element Theomertmalogos; that is to say, an atom of this metal is 444 times denser and as many times less vivifying than an atom of the sacred Theomertmalogos.

" 'Now watch and see in what order the artificially accelerated transformations will take place.'

"Having said this, he put in front of my organ of sight an automatically controlled teskooano, then began to turn several switches on and off in a certain sequence; and as I looked through the teskooano, he gave me the following explanation:

" 'I am now allowing all three parts of Okidanokh to flow into the sphere of presence containing this metal; and since all three parts have the same "density," and hence the same "force of striving," they reblend into a whole without changing anything in the presence of the metal. And the Omnipresent Okidanokh thus obtained flows in its usual state through a special conduit out of the "hrakhartzakha," and is reconcentrated in the first container, which you have already seen. " 'Now look!

'I am deliberately increasing the "force of striving" of just one of the active parts of Okidanokh. In this case I am

increasing the force called "cathodnatius," and you will see that the elements composing the presence of the "red copper" begin to involve toward the quality of the substances that compose the ordinary presence of planets.'

"While explaining this he was turning various switches on and off in a certain sequence.

"Well, my boy, although I watched everything that went on very attentively and everything I saw was impressed in my essence 'pestolnootiarly,' that is, forever, I could not now, however much I might wish to do so, put into words a hundredth part of what then took place in that small fragment of an intraplanetary formation. Nor shall I even try to do so, for I have just thought of a way of actually showing it all to you so that you too can soon be an eyewitness of that astonishing cosmic process.

"Meanwhile, I will only tell you that there proceeded in that fragment of 'red copper' something rather like those frightful scenes among your favorites on the Earth that I occasionally observed through my teskooano from the planet Mars.

"I say 'rather like' because what I sometimes observed among your favorites was only at its beginning, whereas in that fragment of 'red copper' I was able to observe the whole process right up to its final transformation.

"A rough parallel can be drawn between what occasionally happens on your planet and what took place then in the small fragment of copper, if you imagine yourself high up, looking down upon a large public square where thousands of your favorites, seized with the most acute form of their chief psychosis, are destroying one another's existence by every means they have invented, and then suddenly in their place you see their 'corpses,' as they call them, which change color perceptibly owing to the outrages done them by the beings not yet destroyed, and this gradually alters the general appearance of the surface of that large square.

"Now, my boy, by switching on and off the flow of the three active parts of Okidanokh, thus changing their 'force of striving,' this future essence-friend of mine, Gornahoor Harharkh, also changed the density of the elements of the 'red copper,' and thereby transformed this metal into all kinds of other intraplanetary metals of lower or higher degree of vivifyingness.

"And here, to throw more light upon the strangeness of the psyche of the three-brained beings who have taken your fancy, it is interesting and important to note that while Gornahoor Harharkh, by means of his new invention, was artificially producing the evolution and involution in density and vivifyingness of the elements of 'red copper,' I noticed distinctly that this metal was transformed at one point into that very metal about which many sorry scientists of your planet have been wiseacring for nearly the whole of their existence, in the hope of transforming other metals into it —thus leading astray their already sufficiently erring brethren. On Earth this metal is called 'gold.'

" 'Gold' is no other than the metal we call 'prtzathalavr,' whose specific gravity, reckoning as always from the sacred Theomertmalogos, is 1, 439; that is to say, an atom of 'gold' is three and a fraction times less vivifying than an atom of 'red copper.'

"The reason I decided not to try to explain in words everything that took place in that fragment of 'red copper' was because I suddenly remembered the all-gracious promise given me by our All-Quarters Maintainer, the Most Great Arch-Cherub Peshtvogner, which will make it possible for you to see with your own eyes, in definite intraplanetary formations, the processes of the manifestations of the active parts of Okidanokh.

"And this all-gracious promise was given me just after

my return from exile, when my first duty was to present myself to our All-Quarters Maintainer, the Arch-Cherub Peshtvogner and, prostrating myself at his feet, to perform before him what is called the 'essence-sacred aliamizoornakalu.'

"I was obliged to do this on account of the sins of my youth. For when I was pardoned by His Uni-Being Endlessness and allowed to return to my native land, certain Sacred Individuals decided to demand of me that this sacred process be performed over my essence, both as a precaution against my ever again manifesting myself as in the days of my youth, and so that nothing similar would recur in the Reason of most of the Individuals dwelling at the Center of the Great Universe.

"You probably do not yet know what the sacred 'aliamizoornakalu' over an essence means. Later I will explain that to you in detail, but meanwhile, I shall simply turn once more to our dear Mullah Nasr Eddin, who describes this process as 'giving one's word of honor not to poke one's nose into the affairs of the authorities.'

"In short, when I presented myself to our All-Quarters Maintainer he deigned to ask me, among other things, whether I had brought back with me all the being-inventions that had interested me and that I had collected from various planets of that solar system where I had existed during my exile. I replied that I had brought back almost everything except those cumbersome apparatuses that my friend Gornahoor Harharkh had constructed for me on the planet Mars.

"He at once promised to give orders that everything I indicated should be put on board the space ship *Omnipresent* on its next trip.

"So I hope, my boy, that everything necessary will have been brought to our planet Karatas and that when we return there, you will be able to see the experiments with your

own eyes and I shall be able to explain everything in detail. "In the meantime, during this journey of ours on the ship Karnak, I will tell you, in their order, as I have already promised, about my descents to your planet and the reasons for my appearances there in person."

CHAPTER 19

Beelzebub's tale about his second descent to the planet Earth

BEELZEBUB began thus: "I descended to your planet Earth for the second time only eleven of their centuries after my first descent.

"Shortly after my first descent a second catastrophe had occurred to that planet, but this one was local in character and did not threaten disaster on a great cosmic scale.

"During this second catastrophe, the continent of Atlantis, which at the time of my first descent had been the largest continent and the chief place of existence of the terrestrial three-brained beings, was engulfed within the planet along with other large and small land masses, as were most of the three-brained beings existing upon them, together with almost everything they had achieved and acquired in the course of centuries.

"In their place there emerged from within the planet other land masses forming new continents and islands, most of which still exist.

"It was on this very continent of Atlantis that the city of Samlios was situated where, do you remember, that young countryman of ours had existed who was the cause of my first descent in person.

"During this second great disaster to that planet, thanks to diverse circumstances, many of the three-brained beings who have taken your fancy nevertheless survived, and by the time of my second descent in person their posterity had already multiplied so much that they were now breeding on almost all the newly formed land masses.

"And in regard to the causes, conforming to law, which

brought about their excessive multiplication, this also you will understand in the course of my further tales.

"Here, my boy, it will do no harm for you to take note that the beings of our tribe existing on that planet at the time of this catastrophe all escaped that 'apocalyptic end.'

"They escaped it for the following reasons:

"As I have already told you in one of our previous talks, at the time of my first descent most of the beings of our tribe who had chosen this planet of yours as their dwelling place existed on the continent of Atlantis.

"It appears that a year before this catastrophe our 'tribal pythoness' made a prophecy in which she called upon all our tribe to leave the continent of Atlantis and migrate to a smaller continent not far away, where they were to exist on a definite part of its surface that she indicated.

"This smaller continent was then called 'Grabontzi' and the part the 'pythoness' indicated did indeed escape the terrifying perturbation that occurred to all the other parts of the common presence of that ill-fated planet.

"As a consequence of this perturbation the continent of Grabontzi, existing today under the name of 'Africa,' became much larger, as other land masses emerged from the water spaces of the planet and were added to it.

"So, my boy, our 'pythoness' was able to warn those members of our tribe who had been obliged to exist on your planet and thereby save them from an otherwise inevitable 'apocalyptic end'; and she was able to do this thanks to a special being-property which, by the way, can be acquired by beings only intentionally by means of what is called 'being-partkdolgduty,' about which I will tell you later.

"This time the reasons for my descent to the surface of that I planet were related to the following events:

"One day, on the planet Mars, we received an etherogram from the Center announcing the imminent appearance of

certain Most High Sacred Individuals. And in fact, within half a Martian year, a number of archangels, angels, cherubim, and seraphim did appear there, the majority of whom had been members of the Most High Commission that had come to Mars at the time of the first great catastrophe to the planet Earth.

"Among these Most High Sacred Individuals was again His Conformity, the Angel—now already Archangel— Looisos who, during the first great catastrophe to the planet Earth, as you remember I recently told you, had been one of the chief administrators in charge of averting the possible consequences of that general cosmic misfortune.

"So, my boy, the day after the second appearance of those Sacred Individuals, His Conformity, accompanied by one of the seraphim, his second assistant, did me the honor to come to my house.

"After giving me his blessing, His Conformity condescended to reply to certain inquiries of mine about the Great Center, and then told me that after the collision of the comet Kondoor with the planet Earth, he and other responsible cosmic Individuals administering the affairs of 'harmonious world-existence' had frequently descended to this solar system to observe the effect of the measures they had taken to ward off the consequences of that cosmic miscalculation.

'And we descended,' His Conformity continued, 'because, although we had taken every possible precaution and had assured everyone that everything would be quite all right, we ourselves were not totally convinced that some unforeseen unpleasantness might not await us in the future.

" 'Moreover it turned out that our apprehensions were partly justified though, thanks to chance, not in a serious form, that is to say, not on a general cosmic scale, since this new catastrophe affected only the planet Earth.

" 'The second catastrophe to the planet Earth,' continued His Conformity, 'was due to the following circumstances:

" 'When, during the first disaster, two large fragments were detached from this planet, the "center of gravity" of its entire presence had no time to shift to a corresponding new position. As a result, right up to the time of the second catastrophe, this planet existed with its "center of gravity" out of place, thanks to which ifs movement during that whole period was not uniformly harmonious and there often occurred, both within and upon it, various upheavals and displacements And it was just when the "center of gravity" finally shifted to the true center *of* the planet that the second catastrophe occurred.

" 'But from now on,' added His Conformity with a shade of self-satisfaction, 'the existence of this planet will be quite normal from the point of view of common-cosmic harmony. This second cataclysm has finally put our minds completely at rest, and has convinced us that a catastrophe on a cosmic scale can never again occur on account of the planet Earth.

'Not only has this planet once more acquired a normal movement in the general cosmic equilibrium, but its two detached fragments, now called "Moon" and "Anulios," have also acquired a normal movement and have become independent, though small, "kofenshars," that is, additional planets, of the solar system Ors.

Having thought a moment, His Conformity went on to say:

'I have appeared to you, Your Reverence, just in order to talk over with you the future welfare of the large fragment of that planet existing today under the name of "Moon."

" 'Not only,' His Conformity continued, 'has this fragment become an independent planet, but there is already proceeding on it the formation of an atmosphere, as is necessary for every planet serving the actualization of the Most Great Common-Cosmic Trogoautoegocrat. But now, Your

Reverence, on that small, unexpectedly arisen planet, this regular process of the formation of an atmosphere is being hindered by an undesirable circumstance due to the three-brained beings existing on the planet Earth.

" 'And this is why I decided to appeal to you, Your Reverence, to consent to undertake, in the name of our Uni-Being Creator, a task that would spare us the necessity of resorting to some extreme sacred process, unbecoming for any three-centered beings, and would, in some simpler way, remove this undesirable phenomenon by making use of the being-Reason they have in their presence.'

"His Conformity then explained to me in detail that after the second catastrophe to the Earth, the biped three-brained beings who had accidentally survived had again multiplied, and that the whole process of their existence was now concentrated on a large, newly formed continent called 'Ashhark,' where three large independent groups had been established, the first in a region then called 'Tikliamish,' the second in a region known as 'Maralpleicie,' and the third in a country which still exists and was then called 'Pearl-land.'

'In the psyche of the beings belonging to all three of these independent groups,' His Conformity went on to say, 'various peculiar "havatviernonis" have been formed, that is, certain psychic strivings, the total process of which they themselves call "religion."

" 'Although these havatviernonis, or religions, have nothing in common, there is widely spread among all three groups a religious custom called "sacrificial offerings." This custom of theirs is based on the notion, which only their strange Reason could conceive of, that if they destroyed the existence of beings of other forms in honor of their "gods' and "idols," these imaginary gods and idols would find it very, very agreeable, and would help them without fail, always and in everything, to carry out their wild and fantastic enterprises.

" 'This custom is now so widespread there and the destruction of the existence of beings of various forms has reached such proportions, that there is already a surplus of the sacred "askokin" required from the planet Earth for the maintenance of its former parts, a surplus, that is, of those vibrations that arise during the process of "rascooarno" of beings of every exterior form on that planet from which this sacred cosmic substance is required.

" 'This surplus of the sacred "askokin" is already seriously hindering the correct exchange of substances between the Moon and its atmosphere, with the danger that the atmosphere may in consequence be formed abnormally, and later become an obstacle to the harmonious movement of the whole system Ors, and perhaps again give rise to yet another catastrophe on a great cosmic scale.

" 'So, Your Reverence, my request consists in this, that since you are in the habit of often visiting various planets of this solar system, you should undertake the task of descending specially to the planet Earth and of trying to instill into the consciousness of these strange three-brained beings some idea of the senselessness of this notion of theirs.'

"After a few more words, His Conformity began to ascend, and when he was fairly high up, he added in a loud voice: 'Thereby, Your Reverence, you will be rendering a great service to our Uni-Being All-Embracing Endlessness.'

"When these Sacred Individuals had left the planet Mars, I resolved to carry out this task at all costs and to be worthy, If only by this specific aid to our Unique Burden-Bearing Endlessness, of becoming a particle, though an independent one, of everything existing in the Great Universe. So, my boy, imbued with this resolve, the next day I flew on the same ship *Occasion to* your planet Earth.

"This time our ship alighted on a sea then called the 'Colhidius,' recently formed by perturbations during the second

great disaster to your planet. This sea was situated in the northwestern part of the great, newly arisen continent of Ashhark, which at that period was the chief center of existence of the three-brained beings there.

"The other shores of this sea belonged to those newly emerged land masses that had become joined to the continent of Ashhark, and taken together were at first known as 'Frianktzanaralis' and a little later as 'Colhidchissi.' It must be remarked that both this sea and the lands just mentioned still exist, but of course they now have other names. For example, the continent of Ashhark is now called 'Asia'; the Colhidius Sea, the 'Caspian'; and all the Frianktzanaralis together are now known as the 'Caucasus.'

"The *Occasion* alighted on the Colhidius, or Caspian, Sea because it was the most convenient place for mooring our ship; moreover, it offered great advantages for my further travels, since a large river, which watered almost the entire country of Tikliamish, flowed into it from the east. On the banks of this river stood the capital, the city of 'Koorkalai.'

"As the greatest center of existence of these favorites of yours was then the country of 'Tikliamish,' I decided to go there first.

"Here it might as well be added that although this large river, then called the 'Oxoseria,' still exists today, it no longer flows into the Caspian Sea because, as a result of a minor planetary tremor, it was diverted to the north about halfway down its course and flowed into one of the hollows on the surface of the continent of Ashhark, where it gradually formed a small sea still known as the 'Aral Sea.' By close observation the old bed of that great river now called the " 'Amu Darya' can be seen even at the present day.

"At the time of this second descent of mine in person, the country of Tikliamish had come to be considered, as indeed

it was, the richest and most fertile of all the lands suitable for ordinary being-existence on that planet.

"But when a third great catastrophe occurred to that ill-fated planet, this flourishing country, along with other more or less fertile regions, was covered by 'kashmanoonoms,' or as they say, by 'sands.' After this third catastrophe the country of Tikliamish was long known as the 'Hungry Desert'; but nowadays the different parts have different names, and what was once its principal part is called 'Karakum,' which means 'black sands.'

"During that period the second quite independent group of three-brained beings on the continent of Ashhark dwelt in the country then called 'Maralpleicie.' Later, when this second group established a central place of existence, they called it the city of 'Gob,' and for a long time the whole country was called 'Goblandia.'

"This region in its turn was covered by 'kashmanoonoms,' and today the chief part of this once flourishing country is known simply as the 'Gobi Desert.'

"As for the third entirely independent group, the place of its existence was in the southeastern part of the continent of Ashhark, opposite Tikliamish, and on the other side of those abnormal projections of the continent that had been formed during the second catastrophe to this ill-fated planet.

"As I have already told you, the place of existence of this third group was then called Pearl-land.

"The name of this region also was changed many times, and at present the whole of that part of the land surface of your planet is known as 'Hindustan' or 'India.'

"It must be noted here without fail that at the time of my second descent in person to the surface of your planet, there
Was present in all the three-brained beings of these three independent groups, instead of the impulse called 'needful.'

striving for self-perfection,' which should be in every three-brained being, an also needful but very strange striving already thoroughly crystallized, to have all the other beings of their planet consider their country the 'center of culture' of the whole Earth.

"This very strange needful striving had become for each of the three-centered beings of your planet the principal meaning and aim of existence and, in consequence, bitter struggles, both material and psychic, were constantly proceeding among the beings of the three independent groups for the attainment of this aim.

"So, my boy . . .

"From the Colhidius Sea, now the Caspian, we then set off on 'selchanakhs,' that is, on rafts of a special kind, up the river Oxoseria or, as it is now called, the 'Amu Darya.' We sailed for fifteen terrestrial days and finally arrived at the capital of the beings of the first Asiatic group.

"As soon as we were settled in the city of Koorkalai I began visiting the 'kaltaani' there, that is, those establishments which were later called on the continent of Ashhark 'chaikhanas,' 'ashkhanas,' 'caravanserais,' and so on, and which contemporary beings on that planet, especially those breeding on the continent of 'Europe,' call 'cafés,' 'restaurants,' 'clubs,' 'dance halls,' 'meeting places,' and so on.

"I began with these establishments because on the planet Earth, in those days just as now, there was no place where one could observe and study so well the specific peculiarities of the psyche of the beings of a country. And this was exactly what I needed in order to make clear to myself their real, inner essence-attitude toward the custom of sacrificial offerings, and to enable me more readily to draw up a plan of action to achieve the aim for which I had made this second descent to your planet.

"During my visits to those kaltaani I met a number of

beings, among whom was one I happened to see rather often. This three-brained being whom I frequently met was by profession a 'priest'; his name was Abdil.

"Since most of my personal activities during this second descent were concerned with the external circumstances in which this priest Abdil had become involved, and since I had to go to a great deal of trouble on his account, I shall tell you about him more or less in detail. Moreover, from these tales you will be able to understand the results I obtained in pursuit of my aim of uprooting from the strange psyche of your favorites their need to destroy the existence of beings of other forms in order to 'please and appease' their gods and revered idols.

"Although this terrestrial being, who afterward became as dear to me as one of my own kin, was not a priest of the highest rank, he was well versed in the teaching of the religion then dominant in Tikliamish, and also knew well the psyche of the followers of that religion, particularly of course of the members of what is called his 'flock.'

"As soon as we were on friendly terms, I discovered that in the being of the priest Abdil, owing to many external circumstances, among others his heredity and the conditions in which he had been prepared to become a responsible being, the function called 'conscience,' which should be present in every three-centered being, was not yet altogether atrophied. So, when he recognized with his Reason certain cosmic truths I explained to him, he at once acquired in his presence almost that attitude toward other beings that is proper to all normal three-brained beings of the whole universe; in other words he became 'compassionate' and 'sensitive' to the beings around him.

"Before I tell you more about this priest Abdil, you must know that on the continent of Ashhark the terrible custom of sacrificial offerings was then at its height, and that the

destruction of various weak 'one-brained' and 'two-brained' beings was proceeding everywhere in incalculable numbers.

"At that period, whenever the members of a household appealed to some imaginary 'god' or make-believe 'saint,' they invariably vowed that in return for good fortune they would destroy, in honor of that god or saint, the existence of some being, or even of several at once. And if by chance good fortune befell them, they would fulfill their vow with the utmost piety; while if it turned out otherwise, they would increase the slaughter, in the hope of eventually winning the favor of their imaginary patron.

"For this purpose these favorites of yours went so far as to divide the beings of all other forms into 'clean' and 'unclean.' They called 'unclean' those beings the destruction of whose existence was supposedly displeasing to their gods, and 'clean' those beings whose destruction was supposedly most agreeable to the various fantastic idols they revered.

"These sacrifices were offered not only privately by individual beings in their own houses, but also by large groups and sometimes by the whole populace. They even had special places for slaughterings of this kind, preferably near buildings erected in memory of something or somebody, usually of some 'saint'—a 'saint,' of course, whom they themselves had elevated to sainthood.

"There were several of these public places at that time in the country of Tikliamish, where the mass destruction of beings of different exterior forms was carried out, and the most celebrated of these was on top of a small mountain, where once upon a time a certain wonder-worker, Aliman, was supposed to have been 'taken up alive' to some heaven or other.

"In this place, as in others like it, especially at set times of the year, they destroyed vast numbers of beings called 'oxen,' 'sheep,' 'doves,' and so on—and sometimes even

beings like themselves. In the last case, the strong usually brought the less strong to be sacrificed: a father, for instance, brought his son; a husband his wife; an elder brother his younger brother, and so on. But for the most part the victims were 'slaves,' who were usually what are called 'captives,' in other words, beings of a conquered community which had lost its importance through the action of the law of 'Solioonensius'; that is, in a period when the tendency to reciprocal destruction was intensified in the presence of your favorites.

"This custom of 'pleasing their gods' by destroying the existence of other beings is still followed on your planet, though not on the same scale as when these abominations were perpetrated on the continent of Ashhark.

"Well, my boy, during the early days of my stay in the town of Koorkalai I often talked with my friend the priest Abdil on various subjects, taking care of course to avoid questions that might have betrayed my real nature.

"Like almost all the three-brained beings I met on each of my descents, he took me for a being of his own planet, but considered me very learned and an authority on the psyche of his fellow beings.

"From our earliest meetings, the sensitivity and concern with which he spoke about beings like himself always touched me deeply. And when my Reason had clearly recognized that the function of 'conscience,' transmitted to him by heredity and fundamental for all three-centered beings, had not yet quite atrophied in him, there arose, and eventually became crystallized in my presence, a 'really functioning needful striving' toward him, as though he were a kinsman of my own nature.

From that moment, according to the cosmic law that 'every cause gives birth to a corresponding result,' the priest

Abdil began to experience 'silnegordpana' toward me, or as your favorites would say, a feeling of 'trusting another as oneself.'

"So, my boy, no sooner was all this clearly evident to my Reason than the idea occurred to me to avail myself of this first terrestrial friend of mine to accomplish the task for the sake of which my second descent had been made. And I then began intentionally leading all our conversations toward the question of sacrificial offerings.

"Although many years have passed since I talked with that terrestrial friend of mine, I can still remember one of our conversations and repeat it to you word for word. I wish to repeat that particular talk, which was the last I had with him, because it served as the starting point of all the events which, though they brought the planetary existence of my terrestrial friend to a painful end, nevertheless opened to him the possibility of continuing the task of self-perfecting.

"This last talk took place in his house.

"I explained to him frankly the utter stupidity and absurdity of the custom of sacrificial offerings.

"What I said was this: 'Good. You have a religion, a faith in something. It is very good to have faith in something, whatever it may be, even if you don't know exactly in whom or in what—even if you have not the least idea of the significance and the possibilities of what you have faith in. To have faith, whether consciously or even quite unconsciously, is very necessary and desirable for every being.

'And it is desirable because it is by faith, and by faith alone, that there can appear the intensity of being-self-consciousness necessary for everyone, as well as the valuation of one's own personal being as a particle of everything existing in the Universe.

" 'But what has the destruction of the existence of another being to do with this faith—above all when you destroy it in the name of its Creator? Does not that "life," which

He created as He created yours, have the same value as your own?

" 'Making use of your psychic strength and cunning, that is, those data with which our Common Creator has endowed you for the perfecting of your Reason, you take advantage of the psychic weakness of other beings and destroy their existence.

" 'Do you understand, you wretched creature, what an evil deed, in the objective sense, you commit by this?

" 'First of all, by destroying the existence of other beings you reduce for yourself the number of factors, the sum of whose results can alone provide the conditions required for the self-perfecting of beings like yourself; and in the second place, you diminish or entirely destroy the hopes of our Common Father Creator in those possibilities put into you as a three-brained being upon whom He counts as a help for the future.

" 'The absurdity of this terrible being-action is already obvious in your imagining that by destroying the existence of another being you are doing something pleasing to the very One who intentionally created that being. Can it be that the thought has never even entered your head that if our Common Father Creator also created this "life," He probably did so for some definite purpose?'

" Think,' I said further, 'think a little, not like a "Khorassanian donkey," as you have been used to thinking during your whole existence, but think a little honestly and sincerely, as is proper for a being to think who is, as you say yourself, made "in the image of God." Could it be that, when creating you and the beings you destroy, our Creator would have written on the foreheads of certain of His own Creatures that they were to be destroyed in His honor and glory? Anyone who thinks seriously and sincerely about it, even an idiot from "Albion's Isles," will be able to understand that this could never be.

'This is only an invention of men—men who say they are "in the image and likeness of God"; it does not come from Him who created men and these other beings of different forms which they destroy, as they fancy, for His pleasure and satisfaction. For Him there is no difference between the life of men and the life of beings of any other | form. Men are "life" and the beings of other exterior forms I are "life."

'In His wisdom He has foreseen that Nature should adapt different exterior forms of beings to the conditions and circumstances in which the process of their existence is destined to flow.

'Take yourself, for example: with your internal and external organs, could you go jump into the water and live there like a fish?

'Of course not, because you have neither the "gills," "fins," nor "tail" of a fish: you are not a "life" destined to exist in a medium such as water.

" 'If it occurred to you to go live in the water, you would soon choke, and sink to the bottom, where you would become hors d'oeuvre for those same fish who, in their own medium, would naturally be incomparably stronger than you.

'It is the same for the fish. Could one of them come and sit at this table with us and sip the "green tea" we are now enjoying? Certainly not! It has not the corresponding organs for manifestations of this kind.

'It was created for the water, and its internal and external organs are adapted to that clement, which is the only one where it can manifest itself effectively, and fulfill the purpose of its existence preordained by the Creator.

'Again in your case, your external and internal organs were created by our Common Creator in a corresponding manner. You are given feet so that you can walk, and hands to prepare and take the necessary food. Your nose and the

organs connected with it are so adapted that you may take in and transform in yourself those cosmic substances that serve, in three-brained beings like yourself, to coat the two higher being-bodies—on one of which rests the hope of our Common All-Embracing Creator, for help in His need to actualize what He has foreseen for the good of everything existing.

" 'In short, our Common Creator has given Nature the corresponding principle that enables her to coat and adapt all your internal and external organs in accordance with that sphere in which the process of existence of beings with such a brain-system as yours is destined to flow.

" 'To illustrate this, take your own "donkey," now tied up in its stall. Even in regard to your own donkey, you abuse the possibilities given you by our Common Creator, for if this donkey is compelled to stand unwillingly in your stable, it does so only because it was created two-brained; and it was created two-brained because that organization of its common presence is necessary for cosmic existence on the planet. And therefore it is according to law that the possibility of "logical mentation" is lacking in your donkey's presence and, in consequence, it is according to law that it should be what you call "dull-witted" or "stupid."

" 'As for yourself, although you were created for this same purpose of cosmic existence on planets, you were created also as a "field of hope" for our Common All-Gracious Creator, in other words, with the possibility of coating in your presence that Higher Sacred for whose arising the whole of our now existing world was created. Yet in spite of the possibilities given you, that is, in spite of your having been created three-brained and thus capable of logical mentation, you do not use this sacred property for its preordained purpose, but manifest it as "cunning" toward His other creatures such as, for example, your own donkey.

'Apart from the possibilities given you of consciously coating this Higher Sacred in your presence, your donkey has the same value for the common-cosmic process, and consequently for our Common Creator, as yourself, since each of you is predestined for some definite purpose, and all these different purposes, taken together, constitute the meaning of everything existing.

" 'The only difference between you and your donkey lies in the form and quality of functioning of the internal and external organization of your common presence. For instance, you have only two legs, whereas your donkey has four, any one of which is immeasurably stronger than yours. Can you on those two weak legs of yours carry as much as that donkey can? Certainly not, because your legs were given you only for carrying yourself and the little that is necessary for the normal existence of a three-brained being as foreseen by Nature.

" 'This unequal distribution of power and strength, which at first sight may appear unjust on the part of our Most Just Creator, was made by Great Nature solely because the surplus of cosmic substances granted you by the foresight of the Creator and by Nature for the purpose of personal self-perfecting is not given to your donkey, but instead of this Great Nature herself transforms this surplus of cosmic substance in the donkey's presence—without, of course, the donkey being aware of it—into the power and strength of certain of its organs for its present existence alone, thus enabling it to manifest that power incomparably better than you.

'And these manifestations of the different powers of beings of diverse forms constitute in their totality the exterior conditions that alone make it possible for three-brained beings like yourself consciously to perfect the "germ of Reason" placed in their presence to the required gradation of pure Objective Reason.

" 'I repeat: all beings, large and small, of all brain systems without exception, existing on the Earth, within the Earth, in the air, or beneath the waters—all are equally necessary to our Common Creator for the common harmony of universal existence.

" 'And since all these forms of beings, taken as a whole, constitute the form of the process of universal existence required by our Creator, the essence of each being is equally dear and equally valuable to Him. For our Common Creator all beings are only particles of the existence of one whole Essence spiritualized by Himself.

" 'But what do we see around us here now? One of the forms of beings created by Him, the very form in whose presence He has placed all His hopes for the future welfare of everything existing, taking advantage of its superiority to lord it over other forms, destroying their existence right and left and, what is more, allegedly "in His Name."

" 'These monstrous and sacrilegious acts are committed in every house and on every square, yet it never enters the head of any of these unfortunates that those beings whose existence you and I are destroying are just as dear to Him who created them as we ourselves, and that if He created those other forms of beings it must also have been for some purpose.'

"Having said all this to my friend, the priest Abdil, I went on: 'And the most deplorable thing is that every man who destroys the existence of other beings in honor of his revered idols does so with all his heart, convinced beyond any doubt that he is doing a "good deed."

'If any one of them should become aware that in destroying the existence of another being he is not only committing an evil deed against the true God and every real saint, but is even causing them, in their essence, sorrow and grief that there should exist in the Great Universe such mon-

sters made "in the image of God," who can manifest themselves so ruthlessly and without conscience toward other creatures of our Common Father—I repeat, if any one of them should become aware of this, he would certainly agree with all his heart never again to destroy the existence of beings of other forms for sacrificial offerings.

'Then perhaps on the Earth also there would be observed the eighteenth commandment of our Common Creator " ' "Love everything that breathes. "

'Destroying the existence of His other creatures as an offering to God is just like some vandal breaking into your house and wantonly destroying all the "goods" there that have taken you years to collect and cost you so much labor and suffering.

'Think—but I say again, think seriously Picture to yourself what I have just said and then tell me would you like it? Would you thank the shameless vandal who broke into your house? No! A million times no! On the contrary, your whole being would be outraged, you would want to punish the scoundrel, and with every fiber of your psyche you would try to find a means of revenge.

" 'You would no doubt reply that all this is true enough and so on and so forth, "but after all I am only a man " Yes, indeed, you are only a man It is fortunate that God is God, and not vindictive and evil like man Certainly He will not punish you or take revenge upon you, as you would have done to the vandal who destroyed the goods it had taken you years to collect.

'It goes without saying God forgives everything—this has even become a law in the world.

" 'But His creatures—men in this case—should not abuse His all-gracious and everywhere-penetrating Goodness, it is their duty not only to watch over all that He has created but also to maintain it.

" 'Yet here on Earth men have even divided beings of all

other forms into "clean" and "unclean." Tell me, what guided them when they made this division? Why, for instance, is a sheep "clean" and a lion "unclean"? Are they not equally beings? This also was invented by men. But why this invention, why this distinction? Simply because the sheep is a weak being, and moreover stupid, and they can do just what they like with it.

" 'But men call the lion "unclean" only because they dare not do what they like with it. The lion is cleverer and above all stronger than they are. Not only will the lion not allow itself to be destroyed, it will not even let people come near it. And if anyone should venture too close, this Mister Lion would give him such a crack on the noddle that our hero's life would fly away to regions concerning which the less said the better.

" 'I repeat, a lion is "unclean" simply because men are afraid of it; it is a hundred times stronger than they are, a hundred times superior. A sheep is "clean" because it is much weaker than they and, as I said before, much more stupid.

" 'Every being, according to its nature and the gradation of Reason attained by its ancestors and transmitted by heredity, occupies a definite place among beings of other forms.

'To clarify what I have just said, a good example is the difference between the presence, already definitely crystallized, of the psyche of your dog and your cat. You have only to pet your dog a little and get it used to anything you please, and it will become affectionate and obedient to the point of abasement. It will follow you around and cut every sort of caper just to please you. You can take liberties with it, beat it, be thoroughly mean to it; it will never turn on you, but only grovel still more at your feet.

'But try this sort of thing on your cat. Do you think it will respond to these indignities as your dog did, and cut the same humble capers for your amusement? Never in the

world! Even if the cat is not strong enough to retaliate at once, it will never forget how you treated it, and sooner or later will get its revenge.

'There are stones of cats that have pounced on a man while he slept and bitten his throat, and I can well believe it, knowing what the cat's reasons may have been No, the cat will stand up for itself, it knows its own value, it is proud, and this is simply because it is a cat, and its nature is at that gradation of Reason which belongs to it according to the merits of its ancestors In any case no being, not even a man, should be angry with a cat for this Is it the cat's fault that it is a cat, and that owing to the merits of its ancestors its presence occupies that gradation of "self-consciousness"? A cat must not be despised for this, nor beaten, nor humiliated, on the contrary it should be given its due, as occupying a higher rung on the ladder of evolution of "self-consciousness." '

"By the way, my dear Hassein, on this subject of the mutual relations of beings, a famous former prophet from the planet 'Desagroanskrad,' the great Arhoonilo, now the assistant to the Chief Investigator of the whole Universe on matters of objective morality, once said 'If a being is higher than you in Reason, you should bow before him and try to imitate him in everything, but if he is lower than you, you should be just toward him, for you once occupied the same place, according to the Sacred Scale of Reason of our Creator and All-Maintainer.'

"So, my dear boy, this last conversation with that Earth friend of mine, the priest Abdil, made such a strong impression on him that for two whole days he did nothing but think and think In short, the result of it all was that he began to cognize and sense almost as he should have about the custom of 'sacrificial offerings. '

"Several days after this conversation of ours, one of the

two big religious festivals in Tikliamish took place, the festival called 'Zadik'; and in the temple where he was the chief priest my friend Abdil, instead of delivering the usual sermon at the close of the ceremony, suddenly began speaking about 'sacrificial offerings.'

"I happened to go to the temple that day and was one of those who heard him speak. Although the theme of this sermon was unusual for such an occasion and such a place, it shocked no one, for he spoke better and more beautifully than ever before. He spoke so well and sincerely, and illustrated his theme with so many vivid and persuasive examples, that many of his listeners began to weep.

"His words produced such a strong impression on the whole congregation that although his sermon lasted into the next day, instead of the customary half hour or so, nobody wished to leave; and when it was over, everyone remained standing for a long time as if spellbound.

"In the days that followed, certain passages from his sermon began to circulate among those who had not been there to hear it.

"It is interesting to remark that it was the custom at that time for priests to exist solely on the offerings of their parishioners, and this priest Abdil had been receiving from his flock all kinds of food for his ordinary existence, for instance the roasted and boiled 'corpses' of beings of various exterior forms, such as chickens, sheep, geese, and so on. But after this famous sermon of his no one brought him any of these customary offerings, but only brought or sent him fruits, flowers, all kinds of handiwork, and other such products.

"My terrestrial friend became overnight the 'fashionable priest' of Koorkalai. And not only was the temple where he officiated always crammed with the citizens of the town, but he was also in great demand to preach in other temples. He delivered many sermons against sacrificial offerings, and the

number of his admirers kept on growing, so that soon he was famous not only among the beings of the capital but throughout the whole country of Tikliamish.

"I do not know how it would all have ended had not the whole priesthood—that is, men-beings of the same profession as my friend—become alarmed by his popularity and I begun to oppose everything he preached. Obviously his colleagues were afraid that if the custom of sacrificial offerings were to disappear, their own excellent incomes would dis-
appear also, and their authority would soon totter and finally crumble away altogether.

"Day by day the number of the priest Abdil's enemies increased, and they spread new slanders and innuendoes about him in order to lessen his popularity and destroy his authority.

"His colleagues began delivering sermons in their temples proving the exact opposite of everything Abdil had said.

"At last things came to such a pass that the priesthood bribed various beings with 'hasnamussian' properties to plan and commit all sorts of outrages upon this poor Abdil. And indeed these terrestrial nullities tried several times to destroy his existence by sprinkling poison on the various edible offerings brought to him.

"In spite of all this, the number of sincere admirers of his preaching grew daily.

"Finally the whole corporation of the priesthood could stand it no longer and one sad day my friend was brought to trial before the ecclesiastical high court, which sat for four days. By sentence of the high court, this Earth friend of mine was irrevocably expelled from the priesthood, and at the same meeting his colleagues also organized further ways of persecuting him.

"All this, of course, had a strong effect on the psyche of the ordinary beings, so that even those who had formerly

respected him the most began to avoid him and to repeat all sorts of calumnies about him. The very ones who the day before had sent him flowers and other offerings, those who had almost worshiped him, were soon affected by the constant gossip and became his bitter enemies, as though he had not only insulted them personally but had slaughtered all their near and dear ones.

"Such is the psyche of the beings of that peculiar planet.

"In short, my friend's sincere wish for the good of those around him caused him only pain and suffering. But even this would hardly have mattered, if in a crowning act of treachery his colleagues, aided by other 'godlike' terrestrial beings, had not brought all this to an end; that is to say, they killed him.

"This happened in the following way. My friend had no relatives at all in the city of Koorkalai, as he was born in some distant place. And the hundreds of servants and other terrestrial nullities who had flocked around him when he was in a prominent position gradually left him when he lost his importance.

"Toward the end there remained only one very aged being, who had been with him for a long time. To tell the truth, this old man had stayed with him only on account of the infirmities of age which, owing to abnormal being-existence, are the inevitable lot of most of your favorites—in other words, owing to his complete uselessness for anything required in the ordinary conditions of being-existence there. He simply had no other place to go, and that was why he did not desert my friend, but stayed with him even after he had lost his importance and was being persecuted.

"Well, this old man went into my friend's room one sad morning and saw that his planetary body had been hacked to pieces. Knowing of my friendship with him, he ran at once to tell me about it. "I have already told you that I had begun to love the priest

Abdil as though he were one of my own kin. So when I heard about this terrible event, there almost occurred in my presence a 'skinikoonartsino,' that is to say, the connections between my separate being-centers were almost shattered.

"But later that same day I became afraid that some unconscionable being might commit further outrages on my friend's planetary body and I decided to ward off at least that danger. So I immediately hired several suitable beings for a large sum of money and, unbeknownst to anybody else, had his planetary body removed and placed temporarily on my 'selchanakh,' or raft, which was moored not far away on the Oxoseria River and which I had kept there with the intention of returning on it to the Colhidius Sea, and to our ship *Occasion.*

"This sad end of my friend Abdil's existence did not prevent his sermons and exhortations from having a strong effect on a growing number of beings. And indeed the quantity of sacrificial slaughterings began to diminish perceptibly and it became evident that, even if this custom were not abolished, it would at least be considerably mitigated. And for the time being that was enough for me.

"As there was no reason for me to stay there any longer, I decided to return at once to the Colhidius Sea, and then to consider what to do with the planetary body of my friend.

"When I reached our ship *Occasion* I found an etherogram from Mars, informing me of the arrival there of another party of beings from the planet Karatas, and asking for my speedy return.

"Thanks to this etherogram a very strange idea came into my head, namely, that instead of disposing of my friend's planetary body on the Earth, I might take it with me and give it to the presence of the planet Mars.

"I decided to carry out this idea, for I feared that in their hatred, my friend's enemies might make a search for his

planetary body; and if they happened to hear where it had been returned to the presence of their planet or, as your favorites say, 'buried,' they would no doubt find it and perpetrate further outrages upon it.

"And so, on the ship *Occasion* I soon ascended from the Colhidius Sea to the planet Mars, where the beings of our tribe, with the aid of several kind Martians who had already learned of the events that had just taken place on the Earth, paid due respect to the planetary body that I had brought back with me. They buried it with the ceremonies customary on the planet Mars, and over the burial place erected a suitable construction.

"In any case this was the first and will surely be the last 'grave,' as your favorites call it, for a being of the Earth on this at once so near yet so far and, for terrestrial beings, quite inaccessible planet Mars.

"I learned afterward that this story came to the attention of the Most Great Archangel Setrenotsinarco, the All-Quarters Maintainer of that part of the Universe to which the system Ors belongs, and that he manifested his approval by giving to the appropriate being a command concerning the soul of this terrestrial friend of mine.

"On the planet Mars I did indeed find awaiting me several beings of our tribe, recently arrived from the planet Karatas. Among them, by the way, was your grandmother, who, according to the indications of the chief 'zirlikner' of the planet Karatas, had been designated for me as the passive half for the continuation of my line."

CHAPTER 20

The third flight of Beelzebub to the planet Earth

AFTER A BRIEF pause Beelzebub continued:

"This time I stayed at home on the planet Mars for a very short while, only long enough to see and talk with those who had just arrived, and to give certain instructions of a common tribal character.

"Once these obligations were taken care of, I descended again to your planet with the intention of pursuing my aim, that is, to uproot from those strange three-centered beings their horrible custom, which they considered a sacred duty, of destroying the existence of beings of other brain-systems.

"On my third descent to the planet Earth our ship *Occasion* did not alight on the Colhidius Sea, now called the 'Caspian,' but on the sea known at that period as the 'Sea of Beneficence. ' We decided to alight there because this time I wished to go to the capital of the beings of the second group on the continent of Ashhark, the city of 'Gob,' which was situated on the southeastern shore of that sea.

"The city of Gob was then a large city, and was renowned over the whole planet for its production of fine 'fabrics' and what are called 'precious ornaments.' The city spread over both banks of the mouth of a large river, called the 'Keria Chi,' which rose in the eastern highlands of the country and emptied into the Sea of Beneficence. On its western side another large river, called the 'Naria Chi,' flowed into the same sea. And it was chiefly in the valleys of these two rivers that the beings of the second group on the continent of Ashhark existed.

"If you like, my dear boy, I will tell you a little about the history of these beings," Beelzebub said to Hassein.

"Yes, Grandfather, please! I shall listen to it all with great interest and gratitude!" replied his grandson.

So Beelzebub began "A long, long time before the period of my present tale, and even long before the second great catastrophe to that ill-fated planet, while the continent of Atlantis was still at the height of its splendor, one of the ordinary three-centered beings of that continent 'discovered'—as later became clear through my investigations—that the powdered horn of a being of a particular exterior form then called 'pirmaral' was a very effective remedy for all sorts of 'diseases,' and this 'discovery' was afterward circulated far and wide by various 'freaks' on your planet At the same time there was gradually crystallized in the Reason of ordinary beings a directing factor, of course illusory, which later contributed to the formation in the common presence of each of your favorites, especially the contemporary ones, the 'Reason' of their so-called 'waking existence,' and this factor is to a large extent the cause of the frequent change in their convictions.

"Owing to this factor, crystallized in the presence of the three-brained beings of that period, it became the custom that anyone who 'fell ill,' as they say, of some disease or other had to be given a dose of this powdered horn to swallow.

"You might be interested to know that pirmarals still breed on your planet, but the contemporary beings take them merely for one of the species they call 'deer' and have no special name for them.

"Well, my boy, the beings of the continent of Atlantis destroyed so many of these pirmarals for the sake of their horns that soon not a single one was left there Then certain beings of that continent who had made a profession of hunting pirmarals went to look for them on other continents and islands.

"This kind of hunting presented great difficulties, for it took many hunters to round up and capture the pirmarals, so these professional hunters always took their whole families along with them to help. One day several of these families banded together and set off to hunt pirmarals on a distant continent then called 'Iranan,' which later, after the upheavals caused by the second catastrophe, was called the continent of 'Ashhark,' and today is known by your favorites as 'Asia.'

"For my further tales concerning these three-brained beings who have taken your fancy, it will be useful for you, I think, if I emphasize here that because of various disturbances during the second terrestrial catastrophe, certain parts of the continent of Iranan entered within the planet, while in their place other land masses emerged and attached themselves to it, with the result that this continent was considerably changed, becoming almost as large as the continent of Atlantis before the catastrophe.

"Well, my boy, one day while this group of hunters and their families were pursuing a herd of these pirmarals, they came to the shores of the water space later called the 'Sea of Beneficence.' This sea, with its rich and fertile shores, pleased them so greatly that they no longer wished to return to the continent of Atlantis, and from then on they remained in that region.

"At that time this country was indeed so marvelous and so 'sooptaninalnian' for ordinary being-existence that no being in his right mind could help liking it. Not only did great herds of the two-brained beings called 'pirmarals' exist there, but the shores of this water space situated in the middle of that country were covered with luxuriant vegetation, including vast numbers of fruit trees of many kinds, whose fruit then still served your favorites as the principal product for their 'first being-food.'

"And there were also such multitudes of the one-brained

and two-brained beings called 'birds' that when flocks of them passed overhead, the sky became, as your favorites say, 'quite dark.'

"The waters of the Sea of Beneficence so abounded with fish that you could almost catch them with your bare hands

"As for the soil along the shores of the sea and in the valleys of the two great rivers flowing into it, every inch was so fertile that it could be used to grow anything you like.

"In short, the country and its climate so delighted the hunters and their families that none of them had any desire to return to the continent of Atlantis. So they settled there and multiplied, soon adapting themselves to the surrounding conditions and existing, as is said, 'on a bed of roses.'

"At this place in my tale, I must tell you about an extraordinary coincidence that had important consequences both for the first settlers of this second group and for their descendants down to recent times.

"It seems that when the hunters from the continent of Atlantis decided to settle by the Sea of Beneficence, there already existed on the shores of that sea a being from their own continent who was very important at that time and who was an 'astrosovor,' that is, a member of a section of a 'learned society,' the like of which has never again appeared on the planet Earth and probably never will.

"This learned society was called the 'Society of Akhldanns.'

"The circumstances that had brought this member of the Society of Akhldanns to the shores of the Sea of Beneficence were as follows:

"Just before the second catastrophe those genuinely learned beings then existing on the continent of Atlantis who had founded that truly great society became aware that something very serious was about to happen on their planet

So they set themselves to observe very carefully all the natural phenomena on their continent, but in spite of all their efforts they could not find out precisely what was impending. Somewhat later they sent certain of their members to other continents and islands, in the hope that by their combined observations they might learn what the anticipated danger was.

"These members were to observe not only natural processes on the planet Earth, but also every kind of 'celestial phenomenon.' One of these members, the important being I just mentioned, chose the continent of Iranan for his observations and, having migrated there with his servants, settled on the shores of that water space later called the 'Sea of Beneficence.'

"One day this learned member of the Akhldanns chanced to meet some of the hunters on the shores of this sea and, learning that they too had come from Atlantis, he was naturally very glad and began to establish friendly relations with them.

"Thus, shortly afterward, when the continent of Atlantis was engulfed within the planet, this learned Akhldann, having no longer a place to return to, remained with the hunters in that future Maralpleicie.

"Later, the group of hunters chose this learned being, as the most intelligent, to be their chief. Still later, this member of the great Society of Akhldanns married one of the hunters' daughters, named Rimala, thus becoming the founder of the second group on the continent of Ashhark or, as it is now called, 'Asia.'

"A long time passed.

"In this country, generations of three-brained beings arose and disappeared and, as everywhere else on the Earth, the general level of the psyche of this group underwent many

changes, sometimes of course for the better, sometimes for the worse.

"As their numbers grew, these beings gradually spread more and more widely over the country, though always preferring the shores of the Sea of Beneficence and the valleys of the two great rivers that emptied into it

"Only much later a common center of existence was formed on the southeastern shore of the sea, and this city, named the city of 'Gob,' became the chief place of residence for the head of this second group of beings, whom they called a 'king ' This position of 'king' became hereditary, beginning with the first chief they had chosen, the learned member of the Society of Akhldanns.

"At the time to which my present tale refers, the king of the beings of this second group was the grandson of the great-grandson of that learned being, his name was Koniutsion.

"My later inquiry and investigation showed that this King Koniutsion had introduced a most wise and beneficial measure in order to uproot a 'terrifying' evil that had arisen among the beings who by the will of fate had become his subjects.

"And he introduced this measure in the following circumstances:

"One day King Koniutsion observed that the beings of his community were becoming less and less capable of work, while scandals, robberies, and acts of violence were on the increase among them, as well as many other unpleasant incidents, which had never occurred before or only in quite exceptional cases.

"These facts surprised and grieved the king, who became very thoughtful and resolved to get to the root of this sorry state of affairs.

"After lengthy observation he finally came to the conclusion that the cause lay in a new habit of the beings of his community, namely, the habit of chewing the seeds of a plant then called 'gulgulian.' This surplanetary formation still arises on the planet Earth today, and those of your favorites who consider themselves 'well educated' call it 'papaveroon,' but the ordinary beings simply call it 'poppy.' As I have just said, the beings of Maralpleicie had a passion at that time for chewing the seeds of this surplanetery formation, which had to be gathered only when 'ripe.'

"In the course of further observation and impartial reflection, the king realized that these seeds contained a certain 'something' which, when introduced into these beings, had the power to change completely, for the time being, all the established habits of their psyche, so that they saw, understood, sensed, and acted quite otherwise than they were accustomed to do. For instance, a crow would appear to them to be a peacock; a trough of water, a sea; a harsh clatter, music; good will appeared to them as enmity, insults as love, and so on and so forth.

"As soon as King Koniutsion became thoroughly convinced of all this, he dispatched some of his closest and most trustworthy subjects throughout the land to issue strict orders in his name forbidding all beings of his community to chew these poppy seeds; he also arranged that those who disobeyed his orders should be punished and fined.

"At first, thanks to these measures the use of these seeds appeared to diminish in the country of Maralpleicie. Very soon, however, it was discovered that this was not so; in reality the number of those who chewed the seeds was even greater than before. On realizing this, the wise King Koniutsion decided to punish still more severely those who persisted in this habit; at the same time he increased the surveillance over his subjects and enforced punishment with even greater strictness. He himself began going about every-

where in the city of Gob, personally examining the guilty and meting out punishments, both corporal and moral.

"In spite of all this the desired result was not obtained. The number of those who chewed poppy seeds rose steadily in the city of Gob, and reports from other territories subject to him showed a daily increase.

"It then became evident that many three-brained beings who had never before indulged in this habit now took it up merely out of 'curiosity'—one of the particularities of the psyche of the three-brained beings of that planet which has taken your fancy—that is, merely to try out the effect of those seeds whose use had been prohibited by the king and punished with such relentless severity.

"I must emphasize here that, although this curiosity had begun to be crystallized in the psyche of your favorites immediately after the loss of Atlantis, it never functioned so blatantly in the beings of former epochs as it does in the contemporary three-brained beings there, who have more of it, I dare say, than there are hairs on a 'toosook.'

"So, my boy . . .

"When the wise King Koniutsion finally became convinced that he could not root out the passion of chewing 'gulgulian' seeds through fear of punishment, and saw that the only result of his measures had been the death of some of those punished, he repealed all the orders he had previously issued and once again began to think seriously about how to find a really effective means of destroying this evil, so lamentable for his community.

"As I learned much later thanks to an ancient surviving monument, the great King Koniutsion then retired to his chamber and for eighteen days neither ate nor drank, but only very seriously thought and thought.

"According to my most recent investigations, the king was particularly anxious to find some means of uprooting this evil because by that time all the affairs of his community

were going from bad to worse. The beings who were addicted to this passion had almost ceased to work; the now of revenue into the communal treasury had entirely dried up; and ruin stared the country in the face.

"Finally, the wise king decided to deal with this evil indirectly, by playing upon the weaknesses in the psyche of his subjects. With this aim he invented a most original 'religious doctrine,' corresponding to the psyche of the beings of that time, and he propagated this invention of his by every means at his disposal.

"In this religious doctrine it was held, among other things, that far from the continent of Ashhark lay a large island on which there existed our 'Mister God.'

"You must know that in those days not one of the ordinary beings was aware of the existence of any cosmic concentrations other than their own planet Earth. They were certain that the scarcely visible 'white points' far away in space were nothing more than the pattern on the 'veil of the world,' that is to say, of their planet; for in their notions the 'whole world' consisted, as I have just said, of their planet alone. They also believed that this 'veil' was supported like a 'canopy' on special 'pillars,' the bases of which rested on their planet.

"Well, it was asserted in that ingenious doctrine of the astute King Koniutsion that Mister God had intentionally attached to our 'souls' the organs and limbs we now have, in order to protect us against our environment and enable us to serve Him effectively and profitably, and not Him alone but also the 'souls' already taken to that island of His.

"When we die, and our 'soul' is liberated from all these specially attached parts, it becomes what in reality it should be, and is immediately taken to this island where, in accordance with how it has existed with its organs and limbs on our continent of Ashhark, our Mister God assigns to it an appropriate place for its further existence.

"If the 'soul' has fulfilled its duties honestly and conscientiously, Mister God leaves it to continue its existence on His island, but the 'soul' that here on the continent of Ash-hark has been idle or discharged its duties indolently or negligently, existing only for the gratification of the desires of its attached parts, or finally, has not kept His commandments, such a soul our Mister God sends to a smaller neighboring island for its further existence.

"Here on the continent of Ashhark exist many 'spirits' attendant upon Him, who walk among us wearing 'caps of invisibility,' thanks to which they can constantly watch us unnoticed and report all our doings to Mister God, or inform Him on the 'Day of Judgment ' We can conceal nothing from them, neither our actions nor our thoughts.

"This doctrine also said that our continent of Ashhark and all the other continents and islands of the world were created by our Mister God only to serve Him and the meritorious 'souls' already dwelling on His island All the continents and islands of the world are, as it were, places of preparation and storehouses for everything needed for this island of His.

"This island where Mister God Himself exists with the meritorious 'souls' is called 'Paradise,' and existence there is just 'roses, roses ' All its rivers are of milk, and their banks of honey, no one there needs to toil or labor, everything necessary for a happy, carefree, and blissful existence is to be found there, supplied in superabundance from our own continent and the other continents and islands of the world This island of 'Paradise' is full of young and lovely women from all the peoples and races of the world, and any one of them belongs for the asking to the 'soul' that desires her.

"In certain public squares of that superb island are great heaps of jewels, from the most brilliant diamonds to the deepest turquoises, and every 'soul' can take anything he likes without the least hindrance In other public squares of that beatific island are piled huge mountains of sweetmeats

prepared with essence of 'poppy' and 'hemp,' and every 'soul' may help himself to as much as he pleases at any hour of the day or night.

"There are no diseases there, and of course none of those 'lice' or 'fleas' that give us all no peace here and blight our whole existence.

"The other, smaller island, where for the rest of their existence our Mister God sends the souls whose temporary physical parts have been lazy here and have not existed according to His commandments, is called 'Hell ' All the rivers on this island are of burning pitch, the whole atmosphere stinks like a skunk at bay Swarms of horrible beings blow police whistles in every square, and all the 'carpets,' 'chairs,' and 'beds' are made of fine needles, with their points sticking out.

"One very salty biscuit is given to each 'soul' once a day, and there is not a single drop of drinking water on the island There are also innumerable other torments that the beings of the Earth would not wish to undergo for anything in the world, or even to imagine.

"Well then, my boy, when I came to Maralpleicie for the first time, all the three-brained beings of that country were followers of the 'religion' based upon the ingenious doctrine I have just been telling you about, and this 'religion' was then in full bloom.

"The inventor of this ingenious doctrine, the wise King Koniutsion, had undergone the sacred 'rascooarno' long before this, that is to say, he had 'died' many years earlier But his invention, owing as always to the strangeness of the psyche of your favorites, had taken such a strong hold that not a single being in the whole country of Maralpleicie doubted the truth of its very original tenets.

"From the day of my arrival in the city of Gob I began,

as usual, visiting the 'kaltaani,' by this time known as 'chaikhanas.'

"It must be noted that although the custom of sacrificial offerings was also flourishing at that period in Maralpleicie, it was not being practiced on so large a scale as it had been in Tikliamish.

"I set about looking for a suitable being, in order to make friends with him as I had done in the city of Koorkalai. And indeed I soon found such a friend, but this time he was not a priest by profession.

"My new friend turned out to be the proprietor of a large 'chaikhana', and although I came to be on very good terms with him, as they say there, I never had that strange feeling of 'kinship' toward him that had arisen in my essence toward the priest Abdil.

"I existed for a whole month in the city of Gob without reaching any decision or undertaking anything practical for my aim Accompanied by Ahoon, I simply wandered about the city visiting different 'chaikhanas,' including the one that belonged to my new friend.

"During this time I became familiar with the manners and customs of this second group and also with the fine points of their religion And by the end of the month I reached the decision to attain my aim, once again, through their religion.

"After serious pondering I resolved to add something to the religious doctrine already existing there, and I counted on being able, like the wise King Koniutsion, to spread this addition of mine effectively among the beings of that country What I added was the notion that those spirits who, as was said in that great religion, walk among us wearing 'caps of invisibility' and watch our deeds and thoughts are none other than the beings of other forms existing among us It is Just they who watch us and report everything to our Mister God.

"But we men not only fail to pay them due honor and respect, but even destroy their existence, both for our food and for sacrificial offerings.

"In my explanations I particularly emphasized that not only should we cease destroying the existence of the beings of other forms in honor of Mister God but, what is more, we should try to win their favor and beseech them at least not to report to Mister God all those little evil acts that we commit involuntarily.

"And I began to spread this addition of mine by every possible means—of course very cautiously To start with, I did so through my new friend, the proprietor of the 'chaikhana ' I must tell you that his 'chaikhana' was one of the largest in the whole city of Gob, and was famous for its reddish liquid, of which the beings of the planet Earth are very fond So it was always filled with customers and was open day and night It had become a meeting place not only for the inhabitants of the city itself but also for visitors from the whole of Maralpleicie.

"I soon became quite expert at converting all these customers, some individually others by speaking to them in groups.

"My new friend, the proprietor of the 'chaikhana,' believed so firmly in my invention that he was beside himself with remorse He was in constant distress and bitterly repented his former contemptuous attitude toward the beings of other forms and his treatment of them.

"Becoming day by day a more fervent advocate of my invention, he not only helped to spread it in his 'chaikhana,' but began of his own accord to visit other 'chaikhanas' in the city of Gob to proclaim the !truth' that so agitated him He held forth in the public markets and even went several times to the outskirts of the city to visit holy places, of which there were many at that period, established in honor or in memory of somebody or something.

"It is interesting to remark here that on the planet Earth, the stories that give rise to the establishment of holy places usually come from certain terrestrial beings called 'humbugs.'

"This disease of 'humbugging,' or lying, is very widespread there. On the planet Earth people lie both consciously and unconsciously. And they lie consciously when there is some personal material advantage to be gained; and unconsciously when they fall ill of the disease known as 'hysteria.'

"Besides the proprietor of the 'chaikhana' there were a number of other beings of the city of Gob who began unconsciously to help me, as they also had become ardent supporters of my invention; and soon all the beings of that second Asiatic group were eagerly spreading this invention of mine, and persuading each other that it was an indubitable 'truth' that had suddenly been revealed to them.

"The result of it all was that, in the country of Maralpleicie, not only did sacrificial offerings diminish but the beings of other forms even began to be treated with unprecedented attention.

"Such comical scenes were enacted there that although I myself was the author of the invention, I found it difficult to refrain from laughter.

"We witnessed for instance farces such as these: a highly respectable and wealthy merchant would be riding to his shop one morning on his donkey; on the way a motley crowd of beings would pull him off his donkey and maul him within an inch of his life for having dared to sit on it;
then, bowing low before it, the crowd would escort the donkey wherever it chose to go.

"Or what is called a 'woodcutter' would be hauling a load of wood from the forest to market with his oxen. He too would be dragged from his cart and beaten, and then the crowd would very gently unyoke the oxen, and escort them

ceremoniously wherever they wanted to go. And if all this had happened in a part of the city where the cart might hold up traffic, the crowd would haul it to the market themselves and leave it there to its fate.

"This invention of mine soon led to the appearance of quite new customs in the city of Gob—for instance, that of placing troughs in the public squares and at all the street crossings, where every morning the residents could leave their choicest morsels of food for dogs and other stray beings; and also the custom of going at sunrise to the Sea of Beneficence to throw in all kinds of food for the beings called 'fish.'

"But the most peculiar of all was the custom of paying attention to the voices of one-brained and two-brained beings of various forms. As soon as your favorites heard the voice of a being of any other form, they would begin praising the name of their god and invoking his blessing. It might be the crowing of a cock, the barking of a dog, the mewing of a cat, the squealing of an ape, no matter what ... it would always arouse them.

"It is interesting to remark here that on these occasions for some reason or other they would raise their heads and look upward even though, according to the teaching of their religion, their god and his assistants were supposed to exist on the same level as themselves, and not where they directed their eyes and prayers. It was extremely interesting to watch their faces at these moments."

"Pardon me, Your Right Reverence," interrupted Beelzebub's devoted old servant Ahoon, who had been listening to these tales with the greatest interest. "Do you remember, Your Right Reverence, how often in that city of Gob we ourselves had to flop down in the street at the cries of beings of different forms?"

"Indeed I do remember, dear Ahoon," replied Beelzebub. "How could I ever forget such comical impressions?

"The fact is," he continued, turning to Hassein again, "the three-brained beings of the planet Earth are inconceivably proud and touchy. If someone does not share their views or agree to do as they do or criticizes their manifestations, they are very offended and their indignation knows no bounds.

"And if one of them should happen to have some power, he would order anyone rash enough to criticize his conduct or to behave differently from himself to be shut up in the sort of place usually crawling with 'rats' and 'lice.'

"And if the offended one should be physically stronger, and no one were looking—at least no important power-possessing being with whom he happened to be on bad terms—he would simply give the offender a good thrashing, as the Russian Sidor once thrashed his favorite goat.

"Well knowing this aspect of their strange psyche, I had no desire to offend them and incur their wrath. Furthermore, as I was profoundly aware that to outrage anybody's religious feeling is contrary to all morality, I tried when existing among them always to do as they did, so as not to be conspicuous and draw attention to myself.

"Here it will do no harm to point out that, owing to the abnormal conditions of ordinary existence there, the only beings of that strange planet, especially during recent centuries, who become notable and are therefore honored by the rest, are those who manifest themselves somehow or other more absurdly than the majority. And the more absurd their manifestations, the more stupid, mean, and insolent the tricks they play, the more celebrated they become, and the greater is the number of beings on their own continent, or even on other continents, who know them personally, or at least by name.

"On the other hand, an honest being who does not behave absurdly has no chance at all of becoming famous, or even of being noticed, however kind and sensible he may be.

"So, my boy, when our Ahoon mischievously reminded me of our ludicrous situation, I was speaking of the custom of attaching significance to the voices of beings of various forms and particularly to the voice of 'donkeys,' of which for some reason or other there were a great many in the city of Gob.

"On that planet the beings of other forms make their voices heard, each at a definite time For instance, the cock crows just before dawn, an ape cries in the morning when it is hungry, and so on, but donkeys bray whenever it enters their heads to do so and, in consequence, you may hear the voice of that silly being at any hour of the day or night.

"Well then, it became customary in the city of Gob that whenever the sound of a donkey's bray was heard, everyone immediately had to flop down and offer up prayers to their god and their revered idols I must add that Nature has given the donkey a very loud voice, and its braying can be heard a long way off.

"So, as we walked along the streets of the city and saw the citizens flopping down at the braying of every donkey, we had to flop down likewise, so as not to appear different from the others, and it was this ridiculous custom, I see now, that tickled old Ahoon so much.

"Did you notice, dear Hassein, with what venomous satisfaction our old friend reminded me, after so many centuries, of my comical situation at that time?"

Having said this, Beelzebub, with a smile, went on with his tale.

"Needless to say, in this second center of culture on the continent of Ashhark the destruction of beings of other forms for sacrificial offerings entirely ceased, and if isolated instances did occur, the other beings of that group settled accounts with the offenders without compunction.

"Having thus become convinced that I had succeeded so easily in uprooting, for a long time to come, the custom of

sacrificial offerings among the second group of beings on the continent of Ashhark, I decided to leave. But I had it in mind, in any event, to visit other large centers inhabited by the beings of Maralpleicie, and I chose for this purpose the region of the river called 'Naria Chi.'

"Soon after making this decision, I sailed with Ahoon to the mouth of that river and began to travel up it against the current. At each of the large centers we came to I was able to verify that there had already passed from the beings of the city of Gob to the beings of these places the same new customs and notions concerning the destruction of the existence of beings of other forms for sacrificial offerings.

"We finally arrived at a small town called 'Arguenia,' which in those days was considered the most remote point of the country of Maralpleicie. It was inhabited by a fair number of beings of this second Asiatic group, who were engaged chiefly in extracting from nature what is called 'turquoise.'

"In this small town of Arguenia, in accordance with my usual procedure, I began to visit various 'chaikhanas,' pursuing there, as always, the fulfillment of my principal aim."

CHAPTER 21

The first visit of Beelzebub to India

BEELZEBUB continued as follows:

"One day while sitting in a 'chaikhana' in the small town of Arguenia I overheard a conversation among several beings seated not far from me.

"They were talking about traveling by caravan to 'Pearl-land' and deciding when and how they should go.

"Overhearing their conversation, I gathered that they intended to go there to exchange their 'turquoise' for what are called 'pearls.'

"Here, by the way, let me draw your attention to the fact that in former epochs your favorites liked, as they still do today, to wear pearls, turquoise, and many what are called 'precious trinkets,' for the purpose, as they say, of 'adorning' their exteriors. But if you would like my opinion, they do this simply by instinct, in order to offset their inner insignificance.

"At the period to which my present tale refers, these 'pearls' were very rare among the beings of the second Asiatic group and commanded a high price. In Pearl-land, on the contrary, they were plentiful and could be bought quite cheaply, for at that time pearls were obtained only from the water spaces surrounding that country.

"The conversation of the beings sitting near me in the 'chaikhana' in the small town of Arguenia immediately interested me, as I myself had the intention of going to Pearl-land, which was the place of existence of the three-brained beings of the third group on the continent of Ashhark. And the association was at once aroused in my thoughts that it might be better to go directly to Pearl-land with the caravan of these beings than to return to the Sea of Beneficence by

the way we had come and travel from there to Pearl-land in our ship *Occasion*.

"Although this journey, in those days almost impossible for the beings of the Earth, would take a great deal of time, I reflected that the journey back to the Sea of Beneficence, with its unforeseeable contingencies, would perhaps take not much less time. Moreover, an association arose in my thoughts because long before this I had heard a great deal about the peculiarities of nature in the regions through which the proposed caravan route lay, and in consequence a certain 'being-love of knowledge' that was already crystallized in me, having been shocked into functioning by what I had overheard, at once imposed on my common presence the need to experience all this myself directly with my own organs of perception.

"That is why, my boy, I purposely went over and sat down with those beings and joined in their discussion. As a result, Ahoon and I were included in their caravan, and two days later we set off with them.

"We then passed through some most unusual places, unusual even for the nature of that ill-fated planet, certain parts of which, by the way, had become so strange only because this planet had already undergone two what are called 'transapalnian perturbations,' almost without precedent in the Universe. From the very first day we had to make our way through gorges overhung with rocky 'projections' of unusual forms, containing conglomerations of all kinds of 'intraplanetary minerals.'

"It was only after a month's travel, according to their time calculation, that our caravan from Arguenia came to places where Nature had not completely lost the possibility of producing surplanetary formations in the soil, and of creating corresponding conditions for the arising and existence of various one-brained and two-brained beings.

"After all sorts of difficulties, at last, one clear morning,

we reached a summit and suddenly saw on the horizon the outline of a large water space, bordering the shores of that part of the continent of Ashhark then called 'Pearl-land.'

"Four days later we arrived at the chief center of existence of the third Asiatic group, the city then known as 'Kaiamon.' Having arranged for a place to stay, Ahoon and I spent the first few days simply strolling about the streets of the city, observing the specific manifestations of the beings of that third group in the process of their ordinary existence.

"It cannot be helped, my dear Hassein! Now that I have told you the history of the arising of the second group of beings on the continent of Ashhark, I shall also have to tell you about the arising of the third group

"Tell me, tell me, dear beloved Grandfather!" cried Hassein eagerly. Then, with reverence, he lifted his arms and said with great sincerity.

"May my dear and kind grandfather become worthy of perfecting himself to the degree of Reason of the sacred Anklad!"

Saying nothing to this, Beelzebub only smiled and continued as follows:

"The history of this third group begins shortly after that period when the families of the 'pirmaral' hunters had first come from the continent of Atlantis to the shores of the Sea of Beneficence and, having settled there, had founded the second group of Asiatic beings. In those remote days— infinitely remote for your contemporary favorites—that is, not long before the second transapalnian perturbation occurred to this ill-fated planet, certain consequences of the properties of the 'organ kundabuffer' had begun to be crystallized in the presences of the beings of the continent of Atlantis; and this aroused in them the need, among other needs unbecoming to three-brained beings, to adorn them-

selves with various trinkets and to wear the famous 'talismans' they had invented.

"And one of these trinkets, much prized then on the continent of Atlantis as everywhere today on the Earth, was this 'pearl' we have mentioned 'Pearls' are formed in certain one-brained beings breeding in the 'saliakooriapi' of your planet Earth, that is, in the part called 'hentralispana,' or as your favorites might express it, the 'blood of the planet,' which is found in the common presence of every planet and serves the actualizing of the process of the Most Great Common-Cosmic Trogoautoegocrat, and there on your planet this part is called 'water.'

"The one-brained beings in which 'pearls' are formed used to breed in the 'saliakooriapi,' or water spaces, surrounding the continent of Atlantis, but on account of the great demand, so many of these 'pearl-bearing beings' were destroyed that soon there were none left along the shores of that continent Thereupon, when those beings who made the aim and sense of their existence the destruction of these one-brained beings—that is to say, who destroyed them only to procure that part of their common presence called 'pearl' for the gratification of their absurd egoism—found no more in the water spaces near the continent of Atlantis, these 'professionals' began to look for them in other water spaces, and gradually moved farther and farther away from their own continent.

"Once during this search, their rafts were unexpectedly earned by prolonged 'saliakooriapnian displacements' or, as they say, 'storms,' to a region abounding in these 'pearl-bearing beings,' where conditions were extremely favorable for their destruction.

"The waters that these destroyers happened to reach, and where these 'pearl-bearing beings' bred in large numbers, were precisely those surrounding the country then called 'Pearl-land,' and now called 'Hindustan' or 'India. '

"For the first few days, these terrestrial professionals gave free rein to the inclination, already inherent in their presences, wantonly to destroy these one-brained beings of their planet, but later, after they found out, also by chance, that almost everything required for ordinary existence grew in abundance on the neighboring land mass, they decided not to return to Atlantis but to settle permanently in Pearl-land.

"Thereupon a few of these destroyers of 'pearl-bearing beings' sailed back to the continent of Atlantis, and after bartering their pearls for articles still lacking in the new place, they returned to Pearl-land, bringing with them their families and those of their comrades who had stayed behind.

"Later on, others among those first settlers in this country, still 'new' for the beings of that period, visited their native land from time to time to exchange pearls for various articles they needed, and each time they brought back with them more of their relatives and kinsmen, or simply laborers indispensable for their extensive activities.

"So, my boy, from then on, that part of the surface of the planet Earth became known to all the three-brained beings there, and especially to those of Atlantis, as the 'Land of Beneficence.'

"Thus, many beings from Atlantis were already existing on this part of the continent of Ashhark before the second great catastrophe occurred to the planet Earth, and when the continent of Atlantis was engulfed within your planet many of its inhabitants who happened to be saved, chiefly those who had relatives by blood or marriage in Pearl-land, gradually collected there

"With the 'fecundity' proper to them they multiplied steadily, and began to spread over this part of their planet.

"At first they populated only two particular regions around the mouths of two great rivers, which flowed from the interior of the continent of Ashhark and emptied into

the vast water space just where many of the 'pearl-bearing beings' bred But as their numbers continued to increase, they also began to settle in the interior of the country, although their favorite regions were still the valleys of the two rivers.

"Well then, my boy, when I first arrived in Pearl-land, I decided to attain my aim as before by means of the 'havatviernoni' existing there, that is, through their 'religion ' But it turned out that at that time the beings of this third group of the continent of Ashhark had several peculiar 'havatviernonis,' or 'religions,' each based upon a quite independent 'religious teaching' having nothing in common with the others.

"In view of this I began to make a serious study of these 'religious teachings' and, having ascertained that the one founded on the teaching of a genuine Messenger of our Common Endless Creator—afterward called Saint Buddha —had the most followers, I devoted all my attention to its study.

"Before telling you more about the three-brained beings breeding on that part of the surface of the planet Earth, I think it necessary to remark, however briefly, that ever since the custom arose of having independent 'havatviernonis' or 'religions,' there have existed and still exist among your favorites two basic kinds of 'religious teachings. '

"One kind is invented by certain three-brained beings in whom, for some reason or other, the psychic functioning proper to a 'hasnamuss' has been developed, and the other kind of religious teaching is founded upon detailed instructions revealed as it were by genuine Messengers from Above, who are indeed sent from time to time by certain of the closest assistants of our Common Father to help the three-

brained beings of your planet destroy in their presence the crystallized consequences of the properties of the organ kundabuffer.

"The religion then followed by most of the beings of Pearl-land, to which I devoted my attention, and about which I now find it necessary to tell you, arose in the following way:

"As the three-brained beings of that third group multiplied, many of them were formed with 'hasnamussian' properties and began spreading ideas more maleficent than usual among the other beings around them, so that a special psychic property began to be crystallized in the presences of most of them, engendering a factor that greatly hindered the normal 'exchange of substances' actualized by the Most Great Common-Cosmic Trogoautoegocrat.

"Well then, as soon as that lamentable result—again issuing from this same planet—became known to certain Most Sacred Individuals, they graciously vouchsafed that a corresponding Sacred Individual be sent especially to that group of beings to regulate their being-existence in a more or less tolerable manner, in accordance with the existence of the whole of that solar system. The Sacred Individual who was sent to them was coated with the planetary body of a terrestrial three-brained being and was called, as I have said, Saint Buddha. This actualization took place several centuries before my first visit to the country of Pearl-land.

At this point Hassein looked up at Beelzebub and said:

"Dear Grandfather, more than once in your talks you have used the expression 'hasnamuss. ' Until now I have understood, merely from the intonation of your voice and the consonance of the word itself, that by this expression you designated certain three-brained beings you always set apart from others as if they deserved 'objective contempt. ' Be

kind, as always, and explain to me the real meaning of this word."

Whereupon Beelzebub, with a smile peculiar to him, replied:

"As regards the 'type' of three-brained being for whom I have adopted this expression, I will tell you at the proper time; but meanwhile know that this word designates the already defined common presence of any three-brained being—whether consisting of the planetary body alone or already coated with higher being-bodies—in whom for some reason or other data have not been crystallized for the divine impulse of Objective Conscience."

With no further explanation of the word "hasnamuss," Beelzebub continued:

"Well, my boy, during my detailed study of that religious teaching, I also discovered that when this Sacred Individual had become coated with the presence of a three-brained being of that planet, and had seriously pondered how to fulfill the task laid upon him from Above, he decided to accomplish it by the enlightenment of their Reason.

"Here it must be noted without fail that at that time there had already been crystallized in the presence of Saint Buddha, as my detailed investigations made evident, a very clear understanding that during the process of its abnormal formation, the Reason of the beings of the planet Earth becomes 'instincto-titillarian,' that is, it functions only under the action of corresponding shocks from without. In spite of this, Saint Buddha decided to carry out his task by means of their 'Reason'—so peculiar for three-brained beings—and he began informing that Reason of theirs with objective truths of every kind.

"First of all, Saint Buddha assembled a number of the chiefs of the third Asiatic group and spoke to them as follows:

'Beings with a presence in the image of the Creator of all things!

'My essence has been sent to you by certain Enlightened and Most Sacred Final Results, who guide in perfect justice the actualization of everything existing in the Universe, to serve as a helping factor for each of you in the striving to free yourselves from the consequences of those abnormal being-properties which, because of important common-cosmic needs, were implanted in the presence of your ancestors and, passing by heredity from generation to generation, have reached you also.'

"Saint Buddha spoke about this again and in a little more detail, but only to certain beings he himself had initiated. "This time he expressed himself in the following words:

'Beings with a presence designed to actualize the Hope of our Common Father!

'Soon after the arising of your species, there occurred in the process of the normal existence of the whole solar system an unforeseen misfortune which entailed serious consequences for everything existing.

'In order to avert universal disaster it was then considered necessary, according to the calculations of certain Most High Most Sacred Individuals, among other measures to make a change in the functioning of the common presence of your ancestors, namely, to implant in them a certain organ with special properties, owing to which everything external perceived by their presence and transformed in them for their own coating would be manifested not in accordance with reality.

'A little later, when the normal existence of your solar system had been stabilized and there was no further need for various intentionally created measures, our Most All-Gracious Common Father did not fail to give the command to annul certain artificial measures, and among other things

to remove from the common presence of your ancestors the now superfluous "organ kundabuffer," with all its special properties. And this command was immediately carried out by the corresponding Sacred Individuals who superintend such cosmic actualizations.

" 'After a considerable time had passed, it suddenly became clear that, although all the properties of that organ had indeed been removed from the presence of your ancestors by these Most Sacred Individuals, nevertheless a certain cosmic result flowing lawfully from these properties, namely, the "predisposition" that arises in every more or less independent cosmic presence from the repeated action of any function, had not been foreseen and destroyed.

" 'And so it turned out that as this "predisposition" passed by heredity to succeeding generations, the consequences of many of the properties of the organ kundabuffer began gradually to be crystallized in their presence.

" 'As soon as this lamentable factor in the presence of the three-brained beings breeding on the planet Earth was ascertained, a corresponding Sacred Individual was sent here, with the all-gracious sanction of our Common Father, so that, having been coated with a presence like your own and having perfected himself by Objective Reason in the conditions already established on Earth, he might indicate the way and show you how to uproot from your presence the already crystallized consequences of the properties of the organ kundabuffer, as well as your inherited "predisposition" to new crystallizations.

" 'During the period when this Sacred Individual, coated with a presence like your own and already at the age of a responsible terrestrial three-centered being, was personally guiding the ordinary process of being-existence of your ancestors, many of them did indeed free themselves completely from the consequences of the properties of the organ

kundabuffer, and thereby acquired being for themselves personally or became normal sources for the arising of a normal presence in future beings like themselves.

" 'But even before this Sacred Individual's appearance here, owing to the many abnormal conditions of ordinary existence created by you, the duration of your existence had become unnaturally short, and consequently the process of the sacred "rascooarno" had to occur very early to this Sacred Individual also—that is to say, he too, like yourselves, had to die prematurely, without having time to accomplish the task assigned to him. After his death, everything gradually became as it had been before, partly due to the same abnormal conditions of ordinary being-existence and partly to that maleficent property in your psyche called "wiseacring."

'Thanks to this property in your psyche the beings here, even of the second generation after the contemporaries of this Sacred Individual sent from Above, gradually began to change everything he had explained and indicated, until ultimately the whole of his teaching was completely destroyed.

" 'Again and again the same action was taken by the Most High Common-Cosmic Final Results—and each time with the same fruitless outcome.

" 'And now, in this present period of the flow of time, when the abnormal existence of the three-brained beings of the Earth, particularly of those on that part of its surface called "Pearl-land," is becoming a serious hindrance to the normal harmonious existence of the whole of this solar system, my essence is manifested among you from Above in order that here on the spot, together with your own essences and in the already established conditions, it may look for some way to uproot from your common presences those consequences still existing in you owing to the "lack of foresight on the part of certain Most Saintly Cosmic Final Results."

"After this, by means of various talks with them, Saint Buddha first clarified for himself and then explained to the others how the process of their existence should be conducted, and in what order their positive part should consciously guide the manifestations of their unconscious parts, so that the crystallized consequences of the properties of the organ kundabuffer, and also the 'inherited predisposition' to them, might gradually disappear from their common presence.

"And indeed, as my detailed research made clear to me, during the period when the inner psyche of the beings on that part of the surface of the Earth was guided by this genuine Messenger from Above, Saint Buddha, those consequences so maleficent for them once more began to disappear from the presences of many of them.

"But to the sorrow of every Individual with Pure Reason of any gradation whatever and to the misfortune of the three-brained beings of all succeeding generations who arise on that planet, the first descendants of the contemporaries of this genuine Messenger from Above, Saint Buddha, fell victim to that evil property of their psyche, namely 'wiseacring'—still one of the chief results of the abnormally established conditions of ordinary being-existence there— and began to wiseacre about all his indications and counsels, and this time to 'superwiseacre' so thoroughly that all that reached the beings of the third and fourth generations who arise on that planet was what our honorable Mullah Nasr Eddin defines by the words:

'Only information about its specific smell.'

"Little by little they so completely changed these indications and counsels of his that should their saintly author reappear there and for some reason or other wish to learn about them, he would never even suspect that he himself had given these indications and counsels.

"Here I cannot refrain from expressing my essence-grief at that strange practice of your favorites, which in the course of many of their centuries has gradually become, as it were, lawful in the process of their ordinary existence This peculiar practice, already firmly established there, served to distort all the true indications and exact counsels of Saint Buddha, and thus created yet another factor for the dilution of their psyche.

"The chief characteristic of this long-standing habit is that a small, sometimes quite trifling cause is enough to change for the worse or even completely destroy any 'good' outer or inner tempo of ordinary existence—'good,' that is, in the objective sense of the word.

"Certain details of the arising of the trivial cause that led to the distortion of the true explanations and indications of this genuine Messenger from Above, Saint Buddha, may provide you with excellent material for a better sensing and understanding of the strangeness of the psyche of those three-brained beings who have taken your fancy And so I shall speak of this at length and explain the exact sequence in which this peculiar practice arose and was manifested there, bringing about a certain sad misunderstanding, particularly in evidence today.

"I must tell you that I cleared up this misunderstanding long after the period to which my present tale refers, namely, during my sixth descent there, when it became necessary, in connection with a question concerning the saintly Ashiata Shiemash, about whom I shall soon tell you, to investigate a certain fact about the activities of that genuine Messenger from Above, Saint Buddha As it turned out, the source of the lamentable misunderstanding was, unfortunately, certain authentic words spoken by Saint Buddha himself.

"One day while instructing some of his closest initiates, Saint Buddha spoke in very precise terms about a means for the possible destruction in their nature of the consequences

of the properties of the organ kundabuffer, transmitted to them by heredity.

"Among the things he said to them was this:

" 'One of the best means of rendering ineffective the predisposition in your nature to crystallize the consequences of the properties of the organ kundabuffer is "intentional suffering"; and the greatest "intentional suffering" can be obtained in our presences by compelling ourselves to endure the displeasing manifestations of others toward ourselves.'

"This explanation of Saint Buddha, along with other definite indications of his, were circulated among the ordinary beings there through his closest initiates; and after he had undergone the process of the sacred 'rascooarno,' it began to pass from generation to generation.

"As I have already told you, my boy, from the time of the loss of Atlantis the property called the 'psycho-organic need to wiseacre' had become fixed in the psyche of your favorites. And so—to the misfortune of all ordinary three-centered beings of that period and. of all succeeding generations up to the present—the beings of the second and third generations after Saint Buddha began to wiseacre and superwiseacre about this counsel of his. As a result, the very definite notion became fixed in their presence and also passed from generation to generation that this 'endurance' could be produced only in solitude.

"Here the strangeness of the psyche of your favorites showed itself, as it still does today, in their failure to grasp the obvious fact—obvious, that is, to any more or less sane Reason—that in advising them to practice that kind of endurance, the divine teacher, Saint Buddha, meant of course that they should do so while continuing to exist among beings like themselves. And he advised this in order that, by frequently producing this sacred being-actualization toward the displeasing manifestations of others, there might be evoked in them what are called 'trentroodianos' or, as

they would say, the 'chemico-physical results' that engender in the presence of every three-centered being those being-data necessary for the arising of one of the three holy forces of the sacred being-Triamazikamno And in beings, this 'holy force' always becomes affirming toward all the denying properties already present in them.

"Well, my boy, from the time when the mentioned definite notion had taken root, certain of your favorites deliberately withdrew themselves from the established conditions of ordinary being-existence, in the midst of which their predisposition to the crystallization of the consequences of the properties of the organ kundabuffer had become more intense in their presences Yet of course, as the divine teacher Buddha had foreseen, it was in those conditions alone that this 'endurance' of the manifestations of others displeasing to themselves could crystallize in their presence those actualizations of 'partkdolgduty' required from all three-centered beings in general, without which 'self-perfecting' is impossible.

"And so, for the sake of this famous 'suffering' of theirs, many of the three-centered beings of that planet, either singly or in groups—that is, with others who thought as they did—began to withdraw from the society of their fellow beings.

"They even founded special colonies for this purpose where, although existing together, they nevertheless arranged everything so as to produce this 'endurance' of theirs in solitude.

"It was then that their famous 'monasteries' first came into existence, which continue down to the present day, and where certain of your favorites go, as they say, 'to save their souls. '

"Well, when I first visited Pearl-land, most of the three-brained beings were, as I said before, followers of the religion

based upon the supposedly exact counsels and indications of Saint Buddha, and their faith in this religion was unshakable.

"At the outset of my study of the doctrinal subtleties of that religion, I was still uncertain just how to make use of it to attain my aim But when in the course of my investigations I happened to clarify for myself a particular notion shared by all the followers of that religion, which again was based upon a misunderstanding of certain words actually uttered by Saint Buddha, I at once decided how to act through this peculiar havatviernoni, or religion, of theirs.

"It transpired that in his explanations of cosmic truths Saint Buddha had told them, among other things 'Each of the three-centered beings existing on the various planets of our Great Universe, and of course on the Earth also, must in reality be nothing other than a particle of that Most Great Greatness which is the All-Embracing of all that exists, and the foundation of this Most Great Greatness is there Above, the better to embrace the essence of everything existing.

" 'This Most Great Foundation of the All-Embracing of everything existing constantly emanates throughout the whole of the Universe, and on the planets it coats from its particles certain three-centered beings who have attained in their common presence the capacity to have their own functioning of the two fundamental cosmic laws of the sacred Heptaparaparshinokh and the sacred Triamazikamno, so that these particles form a definite unit, in which alone divine Objective Reason has the possibility of becoming concentrated and fixed.

'And this has been foreseen and created in this manner by our Common Creator so that when these particles of the Great All-Embracing return, now spiritualized by divine Reason, and reblend with the Prime Source of the All-Embracing, they should compose that Whole which, in the Hope of our Common Endless Uni-Being, may actualize

the sense and striving of everything that exists in the entire Universe.

"And it seems that Saint Buddha said to them further " 'You, three-centered beings of the planet Earth, endowed with the possibility of acquiring your own functioning of both fundamental sacred laws, have also the full possibility of coating in yourselves this most sacred particle of the Great All-Embracing of everything existing, and of perfecting it to the required degree of divine Reason.

'And this Great All-Embracing of all things embraced is called "Holy Prana. " '

"This precise explanation of Saint Buddha was well understood by his contemporaries, and many of them began to strive with eagerness to absorb and to coat in their presences the particles of this Most Great Greatness, and afterward by this means to make manifest divine Objective Reason.

"But when the beings of the second and third generations following Saint Buddha began wiseacring with their peculiar Reason about his explanations of cosmic truths, they introduced for future transmission the definite notion that this 'Mister Prana' is already in them when they first see the light of day.

"Thanks to this misunderstanding, the beings of that period and of all subsequent generations, including the present one, have imagined that, without fulfilling any being-partkdolgduty, they are already particles of that Most Great Greatness, as Saint Buddha himself had so specifically described.

"So, my boy, as soon as I had realized what this misunderstanding was, and had ascertained that the beings of Pearl-land were all, without exception, convinced that they were already particles of 'Mister Prana' himself, I decided to make use of this misunderstanding and to attain my aim, here also, through their religion.

"Before saying more, I must not fail to point out that although Saint Buddha had supposedly said that a being already has within himself at his arising a particle of the Most Great Greatness, my detailed investigations quite clearly showed me that he could never possibly have said that.

"And he could not have said this because, as my investigations quite definitely showed, when he happened on one occasion to be with his devoted disciples in the locality of 'Senkoo-ori,' what he actually said was as follows:

" 'If this most sacred Prana is crystallized in you, with the conscious or unconscious participation of your "I," you must without fail bring the perfecting of the individual Reason of this totality of most sacred atoms to the required gradation, otherwise this most holy coating, changing from one exterior coating to another, will suffer and languish eternally.

"Here it is interesting to recall that the beings of that planet were given the same warning by another Sacred Individual, also a genuine Messenger from Above, Saint Kirmininasha, who expressed it in these words:

" 'Blessed is he that hath a soul, blessed also is he that hath none, but grief and sorrow are the lot of him who hath in himself only its conception. '

"So, my boy, when I had made all this clear to myself, I at once decided to make use of this error of theirs for the accomplishment of my aim.

"Here in Pearl-land, just as in the city of Gob, I first invented an addition to their religious teaching, and then began to spread this invention of mine by every possible means.

"I spread the idea that the most sacred Prana, of which our divine teacher Saint Buddha had spoken, is already present not only in us men but in all beings that arise and exist

on our planet Earth I said that a particle of that Most Great All-Embracing, the most sacred Prana, settles from the moment of its arising in every form of being on every scale, whether breeding on the surface of the planet, in its waters, or in the atmosphere.

"I regret to have to say here, my boy, that more than once I was constrained to emphasize that these words came from the lips of Saint Buddha himself.

"Several beings of that country with whom I had established friendly relations, and who were the first I persuaded to accept my invention, believed in it immediately without question, and from then on very effectively helped me— unconsciously of course—to spread this invention of mine Here, too, my friends went about, zealously and passionately proving to their fellows that this was just so and could not possibly be otherwise In short, my second invention brought about the desired results in Pearl-land more rapidly than I could have expected.

"Owing simply to my invention, your favorites so changed their essence-relations with beings of other forms that they not only ceased to destroy their existence for their famous 'sacrificial offerings,' but even began very sincerely, with the whole of their being, to regard them as beings like themselves.

"If only they had stopped at this point, all would have been well, but here, just as in the country of Maralpleicie, they soon fell into their habit of wiseacring and began to manifest many comical aspects of their havatviernoni.

"For instance, within a few of their months after I began spreading my invention, at almost every step you could see, when strolling down the street in the city of Kaiamon, beings walking on what are called 'stilts ' And they walked on stilts so as not to risk crushing some insect or other, a 'little being just like themselves,' as they now believed.

"Many were afraid to drink water that had not been freshly drawn from a spring or stream, fearing that tiny beings might have fallen into it and that without seeing them they would unwittingly swallow these 'poor little creatures like themselves.' Many took the precaution of wearing what are called 'veils' lest the 'poor little beings' existing in the air should accidentally enter their mouths or noses And so on and so forth.

"From that time on, in the city of Kaiamon and its outskirts, and throughout Pearl-land, societies began to spring up whose aim was to protect 'defenseless' beings of various forms, both those existing among them and those they called 'wild.' In all these societies there were rules prohibiting not only the destruction of these beings for sacrificial offerings, but also the use of their planetary bodies for 'first being-food. '

"Eh-h-h-h-hkh . . . my boy!

"Owning to the strangeness of their psyche, the intentional suffering and conscious labor specially actualized for them by that Sacred Individual, Saint Buddha, who had been coated with a planetary presence like their own, have ever since hovered in vain over this planet, without producing any of the real results that could have been lawfully expected; but they have engendered only all kinds of pseudo teachings, like those existing there today bearing the names of 'occultism,' 'theosophy,' 'spiritualism,' 'psychoanalysis,' and so on, which, now as before, are simply means for 'obscuring' their psyche, already obscured enough without this.

"Needless to say, of the truths indicated by Saint Buddha himself absolutely nothing has survived and reached the beings of the present time.

"Half of one of the words he used did, however, manage to reach the contemporary beings of that unparalleled planet. And this half word reached them in the following way.

"Among other things, Saint Buddha explained to the beings of Pearl-land how, and in what part of the bodies of their ancestors, the famous organ kundabuffer had been implanted.

"He told them that the Angel Looisos had by a special means made this organ grow at the lower extremity of that brain that Nature had placed in their ancestors as well as in them, along the back, in what is called the 'spinal column. '

"Saint Buddha added, as I also made clear, that, although the properties of this organ had been entirely destroyed in their ancestors, its material formation had remained at the lower extremity of this brain and having been transmitted from generation to generation had also reached them.

" 'But this material formation,' he said, 'now has no significance whatsoever and can be completely destroyed in the course of time, if your being-existence proceeds as is becoming to three-centered beings.'

"However, when they began wiseacring and inventing all sorts of forms of their famous 'suffering,' they also played one of their usual tricks with the name of this organ.

"To begin with, as the root of the second half of this name happened to coincide with a word that in the language of that time meant 'reflection,' and as they had thought up a means for destroying this material formation rapidly—and not in the course of time, as Saint Buddha had advised them—they also wiseacred about this word with their bob-tailed Reason, ruminating as follows:

'Of course when this organ was in action, its name must have contained the root of the word for "reflection," but since we are destroying even its material basis the name should now end with a word whose root means "former And as the word for 'former' in their language was then pronounced 'lina,' they changed the second half of this name, and instead of 'kundabuffer,' they obtained the word 'kundalina.'

"Thus it was that half of the word 'kundabuffer' survived and, passing down from generation to generation, finally reached your contemporary favorites, accompanied of course by a thousand and one different explanations Even the present-day 'learned beings' have a name made up of abstruse Latin roots for that part of the spinal marrow Today the whole of so-called 'Hindu philosophy' is based on this famous 'kundalina,' and around the word itself exist thousands of occult 'sciences,' secret and revealed, which explain absolutely nothing.

"And as for the way in which the significance of that part of the spinal marrow is defined by contemporary terrestrial beings, learned in what are called the 'exact sciences,' that, my dear boy, is a profound mystery.

"And it became a mystery because several centuries ago this 'definition' suddenly, without rhyme or reason, entered the favorite mole of the famous Scheherazade, which that incomparable Arabian fantasist chanced to have on the right side of her adorable navel.

"And there this 'scientific explanation' has been preserved intact down to the present day.

"When I was quite convinced that I had succeeded so easily in destroying, perhaps for a long time, that terrible practice of sacrificial offerings among the beings of this group, I decided to stay in Pearl-land no longer, but to return to the Sea of Beneficence and rejoin our ship *Occasion.*

"We were just ready to leave when the idea suddenly occurred to me not to return to the Sea of Beneficence by the way we had come, but by another route quite unusual for those days.

"That is to say, I decided to return through the region later called 'Tibet. ' "

CHAPTER 22

Beelzebub in Tibet for the first time

" AS THE ROUTE proposed for the journey through Tibet was very rarely used by the three-brained beings of those days, and we could not count on joining one of their caravans, I had to organize one of my own, and I began at once to make preparations and to lay in all the supplies we would need along the way.

"I procured some scores of the quadruped beings called 'horses,' 'mules,' 'donkeys,' 'Chamianian goats,' and so forth, and hired a number of your biped favorites to look after them and to carry out the semiconscious work required for this mode of travel.

"As soon as I had got together everything necessary, I set off, accompanied by Ahoon.

"This time we passed through still stranger regions, where the nature of that ill-fated planet was even more extraordinary, and we encountered, or rather there came within the field of our vision, a much greater number of the various one-brained and two-brained beings which are called 'wild,' and which at that time came there from remote parts of the continent of Ashhark in order to hunt for prey, that is, to procure their 'first being-food.'

"These wild beings were then particularly dangerous, not only for the three-brained beings but also for the quadruped beings that your favorites, with the cunning proper to them, had already made their slaves, compelling them to work solely for the satisfaction of their egoistic needs. And these wild beings were particularly dangerous because just at that period there was being crystallized in their presences, again due to the abnormal conditions of being-existence estab-

lished by the three-brained beings there, a special function about which I shall tell you at the proper time.

"It was chiefly on account of these wild beings that the regions through which our route lay were almost inaccessible to the three-brained beings of that period It was possible for them to pass through these places only, as they say, 'by day,' that is, when in the atmosphere of their planet the process of Aieioiuoa takes place in the active element Okidanokh.

"They could travel by day because during this time of the 'krentonalnian' position of their planet in relation to their sun, almost all the wild beings were in the being-state called 'sleep,' that is, in the state in which the energy necessary for their ordinary existence is automatically elaborated in their presences, and this takes place in them during just this time, whereas in three-centered beings, on the contrary, energy is elaborated only when that same sacred process is not occurring in the atmosphere, that is to say, during what they call 'night.'

"And so, my boy, your favorites could pass through these places only by day At night great vigilance was required and they had to erect artificial shelters to protect themselves and their 'belongings' from the wild beings, for during that period of the krentonalnian position of the planet Earth these wild beings are wide awake and take their first being-food.

"And since by then they had become accustomed to using for this purpose chiefly the planetary bodies of weaker beings of other forms arising on their planet, they would prowl about at night and seize such beings in order to make use of their planetary bodies to satisfy this need.

"These wild beings, particularly the smallest ones, were already perfected to the highest degree in wiliness and cunning, of course also owing to the abnormally established conditions of ordinary being-existence of the three-brained

beings there. So all along our route we, and especially those we had hired for the semiconscious work, had to be extremely watchful and alert at night in order to protect ourselves, our quadruped workers, and our supplies.

"A pack of wild beings would gather around our camp at night, having come there to pounce on something suitable for their first being-food, they were rather like a' mob of your favorites on the 'floor of the stock exchange,' or at an 'election of representatives' to some society or other whose nominal aim is the common pursuit of a means to a happy existence for all their fellow beings, regardless of their notorious 'castes.'

"We kept huge fires burning all night to 'scare away' the wild beings, and our biped workers, although forbidden to do so, destroyed with poisoned 'kilnapara' arrows the ones that came too near our camp Yet not a single night passed without some of what are called 'lions,' 'tigers,' and 'hyenas' carrying off one or more of our quadruped beings, so that their number shrank daily.

"It is true, my boy, that this way back to the Sea of Beneficence took us much longer than the way we had come, but what we saw and heard during our journey of the strangeness of the psyche of your favorites fully justified the extra time spent.

"We traveled under these conditions for more than a month of their time and finally came upon a small settlement of three-brained beings who, as we learned, had only recently migrated there from Pearl-land The name of this settlement was 'Sincratortsa' and later on, when the surrounding region was populated, this place became its chief center The whole country also came to be known by that name, though afterward the name was changed several times, and it is now called 'Tibet. '

"As we came upon these beings just when night was fall-

ing, we asked them for 'shelter ' And when they gave us permission to stay in their settlement, we were very glad at the prospect of a night's rest, for we were all so exhausted by the constant warfare with the wild beings that it was imperative for us, especially for our biped workers, to spend at least one night in peace.

"In the course of the conversation that evening, it transpired that all the beings of this settlement belonged to a sect, well known in Pearl-land under the name of the 'Self-Tamers,' formed by followers of that very religion which, as I have already told you, purported to be based on the direct instructions of Saint Buddha.

"In this connection I might mention that the beings of your planet have yet another particularity that long ago became proper to them alone, which consists in this, that no sooner does some new 'havatviernoni,' or 'religion,' arise among them than its followers begin to split up into different camps, and each of these soon forms what is called a 'sect' of its own The strangest thing about this particularity of theirs is that those who belong to such a sect never call themselves 'sectarians,' as the name is considered offensive, they are called this only by those who do not belong to their sect And the adherents of a sect are 'sectarians' for others only as long as they have no 'guns' and 'ships' at their disposal, but as soon as they get hold of enough guns and ships, what had been a particular sectarian doctrine at once becomes the dominant religion.

"The beings both of this settlement and of many other districts in Pearl-land had become sectarians after having broken away from the religion whose doctrine I had studied in detail, and which later was known as 'Buddhism ' This sect of the Self-Tamers arose owing to that distorted understanding of one of the principles of the Buddhist religion which, as I have already told you, they called 'suffering in

solitude.' And it was in order to give themselves up to this famous 'suffering,' without hindrance from others like themselves, that these beings with whom we spent the night had settled so far away from their own people.

"Now, my boy, everything I learned that night and saw the next day of the devotees of that sect made such a painful impression upon me that for many of their 'centuries' I could never recall it without 'shuddering.' And so I should like to tell you in some detail about what I then saw and learned.

"During our conversation that evening I learned that while still in Pearl-land, before their migration to this isolated place, the leaders of this sect had invented a special form of 'suffering.' They had decided to withdraw to some inaccessible place where other beings, not belonging to their sect and not 'initiated' into its 'arcana,' would be unable to prevent them from inflicting upon themselves this particular form of 'suffering' they had invented.

"After a long search, they finally found this place that we had come upon by chance, and saw that it was well suited to their purpose. As they were already solidly organized and materially secure, in the face of great difficulties they migrated with their families to this place, which was almost inaccessible to their ordinary countrymen and which, as I have already said, they named 'Sincratortsa.'

"At first, while they were settling down in this new place, they existed more or less in harmony; but when they began actually putting into practice the special form of 'suffering' they had invented, their families, and particularly their wives, having discovered what that form of suffering really was, rebelled and made a great outcry, which resulted in a schism.

"This schism had occurred not long before our arrival at Sincratortsa and already small groups were beginning to

migrate to new places that they considered even more suitable for an isolated existence.

"For a better understanding of what follows, you will need to know the principal cause of the schism among these sectarians.

"It turned out that the leaders of the sect, while they were still in Pearl-land, had pledged themselves to withdraw completely from beings like themselves, and to stop at nothing in order to attain liberation from the consequences of the properties of that organ of which the divine teacher, Saint Buddha, had spoken Their pledge committed them to exist in a certain way until their planetary bodies were completely destroyed, in other words, until their death, and the purpose of this special form of existence was to 'purify' what they called their 'souls' of all the alien deposits due to that organ kundabuffer which, as Saint Buddha had told them, their ancestors had once possessed And having freed themselves from these consequences, they would acquire the possibility, as the divine teacher had also said, of reblending with the all-embracing Holy Prana.

"But when they had settled down and begun to put into practice this special form of 'suffering,' and their wives on learning its true nature had rebelled, many of these sectarians, under the influence of their wives, declined to carry out the obligations they had assumed in Pearl-land, and as a result they split up into two independent parties.

"From then on these sectarians, formerly called the 'Self-Tamers,' began to be called by different names Those who remained faithful to the obligations they had taken upon themselves were called 'Orthodoxhaidooraki,' while those who had renounced certain of the obligations assumed in their native land were called 'Katoshkihaidooraki' At the time of our arrival in Sincratortsa, the sectarians named 'Or-

thodoxhaidooraki' had established, not far from their original settlement, a well-organized 'monastery' where their special form of suffering was in full swing.

"The next day, on resuming our journey after a restful night, we passed very near this monastery of the Orthodoxhaidooraki sect of the Buddhist religion. And as it was the hour of day when we usually made a halt to feed our quadruped workers, we asked the monks to allow us to stop for a while in the shelter of their monastery.

"Strange and unusual as it may seem, these beings who bore the name of 'monk' did not refuse our objectively just request, but admitted us at once, without any of the swaggering that has become proper there throughout the centuries to monks of all doctrines. Thereupon we unexpectedly found ourselves in the 'holy of holies' of this doctrine, just that sphere which the beings of the planet Earth, from the very beginning, have been so ingenious in hiding from observation. In other words, they become so skillful at wiseacring and making a 'mystery' of something, and then so thoroughly concealing this 'mystery' by all sorts of means, that even beings with Pure Reason cannot penetrate to the heart of it.

"The monastery of the Orthodoxhaidooraki sect of the Buddhist religion occupied a large square surrounded by a massive wall, which protected those within from beings of their own kind and from wild beings. In the center of this vast walled enclosure stood a large, solidly built structure that formed the main part of the monastery. In one half of this building the monks carried on their ordinary being-existence; and in the other they practiced those manipulations that were the special feature of the belief of their sect, but which to outsiders were 'arcana.'

"Along the inner side of the encircling wall, and built solidly into the wall itself, was a row of small cell-like com-

partments, set close together And it was precisely in the nature of these cell-like structures that lay the difference between this monastery and monasteries in general on the planet Earth.

"These sentry-box structures were entirely walled in on all sides, except for a small opening near the bottom, through which, with great difficulty, a hand could be thrust It was within these 'cells' that the 'deserving' members of the sect were to be perpetually immured, and there they were to occupy themselves with certain manipulations of what they call their 'emotions' and 'thoughts' until the total destruction of their planetary existence And it was when the wives of these sectarians known as 'Self-Tamers' found out about all this that they raised their great outcry.

"In the religious teaching of this sect there was a full explanation of just what manipulations had to be practiced on oneself, and for how long, in order ultimately to merit being immured in one of these 'cells,' there to receive once every twenty-four hours a piece of bread and a small jug of water.

"When we were admitted within the walls of that terrible monastery, every one of these monstrous 'cells' was occupied, and the care of the immured, that is, giving them once every twenty-four hours through the tiny opening a piece of bread and a small jug of water, was undertaken with great reverence by other sectarians, themselves candidates for immurement, who while awaiting their turn existed in the large building in the center of the monastery square.

"Your immured favorites did indeed remain in those monstrous sepulchers until their motionless and half-starved existence, so full of deprivation, came to an end.

"As soon as the companions of the immured learned that one of them had ceased to exist, his planetary body was removed from the improvised sepulcher and at once, in place of the being who had thus destroyed himself, another unfor-

tunate fanatic of that maleficent religious teaching was walled up. And the ranks of these fanatical monks were always being filled with other members of that peculiar sect constantly coming from Pearl-land.

"In Pearl-land itself all the adherents of that sect already knew of the existence of this specially convenient place for accomplishing the 'crowning act' of their religious doctrine, which was supposedly based on the exact instructions of Saint Buddha; and in every large center they even had what are called 'agents' to help them get there.

"Having rested and fed our biped and quadruped workers, we left behind us that melancholy place of sacrifice to the wretched organ which, according to the ruminations of certain Most High Cosmic Individuals, for some reason or other, had to be implanted in the presence of the former three-brained beings of that ill-fated planet.

"Eh-h-h-h-kh . . . my boy," sighed Beelzebub, "as you can imagine, it was scarcely with agreeable sensations or happy reflections that we departed from that place.

"Continuing our route toward the Sea of Beneficence, we again passed through a region having high projections of many different forms, with conglomerations of intraplanetary minerals that had erupted to the surface from great depths.

"Here I must say something about an exceedingly strange fact I observed concerning that part of the surface of your planet. The first time I passed through this region, now called 'Tibet,' its peaks were, it is true, unusually far above the surface of the Earth, but did not differ particularly from similar elevations on other continents, or on the continent of Ashhark, or Asia, of which Tibet is a part. But during my sixth and last personal sojourn on the planet Earth, when my way took me once more through those memorable regions, I observed that in no more than a few score of their

centuries the whole of this region had projected so far above the rest of the planet that no heights on any of the other continents could even be compared with it

"For instance, the principal chain of peaks in the region we were passing through, which the beings there call a 'mountain range,' had in the interval projected so far upward that some of its peaks are to this day the loftiest of all the abnormal projections of that 'vainly long-suffering planet And I dare say that if you climbed one you might perhaps be able, with the aid of a 'teskooano,' to 'distinguish clearly' the opposite side of this peculiar planet

"When I first observed that strange phenomenon taking place on your highly original planet, I at once thought that it very likely contained the germ for the arising of some future misfortune on a great cosmic scale Later, when I made a statistical study of that abnormal phenomenon, my first apprehension grew all the more And it grew all the more because in one section of my statistics it was shown that the height of the mountain chain increased from 'decade to decade ' The same section also showed when and how terrestrial 'planetary tremors' or, as your favorites call them, 'earthquakes,' occur as a result of the excessive height of those Tibetan peaks.

"Although planetary tremors, or earthquakes, are often provoked in that planet of yours by other intraplanetary disharmonies resulting from the two great transapalnian perturbations, whose causes I will some day explain to you, nevertheless most of the planetary tremors there, especially in recent centuries, have taken place solely on account of those excessive elevations And this is because, due to these excessive elevations, equally disproportionate projections have arisen in the presence of the atmosphere of that planet, in other words, what is called the 'blastegoklornian sphere' of the atmosphere of the Earth has acquired, and in certain

places continues to acquire, a materialized presence that projects too far to permit the 'reciprocal blending of the results' of all the planets of that system Thus, during the movement of the Earth, in the course of the process known as the 'common-system harmony,' its atmosphere 'hooks on,' as it were, at certain times to the atmospheres of other planets or comets of that system And owing to these 'hookings-on,' 'planetary tremors' or 'quakes' occur in corresponding places in the common presence of your planet.

"I must also explain to you that the region of the common presence of the planet where these 'tremors' occur depends upon the position occupied by the planet itself in the process of the 'common-system harmonious movement' in relation to other concentrations of the same system.

"Be that as it may, if this abnormal growth of the Tibetan mountains continues, sooner or later a catastrophe on a general cosmic scale is inevitable. However, if this menace I perceive becomes evident, the Most High, Most Sacred Cosmic Individuals will no doubt take the proper measures at the proper time. "

"Please, please, Your Right Reverence!" interrupted Ahoon, and he rattled off the following: "Allow me to report to Your Right Reverence some information I happened to pick up about the growth of those Tibetan mountains you have deigned to mention Just before our flight from the planet Karatas," continued Ahoon, "I had the pleasure of meeting the Archangel Vilooar, the governor of our solar system, and His Magnificence condescended to recognize me and to speak with me.

"Perhaps Your Right Reverence remembers that while we were existing on the planet Zernakoor, His Magnificence the Archangel Vilooar was still an ordinary angel, and often used to drop in to see us.

"So, during our conversation when His Magnificence heard me mention the name of the solar system where we

had been exiled, he told me that at the last, most high, most sacred reception of finally reintegrated Cosmic Results, a certain Individual, Saint Lama, had had the privilege, in the presence of all the Sacred Individuals, of personally presenting at the feet of our Endless Uni-Being a petition regarding the abnormal growth of some of the elevations of a planet belonging, apparently, to that solar system And our All-Gracious Endlessness, granting his request, immediately commanded that the Archangel Looisos be sent to that solar system where, as one already familiar with it, he might clarify on the spot the causes of these projections and take appropriate measures. That is why His Conformity the Archangel Looisos is just now hurriedly winding up his current affairs in order to set off for that planet.

"Good, good, dear Ahoon," commented Beelzebub, and he added "Thank you for this information Glory be to our Creator' What you have just said will undoubtedly help to destroy the anxiety that arose in my presence when I first noticed the abnormal growth of those Tibetan mountains, namely, my anxiety that the precious memory of our wisest of the wise, the infinitely revered Mullah Nasr Eddin, might completely disappear from the Universe. "

Having said this, and allowing his face to assume its customary expression, Beelzebub went on:

"We continued our journey through the region now called 'Tibet,' encountering hardships of every kind, and we finally came to the source of the river named 'Keria Chi ' A few days later, sailing down the river to the Sea of Beneficence, we regained our ship *Occasion.*

"After this third descent of mine to the planet Earth I did not go there again in person for a considerable period, nevertheless from time to time I observed these favorites of yours attentively through my big teskooano.

"And I did not go there for a long time for the following

reason: soon after returning to Mars, I became interested in an enterprise that the Martian three-brained beings were just then carrying out on the surface of their planet.

"To understand what this undertaking was that I became interested in, you must know that the planet Mars is for the system Ors, to which it belongs, a 'mdnel-haootian link' in the transformation of cosmic substances; consequently it has a 'keskestasantnian firm surface,' that is to say, one half of its surface consists of land presence and the other of 'saliakooriapnian' masses or, as your favorites would say, one half of it is land in one continuous continent, and the other half is covered with water.

"So, my boy, as the three-brained beings of the planet Mars use only 'prosphora' or, as your favorites call it, 'bread,' for their first being-food, they always sow 'wheat' on the land half of their planet. But since the wheat derived the moisture it needed for the 'evolving djartklom' only from what is called 'dew,' the yield from one grain of wheat was only a seventh part of the total process of the sacred Heptaparaparshinokh, that is to say, the entire yield was only one-seventh.

"As this amount of wheat was insufficient for their needs, and in order to get more they would have to utilize the planetary saliakooriap, the three-centered beings there had been talking ever since our arrival of bringing the necessary quantity of saliakooriap from the opposite side of the planet to the side where their being-existence proceeded.

"Several of their years later, they finally decided the question and made the necessary preparations, and just before I returned from the planet Earth they set to work digging special 'canals' for conducting the saliakooriap.

"This undertaking, my boy, was extremely complicated, and to carry it out the beings of the planet Mars were constantly inventing all sorts of 'machines' and 'appliances,' among which were many original and ingenious ones, and

as I was always interested in any new invention, I was very much taken by this work.

"By the courtesy of those kind Martians I spent nearly all my time at these works, and that is why during this period I very seldom descended to the other planets of that solar system.

"Occasionally, however, for a rest, I flew to the planet Saturn to visit Gornahoor Harharkh, who meanwhile had become my real essence-friend, and to whom I am indebted for such a marvel as my big teskooano which, as I have already told you, increases the visibility of remote concentrations 7, 000, 285 times."

CHAPTER 23

The fourth personal sojourn of Beelzebub on the planet Earth

BEELZEBUB continued thus:

"I descended for the fourth time to that planet Earth at the request of my essence-friend Gornahoor Harharkh.

"First of all I must tell you that when I had become friendly with this Gornahoor Harharkh, I would always, during our 'exchanges of subjective opinion,' share with him my impressions about the strange psyche of the three-centered beings of that planet of yours The result of these conversations was that he too became so interested in your favorites that he even very seriously asked me to keep him informed, if only in a general way, about my observations of them; and thereafter I sent him, just as I did to your uncle Tooilan, copies of all my notes on the particularities of their psyche.

"And how Gornahoor Harharkh came to be the cause of this descent of mine occurred in the following way:

"As I have just told you, after my third descent to your planet, I occasionally, for a rest, ascended to the planet Saturn to see my friend During these visits I became convinced of his great learning, and one day the idea came to me to invite him to descend to the planet Mars on our ship *Occasion,* so that there on the spot he might give me the benefit of his knowledge concerning the details of setting up my observatory, which was just then being completed.

"Here let me emphasize that if this observatory later became famous, and was in fact the best of all the installations of its kind in the whole Universe, I am indebted chiefly to the learning of this essence-friend of mine.

"Well then, when I mentioned this to Gornahoor Harharkh,

without thinking long he agreed, and at once we began considering how to carry out our intention The problem was that the route from the planet Saturn to the planet Mars passed through cosmic spheres that did not correspond to the presence of Gornahoor Harharkh, a being who had as yet only the possibilities for an ordinary planetary existence.

"The result of our deliberations was that on the following day his chief assistant began, under his direction, to arrange a special compartment in our ship *Occasion,* and to equip it with every sort of apparatus for elaborating the substances that make up the atmosphere of the planet Saturn, to which the existence of Gornahoor Harharkh was adapted by Nature.

"One 'khrkh-khr-khroo' later, when all these preparations had been completed, we set out on our journey in the direction of the planet Mars, where we arrived safely at my house And there on Mars, which has almost the same atmosphere as the planet Saturn, my essence-friend very soon became acclimatized and began to exist almost as though on his own planet.

"It was during his stay on Mars that he devised the 'teskooano,' or 'telescope,' thanks to which my observatory became so famous throughout the whole Universe The teskooano he constructed is indeed a marvel of being-Reason, for, as I told you, it increases the visibility of remote cosmic concentrations 7, 000, 285 times, both during certain processes taking place in cosmic substances in the atmospheres surrounding almost all cosmic concentrations and during certain processes which the cosmic 'ethernokrilno' undergoes in interspatial spheres.

"With this teskooano I was sometimes able to observe from my house on Mars almost everything taking place on those parts of the surface of other planets of that solar system which, during the process of the 'general system movement,' were at that moment within the field of vision of my observatory.

"Well, my dear boy, one day while Gornahoor Harharkh was staying with me as my guest and we were observing together the existence of those favorites of yours, we happened to notice a fact, which became the subject of a very serious exchange of opinions between us about the three-centered beings of your peculiar planet.

"The result of this exchange was that I undertook to descend to the surface of that planet and to bring back to the planet Saturn a number of the beings your favorites call 'apes,' in order to carry out certain experiments with them and elucidate the fact that had astonished us."

At this point in his narrative, Beelzebub was brought a "leitoochanbros," that is, a sort of metal plate on which is recorded the text of an etherogram received from somewhere or other, the addressee having only to hold the plate to his organ of auditory perception to hear everything communicated in it.

Having listened to the contents of the leitoochanbros, Beelzebub turned to his grandson and said:

"You see, my boy, what coincidences occur in our Great Universe This etherogram refers to your favorites in connection with the 'ape-beings' I just mentioned It was sent to me from Mars and informs me, among other things, that the three-centered beings of the planet Earth are once more troubled by the 'ape question. '

"I must first tell you that on account of their abnormal being-existence, there was long ago crystallized and there is periodically intensified in the presence of those peculiar three-brained beings arising and existing on the planet Earth a strange factor, producing from time to time a 'crescendo impulse,' under the action of which they wish to find out at any cost whether they have descended from these apes or the apes have descended from them

"Judging from the etherogram, this time the question is agitating chiefly the biped beings who breed on the continent called 'America. '

"Although this question always troubles them somewhat, every once in a while it becomes for a long time, as they express it, the 'burning question of the day. '

"I remember very well that this 'agitation of mind' over the origin of the apes occurred among them for the first time when their 'center of culture,' as they also like to express it, was the country of Tikliamish The starting point of this 'agitation of mind' was the wiseacring of a certain 'learned being of new formation' named Menitkel.

"This Menitkel became a learned being because, in the first place, his childless aunt was an excellent 'matchmaker,' and mixed a great deal with 'power-possessing beings', and because, in the second place, at the age when he was on the threshold of being a responsible being he was given as a birthday present a book entitled *Manual of Bon Ton and Love-Letter Writing* As he was financially secure and therefore quite free, thanks to an inheritance from his uncle, a former pawnbroker, he compiled, out of boredom, a massive and erudite work about the origin of these apes, in which he 'cooked up' an elaborate theory supported by all kinds of 'logical proof,' but of course such 'logical proof as can be conceived and crystallized only in the Reason of those freaks who have taken your fancy.

"This Menitkel then 'proved' by his theory that their 'fellow countrymen,' the apes, were descended from none other than people who had, as they say, 'gone wild ' The other terrestrial beings of that period, as had already become proper to them, believed implicitly this Auntie's darling, without any 'essence-criticism' whatsoever, and from that time on this question, agitating the strange 'Reason' of your favorites, became the subject of disputes and fantasies, right

up until what is called the seventh 'great planetary process of reciprocal destruction.'

"Thanks to this maleficent idea there was fixed in the instincts of *most* of the unfortunates of that period another abnormal so-called 'dictatorial factor,' which began to engender in their common presence the false feeling that these ape-beings were sacred. And this factor, which engendered such a sacrilegious impulse, passed by heredity from generation to generation and reached the instincts of many beings even of the present time.

"As for the false notion cooked up by that 'pawnshop progeny,' it held its ground for nearly two of their centuries and became an integral part of the 'Reason' of most of them. But due to various events growing out of the seventh planetary process of reciprocal destruction, which lasted nearly half a century, it gradually faded away and completely disappeared from their common presence.

"But when their so-called 'cultured existence' became concentrated on the continent of 'Europe,' and when the time again came around for that peculiar disease known as 'wiseacring' to manifest itself with maximum intensity—for this disease, by the way, had long before become subject to the fundamental cosmic law of Heptaparaparshinokh, according to which its intensity had to fluctuate with a certain periodicity—then, to the grief of three-brained beings of the whole Universe, that 'ape question,' or 'who is descended from whom,' once more arose and having become crystallized again became part of the abnormal 'Reason' of your favorites.

"In this instance also, the 'ape question' arose from the stimulus given by a learned being, of course again a 'great' one, but of an altogether 'new formation,' by the name of Darwin. This 'great' scientist, basing his theory on that same logic of theirs, set about 'proving' exactly the opposite of what Menitkel had said, that is, he 'proved' that it was they

themselves who were descended from these Mister Apes.

"As for the objective reality of either of the theories of these 'great' terrestrial learned beings, I am reminded of one of the wise sayings of our esteemed Mullah Nasr Eddin:

" 'Luck smiled on them both, for they both managed to find the authentic godmother of the incomparable Scheherazade on an old dunghill '

"In any case, bear in mind that for many centuries this question, among others just as ephemeral, has provided material for the kind of thinking your favorites consider the 'highest manifestation of Reason.'

"In my opinion your favorites could get a correct answer to this question that always agitates them of how the apes arose, if only they really knew how to apply another of the maxims of our dear Mullah Nasr Eddin, who often used to say:

'The cause of every misunderstanding must be sought in woman. '

"If they had made use of this wise maxim to resolve their enigmatic question perhaps they would have finally discovered the origin of these fellow countrymen of theirs.

"As the subject of the genealogy of these apes is indeed exceedingly complicated and unusual, I shall inform your Reason about it from every possible aspect.

"The fact is that neither are your favorites descended from apes nor are apes descended from them, but the cause of the arising of these apes is in this case—as in every other misunderstanding there—their women.

"First of all I must tell you that none of those terrestrial ape-beings now arising there in various exterior forms ever existed before the second 'transapalnian perturbation', it was only after this disaster that the genealogy of their species began.

"The cause of the arising of these 'misconceived' beings

—as well as that of all events more or less serious in the objective sense that occur on the surface of that ill-fated planet—stemmed from two sources totally independent of each other.

"The first, as always, was the same lack of foresight on the part of certain Most High, Most Saintly Cosmic Individuals, and the second was, once again, those abnormal conditions of ordinary being-existence established by your favorites themselves.

"The point is that during the second transapalnian perturbation, besides the chief continent of Atlantis many other large and small land masses entered within the planet, and new land masses appeared in their place These displacements of various parts of the common presence of this unfortunate planet lasted several of their days, accompanied by frequent planetary tremors and manifestations that could not fail to evoke terror in the consciousness and feelings of beings of every kind.

"During that period many of your three-brained favorites who, together with one-brained and two-brained beings of other forms, had chanced to survive unexpectedly found themselves upon other newly formed land masses in places that were entirely unfamiliar to them It was just then that many of these strange 'keschapmartnian' three-brained beings of active and passive sex or, as they say, 'men' and 'women,' were compelled for a number of their years to exist apart, that is to say, without the opposite sex.

"Before continuing to relate how all this occurred, I must tell you in a little more detail about that sacred substance which is the final result of the evolving transformations of every kind of being-food and is formed in the presence of every being without distinction of 'brain system ' This sacred substance, elaborated in the presence of beings of every

kind, is almost everywhere called 'exioëhary,' but your favorites on the planet Earth call it 'sperm. '

"Through the all-gracious foresight and command of our Common Father Creator and according to the actualization of Great Nature, this sacred substance arises in the presence of all beings, without distinction of brain system or exterior coating, in order that by its means they may consciously or automatically fulfill that part of their being-duty which consists in the continuation of their species But in the presence of three-brained beings it also arises in order that they may consciously transform it for coating their higher being-bodies for their own being.

"Before the second transapalnian perturbation there, which the contemporary three-brained beings refer to as the 'loss of the continent of Atlantis,' in the period when various consequences of the properties of the organ kundabuffer had already begun to be crystallized in their presence, a being-impulse was gradually formed in them which later became predominant.

"This impulse is now called 'pleasure', and in order to satisfy it they were already beginning to exist in a manner unbecoming to three-centered beings, that is to say, most of them gradually began to remove this sacred being-substance from themselves for the satisfaction of this impulse alone.

"Well, my boy, from then on most of the three-brained beings of the planet Earth were not content to carry out the process of the removal of this substance, which is continuously elaborated in them, only at those periods normally established by Great Nature for beings in accordance with their organization, for the purpose of the continuation of their species Owing to this, and also to the fact that most of them had ceased to utilize this substance consciously for coating their higher being-bodies, it came about that when

they did not remove it from themselves in ways that by then had become mechanical, they naturally experienced a sensation called 'sirklinimana,' a state they describe as 'feeling out of sorts,' and which is invariably accompanied by what is called 'mechanical suffering.'

"Remind me at some opportune moment about those periods fixed by Nature for the normal process of the utilization of the exioëhary by beings of different brain-systems for the continuation of their species, and I shall explain this to you in detail.

"Well then, they like ourselves are only 'keschapmartnian' beings, and when this sacred substance, continuously and inevitably formed in them, is utilized normally for the continuation of their species by means of the sacred process 'elmooarno,' its removal from their presences must be accomplished exclusively with the opposite sex. But these three-brained beings who by chance had escaped disaster were no longer in the habit of utilizing this substance for coating their higher being-bodies and, as they were already existing in a manner unbecoming to three-brained beings, when they were obliged to exist for several of their years without beings of the opposite sex, they turned to various antinatural means for the removal from themselves of this sacred substance, exioëhary.

"The beings of the male sex had recourse to the antinatural means called 'moordoorten' and 'androperasty' or, as the contemporary beings would say, 'onanism' and 'pederasty,' and these antinatural means fully satisfied them.

"But for the three-brained beings of the 'passive sex' or, as they call them, 'women,' these antinatural means were not sufficiently satisfying, and so the poor 'women-orphans' of that time, already more cunning and inventive than the men, began to seek out beings of other forms and accustom them to be their 'partners.' Well then, it was after these 'partnerships' that there began to appear in our Great Uni-

verse those species of beings which, as our dear Mullah Nasr Eddin would say, are 'neither fish nor fowl.'

"As regards the possibility of this abnormal blending of two different kinds of exioëhary for the conception and formation of a new planetary body of a being, it is necessary to give you the following explanation:

"On the planet Earth, as on other planets of our Universe where 'keschapmartnian' beings breed and exist—that is, three-brained beings in whom the formation of the sacred exioëhary for the creation of a new being must take place exclusively in the presences of two beings of distinct, independent sexes—the fundamental difference between the sacred exioëhary formed in the presences of beings of opposite sexes, that is, in men and women, consists in this, that in the exioëhary formed in the presences of beings of the male sex, the localized 'holy affirming' or 'positive' force of the sacred Triamazikamno participates, while in the exioëhary formed in beings of the female sex there participates the localized 'holy denying' or 'negative' force of the same sacred law.

"Thanks to the all-gracious foresight and command of our Father of everything existing in the Universe, and in accordance with the actualizing power of Great Mother Nature, in certain surrounding conditions and with the participation of the third separately localized holy force of the sacred Triamazikamno, namely, with the 'holy reconciling' force, the blending of the exioëhary formed in two separate beings of distinct, independent sexes during the process of the sacred 'elmooarno' taking place between them brings about the arising of a new being.

"In the case I was speaking of, the abnormal blending of two heterogeneous kinds of exioëhary was possible only by virtue of a certain cosmic law known as the 'affinity of the numbers of the totality of vibrations,' which began to act

owing to the second transapalnian perturbation on this ill-fated planet, and which then still continued to act on its common presence.

"Concerning this cosmic law, it is important to tell you that it arose and began to exist in the Universe after the fundamental sacred law of Triamazikamno had been modified by our Creator in order to render the Heropass harmless, and after its holy parts, until then entirely independent, had become dependent upon forces from outside. But, my boy, you will understand this cosmic law in all its aspects only when I shall explain in detail, as I have promised you, all the fundamental laws of world-creation and world-existence.

"Meanwhile, you should know that on normally existing planets anywhere in our Great Universe the exioëhary formed in the presence of a three-brained being having organs of perception and transformation for localizing the 'holy affirming' force of the sacred Triamazikamno, in other words, the exioëhary formed in a three-brained keschapmartnian being of the 'male' sex, can never be blended— owing to that same law—with the exioëhary formed in the presence of a two-brained keschapmartnian being of the opposite sex.

"On the other hand, when a special combination of cosmic forces occurs and this same law of the 'affinity of the numbers of the totality of vibrations' begins to act, the exioëhary formed in a three-brained keschapmartnian being of the 'female' sex can sometimes, in certain surrounding conditions, blend quite well with the exioëhary formed in two-brained keschapmartnian beings of the male sex, but only as the active factor in the actualizing process of the fundamental sacred Triamazikamno.

"In short, during those terrible years on that planet of yours, a phenomenon very rare in the Universe appeared, that is,

a blending of the exioëhary of two keschapmartnian beings of different brain systems and of opposite sexes, and the result was the arising of the ancestors of these terrestrial 'misconceived' beings now called 'apes,' who give your favorites no peace, and from time to time so agitate their strange Reason.

"But when this terrible period was over, a relatively normal process of ordinary existence was reestablished on your planet, and your favorites of different sexes again began to find each other and exist together, and thereafter those 'ape-beings' actualized the continuation of their species among themselves.

"And this continuation of their species was possible because the conception for the arising of the first of these abnormal beings had taken place according to the same external conditions that in general determine the presences of future keschapmartnian beings of active or passive sex.

"The most interesting result of this highly abnormal manifestation of the three-brained beings of your planet is that there now exist a great many species of the descendants of these ape-beings, differing in exterior form, and each of these different species bears a striking resemblance to some form of two-brained quadruped being still in existence there.

"This came about because the blending of the exioëhary of the keschapmartnian three-brained beings of the female sex, which brought about the arising of the ancestors of those apes, proceeded with the active exioëhary of the various species of quadruped beings that exist there even until today.

"Indeed, my boy, during my last personal stay on the planet Earth, when I happened in the course of my travels to come across the various species of apes and, in accordance with a habit that has become second nature, I observed them, I ascertained definitely that the whole of their outer func-

tioning and the so-called 'automatic postures' of each 'species' of these contemporary apes are exactly like those in the common presence of certain normally arisen quadruped beings there, and their 'facial features' are even exactly the same as those of particular quadrupeds As for the 'psychic features' of all the different species of these apes, they are absolutely identical, even down to minute details, with those of the psyche of the three-brained beings of the 'female sex' there. "

At this point in his tales Beelzebub became silent. After a long pause he looked at his favorite Hassein with a smile that clearly expressed a double meaning. Then, still smiling, he said:

"The text of the etherogram I have just received also indicates that this time, in order to settle once and for all who is descended from whom—they from the apes or the apes from them—these freaks, your favorites, have decided to carry out 'scientific experiments', and several of them have already left for the continent of Africa, where many of these apes breed, with the object of bringing back the number required for these 'scientific investigations' of theirs.

"To Judge by this etherogram, the beings of the planet Earth who have taken your fancy are once again up to their usual 'tricks. '

"From all I have learned about them during my observations, I foresee that this 'scientific experiment' will unquestionably arouse the serious interest of the rest of your favorites, and will for a time serve their strange Reason as material for endless discussion and argument. And all this will be quite in the order of things there.

"Concerning the 'scientific experiment' itself which they propose to carry out with the apes brought from Africa, I can say in advance with certainty that, at any rate, the first part of it will succeed with flying colors

"And it will succeed because the apes themselves, issuing from what is called a 'titillarian result,' are by nature very fond of occupying themselves with titillation, and before the day is out will no doubt play their part and enthusiastically assist your favorites in this 'scientific experiment.'

"As for the beings who propose to carry out this experiment, and as for any benefit to be derived from it by the other three-brained beings there, you can get a good idea of the whole thing if you remember the profoundly wise saying of our honorable Mullah Nasr Eddin 'Happy is the father whose son is busy even with murder and robbery, for then he will have no time to teach him titillation.

"It seems, my boy, that I have not yet told you why and by whom, ever since I left the solar system Ors, I have been kept informed by etherogram of the most important events taking place on its various planets, and also of course on your planet Earth.

"You remember that my first descent in person to the surface of that planet of yours was made on account of one of the young beings of our tribe, who afterward did not wish to stay there any longer but returned with us to the planet Mars, where he later became an excellent governor of the beings of our tribe dwelling on that planet, and eventually of all the beings of our tribe who, for one reason or another, still dwell on certain planets of the system Ors.

"Well then, my boy, when I left that solar system, I made him a gift of my famous observatory with everything in it, and in gratitude for this he promised to report to me once a year, according to the time calculation of the planet Mars, all the important events occurring on the planets of that system And so he keeps me accurately informed of the most important events on all the planets on which there is a being-existence, and, knowing my great interest in the three-brained beings breeding on the planet Earth, he does his

best, as is clearly evident, to send me information concerning all their manifestations, thus keeping me constantly in touch with the whole process of ordinary existence of these three-brained beings, although I am now inaccessibly remote, even for their featherweight thoughts.

"This governor of our beings gathers all his information about the three-brained beings of the planet Earth either from his own observations through the great teskooano I left him, or from reports communicated to him by those three beings of our tribe who chose to remain forever on the planet Earth, all three of whom at the present time on the continent of Europe have substantial enterprises of their own—indispensable for everyone existing there under the prevailing conditions.

"One of them has an 'undertaker's business' in one of the large cities, the second, in another large city, runs a 'bureau for marriage and divorce', and the third is the proprietor of a network of agencies founded in various cities for what is called 'currency exchange. '

"However, my boy, owing to this etherogram, I have wandered a long way from my original tale. Let us go back to our former theme.

"Well then, on this fourth flight of mine to the planet Earth our ship *Occasion* alighted on the sea called the 'Red Sea ' And we alighted on this sea because it washed the eastern shores of the continent of Grabontzi, now called 'Africa,' where I wished to go, and where the ape-beings I needed then bred in greater numbers than on any of the other land masses on the surface of your planet, and also because this sea was particularly convenient for mooring our ship *Occasion,* but above all because it bordered the country known as 'Nilia,' now called 'Egypt,' where at that period those beings of our tribe existed who wished to remain on

that planet, and upon whose help I was relying to collect the apes.

"Having alighted on the Red Sea, we left our ship *Occasion* and reached the shore by 'hippodrenekakh', and afterward, on camels, we came to the city where our beings existed, then the capital of the future Egypt. This capital city was called 'Thebes.'

"On the very day of my arrival in the city of Thebes, one of the beings of our tribe there told me, among other things, that the Earth-beings of that locality had devised a new system for observing other cosmic concentrations from their planet, and in order to put it into effect were then building the required structures, and, as everybody was saying, this new system offered advantages and possibilities hitherto unparalleled on the Earth.

"When he had told me all he had seen with his own eyes, I at once became greatly interested, for from his account of certain details of this new construction it seemed to me that these terrestrial beings had perhaps found a way of overcoming a difficulty to which I myself had just been giving a great deal of thought while completing the building of my observatory on the planet Mars.

"And so I decided to postpone for a while my original intention of immediately going farther south on that continent to collect the apes I needed, and to go instead to the place where those structures were being erected, in order to find out all about it for myself.

"Well then, the day after my arrival in the city of Thebes, I took as guide one of the beings of our tribe who had many friends there, among them the chief builder of those structures, and accompanied of course by our faithful Ahoon, I traveled this time on what is called a 'choorteteff' down that great river now known as the 'Nile.'

"Near the place where this river flowed into a large saliakooriapnian area, those great artifacts were just being completed, certain parts of which especially interested me.

"The district where the work was being carried on—both for this new 'observatory,' as they called it, and for other buildings designed for the welfare of their being-existence —was then named 'Avazlin'; a few years later it came to be called 'Caironana,' and today it is referred to simply as the 'outskirts of Cairo.'

"These great artifacts were begun long before my fourth flight to the Earth by one of their 'pharaohs'—a title given to their kings by the beings of that region—and at the time of my first visit to this place they were being completed by his grandson, also a pharaoh.

"Although the observatory that interested me was not quite finished, observations of the visibility of cosmic concentrations could be made from it, and the results issuing from these concentrations as well as the reciprocal action of these results could be studied.

"At that period on the Earth the beings occupied with such observations and studies were called 'astrologers.' But later, when that psychic disease of your favorites called 'wiseacring' was finally fixed in them, and these specialists 'shriveled and shrank,' becoming 'specialists' only in giving names to remote cosmic concentrations, they came to be called 'astronomers.'

"The difference in value and significance for the beings around them between the professionals of that time and those who supposedly follow the same occupation today may show you the extent of the decline that has steadily taken place in the crystallization of data engendering 'sane logical mentation,' which your favorites as three-brained beings ought to have in their common presence; I therefore find

it necessary to explain this change for the worse, and help you reach an approximate understanding of it.

"At that period, the terrestrial three-brained beings of responsible age called 'astrologers,' besides making observations and investigations of various other cosmic concentrations for the purpose of a more detailed study of the branch of general learning they represented, took upon themselves several other definite essence-obligations toward their fellow beings.

"One of their fundamental obligations was to advise, as our 'zirlikners' do, all the conjugal pairs in their 'flock,' according to their types, about the time and form of the process of the sacred 'elmooarno' for the purpose of a desirable and corresponding conception of their results And when these results were actualized or, as they say, 'new-born,' the astrologers had to draw up for each of them an 'oblekioonerish,' that is, what your favorites call a 'horoscope ' And from then on they or their deputies guided those young beings during the whole period of their formation up to responsible age, as well as during their responsible existence itself, giving them corresponding indications on the basis of the oblekioonerish and of the cosmic laws, constantly explained by them, relating to the action of the results of other large cosmic concentrations on the process of being-existence on all planets.

"These indications and, so to speak, 'warning counsels' of theirs consisted in the following:

"As soon as a function became disharmonized in the presence of any being, or was only just beginning to be so, he would apply to the astrologer of his district, who, on the basis of the oblekioonerish and of the variations expected according to calculation in the atmospheric processes caused by the action of other planets of their solar system, would indicate just what the disharmonized being should do with

his planetary body at certain definite periods of the krentonalnian movement of that planet, as for instance, in what direction to lie down, how to breathe, what movements it was preferable to make, with which types of beings to avoid relations, and many other things of this kind.

"Besides all this, the astrologers assigned to the beings of their flock in the seventh year of their existence, again on the basis of their oblekioonerish, corresponding mates of the opposite sex for the purpose of fulfilling one of the chief being-duties, that is, the continuation of the species or, as your favorites would say, they assigned them 'husbands' and 'wives.'

"Justice must be done to your favorites of that period as long as these astrologers existed among them, they followed their counsels very strictly and entered into conjugal unions only according to their indications.

"Therefore, at that period, in regard to their conjugal unions they always corresponded to each other according to their types, just as they do on all other planets inhabited by keschapmartnian beings Far as they were from knowing many trogoautoegocratic cosmic truths, the ancient terrestrial astrologers made these matches successfully because they had at least a thorough knowledge of the laws governing the influence of the different planets of their solar system on the beings breeding on their own planet, that is, the influence of these planets on a being at the moment of his conception, for further development as well as for his complete attainment of the being of a responsible being.

"Thanks to the practical knowledge acquired over many centuries and transmitted from generation to generation, they knew which types of the passive sex corresponded to which types of the active sex. Thus the pairs chosen according to the indications of the astrologers nearly always turned out to be corresponding, which is the opposite of

what happens there today when your favorites are united in conjugal pairs who almost never correspond in type; so that throughout their entire existence about half of the so-called 'inner life' of these couples is spent on what our esteemed Mullah Nasr Eddin expresses in one of his sayings:

" 'What a good husband he is, and what a good wife she is, whose whole inner world is not taken up with the constant nagging of the other half!'

"In any case, my boy, if these astrologers had continued to exist and practice there, they surely would have acquired such experience that the existence of the beings of this unfortunate planet would gradually have come to bear some resemblance, at least in their family relations, to that of similar beings on other planets of our Great Universe. But this beneficial practice, established in the process of their existence, your favorites have thrown—as they have all their other good attainments, without even having had time to make real use of it—to the 'gluttonous swine' of our venerable Mullah Nasr Eddin.

"As usually happens there, these astrologers began gradually to 'shrink,' and finally, as is said, they 'vanished.'

"After the function of the astrologers had been abolished, other professionals in the same field appeared in their place, but this time from among the 'learned beings of new formation,' who also began to observe and study, as it were, the results issuing from the various large cosmic concentrations and their influence on the existence of the beings of their planet. But as the ordinary beings around them soon noticed that their 'observations' and 'studies' consisted merely in inventing names for various remote suns and planets—meaning nothing to them—among the milliards in the Universe, and in supposedly measuring, by a method known to these professionals alone, the distances between

the cosmic points seen from their planet through those 'playthings' of theirs, which they also call 'telescopes,' they gave them, as I have already told you, the name of 'astronomers. '

"Now that we have mentioned these contemporary 'ultra-fantasists,' so highly esteemed by your favorites, it will do no harm to enlighten your Reason as to their real significance.

"First of all, my boy, you should know about the existence of a 'something' that is actualized for these terrestrial types, as it is in general for every cosmic unit, and that serves for beings with Objective Reason as an 'initiating factor' for comprehending the sense and meaning of any cosmic result This 'something,' which serves as an 'initiating factor' in evaluating the significance of these contemporary terrestrial beings, is a wiseacring 'map'—named by them, of course unconsciously, an 'inventory of the heavenly spaces. '

"There is no need to draw any other logical conclusion about this 'initiating factor' actualized specially for them, the very name of this map of theirs is enough to show that its designations can only be relative With the means at their disposal, even though they rack their 'esteemed brains' in devising names and calculating various measurements, your favorites can see only those suns and planets that, fortunately for them, do not change too rapidly the course of their falling in relation to their own planet, thus making it possible for them over long periods of time—long, of course, as compared with the brevity of their own existence—to observe and, as they pompously put it, 'mark down their positions.'

"In any case, my boy, whatever may result from the activities of these contemporary representatives of 'science,' please don't hold it against them. If they bring no good at all to your favorites, at least they do them no great harm After all, they have to be occupied with something.

"It is not for nothing that they wear spectacles made in

Germany and special smocks sewn in England Let them be! Let them be occupied with this, God bless them!

"Otherwise, like most of the other freaks there who are concerned, as they say, with 'higher matters,' they will, out of boredom, busy themselves with the struggle of 'five against one ' And everyone knows that beings who are occupied with this exercise always radiate vibrations very harmful for those around them.

"Well enough! . . .Let us leave these contemporary titillators in peace and return once more to our interrupted theme.

"I think, my boy, that before I continue to speak about the observatory and other structures erected for the welfare of the being-existence of your favorites, you should know that the 'conscious power' of the three-brained beings manifested in the creation of those great artifacts that I saw with my own eyes—unparalleled before and after that period—was also a result of the attainments of ordinary three-brained beings, members of the learned Society of Akhldanns, which was formed on the continent of Atlantis before the second great terrestrial catastrophe, and so it will be appropriate if I first tell you, even though briefly, the history of the arising of that truly great learned society.

"It is absolutely necessary to inform you of this history, because in the course of my further explanations about those three-brained beings of the planet Earth who have taken your fancy I shall probably have to refer more than once to that society of learned beings.

"And I must tell you about the history of its arising and existence so that you may realize that if something is attained by the three-brained beings on your planet thanks to their being-partkdolgduty'—that is to say, their conscious labor and intentional suffering—not only are these attainments utilized by them for the welfare of their own being but also,

as with us, a certain part of these attainments is transmitted by heredity and becomes the property of their direct descendants.

"You can perceive this law-conformable result in the fact that, although abnormal conditions of ordinary being-existence had begun to be established even before the disappearance of the continent of Atlantis, and although after the second great catastrophe they worsened to such an extent that the ableness to manifest the possibilities proper to the presence of three-brained beings was soon totally crushed in them, nevertheless, at least part of their scientific attainments passed by inheritance, even though mechanically, to their remote posterity.

"I must first tell you that I learned about the history of this society through what are called 'teleoghinaras,' also found in the atmosphere of your planet Earth As you probably do not yet know exactly what a 'teleoghinara' is, try to transubstantiate in the corresponding parts of your common presence the information concerning this cosmic actualization.

"A 'teleoghinara' is a materialized idea or thought, which after its arising exists almost eternally in the atmosphere of the planet where it appeared.

" 'Teleoghinaras' can be formed from being-contemplation of a quality such as only those three-brained beings have and can actualize who have coated in their presences their higher being-bodies, and have brought the perfecting of the Reason of these higher being-parts up to the degree of the sacred 'Martfotai ' And a sequence of being-ideas materialized in this way concerning a given event is called a 'korkaptilnian thought-tape.'

"The 'korkaptilnian thought-tapes' concerning the arising of the learned Society of Akhldanns were, as I found out much later, intentionally fixed by a certain eternal Individual, Asoochilon, now a saint, who became coated in the common presence of a three-brained being named Tetetos,

who arose on the continent of Atlantis and existed there four centuries before the second great transapalnian perturbation.

"These 'korkaptilnian thought-tapes' are never destroyed as long as the given planet remains in the same 'tempo of movement' as at the moment of their arising, and they are subject to none of those transformations, whatever the cosmic cause, to which all other cosmic substances and crystallizations are periodically subject And however long a time may have passed, every three-brained being who has acquired in his presence the ableness to enter into the being-state called 'soorptakalknian contemplation' can perceive these 'korkaptilnian thought-tapes' and become aware of their contents'

"And so, my boy, I myself learned the details of the arising of the Society of Akhldanns partly from the texts of these 'teleoghinaras' and partly from numerous data I gathered much later when I made my usual detailed investigations concerning a highly important fact that interested me From these two sources of information it became evident to me that this learned Society of Akhldanns, which arose on the continent of Atlantis and was composed of three-brained beings of the Earth, was founded 735 years before the second transapalnian perturbation.

"It was founded on the initiative of a being there named Belcultassi, who was able to bring the perfecting of his highest being-part to the Being of a Sacred Eternal Individual, and this highest part of his now dwells on the Holy Planet Purgatory.

"In the course of my investigation of all the inner and outer being-impulses and manifestations that led this Belcultassi to form that truly great society of ordinary three-brained beings—'envied' in its day throughout the whole Universe as 'worthy of imitation'—it appeared that one day while this future Sacred Individual was engaged in contem-

plation, according to the practice of every normal being, and by association his thoughts were concentrated on himself, that is, on the meaning and aim of his existence, he suddenly sensed and cognized that the functioning of the whole of him had been proceeding until then not as it should have proceeded according to sane logic.

"This unexpected realization shocked him so profoundly that thereafter he devoted the whole of himself exclusively to becoming able at any cost to unravel this and understand it.

"First of all, he decided to attain without delay the 'potency' that would give him the force and the possibility to be absolutely sincere with himself, that is, to be able to overcome those impulses which had become habitual in the functioning of his common presence from the many heterogeneous associations arising in him from all sorts of accidental shocks, coming from outside and also engendered within, namely, the impulses called 'self-love,' 'pride,' 'vanity,' and so on.

"And when, after incredible what are called 'organic' and 'psychic' efforts, he had attained this, he began, without mercy for these being-impulses that had become inherent in his presence, to think and recall just which being-impulses had arisen in him on just what occasions in the course of his past existence, and how he had, consciously or unconsciously, reacted to them.

"Analyzing himself in this manner, he began to recall exactly which impulses had provoked this or that reaction in his 'independently spiritualized' parts, that is, in his body, in his feelings, and in his thoughts, and the state of his essence when he reacted to something more or less attentively, and how and when, in consequence of such reactions, he had manifested consciously with his 'I' or had acted automatically under the direction of his instinct alone.

"And it was then that this bearer of the future Sacred Individual, Belcultassi, having in this way recalled all his former perceptions, experiencings, and manifestations, clearly realized that his external manifestations did not correspond at all either to his perceptions or to the definite impulses formed in him.

"He then began to make similar sincere observations of impressions—coming from without as well as from within—at the very moment they were perceived by his common presence, and he made all these observations with the same exhaustive, conscious verifications of how these impressions were perceived by each of his spiritualized parts, when and how they were experienced by the whole of his presence, and for what manifestations they became the impulses.

"These conscious observations and impartial verifications at last convinced Belcultassi that in his common presence something was proceeding not as it should proceed according to sane being-logic.

"As it became clear to me during my further detailed investigations, although Belcultassi had become convinced of the accuracy of his observations of himself, he doubted the validity of his own sensations and understanding, and even the normality of his own psychic organization He therefore set himself the task of verifying first of all whether he was in general normal in sensing and understanding everything in this way and not otherwise.

"To carry out this task, he decided to find out whether others sensed and cognized things in the same way he did. With this aim he began inquiring among his friends and acquaintances, trying to learn from them how they sensed all this, and how they cognized their perceptions and manifestations, both past and present—doing so of course very

discreetly, to avoid touching those impulses inherent in them of self-love, pride, and so on.

"Thanks to his inquiries, Belcultassi gradually succeeded in evoking sincerity in his friends and acquaintances, and as a result he learned that they all sensed and saw everything in themselves the same way that he did.

"Now among these friends and acquaintances of his were several serious beings not yet entirely enslaved by the action of the consequences of the properties of the organ kundabuffer, and they also, having penetrated to the gist of the matter, became very deeply interested in it, and continued to verify what proceeded in themselves and independently to observe those around them.

"Shortly afterward, again on the initiative of Belcultassi, they began to meet together from time to time to share their observations and findings. As a result of prolonged verifications, observations, and impartial conclusions, this entire group of terrestrial beings became absolutely convinced, as Belcultassi was, that they were not as they ought to be.

"A little later many other beings who also had such a presence joined their group. And still later they founded the society which they named the 'Society of Akhldanns.'

"The word 'akhldann' then expressed the following concept: 'the striving to become aware of the sense and aim of the Being of beings.'

"From the day of the founding of this society, Belcultassi himself stood at its head, and the activities of its members were carried out under his general guidance. For many of their years the society existed under the same name, and its members were called 'Akhldannsovors'; but later, when for purposes of a general character they divided up into a number of independent groups, the members came to be called by the names of their different groups.

"And this division into groups took place for the following reason:

"When the members of the society had become definitely convinced that there was something very undesirable in their presence, they began to search for every possible means of achieving its removal from themselves, in order to become able to be what they ought to have been according to sane logic, and thus to correspond to the sense and aim of their existence, the elucidation of which they had determined to carry out at any cost as the very basis of their task But when they began to put into practice this task decided on by their Reason, they soon realized that in order to fulfill it they must first collect more detailed information in various special branches of knowledge.

"And as it proved impossible for each of them individually to acquire all the necessary specialized knowledge, they divided up for convenience into a number of groups, so that each group could study one of the special branches of knowledge required for their common aim.

"Here you should note, my boy, that it was then that genuine Objective Science arose there for the first time, and developed normally until the second great catastrophe to their planet—certain of its branches even developing at an unprecedented rate Consequently, during that period many objective cosmic truths, great and small, gradually became evident to those three-brained beings who have taken your fancy.

"The members of this first, and perhaps last, great terrestrial learned society were then divided into seven independent groups or 'sections,' and each of these sections received a specific designation.

"The members of the first group of the Akhldann Society were called 'Akhldann-fokhsovors,' which meant that they

studied the presence of their own planet and the reciprocal action of its separate parts.

"The members of the second section were called 'Akhldann-strassovors,' and this meant that they studied the 'radiations' of all the other planets of their solar system and the reciprocal action of these radiations.

"The members belonging to the third section were called 'Akhldann-metrosovors,' which meant beings occupied with the study of that branch of knowledge similar to our 'silkoornano,' corresponding in part to what your contemporary favorites call 'mathematics.'

"The members of the fourth group were called 'Akhldann-psychosovors,' a name designating those members of the society who made observations of the perceptions, experiencings, and manifestations of beings like themselves—observations that they verified statistically.

"The members of the fifth group were called 'Akhldann-harnosovors,' which meant that they were occupied with the study of the branch of knowledge that combined the two contemporary terrestrial sciences called by your favorites 'chemistry' and 'physics.'

"The members belonging to the sixth section were called 'Akhldann-mistessovors,' that is to say, beings who studied all kinds of outer events, whether actualized consciously or arising by themselves, and further studied which of these events were erroneously perceived by beings, and in what circumstances.

"And as regards the members of the seventh and last group, they were called 'Akhldann-gezpoodjnisovors.' These members of the Akhldann Society devoted themselves to the study of those manifestations of the three-brained beings of their planet proceeding in them not as a result of various functionings coming from impulses of different kinds engendered by data already present in them, but as a

result of cosmic influences coming from outside and not depending on the beings themselves.

"The three-brained beings of your planet who became members of this society actually approached Objective Knowledge to a degree that had never been reached before and perhaps will never be reached again.

"And here it is impossible not to express regret that, to the great misfortune of the terrestrial three-brained beings of all later epochs, just at the moment when, after incredible being-efforts by the members of that great society, the required tempo of work had finally been established—both with regard to the conscious discernment of themselves and the unconscious preparation for the welfare of their descendants—just at the height of all their efforts, as I said, certain of them ascertained that something serious was soon to befall their planet.

"In order to determine the character of the serious event they anticipated, they dispersed over the whole planet and, shortly afterward, as you already know, the second transapalnian perturbation occurred to that ill-fated planet of yours.

"Well then, my boy, after this catastrophe, a number of the members of that great learned society who had survived gradually came together again and, having lost their native land, first settled with other surviving beings in the center of the continent of Grabontzi, but later, when they had somewhat come to themselves after this 'cataclysm not according to law,' they jointly decided to try to reestablish their society and perhaps to resume and fulfill in practice all the tasks that had formed its basis Unfortunately, on that part of the surface of the continent of Grabontzi the abnormal conditions of being-existence already established before the

catastrophe had by this time begun to 'boil furiously'; and so these surviving members of the Akhldann Society looked for another place on that continent for their permanent existence more suitable for carrying on their work, which demanded complete seclusion.

"They found a suitable place in the valley of the large river flowing northward on that continent and they all migrated there with their families, in order to continue in seclusion to fulfill the tasks undertaken by their society.

"The entire region through which this great river flowed they first named 'Sakronakari.' This name was afterward changed several times and today that region is called 'Egypt,' while the great river then known as 'Nipilhooatchi,' is now, as I have already said, called the 'Nile.'

"Not long after these former members of the learned Society of Akhldanns had settled on this part of the surface of the planet Earth, all the beings of our tribe then existing on that planet migrated to the same place. The relationship of the beings of our tribe with that part of the surface of your planet, and also with those former members of the Society of Akhldanns who by chance had survived, came about as follows.

"I once told you that, just before the second transapalnian perturbation, our 'pythoness' during a prophecy had insisted that for the continuation of their existence on that planet all the beings of our tribe should migrate without delay to a definite part of the same continent, now called 'Africa.' The part of the continent indicated by the 'pythoness' lay near the source of the river Nipilhooatchi, and the beings of our tribe existed there during the whole of the second transapalnian perturbation and also later, when things became relatively normal and most of the surviving terrestrial beings had almost forgotten the catastrophe, and had again formed—just as if nothing had happened to them—one of their famous 'centers of culture' in the very heart of the future

Africa. And while the former members of the Society of Akhldanns were looking for a suitable place for their permanent existence, they chanced to meet several beings of our tribe, who advised them to migrate farther down the same river.

"Our friendly relations with many of the former members of the Society of Akhldanns had begun on the continent of Atlantis and went back almost to the founding of that society Do you remember, I told you that when I descended to that planet for the first time, the beings of our tribe were assembled in the city of Samlios in order, with my participation, to find some way out of the difficult situation that had been created? Well then, those general meetings of ours were held in one of the chapter halls of the principal 'cathedral' of the Society of Akhldanns, and from that time on good relations were established between the beings of our tribe and certain members of that society.

"And there, in the future Egypt, where both of these groups of beings had migrated as I have described, the relations of the beings of our tribe with those former members who had by chance survived, and also with their descendants, lasted without interruption almost until the departure of our tribe from your planet.

"The hope of the few surviving members of the Society of Akhldanns that they would be able to revive the society and carry out its tasks was not fulfilled Nevertheless, thanks to them alone, there was preserved in the presence of the beings of several generations after the loss of Atlantis the sense and 'instinctive conviction' of the need for what is called 'completed personal being.

"It was also thanks to them that certain attainments of the Reason of the three-brained beings there survived as long as their Reason remained normal, and after a while began to be transmitted mechanically from generation to generation,

reaching the beings of quite recent periods and even certain beings of the present day.

"Among the results of the scientific attainments of the members of the Akhldann Society, transmitted by inheritance, were also unquestionably those imposing and ingenious 'structures' that, during the fourth descent of mine to your planet, I saw being erected by the beings breeding on that part of the present Africa.

"Although, when I saw this new observatory with my own eyes, the expectations I had formed about it from everything our countrymen had told me were not justified, nevertheless this observatory and the other architectural works of the beings of that region proved to be exceedingly ingenious, and aroused in my common presence data that enriched my consciousness with a great deal of productive information.

"So that you may clearly represent to yourself and understand how these structures were erected by the three-brained beings of this region for the welfare of their being-existence it will be enough, I think, if I explain to you in as great detail as possible how the particularity of their ingenious and practical inventions was manifested in this new observatory, on account of which I had decided to visit that place.

"To begin with, I must inform you of two facts related to the change in the common presence of these three-brained beings who have taken your fancy.

"The first fact is that at the beginning, while they were still existing normally in a manner becoming to all three-brained beings in general and while they still had what is called 'olooestesnokhnian sight,' they could perceive with their own eyes the visibility of all great and small cosmic concentrations existing beyond them during any process of the Omnipresent Okidanokh taking place in their atmosphere up to a distance proper to the vision of ordinary three-brained beings.

"Moreover, those who had consciously perfected themselves and who had thereby brought the sensitivity of perception of their organ of sight up to what is called the 'olooessultratesnokhnian state,' acquired, as do three-brained beings everywhere else, the possibility of perceiving, at that same distance, the visibility of all cosmic units whose arising and further existence depend upon crystallizations coming directly from the sacred Theomertmalogos, that is to say, from the emanations of our Most Holy Sun Absolute.

"And when the abnormal conditions of ordinary being-existence had become fixed there, and when, for reasons I have already told you about, Great Nature was compelled, among other restrictive measures, to degrade the functioning of their organ of sight to what is called the 'koritesnokhnian' level—proper only to the presence of one-brained and two-brained beings—from that time on the three-brained beings there were able to perceive the visibility of any great or small cosmic concentrations situated beyond them only when the sacred process of 'Aieioiuoa' proceeded in the 'omnipresent active element' Okidanokh in the atmosphere of their planet or, as they say, according to their understanding and perceptions, in the 'dark of night. '

"The second fact, also related to the degeneration of their sight to the 'koritesnokhnian' level, is based on a law common to all beings, namely, that the results of any manifestation of the Omnipresent Okidanokh are perceived only when the organ of sight is in immediate contact with the vibrations formed in beings which actualize the functioning of that being-organ, enabling it at the given moment to perceive the visibility of cosmic concentrations situated beyond them, that is to say, the results of any manifestation of the Omnipresent Okidanokh are perceived only when they take place within certain limits—depending upon the quality of perception attained by the given organ—and beyond these limits what is called the 'momentum of the

impulse' dies down; or, to put it otherwise, these beings perceive the visibility of objects only when they are almost next to them.

"But if these results take place beyond the mentioned limits, this manifestation does not reach those beings in whose presence the organs of visual perception have been formed only by the results of the totality of 'itoklanotz.'

"Here it is opportune to recall one of the profound sayings of our Mullah Nasr Eddin, which very neatly fits the present case, that is, the degree to which the visual perception of your contemporary favorites is limited. This wise saying of his, seldom used there, consists of the following words:

'Show me the elephant the blind man has seen—and then I will believe that you really see a fly.'

"Well, my boy, thanks to the artificial devices for the observation of other cosmic concentrations which I had seen, and which were being constructed in that future Egypt on the initiative coming from the Reason of the remote descendants of the members of the learned Society of Akhldanns, any one of these unfortunate favorites of yours, in spite of the 'koritesnokhnian' sight that had long before become inherent in them, acquired the power to perceive freely at any time, as they say, 'of the day or night' the visibility of all those remote cosmic concentrations which during the process of the general harmonious movement fell within the sphere of their observation.

"To compensate for the limitation of their organ of visual perception they invented the following: instead of placing their 'teskooano,' or telescope, on the surface of the planet, as was the custom in those days and still is, they placed it very deep within the planet, according to an idea which, by the way, had also come down to them from their remote ancestors, and carried out their observations of cosmic con-

centrations found beyond the atmosphere of the Earth through specially hollowed-out 'shafts.'

"The observatory I then saw had five of these shafts Each of them opened toward the horizon from a different point in the space occupied by the observatory, but they all converged at a small underground hollow, something like a 'cave ' From there the specialists of that time, called 'astrologers,' made their observations for the purpose of studying, as I have already told you, the visible presences and the results of the reciprocal action of cosmic concentrations belonging to their own solar system as well as to other systems of our Great Universe.

"They made their observations through any one of the five shafts, which looked out in different directions toward the horizon, according to the given position of their planet in the process of the 'common-cosmic harmonious movement' in relation to the cosmic concentration being observed.

"I repeat, my boy, that although the chief particularity of the observatory erected by the three-brained beings of the future Egypt was not new to me, since this principle had also been applied in my observatory on Mars—the only difference being that my seven long tubes were placed not within the planet but on its surface—nevertheless all their innovations were so interesting that, for any eventuality, I even made a detailed sketch of everything I saw during my stay there, and later made use of some of it in my own observatory.

"As for the other large structures there, I shall perhaps tell you more about them later Meanwhile I shall only say that all these separate, still unfinished structures were laid out not far from the observatory itself and, as I learned upon examining them under the guidance of the chief builder, a friend of one of our tribe, they were intended partly for the

observation of other suns and planets of our Great Universe, and partly for determining and intentionally directing the currents of the surrounding atmosphere so as to obtain the 'climate' desired.

"All these structures occupied a fairly large area in that locality and were enclosed within a special lattice fence made of the plant known there as 'zalnakatar.'

"It is very interesting to note here that at the main entrance to that vast enclosure they had erected a rather large stone figure—large of course in comparison with the size of their presences—called the 'Sphinx,' which strongly reminded me of the statue I had seen on my first descent in person to your planet in the city of Samlios, just opposite the enormous building belonging to the learned Society of Akhldanns, which was then known as the 'principal cathedral' of this society.

"The statue I saw in the city of Samlios and which greatly interested me was the emblem of the society, and was called 'Conscience.'

"It represented an allegorical being, each part of whose planetary body represented one part of the planetary body of some definite form of being existing on the Earth, which, according to the notions crystallized in the three-brained beings there, expressed to perfection one or another being-function.

"The mass of the planetary body of this allegorical being was represented by the 'trunk' of a terrestrial being of definite form called 'bull.'

"This bull trunk rested on the four legs of another form of being existing there called 'lion'; and to the part of the trunk called the 'back' were attached two large wings, similar in appearance to those of a powerful bird-being breeding there called 'eagle.'

"And at the place where the head should have been, there

were fixed to the bull's trunk by means of a piece of 'amber' two breasts representing the 'breasts of a virgin. '

"When I became interested in this strange allegorical figure on the continent of Atlantis and inquired about its meaning, one of the learned members of the great society of men-beings gave me the following explanation:

" 'This allegorical figure is the emblem of the Society of Akhldanns, and serves as a stimulus for all its members constantly to recall and awaken in themselves the impulses corresponding to those it represents.

"And he went on to say:

" 'Each part of this allegorical figure arouses in every member of our society, in the three independently associating parts of his common presence, that is, in the body, in the thoughts, and in the feelings, a shock calling forth corresponding associations for the separate realizations which, in their totality, alone make it possible for us to rid ourselves little by little of the maleficent factors present in every one of us, both those factors transmitted by heredity and those we have ourselves acquired, which gradually engender within us undesirable impulses, as a consequence of which we are not what we might be.

" 'This emblem of ours constantly reminds us and indicates to us that it is possible to attain freedom from those factors only if we unremittingly compel our common presences to think, feel, and act under all circumstances in accordance with what is expressed in this allegorical figure.

" 'And all of us who are members of the Society of Akhldanns understand our emblem in the following way:

'The trunk of this allegorical being, represented by that of a bull, means that the factors crystallized in us, both inherited and personally acquired, which engender in our presences those maleficent impulses can be regenerated only by indefatigable labors—those labors for which, among all the beings of our planet, the "bull" is particularly fitted

" 'That this trunk rests on the legs of a lion means that these labors must be performed with the awareness and feeling of courage and of faith in one's 'might'—that property possessed in the highest degree, among all the beings of the Earth, by the being to whom these legs belong, the mighty "lion."

'The wings of the strongest and highest-soaring of birds, the "eagle," attached to the bull's trunk, constantly remind the members of our society that, during these labors, and while experiencing this inner psychic property of self-respect, one must meditate unceasingly on questions not concerned with the manifestations directly required for ordinary being-existence.

'As regards the strange image of the head of our allegorical being in the form of the "breasts of a virgin," this means that "love" should predominate always and in everything during the inner and outer functionings evoked by one's consciousness—such a love as can arise and exist only in the presence of concentrations formed in the lawful parts of every whole responsible being in whom the hopes of our Common Father are placed.

" 'And that the head is fixed to the trunk of the bull with amber signifies that this love should be strictly impartial, that is to say, completely separated from all the other functions proceeding in every whole responsible being.

"In order, my boy, for you to understand the meaning symbolized by the material known there as 'amber,' I must add that amber is one of the seven planetary formations in the arising of which the 'omnipresent active element' Okidanokh enters with its three separate, independent, and sacred parts in equal proportions, and, in the process of planetary actualization, these intraplanetary and surplanetary formations serve to impede the independent flow of the three separate streams of these three localized sacred parts.

At this point in his tale, Beelzebub paused for a moment, as if pondering something, and then continued:

"While I was describing to you what I then saw on a part of the surface of your planet still surviving today, where there existed certain direct descendants of the members of that truly great learned Society of Akhldanns, there were gradually revived in me—as a result of the manifestations of my being-Reason and due to the effect of various associations aroused by the visual impressions of the environment of that region—all the scenes and the whole series of associative thoughts evoking a certain being-experiencing of mine that occurred during my last stay there when I visited contemporary Egypt and was sitting one day absorbed in thought at the foot of one of those ancient structures which have chanced to survive from that period and are called today the 'pyramids.'

"And in the general functioning of my Reason there proceeded, among other things, the following reflections:

"Good! . . . If not even one of the benefits for ordinary being-existence formerly attained by the Reason of the beings of the continent of Atlantis has come down by inheritance to contemporary beings of your planet, this could perhaps be logically justified by the simple fact that, for cosmic reasons neither issuing from the three-brained beings there nor in any way depending upon them, the second great cataclysm not according to law occurred, in which not only this continent itself perished but also almost everything existing upon it.

"But Egypt! Was not its magnificence still quite recent?

"There is no denying it.

"As a result of the third small catastrophe to that ill-fated planet, and of the fifth—about which I will speak later—this part of its surface was covered with sand. Nevertheless, the three-brained beings dwelling there did not perish, but were only scattered over various other parts of the same continent,

and so in whatever new conditions they found themselves, there should have been preserved in their presence the crystallized results of the factors perfected for normal 'being-logical mentation,' transmitted to them by heredity.

"Well, my boy, after these distressing 'alstoozori' of mine or, as your favorites would say, 'sorrowful reflections,' I wished to clarify for myself the true cause of this lamentable fact, and as a result of careful investigations I finally understood and became aware with my whole being that this abnormality is due exclusively to one aspect of the chief particularity of their strange psyche, that particularity which has become a completely crystallized, inseparable part of their common presence and serves as a factor for the periodic arising in them of the 'urgent need to destroy everything outside themselves.

"For when this particularity of their psyche—horrifying for every being with Reason—reaches its climax and those three-brained beings begin to manifest it outwardly, that is to say, when they begin to carry out the process of reciprocal destruction on some part of the surface of their planet, then, at the same time, just in passing, as it were, with no deliberate aim and even without what is called 'organic need,' they also destroy everything that comes within range of their organ of sight. At the height of these psychopathic paroxysms, the beings between whom this terrible process takes place destroy not only each others' intentionally produced objects but also works of the beings of former ages that have chanced to survive and reach them intact.

"And so it was, my boy, that at the period of my fourth sojourn on the surface of your planet, and after my arrival in the country now known as 'Egypt,' I stayed there several days among the remote descendants of the members of the learned Society of Akhldanns, and became acquainted with certain results of their being-partkdolgduty that had survived

for the welfare of their descendants. Then, accompanied by two members of our tribe, I went to the southern countries of this continent where, with the help of the local three-brained beings, I captured the desired number of ape-beings.

"Having accomplished this, I signaled telepathically to our ship *Occasion,* which descended to us, it must be said, on the first very dark night And when we had loaded the ape-beings into the special compartment of the ship that had been arranged for Gornahoor Harharkh under his own direction, we reascended to the planet Mars, and three Martian days later, taking the apes with me, I ascended on the same ship to the planet Saturn.

"Though we had decided to carry out the experiments on the apes only in the following year, when they would have become thoroughly acclimatized and adapted to their new conditions of existence, I ascended to the planet Saturn without delay, because at my last meeting with Gornahoor Harharkh I had promised him to be present at a family solemnity that was soon to take place.

"This family solemnity, called a 'khri-khra-khri,' was the consecration by the beings around Gornahoor Harharkh of his recently arisen first heir

"I had promised to attend this family solemnity in order to take upon myself toward this first heir of his what is called the 'alnatoornian being-duty.'

"Here it is interesting to remark that the ceremony for assuming this being-duty also took place in ancient times among the three-brained beings of your planet and has even come down to your contemporary favorites but, just as in everything else, they have kept only the external form of this serious and important procedure The beings who, as it were, take this obligation upon themselves are called by your contemporary favorites 'godfathers' and 'godmothers.'

"This first heir of Gornahoor Harharkh was then named Raoorkh."

CHAPTER 24

Beelzebub's fifth flight to the planet Earth

BEELZEBUB continued his tale as follows:

"After my fourth sojourn on the surface of the planet Earth, many years passed by.

"During these years, of course only from time to time, I attentively observed through my teskooano the being-existence of these favorites of yours.

"By now their numbers had considerably increased, and they were already populating almost all the large and small land masses on your planet, and of course their chief particularity continued to manifest itself, that is to say, every so often they would begin to destroy each other's existence.

"During this time, that is, between my fourth and fifth visits, the surface of your planet underwent great changes, particularly in the places where the existence of your favorites was concentrated For example, their 'centers of culture' on the continent of Ashhark that I had personally visited on my previous descents to the Earth, namely, the countries of Tikliamish and Maralpleicie, had entirely disappeared by the time of my fifth arrival there

"The cause of the destruction of these 'centers of culture' and of the changes on the surface of the Earth was a new catastrophe, the third for this ill-fated planet.

"This third catastrophe was entirely local in character, and occurred as a result of unprecedented accelerated 'displacements of parts of the atmosphere' or, as your favorites would say, 'great winds,' which lasted several years.

"And the cause of these abnormal displacements, or 'great winds,' was once again those two fragments which had broken off from this planet of yours during the first great ca-

lamity and which later became small independent planets of that solar system, known today as the 'Moon' and 'Anulios.'

"Strictly speaking, the main cause of this third terrestrial catastrophe was the larger of the fragments, namely the Moon, the smaller fragment, Anulios, played no part in it whatsoever.

"The accelerated displacements in the Earth's atmosphere came about in the following way:

"When the atmosphere around the small, accidentally arisen planet Moon had been finally formed, and the Moon was still falling back upon its fundamental mass, by a path established according to the already mentioned 'law of catching up,' and this newly arisen definite presence around the Moon had not yet acquired its own harmony within the 'common-system harmony of movement,' then the 'osmooalnian friction,' as it is called, not being harmonized with the whole, provoked in the Earth's atmosphere these accelerated displacements, or 'great winds.'

"And by the force of their currents these unprecedented 'great winds' began to wear away the projecting land masses and to fill up the corresponding depressions.

"Among these depressions were the two regions of the continent of Ashhark where the process of existence of the first and second groups of the beings of what is now called 'Asia' were chiefly concentrated, that is to say, the main parts of the countries of Tikliamish and Maralpleicie.

"Certain parts of the country of Pearl-land were also covered by sand, as well as the region in the middle of the continent of Grabontzi where, after the loss of Atlantis, there was formed the leading 'center of culture,' as they called it, for all the three-brained beings there—a region that in those times was the most flourishing part of the surface of your planet and is now a desert, known as the 'Sahara.'

"Bear in mind that, besides the countries I have men-

tioned, several other smallish land surfaces of that hapless planet were also covered by sand as a result of those abnormal winds.

"It is interesting to note here that your contemporary favorites also learned, by some means or other, that the three-centered beings of that period changed the places of their permanent existence, and having attached one of their 'labels' to this, namely, the 'great migration of races,' they stuck it on to what they call their 'knowledge.'

"A number of the 'learned' there are now puffing and blowing with all their might to find out why and how it all occurred, so that they can tell everybody else about it.

"At the present time there are several theories about this that have nothing in common and, in an objective sense, are each more absurd than the other, but are nevertheless recognized there by what is called 'official science.'

"But in fact, the true cause of the migration of the three-centered beings of that epoch was that as soon as this process of erosion began, the beings inhabiting the continent of Ash-hark, fearing to be buried by the sands, started to move to other, safer places. And this migration took place in the following order:

"Most of the three-brained beings populating Tikliamish moved to the southern part of the continent of Ashhark, to the country later called 'Persia,' while the rest moved north and settled in the regions afterward called 'Kirghizcheri.'

"As for the beings inhabiting the country of Maralpleicie, some wandered eastward, while the others, the majority, went toward the west.

"Those who went east, after crossing high mountains, settled on the shores of a large 'saliakooriapnian' space, in the region later called 'China.'

"And those beings of Maralpleicie who had sought safety by moving to the west, after wandering from place to place,

ultimately reached the neighboring continent, later called 'Europe. '

"As for the three-brained beings who existed in the middle of the continent of Grabontzi, they dispersed over the whole surface of the planet.

"Well, my boy, this fifth flight of mine to your planet took place during the period just after the redistribution of the various groups of these favorites of yours.

"And it took place on account of the following events:

"First of all I must tell you that the chief particularity of the psyche of your favorites, namely, their 'periodic need to destroy the existence of beings like themselves,' interested me more and more with each succeeding century of theirs, and parallel with this, the irresistible urge grew in me to find out the exact cause of a particularity so phenomenal for three-brained beings.

"That is why, my boy, in the interval between my fourth and fifth sojourns on the planet Earth, in order to have more material that might throw light upon this question that interested me so intensely, with the help of my teskooano on the planet Mars I organized my observations of the existence of those peculiar three-brained beings in the following way:

"I purposely selected a large number of individual beings from among your favorites, and during many of their years, either I personally or someone I specially commissioned kept them under close observation, trying as much as possible not to miss anything, and to clarify for myself from every aspect all the particularities in their manifestations during the process of their ordinary existence.

"And I must confess, my boy, that when I happened to be quite free, I sometimes followed with great interest, for whole 'sinonooms'—or, as your favorites approximately define the corresponding flow of time, for whole 'hours'—the movements of those three-brained beings selected by me,

trying to find a logical explanation for what are called their 'psychic experiencings.'

"And so, one day, while I was carrying on these observations from the planet Mars through my teskooano, it flashed upon me that the length of their existence was, century by century, and even year by year, becoming shorter, at a very definite and uniform rate; and this served as the starting point for my subsequent intensive study of the psyche of these three-brained beings who have taken your fancy.

"Of course, when I first became aware of this, I immediately took into account not only the chief particularity of their psyche, that is, their periodic reciprocal destruction, but also the innumerable what are called 'diseases' found exclusively on that planet, and most of which, by the way, arose and continue to arise owing as always to the abnormal external conditions of ordinary being-existence they themselves have established—conditions that are greatly to blame for their inability to exist normally until the sacred 'rascooarno.'

"When I noticed this for the first time, and began to recall my former impressions on the subject, this fact flashed upon my essence, and each of the separate independent spiritualized parts of my whole presence became filled with the conviction that in the beginning these three-brained beings of your planet had actually existed, according to their time calculation, for as many as twelve, and some of them even for fifteen centuries.

"For you to have a clearer picture of the rate at which the length of their existence diminished during this period, it is enough to tell you that when I left that solar system forever, the maximum length of their existence had decreased to no more than seventy to ninety of their years.

"And in recent times, if one of them were to exist even

as long as this, all the other beings of that peculiar planet would consider that he had lived to a 'great age.'

"And if anyone were to exist for a little over a century he would be exhibited in their museums, and of course all the rest of the beings there would know about him because his 'photograph' and descriptions of his manner of existence, down to each step he takes, would keep appearing in all their 'newspapers,' as they are called.

"So, my boy, since at the time when I suddenly became aware of this fact I had no special business on the planet Mars, and since it was quite impossible to try to probe this new peculiarity by means of the teskooano, I decided to go in person to the planet Earth, in order to clear up for myself on the spot the causes of this phenomenon.

"Several Martian days after my decision, I again flew there on the ship *Occasion*.

"At the time of this fifth flight of mine to your planet, their 'center for the incoming and outgoing results of the perfecting of being-comprehension' or their 'center of culture,' as they call it, was the city of 'Babylon', so it was just there that I decided to go.

"This time our ship *Occasion* alighted on what is now called the 'Persian Gulf,' because before our flight we had ascertained through the teskooano that the most convenient place both for our plan of travel—which was to reach the city of Babylon—and for the mooring of our ship *Occasion* would be that particular saliakooriapnian space of the surface of your planet.

"This expanse of water was convenient for my further travels because the large river on whose banks stood the city of Babylon flowed into it, and we proposed to go up this river in order to reach the city.

"In those days, the 'incomparably majestic' Babylon was flourishing in every respect It was a 'center of culture' not only for the beings dwelling on the continent of Ashhark but also for the beings of all the other land masses, large and small, which were adapted to the needs of ordinary being-existence on that planet.

"When I first arrived in this 'center of culture' of theirs, they were just then preparing what later became the principal cause of acceleration in the rate of degeneration of their 'psychic organization,' especially in the sense of the atrophy in them of the instinctive functioning of those three fundamental factors which ought to exist in the presence of every three-brained being—namely, those factors which give rise to the being-impulses existing under the names of 'Faith,' 'Hope,' and 'Love. '

"And the degeneration of these being-factors, increasing from one generation to another, has reached such a point that instead of the real being-psyche that should exist in the presence of every kind of three-brained being, there now exists in the presence of your contemporary favorites a 'real' psyche, to be sure, but one that can be very well described by the following wise saying of our dear Mullah Nasr Eddin 'It has everything in it except the core, or even the kernel.

"I must not fail to tell you as fully as possible what occurred during that period in Babylon, as all this information may serve you as valuable material for helping to elucidate and transmute in your Reason all the causes that taken together have finally given rise to that psyche, so strange for three-centered beings, which your contemporary favorites now have.

"To begin with, I must tell you that I obtained the information about the events I am going to relate chiefly from those beings whom the other three-centered beings there call 'learned.'

"And before going any further, I must dwell a little on just what kind of beings are considered 'learned' by the others on your planet.

"Even before my fifth sojourn there, that is, before the period when, as I have told you, Babylon was in full flower, those who were regarded by others as 'learned' were not such beings as become worthy to be considered learned everywhere else in the Universe, namely, those who from the earliest times, even on your planet, have acquired by their conscious labor and intentional suffering the ability to contemplate all the details of everything that exists from the point of view of world-arising and world-existence, which enables them to perfect their highest being-body to the corresponding degree of the Sacred Scale of Objective Reason, and later to sense the cosmic truths accessible to this highest body, according to its level of development But ever since the time of what is called the 'Tikliamishian civilization,' and especially in our era, the beings there who become 'learned' are almost always those who have learned by rote the greatest possible amount of vacuous information, such as old women love to repeat about what was supposed to have been said in the 'good old days.'

"Note, by the way, that our venerated Mullah Nasr Eddin expresses the importance of such learned beings as follows 'Everybody seems to believe that our learned professors know that half a hundred is fifty. '

"There on your planet, the more such information one of your favorites stores up—information he has never verified, and moreover has never sensed for himself—the more 'learned' he is considered to be.

"Well, my boy, when we reached the city of Babylon, it was literally overflowing with 'learned' beings, who were gathered there from almost everywhere on your planet.

"As the reason for their gathering is extremely interesting, I will tell you something about this also.

"The point is that most of the learned beings of the Earth had been assembled there under compulsion by a highly eccentric Persian king, under whose dominion at that period was also the city of Babylon.

"To help you understand the fundamental aspect of all the results of the abnormal conditions of ordinary being-existence that gave rise to the eccentricity of this Persian king, I must first enlighten you about two facts that had been established long before.

"The first of these facts is that, almost from the time of the loss of the continent of Atlantis, there gradually began to be crystallized and in later centuries to be definitely fixed in the presence of every one of your favorites a particular property, thanks to which the sensation called 'happiness for one's being'—experienced from time to time by every three-brained being from the satisfaction of his inner self-evaluation—appears in their presence exclusively when they have at their disposal a great deal of that famous metal they call 'gold. '

"The worst of it is that, because of this particular property in their common presence, the sensation arising from the possession of that metal is reinforced by the beings surrounding the possessor, and even by those beings who learn about it only by hearsay rather than through their own perceptions At the same time it is the custom there never to take into account the kind of being-manifestations through which someone came to own a great quantity of this metal, and what is more, such a being evokes in the presences of all those around him the functioning of that crystallized consequence of the properties of the organ kundabuffer called 'envy.'

"And the second fact is this, that when their chief particularity functions in the presences of your favorites at an

accelerated tempo, and the process of reciprocal destruction breaks out among their different communities according to established custom, then after this maleficent property, inherent in them alone, has run its course and this process of theirs ceases for a while, the king of the community in which a greater number of subjects has survived, on receiving the title of 'conqueror,' usually seizes for himself everything belonging to the beings of the conquered community.

"The king-conqueror then usually commands his subjects to despoil the conquered community of all their lands, and to seize all the young beings of female sex and all the 'riches' accumulated in the course of centuries.

"Well, my boy, when the subjects of that eccentric Persian king conquered the beings of another community, he ordered them not to take or even touch any of these, but instead to bring back as 'captives' only the learned beings of the conquered community.

"In order to represent clearly to yourself and understand just why this peculiar craze, proper to him alone, arose in the individuality of that Persian king, you must know that at the period of the Tikliamishian civilization, in the town of 'Chiklaral,' a learned three-brained being by the name of Harnakhoom—whose essence later became crystallized into what is called an 'Eternal Hasnamuss Individual'—invented the notion that any old metal you like, found in abundance on the surface of that planet, could easily be transformed into the rare metal 'gold', and that all you needed to know for this was one very small secret.

"This pernicious invention of his became widely spread there and, having become crystallized in the presence of the beings of that time, passed from generation to generation and gradually took the form of a maleficent, fantastic science under the name of 'alchemy'—the very name of that great science which had indeed existed there as a branch of genuine

knowledge during long-past epochs when the consequences of the properties of the organ kundabuffer had not yet been completely crystallized in the presence of their ancestors— a science that could have been most useful, or indeed essential, for all three-brained beings there, even of contemporary times.

"Now at that period to which my tale relates, this Persian king needed for one or another of his undoubtedly hasnamussian aims a large amount of the metal called 'gold,' rare on the surface of the Earth; and as he had heard about this method, invented by the future Hasnamuss Individual Harnakhoom, he was eager to obtain gold by so easy a means.

"When this Persian king had definitely decided to obtain gold by means of alchemy, he realized then and there with the whole of his being that he did not yet know that 'little secret' without which it was absolutely impossible to fulfill this desire So he began to ponder how to find out that 'little secret '

"And this pondering of his led to the following conclusion:

'Since the learned already have knowledge of every other kind of "mystery," there must be at least one of them to whom this mystery is known

"Having finally reached this conclusion, he began to wonder with an intensified functioning of 'being-astonishment' why such a simple idea had never entered his head before and, summoning certain of his faithful subjects, he ordered them to find out which of the learned beings of his capital knew about this 'mystery.'

"When it was reported to him the following day that not a single one of the learned beings of the capital knew this secret, he ordered further inquiries to be made among learned beings of his entire realm and, when after several days he received the same negative reply, he began once more to ponder, this time very seriously.

"His serious reflection first led his Reason to the conclusion that one or another of the learned beings of his community undoubtedly knew this secret but of course, since 'professional secrecy' was strictly observed among beings of that fraternity, nobody was willing to reveal it.

"He then realized that it was necessary not merely to question, but to put pressure on the learned beings to compel them to reply.

"That same day, he gave appropriate instructions to his closest assistants in such matters, and they immediately began making 'interrogations,' using methods that had long been customary among power-possessing beings for interrogating ordinary beings.

"And when this eccentric Persian king finally became convinced that the learned beings of his community really knew nothing about this mystery, he began to look in other communities for learned beings who might know about it.

"As the kings of these other communities were unwilling to hand over their learned beings for interrogation, he decided to compel these recalcitrant rulers by force And so, at the head of the numerous hordes under his sway, he set off on what are called 'military expeditions.'

"This Persian king had many hordes in subjection to him because at that period, thanks to the 'foreseeing adaptability' of Great Nature, what is called the 'birthrate' had increased among the beings of the part of the surface of your planet where his kingdom was situated, moreover, at this same period, the conditions required for the common-cosmic trogoautoegocratic process were being actualized whereby there had to issue from this region of the surface of your planet more of those vibrations that arise from the destruction of the existence of beings.

At this point Hassein interrupted Beelzebub with the following words:

"Dear Grandfather, I do not understand why the issuing of the vibrations required to actualize this most great cosmic process should depend on a particular region of the surface of the planet."

To his grandson's question Beelzebub replied:

"Since before long I intend to make the problem of the terrible process of reciprocal destruction, which they call 'war,' the theme of one of my tales concerning the three-brained beings of the planet Earth, it is better to defer this question of yours until this special tale, because then, I think, you will understand it clearly."

Having said this, Beelzebub returned to his narrative about the Babylonian events.

"When this eccentric Persian king with his subject hordes began to conquer the beings of other communities and to carry off their learned beings by force, he assigned the city of Babylon as a gathering place for them, and there they were taken in order that this lord of half the continent of Asia could interrogate them as he pleased, in the hope that one of them might happen to know the secret of turning base metal into gold.

"With the same aim he even undertook what is called a 'campaign' into the country of Egypt.

"And he undertook this campaign because at that period the learned beings of all the continents were assembled there, the opinion being widely held that more information pertaining to their various 'sciences' was available in this Egypt than anywhere else on their planet.

"This Persian conqueror then carried off from Egypt all the learned beings he found there, both the native ones and those from other communities, and among their number were several Egyptian 'priests,' descendants of those learned members of the Society of Akhldanns who, having chanced to survive, had been the first to populate that country.

"But when a little later a new craze arose in the presence

of that eccentric Persian king, this time for the process itself of the destruction of the existence of his fellow-beings, the new craze supplanted the former one, and he forgot all about the learned beings, who then began to exist freely in the city of Babylon awaiting his further instructions.

"The learned beings thus assembled from almost the whole of the planet in the city of Babylon often used to meet together, and of course, as is proper to 'learned' beings on the planet Earth, they discussed among themselves questions immeasurably beyond their comprehension, from which they could never derive anything useful whatsoever, either for themselves or for the ordinary beings there.

"Well, it was precisely during these meetings and discussions that there arose among them, as generally happens with terrestrial learned beings, a 'burning question of the day,' which this time in some way or other stirred them, as they say, 'to their very marrow. '

"The question that chanced to become the 'burning question of the day' so vitally affected the whole being of every one of them that they even 'climbed down from their pedestals' and began discussing it not only with the 'learned' like themselves, but here, there, and everywhere, with anyone they happened to come across.

"As a result, the interest aroused by this question gradually spread among all the ordinary three-brained beings then existing in Babylon, and by the time we arrived it had become the 'question of the day' for everyone there.

"Not only did the learned beings themselves talk about and discuss this question, but similar conversations and arguments raged like fury among the ordinary beings there also.

"It was talked about and discussed by young and old, by men and women, and even by the Babylonian butchers.

"And all, especially the 'learned,' were exceedingly anxious to know more about this question.

"Before our arrival there, many of the beings existing in Babylon had even lost their Reason over it, and many others were already candidates for losing theirs.

"This 'burning question of the day,' which both the 'sorry scientists' and the ordinary beings of the city of Babylon wanted to resolve, was whether or not they had a 'soul.'

"All sorts of fantastic theories about this question existed in Babylon, and at every moment new theories were being 'cooked up'; and of course, each of these 'catchy theories' had its devotees.

"In spite of the number and variety of these theories, they were all based upon two quite opposite assumptions One of these was called the 'atheistic' and the other the 'idealistic,' or 'dualistic.'

"All the dualistic theories maintained the existence of the 'soul,' and of course its 'immortality,' as well as every conceivable 'tribulation' it might suffer after the death of the being, man.

"And all the atheistic theories maintained just the opposite.

"In short, my boy, when we arrived in the city of Babylon, there was then taking place what is called the 'building of the Tower of Babel.' "

Having uttered these words, Beelzebub thought a moment and went on as follows:

"Now I wish to explain to you the expression, the 'building of the Tower of Babel,' which I just used and which is very often used on your planet by the contemporary three-brained beings.

"I wish to touch upon this expression and explain it to you, first because I chanced to be a witness of all the events that gave rise to it, and second because the history of its arising and its transformation in the understanding of your contemporary favorites can show you very clearly that,

thanks as always to the same abnormally established conditions of ordinary being-existence, no exact information about events that have really occurred there among beings of former epochs ever reaches the beings of later generations And if something like this expression does happen to reach them, their fantastic Reason at once elaborates a whole theory on the basis of it, thus multiplying in their presence those illusory 'being-egoplastikoori,' or what they call 'psychic images,' thanks to which there has arisen in the Universe that strange 'unique psyche' which every one of your favorites has.

"Well, my boy, when we arrived in Babylon and I began mingling with various beings and making corresponding observations in order to clear up the question that had interested me, almost everywhere I went I ran across those learned beings who were meeting in great numbers, and I began associating exclusively with them, confining my observations to them and to their individualities.

"Among the learned beings whom I often met for the sake of my aim was a certain Hamolinadir, who had been brought there under compulsion from Egypt.

"During these meetings between this terrestrial three-brained being, Hamolinadir, and myself, almost the same relations were established as in general prevail between three-brained beings who often meet one another.

"This Hamohnadir was one of those learned beings in whose common presence the factors for the impulses of a three-brained being, which had passed to him by heredity, were not entirely atrophied, and moreover, it turned out that during his preparatory age the responsible beings around him had prepared him to be more or less normally responsible.

"I should add that at that time there were many such learned beings in the city of Babylon.

"Although this learned Hamolinadir was descended from the race of beings called 'Assyrian,' and his arising and preparation for becoming a responsible being had taken place in that very city of Babylon, his knowledge had been acquired in Egypt, in the highest school of all those existing on the Earth at that time, called the 'School for Materializing Thought.'

"When I first met him he was at an age when his 'I'—in the sense of intelligently directing the 'automatic psychic functioning' of his common presence—had already attained the maximum stability possible for a three-centered being of the planet Earth at that time, so that during what is called his 'passive waking state' he had being-manifestations that were very clearly expressed, such as 'consciousness of self,' 'impartiality,' 'sincerity,' 'sensitivity,' 'resourcefulness,' and so forth.

"Shortly after our arrival in Babylon, I began going with this Hamolinadir to various 'meetings' of the learned beings I have mentioned, where I listened to every imaginable kind of what they called 'report' upon the very subject that was then the 'question of the day' and the cause of such 'agitation of minds' throughout Babylon.

"My friend Hamolinadir was also very wrought up about this burning question.

"He was agitated and perplexed by the fact that the numerous theories on this subject, the new as well as the old, were all, in spite of their entirely contradictory proofs, equally plausible and convincing.

"The theories proving that we have a soul, he said, were very logically and convincingly expounded, but equally logical and convincing were those proving quite the contrary.

"So that you can put yourself in the place of that likable Assyrian, I shall explain to you that in general on your planet—then in Babylon as well as at the present time—all the theories on a question such as that of the 'beyond, or

any other 'detailed clarification' of some particular fact, are nearly always invented by those three-brained beings in whom most of the consequences of the properties of the organ kundabuffer have been completely crystallized, so that there actively functions in their presence that being-property they call 'cunning ' Owing to this, either consciously, of course with that sort of Reason which they alone possess, or automatically, that is of itself, they gradually acquire in their common presence the capacity for 'spotting the weak-nesses' in the psyche of beings like themselves, and this capacity gradually forms data in them for the ability to sense and at times even to understand the peculiar logic of the beings around them, and according to these data they invent and elaborate some 'theory' concerning this or that question And as I have already told you, because of the gradual atrophy of the being-function called the 'instinctive sensing of cosmic truths' in most of the three-brained beings there— also owing to the abnormal conditions of ordinary being-existence established by them—if one of them happens to devote himself to an intensive study of any of these theories, he is bound willy-nilly to be convinced by it with the whole of his presence.

"Well, my boy, seven of their months after our arrival in the city of Babylon I went one day with my friend Hamolinadir to what is called a general scientific 'conference. '

"This scientific conference had been convened by the learned beings previously brought there 'under compulsion' by the Persian king, who had meanwhile got over his craze for the science of alchemy and forgotten all about it, and there were also present at this conference many other learned beings from other communities, who had come there voluntarily, as they said, 'for the love of science.'

"At this general scientific conference that day, the order of speakers was determined by lot.

"My friend Hamolinadir was among those who were to report on various topics, and therefore drew a lot, it fell to him to speak fifth.

"Of the speakers who preceded him, some reported on new 'theories' they had invented, while others criticized theories already established and well known to everybody.

"At last came the turn of this likable Assyrian.

"He mounted what is called the 'rostrum,' and as he did so some attendants hung a placard above it announcing the subject of the speech to be given, as was the custom at that time.

"The placard stated that the speaker had chosen as his theme the 'instability of human Reason. '

"This terrestrial friend of mine began by explaining the structure, as he understood it, of the human 'head-brain' and in what cases and in what manner various impressions are perceived by the other brains of man, and how it is only after a definite 'agreement' among all the brains that the total results are impressed on the 'head-brain. '

"At first he spoke calmly, but the longer he spoke, the more agitated he became, until his voice rose to a shout as he began to criticize the 'Reason' in man.

"At the same time, he mercilessly criticized his own Reason.

"Still continuing to shout, he very logically and convincingly demonstrated the instability and fickleness of human Reason, giving various examples of how easy it is to persuade and convince this Reason of anything you like.

"Although in the midst of the shouting of this terrestrial friend of mine, Hamolinadir, the sound of his sobbing could be heard, nevertheless, even while sobbing, he continued to shout:

'To every man, and also of course to me, it is quite easy to prove anything whatever, all you need to know is which

shocks and which associations to arouse in the various brains while one or another "truth" is being proved It is even easy to prove to a man that our whole world and all the people in it are nothing but an illusion, and that the authenticity and reality of the world are nothing but a "corn," and what is more, the corn on the big toe of his left foot Apart from this corn, nothing in the world exists, everything only "seems," and even then only to "psychopaths squared. " '

"At this point in the speech of this likable terrestrial three-brained being, an attendant offered him a bowl of water, and after he had eagerly gulped it down, he continued to speak, but now more calmly.

"He said further:

" 'Take myself as an example I am not just an ordinary learned man I am known all over Babylon and in many other cities as an exceedingly learned and wise man.

" 'I completed the highest course of study that has ever existed on Earth, and the like of which will probably never exist again.

" 'But what has this highest development given my Reason with respect to that question which, for the past year or two, has been driving all Babylon insane?

'During this general dementia over the question of the "soul," this Reason of mine, in spite of its high development, has brought me nothing but "five Fridays a week. "

'Over this period, I have followed with the greatest attention and utmost seriousness all the old and new theories about the "soul," and there is not a single one of them with whose author I do not inwardly agree, for all these theories are very logically and plausibly expounded, and such Reason as I have cannot but agree with their logic and plausibility. 'I myself have written a very lengthy work on this "question of the beyond" and no doubt many of those present are familiar with the logic of my thought, and probably

there is not one of you here who does not envy this logical thinking of mine.

" 'Yet now, I honestly and sincerely declare before you all that, regarding this "question of the beyond," I, with all the knowledge accumulated in me, am neither more nor less than an "idiot cubed."

" 'At this moment in the city of Babylon what is taking place among us is the collective building of a tower by which to ascend to Heaven and see with our own eyes what goes on there.

" 'This tower is being built of bricks that outwardly all look alike, but that are made of quite different materials.

'Among these bricks are bricks of "iron" and "wood," and also of "dough," and even some of "eider-down."

" 'Well then, with these bricks an immensely high tower is now being built right in the center of Babylon, and every more or less conscious person must realize that sooner or later this tower is certain to fall and crush not only all the people of Babylon but also everything else there.

" 'Personally, as I still wish to live, and have no desire to be crushed by the Babylonian tower, I am going away from here at once . . . And as for all the rest of you, do as you please!'

"He uttered these last words while leaving, and ran off.

"And from that time, I never saw that likable Assyrian again.

"As I learned later, he left the city of Babylon that same day forever, and went to 'Nineveh' and existed somewhere there to a ripe old age I also ascertained that this Hamolinadir never again occupied himself with 'sciences' and spent the rest of his existence in growing 'choongary,' which in contemporary language is called 'maize.'

"Well, my boy, the speech of this Hamolinadir at first made such a deep impression upon the beings there that for almost

a month they went about, as is said, 'down in the mouth. '

"And when they met one another, they could speak of nothing else, but only recalled and repeated various passages from his speech.

"They repeated them so often that certain of Hamolinadir's expressions spread among the ordinary beings of Babylon and became what are called 'household sayings.'

"Some of these sayings have even reached contemporary beings of the planet Earth, and among these is the 'building of the Tower of Babel '

"So the beings of today picture to themselves quite clearly that once upon a time a certain tower was built in this city of Babylon to enable beings to ascend in their planetary bodies to God Himself.

"And the contemporary beings also say, and are even quite persuaded, that during the building of this Babylonian tower a confusion of tongues occurred.

"In general, there have reached the contemporary beings of the planet Earth a great many such isolated expressions, uttered by various beings with Reason of former epochs, both from the time when Babylon was the center of culture and from other epochs, concerning some details of a whole understanding, and simply on the basis of these 'scraps,' your favorites of recent centuries, with their quite nonsensical Reason, have cooked up such balderdash as our arch-cunning Lucifer himself might envy.

"As I already told you, among the many teachings then current in Babylon concerning the 'question of the beyond,' there were two, having nothing in common with each other, that had a large number of adherents.

"And it was precisely these two teachings, passing from generation to generation of your favorites, which began to confuse their 'sane being-mentation,' already muddled enough without that.

"Although the details of both these teachings underwent changes in the course of their transmission through the generations, the fundamental ideas contained in them remained the same and have even reached contemporary times.

"One of these two teachings with adherents in Babylon was the 'dualistic,' and the other, the 'atheistic', thus one of them proved that beings have a 'soul,' and the other, quite the opposite, namely, that they have nothing of the kind.

"In the 'dualistic,' or 'idealistic,' teaching it was said that within the coarse body of the being-man there is a fine and invisible body, which is the 'soul.'

"This 'fine body' of man is immortal, that is to say, it is never destroyed.

"It was said further that this 'fine body,' or 'soul,' has to make a corresponding payment for every action of the 'physical body,' whether voluntary or involuntary, and that every man, at birth, already consists of these two bodies, the 'physical body' and the 'soul. '

"According to this teaching, as soon as a man is born, two invisible 'spirits' perch upon his shoulders.

"On his right shoulder sits a 'spirit of good' called an 'angel,' and on his left, a 'spirit of evil' called a 'devil. '

"From the very first day these spirits record in their 'notebooks' all the manifestations of the man, the spirit sitting on his right shoulder recording all his so-called 'good manifestations' or 'good deeds,' and the spirit sitting on his left shoulder, his 'evil' ones.

"It is among the duties of these two spirits to prompt a man and compel him to carry out as many manifestations as possible in their respective domains.

"The spirit on the right constantly strives to make the man refrain from those acts which are in the domain of the opposite spirit, and perform as many acts as possible in his own domain.

"And the spirit on the left does the same thing, but vice versa.

"In this strange teaching it was further said that these two rival spirits are always contending with each other, and that each strives with 'might and main' to make the man perform more of those actions which are under his charge.

"When the man dies, these spirits leave his 'physical body' on the Earth and take his 'soul' to 'God,' who exists somewhere 'up in Heaven.'

"There 'up in Heaven' this 'God' sits surrounded by His devoted angels and archangels, with a pair of 'scales' suspended in front of him.

"On each side of the scales spirits stand on duty On the right stand the spirits who are called 'servants of Paradise,' and these are the 'angels', and on the left stand the 'servants of Hell'—these are the 'devils. '

"The spirits who have been sitting on the man's shoulders all his life bring his 'soul' after death to 'God', and 'God' then takes from their hands the 'notebooks' where the notes of all the man's actions have been written down, and places them on the pans of the scales.

"On the right pan He puts the notebook of the angel and on the left the notebook of the devil and, depending on which pan sinks lower, 'God' commands the spirits on duty on that side to take this 'soul' into their charge.

"In the charge of the spirits on duty on the right is the place called 'Paradise.'

"This 'Paradise' is a realm of indescribable beauty and splendiferousness. It abounds in magnificent fruits, and innumerable fragrant flowers. Enchanting sounds of cherubic songs and seraphic music constantly echo in the air. And many other marvels were enumerated whose outer effects, according to the perceptions and cognitions abnormally inherent in the three-brained beings of that strange planet,

were likely to evoke, as they say, 'great satisfaction' in them, that is, the satisfaction of those needs that are unworthy of three-centered beings, which drive from their presence everything, without exception, that was put into it by our Common Father which is imperative for every three-brained being to possess.

"The spirits on duty to the left of the scales, who, according to this Babylonian teaching, are the 'devils,' are in charge of what is called 'Hell.'

"As for 'Hell,' it was said to be a place without a trace of vegetation, always unimaginably hot, and without a single drop of water.

"In this 'Hell' there constantly echo sounds of frightful 'cacophony' and furious 'insults.'

"All around stand instruments of torture of every conceivable sort, from the 'rack' and 'wheel' to machines for 'lacerating bodies' and rubbing them with salt, and so on and so forth.

"In this Babylonian 'idealistic' teaching, it was explained in detail that for his 'soul' to enter 'Paradise,' a man must constantly strive while on Earth to provide as much material as possible for the 'notebook' of the spirit-angel perched on his right shoulder, since otherwise there would be more material for the record of the spirit on his left shoulder, in which case his soul would inevitably be cast into that most awful 'Hell. ' "

Here Hassein could restrain himself no longer, and suddenly interrupted Beelzebub with the following words:

"And which of their manifestations do they consider good and which bad?"

Beelzebub gave his grandson a very strange look and, shaking his head, replied:

"As regards the question of which being-manifestations are considered good on your planet, and which bad, two

distinct ways of understanding, having nothing in common, have existed from the most ancient times up to the present day.

"The first way of understanding exists there and passes from one generation to another through such three-brained beings as were the members of the learned Society of Akhldanns on the continent of Atlantis, and through such as those who, several centuries later, after the second transapalnian perturbation, were beginning, although in a different manner, to acquire almost the same data in the foundation of their common presence, and who were called 'initiates.'

"This way of understanding is expressed there as follows:

'Every deed of a man is good in the objective sense if it is done according to his conscience, and every deed is bad if from it he later experiences remorse.

"And the second way of understanding arose soon after the 'wise invention' of the great King Koniutsion, and, passing from generation to generation through ordinary beings there, it gradually spread over almost the entire planet under the name of 'morality. '

"Here it will be interesting to note one particularity of this morality which was grafted on to it at the very beginning, and ultimately became part and parcel of it.

"Just what this particularity of terrestrial 'morality' is you can easily represent to yourself and understand if I tell you that, both inwardly and outwardly, it has acquired the unique property that belongs to the being named 'chameleon.'

"And the strangest and most original aspect of this particularity of the 'morality' there, especially of the contemporary 'morality,' is that its functioning automatically depends on the moods of the 'local authorities', and these moods in their turn depend, also automatically, on the state of the four sources of action existing there under the names of 'mother-in-law,' 'digestion,' 'John Thomas,' and 'cash. '

"The second Babylonian teaching, which had many followers and, passing through the generations also reached your contemporary favorites, was based on one of the atheistic theories of that period.

"In this teaching of the terrestrial hasnamussian candidates of that time, it was stated over and over again that there is no 'God' in the world, much less any 'soul' in man, and that therefore all the arguments and discussions about the 'soul' are nothing but the delirium of sick visionaries.

"It was further maintained that there exists in the world only one particular law of mechanics, according to which everything that exists passes from one form into another, that is to say, the results arising from any preceding causes are progressively transformed and become the causes of subsequent results.

"And therefore man also is a result of some preceding cause and in his turn must serve as the cause of some kind of result.

"Moreover, it was said that all 'supernatural' phenomena—even those actually perceptible to most people— are also nothing but results ensuing from this particular law of mechanics.

"The full comprehension of this law depends on the progressive, impartial, and all-round knowledge of its manifold details, which can be revealed to a pure Reason in proportion to its development.

"But as regards the Reason of man, this is merely the sum of all the impressions he has perceived, from which there gradually arise in him data for the possibility of comparisons, deductions, and conclusions.

"As a result of all this, he obtains more information concerning various facts around him repeatedly occurring in the same way, which in their turn serve in the general organization of man as material for the formation of definite con-

victions. And from all this is formed man's Reason, that is to say, his own subjective psyche.

"Whatever may have been said in these two teachings about the 'soul,' and whatever maleficent means were prepared by those 'learned' beings, assembled there from almost the entire planet, for the gradual transformation of the Reason of their descendants into a veritable 'mill of nonsense,' the outcome need not have been, in the objective sense, a total calamity, but the full objective terror lay in the fact that there later resulted from these teachings a great evil, not only for their descendants, but maybe even for everything that exists.

"The point is that during this great 'agitation of minds' in the city of Babylon, when these learned beings, through their collective wiseacrings, had acquired in their presences a mass of new data for hasnamussian manifestations—in addition to those they already had—and when they dispersed and went home to their own countries, they began, of course unconsciously, to propagate everywhere, like contagious bacilli, all those notions which together finally and utterly destroyed the last remnants and even the traces of the results of the holy labors of the Very Saintly Ashiata Shiemash.

the remnants, that is to say, of those holy labors, 'consciously suffered,' which he intentionally actualized in order to create the special external conditions of ordinary being-existence in which alone the maleficent consequences of the properties of the organ kundabuffer could gradually disappear from the presence of your favorites, so that in their place there could gradually be acquired those properties befitting every three-brained being—whose whole presence is an exact likeness of the whole Universe.

"Another result of the diverse wiseacrings on the 'question of the soul' by those 'learned' beings in the city of Babylon was that, soon after my fifth appearance in person on the

surface of your planet, this 'center of culture' of theirs, the incomparable and indeed magnificent Babylon, was in its turn, as is said there, 'completely swept from the face of the Earth,' down to its very foundations.

"Not only was the city of Babylon itself destroyed but also everything acquired and accomplished by the beings who had existed there for many of their centuries.

"In the name of justice I must say here that the prime initiative for the destruction of the holy labors of Ashiata Shiemash did not spring from those learned terrestrial beings then assembled in the city of Babylon, but rather from the invention of a well-known 'learned' being who had existed on the continent of Asia several centuries before these Babylonian events His name was Lentrohamsanin, and this being, whose highest being-part was coated into a definite unit and perfected to the required gradation of Objective Reason, became one of those 313 Eternal Hasnamuss Individuals who now exist on the small planet bearing the name of 'Retribution. '

"I shall tell you more about this Lentrohamsanin, since the information about him will help you to understand better the strange psyche of those three-brained beings who exist on that peculiar remote planet.

"But I shall speak of Lentrohamsanin only after I have told you all about the Very Saintly Ashiata Shiemash, since the information about this now Most Saintly Individual and his activities in relation to this planet of yours is of the utmost importance and value for deepening your understanding of the strangeness of the psyche of the three-brained beings who please you and who breed on the planet Earth. "

CHAPTER 25

The Very Saintly Ashiata Shiemash sent from Above to the Earth

" AND so, my boy!

"Now listen very attentively to the information I will give you about the Very Saintly, now Common-Cosmic Individual, Ashiata Shiemash, and his activities connected with the three-brained beings arising and existing on that planet Earth which has taken your fancy.

"I have already told you more than once that, by the all-gracious command of our Infinitely Loving Common Father Endlessness, our Highest and Most Saintly Cosmic Individuals sometimes actualize within the presence of some terrestrial three-brained being the 'definitized conception' of a Sacred Individual, in order that, having become a terrestrial being with such a presence, he might comprehend the situation on the spot and give a suitable new direction to the process of the ordinary being-existence of your favorites, thanks to which there could perhaps be removed from their presences the already crystallized consequences of the properties of the organ kundabuffer, as well as the predisposition to new crystallizations.

"It was just seven centuries before the Babylonian events of which I have spoken that there was actualized in the planetary body of a three-brained being there the 'definitized conception' of a Sacred Individual named Ashiata Shiemash, who became in his turn a Messenger from Above, and who is now one of the Highest and Most Saintly Common-Cosmic Sacred Individuals.

"The conception of Ashiata Shiemash took its form in the planetary body of a boy of poor family descended from what

is called the 'Sumerian race,' in a small village called 'Pispascana," situated not far from Babylon.

"He grew up and became a responsible being partly in this village and partly in Babylon itself which, although not yet magnificent at that time, was already a famous city.

"The Very Saintly Ashiata Shiemash was the only Messenger sent from Above to your planet who by his holy labors succeeded in creating conditions in which for a certain time the existence of its unfortunate beings somewhat resembled the existence of three-brained beings with the same possibilities that inhabit other planets of our Great Universe And this saint was also the first who, for the accomplishment of the mission assigned to him, refused to employ the customary methods established during centuries by all the other Messengers from Above for the three-brained beings of that planet.

"The Very Saintly Ashiata Shiemash taught nothing whatever to the ordinary three-brained beings of the Earth, nor did he preach anything to them, as was done before and after him by all the other Messengers sent from Above with the same aim.

"And in consequence of this, none of his teachings in any form passed from his contemporaries even to the third generation there, let alone to contemporary beings.

"Definite information relating to his very saintly activities did, however, pass from the contemporaries of the Very Saintly Ashiata Shiemash to the beings of following generations through those known as 'initiates,' by means of a certain 'legomonism' of his deliberations under the title of 'The Terror of the Situation.'

"In addition to this, there has been preserved from the period of his very saintly activities, and exists even to the present day, a 'marble tablet' on which were engraved his 'counsels' and 'commandments' to the beings of that time.

"And this tablet, which has remained intact, is now the

most precious sacred relic of a small group of initiated beings called the 'Olbogmek Brotherhood,' whose place of existence is in the middle of the continent of Asia.

"The name 'Olbogmek' means, 'There are no different religions, there is only one God.

"On my last visit in person to the surface of your planet, I happened to become acquainted with this legomonism, which transmitted to the initiated beings of remote generations of the planet Earth the deliberations of the Saintly Ashiata Shiemash under the title of 'The Terror of the Situation. '

"This legomonism was of great help to me in elucidating certain strange aspects of the psyche of these peculiar beings, which until then I had been unable to understand at all, in spite of my careful observations of them during tens of centuries.

"Dear, beloved Grandfather, tell me, please, what does the word 'legomonism' mean?" asked Hassein.

"Legomonism," Beelzebub replied, "is the name given to one of the means used there for transmitting from generation to generation information about certain events of long-past ages through those three-brained beings who have become worthy to be, and to be called, 'initiates.'

"This means of transmitting information had been devised by the beings of the continent of Atlantis.

"For your better understanding of how information can be transmitted to beings of succeeding generations by means of a legomonism, I must tell you a little about those beings whom other beings there call 'initiates.'

"In former times on the planet Earth, this word was used in one sense only those three-brained beings were called 'initiates' who had acquired in their presences almost identical objective data, which could be sensed by other beings.

"But during the last two centuries this word has come to have two different meanings.

"According to the first meaning it is used, as in the past, to designate those beings who become 'initiates' thanks to their personal, conscious labor and intentional suffering, and who thus acquire in themselves, as I have already told you, objective merits that are perceptible to other beings of any brain-system and that evoke trust and respect.

"In the other meaning, this word is used as a title conferred upon one another by those beings belonging to what are called 'robber gangs,' which have greatly multiplied there during this period and whose members have as their principal aim to 'steal' from those around them only 'essence-values. '

"Under the pretence of following 'supernatural' or 'occult' sciences, these 'robber gangs' are really occupied, and very successfully, with this kind of 'plunder.'

"And so, any and every regular member of such a gang calls himself an 'initiate.'

"Among these terrestrial 'initiates of new formation' there are even 'great initiates,' and these 'great initiates' are those who, especially at the present time, in the course of their virtuoso enterprises, go through 'fire, water, copper pipes, and even through all the roulette halls of Monte Carlo.

"Well then, my boy, 'legomonism' is the name given to the successive transmission of information about long-past events on the planet Earth from initiate to initiate of the first kind, that is, between really meritorious beings, transmitting what they themselves have received from similar meritorious beings.

"For this means of transmitting information we must give the beings of the continent of Atlantis their due, it was a very wise device and did indeed attain their aim.

"It is in fact the sole means by which information about certain events of long ago has accurately reached beings of later generations.

"As for the information that passes from generation to

generation through the mass of ordinary beings of that planet, either it disappears and is completely forgotten or, as our dear Mullah Nasr Eddin says, all that is left of it is 'skin and bones and tales for Scheherazade.'

"Hence it is that when a few scraps of information about some event or other do happen to reach the beings of remote generations, and the 'learned beings of new formation' concoct their hodge-podge out of these scraps, a most peculiar and instructive phenomenon occurs when all the 'cockroaches' hear what is in this hodge-podge, the 'evil spirit of Saint Vitus' immediately enters their common presences and dances to his heart's content.

"As for the way in which the contemporary learned beings of the planet Earth concoct their hodge-podge from scraps of information that reach them, this is very well defined in one of the wise sayings of our dear Mullah Nasr Eddin, consisting of the following words:

" 'A flea has been put into the world for just one thing— that when it sneezes that deluge is released which our learned beings so dearly love to describe.'

"I must tell you that when I used to exist among your favorites, it was sometimes almost impossible for me to keep from 'bursting out laughing,' as they would say, when one or another of the 'learned' beings there delivered a lecture or told me personally about some past events of which I myself had been an eyewitness.

"These lectures and 'stones' are full of such comical fictions that neither our arch-cunning Lucifer nor his aides could have invented them, even if they wanted to.

CHAPTER 26

The legomonism concerning the deliberations of the Very Saintly Ashiata Shiemash under the title of "The Terror of the Situation"

"THE LEGOMONISM," Beelzebub continued, "through which the deliberations of the Very Saintly Ashiata Shiemash were transmitted began with the following prayer:

'In the name of the Cause of my arising, I will always strive to be just toward every already spiritualized source and toward all sources of future spiritualized manifestations of our Common Creator, Almighty Autocrat Endlessness Amen.

" 'To me, a trifling particle of the whole of the Great Whole, it was commanded from Above to be coated with the planetary body of a three-centered being of the Earth in order to help all other such beings arising and existing upon it to free themselves from the consequences of the properties of that organ which, for great and important reasons, was implanted in the presence of their ancestors.

" 'All the Sacred Individuals before me who were intentionally actualized from Above, while striving for this same aim, have always endeavored to accomplish the task laid upon them through one or another of the three sacred ways for self-perfecting foreordained by our Endless Creator Himself, that is, through the sacred ways based on the being-impulses called "Faith," "Hope," and "Love. "

'When I had completed my seventeenth year, I began, as commanded from Above, to prepare my planetary body in order, during my responsible existence, to be able to be impartial.

'During this period of my self-preparation it was also

my intention that as soon as I reached responsible age, I would carry out the task laid upon me through one or another of these three sacred being-impulses.

" 'But when during this period of self-preparation I chanced to meet many beings of almost all "types" who existed here in the city of Babylon, and when in the course of my impartial observations I became aware of various traits of their being-manifestations, there crept into me and progressively increased an essence-doubt as to the possibility of saving the three-centered beings of this planet by any of these three sacred ways.

" 'The different manifestations of the beings I encountered not only increased my doubt, but gradually convinced me that the consequences of the properties of the organ kundabuffer, having passed by heredity through many generations over a very long period, had ultimately so crystallized in their presence that they have reached contemporary beings as a lawful part of their essence, and thus these crystallized consequences of the properties of the organ kundabuffer are now, as it were, a "second nature" of their common presence.

" 'So, when I finally became a responsible being, before making my choice of one of the three sacred ways, I decided to bring my planetary body into the state of the sacred "ksherknara," that is, into the state of "all-brains-balanced being-perceptiveness," and only in that state to choose the way for my future activities.

'With this aim I then ascended "Mount Veziniama," where for forty days and nights I knelt on my knees and devoted myself to concentration.

" 'For a second forty days and nights I neither ate nor drank, but recalled and analyzed all the impressions present in me of everything I had perceived during my existence here in the period of my self-preparation.

" 'A third forty days and nights I remained on my knees

and neither ate nor drank, and every half hour I plucked two hairs from my breast.

'And it was only when I had finally attained complete freedom from the influence of all bodily and spiritual associations linked with the impressions of ordinary life that I began to ponder what I was to do.

'This pondering of my purified Reason then brought me to the certainty that it was already too late to save the contemporary beings by any of the three sacred ways.

'This pondering of mine also made it categorically clear to me that all the genuine functions proper to men-beings —as they are proper to all three-centered beings of our Great Universe—had already degenerated in their remote ancestors into quite other functions, which were included among the properties of the organ kundabuffer, and were very similar to the genuine sacred being-functions of Faith, Hope, and Love.

'And in all probability this degeneration was due to the fact that when the organ kundabuffer had been destroyed in their ancestors, and they had acquired in themselves factors for the genuine sacred being-impulses, then, as the taste of many of the properties of the organ kundabuffer still remained in them, these properties resembling the three sacred impulses gradually became mixed with the genuine ones, and as a result, factors were crystallized in their psyche for the impulses of "faith," "hope," and "love," which although similar to the genuine were somehow or other quite peculiar.

" 'The contemporary three-centered beings also at times believe, love, and hope both with their Reason and with their feelings, but how they believe, how they love, and how they hope—in this lies all the peculiarity of these three being-properties of theirs!

" 'They also believe, but in them this sacred impulse does not function independently, as it does in general in all the three-centered beings with the same possibilities on the various other planets of our Great Universe, but its arising is dependent upon certain factors that have been formed in their common presence, owing as always to the consequences of the properties of the organ kundabuffer—as, for instance, those peculiar properties arising in them which they call "vanity," "self-love," "pride," "self-importance," and so forth.

" 'In consequence of this, the three-brained beings of the Earth are particularly subject to the perception and fixation in their presence of all sorts of "sinkrpoosarams" or, as it is expressed here, they "believe any old twaddle."

" 'It is very easy to convince a being of this planet of anything you like, provided that during his perception of this nonsense there is evoked in him, either consciously from without or automatically by itself, the functioning of one or another corresponding consequence of the properties of the organ kundabuffer crystallized in him from among those forming what is called his "subjectivity," as for instance "self-love," "vanity," "pride," "swagger," "presumptuousness," "arrogance," and so on.

" 'If these influences act upon their degenerate Reason and upon the equally degenerate factors in their localizations— factors that actualize being-sensations—not only is a false conviction crystallized in them concerning the aforementioned nonsense, but they will even, in all sincerity and faith, prove vehemently to those around them that it is just so and can in no way be otherwise.

" 'In an equally abnormal form data have been molded in them for evoking the sacred impulse of Love.

" 'In the presence of the beings of contemporary times there is as much as you please of that strange impulse they call "love", but this "love" of theirs is also the result of certain crystallized consequences of the properties of the organ kundabuffer, and this impulse arises and manifests itself in the presence of every one of them entirely subjectively— so subjectively and so differently that if ten of them were asked to explain how they sense this inner impulse of theirs, all of them—if, of course, they for once replied sincerely, and frankly acknowledged their genuine sensations and not those they had read about somewhere or heard about from someone else—all ten would reply differently and describe ten different sensations.

" 'One would explain this sensation in the sexual sense, another in the sense of pity, a third as a desire for submission, a fourth, a common interest in outer things, and so on and so forth, but not one of the ten could describe, even remotely, the sensation of genuine Love.

" 'And none of them could describe it, because for a long time now none of the ordinary men-beings here has ever had any sensation of the sacred being-impulse of genuine Love And without this "taste" they cannot have the faintest idea of that sacred being-impulse, the most beatific in the presence of every three-centered being of the Universe, which, in accordance with the divine foresight of Great Nature, forms in us such data that, when we experience their results, we can rest in bliss from the meritorious labors we have fulfilled for the purpose of self-perfection.

'Nowadays, if one of these three-brained beings "loves" somebody or other, it is either because this somebody always encourages and undeservedly flatters him, or because this one's nose is very like the nose of that female or male with whom, thanks to the cosmic law of "polarity" or "type," a relationship has been established that has not yet been broken, or finally, he "loves" someone only because this

someone's uncle is in business in a big way and may one day give him a boost, and so on and so forth.

" 'But never do men-beings here love with genuine, impartial, and non-egoistic love.

" 'Thanks to the kind of love that exists in the contemporary beings here, their hereditary predisposition to the crystallization of the consequences of the properties of the organ kundabuffer now proceeds in them without hindrance, and becomes definitely fixed as a lawful part of their nature.

'And as regards the third sacred being-impulse, Essence-Hope, its plight in the presence of the three-centered beings here is even worse than that of the first two.

" 'Not only has this being-impulse, in its distorted form, finally adapted itself to the whole of their presence but this newly formed, maleficent "hope," which has taken the place of the being-impulse of sacred Hope, is now the principal reason why factors can no longer be acquired in them for the functioning of the genuine being-impulses of Faith, Hope, and Love.

" 'In consequence of this newly formed, abnormal "hope" of theirs, they always hope for something, and this constantly paralyzes all the possibilities that appear in them, whether evoked intentionally from without or arising accidentally within them—possibilities that could perhaps still destroy in their presence their hereditary predisposition to the crystallization of the consequences of the properties of the organ kundabuffer.

" 'When I returned from Mount Vezniama to the city of Babylon, I continued my observations in order to discover whether it would be possible to help these unfortunates in some other way.

" 'And in the course of a year of special observations of all their manifestations and perceptions, I made it categor-

ically clear to myself that although the factors for engendering in their presence the sacred being-impulses of Faith, Love, and Hope have completely degenerated in the beings of this planet, nevertheless, the factor that should engender that being-impulse on which, in general, the whole psyche of beings of a three-brained system is based, namely, the impulse existing under the name of "Objective Conscience," is not yet atrophied in them, and remains in their presence almost in its primordial state.

" 'Thanks to the abnormally established conditions of ordinary external being-existence here, this factor gradually sank into that consciousness of theirs which they call the "subconscious," and as a result, it takes no part whatever in the functioning of their ordinary consciousness.

" 'Well, I then understood beyond all doubt, with all the separate ruminating parts making up the whole of my "I," that only if this being-factor still surviving in their common presence were to participate in the general functioning of the consciousness under whose direction they pass their daily, as they call it, "waking existence"—only then would it be possible to save the contemporary terrestrial three-brained beings from the consequences of the properties of that organ which was intentionally implanted in their first ancestors.

'My further pondering confirmed that this could be attained only if their ordinary being-existence were to flow for a long time under fully foreseen, corresponding conditions.

'When these deliberations had been completely transubstantiated in me, I decided to consecrate the whole of myself from that time forward solely to the creation of such conditions here that the functioning of sacred Conscience, still surviving in their subconscious, might gradually pass into the functioning of their ordinary consciousness.

" 'May the blessing of our Almighty, Infinitely Loving

Common Father, Uni-Being, Endless Creator be upon my decision. Amen!'

"Thus ended the legomonism concerning the deliberations of the Very Saintly and Incomparable Ashiata Shiemash, under the title of 'The Terror of the Situation.'

"So, my boy, when early in my last sojourn on the surface of your planet I first learned the details of this legomonism which I have just repeated, I at once became interested in the deductions of this later Most High, Very Saintly Common-Cosmic Individual, Ashiata Shiemash, and since there existed no other legomonism nor any other source of information concerning his further very saintly activities among those favorites of yours, I resolved to investigate in detail and make entirely clear to myself what measures he had taken and how he had carried them out in order to help these unfortunates to free themselves from the consequences of the properties of the organ kundabuffer, which had passed to them by heredity and were so maleficent for them.

"And so, as one of my chief tasks during this last sojourn of mine on the surface of your planet, I made a detailed investigation and elucidation of the further very saintly activities among your favorites of the Great Essence-Loving, now Most High, Very Saintly Common-Cosmic Individual, Ashiata Shiemash.

"As regards the 'marble tablet' that by chance remained intact since the time of the very saintly activities of the Great Ashiata Shiemash, and is today the principal sacred relic of the brotherhood of initiated beings called the 'Olbogmek Brotherhood,' I happened, during this last stay of mine on your planet, to see and read what was engraved on it.

"In the course of my subsequent investigations it turned out that, later on, when this Very Saintly Ashiata Shiemash had established the particular conditions of ordinary being-existence he had planned, several of these tablets, on his

advice and initiative, were set up in appropriate places in many of the large towns, and upon them were engraved all kinds of precepts and counsels for a corresponding existence.

"But later, when their big wars began again, all these tablets were destroyed by these strange beings themselves, with the exception of that one which has somehow remained intact, as I have already told you, and is now the property of this brotherhood.

"On this surviving marble tablet was engraved an inscription concerning the sacred being-impulses called 'Faith,' 'Love,' and 'Hope,' which was as follows:

FAITH, LOVE, AND HOPE

Faith of consciousness is freedom Faith of feeling
is weakness Faith of body is stupidity

Love of consciousness evokes the same in response
Love of feeling evokes the opposite
Love of body depends only on type and polarity

Hope of consciousness is strength Hope of feeling
is slavery Hope of body is disease

"Before telling you more about the activities of the Very Saintly Ashiata Shiemash for the welfare of your favorites, I must, I think, clarify for you at somewhat greater length the inner impulse they call 'hope,' about which the Very Saintly Ashiata Shiemash remarked that its case is even worse than that of the other two.

"And the special observations and investigations I made later in regard to this strange and abnormal impulse clearly showed me that the factors engendering it in their presence are, in truth, most maleficent for them

"Thanks to this abnormal hope of theirs, a singular and very curious disease, with the property of evolving, arose and exists among them even until now—a disease called 'tomorrow.'

"This strange disease, 'tomorrow,' has brought the most terrifying results, particularly for those unfortunate three-brained beings there who chance to learn, and become categorically convinced with the whole of their presence, that they possess some very undesirable consequences, and that in order to be delivered from these consequences it is indispensable for them to make certain efforts, which they even know just how to make but never succeed in making, on account of this maleficent disease, 'tomorrow.'

"And indeed, that is just the maleficent part of this terrifying evil which, owing to various causes great and small, is concentrated in the process of the ordinary being-existence of these pitiable three-brained beings—that by putting off 'from tomorrow till tomorrow,' even those unfortunate beings who do by chance learn about all that I have mentioned are also deprived of the possibility of ever attaining anything real.

"This disease, 'tomorrow,' so maleficent for your favorites, has become an obstacle for contemporary beings not only because it totally deprives them of all possibility of removing from their presence the crystallized consequences of the properties of the organ kundabuffer, but also because it hinders most of them in honestly discharging even those being-obligations of theirs that are quite indispensable in the established conditions of ordinary being-existence.

"Thanks to this disease, 'tomorrow,' the three-brained beings there, particularly the contemporary ones, almost always put off 'until later' everything that needs to be done at the moment, being convinced that 'later' they will do better and more.

"Even those unfortunates who, either by chance or owing

to a conscious action from outside, become aware through their Reason of their complete nullity and begin to sense it with all their separate spiritualized parts, and who happen to learn what being-efforts must be made, and how to make them, in order to become such as is proper for three-brained beings to be—even these beings, by putting off 'from tomorrow till tomorrow,' almost all arrive at the point that one sorrowful day there arise and are manifest in them those forerunners of old age called 'feebleness' and 'infirmity,' which are the inevitable lot of all cosmic formations, great and small, toward the end of their completed existence.

"Here I must not fail to tell you about the strange phenomenon I noted during my observations and studies of the almost entirely degenerate presence of those favorites of yours—that is to say, I definitely established that in many of them, toward the end of their planetary existence, most of the consequences of the properties of the organ kundabuffer crystallized in their common presence atrophy of their own accord, and some of them even entirely disappear, thanks to which these beings begin to see and sense reality a little better.

"In such cases there appears in the common presence of these favorites of yours a strong desire to work upon themselves—to work, as they say, for the 'salvation of their souls.'

"But needless to say, nothing can result from such desires of theirs simply because it is already too late, the time allotted them for this purpose by Great Nature having already passed, and although they *see* and feel the necessity of making the required being-efforts, yet for the fulfillment of these desires they now have only 'ineffectual yearnings' and the 'lawful infirmities' of old age.

"Well, my boy, my research and investigations concerning the further activities of the Very Saintly Ashiata Shiemash

for the welfare of the three-brained beings arising and existing on this planet of yours made the following clear to me.

"When this great, and as regards his Reason almost incomparable, Sacred Individual became definitely convinced that the sacred ways that exist for the purpose of self-perfection for all three-brained beings of the Universe were no longer suitable for the beings of the planet Earth, then, after his year of special observation and studies of their psyche, he again ascended that same Mount Vezniama, and for several terrestrial months contemplated and pondered how to carry out his decision, that is, to save the beings of this planet from their inherited predisposition to the crystallization of the consequences of the properties of the organ kundabuffer, by means of those data which remained intact in their subconscious for the fundamental sacred being-impulse, Conscience.

"This pondering of his definitely convinced him that it would indeed be possible to save them by means of the data in their common presence for engendering this sacred being-impulse, but only if the manifestations of these data surviving in the subconscious were without fail to participate in the functioning of the consciousness under whose direction their daily waking existence flows, and furthermore, only if this being-impulse were to be manifested over a long period through every aspect of this consciousness of theirs.

CHAPTER 27

The order of existence created for men by the Very Saintly Ashiata Shiemash

BEELZEBUB went on to relate the following "My research and investigations also made clear to me that after the Very Saintly Ashiata Shiemash had pondered on Mount Vezniama and had drawn up in his mind a definite plan for his further most saintly activities, he did not return to the city of Babylon but went straight to the city of 'Djoolfapal,' the capital of a country then called 'Kurlandtech' situated in the middle of the continent of Asia.

"On arriving there, he first of all entered into relations with the brethren of the 'Tchaftantoori Brotherhood,' which had its place of existence not far from that city, and whose name signified 'To be—or not to be at all.'

"This brotherhood was founded five of their years before the arrival of the Very Saintly Ashiata Shiemash on the initiative of two terrestrial three-brained beings who had become genuine 'initiates' according to the principles existing before the 'Ashiatan' epoch.

"One of these two terrestrial beings who had become genuine initiates was named Poundoliro and the other, Sensiminiriko.

"You should know, by the way, that in the common presences of both of these genuine terrestrial initiates their highest being-parts had already been coated to the gradation called 'completion,' and that, during their further existence, they had time to perfect these highest parts of theirs to the required gradation of sacred Objective Reason, thus today, their perfected highest being-parts have become worthy to have, and in fact do have, the place of their existence on the Holy Planet Purgatory.

"My further exhaustive investigations showed that in all the separate spiritualized parts of the common presences of both of these three-brained beings, Poundoliro and Sensiminiriko, there arose and was continuously sensed the suspicion, which later became a conviction, that owing to some obviously nonlawful causes, 'something very undesirable' for them had been acquired and was functioning in their general organization and that, moreover, it was impossible for this very 'undesirable something' to be removed simply by means of the data present within them. They therefore decided to seek out some other beings like themselves who were striving for the same aim, so that they could try together to rid themselves of this very 'undesirable something.'

"They soon found beings corresponding to this aim among the 'monks' dwelling in places called 'monasteries,' of which there were many at that period in the environs of the city of Djoolfapal. And with these monks whom they had chosen they founded the said brotherhood.

"So, after arriving in Djoolfapal, the Very Saintly Ashiata Shiemash established relations with the brethren of the Tchaftantoori Brotherhood, who were already working on that abnormal functioning of their psyche which they themselves had observed; and he began to enlighten their Reason by means of objectively true ideas, and to guide their being-impulses in such a way that they could sense these truths without the least participation either of the undesirable factors already abnormally crystallized in their presence, or of any new factors that might arise from the results of external perceptions received from the abnormally established forms of ordinary being-existence.

"While thus enlightening the brethren of this Tchaftantoori Brotherhood and discussing his suppositions and intentions with them, the Very Saintly Ashiata Shiemash was occupied with drawing up the 'rules' or, as is also said there, the 'statutes' for the brotherhood which, in association with

the brethren he had already initiated, he founded in the city of Djoolfapal, and which was later called the 'Heeshtvori Brotherhood,' a name signifying 'Only he will be called and become the son of God who acquires in himself Conscience. '

"Later, when everything had been worked out and organized with the participation of these brethren of the former Tchaftantoori Brotherhood, the Very Saintly Ashiata Shiemash sent these same brethren to various places and entrusted them, under his general guidance, with the task of spreading the idea that in the 'subconscious' of all men there are crystallized and always present the data manifested from Above for engendering in them the divine impulse of genuine Conscience, and that only he who acquires the 'ableness' to let the action of these data participate in the functioning of that consciousness in which he passes his everyday existence has, in an objective sense, the honest right to be called and really to be a genuine son of our Common Father Creator of all that exists.

"These brethren preached this objective truth at first chiefly among the monks of the many monasteries in the environs of Djoolfapal, and later among the ordinary inhabitants of the city.

"As a result of their preaching they first of all selected thirty-five serious and well-prepared what are called 'novices' for this Heeshtvori Brotherhood that they had founded in the city of Djoolfapal.

"Thereafter, the Very Saintly Ashiata Shiemash, while continuing to enlighten the minds of the former brethren of the Tchaftantoori Brotherhood, also undertook, with the help of these brethren, to enlighten the Reason of those thirty-five 'novices.'

"And so it continued for the whole of one of their years, and only after this did certain of the brethren of the former Tchaftantoori Brotherhood, as well as certain of the thirty-five 'novices,' gradually prove worthy to become what are

called 'all-rights-possessing brethren' of this first Heeshtvori Brotherhood.

"According to the statutes drawn up by the Very Saintly Ashiata Shiemash, any one of them could become an 'all-rights-possessing brother' of the Heeshtvori Brotherhood only when, in addition to the attainment of certain other also foreseen objective merits, he could bring himself—in the sense of the 'ableness consciously to direct the functioning of his own psyche'—to the state of knowing how to convince to perfection a hundred other beings, and to prove to them first that the factor for the impulse of Objective Conscience exists in man, and second how this impulse must be manifested in order that he may respond to the real sense and aim of his existence, moreover, so to convince them that each of these others, in his turn, would acquire in himself the necessary 'intensity of ableness' to convince no fewer than a hundred others also.

"It was those who became worthy to be such 'all-rights-possessing brethren' of the Heeshtvori Brotherhood who were first given the name of 'priest.'

"For your better comprehension of the very saintly activities of Ashiata Shiemash, you must also know that afterward, when all the results of his saintly labors were destroyed, this word 'priest,' as well as the word 'initiate' about which I have already told you, was used and continues to be used by your favorites down to the present time in two quite different senses.

"In one sense the word 'priest' was and still is commonly used—but only in certain places—for unimportant separate groups of those professionals existing there whom everybody now calls 'confessors' or 'clergymen.'

"And in the other sense, the word 'priest' was used and still is used to designate those beings who, by their pious existence and by the merits of their deeds performed for the

good of those around them, stand out so much from the rank and file of the ordinary three-brained beings there that whenever they remember them there arises in their presence the process called 'gratitude. '

"Already during that period, while the Very Saintly Ashiata Shiemash was enlightening the Reason of the brethren of the former Tchaftantoori Brotherhood and of the newly collected thirty-five 'novices,' there began to spread among the ordinary beings of the city of Djoolfapal and its environs the true idea that in the common presence of men-beings all the data exist for the manifestation of the divine impulse of Conscience, but that this divine impulse does not take part in their general consciousness, and that it takes no part because certain of their manifestations, while bringing them various 'immediate satisfactions, destined to be paid for later,' and numerous material advantages, nevertheless gradually atrophy the data put into their presence by Nature for evoking in other beings around them, without distinction of 'brain system,' the objective impulse of divine Love.

"This true information began to spread thanks chiefly to the ideally wise foresight of the Very Saintly Ashiata Shiemash, which obliged, as I have already told you, each one striving to become an 'all-rights-possessing brother' of the Heeshtvori Brotherhood to attain, in addition to many definite self-earned 'merits,' the 'ableness' to bring the three separate spiritualized and associating parts of a further hundred three-brained beings there to sense the divine impulse of Conscience.

"When the organization of the first Heeshtvori Brotherhood in the city of Djoolfapal had been more or less regulated, and was established in such a way that the further work could be carried on independently, simply under the direction of the Reason of the brethren present in the brotherhood, the Very Saintly Ashiata Shiemash himself then set

about choosing from among the 'all-rights-possessing brothers' those who had begun, consciously by their Reason and unconsciously by their feelings, to sense this divine impulse in their subconscious, and who were fully convinced that by certain efforts upon themselves this divine being-impulse might become and remain forever an inseparable part of their ordinary consciousness And those who had sensed and become aware of this divine impulse of Conscience, and who were called 'first-degree initiates,' he set apart, and he began to enlighten their Reason separately concerning 'objective truths' which up till then had been quite unknown to the three-brained beings of that planet.

"And it was these 'first-degree initiates' whom he had set apart from the others who were the first to be called 'great initiates.'

"You should note that at that time all the principles of Being of the initiated beings there were renewed by the Very Saintly Ashiata Shiemash and later came to be called 'Ashiata's renewals. '

"Well then, it was to those same 'great initiates' who were first set apart that the Very Saintly, now Most Saintly, Ashiata Shiemash then explained in detail, among other things, what this being-impulse of Objective Conscience is, and how factors for its manifestation arise in the presence of three-brained beings.

"And concerning this he once said the following " 'The factors for the being-impulse of Objective Conscience arise in three-brained beings from the localization in their presence of particles of the "emanations of the sorrow" of our All-Loving and Long-Suffering, Endless Creator, that is why the source of manifestation of genuine Conscience in three-centered beings is sometimes called the "Representative of the Creator. "

" 'And this sorrow is formed in our All-Maintaining

Common Father from the struggle constantly proceeding in the Universe between joy and sorrow. '

"And he said further:

'In all the three-centered beings of our entire Universe without exception, including us men, owing to the data crystallized in our common presence for engendering in us the divine impulse of Conscience, "all of us" and the whole of our essence in its very foundation are and must be only suffering.

'And we must be suffering, because this being-impulse can come to its full manifestation in us only through the constant struggle between two quite opposite 'complexes of functioning' issuing from two sources of quite opposite origin, namely between the processes of the functioning of our planetary body and the parallel processes of the functionings arising progressively from the coating and perfecting of our higher being-bodies within this planetary body of ours, which processes in their totality actualize every kind of Reason in three-centered beings.

" 'Consequently, like all three-centered beings of our Great Universe, we men existing on the Earth, owing to the presence in us also of the factors for engendering the divine impulse of Objective Conscience, must always inevitably struggle with the two quite opposite functionings arising and proceeding in our common presence, the results of which are always sensed by us either as "desires" or as "nondesires."

" 'And so, only he who consciously assists the process of this inner struggle, and consciously assists the "nondesires" to prevail over the "desires," behaves in accordance with the Being of our Common Father Creator Himself, whereas he who consciously assists the contrary only increases His sorrow.

"So, my boy, owing to everything I have just told you, scarcely three years passed before all the ordinary beings of the city of Djoolfapal and its environs, and even of many countries of the continent of Asia, not only knew that this divine being-impulse of genuine Conscience existed in them and that it could take part in the functioning of their ordinary 'waking consciousness' and that, in all the brotherhoods of the great prophet Ashiata Shiemash the initiates and priests were elucidating and indicating what had to be done and how it had to be done in order to attain this, but what is more, almost all of them began to strive and to exert themselves in order to become priests of the Heeshtvori Brotherhood, many branches of which were founded at that period on the continent of Asia, each one functioning almost independently.

"And these almost independent brotherhoods arose in the following order:

"When the common work of the brotherhood founded in the city of Djoolfapal had finally been established, the Very Saintly Ashiata Shiemash began to send the aforementioned 'great initiates' with appropriate instructions to organize similar brotherhoods in other countries and towns of the continent of Asia, while he himself remained in Djoolfapal, and from there he guided the activities of these helpers of his.

"However it may have been, my boy, it turned out that almost all your favorites, those strange three-brained beings, wished and began to strive with all their spiritualized being-parts to have divine Objective Conscience in their ordinary waking consciousness That is to say, most of the beings of Asia of that time began to work upon themselves under the guidance of initiates and priests of the Heeshtvori Brotherhood, in order to transfer into their ordinary consciousness the results of the data present in their subconscious for en-

gendering the impulse of genuine divine Conscience and thereby, on the one hand, to have the possibility of completely removing from themselves, perhaps forever, the consequences of the properties of the organ kundabuffer, maleficent not only for them personally but also for subsequent generations to whom these properties would pass by heredity and, on the other hand, to have the possibility of consciously taking part in diminishing the sorrow of our Common Endless Father.

"Owing to all this, at that period, particularly on the continent of Asia, the question of Conscience began to predominate during the ordinary process of being-existence of your favorites, both in the 'state of waking consciousness' and in the 'passive-instinctive state.'

"Even those three-brained beings of that time in whose presence the taste of this divine impulse had not yet been transubstantiated, and who in their very strange consciousness, proper to them alone, had only the barest indications about this being-impulse which could be present in them as well, also tried to manifest themselves in everything according to these indications.

"The upshot of it all was that within ten terrestrial years there had disappeared of their own accord the two chief forms of abnormally established ordinary being-existence there, from which flowed and continue to flow most of the maleficent causes that increasingly prevent the establishment of conditions for at least a normal outer being-existence for your unfortunate favorites.

"In the first place, their division into numerous communities, with various forms of organization for external and even internal existence which they call 'state organizations,' disappeared of itself and, in the second place, there also disappeared in the same way those various what are

called 'castes' or 'classes' that had long before been established in these numerous communities of theirs.

"In my opinion, it was the second of these two chief forms of abnormally established ordinary being-existence, namely, the assigning of each other to different classes or castes, that had become, as you will surely understand for yourself later, the basis for the gradual crystallization in the common presence of your favorites of a particular psychic property that in the whole of the Universe is inherent exclusively in the presence of those three-brained beings.

"This unique property was formed in them soon after the second transapalnian perturbation and, gradually developing and becoming stronger in them, passed from generation to generation by heredity, until it reached contemporary beings as a lawful and inseparable part of their general psyche, and this particular property they call 'egoism.'

"Sometime later, at an appropriate place in my further tales about the three-brained beings of the planet Earth, I will explain to you in detail how, thanks to the abnormal conditions of external being-existence established there, your favorites first began assigning each other to various castes and how subsequently, thanks again to similar abnormalities, this maleficent form of mutual relationship has persisted until today But meanwhile you should know that the cause of the arising in their common presence of this unique property of 'egoism' was that, owing as always to those abnormally established conditions, soon after the second transapalnian perturbation their general psyche became dual.

"This became fully evident to me during my last sojourn on the surface of this planet of yours, when I began to be deeply interested in the legomonism concerning the deliberations of the Very Saintly Ashiata Shiemash entitled 'The Terror of the Situation ' In the course of my detailed research

and investigations relating to his subsequent very saintly activities and their results, the question arose in me of how and why those factors, obtained from the particles of the emanations of the sorrow of our Common Father Creator for the actualizing in their presence of the divine being-impulse of Objective Conscience, were crystallized just in their 'subconscious,' and so avoided that final degeneration of all the data placed in them for engendering the being-impulses of Faith, Hope, and Love And this strange anomaly, by the way, fully justifies one of the numerous wise sayings of our highly esteemed, irreplaceable, and honorable Mullah Nasr Eddin, which states:

'Every real happiness for man can arise exclusively from some unhappiness—also real—which he has already experienced.

"This duality of their general psyche is produced because, on the one hand, various what are called 'individual initiatives' issue from that localization in their presence which is always predominant during their waking existence and is nothing but the result of accidentally perceived impressions coming from their abnormal environment, which taken as a whole make up their so-called 'consciousness', and on the other hand, various other 'individual initiatives' simultaneously issue from that normal localization existing in the presence of every kind of being which they call the 'subconscious.'

"And because these 'individual initiatives' issue from two different localizations, each of your favorites in his daily waking existence is, as it were, divided into two independent personalities.

"Here it must be remarked that this duality was also the reason why their presence gradually lost that impulse, indispensable to three-brained beings, called 'sincerity.'

"Later, the practice even took root among them of inten-

tionally suppressing this being-impulse called 'sincerity', and now, from the day of their arising or, as they say, from the day of their !birth,' these three-brained beings are accustomed by their producers—or, as they say, their 'parents'— to an entirely contrary impulse, namely 'deceit.'

"To teach and influence their children how to be insincere with others and deceitful in everything has become so ingrained in the beings of the planet Earth of the present time that they even consider this their duty toward their children, and they describe this conduct by the famous word 'education.'

"They 'educate' their children never to be able and never to dare to do as the conscience present in them instinctively directs, but only to do what is prescribed in the manuals of 'bon ton' usually compiled by various candidate-hasnamusses.

"And of course by the time these children grow up and become responsible beings, they already manifest themselves and act automatically just as they were taught during their formation, just as was suggested to them, and just as they were 'wound up'—in short, just as they were 'educated '

"Thanks to all this, the conscience that might be in the consciousness of the beings of that planet is, from their earliest infancy, gradually driven back within, so that by the time they are grown up this conscience is found only in what they call their 'subconscious. '

"And the functioning of the aforementioned data for engendering in their presence this divine impulse of Conscience gradually ceased long ago to participate in that consciousness under the direction of which their 'waking existence' flows.

"That is why, my boy, the crystallization in their common presence of the divine manifestation issuing from Above, forming the data for the arising of this sacred being-impulse, takes place only in their 'subconscious,' which has ceased to participate in the process of their ordinary daily existence,

so that these data have escaped the degeneration undergone by all the other sacred being-impulses that they also ought to have in their presence, namely, the impulses of Faith, Hope, and Love.

"Furthermore if, for some reason or other, the action of the divine data crystallized in their presence for this being-impulse begins to manifest itself in certain of them from their 'subconscious,' and strives to participate in the functioning of their abnormally formed 'ordinary consciousness,' then no sooner are they aware of this than they at once take all sorts of measures to avoid it, because in the conditions now prevailing there it has become impossible for anyone to exist with the functioning in his presence of this divine impulse of genuine Objective Conscience.

"Ever since 'egoism' became firmly implanted in the presence of your favorites, this unique being-property became, in its turn, the main contributing factor for the gradual crystallization in their general psyche of the data for the arising of several other exceptionally peculiar being-impulses, now existing there under the names of 'cunning,' 'envy,' 'hate,' 'hypocrisy,' 'contempt,' 'haughtiness,' 'servility,' 'slyness,' 'ambition,' 'duplicity,' and so on and so forth.

"These exceptionally peculiar properties of their psyche which I have just named, utterly unbecoming to three-brained beings, were already fully crystallized in the presence of most of your favorites, and had become the inevitable attributes of the psyche of every one of them long before the period of the Very Saintly Ashiata Shiemash, but when the new forms of existence, intentionally created by Ashiata Shiemash himself, began to be fixed and to flow automatically in the process of their being-existence, these strange psychic properties entirely disappeared from the presence of most of the three-brained beings there Later, however, when they themselves destroyed all the results of the very saintly labors of this Essence-Loving Ashiata Shiemash,

these same maleficent psychic properties gradually arose again in all of them and, in the contemporary three-brained beings there, they are the foundation of the whole of their essence.

"And so, my boy, when the data arose in the common presence of your favorites for engendering this peculiar being-impulse of egoism, this 'unique property'—evolving gradually and giving rise to factors for other, also peculiar, but secondary being-impulses—took the place of a Unique All-Autocratic Ruler in their general organization; and then, not only every manifestation of that divine being-impulse of Conscience but even the faintest stirring of that impulse became a hindrance to the actions of this All-Autocratic Ruler And later, when your favorites felt obliged, consciously or unconsciously, always and in everything, to prevent the sacred impulse from taking part in the functioning of that consciousness under the control of which it had become proper for them to pass their waking existence, the action of those divine data was gradually, as it were, 'diverted' from the functioning of their ordinary consciousness and participated only in the functioning of their 'subconscious.'

"And it was only after my detailed research and investigations had made all this clear to me, that I understood why there arose and still exists that division of themselves into various 'classes' or 'castes' which has such maleficent consequences for them.

"Later detailed investigations also showed me very definitely and clearly that in that consciousness which they call the 'subconscious,' even in the beings of the present time the data for the acquisition in their presence of this fundamental divine impulse of Conscience do indeed continue to be crystallized and hence to be present during the whole of their existence.

"The fact that these data for the divine being-impulse are still crystallized and that their manifestations continue to participate in the process of their being-existence was further confirmed, apart from the aforesaid investigations, by the difficulty I frequently had on account of it during my observations of them from the planet Mars.

"The point is that, although I could freely observe the existence proceeding on the surface of the other planets of that solar system through my teskooano on the planet Mars without any difficulty whatsoever, my observations of the process of existence of your favorites was at times a real misery, owing to the special coloration of the atmosphere of the planet Earth.

"And this special coloration occurred, as I later ascertained, because from time to time there appear in the presence of this atmosphere large quantities of those crystallizations which are frequently radiated from the presence of these favorites of yours when they are moved by the particular inner impulse which they call 'remorse of conscience. '

"And this is because, when they happen to receive and experience some kind of moral shock, the associations proceeding in them from impressions previously perceived— associations that consist mainly, as I have already told you, of various kinds of rubbish—almost always become changed, calmed, and even for a time entirely cease.

"In consequence, there automatically takes place in the common presence of these three-brained beings there a combination of functioning that frees the data present in their 'subconscious' for the manifestation of the divine impulse of Objective Conscience and temporarily allows it to participate in the functioning of their ordinary consciousness, with the result that this 'remorse of conscience' begins to proceed in them And the 'remorse of conscience' thus produced in your favorites gives rise to those particular crys-

tallizations I have mentioned, which issue from them mixed with other radiations, and it is the totality of these radiations that gives the atmosphere of your planet that special coloration which hinders the being-function of sight from penetrating freely through it.

"Here it is necessary to say that these favorites of yours, particularly the contemporary ones, have become experts in preventing this inner impulse of theirs called 'remorse of conscience' from lingering long in their common presence.

"No sooner do they begin to sense a twinge or even the slightest 'prick' of the arising of the functioning in them of this being-impulse than they immediately 'squash' it, whereupon this impulse, not yet quite formed in them, promptly subsides.

"For 'squashing' the first stirring of any remorse of conscience in themselves, they have even invented some very effective special means which now exist there under the names of 'alcoholism,' 'cocainism,' 'morphinism,' 'nicotinism,' 'onanism,' 'monkism,' 'Athenianism,' and others with names also ending in 'ism. '

"Sometime later, my boy, on a suitable occasion, I shall also tell you in detail, as I promised, about those results of the abnormally established conditions of ordinary existence there that become factors for the arising and perpetuating of this maleficent assignment of each other to various castes.

"I will without fail explain this to you, because the information about this abnormality may serve as very good data for a better understanding of the strangeness of the psyche of these three-brained beings who please you.

"Meanwhile listen attentively and try to assimilate the following when the particular psychic property of 'egoism' had been completely formed in the common presence of these favorites of yours and had given rise—as it still continues to do—to various secondary impulses of which I have

told you, and furthermore, when the impulse of sacred Conscience had entirely ceased to take part in their waking consciousness, these three-brained beings arising and existing on the planet Earth, both before and after the period of the very saintly activities of Ashiata Shiemash, have always striven to organize their welfare during the process of their ordinary existence exclusively for them themselves.

"And as in general there never is, nor can there be on any of the planets of our Great Universe enough of everything required for the equal external welfare of everyone, irrespective of what are called 'objective merits,' the result is that the prosperity of some is always built on the adversity of others.

"It is this exclusive regard for their own personal welfare that has gradually crystallized in their psyche the quite peculiar and unprecedented properties I cited such as 'cunning,' 'contempt,' 'hate,' 'servility,' 'lying,' 'flattery,' and so on, which, on the one hand, are factors for outer manifestations unbecoming to three-brained beings, and on the other are causes of the gradual destruction of all those inner possibilities, placed in them by Great Nature, of becoming particles of the whole of the Reasonable Whole.

"Well then, my boy, when the results of the very saintly labors of the Essence-Loving Ashiata Shiemash had begun to blend with the processes of both their inner and outer being-existence, and when thanks to this the data for the divine impulse of Conscience, surviving in their 'subconscious,' shared more and more in the functioning of their 'waking consciousness,' then their being-existence, both personal and in their relations with others, began to proceed on this planet almost as it does on the other planets of our Great Universe on which three-brained beings exist.

"These favorites of yours then began to behave toward one another as toward the manifestations, differing only in

degree, of a Unique Common Creator, and showed respect for one another only according to the merits personally attained by means of 'being-partkdolgduty,' that is, by means of personal conscious labor and intentional suffering.

"That is why, during that period there ceased to exist those two chief maleficent forms of their ordinary existence, namely, their division into separate independent communities and the division of themselves within these communities into different 'castes' or 'classes.'

"At that time also, all the three-brained beings on your planet began to consider themselves and to consider those like them simply as beings bearing in themselves particles of the emanations of the sorrow of our Common Father Creator.

"And all this came about because, when the action of the data for the divine being-impulse was participating in the functioning of their 'ordinary waking consciousness,' and the three-brained beings began behaving toward one another solely in accordance with Conscience, the consequence was that masters ceased to deprive their slaves of freedom, and power-possessing beings of their own accord relinquished their unmerited rights, having realized and felt by conscience that they exercised these rights and occupied these positions not for the common welfare but only for the satisfaction of their various personal weaknesses, such as 'vanity,' 'self-love,' 'self-calming,' and so on.

"Of course, at that period there also continued to be all kinds of 'chiefs,' 'directors,' and 'specialist-advisors,' but just as on all planets of the Universe inhabited by three-brained beings of varying degrees of self-perfecting, they occupied these positions chiefly from difference of age and from what is called 'essence-power,' instead of through hereditary right or by election, as was the case both before and after this blissful Ashiatan epoch and is the case today.

"All these chiefs, directors, and advisors then became such of themselves, in the lawful course of events, in accordance with the objective merits they personally acquired, which could be sensed as real by all the beings around them.

"And this took place as follows:

"All the beings of that planet then began to work in order to have in their consciousness this divine function of genuine Conscience, and for this purpose, as everywhere in the Universe, they transubstantiated in themselves what are called the 'being-obligolnian strivings' of which there are five, namely.

"The first striving to have in one's ordinary being-existence everything satisfying and really necessary for the planetary body.

"The second striving to have a constant and unflagging instinctive need to perfect oneself in the sense of Being.

"The third the conscious striving to know ever more and more about the laws of world-creation and world-maintenance.

"The fourth the striving, from the beginning of one's existence, to pay as quickly as possible for one's arising and individuality, in order afterward to be free to lighten as much as possible the sorrow of our Common Father.

"And the fifth the striving always to assist the most rapid perfecting of other beings, both those similar to oneself and those of other forms, up to the degree of the sacred 'Mart-fotai,' that is, up to the degree of self-individuality

"During this period, when every terrestrial three-centered being existed and worked consciously upon himself in accordance with these five strivings, many of them, thanks to this, soon reached objective attainments perceptible to others.

"The objective attainments of these beings of course attracted the attention of all those around them, who there-

upon made those who had attained these merits stand out from their midst and paid them every kind of respect, Joyfully trying to merit the attention of these outstanding beings and to receive their indications and counsel as to how they likewise could perfect themselves.

"These outstanding beings, in their turn, then began to make the one with the highest attainments among themselves stand out, and this outstanding being, without hereditary or other right, automatically became the chief of them all And corresponding to his recognition as chief, his directions were widely circulated not only on neighboring parts of the surface of your planet but also on other continents and islands.

"At that period the counsel and guidance and, in general, every word of these chiefs became sacred law for all the three-brained beings there, and were followed with devotion and joy—contrary to what had proceeded there before the results obtained by the very saintly labors of Ashiata Shiemash, and to what again took place after they themselves had destroyed the fruits of these labors.

"That is to say, these strange favorites of yours now carry out the various commands and injunctions of their chiefs and, as they call them, 'kings,' only from fear of what are called 'bayonets' and 'lousy cells,' of which there are a great many at the disposal of these chiefs and kings.

"The results of the very saintly labors of Ashiata Shiemash also had definite repercussions on that terrible manifestation peculiar to the psyche of your favorites, namely, their 'irresistible urge periodically to destroy each other's existence.

"The process of reciprocal destruction established there, ensuing from that terrible particularity of their psyche, entirely ceased on the continent of Asia, and took place only occasionally on those large and small territories of that planet of yours that were far away from this continent and where, because of the great distance, the influence of the 'initiates.'

and 'priests' could not reach and be transubstantiated in the presence of the beings breeding on these parts of the surface of your planet.

"But the most astonishing and significant result of the very saintly labors of Ashiata Shiemash was that at that period not only did the duration of the existence of these unfortunates become a little more normal—that is to say, it began to increase, while what they call the 'death rate' fell —but at the same time the number of results for the continuation of their species diminished, that is, their 'birth rate,' as they say, also fell by at least a fifth.

"Thereby there was practically demonstrated one of the cosmic laws called the 'law of the equilibration of vibrations,' that is, vibrations arising from the evolution and involution of the cosmic substances required for the Most Great Omnicosmic Trogoautoegocrat.

"This decline in both their 'death rate' and 'birth rate' came about because, as their existence became approximately normal for three-centered beings, they also began to radiate from themselves vibrations corresponding more closely to the requirements of Great Nature, thanks to which, Nature had less need of those vibrations that are obtained from the destruction of the existence of beings.

"You will also fully understand this cosmic law of the equilibration of vibrations when at the proper time I explain to you in detail, as I have so often promised, all the fundamental cosmic laws.

"It was just in this way, my boy, and in this sequence, that there was gradually created, thanks to the conscious labors of the Very Saintly Ashiata Shiemash, a welfare unprecedented for your favorites, but to the infinite sorrow of all more or less consciously thinking individuals of all gradations of Reason, shortly after the departure from this planet of the Very Saintly Ashiata Shiemash, these unfortunates themselves, as had become proper to them with

regard to every good attainment of their ancestors, totally destroyed it all, and thus it was they destroyed and swept away from the face of their planet all that beneficence, so that even the rumor has failed to reach contemporary beings that once upon a time such bliss existed.

"Certain inscriptions, however, which have survived from ancient times and have reached contemporary beings, contain some information that there once existed on their planet a special kind of 'state organization,' at the head of which were beings of the highest attainments.

"And on the basis of this information, the contemporary beings have merely invented a name for this 'state organization', they call it a 'priest-state,' and let it go at that.

"But what this 'priest-state' was, and why it existed is it not all the same to contemporary beings of the planet Earth what 'ancient savages' did!"

CHAPTER 28

The chief culprit in the destruction of all the Very Saintly Labors of Ashiata Shiemash

"You REMEMBER, my boy, I have already told you that the 'learned beings' then assembled in the city of Babylon from almost the whole surface of the Earth were not primarily to blame for the arising of the factors that caused the final destruction of the surviving beneficent results of the conscious labors of the Very Saintly Ashiata Shiemash for later generations of your favorites, but as had long before become proper to most of the terrestrial 'learned beings of new formation,' they were merely, like 'contagious bacilli,' the unconscious dissemmators of every kind of already existing evil among their own and subsequent generations.

"The basis of all the great and small maleficent activities of those 'learned' beings and of all their unconscious harmful manifestations leading to the destruction of the last remnants of the results, so beneficent for the three-brained beings there, of the very saintly conscious labors of the Essence-Loving Ashiata Shiemash was, as my further detailed research on his saintly activities showed me, the 'invention' of a learned being, well known in his day, who was also a 'learned being of new formation,' named Lentrohamsanin.

"Thanks to the double 'center of gravity' of his inner existence, the 'highest being-part' of the presence of this terrestrial three-brained being was coated and perfected up to the required gradation of Objective Reason, and later this highest being-part became, as I once told you, one of those 313 'highest being-bodies' who are called 'Eternal Hasnamuss Individuals' and who have the place of their further

existence in the Universe on a small planet named 'Eternal Retribution.'

"Strictly speaking, as regards this terrestrial three-brained being Lentrohamsanin, I should now have to keep my promise and explain to you fully the expression 'hasnamuss,' but I prefer to do so a little later at the proper place in the flow of my tale.

"The maleficent 'invention' or, as contemporary terrestrial learned beings of new formation would say, the 'composition' or even the 'creation' of that learned being was actualized, as I have already told you, at least two centuries before the time when during my fifth sojourn I first visited the city of Babylon, where learned beings were assembled, partly by coercion and partly voluntarily, from almost the whole surface of the planet.

"This maleficent 'invention' of that learned being of a former period reached the learned beings of the Babylonian epoch by means of what is called a 'kashireitleer,' inscribed by Lentrohamsanin with his own hand.

"I find it necessary to give you a few details about the arising of this Lentrohamsanin and how, thanks to the accidental circumstances of his environment, he later became a 'great learned being' and an authority for his contemporaries almost everywhere on the surface of your planet.

"This very characteristic story can serve as an excellent example of a practice, long ago firmly established in the process of existence of these three-brained beings who have taken your fancy, by which some of them become so to say 'authorities,' at first for other 'learned beings of new formation' and then for all the unfortunate ordinary beings there.

"It was by chance that I came upon the details concerning the conditions of Lentrohamsanin's arising and subsequent formation into a responsible being, while I was trying to

find out which aspects of the strange psyche of your favorites had led to the gradual change, and finally to the total destruction, of all those beneficent forms introduced and fixed in the process of their being-existence by the ideally foreseeing Reason of our now Omnicosmic, Very Saintly Ashiata Shiemash, during the period of his self-preparation to be what he now is for the whole of the Universe.

"It was then that I learned that this Lentrohamsanin arose or, as is said there, was 'born' on the continent of Asia in the city of 'Kronbookhon,' the capital of 'Nievia.'

"His conception resulted from the blending of two heterogeneous 'exioëharies' formed in two already elderly three-brained 'keschapmartnian' beings.

"His 'producers' or, as they say, his 'parents,' having chosen the capital of Nievia as their place of permanent existence, had moved there three terrestrial years before the arising of that future Universal Hasnamuss.

"He was the first-born of his elderly and very rich parents, for although the blending of their exioëharies had been actualized many times before, yet, as I found out, they were so absorbed in acquiring riches that they did not wish to be hindered in this pursuit, and always had recourse, at each actualization of this sacred blending, to what is called 'toosy' or, as your contemporary favorites express it, 'abortion. '

"By the time the source of the 'active principle of his origin,' in other words his father, had built up his fortune, he had several 'caravans' of his own as well as 'caravanserais' for bartering goods in various cities of Nievia.

"As for the source of the 'passive principle of his origin,' that is, his mother, she at first followed the profession of what is called 'toosidji,' but later she organized a 'holy place' on a small mountain, and spread propaganda about its supposed significance, which was that childless beings of the female sex, on visiting this place, would become able to conceive

"When this couple, in what is called their 'declining years,' had become very rich, they moved to the city of Kronbookhon to exist there solely for their own pleasure.

"But soon they felt that without a real 'result,' that is, 'without a child,' pleasure could never be complete, and from that time on, without sparing any money, they took every possible measure to obtain such a 'result. '

"With this in view, they visited all sorts of holy places maintained for that purpose, with the exception, of course, of their own 'holy mountain,' and tried every kind of 'medical means' that purported to aid the blending of heterogeneous exioëharies And when by chance this blending actually took place, there finally arose that long-awaited result of theirs, later called Lentrohamsanin.

"From the very first, his parents were completely wrapped up in what they described as their 'God-sent result,' or son, and spent vast sums on his pleasures and on what is called his 'education. '

"Their ideal was to give him the very best upbringing and education the Earth could provide.

"For this purpose they engaged what are called 'tutors' and 'teachers,' both from their own country of Nievia and from various distant lands.

"The foreign 'tutors' and 'teachers' were brought there chiefly from the country today called 'Egypt. '

"By the time this 'papa's and mama's darling' was nearing the age of responsible being he was already, as they say there, 'very well brought up' and 'educated', that is, he had in his presence a great many data for all kinds of 'egoplastikoori' consisting, as usual, of fantastic and dubious information, and later, when he reached responsible age in the abnormally established conditions of existence there, he responded automatically to all kinds of corresponding accidental shocks.

"When this future great learned being reached responsible age he had indeed a great deal of information or, as it is

called there, 'knowledge', nevertheless in relation to this information or 'knowledge' he had acquired no Being whatever.

"Well, on the one hand because of the total lack of Being in his presence and on the other hand because there were already thoroughly crystallized in him those consequences of the properties of the organ kundabuffer called 'vanity,' 'self-love,' 'swaggering,' and so forth, this 'mama's and papa's darling,' having become a learned being of new formation, had the ambition to be considered a 'famous scientist'—not only among the beings of Nievia but also over the whole of the surface of their planet.

"So, with all his presence he dreamed and ruminated about how he could attain this.

"He spent many days in serious thought, and finally decided first of all to invent a theory about some question nobody before him had ever touched upon, and then to inscribe this invention of his upon a 'kashireitleer,' the likes of which had never been inscribed upon before, nor ever could be in the future.

"And from that day on he set to work to carry out that decision of his.

"With the help of his many slaves he first prepared such a 'kashireitleer' as had never existed before.

"In those days on the planet Earth, 'kashireitleers' were usually made from one or another part of the hide of a quadruped being called 'buffalo,' but Lentrohamsanin made his 'kashireitleer' from a hundred buffalo hides joined together.

"By the way, 'kashireitleers' were later replaced by what is called 'parchment.'

"Well, when this unprecedented kashireitleer was ready, the future great Lentrohamsanin inscribed upon it his invention concerning a question that indeed had never entered

anybody's head before, nor was there any reason why it should have.

"That is to say, in these wiseacrings of his he criticized in every way the prevailing order of collective existence.

"This kashireitleer began thus:

" 'Man's greatest happiness consists in not being dependent on any other person, whoever it may be, and in being free from the influence of anyone whatsoever!'

"Some other time, my boy, I will explain to you how your favorites on the planet Earth generally understand 'freedom.'

"The inscription of this future Universal Hasnamuss went on as follows:

" 'Undeniably, life under the present state organization is far better for us than it used to be, but where then is that real freedom which we need to bring us happiness?

" 'Don't we work and toil as much now as we did under any former state organization?

" 'Do we not have to labor and sweat to get enough barley to keep us alive and not starve to death-like chained dogs?

'Our lords and masters and pastors are always harping upon some other world, supposedly so much better than this one, where life is wholly blissful for the souls of those men who have lived worthily here on Earth 'Don't we live here worthily now? 'Don't we constantly labor and sweat for our daily bread?

'If all that our masters and pastors tell us is true and if their own way of living here on Earth really corresponds to what is required of their souls for the other world, surely God ought to, and even must, give them more possibilities in this world than to us ordinary mortals.

" 'If everything that our leaders and counselors tell us and try to make us believe is really true, let them prove it to us ordinary mortals by facts.

" 'Let them prove it to us, for instance, by changing a pinch of common sand into bread—the very sand in which, thanks to the sweat of our brow, the barley grows for our daily bread.

'Let our present leaders and counselors do this, and I will be the first to fall on my knees and kiss their feet.

" 'But meanwhile, things being as they are, we ourselves must struggle and we ourselves must strive for our real happiness and real freedom, and liberate ourselves from the need to toil and sweat.

" 'True, for eight months of the year we have no trouble obtaining our daily bread, but how we must work ourselves to the bone during those four summer months getting the barley we need.'

" 'Only he who sows and reaps the barley knows what hard labor it takes.

" 'True, for eight months we are free, but only from physical labors, while our consciousness, namely, our dearest and highest part, is the slave, day and night, of these illusory ideas always being dinned into us by our masters and pastors.

'No, enough.' We ourselves, without our present leaders and counselors, who have become such without our consent, must strive for our real freedom and our real happiness.

'And we can obtain real freedom and happiness only if we all act as one, that is, "all for one and one for all " But first we must destroy everything that is old.

" 'And we must do this to make room for the new life we ourselves shall create, which will give us real freedom and real happiness.

" 'Down with dependence on others!

" 'We ourselves will be the masters of our own destiny and no longer those who rule our lives without our knowledge and without our consent.

" 'Our lives must be governed and guided by those whom

we ourselves shall elect from our midst, that is, only from those who themselves toil for their daily bread.

" 'And we must elect these governors and leaders on the basis of equal rights without distinction of sex or age, by universal, direct, equal, and open ballot.

"Thus ended that famous kashireitleer.

"When this future Universal Hasnamuss, Lentrohamsanin, had finished inscribing his wiseacrings on this unprecedented kashireitleer, he arranged an enormous and costly banquet to which he invited the 'learned beings' from all over Nievia, taking upon himself all their traveling expenses, and at the end of the feast he showed them his kashireitleer.

"The 'learned beings' gathered at that free banquet from almost the whole of Nievia were at first so flabbergasted at the sight of that unique kashireitleer that they were, as is said there, !struck dumb,' and it was only after some time that they began to look at each other with amazement and to exchange opinions in whispers.

"Above all they asked one another how it was possible that not a single being, ordinary or learned, had known or guessed that in their own country there existed a learned being with such knowledge.

"Suddenly the oldest one of them, and the most renowned, jumped up on the table like a boy, and with the intonation long since proper to the learned beings of new formation, which has also reached contemporary learned beings, proclaimed the following:

'Listen, all of you, and try to realize that we, assembled here as representatives of the beings of the Earth—we who have already, thanks to our great knowledge, attained independent individuality—now have the privilege of being the first to behold with our own eyes the coming of a Messiah of divine consciousness, sent from Above to reveal world truths to us '

"Thereupon began that pernicious reciprocal 'praising to the skies' which has always been practiced among the 'learned beings of new formation' and which prevents any true knowledge that happens to reach them from evolving there as it does everywhere else in the Universe, if only through the passage of time, on the contrary, owing to this maleficent practice, even the knowledge already attained is destroyed, and its possessors become shallower and shallower.

"Well then, all the learned beings began shouting and pushing each other in order to get near Lentrohamsanin, and hailing him as their 'long-awaited Messiah,' they expressed to him by their admiring glances the extent of what is called their 'high titillation. '

"The most interesting thing about all this is the reason why these learned beings were so worked up and gave vent so freely to their learned 'snivelings,' which was that there had been formed in the psyche of your favorites, thanks as always to the same abnormally established conditions of ordinary existence, a certain extremely strange conviction that anyone who becomes a follower of a well-known and important being will appear to others to be almost as well known and important himself.

"So, on the strength of his being very rich, and what is more now very famous, all the other learned beings of the country of Nievia immediately expressed their approval of this Lentrohamsanin.

"Well, my dear boy, no sooner had the learned scientists of Nievia returned home after this banquet than they began talking, at first to their neighbors and later here, there, and everywhere, about that extraordinary kashireitleer, and, foaming at the mouth, they asserted and proved to everybody the truth of those 'revelations' which the great Lentrohamsanin had inscribed upon this kashireitleer.

"The result of it all was that the ordinary beings of the city of Kronbookhon, as well as of other cities of Nievia, talked among themselves of nothing but these 'revelations.'

"And gradually, as usually happens there almost everywhere, beings became divided into two opposing parties, one of which favored the 'invention' of the future Universal Hasnamuss, and the other the already well established forms of being-existence.

"Thus it continued for almost a whole terrestrial year, during which the ranks of the contending parties increased everywhere, while toward each other one of their specific properties called 'hate' also increased The result was that one sorrowful day in the city of Kronbookhon there suddenly broke out between the followers of these two opposing currents the process of what is called 'civil war.'

'Civil war' is the same as 'war', the only difference is that in ordinary war beings of one community destroy the beings of another community, whereas in civil war the process of reciprocal destruction goes on among beings of one and the same community—for example, brother annihilates brother, father, son, uncle, nephew, and so on.

"During the first four days, while that horrible process was at its height in Kronbookhon, and the attention of the other beings of the whole country of Nievia was concentrated on it, everything was still relatively quiet in the other cities, except for occasional skirmishes here and there But at the end of the fourth day, those who were for the 'invention' of Lentrohamsanin, that is, for the 'learned beings,' were victorious in Kronbookhon, and from then on the same process began in all the large and small cities of Nievia.

"This widespread and horrible process continued until a 'horde' of learned beings appeared who, 'feeling firm ground beneath their feet,' compelled all the surviving beings to accept Lentrohamsanin's ideas, and immediately destroyed everything From then on, all the three-brained beings of

Nievia became followers of the 'invention' of Lentrohamsanin, and soon afterward there was established in that community a special form of government called a 'republic.'

"Still later, the community of Nievia, having by then become great and powerful, began, as usually happens there, making war on neighboring communities for the purpose of imposing upon them its new form of 'state organization. '

"And so, my boy, on the largest continent of your planet, the processes of reciprocal destruction again began to take place among these strange three-brained beings, and at the same time there were gradually changed and finally destroyed those various beneficent forms of ordinary existence which had been established thanks to the ideally foreseeing Reason of our now Most Saintly Ashiata Shiemash.

"Thereupon there again arose on the surface of your planet—only to be destroyed anew and to give place to others—numerous separate communities with every kind of 'inner state organization. '

"Although the direct effect of that maleficent invention of the now Universal Hasnamuss Lentrohamsanin was that the practice of existing in separate communities was revived among your favorites, and although they again resumed their periodic reciprocal destruction, yet in some of these newly arisen, independent communities on the continent of Asia beings still continued to conform in their ordinary existence to many of the wisely foreseen usages of the Very Saintly Ashiata Shiemash, which had been inseparably fused with the automatic process of their daily life.

"And so those who were to blame for the final destruction of the usages and customs that still remained in certain communities were the aforementioned 'learned beings' who had been assembled in the city of Babylon.

"And they were to blame owing to the following circumstances:

"At the !general planetary conference' of all the learned beings on the famous 'question of the beyond,' which was organized in Babylon, it happened that among those who went there of their own accord was the great-grandson of Lentrohamsanin, who had himself become a 'learned being. '

"He brought with him an exact copy on papyrus of his great-grandfather's famous kashireitleer, the original of which he had received by inheritance And at the very height of the 'frenzy' unleashed by the 'question of the soul,' during one of the last big general meetings of the learned beings, he read aloud the text of that maleficent 'invention' of his great-grandfather, whereupon it occurred, as had become proper to the strange Reason of these 'sorry scientists,' that from one question that interested them they at once passed to quite another, namely, from the question of the 'soul' to the question of what is called 'politics.'

"Then, all over the city of Babylon meetings and discussions again began on the subject of various kinds of 'state organizations,' those already existing and those which in their opinion ought to be formed.

"Of course, all their discussions were based on the 'truths' expounded in the invention of Lentrohamsanin, as reproduced on the papyrus brought by his great-grandson, a copy of which almost every learned being then in Babylon carried in his pocket.

"For several months they discussed and argued, and they ended up by splitting into 'parties', that is to say, all the learned beings then in the city of Babylon split into three independent sections, under the following names "The first the section of the 'Legomonists', "The second the section of the 'Neomothists', "The third the section of the 'Paleomothists ' "Each of these sections soon had its adherents among the ordinary beings of Babylon, and once again things would

certainly have ended in civil war if the Persian king, getting wind of all this, had not immediately cracked them on their learned noddles.

"On his orders some of these learned scientists were executed, others were imprisoned with lice, and still others were banished to places where even now, as Mullah Nasr Eddin would say, 'French champagne cannot be found ' The few who were shown to have been mixed up in all this only because they were obviously mad were permitted to return to their own countries, while those who had taken no part whatever in 'political questions' were not only given full liberty to return to their native lands, but by order of the Persian king, their departure was even conducted with 'full honors.'

"And so, my boy, those Babylonian learned beings who for various reasons survived and were scattered over almost the whole surface of the planet continued by momentum to wiseacre, taking as their basis—not consciously, of course, but simply mechanically—the two leading questions that had arisen during those Babylonian events and had become the 'theme of the day,' namely, the famous questions concerning the 'soul of man' and 'internal state organization.'

"The result of these wiseacrings of theirs was that throughout the continent of Asia civil wars broke out in various communities and the process of mass reciprocal destruction between different communities started up once more.

"The destruction of the last remnants of the conscious labors of the Very Saintly Ashiata Shiemash thus continued on the continent of Asia for about a century and a half, yet in spite of this, certain customs created by Ashiata Shiemash for the good of their being-existence were still preserved in some places and continued by momentum.

"But when the three-brained beings of the neighboring continent, now called 'Europe,' began taking part in these Asiatic wars and when 'hordes,' led by the arch-vainglorious Greek called Alexander of Macedonia, overran almost the whole continent of Asia, they made, as is said, a 'clean sweep' from the surface of that ill-fated planet of everything that had been established and preserved, so clean a sweep that not a trace was left even of the memory that there once existed on their planet such 'bliss,' intentionally created for their existence by that Reason whose possessor is now one of our seven Most Saintly Omnicosmic Individuals, without whose participation even our Uni-Being Common Father does not allow Himself to actualize anything.

"And now, my boy, after my tale about this Lentrohamsanin—thanks to which you have received a concrete picture of the consequences for later generations of the activities of a typical representative of Eternal Hasnamuss Individuals— it will be opportune to explain a little more in detail, as I promised you, the significance of the word 'hasnamuss.'

"In its widest sense the word 'hasnamuss' designates any three-brained being—whether he has already coated his highest being-parts or consists of his planetary body alone —in whose common presence, under the influence of certain 'individual impulses,' a certain 'something' arises which participates in the 'completed formation' of his independent individuality.

"This 'something' arises in these cosmic individuals and, during the process of the transformation of substances, blends with the crystallizations resulting from the action of the entire 'spectrum' of what are called 'naloo-ossnian impulses. '

"In accordance with the chief cosmic law, the sacred Heptaparaparshinokh, this 'naloo-ossnian spectrum of impulses'

in its original essence consists of seven heterogeneous layers, from the point of view of their engendering as perception and resulting manifestation.

"And if these different aspects of the entire 'spectrum of naloo-ossnian impulses' were described according to the notions of your favorites and expressed in their language, they might be defined as follows:

1 Every kind of depravity, conscious as well as unconscious,
2 The feeling of self-satisfaction from leading others astray,
3 The irresistible urge to destroy the existence of other breathing creatures,
4 The inclination to free oneself from the necessity of making the being-efforts required by Nature,
5 The tendency to make use of every kind of artifice to conceal what in the opinion of others are one's physical defects,
6 Serene enjoyment in the use of what is not personally deserved,
7 The striving to be not what one is

"This 'something' which, together with these 'naloo-ossnian' impulses, arises in the presences of specific individuals not only is the cause of 'painfully retributive consequences' for these individuals themselves but also has the particularity that, whenever one of these 'imperious tendencies' ceases to act in their presences, the radiation proper to one or another aspect of the manifestation of this 'something' has a greater effect on surrounding beings, and becomes a factor for engendering the same in them.

"In the common presence of every three-brained being, there can arise during the process of his planetary existence any one of four kinds of independent hasnamuss individual.

"The first kind of hasnamuss individual is a three-brained being who, while acquiring this 'something' in his common presence, still consists only of his planetary body and who, during the process of the sacred rascooarno is subject to the consequences of the properties of this 'something' in him and is thus destroyed forever such as he is.

"The second kind of hasnamuss individual is a three-brained being in whose common presence the 'kesdjan body' has already been coated with the participation of that same 'something', and, as is proper to such a cosmic arising, having acquired the property of 'toorinoorino,' that is, 'nondecomposition' in any sphere of that planet on which he arose, has to exist such as he is, undergoing certain transformations, until this 'something' has been eliminated from him.

"A hasnamuss individual of the third kind is a three-brained being in whose common presence the highest being-body, or 'soul,' has been coated, again with the participation of this 'something', and this highest being-body also acquires the property of toorinoorino, but this time corresponding to this highest coating, that is to say, it is not subject to decomposition, either in the spheres of that planet on which he arose, or in any other sphere of the Great Universe.

"The fourth kind of hasnamuss individual is like the third, but with this difference, that the hasnamuss of the third kind has the possibility of at some time becoming so to say 'cleansed' from this 'something,' whereas for the fourth kind this possibility is lost forever

"That is why the fourth kind of hasnamuss is called an 'Eternal Hasnamuss Individual.'

"For these four kinds of hasnamuss individuals who have this 'something' in their presence, the 'retributive consequences' I have mentioned do not entail the same suffering, but correspond to the nature of each as well as to the 'ob-

jective responsibilities' flowing from the original foresight and hope of our Common Father for these cosmic actualizations.

"For the hasnamuss of the first kind, who acquires this 'something' while consisting only of a planetary body, the decomposition of his planetary body does not proceed according to the general rule, that is to say, all the various sensed impulses in his organism do not stop functioning simultaneously at the approach of the sacred rascooarno, that is, death.

"But the process of the sacred rascooarno already begins in him during his planetary existence and proceeds in stages, that is, one by one his 'separate spiritualized localizations' gradually cease to function in his common presence—or, as your favorites would say, in such a being first one of his brains with all its functions dies, later on, the second one dies, and only then does the final death of the being occur.

"In addition to this, after the final death, the disintegration of all the active elements of which the 'planetary body' was formed proceeds much more slowly than usual, and is subject to the inextinguishable action—lessening only in proportion to the volatilization of the active elements—of the 'naloo-ossnian impulses' sensed during his life.

"For the second kind of hasnamuss individual, in whose common presence the 'kesdjan body' has already been coated, the 'retributive consequences' are that, on the one hand, such an indeed unfortunate arising, freed from the planetary body of a three-brained being, and not having the possibility of perfecting himself independently without a planetary coating, does not succeed in eliminating from his presence this maleficent 'something,' which is not necessarily acquired by his own fault, and which always and in everything in the Universe is an obstacle to the correct flowing of the 'common-cosmic trogoautoegocratic process', and on the other hand, owing to the property of 'toorinoorino,'

that is, not being subject to decomposition in any sphere of that solar system in which he arose, he must inevitably be coated in a new planetary body, usually with the exterior form of a being of a one- or two-brained system, and in view of the generally brief existence of such beings and of his not having time to adapt himself to any one exterior form, he must constantly begin all over again in the form of another being of that planet with all the uncertainty as to the result of this coating.

"And as for a hasnamuss individual of the third kind, namely, a three-brained being in whom the highest being-body has been coated, but with this 'something' participating to the extent that he has not lost forever the possibility of freeing himself from it, his fate is still more terrible For, as a higher cosmic arising predetermined by the foresight of the First Principle of everything existing to serve as a help in the administration of the enlarging world—who from the moment of his completed formation, even before being perfected in Reason, was held responsible for every subjective manifestation, voluntary or involuntary—he has the possibility of eliminating this 'something' from his presence, but solely through the action of the results of intentionally actualized partkdolgduty, that is to say, of conscious labor and intentional suffering.

"Such a higher being-body must therefore suffer unremittingly, according to the degree of 'cognizance of his own individuality,' until this 'something' is entirely eradicated from his common presence.

"As a place for the suffering existence of the high orders of hasnamuss individuals, the Higher Sacred Individuals have intentionally allotted from all the large cosmic concentrations four small planets, disharmonized in their subjective functioning and situated in various most remote corners of our Great Universe.

"One of these four disharmonized planets, called 'Retribution,' is specially prepared for the Eternal Hasnamuss Individuals, and the other three for the higher being-bodies of hasnamusses who still have in their presence the possibility of ridding themselves at some time or other of this maleficent 'something. '

"These three small planets exist under the names of:

Remorse of Conscience
Repentance
Self-Reproach

"Here it is interesting to note that from all the highest being-bodies that have been coated and perfected in every kind of exterior form of three-brained being of the whole Universe, only 313 have, so far, reached the planet Retribution, two of whom had their arising on your planet, and one of these is the highest being-body of precisely this Lentrohamsanin.

"On that planet Retribution, the Eternal Hasnamuss Individuals must constantly endure those incredible torments called 'inkiranondel,' which are like the suffering of 'remorse of conscience' only much more intense.

"The greatest anguish of this state of the highest being-bodies is that they must always endure these terrible sufferings, fully conscious that there is no hope whatever of their coming to an end. "

SECOND BOOK

CHAPTER 29

The fruits of former civilizations and the blossoms of the contemporary

"IN FOLLOWING the associative flow of my tales about the three-brained beings breeding on the planet Earth who have taken your fancy, I must now tell you, my boy, something about the two powerful communities there called 'Greeks' and 'Romans,' who swept away from the surface of that ill-fated planet even the memory of the results obtained from the most saintly labors of the Essence-Loving Ashiata Shiemash.

"First of all I must tell you that at the time when, on the surface of your planet, on the continent of Asia, the definitized sacred conception of our now Omnicosmic, Very Saintly Ashiata Shiemash was actualized from Above within the presence of a three-brained being, and also later, during the period of his very saintly activities and the subsequent gradual destruction by your favorites of all the results issuing from them, great numbers of those strange three-brained beings existed on the neighboring continent called 'Europe,' and had already grouped themselves into various independent communities.

"According to the cosmic laws I once mentioned to you, the two communities that during those periods became the greatest and most powerful, that is to say, better organized and possessing more means than the others for the process of reciprocal destruction, were the 'Greek' and 'Roman' communities.

"And about these 'very ancient' communities—'ancient,' that is, from the point of view of your contemporary favorites—I must tell you and possibly even in detail, for not only did they make a 'clean sweep' from the face of that

unfortunate planet of the last results that might have been beneficial for the three-brained beings of all subsequent epochs, and even of all trace of the memory of the very saintly labors of the Essence-Loving Ashiata Shiemash, but also they were the cause of the utter nonsense that proceeds in the Reason of your contemporary favorites, and of the complete atrophy in them of that 'fundamental being-impulse,' the main lever of objective morality, called 'organic shame.'

"A closer acquaintance with these large groupings of your favorites and with the various 'blessings' bequeathed by them to the beings of later epochs will help you to understand how separate independent communities are formed there, and how a given community, having become powerful—with no thanks to the beings themselves—takes advantage of this to begin destroying everything attained by other less powerful communities and forces its own 'new inventions' upon them, in most cases sincerely imagining that these are just what the others need.

"I must warn you, my boy, that my story of the arising of those ancient communities called the 'Greek' and the 'Roman,' and of everything later connected with them, is not based on my personal investigations, but only on the information about them that I got from one of the beings of our tribe who chose to remain forever on that planet of yours.

"In descending to the planet Earth for the sixth and last time, I was determined, at any cost, to elucidate for myself all the genuine reasons why the psyche of the three-brained beings on that planet, which should be like the psyche of all the three-brained beings of our Great Universe, had become so exceptionally strange.

"And having repeatedly confirmed, during my investigations, that the fundamental cause of the various abnormalities in the general psyche of contemporary beings was

the so-called 'civilization' spread by these two large groups of beings called the Greeks and the Romans, I was obliged to investigate certain details about them also.

"But as I was fully occupied at that time with my research concerning the activities of the Very Saintly Ashiata Shiemash, I entrusted the inquiry into the history of the arising of these two independent groupings of your favorites, with respect to what is called their 'subjective being,' to that same member of our tribe who, as I have already told you, still carries on an 'undertaker's business' in a large city on the continent of Europe.

"From the investigations of this countryman of ours, it seems that long, long ago, before the period of my tale about the majestic city of Babylon, that is, when the existence of those strange beings was proceeding mainly on the continent of Asia and their chief center of culture was in the country of Tikliamish, there were as yet no definitely organized communities on the continent of Europe, which is now the principal place of existence of your favorites.

"At that time, there chiefly existed on that continent two-brained and one-brained beings called 'wild quadrupeds' and 'reptiles', as for your favorites, the biped beings, they existed there only in small groups and were almost as wild as the quadrupeds themselves.

"These small groups of biped beings occupied themselves only with destroying the quadruped and reptile beings, and occasionally also one another. And the number of your favorites on the continent of Europe did not increase until emigrants from Maralpleicie, wandering from one region to another, finally arrived on the continent of Europe and settled there.

"Toward the close of that period there migrated from Tikliamish to that continent a number of beings of the first

Asiatic group who followed two quite different professions, some of them were engaged in various marine occupations, and others in raising cattle and sheep.

"The sheep-raising families settled chiefly on the southern shores of the continent, which at that time were very suitable for the grazing and fattening of these quadruped beings.

"And that group of terrestrial beings was then called 'Latinaki,' a word that meant 'shepherds.'

"At first these shepherds, with their families and flocks, were scattered in different places Later on their numbers gradually increased, partly through the immigration of Asiatic beings with the same profession as themselves and partly because they were becoming more and more 'prolific,' since Nature on the planet Earth had begun to adapt herself to the deteriorating quality of the vibrations she required, which should have been formed from the radiations of these three-brained beings, by substituting those vibrations obtained only from the process of their sacred 'rascooarno' or, as they say, from their 'death.'

"And when thanks to all this their numbers had considerably increased, and external conditions demanded frequent relations between isolated families, they formed their first place of common existence, which was called 'Rimk.'

"It was from that group of Asiatic shepherds that the later famous 'Romans' originated, their name having come from this first common dwelling place, Rimk.

"As for the Asiatic beings engaged in 'marine occupations,' such as fishing and gathering sponges, coral, and seaweed, they also emigrated with their families for the convenience of their profession, some of them settling on the western shores of their own continent of Ashhark, some on the southeastern shores of the continent of Europe, and others on the islands near the straits that still divide these two continents.

"The beings of these newly formed groups were then called 'Hellenaki,' which meant 'fishermen.'

"In time their numbers also grew, owing to the same causes I spoke of with regard to the group of shepherds.

"Their name changed many times until finally they were known as 'Greeks.'

"And so, my dear boy . . . it was largely on account of the beings of these two groups that the Reason of your contemporary favorites has become mechanical, and that the data for engendering the impulse of 'being-shame' have completely atrophied in them.

"The Greeks were the cause of the gradual decay of the Reason of the three-brained beings there, which has so degenerated in contemporary beings that it has become, as our dear Mullah Nasr Eddin says, a real 'mill for nonsense.

"And it is thanks to the Romans that, as a result of successive changes in the presence of contemporary three-brained beings, those factors are never crystallized which in other three-brained beings engender the impulse called 'instinctive shame,' that is, the being-impulse that is the basis of what are called 'morals' and 'objective morality.'

"And thus it was that those two communities arose which, as so often happens there, later became solidly established and powerful for a certain time.

"And the history of the maleficent 'legacy' they passed on to the beings of subsequent generations is as follows:

"According to the investigations of our countryman, it seems that the earliest ancestors of the beings of the community that was later called 'Greece' were obliged, during the frequent storms at sea that hindered them in their 'marine occupations,' to seek refuge from the rams and winds in sheltered places, where they played various 'games' they had invented, to 'kill time.'

"As it later became clear, these ancient fishermen at first

amused themselves with such games as children play there —but children, it must be remarked, who have not yet gone to school, for today those who go to school have so much homework to do, consisting chiefly of learning by rote the poetry composed by various candidate hasnamusses that the poor children never have time to play any games at all.

"In short, these poor bored fishermen first played ordinary children's games long since customary there, but later, when one of them invented a new game called 'pouring from the empty into the void,' they were all so pleased with it that from then on they amused themselves with that alone.

"This game consisted in formulating some question or other, always about some nonsense, that is to say, a question about some deliberate piece of absurdity, and the one to whom the question was addressed had to answer as plausibly as possible.

"Well, it was just this game that became the cause of everything that happened later.

"It turned out that among those ancient bored fishermen several were so clever and ingenious that, following the principle of that curious game, they became expert in inventing very long explanations.

"And when one of them discovered how to make what was afterward called 'parchment' from the skin of the fish called 'shark,' some of these skillful fellows, just to swagger before their companions, even began inscribing these long explanations of theirs on these fishskins, employing the conventional signs invented earlier for another game called 'mousetrap. '

"Still a little later, when these bored fishermen had been replaced by their descendants, the latter inherited these inscribed fishskins, as well as the craze for this peculiar game, and these various inventions, both their ancestors' and their own, were given for the first time the high-sounding name of 'science.'

"And from then on, as the craze for 'cooking up' these 'sciences' passed from generation to generation, the beings of that group whose ancestors had been simple Asiatic fishermen became 'specialists' in inventing sciences of every sort.

"These sciences, moreover, also passed from generation to generation and certain of them have reached contemporary beings of that planet almost unchanged.

"Hence it is that almost half of what are called the 'egoplastikoori' arising in the Reason of the contemporary beings of that ill-fated planet—from which, in general, what is called a 'world outlook' is formed in beings—are crystallized just from the 'truths' invented by those bored fishermen and their descendants.

"As regards the ancient shepherds who later founded the powerful community called 'Rome,' their ancestors also were often forced, on account of bad weather, to seek refuge for their flocks in sheltered places, and to pass the time together somehow or other.

"And so, since they were together, they did a lot of talking But when everything had been talked out and they felt bored, one of them suggested that as a relief they should take up the occupation which they were the first to call *cinque contra uno*—five against one—a pastime which has been preserved under the same name among their descendants down to the present time.

"As long as only the beings of the male sex engaged in that pastime everything went 'smoothly and peacefully,' but when a little later their 'passive halves,' that is to say, their women, joined in and, immediately appreciating it, soon became addicted to it, they gradually attained such 'finesses' in this occupation that if our arch-cunning Lucifer himself were to rack his honorable brains, he could not invent even a tithe of the 'turns' these erstwhile shepherds invented and

prepared for the beings of succeeding generations of that ill-starred planet.

"Now, my boy, when these two independent groups of terrestrial beings multiplied and, in accordance with the usual aim of all communities there during all periods of their existence, acquired every variety of 'effective means' for reciprocal destruction, they began carrying out these processes with other independent communities—for the most part, of course, with less powerful communities—and occasionally between themselves.

"Here it is very interesting to note that during intervals of peace between these two communities—who were almost equal in the possession of efficient means for reciprocal destruction—the beings of both these groups, whose places of existence were close to each other, often came into contact and had friendly relations, with the result that little by little each picked up from the other those specialties that had originally been invented by their ancestors In short, the result of the frequent contacts between these two communities was that the Greek beings, borrowing from the Romans all their refinements of 'sexual turns,' began organizing their what were called 'Athenian nights,' while the Roman beings, having learned from the Greeks how to cook up 'sciences,' composed their later very famous 'Roman law.'

"A great deal of time has passed since then The inventors of both those kinds of being-manifestation have long since disappeared, and their descendants who chanced to become 'powerful' have also disappeared Yet now the contemporary three-brained beings of that planet 'fondly' dedicate more than half their existence and the being-energy they have acquired to absorbing and actualizing somehow or other, unconsciously and sometimes even consciously, those two 'ideals' whose initiators were the bored Asiatic fishermen and shepherds.

"Well then, my boy, later on it seems, when both these groupings of your favorites had acquired many of the aforementioned 'effective means' for the successful destruction of the existence of beings like themselves, and had become past masters at persuading or coercing the beings of other countries to exchange their own inner convictions for the ideals invented by their ancestors, they first conquered the neighboring communities situated on the continent of Europe, and afterward, with the hordes they had collected during this time, they turned toward the continent of Asia.

"And there, on the continent of Asia, they first began spreading that maleficent influence of theirs among the beings populating its western shores—in whom, as I have already said, being-impulses for a more or less normal being-existence had been instilled for centuries—and then they gradually began to advance into the interior.

"Their advance into the interior of the continent of Asia met with great success, and their numbers constantly increased, chiefly because the learned beings who had been in Babylon were continuing to infect the Reason of beings everywhere on that continent with their hasnamussian political ideas.

"What also helped them very much was that there were still preserved in the instinct of the Asiatic beings the results of the influence of the 'initiates' and 'priests,' disciples of the Very Saintly Ashiata Shiemash, who through their sermons had inculcated one of the chief commandments of Ashiata Shiemash, which declared:

'Do not kill another even when your own life is in danger.'

"Profiting by this, these former fishermen and shepherds could advance very easily, destroying on their way all those who declined to worship the 'gods' they themselves had

adopted, that is to say, their fantastic 'sciences' and their phenomenal 'depravity.'

"These 'sowers of evil' for all the three-brained beings of all succeeding generations arising on the continent of Europe—especially the Greeks—moved into the interior of the continent of Asia, progressing slowly to be sure, yet effectively.

"But when some time later there appeared at the head of these hordes that arch-vainglorious Greek, the future hasnamuss, Alexander of Macedonia, there began the clean sweep of the last remnants of the results of the very saintly intentional labors of our now Common-Cosmic Most Saintly Ashiata Shiemash—after which it was again, as they say, just the 'old, old story.'

"Although each time the place of the 'center of culture' of your favorites has changed, a new so-called 'civilization' has arisen, bringing for the beings of succeeding epochs some new maleficence, nevertheless, not one of these many 'civilizations' has ever prepared so much evil for the beings of later epochs, including of course the present one, as that famous 'Greco-Roman civilization.'

"Without mentioning many other lesser psychic features, unbecoming to three-brained beings and now existing in the presence of your favorites, that civilization is chiefly to blame for the complete disappearance, especially from contemporary beings, of the possibility of crystallizing in their presence the data for 'sane logical mentation' and for engendering the impulse of 'being-shame. '

"In short, my boy, the 'ancient Greek fantastic sciences' were the cause of the complete atrophy of the former, and the 'ancient Roman depravity,' of the latter.

"In the early period of that Greco-Roman civilization, these pernicious impulses, which by now have become being-impulses, namely, the 'passion for inventing fantastic sciences' and the 'passion for depravity,' were inherent in

the Greek and Roman beings alone Later when, as I have already said, the beings of both these communities chanced to become powerful and began influencing the beings of other communities, those peculiar and unnatural being-impulses gradually infected your unfortunate favorites everywhere.

"This took place, on the one hand, as a result of the persistent influence of these two communities, and on the other, because of that peculiarity of their psyche—common to all the three-brained beings of that planet and already well fixed in it before this—which is called 'imitation.'

"And thus, little by little, the psyche of your favorites, already shaky enough before this, has become so unhinged that in all of them without exception both their world outlook and the whole ordering of their daily existence rest and proceed exclusively on the basis of those two 'Greco-Roman inventions,' that is to say, on the basis of 'fantasizing' and of 'striving for sexual gratification. '

"Here it is very interesting to note that, although the heritage from the ancient Romans has caused the gradual disappearance from the presence of your favorites of the 'organic shame' proper to three-brained beings, there has arisen in its place something rather like it In the presence of your contemporary favorites there is as much as you want of this 'pseudo being-impulse,' which they also call 'shame,' but the data for engendering it are quite singular.

"This being-impulse arises in their presence only when they do something which, under their abnormally established conditions of ordinary being-existence, is considered improper to be done in front of others.

"But if nobody sees them, then nothing they do—even if according to their own consciousness and their own feelings it is undesirable—gives rise in them to any such impulse.

"The 'blessings' prepared by the ancient Romans have in

recent times so permeated the nature of your favorites breeding on all the continents of that ill-fated planet that it is even difficult to say which contemporary community has inherited the most from these 'obliging' Romans.

"But as for the inheritance from the ancient Greeks, namely, the passion for 'inventing various fantastic sciences,' this has not become inherent in all the three-brained beings of our day equally It has passed down only to certain beings in each of the contemporary large and small communities of that peculiar planet, but it has passed down chiefly to certain beings of a community existing there today under the name of 'Germany.'

"Indeed, the beings of this Germany can boldly be declared to be the 'direct heirs of the ancient Greek civilization', for it is they who bring every kind of new 'science' and 'invention' into contemporary civilization.

"Unfortunately, my boy, the beings of that German community have in many respects outdone the beings of ancient Greece.

"Thanks to the 'sciences' invented by the ancient Greeks, it was only the 'being-mentation' of other beings that was spoiled and continues to be spoiled.

"But the contemporary beings of the community of Germany have gone even further, they have become very skillful in inventing 'sciences' that spread the specific disease of wiseacring among the rest of your favorites, and during the process of this disease many of them, half-consciously or even quite automatically, chance to notice some small detail of the common-cosmic process which actualizes everything existing Then, when they have shared this information with their colleagues, they together make use of this detail for vet another 'invention,' thereby adding to the number of 'new means' which have so accumulated on that planet during the last two centuries that their total effect has now

become what is called the 'resultant decomposing force,' counterbalancing the 'resultant creative force' of Nature.

"And indeed, my boy, it is only owing to the 'sciences' concocted by certain beings of contemporary Germany that the other three-brained beings belonging to all communities have in their turn acquired the possibility of 'inventing ' And almost every day, now here now there, they think up some 'new invention' or 'new means' which they employ in the process of their existence, and they have brought it about that poor Nature there—already enfeebled without this through no fault other own—is scarcely able to actualize her 'evolutionary' and 'involutionary' processes.

"In order that you may clearly understand how these contemporary 'beneficiaries' have surpassed their 'benefactors,' I must now tell you also about certain 'means,' widely used there at the present time, which owe their existence exclusively to these 'Nature-helping' heirs of the ancient Greeks.

"I will describe certain of these means, now existing and in use everywhere there which have been invented by the beings of that contemporary community of Germany.

"I should like to point out, by the way, one very odd phenomenon, which is that these contemporary successors of the ancient Greeks give names to their maleficent inventions which for some reason or other all end in 'me.'

"Let us take for example, among the many particularly harmful inventions of the German beings, just those five what are called 'chemical substances' now existing under the names of 'satkaine,' 'aniline,' cocaine,' 'atropine,' and 'alizarine,' all of which are used there at the present time by the beings of all the continents and islands on that planet even, as our dear Mullah Nasr Eddin says, 'without economizing.'

"The first of these 'means, specially invented by the German beings, namely 'satkaine,' is nothing other than 'samookoorooazar,' that is, one of the seven 'neutralizing gases' that arise and are always to be found in the common presence.

of each planet, and which take part in the 'completed crystallization' of every definite surplanetary and interplanetary formation, and when isolated are, always and everywhere, what are called 'indiscriminate destroyers of the already arisen. '

"Concerning this German invention I also learned, among other things, that a being of that community happened to obtain this gas from some definite surplanetary and interplanetary formations and, noticing its special property, reported his discovery to several of his colleagues So, owing to the fact that there was then proceeding in the presences of all the beings of their community what is called the 'most intense experiencing' of the chief particularity of the psyche of the three-brained beings of your planet, namely, the urgent need to destroy the existence of others like themselves, these 'scientists' thereupon enthusiastically decided to devote themselves to finding a way of utilizing the special property of this gas for the speedy mass destruction of the existence of the beings of other communities.

"Having begun their practical research with this aim in view, one of these 'scientists' soon discovered that if this gas were concentrated in a pure state ready to be released at will in any given space at any given time, it could serve their purpose admirably.

"That was enough for them, and from then on, during the processes of reciprocal destruction, this gas, artificially isolated from the general harmony of the actualization of everything existing, was released in a certain way by the ordinary beings of that community, just when and where the greatest number of beings of so-called 'hostile communities' were gathered.

"When this particularly poisonous cosmic substance, intentionally liberated into the atmosphere under the said conditions, and striving to reblend with other corresponding cosmic substances, happens to enter the planetary bodies.

of three-brained beings nearby, it instantly and completely destroys their existence, or at least permanently damages the functioning of one or another part of their common presence.

"The second of the chemical substances I enumerated, called 'aniline,' is a coloring matter that can be used for the dyeing of most of those surplanetary formations from which the three-brained beings there make all kinds of objects needed in the process of their ordinary being-existence.

"Although thanks to that 'invention,' your favorites can now dye any object any color they wish, yet how long these dyed objects last—ah, just here lies buried their famous Bismarck's 'pet cat. '

"Before that maleficent aniline was invented, the objects produced by your favorites for their ordinary existence, such as, for instance, 'carpets,' 'pictures,' and various articles of wool, wood, and leather, were colored with simple vegetable dyes, which in the course of centuries they had learned how to obtain, and these objects would last from five to ten or even fifteen of their centuries But now, thanks to this aniline, or to dyes with other names that have this aniline as their base, all that remains of these objects after thirty years or so is only the memory of them.

"And owing to this maleficent aniline, the beings of the community of Germany have been responsible not only for the rapid destruction of the products of all the contemporary beings, but also for the nearly complete disappearance of articles from ancient times from the face of that ill-fated planet.

"And this was because, for various hasnamussian purposes and for their famous, as they call them, 'scientific aims,' they set about collecting the surviving ancient productions from all centuries and, not having the least idea of how to preserve ancient objects, they only hastened their destruction More-

over, they used the 'antiquities' they collected, and still use them, as models for 'cheap goods' known everywhere on that ill-fated planet as 'ersatz.'

"As for the third of those chemical substances they invented, namely 'cocaine,' not only is this 'chemical means' of great assistance to Nature in hastening the decomposition of planetary formations—in this instance, their own planetary bodies—but it also has an effect on the psyche of contemporary beings of the planet Earth surprisingly like that which the famous organ kundabuffer had on the psyche of their ancestors.

"In the days when their ancestors still had within them this invention of the Great Angel Looisos, they were almost always in exactly the same state as the beings of today when they introduce into themselves this German invention called 'cocaine. '

"I must point out, my boy, that even though the action of that German invention is similar to the action of the organ kundabuffer, this came about, of course, without any conscious intention on the part of the beings of Germany, they became colleagues of the Great Angel Looisos only by chance.

"At the present time almost all the beings who become genuine representatives of contemporary civilization introduce into themselves this 'blessing' of present-day culture very meticulously and with delight and tenderness, and always of course, as our dear Mullah Nasr Eddin says, 'to the glory of the cloven-hoofed. '

"The fourth of the enumerated chemical substances, namely 'atropine,' is also in great demand there at present. It has a variety of applications, but is most commonly used for a certain exceedingly strange purpose.

"It seems that, thanks as always to the abnormally estab-

lished conditions of ordinary being-existence there, the organ of sight of your favorites has acquired the property of finding the faces of others beautiful and pleasing only when they have dark eyes.

"And when this chemical substance called 'atropine' is introduced in a certain way into the eyes of beings, the pupils become dilated and the eyes look darker, so most of them introduce this 'atropine' into their eyes in order that their faces may appear beautiful and pleasing to others.

"And indeed, my dear boy, those terrestrial beings who employ this German 'blessing' do have very dark eyes until they are forty-five.

"I say until forty-five because so far there has never been a case there of a being continuing to use this means who could still see after the age of forty-five.

'Alizarine,' the fifth and last of these 'inventions,' is also widely used there.

"This 'blessing' of contemporary civilization is used chiefly by what are called 'confectioners' and other specialists who prepare for the beings of that planet very 'tasty' articles for their first food.

"The confectioners and other professionals who prepare these tasty tidbits for the first food of your favorites use this sure-fire German innovation 'alizarine,' of course unconsciously, for the sole aim of giving these products an enticing appearance—that aim which has become the ideal of the whole of contemporary civilization, and which our honored Mullah Nasr Eddin expresses in the following words 'As long as everything looks fine and dandy to me, what does it matter if the grass doesn't grow?'

"In short, my boy, these present-day successors to the beings of ancient Greece, with all their practical 'attainments' based on the 'sciences' they have invented, have become a great help to poor Nature—though only, it is true, in the

process of decomposition. It is not for nothing that our dear Mullah Nasr Eddin gives the following wise counsel. 'Better pull ten hairs a day out of your mother's head than not help Nature.'

"Strictly speaking, the capacity to cook up 'fantastic sciences' and to devise new methods for ordinary being-existence did not pass from the ancient Greeks to the beings of contemporary Germany alone; the same capacity was inherited, and perhaps no less, by the beings of another contemporary community, also independent, and in its turn enjoying dominion.

"This community of your favorites is called 'England.'

"There has even passed to the beings of this second contemporary community, and directly to them alone, one of the most maleficent inventions of the ancient Greeks, which the English beings have thoroughly assimilated and put into practice.

"This particularly harmful invention of theirs was called by the ancient Greeks 'diapharon,' and contemporary beings call it 'sport.'

"I shall tell you about this contemporary 'sport' in as much detail as possible at the end of this tale; but meanwhile you should know that although the beings of the community of England also invent in large quantities a wide range of new objects required by your favorites in the process of their ordinary being-existence, they do not invent chemical substances as do the beings of Germany, no . they invent chiefly what are called 'metalwares.'

"Especially in recent times, they have become expert in inventing and supplying to the beings existing over the whole surface of your planet vast quantities of all sorts of metalwares, called padlocks, razors, mousetraps, revolvers, scythes, machine guns, saucepans, hinges, guns, penknives, cartridges, pens, mines, needles, and many other things of the same kind.

"And ever since the beings of this contemporary community started inventing these practical objects, the ordinary existence of three-brained beings of your planet has become, as our dear Mullah Nasr Eddin describes it, 'not life but free jam.'

"The beings of this community are now the benefactors of the other beings of your planet, offering them, as they say, 'philanthropic aid,' especially as regards their first 'being-duty,' namely, that of carrying out from time to time the process of 'reciprocal destruction.'

"Thanks to them, the discharge of that 'being-duty' has gradually become, for your contemporary favorites, the 'merest trifle.'

"Before those inventions existed it used to be exceedingly arduous for your poor favorites to fulfill that 'being-duty,' for they had to spend a good deal of toil and sweat on it.

"But nowadays, thanks to the contraptions invented by these English beings, it has become, again in the words of our esteemed Mullah Nasr Eddin, just roses, roses.

"The contemporary beings scarcely need to make any effort whatsoever in order to destroy completely the existence of beings like themselves

"Sitting quietly in what they call their 'smoking rooms' they can destroy, just to pass the time, as it were, dozens and sometimes even hundreds of others like themselves.

"Now, I might as well also tell you a little about the direct descendants of the beings of the Greco-Roman civilization..

"The descendants of the beings of the once 'great' and 'powerful' community of Greece still exist today and also have their own independent community, but they now have scarcely any significance whatever for the other independent communities there.

"They no longer do what their ancestors did, who were consummate specialists in 'cooking up' all kinds of fantastic

sciences, and if a contemporary Greek were to produce a new science, the beings of other communities would not pay the slightest attention to it.

"And they would pay no attention to it, simply because that community has not at the present time enough 'guns' and 'ships' to be what is called an 'authority' for the other contemporary beings there.

"But although these descendants of the former great Greeks, namely, the Greeks of the present day, have lost the knack of being an imaginary authority for other three-brained beings there, they have adapted themselves perfectly on almost all the continents and islands to keeping what are called 'shops' where, without any haste, slowly and gently, they trade in 'sponges,' 'halva,' 'rahat lokoum,' and so forth, and sometimes 'Persian dried fruit,' not forgetting, of course, the dried fish called 'kefal.'

"As for the descendants of the famous Romans, they too continue to arise and exist and, although they no longer even bear the name of their ancestors, they still call the chief center of their community 'Rome.'

"The beings of the community established by the descendants of those former shepherds, who later became the great Romans, are now called Italians

"Scarcely anything has been inherited from their ancestors by these Italians except that specific being-impulse which the ancient Romans were the first to crystallize in their presences, and which gradually infected all the other three-brained beings on that planet.

"At the present time the beings of that community of Italy lead a calm and peaceful existence, doing nothing more than unostentatiously inventing new forms of their harmless and very innocent what is called 'macaroni.'

"Nevertheless, certain beings of that contemporary Italy

have inherited from their ancestors one special and very peculiar property called 'giving pleasure to others.

"However, they manifest this inherited need of 'giving pleasure,' not toward beings like themselves but toward beings of other forms.

"In all fairness it must be stated that this special property passed to beings of various parts of present-day Italy and became ingrained in their nature, not so much from the great Romans as from their ancestors of considerably later epochs, that is to say, from the time when they began propagating among beings, both of their own and of neighboring weaker communities, the teaching, already distorted for their egoistic purposes, of a certain genuine sacred Messenger from Above.

"At the present time the beings of various parts of Italy manifest this property of giving pleasure to others in the following way:

"When they destroy the existence of the quadruped beings called 'sheep' and 'goats,' whose planetary bodies they use for their first food, they do not do so all at once, but in order to give them this 'pleasure' they do it 'slowly' and 'gently' over a period of many days, that is, one day they take off one leg, then a few days later, a second leg, then the third, and so on, for as long as the 'sheep' or 'goat' still breathes And 'sheep' and 'goats' can breathe for a long time without these parts of their common presence, because although these parts do not participate in the main functions of the taking in of cosmic substances required for existence, they do participate in those functions that engender in all beings the impulses giving self-sensations.

"After what I have just said, there seems to be no need to say more about the descendants of those Romans, who *were* once so great and so menacing for the other communities there.

"Now let us talk about that particularly maleficent invention of the ancient Greeks which is practiced today by the beings of the community of England, and which is called 'sport. '

"These beings of contemporary England, who make the most use of this particularly harmful invention of the ancient Greeks, have thereby added one more sure-fire factor for shortening the duration of their existence, already trifling enough without this Furthermore, experiencing in their turn the 'greatness' of their community, they have now become 'authorities' for the three-brained beings of other communities, and having made the practice of this invention their ideal and its propagation their aim, they are infecting by every possible means the beings of all the other large and small communities of that ill-fated planet.

"The cause of this serious misconception was the disappearance from the common presence of your favorites of the possibility of the crystallization in them of those factors which actualize 'logical mentation' in three-brained beings.

"And since they lack this 'logical mentation,' all of them, almost without exception, accept the statements of certain candidate hasnamusses affirming that they can obtain 'something' very beneficial for themselves through 'sport', and now believing these assertions with all their presence, and in the hope of obtaining this benefit, they give themselves up entirely to this sport.

"None of these unfortunates know, or probably will ever realize, not only that this maleficent 'sport' of theirs brings them nothing beneficial but that, as I have just told you, owing to this sport alone, they shorten still further the duration of their existence, already sufficiently trifling without this.

"So that you may represent more clearly to yourself and understand why the duration of their existence is still further

diminished on account of this sport, it is now opportune to explain to you, as I have promised, the difference between the duration of being-existence according to the 'fulasnitamnian' principle and according to the principle of 'itoklanotz.'

"You remember that when I explained to you how these favorites of yours define the 'flow of time,' I told you that when the organ kundabuffer with all its properties was removed from their presence, and—in conformity with the 'fulasmtamnian' principle—they began to have the same duration of existence as all normal three-brained beings arising everywhere in our Universe, they also should without fail have existed until their second being-body, the 'kesdjan body,' had been completely coated in them and perfected in Reason up to the sacred 'Ishmetch.'

"But later, when they began existing in a manner more and more unbecoming to three-brained beings and entirely ceased to actualize in their presence the being-partkdolgduty foreseen by Great Nature, which alone enables three-brained beings to acquire the data for coating their higher parts, and when because of this the quality of their radiations failed to respond to the demands of the most great common-cosmic trogoautoegocratic process, then Great Nature, in order to restore the 'equilibrium of vibrations,' was compelled gradually to adapt the duration of their existence to the principle called 'itoklanotz,' which in general determines the duration of existence of one-brained and two-brained beings that have not the same possibilities as three-brained beings, and are therefore incapable of actualizing in their presence the partkdolgduty foreseen by Nature.

"According to this principle, the duration of their being-existence and also the entire content of their common presence generally depend upon the results arising from the following seven factors in their surroundings:

1 Heredity in general,
2 Conditions and environment at the moment of conception,
3 The combined radiations of all the planets of their solar system during their formation in the womb of their productress,
4 The level of being-manifestation of their producers during the period in which they themselves are preparing for responsible age,
5 The quality of being-existence of the beings in the immediate surroundings,
6 The quality of what are called 'teleokrimalnichnian thought waves' formed in the atmosphere around them—also during the period of their preparation for responsible age—that is, the sincerely manifested good wishes and actions of 'beings of the same blood', and finally,
7 The quality of their own 'being-egoplastikoori,' that is, their being-efforts for the transubstantiation in themselves of all the data for obtaining Objective Reason

"The chief particularity of existence according to this principle of itoklanotz is that in the presence of beings existing according to it, depending on the enumerated seven exterior factors, there are crystallized in their 'being-localizations' or, as your favorites say, in their 'brains'—which are the central locations of the sources of manifestation of all the separate independent parts of their common presence—what are called 'bobbinkandelnosts,' that is to say, a certain 'something' that gives to these 'localizations' or 'brains' a definite quantity of possible 'associations' or 'experiencings.'

"And so, my boy, because these contemporary favorites of yours, the three-brained beings of the planet Earth, now arise only according to the principle of itoklanotz, there are

crystallized in their brains, from the moment of conception up to the age of responsible beings, these 'bobbinkandelnosts,' with very definite possibilities for actualizing the processes of association.

"To throw more light on this question and help you understand it better, and not to waste time on explanations concerning the very essence and the forms of functioning of these cosmic actualizations called 'bobbinkandelnosts,' which are lawfully crystallized in the 'localizations' or 'brains' of beings who exist only on the basis of itoklanotz, I will take as an example those 'artificial djamtesternokhi,' which your favorites also have and which they call 'mechanical watches.'

"As you already know, although these 'artificial djamtesternokhi,' or 'mechanical watches,' are of different systems, they are nevertheless all constructed on the same principle of the tension or pressure of an unwinding 'spring.'

"One system of djamtesternokhi contains a spring exactly calculated and set so that its tension while unwinding will last twenty-four hours, another system has a spring set for a week, a third for a month, and so on.

"The 'bobbinkandelnosts' in the brains of beings who exist only according to the principle of itoklanotz correspond to the springs in mechanical watches of different systems Just as the duration of the movement of mechanical watches depends upon the springs they contain, so the duration of the existence of beings depends exclusively on the bobbinkandelnosts formed in their brains at the time of their arising and during the process of their further formation.

"Just as the spring of a watch is 'wound up' for a definite length of time, so these beings can 'associate' and 'experience' only to the extent of the possibilities for experiencing put into them by Nature while these bobbinkandelnosts are being crystallized in their brains.

"They can associate and consequently exist just so long —no more, no less.

"As mechanical watches can run only for as long as the spring has been 'wound up,' so the beings in whose brains these bobbinkandelnosts are crystallized can experience, and consequently can exist, only until the bobbinkandelnosts formed in their brains, in accordance with the mentioned seven exterior factors, are used up.

"And so, my boy, when the results of partkdolgduty were no longer obtained in the presence of your favorites, and the duration of their existence began to depend exclusively on the results of the mentioned seven accidental exterior factors, then thanks to all this the length of their existence, especially among contemporary beings, became extremely variable.

"At the present time, it may range from one of their minutes up to seventy or ninety of their years.

"And so, owing to all I have just said, no matter how your favorites exist, and no matter what measures they adopt, and even if they were to put themselves, as they say, 'in a glass case,' as soon as the contents of the bobbinkandelnost crystallized in one or another of their brains is used up, that brain immediately ceases to function.

"The difference between mechanical watches and your contemporary favorites is that in watches there is only one spring, whereas your favorites have three of these independent bobbinkandelnosts.

"And these bobbinkandelnosts in all three independent 'localizations' of three-brained beings in general have the following names:

the first the bobbinkandelnost of the thinking center,
the second the bobbinkandelnost of the feeling center,
and the third the bobbinkandelnost of the moving center.

"Nowadays it frequently happens that the process of the sacred 'rascooarno' in your favorites takes place 'by thirds' —that is to say, they 'die in parts ' This also proceeds from the fact that, arising and being formed only according to the principle of itoklanotz and existing inharmoniously, they use up the contents of the bobbinkandelnosts of their three separate, independent brains disproportionately, and hence they frequently undergo such a horrible 'dying' as is not proper to three-brained beings.

"During my stay among them I personally very often witnessed their 'dying by thirds.'

"And this can take place because even though the bobbinkandelnost of one of their brains may be entirely used up, the beings themselves, especially the contemporary ones, sometimes continue to exist for quite a long time.

"For instance, it often happens that, owing to their particularly abnormal existence, the contents of one of their bobbinkandelnosts are used up and, if it is the case of the moving center or, as they themselves call it, the 'spinal cord,' then although this three-brained being continues to 'think' and to 'feel,' he has already lost the possibility of intentionally directing the parts of his planetary body.

"Here it is interesting to note that, when in one of your contemporary favorites a part finally dies in this way, their 'zirlikners' or, as they are called, 'physicians,' look upon such a death as unquestionably a disease, and begin to treat it with every kind of wiseacring already proper to them, and they give these supposed diseases all sorts of names sounding like an ancient language utterly unknown to them called 'Latin. '

"These widespread diseases there have such names as the following 'hemiplegia,' 'paraplegia,' 'paralysis progressiva,' 'paralysis essentialis,' 'tabes dorsalis,' 'paralysis agitans,' 'sclerosis disseminata,' and so on and so forth.

"Such a death by thirds has become particularly frequent during the last two centuries on the planet Earth which has taken your fancy And this occurs to those of your favorites of all communities there, both large and small, who— either because of their 'professions' or because of one of the 'passions' that arise in beings on account of the same abnormally established conditions of their ordinary being-existence— have more or less used up the contents of the bobbinkandelnosts of one or another of their being-brains.

"For instance, a 'one-third death' through exhaustion of the bobbinkandelnost of the moving center or spinal cord often occurs among those terrestrial beings who give themselves up to that occupation practiced by the beings belonging to the community of England, thanks to the maleficent invention of the ancient Greeks now called 'sport.'

"You will clearly understand the nature of the pernicious consequences of that harmful occupation when I tell you that, during my stay among those favorites of yours, I once devoted a special section of my statistics to clarifying for myself how long those three-brained beings can exist who take up the profession of 'wrestling,' and never once did I find a single one who had existed longer than forty-nine of their years.

"And a 'one-third death' through the premature using up of the bobbinkandelnost of the feeling center occurs there for the most part among those beings who become by profession what are called 'representatives of art.'

"Most of these terrestrial professionals, especially the contemporary ones, at first fall ill with one or another form of what is called 'psychopathy,' and later, because of their psychopathy, they so to say intentionally 'learn to feel', thereafter, repeatedly experiencing this abnormal being-impulse, they gradually use up the contents of the bobbinkandelnost

of their feeling center and, by thus disharmonizing the tempo of their own common presence, bring themselves to that peculiar end which is not often met with even among them.

"It is worth mentioning here, by the way, that the 'one-third death' through the feeling center also occurs among your favorites thanks to a very original form of 'psychopathy' called 'altruism.'

"And as regards the premature partial death through the bobbinkandelnost of the thinking center—this kind of death has been occurring more and more frequently in recent times among your favorites.

"This partial death through the thinking center chiefly befalls those favorites of yours who try to become, or have already become, 'scientists of new formation,' and also those who are addicted to reading what are called 'books' and 'newspapers. '

"As a result of reading superfluously and associating only by thoughts, the contents of the bobbinkandelnost of the thinking center of those three-brained beings are exhausted before the contents of the bobbinkandelnosts of their other being-centers.

"And so, my boy, all these misfortunes, such as the shortening of the duration of their existence and many other maleficent consequences, occur to your favorites only because they have not yet learned about the cosmic law called the 'equilibration of differently sourced vibrations. '

"If only such an idea would occur to them and they were to carry on their usual wiseacrings with it, they would then perhaps discover one very simple 'secret.'

"I am sure that somebody would stumble on this 'secret' because, in the first place, it is simple and obvious, and in the second place, they discovered it long ago and have often put it to practical use.

"They even apply this simple secret to those mechanical watches we took as an example in connection with the duration of their existence.

"In all the mechanical watches of various systems, they use this simple secret in a corresponding part of the general mechanism of the watch for regulating the 'tension of the spring,' and it is called, it seems, the 'regulator

"By means of this 'regulator' it is possible, for instance, to make the mechanism of a watch that is wound up for twenty-four hours go for a whole month or, on the contrary, run down in five minutes.

"In the common presence of every being existing merely on the basis of itoklanotz, there is 'something' similar to the regulator in a mechanical watch, and this 'something' is called 'iransamkeep,' which means 'not to give oneself up to the associations resulting from the functioning of one brain alone.

"But even if your favorites should hit upon this simple secret, it would change nothing They still would not make the necessary being-efforts, accessible even to contemporary beings, whereby they can, through the foresight of Nature, acquire the capacity for what is called 'harmonious association,' which alone creates the energy for active being-existence in the presence of every three-brained being and consequently in them also But at the present time, this energy is elaborated in the presence of your favorites only during their quite unconscious state, that is, during what they call 'sleep

"But since your favorites, especially the contemporary ones, constantly exist passively under the direction of only one of the separate spiritualized parts of their common presence, and constantly manifest themselves exclusively in accordance with the factors for negative properties also lawfully arising in their common presence, there proceeds in them that same disproportionate expenditure of the con-

tents of their various bobbinkandelnosts—that is to say, they always experience the possibilities of action, placed in them by Nature according to law, though only in one or two of their brains, and in consequence of this, the contents of one or two of their bobbinkandelnosts are prematurely exhausted, whereupon, just like mechanical watches in which the 'spring' has run down or the force of the 'regulator' has weakened, they cease to act.

"Sometime later, I shall explain to you why it is that when beings who exist according to the principle of itoklanotz manifest under the direction of only one or two of their spiritualized sources, and not harmoniously with all three combined and in agreement, the particular brain in which there has been an excess of associations is prematurely used up and consequently dies, and I shall also explain why, owing to this, the other bobbinkandelnosts are likewise used up, even though they had no part in it.

"But you should also know that one can still occasionally find certain of your favorites whose planetary existence lasts up to five of their centuries.

"You will then clearly understand that in the case of certain of your favorites, even of recent times, who somehow find out and correctly assimilate in their Reason certain details concerning the 'law of associations' proceeding in the separate brains of beings, as well as the reciprocal action of these independent associations, and who exist more or less in conformity with this law, the bobbinkandelnosts formed in their separate being-brains are not used up, and they thus acquire the possibility of existing much longer than the other three-brained beings on that planet.

"During my last stay there, I personally met several of these terrestrial contemporary three-brained beings who were already two or three, or even four of their centuries old I met them chiefly in a small 'brotherhood' composed of beings from almost all of their 'religions,' whose per-

manent place of existence was in the middle of the continent of Asia.

"The members of that brotherhood, so it seems, discovered the mentioned 'law of associations' in being-brains partly by themselves and partly thanks to information that reached them from ancient times through genuine initiates.

"As for the beings of the contemporary community of England, who have become the chief victims of that particularly maleficent invention of the beings of the ancient Greek civilization, they not only practice it in the process of their own existence but they try as hard as they can to infect the beings of all the other communities with this same evil Moreover, by this maleficent sport of theirs, these unfortunates not only diminish still further the already trifling duration of their own existence but, in my opinion, they will eventually bring about the same fate for their community as quite recently befell a large community there named 'Russia.'

"I thought about this just before my final departure from that planet, when I learned that the 'power-possessing beings' of this no less great contemporary community of England were beginning to utilize that maleficent sport for their own hasnamussian aims, exactly as the 'power-possessing beings' of the community of Russia utilized for the same aim the famous question of 'vodka.'

"Just as the 'power-possessing beings' of Russia then tried, by every kind of artifice, to instill into the weak wills of the ordinary beings the necessity for the intensive use of this 'vodka,' so the 'power-possessing beings' of England are now maneuvering in every way to infatuate the ordinary beings of their community with this sport of theirs.

"The forebodings that then arose in me are, it seems, already being justified.

"And I draw this conclusion from the etherogram I recently received from the planet Mars informing me, among

other things, that although there are more than two and a half million of what are called 'unemployed' beings in that community of England, the 'power-possessing beings' there take no measures concerning this, but only endeavor to spread still more widely among them that famous 'sport' of theirs.

"Just as in the large community of Russia all the newspapers and magazines used to publish countless articles on the question of 'vodka,' so now in the community of England more than half the contents of all these 'sowers of evil' are devoted to that famous 'sport.' "

CHAPTER 30

Art

A THIS PLACE in his tales, Beelzebub became silent. Then turning suddenly to his old servant Ahoon, who was sitting there listening as attentively as his grandson Hassein, Beelzebub said:

"What's this, old man! Are you really listening to me with as much interest as our Hassein? Weren't you there yourself, and didn't you go with me everywhere on that planet Earth, and didn't you see with your own eyes and sense for yourself everything I am telling him about?

"Instead of just sitting there open-mouthed at my tales, why don't you also tell our favorite something? There is no getting out of it. Since those strange three-brained beings interest him so greatly, we have to tell him all we can about them.

"Surely something or other about those freaks must have struck you . . well, whatever it was, tell us about that."

On hearing these words, Ahoon thought a little and replied.

"After your subtly psychological tales about all these muddle-heads, what can I add with my stories?"

But then, with unaccustomed seriousness and borrowing the style and even entire expressions of Beelzebub himself, he went on:

"Well now . . How shall I put it? My essence was often thrown off balance by those strange three-brained beings, and their foolish capers nearly always evoked the being-impulse of amazement in one or another of my spiritualized parts."

And then addressing Hassein, he said:

"All right, dear Hassein!

"I shall not, like His Right Reverence, tell you in detail about any particular oddity of the psyche of those three-brained beings of our Great Universe who have taken your fancy No, I shall only remind His Right Reverence of a certain factor whose origin goes back to the time of our fifth stay on the surface of that planet, and which, when we returned there for the sixth and last time, had become the chief reason why, in every one of your favorites, from the first day of their arising until their formation as responsible beings, their capacity for normal 'being-mentation' is distorted step by step, and is finally transformed almost into a 'kaltoosaroo.' "

Thereupon, turning to Beelzebub, with a timid look and in a hesitant tone he continued:

"Don't blame me, Your Right Reverence, if I venture to express to you an opinion that has just arisen in me and that is the outcome of data perhaps already worn too thin for being-conclusions.

"In telling our dear Hassein the various reasons why the psyche of the contemporary three-brained beings of the planet Earth has been transformed, as you once deigned to express it, into a 'mill for grinding out nonsense,' you scarcely even mentioned one factor which, perhaps more than any other, has contributed to this during recent centuries.

"You yourself were present, as I well remember, at the arising of that factor during our stay in Babylon—I mean that factor which has since become definitely maleficent for the contemporary beings there and which they themselves call 'art. '

"If, in your wisdom, you should consent to take up that question in detail, then, it seems to me, our dear Hassein would have the ideal material for elucidating all the peculiar

abnormalities of the psyche of the three-brained beings arising in most recent times on that planet Earth which interests him.

Having said this, and wiping the drops of sweat from his forehead with the tip of his tail, Ahoon became silent and resumed his usual expectant posture.

Turning to him with an affectionate glance, Beelzebub said:

"Thank you, old man, for reminding me of this. It is true that I have scarcely mentioned that harmful factor they themselves created, which led to the final atrophy of those data for their being-mentation that had by chance still survived in them.

"All the same, old friend, although it is true that I have scarcely referred to it so far, this does not mean that I have not considered it We have ample time before us on our journey and, in all probability, in the course of my later tales to our common favorite Hassein, I would have remembered in due time what you have just reminded me about.

"However, perhaps it is opportune to speak just now about this contemporary terrestrial 'art' because, as you have said, during our fifth stay there, I actually witnessed the events that gave rise to the causes of this contemporary evil, and that occurred thanks again to those learned beings who were gathered in the city of Babylon from almost the whole surface of that ill-fated planet. "

Beelzebub then turned to Hassein and spoke as follows:

"This definite concept, now existing there under the name of 'art,' is one of those automatically acting data, the totality of which gradually and almost imperceptibly, yet very surely, converts these unhappy favorites of yours—beings who have in their presence all the possibilities for becoming particles of a part of divinity—merely into what is called 'live meat.'

"In order to throw light on all aspects of the question of

this famous contemporary terrestrial 'art,' and for your clear understanding of how it all came about, you must first know about two facts relating to what occurred in the city of Babylon during our fifth visit in person to the surface of that planet of yours.

"The first fact explains how and why I came to be a witness of those events which served as the basis for the existence among contemporary three-brained beings of the planet Earth of that now definitely maleficent notion called 'art', and the second is related to the earlier circumstances which, in their turn, were the origin of these events.

"Concerning the first of these facts, I must tell you that after the events which occurred among those learned terrestrial three-brained beings who had come to Babylon from almost the whole planet—that is to say, after they had split into several independent groups and had become absorbed, as I have already told you, in the question of 'polities'—I resolved to leave Babylon and continue my observations among the beings of the powerful community called 'Hellas ' I therefore decided to learn their 'language' without delay, and from then on I began to visit those places in the city of Babylon frequented by those beings who would be most useful to me in this study.

"One day, as I was walking along a certain street not far from our house I noticed on a large building I had often passed what is called on the Earth a 'signboard,' which had just been put up, announcing that in that building a new club for foreign learned beings had just been opened, called the 'Adherents of Legomonism ' On the door was a notice to the effect that the enrollment of members of the club was still going on, and that all reports and scientific discussions would be conducted only in the local and Hellenic languages.

"This interested me very much, and at once I thought of the possibility of making use of this newly opened club for practice in the Hellenic language.

"I then asked certain beings who were going in and out of the building for particulars concerning the club, and when, thanks to the explanation of one of these learned beings with whom, as it turned out, I was already acquainted, I had made it all more or less clear to myself, I then and there decided to become a member.

"Without thinking long about it, I entered the building and, passing myself off as a foreign learned being, I asked to be enrolled as an Adherent of Legomonism I managed to do this very easily, owing to that acquaintance whom I had met by chance and who, like the others, took me for a learned being like himself.

"Well, my boy, having thus become, as they say, a 'full member' of this club, I began to go there regularly, chiefly to talk with those learned members who were familiar with the Hellenic language I needed to practice.

"Now as regards the second fact I mentioned, this was due to the following events:

"You must remember that among the learned beings who were then gathered in Babylon from almost the whole planet, some had been brought there by coercion by the aforementioned Persian king, and others had come of their own accord, drawn by that famous question of the 'soul And among the beings brought there by coercion were some who were not, like the majority, 'learned beings of new formation,' but who, with a sincerity proceeding from their separate spiritualized parts, strove for high knowledge with the sole aim of self-perfection.

"Owing to their genuine and sincere strivings, to the corresponding manner of their existence, and to their being-acts, this small number of beings, even before their arrival in Babylon, had been considered 'initiates of the first degree' by those terrestrial three-brained beings worthy to become

'all-rights-possessing initiates according to the renewed rules of the Most Saintly Ashiata Shiemash.'

"And thus, my boy, when I began frequenting this club, it became evident to me, both from conversations with its members and from other data, that these few terrestrial learned beings, who were sincerely striving to perfect their Reason, had from the beginning kept to themselves in the city of Babylon, and never mixed in any of the affairs in which the general mass of Babylonian scholars very soon became involved.

"These few learned beings kept themselves apart, not only in the beginning when all the others established a meeting place in the very heart of Babylon, where for their better mutual support, both material and moral, they founded a central club for all the learned beings of the Earth, but also later on, when the whole body of learned beings split into three separate sections, each having its independent club in a different part of the city, these initiated beings identified themselves with none of the three sections.

"They existed in the suburbs and scarcely ever met any of the main body of learned beings, and it was only a few days before I was admitted as a member that they united for the first time for the purpose of organizing the club of the 'Adherents of Legomonism. '

"These few learned beings I am speaking of had all without exception been brought to the city of Babylon by coercion and were for the most part among those taken by the Persian king from Egypt.

"As I learned later, this union of theirs had been brought about by two learned beings who were 'initiates of the first degree.'

"One of these two terrestrial initiates, who had his arising among a race of beings called the 'Moors,' was named Kami el-Norkel. The other learned initiate was named Pythagoras,

who had his arising among the Hellenes—those who were afterward called 'Greeks.'

"These two learned beings, as it later became clear to me, happened to meet in the city of Babylon and, during what is called an 'ooissapagaoomnian exchange of opinions,' that is, during one of their conversations, the question arose, 'Which forms of being-existence can serve the welfare of beings of the future?' They came to the conclusion that in the course of changing generations of beings on the Earth a very lamentable phenomenon occurs, namely, that for some reason or other during the processes of reciprocal destruction called 'wars' and 'popular uprisings,' numbers of initiated beings of all degrees are invariably destroyed and, together with them, there are also destroyed forever many legomonisms—the sole means by which information about former real events on the Earth is transmitted and continues to be transmitted from generation to generation.

"When these two sincere and honest terrestrial beings ascertained what they considered so 'lamentable a phenomenon,' they deliberated a long time and decided to take advantage of the exceptional gathering of so many learned beings in the same city to confer together for the purpose of finding some means of averting at least this distressing phenomenon, which proceeded on the Earth owing to the abnormal conditions of the life of man.

"And it was for this very purpose that they organized that club and called it the 'Club of the Adherents of Legomonism.'

"So many like-thinking beings at once responded to their appeal that two days after my admission, the enrollment of new members was closed.

"And on the day when new members were no longer admitted, the number enrolled was 139, and the club continued with this same number of members until the Persian

king abandoned his craze concerning those terrestrial learned beings.

"As I learned on joining the club, all the members present on the opening day had organized a 'general meeting,' at which it had been unanimously decided to hold a daily general meeting for reports and discussions dealing exclusively with the two following questions first, 'What measures should be taken by the members of the club on their return home in order to collect all the legomonisms existing in their native lands and to place them at the disposal of the learned members of the club?' and second, 'What is to be done in order that the legomonisms might be transmitted to remote generations by some other means than through initiates alone?'

"Before my enrollment as a member, there had already been a great variety of reports and discussions concerning those two questions at their general meetings, and on the day of my admission a great deal was said on the question of how to attract, for the fundamental task of the club, the participation of initiated beings from among the followers of various 'paths,' who were then known as 'onandjiki,' 'shamanists,' 'Buddhists,' and so on.

"Well then, it was on the third day after I became a member of this club that there was uttered for the first time that word which has chanced to reach contemporary beings there and which has become one of the potent factors in the final atrophy of all the data still surviving in them for more or less normal logical being-mentation, namely, the word 'art,' which then had quite another meaning and referred to an entirely different idea.

"On that day when the word 'art' was uttered for the first time and its underlying idea and exact meaning were established, there was listed among the speakers a Chaldean

learned being, very well known in those times, named Aksharpantziar.

"As the report of that already very aged Chaldean sage, the great Aksharpantziar, was the origin of all the subsequent events relating to that famous contemporary art, I will try to recall his speech and repeat it to you as nearly as possible word for word.

"He spoke as follows:

" 'Past centuries, and especially the two last ones, have shown us that during those inevitable psychoses of the masses leading to wars between states and popular revolts within states, it invariably happens that many of the innocent victims of the collective bestiality are those very beings who, owing to their piety and conscious sacrifices, are worthy to become initiates, and through whom various legomonisms containing information about real events that have taken place in the past could be transmitted to the conscious beings of succeeding generations.

" 'Just such pious men as these always become the innocent victims of the popular bestiality because, in my opinion, being already free within, they never wholly identify themselves, as all the others do, with ordinary interests, and cannot share in the attractions, enthusiasms, and sentiments, or any other manifestation of those around them, however sincere.

'Because these pious men exist normally, and in their relations with those around them are always well-wishing in both their inner and outer manifestations, in ordinary times they acquire the respect and esteem of everyone But when the mass of people fall into this psychosis and split into their usual two opposing camps, their Reason becomes bestialized by the fighting, and they begin to entertain morbid suspicions of just these men who in normal times have always been unassuming and serious.

'And if the attention of those afflicted with this psychosis

happens to rest a little longer than usual on these exceptional men, they then have no doubt whatever that these serious and outwardly quiet beings have been, even in normal times, neither more nor less than "spies" for their present enemies.

'With their diseased Reason these brutalized men categorically conclude that the seriousness and quietness of these beings were simply "secrecy" and "duplicity. "

" 'And no matter to which hostile party they belong, the result of their psychopathic conclusions is that, without any remorse of conscience whatsoever, they put these serious and quiet men to death.

" 'This, it seems to me, is the most frequent reason why, in the course of their transmission from generation to generation, the legomonisms about events that really took place on this planet are totally disappearing from the face of the Earth.

'And so, my highly esteemed colleagues, if you wish to know my personal opinion, let me tell you sincerely with all my being that, in spite of everything I have said as regards the transmission of true knowledge to distant generations through corresponding initiates by means of legomonisms, there is nothing whatever that can be changed.

" 'Let this form of transmission continue as before, as it has been established on the Earth since the dawn of centuries, and as this form of transmission by initiates through their "ableness to be" was renewed by the great prophet Ashiata Shiemash.

'But if we men of today now wish to render some benefit to men of future times, all we must do is add to this existing means of transmission some new means or other, ensuing from the practices of our contemporary life on the Earth as well as from the experience of former generations over many centuries, in accordance with information that has come down to us.

'I personally suggest that this transmission to future

generations be carried out through the human "afalkalnas," as they are called, that is, through various works of man's hands which have entered into the everyday life of people, and also through the human "soldjinokhas," that is, through various procedures and ceremonies, which have been established for centuries in the social and family life of people and which pass automatically from generation to generation.

'Certain of these human "afalkalnas," particularly those made of lasting materials, may remain intact and be handed down to our remote posterity, or copies may pass from generation to generation, thanks to the property rooted in man's essence of giving out as his own, after having changed some minor detail, works that have reached him from long-past epochs.

'In regard to the human "soldjinokhas," such as various "mysteries," "religious ceremonies," "family and social customs," "religious and popular dances," and so on, although their external forms often change with the flow of time, the impulses they engender in man, and the manifestations that ensue from them, always remain the same.

'Therefore, if we insert the useful information and true knowledge we have already attained within the inner factors that engender these impulses and manifestations, as well as in the works that I have mentioned, we can fully count on this knowledge reaching our very remote descendants, some of whom will decipher it and thereby enable all the others to utilize it for their good.

'The question now is only this by what means can we bring about such a transmission through the various human "afalkalnas" and "soldjinokhas"?

'For my part, I propose that this be done through the universal law called the "Law of Sevenfoldness."

'The "Law of Sevenfoldness" exists on the Earth and will exist forever and in everything.

" 'For instance, in accordance with this law, the white ray is composed of seven independent colors, in every definite sound there are seven different independent tones, in every state of man there are seven different independent sensations, furthermore, every definite form can be made up of only seven different dimensions, every mass remains at rest on the Earth only as a result of seven "reciprocal thrusts", and so on.

'Well then, we wish that knowledge existing today— both what we have personally attained and what has reached us from times past, just that knowledge which all agree will be useful for our remote descendants—be indicated in some way or other in these human "afalkalnas" and "soldjinokhas," so that in the future it may be perceived by the pure Reason of man by means of this great universal law.

'The Law of Sevenfoldness, I repeat, will exist on the Earth as long as the Universe exists, and it will be seen and understood by men in all times as long as human thought exists, and therefore it can boldly be said that the knowledge indicated in this manner in the works of man will also exist forever on the Earth.

'And as for the method itself, that is to say, the mode of transmission by the application of this law, this, in my opinion, can be worked out as follows:

'In all the works that we will intentionally create on the basis of this law for the purpose of transmission to remote generations we shall intentionally introduce certain 'inexactitudes,' also conformable to law, and in these lawful inexactitudes we will place, in an intelligible manner, the content of some true knowledge or other in the possession of men of the present day.

" 'At the same time, to serve as the "key" for deciphering those inexactitudes in that great law, we will insert in our works something like a legomonism, and we will secure its

transmission from generation to generation through initiates of a special kind, whom we shall call "initiates of art. "

'And we shall call them thus because the whole process of such a transmission of knowledge to remote generations through the Law of Sevenfoldness will not be natural but artificial.

" 'And so, my most worthy and impartial colleagues " 'It must now be clear to you that if, for some reason or other, the useful information concerning knowledge already attained by men about past events on the Earth fails to reach our descendants through genuine initiates, then thanks to this new means of transmission I have proposed, men of future generations will always have the possibility of discovering and understanding for themselves, if not everything now existing on the Earth, at least those fragments of common knowledge which chance to reach them through these "works of the hands" of our contemporaries as well as through those various ceremonies existing today, in which, in accordance with this great Law of Sevenfoldness, and by means of these "artificial" indications of ours, we shall now put what we wish.' "

"With these words the great Aksharpantziar concluded his report.

"This speech of his aroused considerable excitement, and a noisy discussion broke out among all the members of the club of the Adherents of Legomonism, with the outcome that then and there they unanimously decided to do as the great Aksharpantziar had suggested.

"A brief interval was then allowed for a meal, after which they all assembled again, and this second general meeting lasted throughout the night.

"They reached the unanimous decision to begin the following day making what are called 'minia-images'—or, as the contemporary three-brained beings call them, 'models'

—of various productions, and to try to devise the most suitable means of indication, on the principles laid down by the great Aksharpantziar, and then to bring these 'minia-images,' or 'models,' of theirs to the club where they would be exhibited and explained to the other members.

"Within two days, many of them already began bringing the 'minia-images' they had made and showing them with the necessary explanations, while others began demonstrating every variety of those procedures which beings of that planet carried out on special occasions in the process of their ordinary existence, as they still do today.

"The models they brought included different combinations of colors and various forms of constructions and buildings, and the being-manifestations they demonstrated included the playing of different musical instruments, the singing of every kind of melody, and also the exact representation of certain experiencings foreign to them, and so on and so forth.

"Shortly thereafter, for the sake of convenience, the members of the club divided themselves into a number of groups, and devoted each seventh part of the period of time they called a 'week'—or, as they would say, each 'day'—to the presentation and explanation of their productions relating to one particular branch of knowledge.

"Here it is interesting to note that this definite period of the flow of time known as a 'week' has always been divided into seven days, and this division was made by the beings of the continent of Atlantis, who expressed in it that same Law of Sevenfoldness, with which they were quite familiar.

"On the continent of Atlantis the days of the week were called as follows:

Adashsikra
Evosikra
Gevorgsikri

Midosikra Maikosikra
Lookosikra Soniasikri

"These names changed many times and at present the beings there name the days of the week thus:

Monday
Tuesday
Wednesday
Thursday
Friday
Saturday
Sunday

"Well then, as I have just told you, they devoted each day of the week to productions in one or another special branch of knowledge—either works of their hands, or some other form of consciously designed being-manifestation

"Thus, Monday was devoted to the first group, and this day was called the 'day of religious and civil ceremonies',

"Tuesday was allotted to the second group, and was called the 'day of architecture',

"Wednesday was called the 'day of painting',

"Thursday, the 'day of religious and popular dances',

"Friday, the 'day of sculpture',

"Saturday, the 'day of the mysteries' or, as it was also called, the 'day of the theater',

"Sunday, the 'day of music and song

"On Monday, that is, on the day of religious and civil ceremonies, the learned beings of the first group demonstrated various ceremonies in which the 'fragments of knowledge' selected for transmission were indicated by means of inexactitudes in the Law of Sevenfoldness, chiefly

through inexactitudes in the law-conformable movements of the participants.

"Let us suppose, for instance, that the leader of the given ceremony, the priest or, according to contemporaries, the minister, had to raise his arms toward Heaven.

"This posture of his infallibly demanded, in accordance with the Law of Sevenfoldness, that his feet should be placed in a certain position, but these Babylonian learned beings intentionally placed the feet of the leader of the ceremony not as they would normally be placed in accordance with this law, but 'otherwise. '

"And in general it was just in these 'otherwises' that the learned beings of this group, by means of a conventional what is called 'alphabet,' indicated in the postures of the participants in the given religious ceremony the ideas they intended to transmit to their remote descendants.

"On Tuesday, the day of architecture, the learned beings belonging to the second group brought various models for buildings and other constructions designed to last a very long time.

"And they planned these buildings not in exact accordance with the stability ensuing from the Law of Sevenfoldness, nor as the beings there were mechanically accustomed to do, but 'otherwise.'

"For instance, according to all the data, the cupola of a certain construction had to rest on four columns of a certain thickness and definite strength.

"But they placed this cupola on only three columns, and they calculated the reciprocal thrust—or, as it is also expressed, the 'reciprocal resistance' ensuing from the Law of Sevenfoldness for supporting the surplanetary weight—not from the columns alone, but also from other unusual combinations ensuing from the same Law of Sevenfoldness, which was known to the mass of ordinary beings of that

time, in other words, they calculated the required resistance of the columns chiefly by taking into account the force of the weight of the cupola itself.

"Or to give another example a certain cornerstone, according to all the data established there, both mechanically from the practice of centuries and thanks to the fully conscious calculations of certain beings with Reason, ought infallibly to have a definite mass corresponding to a certain force of resistance, but on the contrary, they cut and set this cornerstone in such a way that it did not correspond at all to the aforementioned data, and on the basis of the Law of Sevenfoldness they calculated the mass and force of resistance required for the support of the superimposed weight from the setting of the lower stones, which in their turn they did not set according to the established custom but according to calculations based on the manner of setting the still lower stones, and so on.

"And it was just by setting these stones in these unusual architectural combinations derived from the Law of Sevenfoldness that they indicated, also by means of a conventional 'alphabet,' the content of some useful information

"This group of learned members of the club of the Adherents of Legomonism also indicated what they wished in their minia-images, or models, of proposed constructions by utilizing the law called 'Deivibritzkar,' that is, the law of the 'action of vibrations arising in the atmosphere of enclosed spaces.

"This law, no knowledge of which has reached contemporary beings of that planet, was then well known to the beings there, who were quite aware that the size and form of an enclosed space, and also the volume of air it contains, influence beings in a particular way.

"Utilizing this law, they indicated their various ideas as follows:

"Let us suppose that, in keeping with the character and

purpose of some building or other, and in accordance with the Law of Sevenfoldness and the practice established by centuries, its interior would necessarily evoke certain sensations in a definite lawful sequence.

"Then, by utilizing the law of Deivibritzkar, they designed the interior of this proposed building in such a way that these sensations would be evoked in the beings who entered, not in the anticipated lawful sequence but in some other order.

"And it was just in these deviations from the lawful sequence of sensations that they inserted what they wished to transmit.

"Wednesday, the day of painting, was devoted to the study of the combinations of different colors.

"On that day the learned beings of this group brought for demonstration all sorts of objects for domestic use made of very durable colored materials, such as 'carpets,' 'fabrics,' and 'chinkrooaries,' that is, drawings in various colors on skins specially tanned to last many centuries.

"On these objects were drawn, or embroidered in many-colored threads, various scenes of nature on that planet and different forms of beings breeding there.

"Before continuing to speak about the way in which these terrestrial learned beings indicated certain fragments of knowledge in their combinations of colors, I must point out one fact concerning this subject, which is most distressing for your favorites and which took place in their presence, again on account of those abnormal forms of daily existence established by them themselves.

"This fact I wish to explain to you concerns the gradual deterioration in the quality of those 'organs of perception' which are formed in the presence of every kind of being, especially the organ that interests us at present, namely, the organ for perceiving and distinguishing what is called the

'blending of center-of-gravity vibrations,' which reach their planet from the spaces of the Universe.

"I am referring to what is known as the 'common integral vibration issuing from all sources of actualizing,' which the learned being Aksharpantziar called the 'white ray,' and also to the separate blendings of 'center-of-gravity vibrations,' which are perceived and distinguished by beings as different 'tonalities of color.'

"You must know that from the time of the arising of the three-brained beings of the planet Earth, before the period when the organ kundabuffer was implanted in them, and later when this organ was totally removed from their presence, and even much later, beginning from the second transapalnian catastrophe almost up to the time of our third flight in person to the surface of that planet, the organ of sight was actualized in them with the same 'sensitivity of perception' as in the common presence of all ordinary three-brained beings of the whole of our Great Universe.

"During these periods I have mentioned, in all the three-brained beings arising on your planet, this organ was formed with the requisite sensitivity to perceive the blendings of the separate 'center-of-gravity vibrations' of the 'white ray,' and to distinguish one-third of all the 'tonalities of color' found in general in the presences of the planets as well as in all other cosmic concentrations, great and small.

"Objective Science has precisely established that the number of separate blendings of 'center-of-gravity vibrations' issuing from the 'common integral vibration,' that is, the number of 'tonalities of color' is exactly equal to one 'hooltanpanas' which, according to the calculations of the terrestrial three-brained beings, would amount to 5, 764, 801 tonalities.

"Only a third of this total number of blendings or tonalities—with the exception of the one tonality which is accessible only to the perception of our All-Autocratic

Endlessness—that is, 1, 921, 600 tonalities, can be perceived as 'different colors' by all ordinary beings on whatever planet of our Great Universe they arise.

"But if the three-brained beings complete the perfecting of their highest part, and their organ for the perception of visibility thereby acquires the sensitivity of what is called 'olooestesnokhnian sight,' they can then distinguish two-thirds of the total number of tonalities existing in the Universe which, according to terrestrial calculation, amounts to 3, 843, 200 different tonalities of color.

"And only those three-brained beings who perfect their highest being-part to the state of what is called 'Ishmetch' become able to perceive and distinguish the total number of blendings or tonalities, with the exception of that one tonality which, as I have already told you, is accessible to the perception of our All-Maintaining Creator alone.

"Although I intend to explain to you later in detail how and why in the presences of 'insapalnian cosmic concentrations' every definite formation acquires, from evolving and involving processes, the property of producing various effects upon this organ of beings, nevertheless I do not consider it superfluous to touch upon this question now.

"First of all it must be said that the 'common integral vibration,' like every already definite cosmic formation, is formed according to the completed result of the fundamental cosmic law of the holy Heptaparaparshinokh, namely, that cosmic law which the three-brained beings of the planet Earth of the Babylonian period called the 'Law of Sevenfoldness', in other words, this vibration consists of seven complexes of results or, as is sometimes said, seven 'classes of vibrations' issuing from cosmic sources, whose arising and further action depend on seven other sources, which in their turn arise and depend on seven further ones, and so on right up to the first most holy, unique, seven-propertied vibration issuing from the Most Holy Prime Source.

And all these together compose the 'common integral vibration' of all sources of actualization of everything that exists in the Universe, and later, thanks to their transformations, they actualize in the presences of the cosmic insapalnian concentrations the number of different tonalities of color I have mentioned.

"As for the details of the 'most holy, unique, seven-propertied vibration,' these you will understand only when I have explained to you in its proper time, as I have already many times promised you, all about the great fundamental laws of world-creation and world-maintenance.

"And meanwhile, as regards this question, you ought to know that when this 'common integral vibration,' which the terrestrial three-brained beings call the 'white ray,' enters with the presence proper to it into the spheres of its possible transformation in the presence of an insapalnian planet, there occurs in it, just as in the case of every definite cosmic arising having the possibility of further actualization, that cosmic process called 'djartklom', that is to say, it itself remains as a presence, but its essence disintegrates, as it were, and engenders processes for evolution and involution by the separate 'center-of-gravity vibrations' of its arising, and these processes are actualized thus certain groups of 'center-of-gravity vibrations' separate themselves from the others and are transformed into third ones, and so on.

"During these transformations, the 'common integral vibration,' or 'white ray,' acts through its 'center-of-gravity vibrations' upon other ordinary processes taking place nearby in intraplanetary and surplanetary arisings and decompositions, and owing to 'kindred vibrations,' and in accordance with surrounding conditions, its center-of-gravity vibrations blend and become part of the common presence of these definite intraplanetary or surplanetary formations in which these processes are taking place.

"So, my boy, during my personal descents to the planet

Earth, I noted, at first without any conscious intention on the part of my Reason, and later I quite intentionally verified, the progressive worsening of this being-organ in all your favorites.

"Deteriorating century by century, the 'sensitivity of perception' of that organ, by means of which there chiefly proceeds in the presence of three-brained beings what is called the 'automatic saturation by externals'—which serves as the basis for the possibility of natural self-perfecting—had been diminished to such a point that at the time of our fifth stay there, during the period called by contemporary beings the period of the 'greatness of Babylon,' your favorites could perceive and distinguish the blendings of the 'center-of-gravity vibrations' of the white ray at most up to the third degree of its 'sevenfold strata,' that is, only up to 343 different tonalities of color.

"Here it is interesting to note that quite a number of the three-brained beings of the Babylonian epoch already suspected the gradual deterioration of the sensitivity of this organ of theirs, and certain of them even founded a new society in Babylon, which launched a peculiar 'movement' among the painters of that time.

"This peculiar 'movement' had the following program to find out and elucidate the truth only by means of the tonalities existing between white and black.

"And they executed all their works using exclusively the tonalities from black to white.

"When I found out about that particular 'movement' among the Babylonian painters, they were already using about fifteen hundred quite distinct shades of the color 'gray. '

"This new 'movement' in painting made a great stir among the beings who were striving to learn truth at least in something, and it even gave rise to another and still more

peculiar 'movement,' this time among the beings then known in Babylon as 'olfactorists,' who studied and devised new combinations of 'concentrations of vibrations' acting in a particular way on the sense of smell of beings, and producing definite effects on their general psyche, that is to say, among those beings who made it their aim to find the truth by means of smells.

"Certain enthusiasts of this study, in imitation of the followers of the new 'movement' in painting, founded a similar society, the stated purpose of which was: 'to seek the truth in the nuances of smells given off between the moment of the action of cold at freezing and the moment of the action of heat at decomposition.'

"As the painters had done with colors, they also found between these two limits of smell about seven hundred very definite gradations, which they employed in their experiments.

"I do not know where these two peculiar 'movements' in Babylon would have led, if a newly appointed mayor of the city, soon after our arrival there, had not started prosecuting the followers of that second 'movement' since, with their already sufficiently keen sense of smell, they had begun to get wind of and unwittingly to expose certain of his 'shady dealings,' with the result that he used every possible means to suppress everything connected not only with that second 'movement,' but with the first as well.

"As regards that organ of theirs about which we began to speak, namely, the organ for perceiving the visibility of cosmic arisings outside themselves, the deterioration of its sensitivity continued after the Babylonian period and reached such a point that during our last stay on the surface of this planet your favorites, instead of the 1, 921, 600 'tonalities of color' which they ought to have perceived, had the possibility of perceiving and distinguishing only the result of the

penultimate 'sevenfold crystallization of the white ray,' that is, forty-nine tonalities, and even then only some of your favorites had that capacity, while the rest, perhaps the majority, were deprived even of that.

"But what is most interesting as regards the progressive deterioration of that most important part of their common presence is the sorry farce that results, which is that those contemporary three-brained beings who can still manage to distinguish this miserable fraction of the total number of tonalities—merely forty-nine—look down with disdain and self-conceit upon those other beings who have lost the capacity to distinguish even this insignificant number, as upon beings with an abnormal deficiency in that organ, and speak of them as afflicted by the disease called 'Daltonism.'

"The last seven blendings of the 'center-of-gravity vibrations' of the 'white ray' were called in Babylon, just as now among the contemporary beings of that planet, by the following names:

Red
Orange
Yellow
Green
Blue
Indigo
Violet

"Now listen to the way in which the learned beings belonging to the group of painters indicated the useful information and various fragments of knowledge they had attained, through lawful inexactitudes of the great cosmic law called the 'Law of Sevenfoldness,' by means of the combinations of these seven independent definite colors and other, secondary tonalities derived from them.

"In accordance with that definite property of the 'common

integral vibration,' or the 'white ray,' during the process of its transformations about which I have just spoken and which was already familiar to the learned Babylonian painters, each of its 'center-of-gravity vibrations' or one of the separate colors of the 'white ray' always ensues from another and is transformed into a third, for example, the color orange is obtained from red, and in turn passes into yellow, and so on and so forth.

"So, whenever these learned painters of Babylon made their pictures, or wove or embroidered with colored threads, they arranged the different tonalities—whether lengthwise or crosswise or at the points of intersection of the lines of color—not in the lawful sequence in which this process normally takes place in accordance with the Law of Sevenfold-ness, but 'otherwise', and it was in these equally lawful 'otherwises' that they placed the substance of certain information and knowledge.

"On Thursday, namely, the day dedicated to sacred and popular dances, the learned beings of this group presented with the necessary explanations all possible forms of religious and popular dances, some already in existence which they only modified, and other quite new ones created by them.

"And in order that you should have a better idea and understanding of the way in which they indicated what they wished in these dances, you must know that the learned beings of this time had long been aware that, in accordance with the Law of Sevenfoldness, every posture or movement of any being always consists of seven 'mutually balanced' tensions arising in seven independent parts of his whole presence, and that each of these seven parts in their turn consists of seven different what are called 'lines of movement,' and that each line has seven what are called 'points of dynamic concentration', and finally that all this is repeated in the same

way and in the same sequence, but always on a diminishing scale, down to the minutest particles of the whole body, called 'atoms.'

"And so, in the movements of their dances, which were lawful in their accordance with each other, these learned dancers inserted intentional inexactitudes, also lawful, indicating in them in a certain order the information and knowledge they wished to transmit.

"On Friday, the day devoted to sculpture, the learned beings belonging to this group brought and exhibited minia-images, or models, made from a material called 'clay.'

"Those minia-images, or models, which they brought for exhibition represented, as a rule, beings like themselves, singly or in groups, or beings of all sorts of other exterior forms breeding on their planet.

"Among these works were also various 'allegorical beings,' represented with the head of a being of one form, the body of another, the limbs of a third, and so on.

"The learned beings of this group indicated all that was necessary by the introduction of lawful inexactitudes in connection with what was then called the 'law of proportions.'

"You should know that all the three-brained beings of the Earth, and especially of course the sculptors of that period, already knew that, in accordance with the great Law of Sevenfoldness, the dimensions of any specific part of any whole being derive from the seven dimensions of other, secondary parts, which in their turn derive from seven tertiary parts, and so on and so forth.

"Therefore, the dimensions of each large or small part of the whole planetary body of a being are larger or smaller in exact proportion to the dimensions of the other parts.

"For a clear understanding of what I have just said, the face of any three-brained being can serve as a good example.

"The facial dimensions of every three-centered being in

general, as also the facial dimensions of the three-centered beings of the planet Earth, are the result of the dimensions of the seven fundamental parts of the whole body, and the dimensions of each separate part of the face are the result of seven different dimensions of the whole face. For example, the dimensions of the nose of any being are determined by the dimensions of the other parts of the face, and this nose in its turn has seven definite what are called 'surfaces,' and these surfaces also have seven lawful dimensions, down to the atom itself of this face of theirs, which is one of the seven independent dimensions of the whole planetary body.

"Now it was in the deviations from these lawful dimensions that the learned sculptors among the members of the club of the Adherents of Legomonism indicated all kinds of useful information and fragments of knowledge that they intended to transmit to beings of remote generations.

"On Saturday—the day of the mysteries, or the day of the theater—the demonstrations that were given by the learned members of this group were the most interesting of all and, as is said, the most 'popular.'

"I myself also preferred these Saturdays to all the other days of the week and tried not to miss one of them I preferred them because the demonstrations given on those days by the beings of this group frequently provoked such spontaneous and sincere laughter among all the other members of this section of the club that I sometimes forgot which three-centered beings I was with, and allowed that being-impulse to manifest itself in me which properly arises only among beings of the same nature.

"At the outset, the learned beings of that group demonstrated before the other members of the club various forms of being-experiencings and manifestations. Then all of them together selected from these demonstrations what best corresponded to different details of one or the other mystery

already in existence or newly created by themselves, and only afterward, by means of intentionally allowed deviations from the principles of the Law of Sevenfoldness in the being-experiencings and manifestations that they reproduced, did they indicate what they wished to transmit.

"In this connection it must be noted that although in former times 'mysteries'—some of which contained many instructive ideas known to antiquity—did sometimes happen to reach beings of later epochs, having passed automatically from generation to generation, in recent times those mysteries in which the learned members of the club of the Adherents of Legomonism intentionally introduced all manner of knowledge, calculating that it would reach their remote posterity, have almost totally ceased to exist.

"The mysteries that had been incorporated in the process of the ordinary existence of your favorites many centuries earlier began to disappear soon after the Babylonian period At first their place was taken by what are called 'kesbaadji' or, as they are now called on the continent of Europe, 'puppet plays,' but afterward they were completely supplanted by the 'theatrical shows' or 'spectacles' that at present are one of the forms of that contemporary art of theirs which has a particularly maleficent action in the progressive shrinking of their psyche.

"These theatrical spectacles came to replace the mysteries at the beginning of the contemporary civilization after the beings, to whom only 'odds and ends' of information had passed down about the activities of the learned Babylonian 'mysterists,' began trying to imitate them and set about doing, as it were, the same thing.

"From then on, the other beings called these imitators of the mysterists by such names as 'players,' 'comedians,' 'actors,' and nowadays they even call them 'artists,' of whom, I may say, very many have sprung up during recent times.

"Well then, these learned beings of Babylon belonging to the group of mysterists indicated a variety of useful information and knowledge they had attained by means of what is called the 'flow of associative movements' of the participants in these mysteries.

"Although the terrestrial three-brained beings of that time were well acquainted with the law of the 'flow of associative movements,' no information whatever about these laws has reached contemporary beings.

"Since this 'flow of associative movements' does not proceed in the presence of the three-brained beings who please you in the same way as in the presence of other three-brained beings in general, and since there were quite special reasons for this, proper to them alone, I must first of all explain it to you in rather more detail.

"The process itself is the same in them as in us, but in us it takes place only when we are intentionally resting in order to allow the whole functioning of our common presence to be free to transform, without hindrance from our will, every variety of being-energy required for an all-round active existence, whereas in them these various being-energies can now arise only during their total inactivity, that is, during what they call their 'sleep,' and then of course only after a fashion.

"However, like all other three-brained beings of the whole of our Great Universe, they consist of three separate independent spiritualized parts, each having a central place of concentration for all its functioning in a localization of its own, which they call a 'brain ' Thus every impression, whether coming from without or arising from within, is perceived independently, in accordance with its nature, by each of these brains of theirs And afterward—as is also proper to the presence of every kind of being without distinction of brain-system—these impressions, together with

previous ones, form a totality of data which, thanks to accidental shocks, evoke an independent association in each of these separate brains.

"So, my boy, ever since your favorites completely ceased consciously to actualize in their common presence being-partkdolgduty—owing to which alone there can arise in beings, from associations of various kinds, what is called a 'sane comparative mentation' as well as the possibility of conscious active manifestation—their separate brains, already associating quite independently, have engendered in one and the same common presence three being-impulses of different sources, and thanks to this, they gradually have acquired, as it were, three personalities having nothing in common with each other in respect of needs and interests.

"More than half of all the anomalies arising in the general psyche of your favorites, particularly in recent times, are due in the first place to the process occurring in their entire presence of three different kinds of independent associations, evoking in them being-impulses from three localizations of different natures and properties, and in the second place to the connection that exists between these three separate localizations, in them as in the presence of every kind of three-brained being, and which is predetermined by Great Nature for other functionings of their common presence, and finally, to the fact that every impression perceived and sensed, that is, every shock, arouses associations of three different kinds of impressions in the three localizations, and consequently evokes three totally different kinds of being-impulses in one and the same presence So, on account of all this, a number of experiencings are almost always proceeding in them simultaneously, and each by itself evokes in their whole being a desire for a corresponding manifestation, and thus is actualized a corresponding movement in accordance with the separate parts of their whole presence.

"And these associative experiencings of different sources proceed in their common presence and flow one from the other also in accordance with the Law of Sevenfoldness.

"The learned members of the club of the Adherents of Legomonism in Babylon who belonged to this group indicated the knowledge they wished to transmit in the movements and actions of those taking part in the mysteries in the following way:

"For instance, in fulfilling his role in a given mystery according to lawful associations, a participant, as a result of some new impression evoked in one or another of his brains, ought to have reacted by some particular manifestation or movement, but instead, he would intentionally enact the manifestation or movement not as it ought to have been done in accordance with the Law of Sevenfoldness, but 'otherwise', and in these 'otherwises' the learned beings of this group inserted in a definite way what they wished to transmit to distant generations.

"And now, my boy, in order that you should have a concrete picture of these Saturday demonstrations, which I was always glad to attend as a rest from my intense activities at that time, I will tell you how these learned mysterists demonstrated before the other learned members of the club of the Adherents of Legomonism various being-experiencings and manifestations according to the flow of associations, from which certain fragments were selected for future mysteries.

"For these demonstrations they constructed in one of the large halls of the club a specially raised platform, which they then called the 'reflector of reality,' but beings of later epochs, who chanced to receive information about these learned Babylonian mysterists and began imitating them and doing, as it were, the same thing, called and still call this sort of construction a 'stage. '

"Well then, at the beginning, two of the participants would always come onto this 'reflector of reality' or 'stage', and then usually one of them would stand for a while and, as it were, listen to his own 'dartkhelkhloostnian' state or, as it is sometimes called, the state of his own inner 'associative psychic experiencings. '

"Listening in this way, it would become clear to his Reason that, for instance, the sum total of his associative experiencings took the form of an urgent impulse to punch the face of another being, the sight of whom always aroused in him by association a certain series of impressions already present in him, which invariably evoked in his general psyche disagreeable emotions, offensive to his 'conscious feeling of himself.'

"Let us suppose that these disagreeable experiencings are always produced in him when he sees a 'trodokhakhoon,' a professional whom contemporary beings there call a 'policeman.'

"As soon as this 'dartkhelkhloostnian' psychic state and impulse of his become perfectly clear to his Reason, he recognizes, on the one hand, that in existing conditions of external social existence it is impossible for him to gratify this impulse to the full, and on the other hand, being already perfected in Reason and thus well aware of his dependence on the automatic functioning of the other parts of his common presence, he understands clearly that the fulfillment of some urgent being-duty of great importance to those around him is contingent on the gratification of this impulse And having thought over everything in this way, he decides to gratify this urge of his as best he can by doing at least a 'moral injury' to that 'trodokhakhoon,' that is, by evoking in him associations of an offensive nature.

"With this object in view, he turns to the other learned being who had come onto the stage with him, and treating him now as a 'trodokhakhoon' or policeman, he says:

'Hey, you! Don't you know your duty? Don't you see what's going on over there ?' With this, he points in the direction of another room of the club where the other participants in the demonstrations of that day are waiting 'Those two fellows, a "soldier" and a "cobbler," are fighting in the street, disturbing the public peace, and here you are leisurely strolling about imagining yourself God knows who and leering at the passing wives of honest and respectable citizens! Just you wait, you scamp! Through my chief, the head medical officer of this city, I'll have you reported to your chief for negligence and breach of duty!'

"From that moment, the learned being who had spoken would assume the role of a physician because he had chanced to call his superior the 'chief medical officer' of the city, while the second learned being who had been called a 'policeman' would become a 'policeman ' Two other learned participants would then immediately be called from the other room by the one who had assumed the role of policeman, and would take the roles of 'cobbler' and 'soldier. '

"And these two latter learned beings would have to manifest themselves in these roles only because the first learned being, who in accordance with his 'dartkhelkhloostnian' state had assumed the role of a physician, had called them 'cobbler' and 'soldier. '

"Well then, these three learned beings who were thus cast impromptu by the first, and were obliged to represent every kind of perception and manifestation lawfully corresponding to types foreign to them or, as your favorites would say, to play 'borrowed roles'—namely, the roles of 'cobbler,' 'soldier,' and 'policeman'—went on to enact their experiencings and the reflex-manifestations resulting from them, thanks to the being-property called 'ikhriltatzkakra,' a property well known to the learned beings of the planet Earth of that period, who had already perfected their presence up to the ableness of actualizing this property.

"Three-centered beings can acquire this being-property called 'ikhriltatzkakra' only after having personally acquired in their presence what is called 'egoaitoorassian will,' which in turn can be obtained only thanks to being-partkdolgduty, that is, to conscious labor and intentional suffering.

"So, in this way the learned members of the group of mysterists then in Babylon became players of 'borrowed roles' and demonstrated before the other members of the club the experiencings, and the actions ensuing from them, produced under the direction of their well-informed Reason.

"And then, as I have said, with the other members of the club of the Adherents of Legomonism who were present, they selected from the being-impulses thus demonstrated those which best corresponded to their aim, and which had to be experienced and manifested in specific actions according to the law of the flow of associations coming from different sources, and only then did they include those selected in the details of some particular mystery.

"Here it is important to emphasize that the learned three-brained beings who belonged to the group of the mysterists in Babylon did indeed reproduce amazingly well and accurately the subjective features of the perceptions and manifestations of various types foreign to them.

"And they were able to do this not only because they possessed the being-property of 'ikhriltatzkakra,' but also because, like all the learned beings of the planet Earth of that time, they were well versed in what is called the 'law of type,' and were well aware of the twenty-seven quite distinct types of three-brained beings on their planet, and even of what the beings of each type would inevitably perceive in this or that situation, how they would perceive it, and what would have to be their reaction.

"As regards this being-property called 'ikhriltatzkakra,' I must add that only this property gives beings the possibility of restraining themselves within the limits of the impulses

and promptings evoked at any given moment in their common presence by the associations flowing from that brain in which they themselves have consciously set in motion one or another series of impressions already present in them, and it is only thanks to this property that beings have the possibility of perceiving all the details of the psyche of a 'type' they have thoroughly studied and of manifesting themselves according to that type and fully impersonating it.

"In my opinion, the absence of just that property has caused most of the anomalies that have resulted in your three-brained favorites becoming possessed of such a strange psyche.

"You must know that in the presence of the three-brained beings there today, as in the presence of every kind of three-brained being in general, all new impressions accumulate in the three separate brains in the order of what is called 'kinship,' and afterward take part—along with impressions previously registered—in the associations evoked in these three separate brains by every new perception in accordance with and depending on the 'center-of-gravity impulses' present in them at that moment.

"So, my boy, in view of the fact that there is a continuous flow in the presence of your contemporary favorites of three kinds of independent associations, which likewise continue to evoke different kinds of being-impulses, and furthermore, that your favorites have entirely ceased to actualize consciously all those cosmic results by means of which alone the being-property of 'ikhriltatzkakra' can be acquired in three-brained beings, then in view of all this, the common presence of each of your contemporary favorites during the process of his existence consists, as it were, of three quite separate personalities, which have and can have nothing in common in respect of either the nature of their arising or their manifestations.

"Hence there proceeds in their common presence that particularity of theirs, which is that with one part of their essence they always wish one thing, at the same time with another part they definitely wish something else, while thanks to the third part, they actually do something quite different.

"In short, what takes place in their psyche is just what our dear teacher Mullah Nasr Eddin defines by the term 'a real mish-mash. '

"To return to the demonstrations of the Babylonian learned beings belonging to the group of the mysterists, I must add that in the course of the action the number of participants gradually increased as other colleagues joined in to meet the demands of various intentionally evoked associative happenings.

"Besides accurately representing the perceptions and automatic manifestations of the role that happened to be allotted to him, and which were proper to the personality of a type quite foreign to him, each participant had to manage while he was fulfilling that role to find some plausible pretext for going out to change into a corresponding costume.

"And they changed their costumes in order to manifest themselves more clearly and in a more striking way in the fulfillment of their roles, so that the other members of the club of the Adherents of Legomonism who verified and selected the fragments for the future mysteries could follow the action more easily and make the best selection from everything they saw.

"On Sunday, namely the day dedicated to music and song, the learned beings belonging to this group produced every kind of 'melody' on various 'sound-producing instruments,' as well as with their voices, and then explained to all the other learned beings how the knowledge they wished to transmit was indicated in these works of theirs.

"They also had in view to implant these works in the customs of different communities, calculating that the melodies they created, passing from generation to generation, would reach men of the remote future who, in deciphering them, would discover a knowledge attained on the Earth long before and use it for the good of their ordinary existence.

"Before telling you how the learned beings of this group inserted their indications in these instrumental and vocal productions, I must first explain certain particularities of the perceptive organ of hearing in the common presence of every kind of being.

"Among these particularities is the property called 'vibroechonitanko. '

"You must know that those parts of the brains of beings which Objective Science calls 'khlodistomaticules'—certain of which the learned physicians on your planet call 'cerebral nerve ganglia'—are composed of crystallized 'nirioonossian vibrations,' which in general arise in every being once his formation is complete, as a result of the process of all kinds of perceptions by their organ of hearing, and these 'khlodistomaticules,' under the action of similar but not yet crystallized vibrations, engender in the corresponding region of a given brain the property of 'vibroechonitanko' or, as it is sometimes called, 'remorse. '

"In accordance with the foresight of Great Nature, these 'khlodistomaticules' serve in the presence of beings as factors enabling the arising of the process of association at those moments when inner promptings are absent or stimuli from outside do not reach their brains.

"As for the still uncrystallized 'nirioonossian vibrations' that enter the common presence of beings, these are emitted either by the 'vocal cords' of every kind of being or by certain artificial sound-producing instruments they have invented.

"When the vibrations arising from those sources enter the

presence of beings and touch the 'khlodistomaticules' of one or another brain, they produce, in relation to the general functioning of the whole being, this process of 'vibroechonitanko. '

"The second particularity of the functioning of the perceptive organ of hearing is that in general the vibrations obtained from the sequence of sounds of any melody evoke associations in the presence of beings in just that one of the three brains in which at that moment the 'momentum of what has just been experienced' is sustained most intensely, and as a result the sequence of impulses evoked for inner experiencing usually follows an automatic order.

"Well then, these learned musicians and singers in the city of Babylon combined their melodies in such a way that the sequence of vibrations of the sounds would evoke in beings a sequence of associations, and therefore impulses for inner experiencings, not in the usual automatic order, that is to say, they combined the melodies so that the sequences of vibrations, on entering into the common presence of beings, would evoke the 'vibroechonitanko' in the 'khlodistomaticules' not of just one brain, as usually takes place—namely, the brain in which the associations predominate at the given moment—but now in one brain, now in another, and now in the third Further, they predetermined the quality or, as they say, the 'frequency of vibrations' of the sounds which would affect one or another brain.

"They were completely familiar with all this, that is, they knew from which vibrations data are formed in this or that brain of the beings, and for which new perceptions these data might serve as what are called 'determinants of new results.

"Owing to the combinations of sequences of sounds, there arose simultaneously in the presence of beings different sorts of impulses evoking various contradictory sensations,

which in their turn gave rise to unusual experiencings and reflex movements not proper to them.

"And indeed, my boy, the sequence of sounds they combined did have an exceedingly strange effect on all the beings whose presence they entered

"Even in me, a being cast, as they would say, 'in another mold,' various being-impulses were engendered, and followed one another in an unusual sequence.

"And this happened because the sounds of their melodies, combined in a definite sequence, upon entering my common presence underwent 'djartklom' or, to put it in another way, the sounds were 'sorted out' and acted equally upon my 'khlodistomaticules' of all three sources, with the consequence that the associations in my three independent brains—coming from similar but differently natured series of impressions—although proceeding simultaneously and with an equal intensity, engendered in my presence three quite different promptings.

"For instance, the localization of my consciousness or, as your favorites would say, my 'thinking center,' engendered in my common presence, let us suppose, the impulse of 'joy', the second localization in me, or my 'feeling center,' engendered the impulse called 'sorrow', and the localization of the body itself or, as once again your favorites would call it, my 'moving center,' engendered the impulse of 'religiousness.'

"And it was just in these unaccustomed impulses, evoked in the beings by their instrumental and vocal melodies, that the learned members of that group indicated what they wished to transmit.

"And so, my boy, after all I have related, I imagine you have enough material to understand why and how, during my fifth stay in person on your planet, I happened to be a

witness of the events that gave rise to that famous word 'art,' and in what connection it was first used and what meaning was given to it in that period which your contemporary favorites call the 'Babylonian civilization.'

"I shall now speak about certain facts, the knowledge of which will enable you to picture clearly to yourself and understand how greatly the 'logical mentation' in all these three-brained beings pleasing to you has deteriorated, and in so short a time that, without the least resistance on the part of their individuality, they have allowed themselves to become the 'slaves' of those few 'nonentities' among them who, having totally lost the divine impulse of Conscience, have created for their egoistic aims from this empty word 'art' that chanced to reach them an 'unerring factor' for the final atrophy in all of them of the data still surviving for conscious being.

"During the period of my sixth and last stay there in person, I heard everywhere about this contemporary 'art' of theirs and came in contact with its results, and when I had made clear to myself what it was all about, I recalled my Babylonian friends of an earlier time and their good intentions toward their remote descendants, and set about verifying in detail, whenever opportunities arose, just what were the results of everything I had happened to witness, which I have just been telling you about.

'Initiating you now into the impressions, kept secret from strangers, which became fixed in my common presence during my last stay in person on the surface of your planet as a result of my conscious perceptions of this contemporary 'art' of theirs, my 'I,' with a profound being-impulse of pity, must now emphatically state that of all the fragments of knowledge attained by the beings of the Babylonian civilization—fragments which, it must be admitted were rich in content for the good of ordinary existence—abso-

lutely nothing has reached the beings of contemporary civilization apart from a few empty words without any inner content.

"Not only did nothing whatever reach them of all the fragments of general knowledge which the learned beings of the club of the Adherents of Legomonism had indicated in 'lawful inexactitudes' in the sacred law of Heptaparaparshinokh or, as they called it, the 'Law of Sevenfoldness,' but in the interval of time between these two civilizations, their being-rumination has deteriorated so much that today they no longer know or even suspect the existence on their planet of this universal law.

"And as regards the word 'art' which, thanks to their strange Reason, has gotten 'tangled up' during this time with 'the devil knows what,' as they themselves would say, I must tell you that my special investigations made it clear to me that, among other words and expressions used by the learned beings of Babylon which automatically passed from generation to generation, this word 'art' happened to get into the vocabulary of certain three-brained beings, in whose presence the consequences of the properties of the organ kundabuffer had crystallized in a sequence and with a 'reciprocal action' that favored the arising of data in them for the being of 'hasnamuss individuals ' And as these beings, for some reason or other, happened to like this word, they began using it for their egoistic aims, and gradually turned it into a 'something' which, though it still consists of 'utter futility,' has gradually been enveloped in a fairylike exterior, which now blinds every one of your favorites who keeps his attention on it a little longer than usual.

"Besides this word 'art,' quite a number of other words used in the discussions of the learned members of the club of the Adherents of Legomonism passed automatically from

generation to generation, as well as some 'foggy notions' about certain definite conceptions of that time.

"Among these latter—as much for its name as for its caricature-like imitation—is their contemporary notion of the 'theater. '

"You remember, I have told you that in Babylon both the hall and the demonstrations themselves of the learned beings belonging to the group of the mysterists were given the name 'theater. '

"If I now enter into somewhat more detail about this contemporary theater of theirs, perhaps you will have enough material to understand how, in spite of all the good intentions and efforts of those ancient learned beings, scarcely anything of the true knowledge attained during the time of the Babylonian culture has reached the beings of contemporary European culture to which their art is largely indebted for that fairylike exterior I spoke of, and furthermore, you will grasp certain aspects of the maleficence of that famous contemporary 'art. '

"As I have told you, a certain amount of information about the activities of the group of the mysterists reached the beings of the contemporary epoch who, wishing to imitate them also in this, began building special halls for this purpose, which they too called 'theaters. '

"The three-brained beings of contemporary civilization quite frequently assemble in considerable numbers in these theaters of theirs to observe and presumably to study the various prepared manifestations of their 'artists,' as they have quite recently begun to call them, just as in Babylon the other learned members of the club of the Adherents of Legomonism studied the demonstrations of the learned beings of the group of the mysterists.

"These theaters have acquired the greatest importance in the ordinary process of existence of your favorites, and so

they erect particularly imposing buildings for this purpose which, in most of their contemporary cities, rank among the most noteworthy constructions.

"Here, I think, it will do no harm to comment upon the misunderstanding connected with the word 'artist.'

"This word was also passed down to your contemporary favorites from the Babylonian epoch, not as all the others were, that is, as empty words without any sense, but just as a distant echo of a word formerly used.

"You must know that at that time the learned members of the club of the Adherents of Legomonism were given a name by the other learned beings, who were well disposed toward them, a name which they adopted for themselves, and which your contemporary favorites would write as 'Orpheist.'

"This word was formed from distinct roots of words then in use, which in contemporary times would signify 'right' and 'essence.' If someone was called that, it meant that he 'rightly sensed the essence. '

"After the Babylonian period, this expression also passed automatically from generation to generation with almost the same meaning, but about two centuries ago, when certain beings with hasnamussian tendencies began wiseacring about that empty word 'art,' and when various 'schools of art' arose and everybody considered himself a follower of one or another of those schools, then, since they did not understand the genuine meaning of the word 'art,' and chiefly because one of these schools was named after a certain Orpheus, a figure invented by the ancient Greeks, they decided to coin a new word defining their 'vocation' more exactly.

"So in place of the expression 'Orpheist' they invented the word 'artist,' which was supposed to mean 'he who is occupied with art.'

"In order that you may represent to yourself more clearly all the factors connected with this misunderstanding there, you must know first of all that before the second transapalnian catastrophe, when these favorites of yours still prepared themselves for responsible existence normally, as did all three-brained beings of our Great Universe, they had at their disposal for their 'speech'—that is, for mutual intercourse through appropriate sounds, intentionally uttered— and could pronounce up to 341 different consonances or 'letters. '

"But later on, when thanks as always to the same conditions of ordinary being-existence abnormally established by them, every property inherent in the presence of three-brained beings gradually deteriorated, this 'being-ableness' also deteriorated and at such a rate that the beings of the Babylonian period could use for their conversation only seventy-seven definite sounds And thereafter the deterioration continued so rapidly that five centuries later your favorites could pronounce at most only thirty-six different 'letters,' and the beings of certain communities could not articulate even this small number of separate sounds.

"And so, my boy, information concerning the Babylonian period passed from one generation to another not only through what is called 'oral transmission,' but also by means of markings on certain durable materials, that is, 'inscriptions' consisting of conventional signs or letters, which stood for different 'articulated being-sounds' of that time When, at the beginning of the contemporary civilization, certain beings began to decipher these inscriptions, 'a bit here and a bit there,' and realized that they could not pronounce many of these 'letters,' they invented what is called a 'written compromise.'

"This 'written compromise' was that, in place of any sign or letter which they could not pronounce, even though they sensed the 'flavor' of its pronunciation, they decided to use

a somewhat similar letter contained in their alphabet at the time, and so that everybody should understand that it was not that letter but quite another, they always wrote beside it a letter of the ancient Romans, still existing, but already meaningless, called in English 'h' and by the contemporary French 'ahsh.'

"From then on, all the rest of your favorites followed suit, namely, to each of these 'suspicious' letters they added this Roman 'inheritance. '

"When this 'written compromise' was invented, there were about twenty-five of these 'suspicious' letters, but in the course of time, as their ability to pronounce deteriorated along with the increase of their wiseacring, the number of combined letters specially fabricated for such a 'being-faculty' diminished, and by the time the word !artist' was invented only eight of these combinations remained, and in front of this notorious 'h' they wrote letters, partly ancient Greek and partly Latin, which produced the following 'th,' 'ph,' 'gh,' 'ch,' 'sch,' 'kh,' 'dh,' and 'oh. '

"The basis for the misunderstanding I mentioned was the compromising sign 'ph. '

"And this was so because this sign appeared both in the word by which the learned mysterists were designated and in the word which stood for a personality invented by the ancient Greeks, with whose name, as I have already said, one of their 'schools of art' had been connected, the result was that the representatives of terrestrial art I spoke of, with their quite bob-tailed Reason, then thought that this word merely indicated the followers of the 'historical personality' Orpheus, and since many of them did not consider themselves his followers, they invented the word 'artist' in its place.

"As you see, not every legacy of the ancient Romans turned out to be maleficent, since in the present case their little letter 'h' even became an inspiring factor for

engendering in the presence of beings of subsequent generations—already without any initiative or ability of their own— the 'being-power' to substitute for the long-established expression 'Orpheist' this new word 'artist. '

"Here I must tell you about something very strange concerning the gradual atrophy in the presence of all the terrestrial three-brained beings there of this 'being-ableness' to reproduce the sounds required for verbal intercourse.

"The point is that the deterioration of this capacity does not proceed at the same rate in the psychic and organic functioning of the planetary bodies of all the beings in every generation, but it alternates, as it were, at different times and on different parts of the surface of this planet, affecting at one time more the psychic and at another time more the organic part of the functioning of their planetary body.

"A very good illustration of what I have just said is afforded by the sensation of the 'taste' and the capacity to pronounce two different sounds or letters known and used there by almost all the contemporary beings breeding on all parts of the surface of your planet, and passed down to them by the ancient Greeks from times long past.

"These two letters were called by the ancient Greeks 'theta' and 'delta '

"Here it is interesting to note that your favorites of very ancient times used these two letters in the formation of words having two quite opposite meanings.

"To be precise, they used the letter 'theta' in words expressing ideas relating to the idea of 'good' and the letter 'delta' in words relating to the idea of 'evil', as for example 'theos,' meaning 'god,' and 'daimonion,' meaning 'demon.'

"The meaning of these two letters, as well as the 'taste' of their consonance, passed to all the beings of contemporary civilization, but for some reason or other they indicated these two different letters, having entirely opposite essences, by means of one and the same sign, namely, the sign 'th. '

"The beings of a large contemporary community called 'Russia,' however hard they try, cannot pronounce these two letters at all, yet they are clearly aware of their difference; and whenever they have to use them in words expressing a definite idea, even though the sounds they make do not correspond to these letters in the least, they sense the difference between them correctly and never use one letter for the other.

"On the other hand, the beings of the contemporary community called 'England' still pronounce both these letters in almost the same way as the ancient Greeks; but they sense no difference in them, and for words of entirely opposite meanings, they employ, without the least embarrassment, one and the same conventional sign, in the form of their famous 'th.'

"For instance, when beings of that contemporary England utter their favorite and frequently used expression 'thank you,' you can clearly hear the ancient letter 'theta'; and when they pronounce the no less common word 'there,' you hear quite definitely and distinctly the ancient letter 'delta', but for both these letters, they make use, without any 'remorse,' of the same pan-paradoxical 'th. '

"Well, I think that's enough about terrestrial philology.

"We had better continue to examine why it is customary among your contemporary favorites to have theaters everywhere, and what their contemporary actors do in these theaters, and how they manifest themselves there.

"Their custom of assembling in theaters, often in large groups, arose in my opinion because these theaters and all that goes on in them happen to correspond very well to the abnormally formed common presence of most of your favorites, who have entirely lost the need proper to three-brained beings to actualize their *own* initiative in everything, and who exist solely in accordance with accidental shocks

from outside or the promptings of the consequences crystallized in them of one or another of the properties of the organ kundabuffer.

"Ever since those theaters of theirs came into existence, your favorites have assembled in them, not for the purpose of watching and studying the representations of their 'contemporary actors,' no they assemble merely to satisfy one of the consequences of the properties of the organ kundabuffer, very readily crystallized in the common presences of most of them, called 'oornel,' which they call 'showing off.'

"Thanks to this consequence of the properties of the organ kundabuffer, most of the contemporary beings acquire in their presence a very strange need to evoke in others the expression of the being-impulse called 'astonishment' in regard to themselves, or even to catch a trace of it on the faces of those around them.

"The strangeness of this need of theirs lies in the fact that they get satisfaction from the manifestation of astonishment on the part of others in regard to their external appearance, which they arrange to conform exactly with the demands of what is called 'fashion,' that maleficent custom that has existed ever since the Tikliamishian civilization and is now one of those being-factors which automatically leave them neither the time nor the possibility to see or sense reality.

"This custom, so maleficent for them, consists in periodically changing the external form of what is called the 'covering of their nullity.'

"Here, by the way, I would remark that it has gradually become the rule, in the general process of the ordinary existence of these three-brained beings who have taken your fancy, for these changes in the external form of this covering to be determined by the sort of beings of both sexes who have already become 'worthy' to be candidates for hasnamuss individuals.

"In this respect, contemporary theaters turned out to be admirably suited to your favorites, because it is very convenient and easy for them to show off, as they like to say, their 'chic coiffures' or the 'specially tied knots of their cravats,' or the daringly bared what are called 'koopaitarian' parts of their bodies, and so on and so forth, and at the same time stare at the 'latest fashions' brought out according to the edicts of those famous candidates for hasnamuss individuals.

"To get a clear picture of what the 'contemporary artists' do in these theaters during all this 'showing off,' you must first be told about an exceedingly strange 'illness,' known there under the name of 'dramatizacring,' the predisposition to which arises in the presence of certain of your favorites thanks simply to the carelessness of what are called their 'midwives.'

"The criminal carelessness on the part of the midwife in most instances consists of this before doing her job, she calls on the way at the houses of her other clients and drinks rather more 'wine' than is good for her, so that while fulfilling her obligations she unconsciously mutters certain words fixed in the process of the ordinary existence of your favorites like the 'incantations' of what are called 'magicians', and the unfortunate new being, at the very moment of its appearance, as they say, 'in God's world,' first imbibes the words of this 'maleficent incantation,' formulated as follows 'Ekh, you, what a mess you've made!'

"And so, my boy, thanks to this criminal carelessness on the part of the midwife, the unfortunate new being acquires in his presence that predisposition to the strange 'illness' I mentioned.

"When one of these three-brained beings, who at his first breath has acquired this predisposition to 'dramatizacring,' reaches the age of a responsible being, if he should know

how to write even a little and has the wish to do so, he suddenly gets this strange illness, and begins wiseacring on paper or, as is said there, 'composing' various 'dramas. '

"The subjects of these works are usually some events or other which are supposed to have occurred in the past or might occur in the future, or simply events of 'contemporary unreality.'

"In the common presence of the sick being, there also appear in the course of this peculiar malady seven very specific symptoms.

"The first is that, when this strange illness arises and begins to function in the presence of a being, particular vibrations are spread around him which act on those near him, as they say, exactly like the 'smell of an old goat. '

"The second is that, as a result of the change in the inner functioning of such a being, the exterior form of his planetary body undergoes the following changes his nose is held aloft, his arms, as is said, 'akimbo', his speech is punctuated by a special little cough, and so on.

"The third, that such a being is always terrified of certain perfectly harmless formations, natural or artificial, as for instance, a 'mouse,' a 'clenched fist,' the 'stage manager's wife,' a 'pimple on his own nose,' 'his own wife's left slipper,' and any number of other things.

"The fourth symptom causes him to lose entirely all capacity for understanding the psyche of beings like himself

"The fifth consists in this, that inwardly and in his outer manifestations he criticizes everybody and everything that does not come from himself.

"As for the sixth, the data necessary for the perception of anything objective are more atrophied in him than in all other terrestrial three-brained beings.

"And the seventh and last symptom is that there arise in him what are called 'hemorrhoids,' which are, by the way, the only thing he carries with modesty.

"Further, it usually happens that if the sick being has an uncle who is a member of one or another of their parliaments, or has struck up an acquaintance with the widow of a former 'businessman' or, if for some reason the period of his preparation for becoming a responsible being has been spent in an environment or in conditions where he has automatically acquired the property called 'slipping in without soap,' a 'producer'—or, as he is sometimes called, an 'angel'—takes his 'play' and orders 'artists' or 'actors' to 'reproduce' it exactly as it was wiseacred by this being who has fallen ill with the strange illness of 'dramatizacring.'

"And these contemporary actors first reproduce this work among themselves, without spectators, and do this over and over again until it corresponds exactly to the indications of the sick being and the orders of the 'director', and finally, when all this proceeds without the participation of the consciousness and feelings of the actors, who are completely transformed into 'living automatons,' then with the help of those who have not yet become complete automatons—for which reason they acquire the name of 'stage managers'— they go through the same procedure, but now in the presence of other ordinary beings assembled in these contemporary theaters of theirs.

"Thus from all I have just said, you can easily conclude that these theaters, apart from many definitely maleficent consequences, which I shall soon describe in detail, cannot of course contribute anything toward that lofty aim of the Babylonian learned beings when they created for the first time that form of conscious representation of perceptions and of the associative reactions to them of other beings like themselves.

"All the same, it must be admitted that these theaters and contemporary actors, of course accidentally, did provide for

the process of their ordinary being-existence one 'not-so-bad' result.

"To understand what this 'not-so-bad' result consists of, I must first explain another particularity that has become proper to the common presence of beings who arise according to the principle of 'itoklanotz. '

"According to this principle, the elaboration in the presence of these beings of the energy necessary for what is called their 'waking state' depends on the quality of the associations proceeding in them during their complete passivity or, as your favorites say, during 'sleep', and vice versa, the energy needed to make this sleep 'productive' is elaborated from the associative process going on in them during the 'waking state,' which in its turn is dependent on the quality or intensity of their activity.

"And this was the case for those terrestrial three-brained beings ever since Great Nature was compelled, as I have already told you, to replace the 'fulasnitamnian' principle which until then had been proper to their presence with the principle of 'itoklanotz.' Thereupon there was acquired and still remains in the process of their existence the particularity that if, as they say, they 'sleep well,' they will 'be awake well' and, vice versa, if their 'waking state' is bad they will also 'sleep badly. '

"And so, my boy, since in recent times they have been existing very abnormally, the established automatic tempo that previously had more or less helped the appropriate associations to proceed in them has also undergone a change, so that now they sleep badly and when awake are even worse off than before.

"And the reason why these contemporary theaters with their actors have come to be useful for improving the quality of their sleep is to be found in the following circumstances.

"After the need to actualize being-partkdolgduty had entirely

disappeared from the presence of most of them, and all the associations of unavoidably perceived shocks began to flow during their waking state only from various 'already automatized series of former imprints' made up of 'impressions experienced long ago' and endlessly repeated, there disappeared in them even the instinctive need to receive all sorts of new shocks—vital for three-brained beings—which issue either from their inner, separately spiritualized being-parts or from corresponding perceptions coming from without for conscious associations, namely, for those being-associations upon which depends the intensity of transformation of every kind of 'being-energy' in the presence of beings.

"In the last three centuries the very process of their existence has become such that in the presence of most of them there have almost ceased to arise during their daily existence any of those 'being-confrontative associations' which usually proceed in three-brained beings as a result of every kind of new perception, and from which alone data can crystallize in them for their own individuality.

"Well then, when your favorites, leading their daily lives in this manner, go to these present-day theaters and watch the senseless manipulations of the actors, and receive shocks one after another from reminiscences of previously perceived images, no less senseless and absurd, there willy-nilly appear in them during this waking state of theirs more or less tolerable being-associations, so that when they get home and go to bed they sleep much better than usual.

"But although these contemporary theaters with all that goes on in them happen to be an excellent means for helping your favorites to sleep better—of course only for today— the objectively evil consequences they entail for beings, particularly for the rising generation, are incalculable.

"The greatest harm done by these theaters is that they serve as an additional factor for the complete destruction in

three-brained beings of all possibilities of ever feeling a need proper to them called the 'need for real perceptions.

"And they have become such a maleficent factor chiefly because of the following:

"When they go to their theaters and, sitting quietly, watch the varied yet senseless manipulations and manifestations of contemporary actors, although they are in their usual waking state, all their associations, whether 'mental' or 'emotional,' proceed in them exactly as they do during their complete passivity or sleep.

"That is to say, when they receive a large number of accidental shocks, which stimulate other shocks ensuing from perceptions previously fixed and automatized in a series of impressions, and when there is projected onto them the functioning of the 'organs of digestion and sex,' all this hinders the flow of those conscious being-associations which, pitiable as they are, have somehow become automatized to produce in them a more or less correct tempo for the transformation of the substances required for their passive existence, during which the substances required for their active existence must be transformed.

"In other words, during the time they spend in these theaters, they are not entirely in that passive state in which the transformation of substances required for their usual waking state has become more or less automatized And so these contemporary theaters of theirs have become merely an additional maleficent factor for the destruction of the 'need for real perceptions.'

"Among many other aspects of the maleficence of their contemporary art, the radiations of the contemporary 'representatives of art' themselves are one of the most obviously ignored but most harmful for all the three-brained beings there, as regards the possibility of acquiring conscious 'individual being.'

"Although these maleficent radiations have gradually become

the lot, or the specific attribute, of the representatives of all branches of their art, my detailed 'physico-chemical investigations' definitely showed me that they are always most pernicious in those contemporary artists or actors who perform in these theaters of theirs.

"The noxious effect on all the rest of your favorites of the totality of the radiations given off by these actors has become distinctly noticeable in their present civilization, particularly during recent times.

"Although in previous epochs certain of the ordinary beings there also took up that profession, on the one hand, data for 'hasnamussian properties' did not always become completely crystallized in the presence of every one of them, and on the other hand, the other beings instinctively sensed the maleficent influence radiating from these professionals and hence were on their guard and took great care to behave toward them in a corresponding manner.

"Indeed, in former centuries these artists or actors were relegated by other beings everywhere to the lowest caste and were regarded with contempt And even at the present time in many communities, for instance on the continent of Asia, it is not acceptable to shake hands with them, as is almost always the custom when meeting beings like oneself.

"In these communities, it is still considered defiling to sit at the same table with these actors and to eat with them.

"But on the continent that is now the chief place of what is called their 'cultured existence,' contemporary beings not only inwardly consider these actors to be on the same level as themselves, but even copy their outer appearance, and at the present time imitate them in everything.

"A good example of what I have just said is the custom, now followed by your favorites, of shaving the beard and moustache.

"You should know that in past epochs these terrestrial professional actors always had to go about during the process of their ordinary existence with moustaches and beards shaved off.

"And they had to shave off these 'expressers' of their masculinity and activity, first of all because, constantly playing the roles of other beings, they often had to change their appearance, putting suitable 'makeup' on their faces and wearing wigs and false moustaches and beards, which they could not possibly have done with their own beards and moustaches, and second, because the ordinary beings of all the former communities there, considering such actors dirty and a harmful influence and fearing that they might not recognize them if they chanced to meet them in ordinary conditions of existence and might inadvertently touch them, promulgated everywhere a strict ordinance requiring professional actors always to shave off their moustaches and beards in order to be unmistakable for other beings.

"While explaining to you the origin of this custom among actors of shaving their moustaches and beards, I recalled a very sensible 'measure of justice' employed by the three-brained beings of the epoch of the Tikliamishian civilization also connected with the shaving of hair, but in this case with the hair growing on the heads of beings.

"A law was then established and strictly enforced which decreed that those petty criminals who, after trial by seven elderly beings of the given district, had been found guilty of some 'immorality' or 'crime' belonging to one of four previously established categories—the sort of criminals with whom all their 'prisons' are usually crammed today—had always to go about everywhere for a definite term with one of four sides of their heads shaven, and furthermore, any such convicted being was obliged to uncover his head whenever he met or spoke with others.

"It is interesting to note that there then existed another law, comparable to the one about shaving the head, in regard to the immoral behavior of women.

"In regard to the women, a decree existed that was also very strictly enforced, subject in this instance to the jurisdiction of seven elderly local women who had earned respect by their previous conduct And the penalties for women applied to four manifestations that were then considered as the greatest laxity and immorality.

"For instance, if all the neighbors noticed that some woman had behaved negligently and without due regard to her family duties, and if the seven elderly women confirmed it, then, according to this law, for a definite term wherever she went she had to appear with painted lips.

"And if various women noticed that she had begun to manifest a weakening of her maternal instinct toward her children, she was condemned according to this law to go about everywhere, also for a definite term, with the left half other face made up and painted white and red.

"And if, following the same procedure, it was established that a woman manifested an inclination to avert the possibility of conceiving a new being for the prolongation of her species, she was condemned to appear before others with her face made up and also painted white and red, but this time only on the right halt.

"And as for a woman who attempted to violate her 'chief wifely duty,' that is, who deceived or even had the intention of deceiving her legal husband or who attempted to destroy a new being conceived in her, she was obliged by the same procedure, and also for a definite term, to go about everywhere made up and painted white and red, this time over the whole of her face. "

At this point in his tale, Beelzebub was interrupted by Ahoon with the following words:

"Your Right Reverence All your explanations concerning terrestrial art and those three-brained beings who are, so to say, its representatives, and particularly your elucidations about the contemporary 'comedians' or actors, have prompted me to make use of the impressions fixed in my common presence and perceived during my last stay on the surface of the planet Earth, in order to give our dear Hassein some good and practical advice. "

Having said this, Ahoon was about to look expectantly at the face of Beelzebub with his usual unblinking gaze, but noticing the familiar smile, always sorrowful yet kind and indulgent, he turned in some confusion toward Hassein and, without waiting for permission, spoke as follows:

"Who knows? Maybe, dear Hassein, you too will one day visit that planet Earth and have to exist among those peculiar three-brained beings who have taken your fancy. "

And then, still keeping to the style and intonation of Beelzebub himself, he went on:

"It is for this very reason that I now wish to initiate you into the results of certain impressions I involuntarily received of the various types of those contemporary representatives of art, as well as the peculiarities of their manifestations.

"You must know that the three-brained beings of contemporary civilization not only adorn this present-day art with a false halo and, particularly during the last few decades, treat its so-called 'adepts' as equals and imitate them in their exterior manifestations but also, always and everywhere, unduly encourage and exalt them And in these contemporary representatives of art themselves, who as regards their genuine essence are really almost nonentities, there appears of itself, without any being-consciousness on their part, a false assurance that they are not like all the rest but, as they call themselves, 'beings of a higher order', and the result is that in the common presence of these types the crystallization of the consequences of the properties of

the organ kundabuffer proceeds more intensively than in the presence of all the other three-brained beings there.

"Furthermore, in regard to these unfortunate three-brained beings, the surrounding abnormal conditions of ordinary being-existence are already established in such a way that there are bound to be crystallized in their common presence and to become an inseparable part of their general psyche those consequences of the properties of the organ kundabuffer they now call 'swaggering,' 'pride,' 'self-love,' 'vanity,' 'self-conceit,' 'self-infatuation,' 'envy,' 'hate,' 'touchiness,' and so on and so forth.

"These enumerated consequences are particularly conspicuous and most rigidly crystallized in those representatives of art who are 'manipulators' in the contemporary theaters, and this is because these 'manipulators,' who are always interpreting the roles of certain of their fellow men with a being and significance far superior to their own, and who in themselves, as I have already said, are almost nonentities, gradually acquire, with their wholly automatized Reason, a false view of themselves.

"Thus, with their quite automatized 'consciousness' and completely nonsensical emotions, they feel themselves to be immeasurably superior to what they really are.

"I must confess, dear Hassein, that during our earlier visits to the surface of that planet of yours and also at the beginning of our last sojourn there, although I was in many places and had various relations with those three-brained beings who have taken your fancy, I scarcely ever felt in my common presence a genuine impulse of being-pity for the infinitely unhappy fate of these favorites of yours, caused by circumstances hardly depending on themselves at all.

"But toward the end of our sixth visit there, when certain of them were formed with the kind of inner presence now possessed by the representatives of almost all branches of that art of theirs, and when these newly arisen 'types,' taking

part in the process of ordinary being-existence on an equal basis with others, happened to come into the field of perception of my sight with their exaggeratedly abnormal 'inner appreciation of themselves,' they served as a shock for the arising in me of the impulse of pity, not only for them themselves but for all your unfortunate favorites.

"Now try to turn your attention, not to all three-brained beings in general, nor to the other representatives of their contemporary art, but only to those who have become and have acquired the title of 'artists' or 'actors.'

"Although every one of them in his genuine essence is almost what is called a 'nonentity,' that is, something utterly empty but enveloped in a certain visibility, they have gradually acquired such an opinion of themselves, by dint of repeating always and everywhere their favorite exclamations such as, 'What genius!' 'What talent" 'What a gift" and any number of other expressions as empty as themselves, that it is as if, among similar beings around them, only *they* are of 'divine origin'—only they are !almost gods. '

"Now listen and try to transubstantiate in the corresponding parts of your common presence, for use at the proper time, my really very practical advice.

"This practical advice is that if for some reason you should have to exist, particularly in the near future, among the three-brained beings of that planet Earth which has taken your fancy—and I say in the 'near' future, because the presence of these favorites of yours as well as all the external conditions of their ordinary being-existence frequently degenerate—and if you should engage, as is proper to every conscious three-brained being, in some enterprise or other having as its aim the welfare of beings around you, and whose fulfillment depends partly on them themselves, then in whatever community of contemporary civilization you may be and whatever 'circles' you may frequent in the interests of your work, if you should ever meet any of these

terrestrial 'types,' be very, very careful and take all necessary measures to keep on good terms with them.

"To see why you must be so careful with these recently arisen types, and in order that you may understand them better from every aspect, I must not fail to mention two other facts that have become quite clear.

"The first is that, owing as always to the conditions of ordinary being-existence abnormally established there, and also to the 'fictitiously inflated,' maleficent idea of their famous art, these 'representatives of art,' in the preconceived picturings and notions of the other three-brained beings, gradually become crowned with an imaginary halo, and thereby automatically acquire such authority that any opinion they express is considered beyond dispute.

"And the second fact is that during their formation these recently arisen types acquire an inner presence that permits them, quite unconsciously on their part, just as easily to become somebody's slave as through accidental outer conditions to become his worst enemy.

"That is why I advise you to be very much on guard not to make enemies among them, so as not to stir up a lot of trouble for yourself in carrying out your affairs.

"Well then, our dear Hassein, the very 'tzimmes' of my advice to you is that if indeed you should have to exist among the beings of the planet Earth and have dealings with these representatives of contemporary art, never tell the truth to their face.

"May you be preserved from such a fate!

"Any truth makes these terrestrial types extremely indignant, and their animosity toward others almost always begins from this indignation You must only say to their face the sort of things that 'tickle' those consequences of the properties of the organ kundabuffer, infallibly crystallized in them, which I have already enumerated, namely, 'envy,' 'pride,' 'self-love,' 'vanity,' 'lying,' and so on.

"And, as I noticed during my stay there, the means of tickling which never fail to act on the psyche of these unfortunate favorites of yours are the following:

"Suppose that one of these representatives of art has a face like a crocodile, be sure to tell him that he is the living picture of a bird of paradise.

"If one of them is as stupid as a cork, say that he has the mind of Pythagoras.

"If he has behaved in a certain matter like a 'super-idiot,' tell him that even that cunning fellow Lucifer could not have handled it better.

"Suppose that from his appearance you see signs that he has several terrestrial diseases from which he is rotting day by day, then, with an expression of astonishment on your face, ask him:

" 'Do, tell me please, what is your secret for always looking so fresh, like "peaches and cream," ' and so on. Only remember one thing . . . never tell the truth.

"Although you have to behave like this toward all the beings of that planet, it is indispensable toward the representatives of all the branches of contemporary art.

Having finished speaking, Ahoon, smirking like a suburban matchmaker at the wedding of a client, or the proprietress of a Paris fashion house seated in an 'ultra-chic café,' began rearranging the curls of his tail.

Hassein looked at him with his usual smile full of sincere gratitude and said:

"Many thanks to you, dear Ahoon, both for your advice and for your clarification of certain details of the strange psyche of the three-brained beings on that thoroughly ill-treated planet of our Great Universe.

And then turning to Beelzebub he addressed him in the following words

"Please, kind Grandfather, tell me. Is it really possible that

all the intentions and efforts of those Babylonian learned beings have come to nothing, and that of all those fragments of knowledge then known on the Earth, nothing whatever has reached the contemporary three-brained beings?'

To this question of his grandson, Beelzebub replied:

"Indeed, my boy, to the great sorrow of everything existing in the Universe, scarcely anything has survived from the results of their labors, and hence nothing has been inherited by your contemporary favorites.

"The information they indicated in the manner I described passed from generation to generation for only a few of their centuries. Soon after the epoch of the 'magnificence of Babylon,' thanks again to their chief particularity, namely, the 'periodic process of reciprocal destruction,' not only did there almost entirely disappear the legomonism containing the keys to the lawful inexactitudes in the Law of Sevenfoldness that were introduced into each of the branches of the 'being-afalkalnas and soldjinokhas' but, as I have already told you, there was also gradually lost even the very idea of this universal law of the holy Heptaparaparshinokh, known in Babylon as the 'Law of Sevenfoldness.'

"Every kind of conscious production of the beings of the Babylonian period was gradually destroyed, partly by decay in the course of time and partly during processes of reciprocal destruction, whenever this psychosis of theirs reached the stage called the 'destruction of everything within the sphere of visual perception. '

"These were the two chief reasons why almost all the consciously actualized results of the learned beings of the Babylonian epoch disappeared from the surface of that ill-fated planet, and at such a rate that after three of their centuries there was almost nothing left of them.

"It must also be noted that the second reason I mentioned led to the gradual decline and the almost total disappearance

of that new form established in the Babylonian era for the transmission of information and various fragments of knowledge to later generations through the beings they called 'initiates of art.'

"I know a good deal about the disappearance of that custom of certain beings becoming 'initiates of art,' because just before I left that planet forever I had to elucidate this very thoroughly for another aim of mine.

"For this purpose I specially prepared a very good 'tikloonia' chosen from among the beings of the female sex there, and made these clarifications through her.

" 'Tikloonias' were formerly known on that planet as 'pythonesses,' but the contemporary ones are called 'mediums.'

"So then, I found out that in the most recent times only four of these beings, 'initiates of art,' still remain there, through whom the keys to the understanding of ancient art still continue to be transmitted by means of a 'direct line of inheritance,' and that this transmission now proceeds under very complex and arcane conditions.

"Of these four initiated beings still living today, one comes from among the beings called 'Redskins' dwelling on the continent of 'America', another, from among those inhabiting what are called the 'Philippine Islands', the third, from among the beings of the continent of Asia, in the region known as the 'source of the Pianje River', and the fourth and last, from among those who are called 'Eskimos.'

"Now listen carefully to why I used the expression 'almost' when I said that three of their centuries after the Babylonian period every kind of conscious and automatic reproduction of the 'being-afalkalnas and soldjinokhas' had almost entirely ceased to exist.

"The point is that two of the branches of knowledge connected with the conscious productions of the beings of the

Babylonian period chanced upon favorable conditions and certain of their elements passed from generation to generation, partly consciously through the beings transmitting them, and partly automatically.

"One of these two branches recently ceased to exist, but the other has even reached certain beings of contemporary times almost unchanged.

"This branch that reached beings of contemporary times is called 'sacred dances.

"Thanks exclusively to the survival of these sacred dances from Babylonian times, a very limited number of three-brained beings now have the possibility, by means of certain conscious labors, to decipher them and learn the information hidden there which is useful for their own being.

"And the of her branch I mentioned, which recently ceased to exist, was the branch of knowledge of the Babylonian learned beings devoted to the 'combination of different tonalities of color,' which contemporary beings call 'painting.'

"The transmission of this branch of knowledge from generation to generation proceeded almost everywhere and, although gradually coming to an end with the flow of time, it continued until quite recently at a regular tempo, both consciously and automatically, among the beings of a community called 'Persia.'

"And it was only just before I left your planet for the last time, when the influence of the so-called 'painters' of contemporary European culture began to make itself felt also in Persia and the Persian beings of the same profession began to wiseacre, that the transmission of this branch of knowledge entirely ceased.

"It must be remarked that in spite of all this, quite a number of the works of Babylonian times did reach the beings of contemporary civilization, chiefly the beings breeding on the continent of Europe But these beings, with-

out suspecting the 'well of wisdom' concealed in these works—which were not 'originals' but only partially decayed copies made by their recent ancestors, who were not yet complete 'plagiarists'—and without taking the appropriate practical measures to safeguard them, simply stuffed them into what are called 'museums ' And there, little by little these works have been either totally destroyed or partially mutilated by frequent copyings with various corrosive and oxidizing compositions such as 'alabaster,' 'fish glue,' and so on, only in order that the copyists might swagger before their friends or fool their teachers, or achieve some other hasnamussian aim.

"It must in fairness be admitted that now and again certain beings of contemporary civilization have suspected that something was concealed in the works that chanced to reach them in their original form, specially created in Babylon by the members of the club of the Adherents of Legomonism, or even in the copies of these originals made in the course of their transmission from generation to generation by various conscientious professionals, to whom, as I have already said, it had not yet become proper to 'plagiarize,' and who therefore did not resort to altering the details of the works of others in order to pass them off as their own And it sometimes happened that certain of these inquiring beings of the European civilization, while searching very attentively, actually found in these works some fragment or other of this 'something' that had been intentionally hidden in them.

"For instance, at the beginning of the contemporary European civilization, a certain monk named Ignatius, who had formerly been an architect, attained the possibility of deciphering the knowledge and useful information hidden in the productions of almost all the branches of what was then called 'ancient art,' which had come down from the Babylonian epoch.

"This monk Ignatius was about to share his 'discovery' with other monks like himself, that is, with two of his so-called 'brethren'—with whom he, as a specialist, had been sent by his abbot to direct the laying of the 'foundations of a temple' that later became famous—when for some trifling reason ensuing from the crystallized consequences of one of the properties of the organ kundabuffer called 'envy,' he was murdered while asleep, and his planetary body was thrown into the expanse of water surrounding the small island on which it was proposed to erect that temple.

"This monk Ignatius arose and was formed as a responsible being on the continent of Europe, but when he reached responsible age, in order to enrich himself with information concerning the profession he had made the aim of his existence, namely, that of 'architecture,' he left for the continent of Africa And there he entered the brotherhood which existed on that continent under the name of the 'Truth Seekers' And afterward, when this brotherhood migrated to the continent of Europe, where it grew in numbers and its members took the name of 'Benedictines,' he was already an 'all-rights-possessing brother' of this order.

"The temple I referred to exists there even until today and is called, it seems, the abbey of 'Mont Saint-Michel. '

"On this continent of Europe several other inquiring beings also happened to notice lawful inexactitudes in the works of various branches of art that had reached them from ancient times, but no sooner did they find the key to the understanding of these inexactitudes than their existence came to an end.

"Still another being from the continent of Europe noticed these inexactitudes, and becoming more and more interested and laboring perseveringly, he was able fully to decipher works of almost all the branches of art.

"This wise terrestrial three-brained being was named Leonardo da Vinci.

"In concluding my present tale about contemporary terrestrial art, I might as well mention yet another of the many specific characteristics of those beings of contemporary civilization who devote themselves to this famous art.

"This specific characteristic of theirs is that whenever one of these beings notices some 'lawful illogicality' in the productions that have come down from ancient times and begins to work in his branch of art in quite a new manner, perhaps in order to make this lawful illogicality clear to himself in practice, most of the beings around him occupied professionally in the same branch at once become his followers and begin doing supposedly the same thing, but of course without either aim or sense.

"And it is owing to this 'specific' characteristic of the psyche of the representatives of contemporary art that, on the one hand, what are called 'new movements in art' are constantly springing up among your favorites, and on the other hand, those movements which were somehow rightly established by preceding generations, even though only after a fashion, are constantly dwindling.

"Although this phenomenon exists among the representatives of all branches of contemporary art, for some reason or other the beings occupied in the branch they call 'painting' are most susceptible to it.

"Hence it is that at the present time there exist among these professionals a great many 'new movements in painting' which have arisen in this way and have nothing in common. These new movements are known there by names such as 'cubism,' 'futurism,' 'synthesism,' 'imagism,' 'impressionism,' 'colorism,' 'formalism,' 'surrealism,' and many of her such names also ending in 'ism. '

At this place in Beelzebub's tale the hoofs of all the passengers of the trans-space ship *Karnak* suddenly radiated 'something phosphorescent.'

This meant that the ship *Karnak* was nearing the place of her destination, that is, the planet Revozvradendr. And already a stir and bustle began among the passengers preparing to descend from the ship.

Beelzebub, Hassein, and Ahoon ended their conversation and also hurriedly began to get themselves ready.

The phosphorescent gleaming of the hoofs came about because from the engine room there were directed to that section of the ship, concentrated in the required proportions, the holy parts of the sacred Omnipresent Okidanokh.

CHAPTER 31

The sixth and last sojourn of Beelzebub on the planet Earth

WHEN, AFTER two "ornakras" or, as they say on the planet Earth, after two "months," the cosmic intersystem ship *Karnak* left the atmosphere of the planet Revozvradendr and began to fall back in the direction of the solar system Pandetznokh toward the planet Karatas, Hassein sat down in his usual place and turned to Beelzebub with the following words:

"Dear and beloved Grandfather . . . be kind as always and tell me something more about the three-centered beings breeding on the planet Earth. "

In reply to this, Beelzebub related the story of his sixth and last sojourn on the planet called "Earth."

He began thus:

"I visited that planet for the sixth time just before I received my full pardon, with permission to leave that very remote solar system situated almost beyond reach of the direct emanations of the Most Holy Sun Absolute, that is, just before my return here to the center of the Universe— to the place of my arising—in the very bosom of our Common Uni-Being Endlessness.

"This time, as it turned out, I had to exist among these peculiar beings for a fairly long period, namely, a little less than a year of our time or, by their time calculation, more than three hundred years.

"This last visit of mine to the surface of that planet which has pleased you was brought about by the following circumstances.

"You must know that after my fifth visit to that planet of yours I continued as before to observe from time to time

the existence of the three-brained beings there I observed them most attentively during those periods when their chief particularity was taking place among them, namely, during the 'processes of reciprocal destruction. '

"And I observed them so attentively at these periods because I wished to clarify for myself, beyond all doubt, the causes of the periodic manifestations of that utterly horrifying need of their strange, not to say phenomenal, psyche.

"So when I happened to be a little freer than usual, I would follow for almost a whole Martian day or night all their different manifestations during this process.

"And thanks to these special observations I made from the planet Mars, as well as during my former personal sojourns among them, I acquired a fairly exact knowledge of all the ways and means used by them for more effective destruction of each other's existence.

"Well, my boy, once while I was watching this process of theirs from the planet Mars through my big teskooano, I suddenly noticed something absolutely new, which served as the initial cause impelling me to undertake my sixth descent, that is, I saw that without moving from their places they did something with a certain object out of which came a tiny puff of smoke, whereupon a being from the opposite side immediately fell down either totally destroyed or with one or another part of his planetary body mutilated or destroyed forever.

"This observation greatly astonished me, as I had never seen such a means of reciprocal destruction before, and no data had as yet crystallized in my presence for a confrontative logical explanation of their possible use of such a means for destroying the existence of other beings like themselves My former logical and psychological explanations could in no way be applied to this new means for destroying each other's existence.

"Until then I had explained to myself that the beings of any given epoch did not acquire such an abnormal particularity of their psyche all by themselves, but that this horrible periodic being-need was acquired and gradually assimilated over the course of very many of their centuries, as always thanks to the abnormal conditions of existence established by the beings of earlier generations, and that this being-need, owing to external circumstances not depending upon them, had finally become inherent in the contemporary three-brained beings, and it was therefore inevitable for them to occupy themselves with this.

"And indeed, my boy, at the start of these processes, they usually refrain instinctively from such unnatural behavior But later, when each of them finds himself in the midst of the process, and willy-nilly sees and becomes convinced that the destruction of the existence of beings like himself is accomplished so simply and that the number of those destroyed always grows and grows—then in spite of himself he begins instinctively to feel, and automatically to value, his own existence And seeing with his own eyes that at that very moment the possibility of losing his existence depends solely on the number of enemy beings not yet destroyed, and in consequence of the strengthened functioning in his imagination of the impulse called 'cowardice,' then because of the impossibility in such conditions of deliberating sanely with his already weakened being-mentation, and from a natural desire for self-preservation, he begins to strive with all his being to destroy the existence of as many beings as possible on the enemy side, so as to have a greater chance of saving his own And as this feeling of self-preservation gradually becomes more intense, they all reach the state, as they themselves call it, of 'bestiality.'

"But as regards that new means of destroying each other's existence which I then saw, it was impossible to apply this logical confrontation of mine for the simple reason that the

opposing sides were stationed fairly far apart, and that in these semi-favorable conditions they quietly and cold-bloodedly, out of boredom as it were, did 'something or other' with a certain something, and thereby destroyed the existence of other beings like themselves.

"And so this new means of theirs for the destruction of each other's existence strengthened in my essence the need to clarify and to understand beyond doubt all the genuine causes of this phenomenally strange psyche, which had become proper solely to the presence of those peculiar three-brained beings.

"As I had nothing particular to do at this time on the planet Mars, I decided to wind up my current affairs without delay and descend in person to your planet, and there, on the spot, to elucidate at any cost this question that had always troubled me, in order that once having solved it I would no longer have to think about these phenomena of our Great Universe.

"Several Martian days later I flew there, as always, on the ship *Occasion.*

"This time we decided to descend on the continent of Asia near the country named 'Afghanistan,' since before our flight we had clearly seen through our teskooano that the latest process of reciprocal destruction was just then going on in that country.

"Having descended onto a region near Afghanistan, we decided to send our ship *Occasion* for mooring to some isolated place far from those regions recently populated by your favorites.

"I must tell you that in recent times it has become anything but easy to find a suitable mooring place for our ship on the surface of your planet, since your favorites have built themselves many kinds of contrivances for 'marine locomotion,' which they also call 'ships,' and these ships of theirs are

constantly flitting about in all directions, mostly around the continents.

"We had, of course, the possibility of making our ship *Occasion* invisible to their organs of sight, but we could not annihilate its presence, and therefore it could not remain stationary on the water without the constant danger of their ships bumping into it.

"Well, my boy, for this reason we decided this time to send our ship for mooring to what is called the 'North Pole,' where their ships had as yet no possibility of going.

"While we were descending to the surface of this planet of yours, the process of reciprocal destruction in Afghanistan came to an end, but all the same, I remained near this country, as at that period these processes of theirs took place most frequently on just that part of the continent of Asia.

"Since, on this last personal flight of mine to the surface of your planet, I intended to attain without fail a complete awareness of the causes of the phenomenon that constantly troubled my essence—that is, of understanding all the reasons why the psyche of those three-brained beings who please you has become such an 'anomaly'—I did not return to the planet Mars as soon as on previous occasions but, as I have already told you, existed among your favorites for about three hundred of their years.

"In giving you the information that throws light on the results of the data which were deposited for various reasons in the common presence of the three-brained beings of the planet Earth, my essence prompts me and animates my 'I' and all the separately spiritualized parts of my common presence to emphasize that during this last sojourn of mine on the surface of your planet I had to study very seriously, and to clarify by experiment, not only the details of the psyche of individuals taken singly but also the perceptions and

manifestations of the psyche of these beings in their mass reactions to each other under the influence of various combinations of surrounding conditions.

"For these experiments of mine I was even obliged to have recourse to those branches of general knowledge which we call 'saonoltooriko,' 'gasometronoltooriko,' and 'sakookinoltooriko,' somewhat resembling what is found among your favorites under the names of 'medicine,' 'physiology,' and 'hypnotism.'

"Soon after the beginning of my sixth sojourn I became categorically convinced, as a result of my experimental investigations, that most of the causes of the strangeness of their psyche lie, not in that usual consciousness in which they have automatized themselves to exist during what they call their 'waking state,' but in the consciousness which, thanks to their abnormal ordinary being-existence, was gradually driven back within their common presence and which, although it should have been their real consciousness, remains in them in its primitive state and is called by them the 'subconscious.'

"This 'subconscious' is, moreover, just that part of their general psyche which, as you remember, was first observed by the Very Saintly Ashiata Shiemash, who established that in it there are not yet atrophied the data for the fourth sacred impulse, named 'Objective Conscience.'

"Having chosen as the chief place of my existence the region in the center of the continent of Asia called 'Turkestan,' I not only went from there to those places where the processes that interested me were running their course but during the lulls in these processes I also traveled a great deal, visiting almost all the continents, where I encountered beings of many 'nationalities.'

"During these travels of mine I did not stay long anywhere except in certain independent countries on the continent of

Asia called 'China,' 'India,' 'Tibet,' and also of course in that half-Asiatic, half-European community that has recently become the largest of all, named 'Russia. '

"In the beginning, whatever time I had free from observations and investigations concerning my chief aim I devoted to the study of 'languages,' in order to have greater possibilities of establishing suitable relations everywhere with beings of all 'types,' belonging to every 'nationality. '

"Maybe, my boy, you do not yet know about that phenomenal absurdity found only on this ill-fated planet, which consists in this for 'verbal intercourse,' again thanks to the abnormal external conditions of their ordinary existence, there are as many different 'languages' or 'dialects' having nothing in common with each other as there are distinct independent groups into which they have gradually become divided, whereas on all other planets of our Great Universe where three-brained beings breed, there is everywhere one common form of what is called 'sound-manifesting mutual intercourse.'

"Yes . . . this 'multiplicity of languages' is another of the exclusive characteristics of these strange three-brained beings who please you.

"Indeed, on every scrap of 'terra firma,' and even for each tiny independent group accidentally separated from the others on such a scrap, these strange beings have developed a quite different dialect, and still continue to do so.

"So nowadays, because of this, if one of the inhabitants of some locality of the planet Earth finds himself by chance in another place on the same planet, he has no possibility whatever of communicating with his fellow beings there unless he learns their language.

"Even I, who by then knew eighteen of their 'languages' to perfection, found myself at times during my travels in situations where I could not even get fodder for my horses, in spite of the fact that my pockets were full of what they

call 'money,' for which in general they will joyfully give you anything you wish.

"It may happen that if one of these luckless beings, existing in some town or other and knowing all the 'languages' used in that town, must for some reason go to a place no farther away than sixty or so of their 'miles'—a distance corresponding approximately to one of our 'klintranas'—then, because of the abnormality I referred to, and also of course because the data for instinctive perception were long ago atrophied in these unfortunates, this ill-fated three-brained being, so near the place of his established existence, becomes absolutely helpless and can neither ask for what he really needs nor understand a word of what is said to him.

"Not only do these numerous 'languages' of theirs have nothing in common, but some of them are so constructed that they do not correspond at all with the possibilities of those organs in the common presence of beings called 'vocal cords,' which are specially adapted by Nature for this purpose Even I, who have a much greater possibility than these beings in this respect, was entirely unable to pronounce certain words.

"The beings of the planet Earth, however, have themselves realized this 'absurdity' of theirs, and recently while I was still there, a number of 'representatives' of various 'substantial' communities met together somewhere in order to find a way out of this difficulty.

"The chief purpose of these representatives of the important contemporary communities was to select one of the existing 'languages' and make it the common language for the whole planet.

"But as usual, nothing came of this really sensible intention of theirs, owing of course to their inevitable dissensions, which always cause their promising beginnings to fall through.

"In my opinion it will be useful if I tell you in a little more

detail why these dissensions occurred, as this is a very characteristic example of all the 'dissensions' in general that arise among them.

"At the outset, these representatives of the substantial communities, why I don't know, limited their choice of a common planetary language to one of the following three !ancient Greek,' 'Latin,' and the language recently invented by contemporary beings called 'Esperanto. '

"The first of the three languages was the language that was elaborated and served for the 'verbal intercourse' of the beings of that ancient community which arose, as I have already told you, from a small group of Asiatic fishermen that later became a substantial community whose beings were, for a long time, specialists in the 'invention of sciences.'

"From the beings of this community, that is, the ancient Greeks, not only many different 'sciences' but also their 'language' reached contemporary beings.

"The second language they proposed for common planetary use, namely Latin, was the language spoken by the beings of that other substantial ancient community which was formed, as I have also told you, from a small group of Asiatic shepherds, whose descendants had been the cause of the gradual formation in the presence of all the beings of subsequent generations of that perverted function which ultimately became fixed and inherent in your contemporary favorites—thanks to which all impulses arising in them, in the sense of striving for evolution, are automatically paralyzed at their very root—the function they call 'sexuality. '

"Well then, when these representatives of various powerful contemporary communities met together in order to choose one of the three languages, they could not settle upon any one of them owing to the following considerations:

"Latin they found poor in its number of words.

"And indeed, my boy, the shepherds with their limited

needs could not create a very rich vocabulary, and although Latin later became the language of a large community, apart from the special words required for orgies, they did not introduce into it anything worthwhile for the contemporary beings of your planet.

"As for Greek, though by virtue of the wealth of its vocabulary it could very well have served as the universal language for their whole planet—since these former fishermen, in inventing every possible kind of fantastic science, also devised many corresponding words that remained in that language—these representatives of the powerful communities could not fix their choice upon it because of a characteristic also ensuing from this strange psyche of theirs.

"The point is that all the beings who were assembled to select a common planetary language were representatives of communities which, at that period of contemporary civilization, had become 'powerful' or, as they also say, 'great.'

"This ancient Greek language is still spoken by the beings of a small community called 'Greece,' but today, although they are descendants of the former, great Greeks, they do not have as many 'guns' and 'ships' at their disposal as those 'important' communities whose representatives had come together to make a unanimous choice of one common language for the whole planet.

"Therefore, in all probability, those representatives who rejected this language deliberated somewhat as follows:

" 'Good Heavens! How could the whole world use a language spoken by the beings of such an insignificant community, which hasn't even enough guns to entitle its representatives to equal participation in our "international five-o'clocks"?'

"Of course the contemporary beings who become representatives of 'important' communities know nothing of the true reasons why this or that community of beings like

themselves, dwelling on one or another part of their planet, becomes at times temporarily 'important' or 'great. '

"They do not even begin to suspect that this is not because of any particular qualities in the beings of these communities, but depends exclusively on the part of the surface of their planet from which, for the purposes of the most great universal trogoautoegocratic process, and in correlation with the harmonious movement of the whole of their solar system, there are required at the given period more of those vibrations arising either from their radiations or from the process of the sacred rascooarno in them.

"And as for the third language that the assembled representatives considered for the use of the whole planet, namely, the one they call Esperanto, there did not even arise their usual squabbles, which they characterize as 'foaming at the mouth,' since they themselves, even with their bob-tailed Reason, immediately recognized that it could in no way serve their purpose.

"The inventors of this Esperanto must have imagined that a language is like one of their contemporary 'sciences,' which can be cooked up at home in one's study, indeed, it never entered their heads that a practical language can take form only in the course of many centuries and even then only during the process of more or less normal being-existence.

"This new invention called 'Esperanto' might, however, be suitable for the 'hens' of our highly esteemed Mullah Nasr Eddin to keep him supplied with amusing anecdotes.

"In short, this promising undertaking of theirs, to establish one common planetary language, changed nothing in their utter absurdity and everything is still just as it was before, that is to say, this comparatively small planet, with its paltry, 'half-dead terra firma,' remains, as our dear teacher Mullah Nasr Eddin also says, 'a thousand-tongued hydra. '

"Well, my boy, at the very beginning of my last stay among them, when I began my investigations in regard to the fundamental aim I had set myself this time, that is, to become aware beyond all doubt of the causes that had engendered such a peculiar psyche in the presence of the three-brained beings of that planet, and when I had to make clear certain hidden details of this psyche of theirs, there unexpectedly arose for me a very serious difficulty It turned out that it was possible to bring to light these hidden properties which are in their subconscious only with their own voluntary help, that is, with the help of that consciousness which, with the flow of time, has become proper to them during their waking state Furthermore, I realized that this voluntary help would have to come from the three-brained beings of all the different types that have begun to be formed there during recent years.

"But by this time, as it proved, all the data for the arising in their presence of the being-impulse called 'sincerity' had already atrophied in them to such a degree that they no longer had the least possibility, even if they wished, of being sincere, not only with other beings but even with themselves, that is, they could no longer, with one of their spiritualized parts, criticize and judge another part of themselves impartially.

"Here it must be said that my subsequent special research revealed that the atrophy of the data which should be in them for the possibility of being sincere with themselves has one cause, whereas the atrophy of the possibility of being sincere with others has another.

"The cause of the atrophy of the data for being sincere with themselves lies in the disturbance of the coordination of their common psyche.

"The point is that, at the beginning of this sixth sojourn of mine among your favorites, on the one hand data continued to be crystallized in their common presence for the

arising in them, as in all three-brained beings, of the being-impulse called 'self-remorse,' which they call 'remorse of conscience,' while on the other hand all their inner and outer manifestations in the ordinary process of their being-existence began to be progressively less and less becoming to three-brained beings.

"Consequently, the causes for the manifestation of this being-impulse of 'remorse of conscience' arose more and more frequently in their presence And the sensations thus induced, which are similar to those ensuing from 'being-partkdolgduty,' infallibly led to the suppression and enslavement of the 'denying principle' inherent in the common presence of three-brained beings, called 'self-calming' And then, during all the inner and outer manifestations of their common presence, which were set in motion by the natural stimuli of one or another of their independent spiritualized localizations, each time this disagreeable sensation of 'self-remorse' arose, they began—at first deliberately, on the initiative of their ruminating parts, and later by force of habit—to stifle and gradually stop all 'self-criticism.'

"And the resulting 'impotence,' increasing more and more in their inner organization, has brought on by frequent repetition the whole disharmony of the functioning of their psyche, and has gradually caused the almost total disappearance from their common presence of the data necessarily inherent in every three-brained being of our Great Universe for manifesting sincerity even toward themselves.

"As for the disappearance from their common presence of data for the 'ableness to be sincere' with other beings like themselves, this was caused by that abnormal form of their mutual relationships long before established there which, as I have already told you, was based on their division into different 'castes or classes.'

"When this habit of assigning one another to these various maleficent castes had become inherent in them, there grad-

ually crystallized in the common presence of each of them two peculiar, quite opposite 'organic properties,' whose manifestations have ceased little by little to depend on either their ordinary consciousness or their 'subconscious. '

"These two properties consist in their always behaving toward each other either with 'haughtiness' or with 'servility.'

"While these properties are being manifested in them, any relationship 'on equal terms' with anybody at all is paralyzed And thanks to this, their inner sincere, as well as their outer habitual, relationships have become established in such a way, particularly in recent times, that it is now quite usual, if someone belongs to a caste considered higher than that of another, for impulses called 'haughtiness,' 'contempt,' 'condescension,' and so on always and in everything to arise in him toward the other And if someone considers his own caste lower than that of another, there will unfailingly arise in him the impulses they call 'self-abasement,' 'false humility,' 'obsequiousness,' 'cringing,' and many others of the same sort, all of which together constantly corrodes in their presence what is called the 'awareness of one's own individuality,' which ought to be present in them also.

"And so these properties, becoming inherent in their common presence, gradually caused your favorites to lose the habit of being sincere with others like themselves and finally to cease automatically to be capable of it, even with those belonging to their own caste.

"For this reason, my boy, I decided this time, while existing among these favorites of yours, to choose that profession which makes it possible, now and then, automatically to establish relations in which they can be sincere up to a certain degree, and I did this in order to have the opportunity of asking questions indispensable to my research, and thus of collecting material for my elucidations.

"That is why I then became one of those professionals known there at the present *time* as 'physicians.'

"This profession corresponds more or less to that of our 'zirlikners.'

"Besides this profession, there is, by the way, yet another one with whose representatives some of your favorites automatically become more sincere, perhaps, than with the physicians, especially as regards their 'inner experiencings,' as they call them, which I needed most of all for my elucidations.

"However, although this profession might have yielded more material for my investigations, I decided not to choose it for myself, for the sole reason that this profession, to which those called 'confessors' most often devote themselves, constantly constrains one to play a role outwardly and never allows one to consider one's real inner impulses.

"Before going further, I must also explain a little about these contemporary 'physicians' who ought to correspond to our 'zirlikners.'

"You are probably already well aware that our zirlikners on the planet Karatas, as also the beings corresponding to them on the other planets of our Great Universe inhabited by already formed three-brained beings, are those responsible individuals who voluntarily take upon themselves essential obligations in relation to the beings of their 'district,' and who devote the whole of their existence to helping any one of them to fulfill his being-obligations if, on account of a temporary disorder in the functioning of his planetary body, or for some other reason, he ceases to be able to fulfill his inner or outer being-duty himself.

"It must be said that formerly, on your planet also, those professionals now called 'physicians' were almost the same and did almost the same as our zirlikners. But with the flow of time, the responsible beings there who devoted them-

selves to that profession, namely, to the fulfillment of this high being-duty voluntarily taken upon themselves, gradually degenerated like everything else on that strange planet, and became extremely peculiar.

"And nowadays, when the functioning of the planetary body of one of your favorites becomes impaired in this or that respect, and he can no longer fulfill his being-obligations, these contemporary 'physicians' are indeed called in to help, and, no question about it, these physicians do sometimes come, but how they help and how their essence is manifested in the discharge of their obligations, precisely here, as our highly esteemed Mullah Nasr Eddin says, 'the dead camel of the merchant Vermassan Zeroonan Alaram is buried.'

"You should know first of all that these contemporary professionals are for the most part those who during the period of their preparation to be responsible beings succeed in 'stuffing' themselves with quantities of miscellaneous information concerning the means for getting rid of every possible kind of what are called 'illnesses,' means which, on that planet, old women in their dotage have always prescribed and used for this purpose.

"Among these means for getting rid of their illnesses are various remedies existing under the name of 'medicines. '

"And when one of the young beings becomes a responsible professional, and other beings apply to him for help, he prescribes precisely these remedies.

"Here it will be very useful for the development of your Reason if a 'logicnestarian implantation' is added to your common presence, based on information concerning one very peculiar property acquired in the psyche of these contemporary professionals of the planet Earth.

"This peculiar psychic property is acquired by those terrestrial professionals as soon as they receive the title of

qualified physician,' and it functions in them as long as their wish persists to help of her beings who need their aid.

"The point is that, in the common presence of such a professional, both the intensity of the desire to help others and the very quality of the help always depend exclusively on the 'prevailing smell' in the house to which he is called

"In other words, if the house to which he is called smells of what are known as 'English pounds,' not only does his inner 'being-wish' to help the sufferer increase to the point of what is called 'ne plus ultra,' but his planetary body at once assumes the form and outer manifestations of a 'dzedzatshoon,' that is, a 'beaten dog.'

"From this smell there appears on the faces of most contemporary physicians what is called a 'boot-licking' expression, and their bobtail becomes pressed tight, almost glued between their legs.

"But if the house to which one of these terrestrial zirlikners is summoned to help an ailing being smells of 'devalued German marks,' his inner being-wish to help the sufferer also increases, but only to impel him to write out as quickly as possible what is called a 'prescription'—another German invention—and to hurry out of the house.

"Here I must also tell you that when, in the second case, this contemporary terrestrial physician leaves the house of the person who needed his help and walks along the street, his whole exterior, even the muscles of his face, invariably express something like the following 'Look out, you scum, or I'll crush you like cockroaches Don't you see who's coming? Not just anybody, but a genuine representative of science who has assimilated all the knowledge offered today by the highest seats of learning!'

"It will be most opportune to tell you now a little about those 'medicines' I mentioned, which exist there in great quantity under every kind of name and which, on the advice

of these contemporary physicians, the ordinary beings introduce into themselves, ostensibly to cure their various illnesses.

"And this is something I must really tell you about, for who knows some day you too may have to exist on that peculiar planet among those queer folk, and you would not know how to deal with these innumerable medications, nor what importance to give them.

"Above all, you should remember that every young three-brained being who is preparing himself to take up the profession of physician when he reaches responsible age merely learns by rote as many names as possible from the thousands of medications known there today.

"And later, when he has become a responsible being practicing this profession with the official title of 'physician,' and is called to the bedside of a sick person, his entire help consists in making a being-effort of a certain intensity just to remember the names of some of these medicines and then to write them on a scrap of paper called a 'prescription,' in order to indicate the mixture to be introduced into the planetary body of what is called 'his patient ' The intensity of his effort, however, depends first of all on the 'social status' of the patient, and second, on the number of eyes fixed on him by the beings surrounding the sick being.

"Well then, this prescription he has written is taken by the near relatives of the sick being to one of their contemporary 'pharmacies,' as they are called, where the 'pharmacist' prepares the required 'mixture. '

"As for the way such 'mixtures' are prepared in these pharmacies and exactly what goes into them . . . well, you will understand this if I give you just one of the many pieces of information I picked up about it from one of the beings there exercising this very profession of pharmacist.

"The tale I am about to relate refers to the period when

I had begun making frequent visits to that large community called 'Russia.'

"Well, in one of the two chief cities of this large community, namely, the city called 'Moscow,' I happened to establish friendly relations with one of these professional pharmacists.

"This pharmacist, according to the notions on that planet, was already an elderly being, he was very kind by nature and even, so to say, obliging.

"He belonged to what is known as the 'Jewish faith.'

"It should be added that on almost all the continents there at the present time most of these pharmacists, why I don't know, are beings belonging to the 'Jewish faith.'

"And so, whenever I visited that second chief city of Russia, I would always go to see that acquaintance of mine at his pharmacy, and in the back room, generally dignified by the name of 'laboratory,' I used to chat with him about this and that.

"One day when I went into his 'laboratory,' I saw that he was pounding something in a mortar and, as is customary there in such a case, I asked him what he was doing.

"He replied:

" 'I am pounding burnt sugar for this prescription,' and he handed me a scrap of paper bearing the usual 'prescription' for a widely used medicine known there as 'Dover's powder.'

"This powder is called 'Dover's' because it was invented by a certain Englishman whose name was Dover, and it is chiefly used for coughs.

"Glancing at the prescription he handed me, I saw that sugar was no part of it, much less burnt sugar at which I expressed my surprise and perplexity.

"Thereupon, with a good-natured smile, he answered me, 'Of course there is no sugar in this prescription, but it does call for a certain amount of opium.

"And he went on to explain as follows:

'This Dover's powder, for some reason, is a very popular remedy among us in Russia, and is used by almost all the peoples of our immense empire.

'Hundreds of thousands of packets of this powder are used daily all over the country and, as you know, the opium it ought to contain is no cheap thing, if real opium were put into this powder, that alone would cost us pharmacists six to eight kopecks a packet, and we have to sell it for three to five kopecks Besides, even if one collected all the opium from the whole globe there would not be enough for our Russia alone.

'And so, instead of Dr Dover's prescription, we pharmacists have invented another formula making use of substances that are easily obtainable and affordable for everybody.

'That is why we prepare this powder with soda, burnt sugar, and a small quantity of quinine, all these substances are cheap well, it is true, quinine is a bit expensive but after all, you see, not much of it is needed In the whole composition of these powders, there is only about two percent of quinine. '

"Here I could not help interrupting him: 'You don't mean it! . . . Is it possible that no one has ever discovered that instead of Dover's powder you are giving them this "concoction"?'

'Of course not,' laughingly replied this good acquaintance of mine 'These things can be detected only by sight and taste, and the powder we make, whichever way you turn it and whatever microscope you examine it under, is just the color it ought to be according to the original formula of this Dr Dover And as to taste, thanks chiefly to the proportion of quinine we put into it, it is absolutely impossible to distinguish it from the genuine powder made with real opium.

" 'But what about the analysis?' I asked him " 'What analysis?' he replied sarcastically, though still with a kind smile 'A thorough analysis of a single powder would cost so much that with this money you could not only buy half a hundredweight of this powder but possibly open a whole pharmacy, so it is understandable that for three or five kopecks nobody is likely to be such a fool.

" 'Strictly speaking, the kind of analysis you have in mind is never done anywhere.

'Each town, of course, has its own "analytical chemists," and even every district has specialists of this kind in its service.

'But what do they amount to and what do they know, these "analytical chemists"?

'Perhaps you are not aware of how these specialists, who occupy such responsible posts, study and what they understand? No?

'Then let me tell you.

'Take for instance some "mama's darling," a young man, with the inevitable pimples on his face—and he has pimples because his "mama" considered herself "well brought up" and thought it "indecent" to point out certain things to her son, so that this son of hers, whose consciousness was not yet formed, did that which "was done" in him, and the results of these "doings," as with all such young people, appeared on his face as pimples, well known even to contemporary medicine. Well, my esteemed Doctor . . ,' the pharmacist went on.

"However, my boy, before continuing further with what the kind pharmacist said I must mention that when I became a professional physician, wherever I went your favorites called me 'doctor. '

"Some other time I will tell you all about this title they use, because that word 'doctor' was once the cause of a very sad misunderstanding involving our dear Ahoon.

"But now listen to what that amiable pharmacist went on to tell me.

'This young man,' he said, 'this mama's darling with the pimpled face, studies at some university to become a specialist in analytical chemistry, and there he is required to study textbooks fabricated for the most part by "learned beings" from Germany.

"And really, my boy, these contemporary pure-blooded successors of the ancient Greeks have also developed the habit, especially during recent times, of cooking up all kinds of 'scientific books' on all subjects.

"Since 'chemical analysis' is one branch of their science, these German 'scientific beings' have produced a mass of books in this field also, and almost all the peoples of Europe, as well as of other continents, use these books.

'Well,' continued that kind pharmacist, 'this young man, having finished his university course and consequently having drawn his knowledge of the so-called "composition of substances" from books fabricated by German "scientists," has to make the analysis of our Dover's powder.

'In these German books from which he gathered his knowledge of the "nature of substances" it is of course stated which elements each substance is composed of, and the formulas also are invariably quoted.

'These books also describe the appearance of the substances when all the required elements are present, and how their appearance changes if these elements are lacking Several homely methods for recognizing substances are also included in these German books—for instance, by sight, by taste, by burning, as well as by certain methods that our grandmothers had heard tell of in the "good old days," and so on and so forth.

'So then, on finishing the course, this young man receives the title of "analytical chemist."

" 'And it sometimes happens that before being assigned

to a responsible post he gets "practice," usually through serving for a while at a slaughterhouse, where he helps the local chemist, a former mama's darling like himself, to ascertain with the aid of a microscope, in a certain way known solely to themselves, whether or not the pork contains trichinae, and only later, when there is a vacancy somewhere, is he appointed to the official post of "analytical chemist."

" 'Well, dear Doctor, such an official analytical chemist receives our Dover's powder for analysis On receiving it he recognizes it as Dover's powder, either by looking at it or by tasting it as ordinary "mortals" do, or because the sender has definitely stated that it is Dover's powder.

" 'For this analysis he picks up from his table what is called the "pharmaceutical guide," also composed by Germans, which every official analytical chemist is bound to have, and in the guide he hunts up the place where the formulas of all kinds of powders are listed.

" 'As Dover's powder is known everywhere, it is of course also included in this book.

" 'Thereupon our highly respected analytical chemist takes from his table a form with his official title on it and writes:

" ' "The powder submitted to us for analysis, according to all the tests, proves to be 'Dover's powder ' Analysis shows it to contain " And he copies a formula from his German "pharmaceutical guide," deliberately increasing or decreasing some of the figures, but of course only very slightly so that it won't hit you in the eye.

" 'And he does this in the first place so that everyone should know that he has not written up the results of his analysis any old way but has really investigated the matter, and second because, after all, as the "town chemist" he is an official personage, and will hardly wish to make enemies in the place where he lives.

" 'The completed form is dispatched to whoever sent the

Dover's powder, and the famous analytical chemist himself is quite tranquil, since no one will know that he made no analysis at all, nor can anyone check up on him, as he is the only official analytical chemist in the town, and even if one of these powders of ours should be taken to some first-rate chemist in another town there would be no cause for alarm . . . Was that the only Dover's powder in the world? The packet he analyzed no longer exists, for naturally in making the analysis he had to destroy it.

'Besides, you would never find anyone who for the sake of three kopeck's worth of Dover's powder would kick up a fuss.

" 'In any case, esteemed Doctor, for thirty years now I have been making these powders according to our "prescriptions" and, believe me, I sell them, and so far I have never had any misunderstanding on account of these Dover's powders of ours And there can be no misunderstanding because Dover's powder is known everywhere and everybody is convinced that it is excellent for coughs.

'All that is required of any remedy is that it should be known to be effective.

'As for how the remedy is made and what goes into it . . . what does that matter?

'Personally speaking, from handling these medications for many years I have formed the definite opinion that none of the remedies known to contemporary medicine can be of any use without faith in them.

'And faith in a remedy arises in a person only when the remedy is well known and everybody says that it is very good for this or that illness.

'It's the same with this powder of ours, once it is called "Dover's powder" that is enough, because everybody knows it and many people say that there is nothing better for coughs.

'Besides, speaking candidly, our new compound is

much better than the real one made from the prescription of Dr Dover himself, if only because it contains no substance injurious to the organism

" 'For instance, according to Dr Dover's formula, opium must enter into the composition of his powder.

" 'And you know the properties of opium If a man takes it often enough, even in small doses, his organism soon becomes addicted to it, so that if he ever stops taking it he suffers intensely.

" 'But with the powder made from our formula this would never happen, since it contains neither opium nor any other substance harmful to the organism.

'In short, my esteemed Doctor, everyone walking in the streets ought to shout from the bottom of his heart "Long live the new formula for Dover's powder!"

"He was about to say something more, but just then a boy brought him from the pharmacy a whole stack of prescriptions, whereupon he got up and said to me:

'Excuse me, my dear Doctor, I am obliged to stop our friendly chat and get busy on the preparation of these innumerable orders.

" 'By bad luck both of my assistants are absent today, one of them because his esteemed better half is about to bring into God's world one more mouth to feed, and the other because he must go to court for the trial of a chauffeur accused of kidnapping his daughter. '

"Well, enough of that.

"If you really should have to exist among these favorites of yours, at least you will know from this last story of mine that although the physicians there write dozens of wiseacring names on their prescriptions, their remedies are almost always prepared in these official establishments called 'pharmacies' in the manner of that Dover's powder.

"It even happens occasionally that early in the morning

those good pharmacists prepare a whole barrel of some liquid or other, and a large box of some powder, and the rest of the day they fill every prescription that comes in by drawing liquid from the common barrel or by taking powder from the common box.

"In order that the mixtures prepared beforehand should not always look exactly alike, these worthy professionals add something to vary the colors and to change their taste and smell.

"In spite of all I have said, however, I advise you very strongly to be extremely careful with one sort of remedy they have, because it does sometimes happen that these kind pharmacists put something poisonous for the planetary body into these mixtures—of course by mistake.

"Moreover, for beings with normal Reason the custom has been established—of course accidentally—of depicting what is called a 'skull and crossbones' on the labels of mixtures of this kind, so that they can always distinguish these toxic remedies from ordinary medications.

"Be that as it may, remember that among many thousands of medications known and prescribed by contemporary physicians, only three—and even these only sometimes— produce certain real results for the planetary bodies of your contemporary ordinary three-brained beings.

"One of these three medications that do sometimes produce a useful reaction is that substance or, more strictly speaking, those active elements composing it, which the beings of Maralpleicie learned how to extract from poppy seeds, and which they were the first to call 'opium. '

"The second substance is that which is called there 'castor oil ' This substance was already used long ago by the beings of Egypt for embalming their mummies, and it was they who also noticed that this medication has, among other things, that action for which it is employed today.

"The knowledge about this 'castor oil' had been passed

down to the beings of Egypt from those beings of the continent of Atlantis who belonged to the learned Society of Akhldanns.

"And the third substance is the one that from the dawn of centuries has been extracted from what is called the 'cinchona tree. '

"And now, my boy, listen to the information I shall give you about the title of 'doctor,' recently invented to designate terrestrial physicians.

"This too, it seems, is an invention of the beings of that important community of Germany, and they thought up this appellation in order to indicate some merit or other of certain of them, but this same invention was soon spread over the whole planet and for some reason became the ordinary form of address for all contemporary physicians there.

"It must even be emphasized that, thanks to this invention, yet one more was added to the many factors that taken as a whole constantly lead them into error and render their 'being-mentation,' already weakened without this, year by year more 'gelatinous.'

"On account of their new word 'doctor,' even our Ahoon, in spite of having an incomparably more normal presence than theirs, and a being-Reason of much higher quality, once had a very disagreeable and even idiotic misadventure on that planet.

"But it would be much better, in my opinion, if he told you about it himself.

With these words, Beelzebub turned to Ahoon and said:

"Do tell us, old fellow, how this all happened and what it was that all day long for several days made you 'skoolmatchit' and 'tsirikooakhivat' or, as the three-brained beings of the planet Earth would say, 'grumble' and 'sputter' like your friend 'Dame Bess.' "

Then Ahoon, again imitating the style of Beelzebub and even his very intonation, began to relate as follows:

"This misadventure of mine occurred in the following circumstances:

"During this sixth visit of ours to the planet Earth, toward the very end we had to exist for a while in the capital of those German beings who, as His Right Reverence deigned to say, invented this 'accursed' word 'doctor.'

"In the hotel where we had our place of residence, next to my room or, as is said, in the 'number' next to mine, there existed two very agreeable beings who had only recently celebrated the sacrament of the union of the active with the passive for the purpose of serving the great all-universal trogoautoegocratic process by the continuation of their species or, as your favorites would say, they had not been 'married' long and were still considered 'newlyweds.'

"Well, by chance, I became acquainted with this young couple in the house of some friends of mine, and after that they often invited me to their room for what is called a 'cup of tea', and sometimes I even used to drop in on them without being invited, in order to shorten the wearisome German evenings

"The passive half of this couple was, as is said there, in an 'interesting condition ' She was expecting her 'first-born.'

"Like myself, they were in the capital for an indefinite period, for reasons connected with the profession of the active half of this young couple and, as I said, were staying in the same hotel that we were.

"His profession, by the way, was highly original, even according to the notions of the beings of this incomparable planet He was famous in his own country as one of the best specialists in the art of adorning the faces of his clients with the 'scars' so dear to the students of German universities.

"One day I heard a nervous rapping on the wall of my room

"I instantly ran next door and found that the husband was not at home, having had to go off somewhere just that day, meanwhile the young wife had felt faint and, on the point of losing consciousness, instinctively rapped on the wall.

"When I entered she already felt a little better, but implored me to hurry for a doctor.

"Of course I rushed out into the street. But once there I thought 'And now where shall I go?'

"Suddenly I remembered that not far from our hotel there lived a being whom everybody called 'doctor,' and this title of 'doctor' was even engraved in front of his name on a metal plate on the door of his house, so it was to this house that I ran.

"But it turned out that he was at dinner, and his servant asked me to wait a few minutes in the drawing-room, explaining that the doctor and his guests would finish dinner immediately and would soon be coming out.

"So I sat down in the drawing-room to wait, but I cannot say that I sat very quietly.

"I was sitting 'on live coals,' as they say, for I was most anxious about the condition of my neighbor.

"The 'honorable doctor,' however, did not come Almost twenty minutes passed I could bear it no longer and rang the bell.

"When the servant entered I begged her to remind the doctor about me and to say that I was in a great hurry and could not wait for him any longer.

"She went away.

"Another five minutes passed.

"At last the doctor appeared.

"I hurriedly explained to him what I had come for, but to my astonishment he began to roar with laughter.

"I thought to myself 'Obviously while dining with his friends this doctor has drunk a glass too many of German beer.

"And only when he had recovered a little from his hysterical laughter could he tell me that to his great regret he was not a 'doctor of medicine' but only a 'doctor of philosophy.'

"At that moment I experienced such a state that it was as if I were hearing for the second time the sentence of exile passed by our Endlessness upon His Right Reverence and those nearest him, and in consequence upon me.

"Well, dear Hassein!

"I left the drawing room of that doctor and was once more out in the street, in the same predicament as before.

"Just then a 'taxi' happened to come along.

"I jumped into it, asking myself 'Where now?'

"Then I remembered that in a café where I sometimes went, I often noticed a being whom everybody called 'doctor. '

"I ordered the driver to hurry to that café.

"There a waiter I knew told me that this doctor had indeed been there but had just left with some of his acquaintances, and that he had accidentally overheard them mention the name of a restaurant where they were going, and he gave me the address.

"Although this restaurant was some distance away, I told the driver to take me there, as I knew of no other doctor.

"At long last, after half an hour, we reached the restaurant and I soon found this doctor.

"Once again it turned out that he was not a physician, but a 'doctor of jurisprudence .'

"This time I was really, as is said there, 'up against it. '

"Finally it entered my head to address myself to the head-waiter of the restaurant and tell him exactly what I was looking for.

"This headwaiter turned out to be very obliging He not only explained to me what had to be done, but even accom-

panied me to the house of a certain physician, this time called a 'doctor of obstetrics.'

"Fortunately we found him at home and he was good enough to agree to come with me immediately But before we got there my poor neighbor had already brought forth her 'first-born.'," a boy, and having somehow swaddled the baby without anyone's help, was sound asleep after the terrible suffering she had endured in solitude.

"And so, from that day on, I have with my whole being detested the sound of the word 'doctor,' and I would advise each of the beings of the planet Earth to use this word only when he is very, very angry.

"In order that you may understand better the significance of contemporary physicians on your planet, I must also impart to you the following saying of our highly esteemed Mullah Nasr Eddin.

"He speaks of them thus: 'For our sins, God has sent us two kinds of physicians, one to help us die, the other to prevent us from living.' "

CHAPTER 32

Hypnotism

"AND SO," Beelzebub continued, "during this sixth and last sojourn of mine on the surface of the planet Earth, I decided to settle there for a long stay and to become a professional physician And I did indeed become one, only not such as most of them are, I chose instead the profession of what they call 'physician-hypnotist. '

"I became one of these professionals in the first place because in recent centuries they are the only ones on that planet who have access to all the 'classes' or 'castes' I spoke of and, since they inspire great confidence and possess authority, they evoke in ordinary beings a sincerity that enables these professionals to penetrate, as is said, their 'inner world. '

"And second, I chose this profession in order to have the possibility, while attaining my personal aim, also to give genuine medical assistance to some of those unfortunates.

"Indeed, my boy, during recent times, among all the beings of whatever class, on all the continents of that planet, there has been—and there still is—a great need for such physicians.

"I may say that I already had a wide experience in this specialty, since during my previous elucidations of certain subtleties of the psyche of individual favorites of yours, I had had recourse many times to the methods used there by this kind of physician.

"I must tell you that formerly your favorites, like all the other three-brained beings of the Universe, did not possess the particular psychic property that permits them to be brought into what is called a 'hypnotic state ' To fall into such a state became proper to your favorites owing to certain

combinations in their psyche arising from the disharmony of the functioning of their common presence.

"This strange psychic property appeared soon after the destruction of Atlantis and became fixed in the presence of every one of them from the time when their 'zoostat,' that is, the functioning of their 'being-consciousness,' began to be divided and there was gradually formed in them two entirely different consciousnesses having nothing in common with each other, the first of which they called simply 'consciousness,' and the second, when they finally noticed it in themselves, the 'subconscious.'

"If you try to represent clearly to yourself and to transubstantiate in the corresponding parts of your common presence what I am about to explain, you will perhaps understand almost half of all the reasons why the psyche of your favorites breeding on the planet Earth has finally become such a unique phenomenon.

"This psychic peculiarity of falling into a 'hypnotic state' is, as I have just said, inherent only in the three-brained beings of this planet of yours, and one can therefore say that if they did not exist, then in the whole of our Great Universe there would not exist even a being-notion of 'hypnotism.'

"Before explaining more about all this, it is appropriate to emphasize that although during the last twenty centuries almost the entire ordinary waking existence of most of the three-brained beings who have taken your fancy, particularly of the contemporary ones, has proceeded under the influence of this property of theirs, they give the name of 'hypnotic state' only to that state during which the process of this peculiar property flows in them at an accelerated rate and produces concentrated results.

"And they fail to notice or, as they would say, they are not 'struck by' the incongruous results of this property, recently fixed in the ordinary process of their existence, because, on the one hand, in the absence of normal self-

perfecting, they lack what is called a 'wide horizon,' and on the other hand, arising and existing according to the principle of itoklanotz, it has become proper to them to forget very quickly what they perceive But when the results of this property begin to 'acceleratedly concentrate,' all incongruous manifestations, their own and those of others, become so real that they are strikingly obvious and unavoidably perceptible even to their bobtailed Reason.

"And even if certain of them should by chance notice something illogical in their own manifestations or those of another, then, not having the knowledge of the 'law of type,' they ascribe it to the traits of character of the given being.

"This abnormal property of their psyche was first observed by the learned beings of the city of Gob in the country of Maralpleicie, and they even made it the basis for a serious and detailed branch of their science which spread over the whole planet under the name of 'the science of nonresponsible manifestations of personality.'

"But later, when the turn of their 'periodic process of reciprocal destruction' came around again, this important branch of their science, which was still comparatively normal, began gradually to be forgotten, like all their good attainments, and finally it also entirely disappeared.

"And it was only many centuries later that this branch of science showed signs of reviving.

"But thanks to the fact that at this period most of the learned beings had already become 'learned beings of new formation,' they 'sat upon' this revival so hard that before the poor thing had time to develop, it soon found its way onto the common rubbish heap.

"And this happened in the following manner:

"A learned being named Mesmer, by birth from the country called 'Austria-Hungary' and modest unlike his contemporaries, once happened to notice clearly in the course of

certain of his experiments the real duality of consciousness in beings like himself.

"He was greatly impressed by this and devoted himself entirely to this question which interested him.

"Continuing to observe and to study, he almost succeeded in understanding it.

"But later, when he began making practical experiments to clear up certain details, it was then that there was manifested toward him a particularity proper to the 'learned beings of new formation' there.

"This particularity of the terrestrial 'learned beings of new formation' is called 'pecking to death. '

"As this honest Austro-Hungarian learned being conducted his experiments not as all the learned scientists of 'new formation' had become mechanized to do, he was, as is the custom there, meticulously 'pecked to death.'

"And the process of 'pecking to death' of this poor Mesmer was so effective that for nearly two centuries it has continued from generation to generation among the learned beings of the Earth.

"For instance, all the books now dealing with the question of 'hypnotism'—and there are thousands of them—always begin by saying that this Mesmer was neither more nor less than a rogue with an 'itching palm,' and a charlatan of the first water, but that our 'honest' and 'great' learned beings soon saw through him and prevented him from doing serious mischief.

"The more the contemporary learned beings of this peculiar planet are 'idiots squared,' the more they criticize Mesmer and say or write every possible kind of absurdity to discredit him.

"And in doing this, they criticize just that honest and humble learned being of their planet who, if he had not been 'pecked to death,' would have revived the only science which

is absolutely necessary for them and by means of which alone they might perhaps be saved from the consequences of the properties of the organ kundabuffer.

"There is no harm in noting here that just before I left that planet forever, precisely the same thing as had occurred to this Mesmer was being repeated there On this occasion the victim was an honest and humble learned being belonging to the community of 'France,' who after persistent and conscientious labors came across the possibility of curing that terrible disease so widely spread in recent times that it now exists on a general planetary scal.e

"This terrible disease is called 'cancer.'

"As this Frenchman also made practical experiments to elucidate the details of his discovery not in the customary way, other contemporary scientists thereupon manifested toward him that same particularity of 'pecking to death.'

"Possibly now, my boy, there begin to be crystallized in your presence data for engendering an 'unshakable conviction' that thanks to the learned beings of 'new formation'— in whom this particularity has been implanted of not failing to 'peck to death' every colleague of theirs who does not conform to what has been established by the abnormal conditions of ordinary being-existence—what is called the sacred 'antkooano,' upon which, among other things, the Very Saintly Ashiata Shiemash also counted, no longer proceeds in the presence of the three-brained beings of this ill-fated planet.

"I chanced to learn about this 'essence-loving hope' of his during my investigations of his very saintly activities there.

"Perhaps, my boy, you still do not know about the cosmic process of the sacred 'antkooano'?

"The sacred 'antkooano' is the name given to the process of perfecting Objective Reason in three-centered beings, which takes place by itself simply from the 'flow of time. '

"As a rule, on all the planets of our Great Universe where

three-brained beings breed, the perfecting of Objective Reason can proceed only from personal conscious labor and intentional suffering.

"This sacred 'antkooano' can take place only on those planets on which all cosmic truths have become known to all the beings there.

"And all cosmic truths become known to everyone on those planets because those beings who by their conscious efforts learn some truth or other share it with others, and in this way, little by little, all cosmic truths become known to all the beings of that planet, whatever may be their aspirations and degree of self-perfecting.

"Thanks to this sacred process, intentionally actualized by our All-Foreseeing Common Endless Father in the three-brained beings of these planets, it has been foreseen that during the action in their presence of the fundamental holy cosmic law of Triamazikamno, the excess of its third holy force, namely, the 'Holy Reconciling,' obtained during the assimilation of cosmic truths of that order, should by itself crystallize in them the data for engendering that 'something' which is called 'egoaitoorassian being-will. '

"And so, my boy, this property of 'falling into a hypnotic state,' recently fixed in the common presence of your favorites, consists in this, that the functioning of their 'zoo-stat,' or as they themselves would say, their 'spiritual part,' passes into that functioning of their common 'whole' which normally proceeds during their completely passive state, that is, during their 'sleep,' while the entire functioning of their planetary body remains as it has become proper for it to be during their 'waking state. '

"In order that you should more clearly represent to yourself and understand the results flowing from this astonishing psychic property, you must know first of all about two facts regarding the common presence of these favorites of yours.

"One of these facts appears in their common presence owing to the cosmic law of the 'self-adaptability' of Nature, and the other derives from those abnormal conditions of ordinary being-existence they themselves have established, and about which I have repeatedly spoken.

"The first fact is that, from the time when, owing to their abnormal existence, there was formed in them the 'two-system zoostat,' that is, two independent consciousnesses, Great Nature gradually adapted herself to this until finally it came about that, after your favorites reach a certain age, there begin to proceed in them two 'inkliatzanikshanas' of different tempos or, as they themselves would say, two different modes of 'blood circulation.'

"From this age on, each of these 'inkliatzanikshanas' or 'blood circulations' of different tempo evokes the functioning of one of their consciousnesses, and vice versa, the intensive functioning of either consciousness evokes the mode of 'blood circulation' corresponding to it.

"The difference between these two independent modes of blood circulation in their common presence depends on what is called the 'tempodavlakshernian circulation' or, according to the expression of their contemporary 'medicine,' the 'extent of filling of the blood vessels', in other words, in the conditions of the 'waking state,' the 'center of gravity of the blood pressure' in their common presence is situated in one part of the general system of 'blood vessels,' whereas in the conditions of the passive state it is in another part.

"The second fact ensuing from the abnormal conditions of being-existence of your favorites is that, from the first moment of the arising of their offspring, in order to make them correspond to these abnormal conditions around them, they intentionally try by every available means to fix in their 'logicnestarian localizations' as many impressions as possible derived exclusively from the artificial perceptions due to the results of their abnormal existence—and this maleficent ac-

tion toward their offspring they call 'education ' The totality of these artificial perceptions gradually becomes isolated in their common presence and acquires its own independent functioning, related with the functioning of their planetary body only as much as is necessary for its automatic manifestation And it is this totality of artificial perceptions which, owing to their naïveté, they now regard as their real 'consciousness.'

"As for the sacred data put into them by Great Nature for genuine being-consciousness—the consciousness which they ought to have from the very beginning of their preparation for responsible existence, along with the properties inherent in them for engendering the genuine sacred being-impulses of Faith, Hope, Love, and Conscience—these data also gradually become isolated in their presence and, remaining apart, they evolve independently of the intentions of the responsible beings surrounding them as well as of the beings themselves, and come to be regarded as what is called the 'subconscious. '

"It is solely on account of this behavior toward their offspring—maleficent in the objective sense, but 'benevolent' according to their naive subjective understanding—that all the sacred data put into them by Great Nature for forming their real being-consciousness become isolated and remain during the entire period of their existence in an almost primitive state And all the impressions inevitably perceived by means of the six 'being-skernalitsioniks' or, in their terminology, 'sense organs,' existing in their presence specifically for the perception of externals—which, by the way, they count as five—come to be localized and, acquiring their independent functioning, gradually become predominant in the whole of their common presence.

"Although this 'localization' of accidentally perceived impressions exists in them and they are aware of its action, it plays no part in any functioning inherent in their planetary

body or in the acquisition in their common presence of Objective Reason.

"All these impressions intentionally or accidentally perceived, from which this localization is formed, should serve only as material for the confrontative logic of that real being-consciousness which they ought to have in themselves, and which sometimes produces accidental results that they, in their naïveté, now confidently regard as mere reflexes of their what is called 'animal instinct,' quite insignificant in their opinion.

"Thanks only to the fact that your favorites, especially the contemporary ones, do not know or even suspect the necessity at least to adapt their famous education to the subconscious of their offspring but always and in everything intentionally help every one of the rising generation to perceive impressions only from what is abnormally artificial, when any one of them reaches responsible age all his being-judgments and the deductions he draws from them are purely subjective And these judgments and deductions have no connection either with the genuine being-impulses arising in him, or with those lawful cosmic phenomena that it is proper to the Reason of every three-brained being to sense, and by means of which a bond is established between all the three-brained beings of our Great Universe for the collective fulfillment of the common universal functioning, for which purpose everything existing in the Universe exists.

"For your broader understanding of this particular 'psychic state' so disastrous for your favorites, I must tell you that they arise, even today, with every kind of data for acquiring genuine being-Reason, and at their arising their presence does not as yet contain any 'logicnestarian growths' from which later their 'false consciousness' is localized and acquires an independent functioning And it is only after this that during their development and preparation to become responsible beings, either by themselves or under the inten-

tional direction of their 'parents' or 'teachers,' that is, those beings who undertake to prepare them for responsible existence, they begin to take in and fix exclusively those impressions which are data for impulses corresponding to the abnormally established conditions surrounding them And from then on there is gradually formed and predominates in their common presence this artificially formed 'consciousness' of theirs.

"And as for the totality of the spiritualized data localized in their presence for the purpose of genuine being-consciousness, which they call the 'subconscious,' since it neither has nor acquires any 'logicnestarian growths' for confrontation and criticism, but from the very beginning has only the possibility of engendering the sacred being-impulses called 'Faith,' 'Love,' 'Hope,' and 'Conscience,' it always believes, always loves, and always hopes in everything newly perceived.

"Well, my boy, by altering the tempo of their blood circulation, it is possible to suspend for a time the action of the localization of their false consciousness, now the 'sovereign master' of their common presence, thus enabling the sacred data of their genuine consciousness to blend freely with the general functioning of their planetary body during their waking state, and if one then assists, in the required way, the crystallization of data which give rise in this localization to an idea contrary to what is already fixed there, and if one directs the action of this idea to a disharmonized part of the planetary body, one can bring about in that part a rapid change in the blood circulation.

"During the period of the Tikliamishian civilization, when the learned beings of the country of Maralpleicie discovered for the first time this possibility of 'combinations' in their general psyche and tried to put each other, at will, into this special state, they soon found out and understood how to obtain it with the help of what is called 'being-hanbledzoin,'

that is to say, that cosmic substance which in its essence the three-brained beings of contemporary civilization came very close to understanding and which they called 'animal magnetism. '

"Now, my boy, I find it necessary for the given case and also perhaps for my further explanations to inform you in more detail about the cosmic substance called 'being-hanbledzoin.'

" 'Hanbledzoin' is nothing else than the 'blood' of the 'kesdjan body' of the being, and just as the sum total of cosmic substances called 'blood' serves for the nourishment and renewal of the planetary body of the being, so in the same way 'hanbledzoin' serves for nourishing and perfecting the kesdjan body.

"You should know that in general the quality of the composition of the blood in the common presence of your favorites, as in all three-brained beings, depends on the number of being-bodies already completely formed in them.

"Blood, in the presence of three-brained beings, may be composed of substances arising from the transformation of three distinct and independent 'cosmic sources of actualization. '

"The substances of that part of the being-blood designed by Nature for serving the planetary body arise from the transformation of substances of that planet on which the given being is formed and exists.

"But the substances designed for serving the kesdjan body of the being, which in their totality are called 'hanbledzoin,' are obtained from the transformation of elements of other planets and of the sun itself of that system where this three-brained being has the place of his arising and existence.

"Finally, that part of the being-blood which almost everywhere is called the sacred 'aiëssakhladonn,' and which serves the highest part of the being called the 'soul,' derives from the direct emanations of our Most Holy Sun Absolute.

"Substances required for the blood of the planetary body of beings enter into them through their 'first being-food' or what your favorites simply call 'food. '

"But the substances needed both for coating and for perfecting the 'higher being-body,' that is, the 'kesdjan body,' enter into their common presence through their 'breathing,' and through certain what are called 'pores' of the skin.

"As for the sacred cosmic substances required for the coating of the 'highest being-body,' which they call the 'soul,' these substances can be assimilated and correspondingly transformed and coated in them, just as in us, only through the process of what is called 'aiësiritoorassian contemplation,' actualized in their common presence with the conscious participation of their three independent spiritualized parts.

"You will be able to understand about all those cosmic substances with which the three independent being-bodies are coated and perfected in the common presences of certain of your favorites only when, as I have already promised, I tell you about the fundamental cosmic laws of world-creation and world-existence, nevertheless, to throw more light on our present subject, it is necessary to explain a little about the changed form of actualization in the common presence of your favorites of the 'second being-food' automatically taken in by them.

"At first, after the destruction of the organ kundabuffer, when they, like all the other three-brained beings of our Great Universe, had a 'fulasmtamnian existence,' this second being-food was transformed normally, and all the principal elements composing it—those which arise from transformations on their own planet and those which flow into their atmosphere from transformations in other concentrations of their solar system—were assimilated by their common presences according to definite data already in them, and the surplus of certain of the component elements of this food,

not used by individual beings, passed automatically, as with us, into the possession of meritorious beings around them.

"But later, as I have already said, when most of them began to exist in a manner unbecoming to three-brained beings, Great Nature was constrained to change their 'fulasmtamnian existence' into an existence according to the principle of itoklanotz And from then on, in the presence of most of them, owing to their abnormal being-existence, those definite crystallizations foreseen by Great Nature which compose the most important part of the second being-food and which, when assimilated by beings, are transformed into substances for the coating and perfecting of their 'kesdjan body,' gradually ceased to be assimilated either consciously or automatically for this purpose And since these substances, transformed in other cosmic concentrations, kept on flowing all the time into the atmosphere of their planet, there arose in recent centuries among your unfortunate favorites yet another new 'disease' with a specially harmful action upon them.

"The point is that, not being used up for their predetermined purpose, these definite cosmic crystallizations, in the course of displacements of the atmosphere, concentrate in certain atmospheric strata and enter into your favorites, from time to time, in accordance with external surrounding conditions as well as with the inner state of their common presence, which by the way depends chiefly on the form of their mutual relationships And so these cosmic crystallizations enter into them as into apparatuses foreordained by Nature for the transformation of cosmic substances needed for serving the aims of the Most Great Common-Cosmic Trogoautoegocrat and, not meeting with 'substrata' that correspond to the requirements of the lawful process of 'djartklom,' and thanks to other accidental factors, these crystallizations, during their subsequent evolutionary or involutionary transformations into new crystallizations proper

to this planet, even before these transformations are complete, produce upon planetary bodies the action which is characteristic of this specific new disease.

"Here perhaps I should add that this disease, with such a definite cause, was given different names by your favorites at different times on various parts of the surface of your planet, and the contemporary beings likewise give it different names and wiseacre in all sorts of ways to explain its origin

"Among the many names for this disease of theirs the most widely used at the present time are 'grippe,' 'influenza,' 'Spanish influenza,' 'dengue,' and others.

"As regards the second kind of being-food, the absorption of which continues among beings even until now, ever since your favorites lost the possibility of existing according to the fulasnitamnian principle certain of its elements continue to serve only for assisting the transformation of the first being-food and for removing from the planetary body certain elements that have already been utilized.

"Now, my boy, let us come back to that particular psychic property of your favorites, and the way in which I made use of it for my activities among them at that time in the capacity of a 'specialist in hypnotism. '

"Although this 'hypnotism' or, as they prefer to say, this branch of their 'science,' arose and became official only recently, it has already become another of the serious factors for a still greater confusion of the psyche of most of them, confused enough without this, and for deranging still further the functioning of their planetary body.

"After I had become one of these professionals called a 'physician-hypnotist,' I grew quite interested in this official 'science' of theirs, and later, when I made my usual investigations of certain serious questions, for instance, of the results of the activities of the Very Saintly Ashiata Shiemash, and I chanced to come across something bearing upon this

branch of their science, I was also able to make clear to my Reason this 'misunderstanding' there.

"Since the impelling causes of the revival of this branch of their science, which occurred automatically as is usual today, consisted in certain exceedingly peculiar and, as they might say, 'piquant' facts, it will be interesting in my opinion to tell you in more detail about this 'revival.'

"Although contemporary learned beings maintain that the originator of this branch of their science was a certain English professor named Brade and that it was developed by the French physician Charcot, in reality this was not so at all.

"My detailed investigations of this question, by the way, made it clear to me that the former, Brade, had unmistakable signs of the properties of a hasnamuss, and the latter, Charcot, the typical properties of a 'mama's darling

"And terrestrial types like this could never have discovered anything completely new.

"As a matter of fact, it appeared that what happened was the following:

"A certain Italian abbot, Pedrini by name, was what is called a 'confessor' for a convent in his town.

"A nun named Ephrosinia often came to this abbot for confession.

"As the story went, it seems that she frequently fell into a certain particular state, and while in this state she displayed manifestations unusual for her environment.

"During confession she complained to the abbot Pedrini that at times she felt herself unmistakably under the influence of 'diabolical suggestions.'

"Everything she told him and the stories circulated about her intrigued the abbot Pedrini, and he became very much interested in verifying it all for himself.

"One day, during confession, he tried by every possible means to evoke sincerity in this nun, and succeeded in find-

ing out that this young 'novice' once had a lover, who had given her his portrait in a very beautiful frame, and that during periods of 'rest' from her prayers she allowed herself to gaze at this picture of her 'sweetheart', and it was just during these periods of 'rest' that it seemed to her that she became 'possessed of the devil.'

"All this, frankly told by the nun, excited the abbot's interest still further, and he decided at all costs to find out the cause of this phenomenon With this aim in view he asked the nun Ephrosinia to be sure to bring with her the next time the portrait of her lover, in its frame .

"So at the next confession the nun brought this portrait.

"There was nothing very special about the portrait itself, but the frame was indeed unusual, being all encrusted with 'mother-of-pearl' and various colored stones.

"While the abbot and the nun were both examining the portrait and its frame, he suddenly noticed that something very strange was happening to the nun.

"First she became pale and for a certain time as if turned to stone, and then all at once there began in her precisely the same manifestations, in all details, as occur between the newly married on what is called the 'first night.'

"After seeing this, the abbot Pedrini was all the more consumed with desire to understand the causes of such an astonishing manifestation.

"But as for the nun, two hours after this strange state of hers began, she recovered, and it was evident that she knew and remembered nothing of what had happened to he.r

"As the abbot could not decipher this phenomenon by himself, he turned for help to one of his acquaintances, a certain Doctor Bambini.

"Well, when the abbot Pedrini told everything in detail to the doctor Bambini, he also became very much interested, and they both began to occupy themselves with this question.

"They first made a number of elucidatory experiments upon the nun Ephrosinia, and after several what are called 'séances,' they noticed that this nun invariably fell into this peculiar state when her gaze rested rather a long time on one of the brilliant colored stones called a 'Persian turquoise,' which was among the ornaments on the frame of the portrait.

"But later, when they made experiments upon other people with this same 'Persian turquoise,' they became categorically convinced that almost any three-brained being, without distinction of sex, who gazes for a long time at shining and brilliant objects of certain kinds, falls into a state similar to the one that proceeded in the first subject of their experiments Furthermore they noticed that the manifestations during this state vary with each subject and depend on the being-experiences that were predominant on some former occasion, and on the shining objects with which a connection was accidentally established during these experiences of theirs.

"Well, my boy, as soon as information about the observations, deductions, and experiments of these two beings belonging to the community of 'Italy' spread among the contemporary 'learned beings of new formation,' many of them began to wiseacre about it, and when by chance, as is usual for them, they finally learned that in this state it is possible to change formerly fixed impressions very quickly into new ones, certain of them began to use this particular psychic property, inherent in them, for medical purposes.

"And from then on, they called this mode of healing 'hypnotic treatment,' and those beings who practiced it were known as 'physician-hypnotists ' But what this state of theirs is and why it occurs in them remains even up till now a question that they cannot answer.

"From that time on hundreds of 'theories,' still current today, made their appearance, as well as thousands of heavy

volumes devoted to this question, muddling still further the Reason of the ordinary three-brained beings of this ill-fated planet, already sufficiently muddled without that.

"This branch of their science has come to be perhaps even more maleficent for them than the fantastic inventions of the ancient Hellenic fishermen and of the contemporary beings of the community of Germany.

"Thanks merely to this branch of their science, there were acquired in the psyche of the ordinary beings of this ill-fated planet several new forms of what are called 'being-kalkali' —that is, 'essential strivings'—which appeared in the guise of certain definite new teachings existing under the names of 'anoklinism,' 'Darwinism,' 'Anthroposophism,' 'Theosophism,' and many others with names also ending in 'ism,' with the result that even those two data in their presence, which still helped them to be at least a little as three-centered beings should be, have finally disappeared in them.

"These essential data, which until quite recently have been present in them, engendered the being-impulses they called 'patriarchality' and 'religious feeling. '

"This branch of their contemporary science was the cause not only of the appearance of several additional and pernicious 'kalkali' in their common presence, but also of the further derangement in many of them of the abnormal functioning of their psyche, which to their great misfortune had long since been disharmonized to the degree of 'alnokoorian cacophony.'

"You will understand this very well if I tell you that when I was existing on the continent called 'Europe' and in neighboring countries, and was again practicing as a 'specialist in hypnotism,' almost half my patients were ill on account of the wide dissemination of that maleficent science.

"And this came about because the 'learned beings of new formation' were writing many books full of preposterous theories about this question, and when the ordinary beings

read them they became infatuated with these fantasies and began trying to put each other into this hypnotic state, thus bringing themselves to the point of becoming my patients.

"Among such patients of mine were women whose husbands, having chanced to read these works, wished to suggest their egoistic desires to their wives, also the children of unreasonable parents, and various men who were under the sway or, as is said there, 'under the thumb' of their mistresses, and so on and so forth And all this because these sorry 'learned beings of new formation' cooked up their hasnamussian theories about this distressing state of theirs .

"None of the theories current among them on the question of hypnotism corresponds in the least to reality.

"Most recently, by the way, when I was on this unfortunate planet, a new maleficent means began to nourish there for producing on the psyche of beings the same effect as was and still is produced through that branch of their science called 'hypnotism. '

"And this new maleficent means is named 'psychoanalysis.'

"You must without fail also know that when the beings of the period of the Tikliamishian civilization observed this peculiar psychic property for the first time, and understood that by its means certain other properties particularly un-becoming to them could be destroyed, the process of bringing someone into this state came to be regarded as a sacred process and was performed only in their temples before the whole congregation.

"But your contemporary favorites, on the contrary, do not feel in their presence the slightest 'being-impulse of contrition' in regard to this property of theirs, nor do they consider as 'sacred' its concentrated manifestation, when intentionally evoked in case of need, and they have even adapted the process itself and its accidentally obtained results for serving as a means of 'tickling' certain of the

definitively fixed consequences of the properties of the organ kundabuffer.

"For instance, even when they meet together to celebrate some established 'patriarchal rite' such as a 'wedding,' 'baptism,' 'birthday,' and so on, one of their great diversions is trying to bring one another into this state.

"It is lucky that they do not know—and let us hope that they never will know—any other method than the one discovered for the first time by those beings of the community of Italy, the abbot Pedrini and the doctor Bambini, namely, that of gazing at a shining object, by which means, as I have already told you, certain of them can indeed be brought into this 'concentrated hypnotic state.'

CHAPTER 33

Beelzebub as professional hypnotist

BEELZEBUB resumed his tale as follows "When I existed among your favorites as a professional hypnotist I carried out my experiments on their psyche chiefly by means of that particular state which contemporary beings there call the 'hypnotic state. '

"To bring them into this state, I had recourse at first to the same means used by the beings of the Tikliamishian civilization for this purpose, that is to say, I acted upon them with my own 'hanbledzoin.'

"But later, as the being-impulse called 'love of kind' frequently arose in my common presence, I had to produce this state in a great many three-brained beings there not only for my personal aims but for their benefit as well, and since this proved to be very harmful for my being-existence, I invented another means by which I obtained the same effect without the expenditure of my own 'hanbledzoin. '

"My invention, which I immediately put into practice, consisted in inducing a rapid change in what I have called the 'extent of the filling of the blood vessels,' by a particular way of hindering the circulation in certain blood vessels.

"By means of this hindering I was able, even while the mechanized tempo of the blood circulation of their 'waking state' was maintained, to bring about at the same time the functioning of their real consciousness, that is, the one they call their 'subconscious. '

"This new means of mine proved to be incomparably superior to the one still used today by the beings of your planet, which consists in making the person they hypnotize gaze at a shining object.

"Of course it is possible, as I have already told you, to

bring them into that psychic state by making them look fixedly at a shining object, but this method does not work with all beings there—far from it And the reason for this is that, even though fixing their gaze on a shining object may bring about a change in the 'extent of the filling of the blood vessels,' the chief factor for this change must be their own intentional or automatic concentration of thought and feeling.

"And this concentration can only be obtained from an intense expectation, or from a process taking place in them which they express by the word 'faith,' or again, from the emotion of 'fear of something about to happen,' or finally from those passions whose functioning has become inherent in the presence of these beings, such as 'hate,' 'love,' 'sensuality,' 'curiosity,' and so on and so forth.

"That is why in beings who are called 'hysterical,' who have lost for a time, if not forever, the ability to concentrate their 'thought' and 'feeling,' it is impossible to bring about a change in the 'extent of the filling of the blood vessels' by having them fix their gaze on a shining object, and hence it is impossible to induce the 'hypnotic state' in them by this means.

"But with my invention, that is, a specific action upon the 'blood vessels' themselves, it was possible to bring into this state not only anyone you please of these terrestrial three-brained beings, but even many one-brained and two-brained beings breeding there, as for instance various 'quadrupeds,' 'fish,' 'birds,' and so on.

"As regards that impulse of love of kind, which led me to seek a new means of bringing your favorites into this state which had by now become proper to them, it arose and gradually became dominant in me chiefly because, during this period of my therapeutic activities, the ordinary three-brained beings of all castes everywhere soon began to love and respect me, regarding me almost as one sent from

Above to help them free themselves from their pernicious habits, in short, they began to manifest toward me their most sincere, almost genuine being-impulse of 'oskolnikoo' or, as they say, 'appreciation' and 'gratitude.'

"Nor was it only those I saved and their closest relatives who showed this 'being-oskolnikoo' or 'gratitude' toward me, but almost everyone who was in contact with me or heard of me in one way or another, with the sole exception of those professionals who were their physicians.

"These latter, on the contrary, hated me intensely and strained every nerve to impair the good feelings which ordinary beings had for me, and they hated me simply because I soon became their serious rival.

"Strictly speaking, they had every reason to hate me, because only a few days after my therapeutic activities began, hundreds of patients attended my daily consultations, with hundreds of others knocking at the door, while my poor rivals had to sit for days on end in their famous 'consulting rooms,' anxiously awaiting any odd patient who might stray in like a 'lost sheep. '

"And they waited with such impatience for these 'lost sheep' because some of them could be transformed into what are called 'milch cows' from which they milked, as was already customary there, that something they call 'dough '

"In all fairness to them, however, it must be said that without this 'dough' it has become quite impossible to exist there in recent times, particularly for those contemporary three-brained beings who become famous physicians.

"And so, my boy, as I have already told you, I began my activities as a physician-hypnotist in the center of the continent of Asia, in various towns of 'Turkestan.'

"I stayed first in towns of the part of Turkestan which was later called 'Chinese Turkestan' to distinguish it from that part which, after its conquest by the beings belonging

to the large community of Russia, was named 'Russian Turkestan.'

"In the towns of Chinese Turkestan there was a great need for physicians of my specialty, because at that period there had developed more intensely than usual among the three-brained beings breeding on that part of the surface of your planet two most pernicious 'organic habits,' which had become proper to them to acquire in their presence.

"One of these pernicious organic habits was the 'smoking of opium' and the other was the 'chewing of anasha' or, as it is otherwise called, 'hashish.'

"As you already know, they obtain this 'opium' from the poppy plant, and 'hashish' is extracted from a surplanetary formation called 'chakla' or 'hemp.'

"And so, at this period of my activities, I existed at first mainly in various towns of Chinese Turkestan, but later on, circumstances so fell out that I preferred to stay in the towns of Russian Turkestan.

"Among the beings of Russian Turkestan, the first of these pernicious habits or, as they sometimes say, 'vices'— namely, the smoking of opium— was almost nonexistent, and the chewing of anasha was even rarer, but on the other hand, the use of what is called Russian 'vodka' was in full flower.

"This harmful product is obtained chiefly from the surplanetary formation called the 'potato. '

"From the use of 'vodka,' just as from 'opium' and 'anasha,' not only does the psyche of these ill-fated three-brained beings become utterly farcical but, in addition, certain important parts of their planetary body little by little degenerate completely.

"Here I may say that it was just at the beginning of these activities of mine among your favorites that, in order to further my investigations of their psyche, I began keeping those 'statistics' which later so greatly interested certain

Very Saintly Cosmic Individuals of the highest gradations of Reason.

"Well then, my boy, while existing as a physician among the beings breeding in the towns of Turkestan, I had to work so hard, especially toward the end of my stay there, that certain functions of my planetary body began to get out of order, so I started to consider how I might give up my activities, at least for a while, and do nothing but rest.

"I could of course have gone home to the planet Mars for this purpose, but there arose before me my own individual 'being-dimtzoneero,' that is, my being-duty toward the 'essence-word' I had given myself.

"And the 'essence-word' I had given myself at the beginning of my sixth descent was to exist among your favorites until I had finally made clear to my Reason all the causes of the gradual formation in their common presence of that exceptionally strange being-psyche.

"And as I had not yet fulfilled this 'essence-word' I had given myself, not having had time to learn all the details needed for a full elucidation of the problem, I considered a return to the planet Mars premature.

"But to remain in Turkestan and organize my existence in such a way as to give my planetary body the required rest was not possible, because in almost all the beings breeding on that part of the surface of your planet, both in Chinese and in Russian Turkestan, there had already been crystallized, either through personal perceptions or from the descriptions of others, data for recognizing my appearance And by now each of the ordinary beings of this country wished to speak with me, either about himself or someone close to him, regarding one of those pernicious 'vices' and the means of deliverance from it—means in which I had happened to become such an unparalleled specialist.

"What I then devised and earned out to escape from this situation had the result that Turkestan—concerning which, there were fixed and will always be preserved in my common presence data for pleasant memories—ceased to be my permanent place of existence on your planet during this last stay of mine, and thereafter the cities of their 'famous' Europe with their 'cafés' serving a 'black liquid,' made of nobody knows what, replaced the towns of Turkestan with their 'chaikhanas' and their delicious fragrant teas.

"I decided to go to the country on the continent of Africa which is called 'Egypt.'

"I chose this country of Egypt because it was at that period an ideal place for resting, and many three-brained beings who were 'well off,' as they say, went there for that purpose from all the other continents.

"On my arrival I settled down in the city called 'Cairo' and very soon organized the external form of my ordinary existence so as to have the rest needed by my planetary body after those intense and strenuous labors of mine.

"Do you remember my telling you that I went to Egypt for the first time during my fourth descent to the surface of your planet in order to collect, with the help of several beings of our tribe existing in that country, a certain number of those accidentally arisen 'misconceptions' called 'apes'? I also told you that I inspected many unusual works of architecture there, among them that original observatory for the study of cosmic concentrations which had greatly interested me.

"By the time of my sixth descent, scarcely anything remained of all the numerous interesting constructions of the past.

"They had either been destroyed by the beings themselves during their wars and revolutions, or had been covered over by sands.

"These sands were a consequence partly of the great winds

I have already mentioned, and partly of a planetary tremor which was later called by the beings of Egypt the 'alnepoossian earthquake.'

"During this planetary tremor, an island then called 'Siapoora,' situated to the north of a still existing island named 'Cyprus,' gradually, over a period of five terrestrial years, sank into the planet in a very peculiar way And while this process lasted, extraordinary 'low' and 'high tides,' as they are called, were produced in the great spaces of the surrounding 'saliakooriap,' as a result of which vast quantities of sand from beneath the saliakooriap rose to the surface of this terra firma, and became mixed with the sand blown there by the winds.

"But do you know, my boy, while I have been telling you all this about Egypt, it has gradually dawned on me, and my whole being has finally become aware, that I committed an unpardonable error in the course of my tales about the three-brained beings breeding on the planet Earth.

"Do you remember, I once told you that not one of the achievements of the beings of past generations had ever reached the beings of subsequent generations?

"Well, I am now aware that I made a mistake about this.

"During my preceding tales about these beings who have taken your fancy, not once was there recalled in my being-associations an event that took place just the day before my final flight from the surface of that planet, and which proved that after all something did reach even your contemporary favorites from the achievements of the beings of the remote past.

"The emanations of joy that arose in me at the moment of my pardon by our Omnipotent All-Just Creator Endlessness and from His gracious permission to return to the bosom of my first arising must have prevented me from absorbing that impression with enough intensity to bring about the complete crystallization in the corresponding parts

of my common whole of the data that can engender in beings, during being-associations evoked by manifestations of the same source, a repetition of what has previously been experienced.

"But just now, as I was speaking of this contemporary Egypt, and pictures of certain localities that had pleased me on that part of your planet were revived before my being-sight, the faint impressions I had retained of this event gradually became coated into a definite awareness, and came back clearly to my memory.

"Before telling you about this event which can only be described as deeply tragic, and to give you a clearer representation of it, I must speak again about the three-brained beings of the continent of Atlantis who had founded the learned society under the name of 'Akhldann.'

"Certain members of this society who already had some idea of the sacred Omnipresent Okidanokh discovered, by persistent labors, how to obtain from their own atmosphere and also from certain surplanetary formations each of its holy parts separately, and how these sacred, cosmic 'force-bearing' substances, when kept in a concentrated form, could be useful to them for their scientific experiments.

"The learned members of this great society also discovered among other things that, by means of the separately localized third part of the Omnipresent Okidanokh, namely, the sacred 'neutralizing force' or 'force of reconciling,' they were able to bring a planetary 'organic' formation of any kind into such a state that its presence would conserve forever all the active elements contained in it at the given moment, in other words, they could suspend and even completely stop its inevitable what is called 'decay. '

"The knowledge of the power to accomplish this passed by inheritance to certain beings of Egypt, namely, those initiated beings who were the direct descendants of the learned members of the Akhldanns.

"Well then, many centuries after the loss of Atlantis, beings of this Egypt, starting from the knowledge that had reached them, succeeded in preserving the planetary bodies of certain of them forever—again by means of the holy 'neutralizing force' of the sacred Okidanokh—in a nondecaying and nondecomposing state after the sacred 'rascooarno' or, as they say there, after their 'death. '

"To be sure, by the time of my sixth visit to that planet, all the beings and everything that had been in this Egypt during my former visit had entirely ceased to exist and not even the slightest notion of any of this knowledge remained But the planetary bodies to which they had applied the afore-mentioned means were still intact and exist there even up to the present.

"And contemporary beings call these surviving planetary bodies 'mummies.'

"The transformation of planetary bodies into 'mummies' was accomplished by the beings of Egypt very simply They kept the body destined to this purpose for about half a month in what they call 'castor oil,' and later they introduced into it the sacred 'substance-force,' dissolved in a corresponding way.

"Well, my boy, according to the research and investigations of one of our countrymen who exists there to this day, and about which I was informed by etherogram after my final departure from your planet, it appears that just when a process of reciprocal destruction began between the beings of this Egypt and those of a neighboring community, the existence of one of their 'pharaohs' came to an end Now the beings whose business it was to preserve forever the bodies of meritorious beings were unable, owing to the approach of their enemies, to keep the planetary body of this pharaoh in castor oil as long as was necessary, that is, for half a month Nevertheless, they put this body into castor oil, then placed it in a hermetically sealed chamber and,

having dissolved the aforesaid sacred 'substance-force' in a certain way, they introduced it into the chamber also, in order to obtain the desired result.

"It transpired that this sacred 'force,' effectively accomplishing what they had expected, was preserved in this hermetically sealed chamber and, as always takes place from the action of what are called 'catalysts,' remained in its integral state until quite recently.

"This sacred 'something' would have remained in its pristine state for untold centuries among these three-brained beings who long ago ceased to have any 'reverence' in their essence, but since in the presences of these contemporary 'unconscious desecrators' a criminal passion has arisen, evoking in them a need to despoil even the sanctuaries of beings of past generations, they dug down into this chamber which ought to have been for them a profoundly revered sanctuary And thus they committed that sacrilege, the result of which caused me to become aware with the whole of my being of my mistake—the mistake I made when I so confidently assured you that nothing whatever had reached the beings of contemporary civilization from the beings of long-past epochs, for this event which has recently occurred in Egypt is indeed a consequence of the results attained by those ancient ancestors of theirs who used to exist on the continent of Atlantis.

"This result of the scientific attainments of the beings of long-past epochs reached contemporary beings and became their possession for the following reason.

"Perhaps, my dear Hassein, you already know, as do all the responsible beings of our Great Universe, whatever their degree of being-intelligence—even those who are still in the second half of their preparation for responsible age—that the essence of the presence of the planetary body of every being, as of every 'relatively independent' cosmic unit, great or small, must consist of all three sacred 'substance-forces'

of the holy Triamazikamno, that is, the forces of the Holy Affirming, Holy Denying, and Holy Reconciling, and must constantly maintain them in a corresponding and balanced state And if for some reason or other an excess of the vibrations of one of these three sacred forces enters into any presence, then infallibly and unconditionally the sacred 'rascooarno' must occur to it, that is, the total destruction of its ordinary existence.

"Well, my boy, on account of this criminal need to despoil the sanctuaries of their ancestors which, as I have already told you, had arisen in the presence of your contemporary favorites, certain of them committed the outrage of breaking into the hermetically sealed chamber, then the sacred 'substance-force' of the Holy Reconciling, existing separately in that place, not having sufficient time to blend with the space, entered into the presences of these beings and manifested the property inherent in it according to law.

"I shall say nothing at this point about how the psyche of the three-brained beings breeding on this part of the terra firma surface of your planet degenerated and in what form it came to be molded.

"Perhaps some time later, in its proper place, I shall explain this to you also, meanwhile, let us return to our interrupted theme.

"The program of my external existence while in Egypt included, among other things, the practice of taking a walk every morning in the direction of what are known as the 'Pyramids' and the 'Sphinx. '

"The Pyramids and Sphinx were the sole, pitiful remnants that chanced to survive from those majestic works of art— erected by the descendants of the most great Akhldanns and by the great ancestors of the beings of this Egypt— the building of which I had witnessed with my own eyes during my fourth sojourn on your planet.

"But I failed to have a thorough rest in Egypt since cir-

cumstances soon obliged me to leave. And, strictly speaking, the circumstances that led to my departure were the reason why the towns of dear Turkestan with their pleasant 'chaikhanas' were replaced, as I already told you, by the cities of their famous contemporary center of culture, the continent of Europe with its no less famous 'café-restaurants,' in which, instead of fragrant teas, they serve you a black liquid consisting of nobody knows what."

CHAPTER 34

Beelzebub in Russia

"ALL THE FURTHER events that took place during this last sojourn of mine on the surface of the planet Earth, connected with the abnormal form of the ordinary being-existence of those three-brained beings who please you, and many trifling incidents that threw light on the characteristic details of their peculiar psyche, began in this way.

"One morning as I was walking near the Pyramids, an elderly stranger, to all appearances not a native, approached me and, greeting me in the manner customary there, addressed me in the following words:

" 'Doctor! You will perhaps do me the kindness to allow me to be your companion on your morning walks? I have noticed that you always walk alone in this area I am also very fond of walking here in the morning and as I too am quite alone in Egypt, I venture to propose that I should accompany you on these walks of yours. '

"Since the vibrations of his radiations in relation to mine did not seem acutely 'otkalooparian' or, as your favorites would say in such a case, he appeared to be 'congenial,' and since I myself had also thought of establishing relations there with someone with whom, as a rest from 'active mentation,' I could sometimes converse by following the course of freely flowing associations, I at once agreed to his proposal and from that day forth spent the time of my morning strolls with him.

"During our further acquaintance, it transpired that this foreigner was a subject of the large community called 'Russia,' and that among his compatriots he was an important 'power-possessing being.'

"In the course of our walks together it so happened, why I don't know, that we began to talk chiefly about the weak will of three-brained beings and about those weaknesses unworthy of them that they call 'vices' to which, particularly in recent times, they accustom themselves very quickly, and which finally become the sole basis for their existence, as well as for the quality of their being-manifestations.

"Once during one of these conversations he suddenly turned to me and said

" 'My dear Doctor' In my native land the passion for alcohol has greatly increased in recent times and become widespread among people of all classes And this passion, as you know, always leads sooner or later to those forms of mutual relationship which in general, as history shows, bring about the destruction of the age-old customs and attainments of society.

'This is why several farsighted compatriots of mine, having at last understood the gravity of the situation that had arisen in our country, met together in order perhaps to devise some means or other to prevent a catastrophe For the realization of this task of theirs, they then and there decided to found a society under the name of the "People's Temperance League," and chose me to be the head of this enterprise.

'At the present time, the activities of the League in organizing measures for the struggle against this national evil are in full swing.

" 'We have already done much and we intend to do much more. '

"Having said this, he thought for a moment and then continued,

" 'Now, my dear Doctor, if you were to ask my personal opinion as to the results to be expected from this League of ours, speaking frankly, even though I am at the head of it, I should be hard put to say anything good about it.

'As regards the general state of affairs of our League, my only hope personally is for a "stroke of luck."

'In my opinion, the whole trouble is that this League is under the sponsorship of several groups upon which the accomplishment of its task depends, but as each group follows its own particular aims and wishes, the solution of each separate question related to the basic aim of the League always produces controversy And thanks to this, instead of improving the conditions for the speedy attainment of the fundamental aim of this undertaking, so important for my dear country, the members of our League only succeed in multiplying, day after day, all kinds of misunderstandings between them—"personal issues," "gossip," "intrigues," "plots," and so on and so forth.

" 'As for myself, I have recently thought so much, rethought, and consulted with so many people who have had some experience of life, trying to find some way out of this situation which has turned out so badly, that I nearly fell ill and, at the insistence of those near me, was obliged to undertake this journey to Egypt with the sole object of resting But alas! Even here in Egypt I have been unable to rest because those same gloomy thoughts of mine give me no peace .

'Well, my dear Doctor, now that you already know more or less the gist of this matter, which is the cause of my present inner imbalance, I will frankly confess the thoughts and hopes that have arisen in me in connection with our acquaintance.

" 'The point is,' he continued, 'that during our long and frequent talks on the subject of the pernicious vices of people and the possible measures for getting rid of them, I became fully convinced both of your subtle understanding of the psyche of people and of your great competence in creating conditions for the struggle against their weaknesses And that is why I consider you the only man who might be the

source of initiative for organizing and also for carrying out the activities of the League we have founded for the struggle against alcoholism.

" 'Yesterday morning an idea came into my head and, after thinking it over all day and all evening, I finally decided to ask you this

" 'Would you consent to go to my country, to Russia, and, after you have seen on the spot everything that is going on there, help us to organize this League of ours in such a way that it may really bring my country the benefits for which it was founded?'

"And he added:

" 'Your impartial love of humanity gives me the courage to make this request and also assures me that you will not refuse to take part in a work that may save millions of people.

"When this amiable elderly Russian finished speaking, I reflected for a moment and replied that I might very well accept his proposal to go to Russia, since that country could also be suitable for my chief aim.

"And I went on to say 'At the present time I have but one aim, which is specifically to clear up for myself all the details of the manifestations of the human psyche, both in individuals taken separately and in their relations with one another in groups Now, for studying the state and manifestations of the psyche of large groups, Russia would perhaps be very suitable for me since, as I have understood from our talks, in your country this disease of the "passion for alcohol" has spread among almost the whole population, and consequently, I should have more opportunity to carry out my experiments on beings of various types, both individually and collectively. '

"After this talk with the important Russian being, I soon got ready, and in a few days we left Egypt together Two weeks later we were in the chief place of existence of

this large community, the city still called at that time 'St. Petersburg.'

"As soon as we arrived there, my new acquaintance devoted himself to his own affairs which had greatly accumulated during his long absence.

"By that time, among other things, the large building constructed by the League for the purpose of the struggle against alcoholism had already been completed, and my new acquaintance immediately set to work to organize and prepare everything necessary for what is called the 'inauguration' of that building and for launching the activities connected with it.

"Meanwhile I began to go about everywhere, as was my usual habit, and to meet the beings of this city belonging to various 'circles,' as they are called there, in order to become acquainted with the characteristic particularities of their manners and customs.

"Well, it was then that I observed, among other things, that in the presence of the beings belonging to this contemporary community, their 'ego-individuality' was beginning to take a form that was distinctly dual.

"After I noticed this and began specially to investigate the question, I finally discovered that this duality arose in their common presence chiefly owing to a discordance between the 'tempo of the place of their arising and existence' and the 'form of their being-mentation.'

"From my point of view, my boy, you will understand very well this particularly sharp duality of the individuality of the beings of this large community if I repeat to you word for word the opinion about them of our esteemed Mullah Nasr Eddin, which he gave me personally.

"I must tell you that during the second half of this last sojourn of mine among your favorites, I happened more than once to meet that unique terrestrial sage, Mullah Nasr

Eddin, and to have 'exchanges of opinion' with him on various 'life questions,' as is said there.

"My personal meeting with him, during which he uttered that wise saying of his defining the real essence of the beings of this large community, took place on a part of your planet called 'Persia,' not far from a city named 'Isfahan,' where I had gone for my research concerning the most saintly activities of Ashiata Shiemash, and also to clear up on the spot the question of how there first arose that maleficent form of so-called 'politeness' now existing everywhere among them.

"Before my arrival in Isfahan, I knew that the esteemed Mullah Nasr Eddin had left for the town of 'Talayaltnikum' to stay with the stepson of the eldest daughter of his godfather.

"As soon as I reached this latter town, I sought him out, and during the whole time I was there I visited him frequently, and sitting on the roof, as was the custom in this country, we would chat together about all kinds of 'subtle philosophic questions.'

"One morning, on the second or third day after my arrival there, on my way to see him my eye was caught by an unusual bustle in the streets, everywhere people were sweeping, cleaning, and hanging up what are called 'carpets,' 'shawls,' 'flags,' and so on.

"I thought 'Evidently this is in preparation for one of the two celebrated annual festivals of the beings of this community.

"Having ascended to the roof and exchanged the usual greetings with our dear and most eminent sage, Mullah Nasr Eddin, I pointed toward what was happening in the street and asked him what it was all about.

"Over his face spread his customary benevolent grimace which, though enchanting as always, nevertheless had a

slight tinge of contempt, and he was about to say something, but at that moment the shouts of the town criers and the clatter of horses resounded in the street below.

"Then our wise mullah, without a word, got up heavily and taking me by the sleeve led me to the edge of the roof and, giving me a knowing wink with his left eye, drew my attention to a large 'cavalcade' which was galloping by, consisting chiefly, as I later found out, of beings called 'Cossacks,' belonging to that large community of Russia.

"In the center of this huge 'cavalcade,' a 'Russian phaeton' was rolling along, drawn by four horses and driven by a very fat and 'impressive' coachman His imposing exterior, quite Russian in manner, was due to the padding introduced in appropriate places under his clothes In this phaeton were seated two beings, one of them characteristic of that country of Persia and the other a typical 'Russian general.'

"When this cavalcade had disappeared, the mullah first of all recited his favorite saying 'So and so and so must be, do not do what must not be,' and uttering his favorite exclamation, something like 'Zrrt!' he returned to his place and suggested that I do the same, then, having stirred the still smoldering charcoal in his 'kalyan,' he sighed deeply and launched into the following tirade which, as always, was not immediately comprehensible.

'Just now there passed by, escorted by a large number of "thoroughbred turkeys," a "crow" of this country who although "important" and of high rank, was nevertheless molting and badly rumpled.

"High-ranking crows" of this country, why I don't know, no longer take a single step without these "thoroughbred turkeys," evidently in the hope that perhaps the pitiable remains of their feathers, from being constantly exposed to the powerful radiations of these turkeys, may become a little stronger and stop falling out. '

"Although I understood positively nothing of what he

had just said, yet being familiar with his habit of expressing himself allegorically at first, I was not at all surprised and did not question him, but patiently awaited his further explanations.

"And indeed, after he had delivered his tirade and had thoroughly finished 'hubble-bubbling' the water in his 'kalyan,' he gave me, with the 'subtle venom' proper to him, a definition of the whole presence and the very essence of the beings of the contemporary community of Persia and explained to me that he compared the Persian beings to the birds called 'crows,' while the beings of the large community of Russia who had formed the cortege that had galloped by, he compared to the birds called 'turkeys. '

"He developed this thought of his in a long dissertation: 'If we analyze impartially and sum up statistically the understanding and imagery prevalent among people of contemporary civilization, comparing the races that populate Europe with those of other continents, and draw an analogy between these races and birds, it may be said that the people who arise and exist on the continent of Europe and represent the very "tzimmes" of contemporary civilization must certainly be called "peacocks," that is, the bird with the most beautiful and gorgeous exterior, while the people dwelling on other continents must be called "crows," that is, the most good-for-nothing and dirty of all birds.

'But as for those contemporary people who find the basic conditions for their arising and formation on the continent of Europe, but whose subsequent life, and consequently further "stuffing," proceeds for some reason on other continents, and conversely for those of our contemporaries who appear on God's earth on some other continent and are further "stuffed" in the conditions prevailing in Europe, there is no better comparison than with the bird called "turkey. "

'This "turkey," more than any other bird, expresses that

"something" which is neither fish, flesh, fowl, nor good red herring, but is just, as is said, "a half and a quarter plus three-quarters. "

'The best representatives of these "turkeys" are the contemporary people of Russia, and it was precisely such "turkeys" that surrounded one of the chief "crows" of this country who just went dashing by.

'These Russians indeed correspond ideally to this original bird, as I will show you.

'Arising and formed on the continent of Asia, and above all having a pure heredity, both organic and psychic, forged in the course of many centuries in the conditions of existence prevailing on this continent, they possess, in all respects, the nature of Asiatic people, and in consequence they too should be "crows " But since in recent times they have all been doing their utmost to become Europeans and with this intent have been "stuffing" themselves accordingly, they are little by little ceasing to be "crows", and since, according to various undoubtedly lawful data, they cannot turn into real "peacocks" and, having left the "crows" behind but having not yet caught up with the "peacocks," they are in themselves, as I have said, ideal "turkeys."

" 'Although the turkey is very useful for the household because its meat is better and more tasty than that of all other birds—of course, if it is killed in the particular way that ancient peoples learned from long centuries of practice— yet, in its living state, the turkey is indeed a strange bird and has a certain very special psyche which is impossible, even approximately, to understand, especially for our people with their half-passive minds.

'One of the many specific features of the psyche of this strange bird, the turkey, is that he always finds it necessary to swagger, and thus without rhyme or reason will often puff himself out.

" 'Even when no one is looking he struts and puffs himself out, and he does this solely because of his own imagination and silly dreams. '

"Having said this, Mullah Nasr Eddin got up slowly and heavily, and again pronouncing his favorite saying 'So and so this must be it,' but this time with the ending 'don't sit long where you shouldn't sit,' he took me by the arm and together we descended from the roof.

"Here, my dear boy, with all due respect to the subtle psychological analysis of our most wise Mullah Nasr Eddin, it should in justice be said that if these Russians have become such exemplary turkeys, once more the blame must be placed solely on the beings of the community of Germany.

"And the beings of Germany were guilty in this case because, in inventing the famous aniline dyes, they overlooked one of the specific peculiarities of these colors.

"The point is that by means of these dyes it is possible to change into any other color all natural colors except one, namely, genuine natural black.

"And it is through this lack of foresight on the part of the German beings that the scandalous misfortune of the poor Russians came about, that is to say, owing to the fact that the feathers of the 'crows' are dyed by nature, as it unexpectedly turned out, Just a genuine black, then even with these aniline dyes—on account of their disgraceful imperfection—they can never be dyed any other color, and so these poor 'Russian crows' cannot possibly become 'peacocks. ' And worst of all, having ceased to be 'crows' and not yet being 'peacocks,' they willy-nilly turn into 'turkeys,' which represent perfectly what has been formulated by our dear teacher as 'a half and a quarter plus three-quarters.

"Well, thanks to the wise explanation that the esteemed Mullah Nasr Eddin gave me himself, I understood clearly

for the first time why all the beings of that large community there, when they reach responsible age, possess such a sharply dual individuality.

"But enough about that Listen now to the events I happened to take part in after my arrival in the chief place of existence of the community of Russia, then called 'St Petersburg. '

"As I have already said, while my acquaintance, the said important Russian, straightened out his affairs, which had become disorganized during his absence, I began to go about everywhere and meet beings of all 'classes' and 'situations' in order to study the particularities of their manners and customs, and make clear for myself the cause of their so-called 'organic need' for alcohol and the manifest consequences of its effects on their common presence.

"It is interesting to remark that during these meetings with three-brained beings belonging to various 'classes' and 'situations,' I noticed several times, and after more attentive observation it became quite evident to me, that the majority of them carried in themselves the germ of that 'particular functioning of their common presence' which for a long time has been arising in your favorites owing to a certain combination of two independent external causes.

"The first of these causes is a common-cosmic law that exists under the name of 'Solioonensius', and the second is a marked deterioration in the conditions of ordinary being-existence on some part or other of the surface of this planet of yours.

"I am speaking about that germ of the 'particular functioning of their common presence' which after several of their years was molded in all the beings of this community in a form that became, during certain definite periods, inherent in them, and was a 'stimulating factor' for the specific manifestations proper only to the three-brained beings of the planet Earth And this time the totality of these mani-

festations among the beings of that large community was called 'Bolshevism

"Later I will tell you about this 'particular functioning of their common presence.'

"I touched upon this question at this point only to give you a picture of the extremely abnormal conditions of being-existence in which my activities proceeded during this sojourn of mine among the beings of this large community, in their capital city, St Petersburg.

"Even before my arrival in that city, I had thought of carrying out one of my intentions, for which everything that was necessary had already been prepared.

"The fact is that well before this I had intended to set up in one or another of their large populated places something similar to what they call a 'chemical laboratory' in which I wished to make special experiments, by means I had decided on beforehand, on certain deeply hidden aspects of their strange psyche.

"And so, my boy, when I had settled down in this city and discovered that almost half my time there would be free, I decided to take advantage of being temporarily half-occupied, and set about fulfilling this intention of mine.

"The results of my inquiries showed me that in order to set up such a laboratory it was required first of all to have a 'permit' from the local 'power-possessing beings,' and that is why I immediately took steps to get this permit.

"The first steps I took showed me that, on account of the laws which had long been fixed in the process of existence of this community, a permit to have one's own chemical laboratory could be issued only by a certain 'department' of one of their 'ministries,' as they are called.

"And so I betook myself to that department, but it turned out that although the staff of this department acknowledged that it was their responsibility to issue this sort of permit, they themselves did not know how it was to be done.

"And as I later understood, they did not know this simply because no one had ever applied to them for such a permit, and consequently the automatically constructed psyche of these unfortunate beings had not acquired the 'mechanical habit' for the manifestation of a being-duty of this kind.

"Here it must be noted that in general during recent centuries in the presence of all the beings on that planet, almost every manifestation for the fulfillment of their being-duty proceeds thanks exclusively to the functioning of data formed in them through frequent repetitions of one and the same thing.

"Among the power-possessing beings of this community, the crystallization of certain peculiar automatic 'being-data' proceeded more intensely than anywhere else at this period, and was manifested so strongly that it sometimes even seemed as if data for the immediate engendering of impulses that are in general proper to beings were completely absent in them This crystallization proceeded in them, as I later made clear to myself, in consequence of the action of the cosmic law of Solioonensius, which I mentioned to you.

"But as to the fact that nobody had applied for a permit to the staff of that department, this was by no means because none of the inhabitants of this chief place of their existence needed a 'chemical laboratory', on the contrary, never had there been so many chemical laboratories in that city as at that time, and doubtless all their owners had somehow or other procured the necessary permits from somewhere.

"And indeed, how could they do without them' Was it not just for this that there existed in this city, as in all large and small communities, a certain 'administrative body,' on which rests the 'prime hope of complete bliss for power-possessors,' which they call the 'gendarmerie' or 'police,' and one of whose chief obligations is to see to it that everyone, for every kind of enterprise, should have a corresponding permit? Indeed, it must not be supposed that the

'lynx-eyed' representatives of the mentioned 'prime hope of complete bliss for power-possessors' would let anything slip by and allow a laboratory to be set up anywhere without the corresponding permit.

"The basic reason for this seeming contradiction was something quite different.

"It is necessary to tell you that in this community the attitude toward the laws and regulations established by beings in the past for 'normal'—according to their understanding—mutual relationship and in general for ordinary existence had become such that the only beings who could obtain the benefits to which they had objective right were those who knew how to act to the contrary, that is, against the laws and regulations there.

"Of these private laboratories, such as I wished to set up, not one but thousands could be found there, it was merely necessary first of all to know the 'abnormal ins and outs' needed for procuring the permits for these laboratories and then to act in accordance with these abnormalities.

"But in the short time I had stayed there, I had not yet discovered all the subtleties of the ordinary being-existence in this community which, as I said, had become particularly abnormal.

"That is why, when I set out to take the first steps to get the permit I required, there began for me those endless vexations or, as they themselves say, those 'idiotic dilly-dallying' fixed long ago in the process of their being-existence, and besides, all this proved in the end to be quite fruitless.

"It began thus when I reached the aforesaid 'department' and addressed myself to the staff there, they all began to eye each other with perplexity and to whisper together, and several of them rummaged through fat tomes, obviously in the hope of finding some written rule about the issuing of permits Finally, the head of the department came toward

me and pompously told me that the first requirement was to bring him from another department a document certifying my 'personal loyalty,' as they express it.

"This was the beginning of endless perambulations, from one department to another, from one administration to another, from one official specialist to another . . . and so on without end.

"Things went so far that I was shuttled back and forth between the district 'police commissioner' and the 'parish priest'—all but to the official city midwife.

"On top of all this, one of these 'departments,' why I don't know, required that a certificate issued by another department should be stamped by a third.

"In one department I had to sign a certain paper, in another to answer questions having nothing to do with chemistry, while in a third I was told exactly how to handle the equipment of the laboratory so as not to be poisoned, and so on and so forth.

"It turned out that, without suspecting it at the time, I had been in the hands of an official among whose obligations was that of dissuading those who wished to set up 'chemical laboratories' from this 'abominable intention '

"But the most ridiculous of all was that to get this permit it was necessary to apply to one public servant after another, who had not even the remotest notion of what a laboratory was.

"I do not know how all this would have ended if, having wasted almost two months, I had not finally given up all this foolish bother.

"And I gave it all up for a reason that was not without its humor.

"According to the rules of this senseless procedure, I had to get an official paper from a doctor certifying that my work in this laboratory would not endanger my personal health.

"So I went to the official doctor But when he wished to examine me thoroughly and asked me to undress completely so that he might tap me all over with his little hammer, I could not, of course, consent And I could not consent to this because, if I had bared myself, I should inevitably have betrayed my tail which, on your planet, I skillfully hid under the folds of my clothes.

"And you understand of course that if anyone had caught sight of it, soon they would all have known that I was not a being of their planet, and I would not have been able to remain among them and continue the experiments which interested me for the elucidation of the strangeness of their psyche.

"That is why I left this doctor without the necessary paper and, from that day on, I gave up the whole thing and ceased trying to obtain a permit to set up my own laboratory.

"In spite of the fact that I had been going about everywhere pursuing my special aim and running here and there to get this permit, I often met that important Russian, my first acquaintance, who, although he was very busy with his own affairs, found time to visit me or to receive me at his house.

"During these meetings we almost always talked about the alcoholism in his country, and the measures for struggling against this evil.

"From each of these exchanges of opinion, more and more material was accumulated in me, since my impartial observations and studies of all the aspects of the psyche of the beings of that locality were constantly crystallizing new data in me.

"This important Russian laid great weight on my considerations and remarks on what had already been done by the 'People's Temperance League' and on the plans for future activities, and was always sincerely delighted by the justness of my observations.

"At first, all my suggestions, which he reported to the League at their general meetings, were always accepted and carried out.

"But when certain members of this League accidentally learned that the initiative for many useful measures came from some foreign doctor or other, who was not even a European, all the habitual 'protest' and 'intrigue' rose up against the proposals coming from me, and also against the head of the League himself.

"Those to blame for all the misunderstandings that led to the sorrowful end of such an important institution as the League, created for the welfare of the three-brained beings of this community of many millions were, as always and in everything, the 'learned beings of new formation. '

"The point is that, on the insistence of certain hereditary 'power-possessing beings,' there were included among the permanent leading members of this new institution several 'learned physicians.'

"They happened to be among the leaders of this League because in the presences of the hereditary power-possessors of that period there had become definitely fixed, as an integral part of their essence, that same 'inner overlord' of theirs, so maleficent for terrestrial three-brained beings, which of itself had become the sense and aim of existence for those unfortunates, and was called by them 'self-calming ' And therefore, to spare themselves the least being-effort, they insisted that these learned physicians should without fail be included in this important institution of great social significance.

"In recent times, for some reason or other, the members of that very profession become learned beings of new formation.

"It is further necessary to tell you that when certain of these learned beings of new formation become 'power-possessors' and happen to take up important responsible

posts in the process of ordinary existence, they serve as sources of every kind of misunderstanding much more often than the hereditary power-possessing beings.

"And they serve as sources of misunderstanding obviously because in their common presence there are acquired— and interwoven in a particular way— the characteristics of three quite different contemporary types of your favorites, namely, 'power-possessing beings,' 'learned beings of new formation,' and 'professional physicians. '

"And so, my boy, on the initiative and insistence of several hereditary power-possessing beings of that community— especially of those who, while outwardly still possessing power, had no more inner significance than 'empty hourglasses' or 'deflated gasbags'—the accomplishment of such a serious task as the relative 'saving' of many millions of beings similar to themselves was entrusted to those 'genuine stuffed turkeys' or, as they would say there, 'upstarts. '

"At first, as long as these upstarts who had accidentally been brought to power carried on the petty intrigues proper to them just among themselves, it was still only 'half a calamity' for the common undertaking, but when, thanks to all kinds of 'maneuverings,' intrigues began between all the members of the League, and they broke up into different 'factions'—a pernicious custom which is very widespread there and obstructs the actualization of every promising beginning—then even such a good beginning as this League, founded for the general welfare of contemporary three-brained beings, began, as they say, 'to crack at the seams.

"Just when I arrived with my first Russian acquaintance in the chief place of existence of this community, these petty intrigues of theirs were 'in full swing' between the different factions, as well as between the separate members of that indispensable state organization.

"When those upstarts who had accidentally been given power learned that many of the counsels and indications for

improving the organization came from me, a professional like themselves but one who did not belong to their so-called 'corporation,' they realized that their intrigues and mudslinging could have no significance whatever for me, and directed them against the head of the League, whom they themselves had chosen.

"It is appropriate to remark here, incidentally, that although every kind of data for evoking the various being-impulses which they ought to have are in general feebly crystallized in the presences of these contemporary professionals there, the data which bring forth the impulse called 'corporate feeling' for some reason or other are crystallized and function in them very strongly.

"Well, my boy, as long as I did not know that to be occupied with intrigues and mudslinging or, as they sometimes express it, 'cutting each other's throats,' is a compelling need in power-possessing beings of this community, I continued to hope, and patiently awaited suitable conditions for the possibility of achieving my fundamental aim, that is, of proceeding with my observations and experiments on the psyche of the terrestrial beings en masse But when it became definitely clear to me that in this community under the existing conditions of reciprocal relationships I could never succeed in this, and I also became convinced that it was impossible to get my own chemical laboratory there by honest means, that is, strictly in conformity with the laws of this community, I decided to remain there no longer but to depart and seek suitable conditions for my aim in some other European community.

"When my first acquaintance, the influential Russian, learned about this decision of mine he was greatly grieved, as were also several other Russian beings who were really concerned for the welfare of their native land, and who during this period had had time to become convinced that

my knowledge and experience might be very useful for their fundamental aim.

"Several days before I was to leave, the League was preparing for the opening of the big building designed, as I have already told you, as the headquarters for the struggle against alcoholism, and which the beings there called by the name of their tsar, the 'National Building of Tsar Nicholas II. '

"On the eve of my intended departure, my important Russian acquaintance came to see me unexpectedly and, having expressed his sincere regret at my leaving, begged me very earnestly to stay a few days longer so that after the dedication and opening of this building he might travel with me and incidentally rest a little from all the recent worries and intrigues.

"I had no special reason to hurry, so I agreed, and postponed my departure for an indefinite time.

"Two days later the inauguration of this building took place and, as I had received what is called an 'official invitation' the previous evening, I betook myself to the ceremony.

"Well, at this state solemnity of that contemporary community of many millions of people, which even His Majesty the Tsar attended, there began to flow in respect of my person what is called 'ooretstaknilkarool,' which generally speaking always flows from the totality of the surrounding abnormalities and, forming automatically in the psyche of every one of the three-brained beings of that ill-starred planet, holds them all, as it were, in an 'exitless magic circle. '

"And the further events proceeded in the following order:

"On the day of this state solemnity, while the ceremony was still in progress, my first Russian acquaintance suddenly ran toward me, pushing his way through the beings who

were exhibiting themselves in all the blaze of what are called 'full-dress uniforms and decorations,' and in a joyous voice announced to me that I was to have the 'happiness' of being presented to His Majesty the Tsar, and having said this rapidly he hurried away.

"It turned out that at this solemnity he had had some conversation with the tsar about me, as a result of which it had been decided that I should be presented to him.

"To be presented to an 'emperor,' 'tsar,' or 'king' is considered on all the continents of that planet as a very, very great piece of luck, and that is why my acquaintance rejoiced beyond words at receiving such a favor on my behalf.

"Obviously he wished to give me 'great pleasure' by this presentation, and thereby calm his own conscience, since he considered himself to blame for my unsuccessful stay in this capital.

"After this event, two days passed.

"On the third morning, happening to glance out of the window of my lodging into the street, I saw quite an unusual commotion everywhere people were cleaning and sweeping, and numerous 'policemen' and 'officers' were walking up and down the street.

"To my question as to what caused all this, our Ahoon explained to me that on that day, in our street, a very important general was expected.

"On the same day, in the afternoon, while I was sitting at home and talking with one of my new acquaintances, the concierge of the house came running in to me, agitated and flustered and, in a stammering voice, announced 'His Ex . . . Exce . . . cel . . . lency!' But he did not have time to finish before His Excellency himself entered.

"As soon as the unfortunate concierge saw him appear, he was struck dumb as if by lightning, and then, pulling himself together, he backed hurriedly out of the room.

"His Noble Excellency himself, with a friendly smile, though with a shade of what is called 'hauteur,' characteristic of the power-possessing beings of that community, came toward me, at the same time inspecting with great curiosity the antiques that were in my room and, shaking my hand in a special way by the wrist, he sat down in my favorite armchair.

"Afterward, continuing to eye the antiques, he said:

'In a day or two you will be presented to His August Majesty, and since it is I who attend to these affairs, I have come to explain to you what you must do and how you must behave on such a great and important occasion of your life. '

"Having said this, he suddenly stood up and went over to a porcelain figure of ancient Chinese workmanship which stood in a corner of my room, exclaiming with impulsive rapture that thrilled his whole presence. 'How charming! . . Where did you get this marvel of ancient wisdom . .?'

"And without taking his eyes off this figure and, giving himself up to his rapture or, more strictly speaking, with all his feelings coursing through him, he continued:

" 'I am very much interested myself in all ancient art, but chiefly in the Chinese, and that is why, of the five rooms set aside for my collection, three are filled solely with ancient Chinese works.'

"Continuing to speak in this strain about his adoration for the works of ancient Chinese masters, he unceremoniously sat himself down again in my armchair and began to enlarge upon antiques in general, their value, and where they are to be found.

"All at once, in the middle of this conversation, he hastily took his watch from his pocket, automatically glanced at it, sprang to his feet, and exclaimed:

" 'How vexing! I am obliged to interrupt our extremely interesting chat, as I must hurry home where a great friend

of my youth and his charming wife are doubtless already waiting for me.

" 'He is here for a short while from the provinces, passing through on his way abroad, and I have not seen him since we served in the same regiment and received different appointments, I to the Court and he to a civil post. '

"And he added:

" 'As regards the instructions I am required to give you, and which was the object of my visit, I will send my adjutant this very day, and he will explain everything to you, and no worse perhaps than I would.

"Whereupon, with fussy self-importance, he took his leave.

"And indeed, on the evening of the very same day, as His Noble Excellency had promised me, one of his adjutants came to my house This adjutant of his was still, as is said there, a 'young man,' that is, a being who had only just attained responsible age, with all the traits of that specific type of terrestrial three-brained being one often comes across in recent times among your favorites, defined by the words, 'mama's and papa's darling. '

"When he first arrived and began to speak to me, this 'mama's darling' manifested himself toward me quite automatically, according to the data fixed in his common presence by the rules of what is called 'bon ton' that had been hammered into him But a little later, when it became clear to his strange being-comprehension that I belonged neither to his own caste nor to a higher one, and appeared to be one of those who, according to the abnormal understanding of the beings of that community, are considered little better than what are called 'savages,' he at once changed his tone and, still automatically, began to manifest himself toward me according to the data for 'commanding and ordering about'—data fixed in the common presence of the beings belonging to that caste—and he undertook to point out how

I must enter, leave, and move, and when to speak, and in what words.

"Not only for two full hours did he show me by his own example how to conduct myself, but he then announced that he would return on the morrow, and he ordered me to practice so that, as he expressed it, 'no misunderstanding would arise' which might lead to 'where even Makar did not drive his goats.'

"On the day of my 'supreme presentation,' as they call it, I arrived at the place where the chief of this large community had his residence, and was met at the railway station by His Excellency in person, attended by a half dozen of his adjutants, and from that moment—of course quite without the participation of his 'personal subjective initiative,' but guided only by automatic habit, acquired thanks to doing always one and the same thing—he began to subjugate all the separate spiritualized parts and the manifestations of my common presence, taking it all, as it were, under the directive of his own 'I.'

"From that moment, as far as my outer manifestations were concerned, I was obliged, as our esteemed Mullah Nasr Eddin would say, 'to dance to his tune. '

"No sooner were we seated in the carriage and driving away from the station than he started showing me and prompting me as to how I must act and speak and what I must not do or say.

"And later, in the hall where the celebrated presentation took place, when he further instructed me and directed my presence this can neither be spoken of in the language of a Scheherazade, nor described with the pen of a 'Mr Canineson.'

"In that hall every step I took, every movement I made, even the blinking of my eyelids, was foreseen and 'prompted' by this important general.

"However, in spite of all the absurdity of this procedure,

if one takes into account that the perfecting of a being depends on the quality and quantity of his inner experiences, then objective justice demands that your favorites be given their due for this: on that day, of course unconsciously, they compelled me to undergo and to feel perhaps more than I had undergone and felt during all the centuries of my personal sojourns among them.

"However that may be, although I had agreed to this famous presentation in order to observe and study that peculiar and 'contorted' psyche of your favorites, I must say that, after the ordeal I had just lived through, I was able to breathe freely only in the train, after my tormentors, particularly that lordly general, had finally left me to myself.

"During that entire day, I was so occupied with the fulfillment of all the innumerable foolish manipulations required of me, which were fatiguing in view of my advancing years, that I did not even notice what the unfortunate tsar looked like or how he conducted himself in this comedy.

"Now, my boy, if you will strive to assimilate thoroughly the information about the events that happened to me as a consequence of this 'famous presentation to His Majesty the Tsar,' you will probably be able to picture to yourself and understand how, for most of your favorites, particularly in the large community of Russia at that time, what is called their 'individual significance' began to be appraised and established exclusively on the basis of ephemeral outer 'vietroooretznel,' as occurred to me in this case.

"This habit of judging the merits of other beings according to ephemeral outer appearance gradually took root in them, and continued to grow and reinforce their illusion that the acquisition of 'being-individuality' depends solely on this outer appearance; and all of them, subjectively, began to strive only for that.

"This is why at the present time all of them, from the moment of their arising, gradually lose the 'taste' of and

even the 'desire' for what is called 'objective-being Being.'

"The manifestations of the aforementioned vietroooretznel in relation to my person began, on the very next morning, to have their action, in the sense that all the data for being-notions about my personality, which had previously been firmly fixed in the presences of beings who knew me, changed abruptly for no other reason than this objectively maleficent 'official presentation' of mine to their highest 'power-possessing being '

"Their notions about my personal significance, as well as about all my qualities and merits, were suddenly transformed for their individuality, for all of them I suddenly became 'important,' 'wise,' 'extraordinary,' 'interesting,' and so on and so forth, that is, the possessor of all kinds of fantastic being-qualities of their own invention.

"To illustrate what I have just said, the following characteristic examples may serve.

"The proprietor of the shop where I usually bought the provisions for my kitchen before attending to my business insisted, the first morning after this 'royal audience' of mine, on bringing the purchases to my house himself. All the policemen standing at the street corners in the district where I was living, who already knew me as a foreign physician, began saluting at the sight of me even while still some way off, just as if I were one of their most important generals.

"The same evening the chief of the department where I had first applied personally brought to my house that miserable permit giving me the right to have my own laboratory, for which I had languished for three months on the doorsteps of every kind of 'official' and 'unofficial' establishment. And on the next day I received four more permits for the same purpose from various departments of other ministries that had no authority at all to issue such permits but where, on account of this dilly-dallying of theirs, I had applied during my senseless perambulations.

"The house owners, shopkeepers, children, and in general everyone in my street became as amiable toward me as if I were intending to leave each of them a 'large American legacy ' And so on and so forth

"After this 'emptycranian' event, I learned, by the way, that this unfortunate tsar also always has to prepare himself for such official meetings with beings who are strangers to him.

"And he has many of these official meetings almost every day and even several times a day here a parade of the troops, there an audience with the ambassador of some other ruler, in the morning, a delegation, at noon, a presentation such as mine, later, a reception of different 'representatives of the people,' as they are called, and in each case it is necessary for him to talk, or even to deliver a full-scale speech.

"As the least word of such a terrestrial tsar can have and often does have serious consequences, not only for the beings of the community he rules but also for those of other communities, each word must be thought out from every aspect.

"Well, for this purpose, surrounding these tsars or emperors, who occupy their throne by hereditary right or by election, are many specialists chosen from the ordinary three-brained beings there, who 'prompt' them in what they must do and say on all occasions, and these promptings and directions must be given in such a way that people do not notice that their emperor manifests not on his own initiative but on the initiative of others.

"And in order to remember all this, these emperors must of course also practice.

"And what it means to practice you can probably picture to yourself after what I have just told you I understood this with all my being when I prepared myself for my illustrious presentation.

"During my entire existence on that planet, by the way, such a preparation was necessary for me only once. Were

preparations of this sort necessary every day and for every separate occasion . . . one could only wish to be spared such a merciless fate!

"I personally, at least, would not under any conditions wish to be in the skin of such a terrestrial emperor or tsar, and would wish it neither for my worst enemy nor for the enemies of my closest kin.

"Soon after this unforgettable 'supreme presentation' of mine I left St Petersburg, and thereafter the chief places of my existence were various cities on the continent of Europe as well as on other continents Later, but for other affairs, I often returned to the community of Russia, where during that period of the flow of time their 'great process of reciprocal destruction' and the 'annihilation of everything already attained by them' was taking place—a process which this time, as I told you, they called 'Bolshevism. '

"You remember, I promised to tell you about the real fundamental causes of this arch-phenomenal process.

"Well then, as I have already mentioned, this grievous phenomenon arises there as a result of two independent factors, the first being the cosmic law of Solioonensius, and the second, as always, those same abnormal conditions of ordinary being-existence established by them themselves.

"In order that you should understand better both these factors, I will explain to you each of them separately, and will begin with the cosmic law of Solioonensius.

"First of all you must be told that all the three-brained beings, on whatever planet they arise and whatever exterior coating they receive, always await the manifestations of the action of this law with impatience and joy, somewhat as your favorites look forward to their feasts of 'Easter,' 'Bairam,' 'Zadik,' 'Ramadan,' 'Kaialana,' and others.

"The only difference is that your favorites look forward to these feasts of theirs with impatience because on these

'holy days' it has become customary for them to abandon themselves to merrymaking and drunkenness, whereas the beings of other planets await the action of Solioonensius with impatience because thanks to it the need for evolving, in the sense of acquiring Objective Reason, increases in them by itself.

"As for the causes that give rise to the action of this cosmic law, they are different for each planet, but always flow from and depend upon what is called the 'common-cosmic harmonious movement', and as regards your planet Earth, what is called the 'center of gravity of causes' is brought about by the 'periodic tension' of the sun of its system, brought about in its turn by the influence upon this sun of a neighboring solar system, existing under the name of 'Baleaooto.'

"In this latter system, however, the 'center of gravity of causes' is determined by the presence, among the number of its concentrations, of a great comet, 'Solni,' which, in accordance with certain combinations of the 'common-cosmic harmonious movement,' comes at times in its falling very near to its sun Baleaooto, which is thereby forced greatly to increase its 'tension' in order to maintain the path of its own falling This tension provokes the same in the suns of the neighboring systems, among which is the system Ors, and when in its turn the sun Ors increases its tension in order not to change the path of falling proper to it, it provokes the same tension in all the concentrations of its own system, among which is also the planet Earth.

"The 'tension' in each of the planets acts also on the common presence of all the beings arising and breeding on it, always engendering in the beings, besides desires and intentions of which they are not aware, the feeling called sacred 'iabolioonozor' or, as your favorites would say, 'religious feeling,' namely, that 'being-feeling' which, as I have already said, appears at times in the desire and striving for more rapid self-perfecting as regards Objective Reason.

"It is interesting that when this sacred feeling—or another similar to it, likewise engendered by a certain common-cosmic actualization—is produced in the presence of your favorites, they accept it as a symptom of one of their numerous diseases, and call it 'nerves.'

"It is necessary to remark that this impulse, inherent in the presence of all three-brained beings of our Great Universe, arose and was developed almost normally in most of the terrestrial beings of a former period, that is, from the time when the organ kundabuffer was removed from their common presence right up to the second transapalnian perturbation.

"But later, among the chief evils flowing from the conditions of ordinary being-existence established by them themselves, especially since there began to predominate in the presence of every terrestrial three-brained being their 'inner evil god' named 'self-calming,' it came about that under the action of Solioonensius, instead of the desire and striving for a more rapid self-perfecting, a 'something' began to arise in them which they themselves characterize by the words 'need of freedom,' which is the chief cause of the appearance of these grievous processes of theirs such as this recent 'Bolshevism. '

"I will explain somewhat later how they represent to themselves this famous 'freedom' of theirs, for the moment I will only tell you that the sensation which arises from the action of Solioonensius strengthens the need in them for some change or other in the general outer conditions of their ordinary being-existence, which until then were more or less stable.

"After the second transapalnian perturbation occurred to this ill-starred planet, that is, after the 'loss of Atlantis,' the action of the cosmic law of Solioonensius in the common presence of your favorites took place at least forty times, and each time, thanks to this strange need of freedom which

has become fixed in the majority of them, almost the same thing took place as has recently been occurring among the groups inhabiting that part of the surface of your planet called 'Russia. '

"Here it is extremely important to note that these terrifying processes could never have occurred among the three-brained beings of the planet Earth if those data for engendering the being-impulse of Conscience, which had remained intact in their subconscious—data to which the Most Saintly Ashiata Shiemash was the first to turn his attention, and which he relied upon for the fulfillment of his mission—had taken part in the functioning of that consciousness of theirs which has become habitual for them during their waking state.

"It is only because the data for the sacred impulse of being-Conscience do not take part in the functioning of this consciousness of theirs that the action of the law of Solioonensius, as well as of other inevitable cosmic laws, assumes these abnormal forms which are so lamentable for them.

"As regards the second factor, although all the causes serving together as the source of its arising were, as I have said, the abnormal conditions of their ordinary being-existence, in my opinion the basic cause is their famous subdivision into 'castes,' which has become established for their mutual relationships and has existed there uninterruptedly, except in the period when the results of the most saintly labors of Ashiata Shiemash had definitely taken root in them.

"The only difference is that in former centuries the division into different castes proceeded from the consciousness and initiative of certain independent individuals there, whereas now this proceeds quite automatically without the participation of the will or consciousness of anyone.

"Now, my boy, I find it opportune to explain to you

briefly in what way and in what progression these favorites of yours became automatically sorted out into their different celebrated 'classes,' and also how later they began by themselves to subdivide into 'castes. '

"Whenever, through various chance circumstances, a substantial group of your favorites concentrates somewhere in order to exist together, certain of them in whom for some reason or other the consequences of the properties of the organ kundabuffer have already been thoroughly crystallized—which gives to their common presence the impulse for what is called 'cunning'—and in whose hands there are at that time many different what are called 'means of intimidation,' or what they themselves call 'weapons,' soon set themselves apart from the other beings and, putting themselves at their head, constitute the beginnings of what is called the 'ruling class.'

"And further, since in all three-brained beings of the planet Earth, particularly of recent periods, the sacred being-impulse called 'Conscience' takes no part in the functioning of their ordinary consciousness—as a result of which they lack even the desire to make any conscious being-effort at all—the beings who have thus set themselves apart as the ruling class, making use of these 'means of intimidation,' compel the other beings of the given group to produce for them even those efforts which every being should without fail make for himself in his ordinary being-existence.

"And the other beings of the group, also for the same reasons, not wishing to produce these being-efforts themselves, least of all for others, and at the same time fearing the means of intimidation of the beings of the ruling class, begin to resort to all kinds of cunning in order to unload 'onto their neighbor's back' the being-efforts inevitably required by the ruling class.

"The usual result is that the beings of every such group gradually sort themselves out and fall into different cate-

gories according to the degree of their artfulness And it is precisely their division into categories of this kind that leads to further subdivision in subsequent generations, and the assignment of one another into these famous 'castes' of theirs.

"This relegating of one another to castes of different kinds infallibly crystallizes in the common presence of each of them toward the beings belonging to other castes the being-data for what is called 'hatred,' just those data which are never found in any other beings in the whole of our Great Universe, and which in turn invariably engender in the common presence of all your favorites those impulses 'shameful' for three-brained beings, which they call 'envy,' 'jealousy,' 'adultery,' and many others of the same sort.

"And so, my boy, these terrifying processes of reciprocal destruction and of the annihilation of everything they have attained ensue partly from the following cause in certain periods, when the action of the cosmic law of Solioonensius makes itself felt in their common presence, arousing in them the mentioned need for 'freedom,' then on the one hand, the intensity of action of the data already inherent in them for constantly engendering the impulse of 'timidity' in front of power-possessors automatically diminishes, while on the other hand, the intensity of action of those strange being-data provoking 'hatred' toward beings of other castes increases.

"That is why I said that this subdivision of your favorites into castes—bringing about in its total result these uniquely strange being-data which manifest more and more in their functioning and which flow, as you have doubtless been convinced by everything I have told you, from the conditions of their abnormal ordinary being-existence—serves chiefly as the second factor for the arising of these terrifying processes.

"These terrible processes usually arise and flow in the following sequence:

"It always begins like this Under the influence of the action of Solioonensius, several beings from one or another group in whom data for engendering that strange impulse toward beings of other castes, particularly those of the ruling class, happen to have been crystallized more strongly than in the rest—see and feel reality more than the others and begin, as is said there, to 'clamor,' and these 'clamoring orators' become for those around them what at the present time are usually called 'leaders.'

"And further, thanks both to this 'clamoring' and to the action of the cosmic law of Solioonensius, which always combine abnormally in their presences, others in their turn begin to clamor.

"When this uproar among the ordinary beings begins to act too cacophonously upon what are called the 'effeminate nerves of the left half of certain power-possessing beings of the community, and these latter give orders to those whose jobs it is to grease with what is called 'Scottish cream' the navels of several particularly vociferous clamorers, it is then that these excesses of theirs begin and rise progressively to a climax—yet in the end, to the misfortune of your favorites, they always lead to nothing.

"If these processes of theirs had improved the existence of beings of subsequent generations even a little, then perhaps from the point of view of a strictly impartial observer they might not appear to be so terrible But to the misfortune of all the three-brained beings of our Great Universe, no sooner does the 'blissful action' of this lawful cosmic manifestation cease, and these terrifying processes come to an end, than there begins again the 'same old story,' and ordinary being-existence grows more bitter than before and, parallel with this, there also deteriorates what is called the 'sane awareness of the sense and aim of their existence. '

"And it deteriorates, in my opinion, chiefly because after these processes, the leaders of the former ruling class are usually replaced by beings from other castes which have never had among their representatives, either of the present or past generations, persons of any experience, conscious or unconscious, of that being-manifestation which gives the ability to direct the process of outer existence, and sometimes even of inner existence, of surrounding beings who although 'similar' to them have not yet attained to their degree of Reason.

"In all justice it must be admitted that although in the common presence of the three-brained beings of the former ruling class the data present in their 'subconscious' for engendering real being-Conscience also did not take part in the functioning of their 'waking consciousness,' these beings at least did have the habit of ruling, acquired by heredity and improving automatically from generation to generation.

"On the other hand, in the presence of the beings who have newly attained to power, not only is real being-Conscience absent, as in the beings of the former ruling class, but in addition, certain 'charms' begin to manifest in a particularly stormy way and to give extraordinary and terrible results These 'charms' in general are crystallized in the presence of terrestrial three-brained beings, especially of recent times, in consequence of the properties of the organ kundabuffer, such as 'vanity,' 'pride,' 'self-conceit,' 'self-love,' and others, whose functioning in them is still quite fresh, having almost never before been 'satisfied' to a sufficient degree.

"To these terrestrial beings who become 'impromptu power-possessors,' with no hereditary data at all in themselves for even the automatic ability to rule, one of the sayings of our dear teacher can be fittingly applied

" 'I have yet to meet that idiot used to shuffling about in

a pair of old slippers who would feel comfortable in smart new shoes.

"And really, my boy, each time the action of Solioonensius comes to an end and a 'relatively normal' existence begins again among your favorites, the 'freshly baked' power-possessing beings 'cut those capers' thanks to which there is a constant increase in the birth rate of what are called 'slugs,' 'snails,' 'lice,' 'cockroaches,' and many similar parasites which destroy everything good on that planet.

"As I have begun to speak about Bolshevism, in order to give you still another example of the strangeness of the being-mentation of your favorites that has become proper to them, I shall tell you about one of their naive rationalizations which is not without its humor.

"This naïveté of theirs, which arises from their excessively poor confrontative being-judgment, consists in this, that although during the last two centuries all events there, without exception, in the sphere of their mutual relationships occurred entirely automatically, without the participation of the consciousness or intention of any contemporary being, nevertheless they do not hesitate to ascribe, even with envy, all the good or bad results flowing from these events to one or another of their fellow beings.

"And this abnormality which has become fixed in the entirety of their spiritualized parts is due to the following causes.

"First of all, there have gradually disappeared from their common presence all those being-data, the totality of which can engender in beings the property called 'prescience,' and thus they are entirely deprived of the possibility of foreseeing imminent events in any degree whatsoever, second, having a 'narrow horizon' and a 'short memory,' they not only know nothing about long-past events on their planet, but

even do not remember what happened quite recently, even yesterday, and third, they have no knowledge of the cosmic laws thanks chiefly to which there arise those sorrowful events that proceed among them So these contemporary favorites of yours are convinced with all their presence that this is the first time that the terrible process they call 'Bolshevism' has broken out on their planet and that nothing like it had ever existed before that 'darling civilization of theirs', and they are even sure that it happened owing to the 'progressive evolution' of the Reason of beings like themselves.

"Their reasoning on the subject of similar processes which have taken place many times in the past on their planet may serve as a good example to illustrate and characterize the phenomenal stupidity and rigidity of their being-judgment.

"The simple common sense of every three-brained being would indicate that such processes were bound to take place, and ever since I became interested in the strange psyche of these favorites of yours and began to occupy myself with observing them in every aspect, I myself have been a witness no less than forty times of exactly similar processes, which I would call the 'destruction of everything within sight. '

"It is interesting to note that almost half of all these terrifying processes occurred not far from the place where what they call their 'cultured existence' is now concentrated, that is, they took place on that part of the surface of their planet named 'Egypt. '

"These terrible processes occurred so often in Egypt because, in the course of long periods of time, this part of the surface of your planet has occupied, in relation to the 'common-cosmic harmonious movement,' the position of 'center of gravity of radiations. ' And that is why the influence of the cosmic law of Solioonensius often acted on the presence of the three-brained beings breeding there, each time bringing forth in them this abnormality.

"If we compare the authentic data about the events that took place in Egypt with the data on this subject fixed in the being-representation and understanding of almost every responsible being of their famous contemporary 'culture'— data which they discovered, as it were, thanks to their 'already perfected Reason'—we will have an obvious example of the kind of data on which their 'logical mentation' is built during their responsible existence Besides, this would allow me to note and stress once more all the maleficence, in an objective sense, of that practice firmly established in the process of their ordinary existence, which they dignify by the high-sounding words of 'education' and 'schooling' of the growing generation.

"The fact is that among the many kinds of ephemeral, fantastic information, which taken as a whole forms that strange Reason, proper to them alone, the history of this Egypt likewise has its place .

"This fantastic 'history,' evidently thought up by some candidate or other for becoming a 'hasnamuss individual,' was even made an 'obligatory subject' in all their educational establishments, where this history, among other similar stupidities, is 'hammered' into their separate concentrations for the functioning of spiritual perceptions and manifestations, or into what they would call the 'brains' of these future responsible beings, and furthermore, when these unfortunates do become 'responsible beings,' all this fantastic information, learned parrotlike under compulsion, serves them as the basis for being-associations and 'logical confrontative mentation.'

"And so today, my boy, on that ill-fated planet every being of responsible age, instead of having the real knowledge which a normal three-brained being should possess concerning the events that took place on their planet in the past, knows about everything in that same way in which he

unconsciously assimilates with his whole being 'information' about this Egypt and speculates about it with his being-Reason.

"There's no gainsaying it thanks to their system of 'education' and 'schooling,' each of the so-called 'responsible' three-brained beings of this strange planet already knows the history of the beings who existed long ago in Egypt.

"Yet the way he knows it, that is, by means of taking in information 'like a parrot,' and what totality of being-representations result from this in all three of his spiritualized parts, you may picture to yourself and clearly understand from the following illustration of mine.

"Almost every one of them 'knows' that the ancient Egyptians had twenty-four dynasties. But if any one of them is asked 'Why were there so many dynasties *there?'* it would appear that he had never even thought about it.

"And if anyone insists on an answer, this same being, who up till now 'knew' and was sure with all his presence that there were twenty-four dynasties among the ancient Egyptians, would at best—provided of course that someone helps him to be sincere and to express aloud the associations flowing in him—reveal his logical mentation in some such way as this

'These Egyptians had twenty-four dynasties.

" 'Well . . . This proves that a monarchical state organization existed among the Egyptians and that the position of "king" passed by inheritance from father to son. Now it was customary for kings of the same lineage to have the same family name and for all the kings of that name to compose one dynasty. Therefore there were as many dynasties of kings as there were family names

"Very understandable, and as clear as a patch on the baggy trousers of the honorable Mullah Nasr Eddin.

"And if any of the beings of contemporary culture really

longs to know why the family names of these ancient Egyptian kings changed so often, and makes a great effort to explain this to his Reason, his being-mentation at best will again associate somewhat in the following sequence.

'Evidently in olden times it often happened that in this Egypt the "kings" or, as they were called there, "pharaohs," grew tired of reigning and abdicated their power to another—and very likely this proceeded in the following way and under the following circumstances.

" 'Let us suppose that some pharaoh or other named John Geoffrey lived peacefully and with full satisfaction, and ruled over all the Egyptians.

" 'Well, it once happened that this same King or Pharaoh John Geoffrey felt a very great weariness from all this reigning of his and, one sleepless night, pondering over his "kingly position," he realized for the first time with all his being that, willy-nilly, a man grows tired of reigning, and that this occupation is, in general, an extremely "trying job" and from his personal point of view could not be said to be either useful or safe.

'Pharaoh John Geoffrey became impressed by this realization and, profiting by the experience acquired in his past existence, decided to try and find a way to "prevail upon" somebody or other to deliver him from this weariness, so undesirable for him.

" 'To this end he probably invited some other, still ordinary, John Geoffrey to come to him, and very politely addressed him, more or less as follows:

"My highly honorable and incomparably kind John Geoffrey, I frankly confess to you, as to the only friend and subject worthy of my trust, that this kingdom over which I rule has grown too tiresome for me and this has happened perhaps because I have become extremely weary.

" ' "Speaking between ourselves, as regards my dear son

and heir to whom I might now hand over the kingdom, although he appears to be very strong and healthy, he is, in fact, neither one nor the other.

" ' "You, as a father known for his love of his posterity, will surely understand if I tell you that I love my son and heir greatly, and I would not like him to reign and get as tired as I am, so I have just decided to propose that you, as a faithful subject and personal friend, should deliver me and my son from reigning and take this high obligation upon yourself."

" 'And since this still ordinary John Geoffrey was evidently, as is said there, a "good sport," and on the other hand a rascal full of "vanity," he shrugged his shoulders and said, with tears in his eyes, "I might as well be hanged for a sheep as a lamb," and agreed, and from the very next day he began to reign.

'As the family name of this other John Geoffrey was different, on the very next day the number of Egyptian dynasties was increased by one.

" 'Now, as many pharaohs of this Egypt often grew tired and, loving their sons, desired to spare them such a fate, they renounced their kingdoms in this way in favor of others, and that is why the number of dynasties mounted up there.

"In reality, however, the changes of dynasty in Egypt did not proceed so simply, and in the intervals between dynasties such perturbations took place there that in comparison with them contemporary Bolshevism is merely 'child's play.'

"More than once, in the heat of this contemporary Bolshevism, I happened to witness how several beings who for reasons of course independent of them personally had not taken part in this process—and so could half-consciously observe it from outside—grew sincerely indignant with all their presence at the actions of the beings similar to themselves who participated in this terrifying process and whom they called, and still call, 'Bolsheviks. '

"In my opinion, it will do no harm to tell you in this connection that that being-experiencing of theirs which is admirably characterized by the words 'vainly to grow sincerely indignant' is also one of the unfortunate peculiarities of the psyche of these ill-fated three-brained beings who please you, especially the contemporary ones.

"This psychic abnormality has the effect of gradually deranging in their common presence many functionings, both of their planetary body, already deranged without this, and of their kesdjan body—if of course this second being-body is already coated in them and has attained the required 'individuality.'

"And this abnormality of their psyche, namely, 'vainly to grow indignant' or, as they sometimes say, 'to get needlessly upset,' also flows from the fact that there has long since disappeared from their common presence the 'being-horizon' proper to three-brained beings, as well as the 'instinctive sensing of reality in its true light. '

"On account of the absence of these two particularities in their psyche, they cannot even vaguely suspect that individual beings similar to themselves are in no way the cause of these terrifying processes, but that these processes take place on their ill-fated planet from two inevitable great causes The first of these causes is precisely that cosmic law of Solioonensius, entirely independent of them, and the second cause, which partly depends on them, is that, thanks to all the results of the abnormal conditions of ordinary being-existence established by them, the data that continue to be crystallized in their common presence for bringing forth the sacred impulse of Conscience do not in general take part in the functioning of the ordinary 'waking state' of any of them—which is the reason why the action of the first cause takes such a terrible form.

"As I have just said, your favorites cannot even approximately understand that individual persons are in no way the

cause of these terrifying planetary processes and only by chance happen to occupy positions which compel them, on account of the established conditions of mutual existence, to manifest themselves in one role or another And the results of these roles take one form or another, with a rigorous conformity to law entirely independent of them themselves.

"At the height of this last process of theirs, namely, Russian Bolshevism, beings of other communities were sincerely indignant on learning that those who by chance had become as it were 'active' in this distressing process were giving orders to other ordinary beings to shoot some Tom, Dick, or Harry.

"To clarify my further explanations about these terrifying processes, I must tell you that this last process is still going on today on a large area of the surface of this ill-fated planet, and also that during recent times these favorites of yours have very greatly increased in number Thus if we compare the relative number of three-brained beings destroyed in the last process with that of earlier processes, the current one will indeed seem 'child's play. '

"In order that you may understand this better, and be able to compare those former processes with contemporary Bolshevism, I will now describe to you a couple of little scenes from ancient history, from, let us say, that Egypt I have just mentioned.

"In one of the intervals between dynasties of these Egyptian pharaohs or kings, when a process similar to this contemporary Bolshevism was taking place in Egypt, the governing committee of the revolutionaries announced, among other things, to all the population of that country, that 'elections' would soon be held for the chiefs of large and small centers or, as they say, 'towns' and 'villages,' and that these elections would be carried out according to the following principle.

"Those would be elected as chiefs of the towns and villages

who put into their sacred urns a greater number of what are called 'kroahns' than the others. A 'kroahn' was the name then given in Egypt to a sacrificial offering.

"Now, my boy, according to the religion of the beings of this country, during the ceremonies, which were conducted in special places, it was the custom to set before each ordinary being attending these ceremonies a special clay urn, in which, after reciting certain prayers, he had to put the vegetables or fruit designated for that day.

"Well, the objects considered 'worthy' to be offered as sacrifices were then called 'kroahns.' In all probability, this 'manipulation' had been invented by the theocrats of that time as a source of revenue for the benefit of their 'spongers,' as they are called.

"In the decree about which I have just told you, it was stipulated that on that occasion the 'kroahns' were to consist of the eyes of the bandits—the name the ordinary three-brained beings gave to those of the ruling class behind their backs—and that no exception was to be made for the beings of the 'passive sex,' children, or the aged.

"It was further stated in this decree that the one who had the most 'kroahns' in his sacred urn on the day of the elections would be appointed chief of all Egypt and, as I already said, as regards the towns and villages, those beings would be appointed as chiefs who had the correspondingly greatest number of 'kroahns' in their sacred urns.

"You may picture to yourself, my boy, what went on that day everywhere in Egypt, for the sake of collecting in their sacred urns the greatest number of eyes of the beings who in that period of the flow of time belonged to the caste of the ruling class.

"On another occasion, also in Egypt, I witnessed a no less terrifying scene.

"For a clear representation of this, you should first know

that formerly, in every one of the large Egyptian centers or 'towns,' there was an enormous square in which all kinds of public ceremonies were held, both religious and military, and where masses of beings from the whole of Egypt assembled for these occasions.

"Those beings, especially the masses who belonged at the given period to the weaker castes, impeded the ceremonies, and therefore a certain pharaoh ordered ropes to be stretched around the squares to prevent the beings belonging to the 'lower castes' from disturbing the progress of the ceremonies.

"But when these ropes were stretched, it soon became evident that they would not be able to withstand the pressure of the crowd and would always end up by breaking So the pharaoh ordered what are called 'metal ropes' to be made, whereupon those known as 'priests' there consecrated them and gave them the name of sacred 'cables. '

"These sacred cables stretched around the squares used for public ceremonies, particularly in the large towns of Egypt, were of colossal length, sometimes as much as one 'centrotino' or, as the contemporary beings of your planet would say, 'ten miles' long.

"Well, I once witnessed how a crowd of ordinary Egyptian beings began to skewer up on one of these sacred cables—just like an 'Asiatic shashlik'—all the beings, without distinction of sex or age, who up till then had belonged to the ruling class.

"And that same night, with the help of forty pairs of buffalo, this novel 'skewer' was dragged down and thrown into the river Nile.

"I saw much punishment meted out in this spirit, both during my personal sojourns on the surface of this planet of yours and through my large teskooano from the planet Mars.

"And your contemporary favorites, who are naive to the

nth degree, grow sincerely indignant that these Bolsheviks of theirs shot a certain Tom Brown.

"If we compare the actions of the former three-brained beings who were subject to this 'psychic state' with the actions of the contemporary Bolsheviks, these latter ought even to be given praise and thanks that, although the various consequences of the properties of the organ kundabuffer are completely crystallized in their common presence—as they are in general in the presence of all contemporary three-brained beings there—in the very heat of that period when they were merely puppets under the influence of the cosmic law of Solioonensius, they manifested themselves in such a way that the dead body of the person they shot could at least be recognized as Tom Brown's and nobody else's. "

At this place of his tale Beelzebub sighed deeply and, gazing at one spot, became concentratedly thoughtful.

Hassein and Ahoon, with a shade of surprise but also some sadness on their faces, began to stare at him with intense expectation.

After a little while, Hassein made an inexplicable grimace and then, in a voice expressing pained tenderness, addressed Beelzebub, who was still deep in thought.

"Grandfather! Dear Grandfather!

"Please manifest aloud the information you acquired during your long existence and which you have in your common presence, so particularly dear to me, since it may give me material for an answer to the question that has just arisen in my essence, an answer that I cannot yet even vaguely represent to myself, having no data whatever about it for logical confrontation in any of the spiritualized parts of my common presence.

"This question arising in my essence, the answer to which is already necessary to the whole of my presence, consists

in this Even if, for reasons not depending on them, these unfortunate three-brained beings who breed on the planet Earth do not have the possibility during their responsible existence of acquiring divine Objective Reason, why is it, since they arose so long ago and their species has survived for so many centuries, that those customs and 'instinctive automatic habits' proper to all beings could not gradually have been formed by now in their presence thanks to the flow of time alone, even in the abnormal conditions of their ordinary existence—which existence, in both the 'egoistically personal' and the 'collective' sense, might then flow more or less tolerably from the point of view of objective reality?"

Having said this, our poor Hassein looked inquiringly at the cause of the cause of his arising.

To this question of his favorite grandson, Beelzebub replied as follows:

"Well, to be sure . . . my dear boy. In the course of long centuries many customs and what are called 'moral habits,' often very good and useful for their ordinary existence, were gradually established among your favorites of the planet Earth, as on all planets where beings arise who spend part of their existence simply in ordinary processes But herein lies the evil, that these happy achievements of being-welfare, which become fixed in the process of ordinary existence from the flow of time alone, and which improve through transmission from generation to generation, sooner or later disappear entirely or are so modified that they are automatically transformed into 'unhappy' ones, thus increasing the number of those small harmful factors that taken as a whole 'dilute' more and more each year both the psyche and the very essence of your favorites.

"Of course, if at least any of these good customs and already automatized moral habits, fixed by time in the process of their existence, could have survived and passed by

inheritance to subsequent generations, this alone would have made their existence, now so 'desolate' in the objective sense, a little more acceptable in the eyes of an impartial observer.

"The causes of the complete destruction or modification of this being-welfare for their tolerable existence—arising from the good customs and moral habits acquired in the passage of time—are once again to be found in the abnormal conditions of ordinary being-existence established by them themselves.

"And the concentrated result of these abnormal conditions around them is a special property that arose not long ago in their psyche, and that became the basic cause of the aforementioned evil This property is called 'suggestibility.'

"Thanks to this strange property, only recently fixed in their psyche, all the functionings of their common presence gradually began to change, and as a result, each of these beings, particularly those who arose and reached responsible age during the last centuries, came to represent in themselves a peculiar type of cosmic formation which has the possibility of acting only if it is constantly under the influence of another formation similar to itself.

"And indeed, my boy, at the present time all these terrestrial three-brained beings, taken both as separate persons and as large or small groups, must infallibly 'influence' or come under the 'influence' of others.

"To give you a clearer picture and an all-round understanding of how customs and habits, useful for their ordinary existence, which have been automatically acquired by them in the course of centuries, either disappear without a trace or change for the worse on account of this property of their strange psyche, we will take as an example those terrestrial three-brained beings whom all other beings of your planet call 'Russians' and who make up the majority of that community named 'Russia. '

"The existence of the beings who made up this large con-

temporary community proceeded over the course of many centuries in the neighborhood of beings belonging to certain Asiatic communities Thanks to various events these communities had existed for a relatively long time and, as in general happens in such cases, many good customs and moral habits had been gradually formed and fixed in the process of their ordinary existence And these Russians, often meeting with the beings of these, for them, 'ancient' communities, and even at times having friendly relationships with them, gradually adopted and began to use in the process of their ordinary existence many of these useful customs and moral habits.

"And so, my boy, thanks to that singular property of the three-brained beings of your planet, which arose soon after the 'Tikliamishian civilization,' and became fixed in their psyche with an intensity due chiefly to the progressive deterioration in the conditions of ordinary being-existence established by them—a psychic property which from the very beginning was inherent in the common presence of the beings composing this community, later the largest—then, on account of all this, in recent centuries they found themselves under the 'influence' of beings of one or another of the Asiatic communities, and the whole 'external mode' and 'associative psychic form' of their ordinary existence proceeded under that influence.

"But later, thanks to changed circumstances arising once more from the terrifying process of 'periodic reciprocal destruction' that exists only on that ill-starred planet, the three-brained beings dwelling on that part of the continent of Asia called 'Russia' were deprived of this influence and, since 'being-partkdolgduty' had also finally ceased to be actualized in their presence, that most maleficent property of their psyche called 'suggestibility' gradually became stronger and they, being unable to lead an independent existence, were compelled to fall under some new influence, this time the

influence of the beings of European communities, chiefly of the community named 'France.'

"From the time that the beings of this community of France began to influence automatically the psyche of the beings of the community of Russia, and the Russians were striving to imitate the French beings in everything, all the good customs in the process of their existence and those moral habits inherent in them, which had been borrowed either half-consciously or automatically from the beings of ancient Asiatic communities, were gradually forgotten, and new 'French' ones were acquired.

"Among the automatic customs and moral habits transmitted to the beings of the community of Russia from the beings of ancient Asiatic communities, there were thousands that were indeed very good and useful.

"From these thousands of good customs and useful habits, let us take as an example at least two the custom of chewing what is called 'keva' after consuming the 'first being-food', and the practice of washing oneself periodically in what are called 'hammams.'

" 'Keva' is a certain mastic prepared from various roots, which is chewed after eating and which, no matter how long it is chewed, hardly ever decomposes, but on the contrary becomes more and more elastic.

"This mastic was invented by a wise being who belonged to one of the old Asiatic communities.

"It is useful to chew this 'keva' because it increases the amount of what is called on the Earth 'saliva' and also of other substances formed in beings and elaborated by their planetary bodies so that the first being-food may be better and more easily transformed in them or, as they themselves say, better and more easily 'digested' and 'assimilated. '

"Thanks to this 'keva' their teeth are also strengthened and their mouths are cleansed from the remains of the first food, this latter use of 'keva' is very necessary for your

favorites as it prevents these remains from decomposing and so they do not give off that disagreeable odor from their mouths that has already become proper particularly to the contemporary three-brained beings there.

"The second custom, namely, that of washing themselves periodically in special establishments called 'hammams,' was also invented by a certain Asiatic being of ancient times.

"In order that you may clearly understand the necessity for this second custom in the process of existence of terrestrial beings, I must first explain the following:

"The functioning of the planetary body of beings of all forms of external coating is in general adapted by Nature in such a way that the process of their nourishment by the 'second being-food,' which your favorites call 'breathing,' takes place in them not only through the 'organs of breath' but also through the 'pores' of their skin.

"Not only does the second being-food enter afresh through the pores of the skin but certain of these pores, after the transformation of this second being-food, give off those elements of this food that are no longer needed for the planetary body.

"These unnecessary elements should be eliminated from the pores of the skin by gradual evaporation, thanks to factors derived from the processes taking place in the environment of the given beings, such as movements of the atmosphere, accidental contacts, and so on.

"But ever since your favorites invented the practice of covering themselves with 'clothes,' these clothes of theirs have hindered the normal elimination or evaporation of those elements of the second being-food unnecessary for the planetary body, and these unnecessary substances, having no way of evaporating into space and continuing to accumulate, begin to condense and form in the various pores of their skin a deposit of a certain 'oily something. '

"From that time on, among a number of other factors, this 'something' began to contribute to the formation on this ill-fated planet of innumerable illnesses which, taken all together, are the chief cause of the gradual shortening of the duration of existence of these unfortunates.

"Well, my boy, in the 'dim and distant past,' as your contemporary favorites say, a wise and learned Asiatic being by the name of Amambakhlutr once clearly noticed, in the course of his conscious observations of various facts proceeding around him, that this 'oily something' that collects in the pores of the skin has a maleficent influence on the general functioning of the whole planetary body, so he began to study this evil and search for a means of getting rid of it.

"The result of the investigations and long deliberations of this Amambakhlutr, and of several other learned beings who became his followers and helpers, was that they became convinced of the impossibility of persuading beings similar to themselves not to wear clothes, and decided to find a means for artificially eliminating these residues of the second being-food from the pores of the skin by implanting in the psyche of the beings around them some being-usage or other which would become indispensable in the course of time, and in this way would enter into their habits and customs

"And what these learned Asiatic beings with the great Amambakhlutr at their head experimentally elucidated and put into practice, well, this was the origin of those 'hammams' which exist there in various places even till now.

"During their scientific experiments at that time, they discovered among other things that by ordinary washing, even with hot water, it was impossible to remove the oily deposits from the pores of the skin, as these excretions of the planetary body are not on the surface of the skin but in the depths of the pores.

"Their further experiments showed them that it was only possible to cleanse the pores of the skin by means of slow

warming, thanks to which the deposits of this 'oily something' could be gradually dissolved and eliminated.

"For this purpose, they then invented those specially equipped rooms that later came to be called 'hammams', and they knew so well how to disseminate their sense and significance among the beings of the whole continent of Asia that the need to make use of these rooms for the given procedure was implanted in the psyche of all of them.

"Well, this need of going periodically to the 'hammam' became inherent in the beings of the continent of Asia and was later transmitted to the beings of the community of Russia.

"As regards this 'oily something' that collects in certain pores of the skin of your favorites, I must also tell you the following:

"Since the substances composing this 'oily something,' like everything in general existing in our Great Universe, cannot stay long in one and the same state, they inevitably undergo the processes of evolution and involution required by Great Nature And since during these processes there are given off from all 'temporary' or 'transitory' cosmic arisings what are called 'secondary active elements,' that is, elements temporarily crystallized by the 'momentum of vibrations' and which, as everyone knows, have the property of being perceived very 'cacophonously' by the organ of smell of beings, your favorites on the planet Earth who do not use these 'hammams' always give off a particular 'rastropoonilo' or, as they themselves say, 'odor,' which even they consider 'not altogether pleasant. '

"And indeed, my boy, on certain continents there, particularly on the continent of Europe, where the custom of going to the 'hammam' is not prevalent, it was very difficult for me as a being with an extremely acute sense of smell to exist among those three-brained beings on account of their 'rastropoonilo' or 'specific odor. '

"This unpleasant odor, given off by those whose skin is never specially cleansed, was so strong that without any difficulty I could detect to which community a given being belonged, and could even distinguish one being from another.

"The varieties of these specific odors depend upon how long the decomposition of oily excretions in the pores of the skin has been going on

"Fortunately for them these unpleasant odors do not affect them so painfully.

"And they do not affect them because their sense of smell is very poorly developed and besides, as they always exist among these odors, they gradually become accustomed to them.

"And so, my boy, this custom of washing themselves periodically in special 'hammams' was borrowed by the Russians from the Asiatic beings, but when they fell under the influence of the European beings and chiefly, as I have already told you, of those of the community of France, then since these French beings do not have the custom of going to the 'hammam,' the Russians also gradually ceased going there, and thus this good custom, established among them for centuries, began to disappear.

"Formerly, almost every Russian family had its own 'hammam,' but when I was recently for the last time in their chief place of existence then called 'St Petersburg,' where more than two million of these Russian beings existed, only seven or eight of such 'hammams' were to be found, and even these were frequented only by 'house porters' and 'workmen,' that is, beings who had come to the capital from distant villages where the custom of going to the 'hammam' or, as they sometimes call it, the 'bath,' had not yet fallen completely into disuse.

"As regards the majority of the inhabitants of this capital

and especially the beings of what is called the 'ruling class,' in recent times they have not been going to the 'hammam' at all, and if some 'queer chap' were to go sometimes from force of habit, he would take great pains to keep anyone else in his caste from knowing about it.

'May the devil preserve me!' thinks this bold fellow 'Otherwise such gossip will fly around that my entire career will be ruined!'

"To go to the 'hammam' is now considered very 'improper' and 'unintelligent' by beings belonging to the ruling class. But it is 'improper' and 'unintelligent' only because the French, whom they regard as the 'most intelligent' contemporary beings of their planet, never go to the 'hammam.'

"These unfortunates do not know, of course, that just a few decades ago, thanks as always to the abnormally established conditions of ordinary being-existence, these same French, particularly the 'intelligentsia,' as they are called, not only never went to the 'hammam,' but did not even wash themselves in the morning in order not to spoil their fashionable artificial appearance, which was so difficult to rearrange.

"Now as regards the first-mentioned good custom that I took as an example and which two centuries ago was still an organic need of every being of the community of Russia, namely, the chewing of 'keva' after the consumption of the first being-food, this custom no longer exists at all among contemporary Russians.

"However, I saw with my own eyes how the custom of chewing 'keva'—of course without any understanding of its significance—began to be implanted among the beings dwelling on the continent called 'America,' where the use of this 'keva' or, as they call it, 'chewing gum' is now very widespread and has even given rise to a great industry and branch of commerce And it is interesting to note that the

basic ingredient of this American chewing gum is exported from Russia, namely, from the region called 'Caucasia.' The beings dwelling in that region do not even know why these 'crazy' Americans import this root which is good for nothing and for nobody.

"Of course the thought never enters the head of any of them that these Americans, importing this 'good-for-nothing' root, are indeed in a subjective sense crazy, yet objectively they are doing neither more nor less, as your favorites say, than 'robbing' the beings of this Russia 'in broad daylight. '

"Well, my boy, a mass of other good customs and moral habits, adopted in the course of centuries by these Russian beings and already well fixed in the process of their ordinary existence, also began gradually to disappear during the last two centuries when these Russians came under the influence of the European beings, and in their place new customs and new moral habits were formed, which they still have at the present time, such as the practice of 'kissing a lady's hand,' of 'being polite only to young ladies,' of 'looking at a woman in the company other husband only with the left eye,' and so on and so forth.

"Here I must emphasize, with an impulse of regret, that at the present time the same thing is going on everywhere in the process of the ordinary existence of the beings of all communities there, on whatever continent it may be.

"I hope, my boy, that by now you can more or less clarify the question that arose in your being, and picture to yourself why, although their species has existed for so long, there has not yet been formed among these unfortunate favorites of yours the automatic being-customs and instinctive habits through which their existence might flow more or less tolerably, even in the absence of Objective Consciousness.

"I repeat thanks to the aforementioned property, which only recently became fixed in their common psyche, it has

become natural for them at the present time, as it were according to law, always to influence or to come under the influence of others.

"In both cases the results of the action of this peculiar property are obtained without any consciousness on their part, and even without their desire.

"From all that I have told you about the way these contemporary Russians always follow the example of others and imitate them in everything, you can clearly understand to what extent the functioning of the data for 'being-confrontative logical mentation' has already deteriorated in the presence of terrestrial three-brained beings.

"In general, to follow the example of others or to set an example for others is considered and recognized as fully reasonable and absolutely necessary everywhere in the Universe among all three-brained beings; and if the three-brained beings of this large community of Russia follow the example of the beings of France, this is very sensible on their part. Why not follow a good example?

"But these unfortunates, on account of this particular property of their psyche, as well as of several other specific features of their strange character—which became definitely fixed in them thanks to the total disappearance from their common presence of at least sometimes actualizing 'being-partkdolgduty'—became what are called 'compulsive copycats' and also began to follow bad examples, and even to reject their own good customs merely because they do not exist elsewhere.

"They do not even consider, for instance, that conditions of ordinary existence among these French beings were perhaps built up abnormally, and therefore they had not had time to recognize the necessity of sometimes washing themselves in 'hammams' and of chewing 'keva' after the first being-food.

"But to throw away their own good customs for the sole

reason that they do not exist among the beings of France whose example they follow—this is indeed genuine 'turkeyness.'

"Although this peculiarity which I have just called 'turkeyness' has already become inherent in almost all the three-brained beings who breed on this planet of yours, its manifestation and results are especially noticeable among the three-brained beings who breed on the continent of Europe.

"This I observed and understood later when I left St Petersburg to travel in various countries of this continent of Europe, where I happened to remain much longer than on my former visits, and therefore had time to observe and study in all possible conditions the finer details of the psyche not only of beings taken separately but also in groups.

"As a matter of fact, the form of external existence of all the communities on the continent of Europe is scarcely to be distinguished from that of the beings of the large community of Russia.

"The form of existence of the beings of the various groups on this continent differs only insofar as the accidentally longer duration of existence of any community has allowed time for the automatic acquisition of certain good customs and instinctive habits which then become proper to the beings of that community alone.

"Here, by the way, it should be emphasized that the duration of existence of any community does indeed play an important role as regards the acquisition of good customs and instinctive habits.

"But unfortunately for all the three-brained beings of the whole Universe, whatever their degree of Reason, the existence of any more or less organized group among them is in general short-lived, thanks as always to that chief particularity of theirs, namely, 'periodic reciprocal destruction. '

"As soon as good being-usages begin to be established in the ordinary existence of any of their groups, this terrible

process suddenly breaks out, and then either the good customs and habits automatically acquired during centuries are totally destroyed, or the beings of the given group, thanks to the aforementioned property, fall under the influence of beings of another group having nothing in common with those under whose influence they were before.

"Therefore all these customs and moral habits acquired during centuries are very soon replaced by 'new' ones, which in most cases are half-baked and are good, as is said, 'only for a day.'

CHAPTER 35

A change in the appointed course of falling of the intersystem ship Karnak

AT THIS POINT in Beelzebub's conversation with his close companions, he was told that the captain of the ship was asking permission to speak with him personally.

Soon after Beelzebub had given his consent, the captain entered and, bowing respectfully, addressed Beelzebub.

"Your Reverence," he said, "at the beginning of our journey you were gracious enough to let fall a hint that on the return journey you might decide to stop at the Holy Planet Purgatory to see the family of your son Tooilan If this is indeed your intention, then it would be better if you gave me the order now, because we shall soon be passing through the solar system 'Khalmiani,' and if we do not alter the falling of our ship right away, before passing through this system, we shall greatly lengthen the path of the ship's falling. "

"Yes, my dear Captain," Beelzebub replied "There is nothing against stopping on the way at that holy planet Who knows whether there will be another such happy occasion for me to go there and visit the family of my dear son Tooilan. "

The captain bowed and was on the point of going out, when Beelzebub, as if remembering something, suddenly stopped him and said:

"Wait, my dear Captain, I have another request to make of you " And when the captain came back and sat down in his appointed place, Beelzebub continued:

"My request is that, after our visit to the Holy Planet Purgatory, you be good enough to direct the course of falling

of our ship *Karnak* so that we may make a stop on the surface of the planet 'Deskaldino. '

"The point is that at the present period of the flow of time the planet Deskaldino is the permanent place of existence of the great Saroonoorishan, my first educator, who was, so to say, the primary cause of the spiritualization of all the parts of my genuine common presence.

"And, before returning to the sphere on which I arose, I should like to take advantage of the opportunity, as I did on another occasion, to prostrate myself at the feet of the prime creator of my genuine being, the more so, since just now, returning from what was perhaps my last conference, it was apparent not only to me personally but also to most of the individuals I met that the functioning of each of the separate spiritualized parts of my common presence was wholly satisfactory, and in consequence, an inextinguishable being-impulse of gratitude arose in me toward the great Saroonoorishan.

"I am well aware, my dear Captain, that I am giving you no easy task, because I already witnessed the difficulties of carrying out such a request when I was returning after my gracious pardon to the place of my arising, the planet Karatas, and desired to visit the planet Deskaldino on the way On that occasion the captain of the intersystem ship *Omnipresent* had agreed to this and had directed the falling of the vessel toward the atmosphere of that planet Overcoming all the obstacles with great effort, he succeeded in carrying out my request And thus, before going back to my native land, I was able to reach the surface of the planet Deskaldino and have the happiness of greeting the great Saroonoorishan, the creator of my genuine being-existence, and receive what was most dear and most precious to me, his 'creator-benediction.' "

To this request of Beelzebub's, the captain replied:

"Very good, Your Reverence, I will think over how to

carry out your desire I do not know just what the obstacles were at that time for the captain of the ship *Omnipresent,* but now, on the direct route between the Holy Planet Purgatory and the planet Deskaldino there lies the solar system called 'Salzmanino,' which includes numerous cosmic concentrations destined, for purposes of the general trogoautoegocratic process, for the transformation and radiation of the substance 'zilnotrago', and therefore it will scarcely be possible for our ship *Karnak* to fall in a direct line through this system But in any event, I will try in one way or another to satisfy the desire expressed by Your Reverence. "

Having said this the captain rose and, bowing respectfully to Beelzebub, went out.

When the captain of the ship had left the place where Beelzebub was seated, Hassein ran to his grandfather and, sitting down as usual at his feet, coaxingly asked him to continue his tale of what had happened to him after his departure from the capital of that large community of the beings of the planet Earth, then called "St Petersburg. "

CHAPTER 36

Just a wee bit more about the Germans

BEELZEBUB began thus:

"From St Petersburg I went first of all to what are called the 'Scandinavian countries,' and afterward I settled in the chief center of the beings of the contemporary community called 'Germany. ' "

Having said this, Beelzebub patted the curly head of his grandson, and then with a kind but somewhat mischievous smile he continued:

"This time, my boy, as I wish you to have a certain understanding of the peculiar psyche of the three-brained beings of this contemporary European group also, I shall depart from my usual custom of initiating you into various details of my views, but instead will set you a 'problem ' In trying to solve it you will make thoroughly clear to yourself the specific character of the psyche of the beings of that European community, and have ideal practice for your active mentation.

"This original problem I have devised is that, through active mentation, you are to deduce those logical data, the totality of which should reveal to you the very essence of the reason why these particular beings, in whatever part of what they call their 'Fatherland' they happen to be, invariably observe the innocent custom, whenever they gather for some 'solemnity' or other, or are simply 'on a spree,' of singing one and the same song, composed by themselves and in the highest degree original, consisting of the following words:

Blödsinn, Blödsinn, Du mein
Vergnügen,

Stumpfsinn, Stumpfsinn, Du meime
Lust

"Well, my boy, if you can make anything out of this riddle, there will be fulfilled in your common presence the wise saying of our dear teacher Mullah Nasr Eddin, expressed in the following words 'The greatest happiness is to obtain the pleasurable along with the profitable. '

"It will be profitable for you because you will have ideal practice for your active mentation, and pleasurable, because you will satisfy your desire to understand the specificity of the psyche of the three-brained beings belonging to this contemporary European group.

"Since the beings of this contemporary group, as I have already told you, are the direct successors of the ancient Greeks as inventors of every possible kind of 'science,' and since your deductions from the problem I have set you might be diametrically opposite to 'logical confrontation,' I find it necessary to help you a little by giving you two more facts.

"The first fact is that certain words of this song are untranslatable into any of the other languages there, in spite of there being so many on that planet that it is called a 'thousand-tongued hydra', and the second fact is that when it finally became inherent in the beings of this group, just as in the ancient Greeks, to invent every sort of maleficent means for 'weakening' what is called 'logical being-mentation,' already sufficiently weakened without this, they also invented a so-called 'grammatical rule,' according to which during any 'exchange of opinions' they always place the particle of negation after an affirmation—for instance, instead of saying 'I do not want this,' they say, 'I want this no.t

"Thanks to this 'grammatical rule' of theirs, in any exchange of opinions the listener is first obliged to consider each proposition as if it were liable to happen, which arouses

in him a certain 'being-diardookino' or, as they would say, a certain 'experiencing.' And only later the speaker, in conforming to their grammatical rule, finally pronounces their famous *'nicht,'* with the result that there is produced in their common presence each time something that slowly but surely gives rise to the aforesaid specific character of their common psyche, and all this should help you to elucidate the original problem I have set you. "

CHAPTER 37

France

A LITTLE LATER, Beelzebub went on "After Germany, for a short time the place of my existence on the continent of Europe was in the community called 'Italy,' and after Italy, in the community that had become for the beings of Russia the 'source' for fostering that 'vice,' long since fixed in the abnormal process of the ordinary existence of terrestrial three-brained beings of recent centuries, which is called 'suggestibility', that is to say, I settled among the beings of the community of France.

"Now, my boy, I wish to inform you about the specific aspects of the psyche of those three-brained beings of France in such a way that you may at the same time realize to what extent a deterioration has taken place among your favorites in the normal capacity for crystallizing all the being-data for ruminating impartially and personally, and how a subjective 'essence-opinion' is formed in them about every reality, at times entirely opposite to what it would be if they perceived that same reality directly through their own impressions.

"In order to make clear what I have just told you it will be useful, in my opinion, to take these French beings as an example.

"Nowadays, among the beings of all the groups breeding on the continent of Europe, where their so-called 'cultured existence' is concentrated, as well as on all the other continents, there is infallibly crystallized from the very beginning of their formation into responsible beings data for their image of the individuality of these French beings, which evoke in them a fixed idea that of all the beings similar to them on their planet, these French are, as they express it, the most 'depraved' and 'immodest. '

"Before I chose the community of France as my permanent place of existence, data for just such an image about them had been formed in my own presence because, in going about almost everywhere and speaking with beings of various groups inhabiting the terra firma parts of your planet, I frequently heard this sort of opinion about the French beings.

"Although I had sometimes been in that community of France, on my earlier visits I paid no special attention to the particularities of the psyche of those beings or to this opinion about them held by the beings of nearly all the other communities there.

"This time, however, on settling in one of their provincial towns, my presence instinctively expected, of course, to receive impressions of 'immoral' and 'depraved' manifestations of the local three-brained beings, but to my great and ever-increasing surprise, I soon discovered that I would not perceive anything of the kind.

"A little later, when I began to go about among them, and even to make friends with some of them and with their families, not only did the data for this 'automatic opinion' about them begin to be decrystallized in me, but there began to be crystallized the required 'being-data' for finding out how there could have been formed in the common presence of the beings of other communities an opinion that was so contrary to reality.

"This question interested me more and more each day because while existing among them, it gradually became clear to me that the beings of that community were in fact not the most 'depraved' and 'immoral' but, on the contrary, the most 'patriarchal' and 'modest' of all the three-brained beings grouped on the continent of Europe.

"So I then set about making observations and gathering corresponding information to clear up for myself this misunderstanding of your contemporary favorites.

"While I was in that provincial town, I was unable to throw any light on this question, but later, when I happened to go to the capital of that community, from the very first day the basic causes of this misunderstanding gradually became clear to my Reason.

"For the elucidation of these causes I relied on my impartial observations and considerations, as well as on the following facts:

"When I arrived in that capital named 'Paris'—which, by the way, in the 'logicnestarian crystallizations' of the contemporary three-brained beings breeding on all the continents of your planet had become a center of their imaginary 'culture,' just as the cities of Samlios, Koorkalai, Babylon, and so on had been for the beings of former periods—I went straight from the railway station to a hotel that had been recommended to me by an acquaintance in the city of Berlin.

"The first thing I happened to notice was that the entire staff of this hotel were foreigners, most of whom spoke the English language, whereas not so long before, it seems, the employees of this hotel spoke nothing but Russian.

"The day after my arrival in that present-day Samlios, I inquired for a certain being belonging to the community called 'Persia,' to whom I had an introduction from one of my good friends existing in the Persian capital.

"This new Persian acquaintance of mine suggested that same evening that I should go out with him to what is called the 'Boulevard des Capucines' and sit for a while in the then famous 'Grand Café.'

"When we arrived at this Grand Café we sat down at one of the many tables which, as is usual in Paris, took up half the sidewalk.

"As I have already told you, a 'cafe' serves the same purpose for the beings on the continent of Europe as the 'chaikhanas' for the beings dwelling on the continent of Asia. The only difference is that in the 'chaikhanas' they give you

a kind of reddish liquid to drink, squeezed out of a certain well-known flower there, while in the cafés on the continent of Europe, although they also serve a liquid, not only is it completely black but from what it is squeezed—no one knows except the proprietor of the establishment.

"We began to drink the black liquid served to us, called 'coffee. '

"Here too I noticed that all the employees of this Grand Café or, as they call them, 'waiters,' were beings from other groups, chiefly from the European community called 'Italy. '

"You must know that in general in this part of the city of Paris—this 'foreign Paris'—each 'business' is a specialty of the beings of one or another community of the continent of Europe or of other continents.

"And thus, seated at a table in that famous Grand Café, or rather outdoors in front of it, we began to watch the passers-by strolling up and down on the other half of the pavement.

"Among the strolling crowd were beings of almost all the separate groups of the continent of Europe and of other continents—mostly, of course, from those communities whose turn it was at that period to be rich, predominantly beings from the continent of America.

"For in Paris the beings of the continent of America had by this time definitely taken the place of the beings of the great community of Russia since the 'death' of that community.

"Most of those strolling by were beings belonging to the ruling class, who often come to the 'capital of the world' to have, as they say, a 'good time.'

"There were also many businessmen among them, who had come to Paris for what is called the 'fashion trade,' chiefly perfumery and women's clothes

"Among the motley crowd walking along the Boulevard

des Capucines, one could see many young people who had come to learn both the 'latest dances' and how to design 'fashionable hats.'

"While we were talking and watching that mixed crowd whose faces reflected satisfaction at the fulfillment of a long-cherished dream, my new acquaintance, the young Persian, suddenly turned to me in surprise and, pointing with his finger at a passing couple, exclaimed:

" 'Look! Look at that! There go some "real French people!" '

"I looked and saw that indeed this couple greatly resembled the beings I had seen in provincial towns of that country.

"After they had disappeared in the crowd, we began to speculate about the reason why this 'genuine' French couple came to be in that part of their capital.

"After various surmises, we concluded that this couple probably lived in some outlying quarter of the real French Paris and had gone for some family celebration or other to their relatives' in another part of this French Paris on the opposite side of the city.

"Evidently they had drunk rather too much at that family feast, and after the celebration, not wanting to make a detour, they decided to return home by the direct route, which happened to pass right by the Grand Café.

"Probably this was the only reason why these genuine French people were to be seen in this part of Paris.

"Talking all the while, we continued to watch the passing crowd decked out in the latest fashions.

"Although most of them were showing off the latest 'creations,' it was obvious that these clothes had only just been bought—today or yesterday—and on close observation and by comparing their faces with their clothes, one could be

reasonably sure that in the ordinary course of their existence at home they rarely had the possibility of being so expensively dressed and of feeling so carefree.

"Among the 'visiting foreign princes,' as some of the 'natives' call them, swarms of 'professionals of both sexes' —also foreigners but already well acclimatized to that part of Paris—began to appear, whereupon my new acquaintance, the young Persian, suggested that he become my Paris cicerone and that we go to what are called the 'places of ill fame' and take a look at French 'depravity.'

"I agreed, and we left the Grand Café and went first to what is known as a 'brothel' situated nearby.

"There I learned that the owner of this 'noble establishment' was a certain Spanish Jew.

"In the rooms of this house was a crowd of women 'Poles,' 'Viennese,' 'Jews,' and 'Italians,' and even two 'Negresses.'

"I had wanted to see how 'real Frenchwomen' appeared in this setting, but from my inquiries it became clear that there was not a single 'real Frenchwoman' in this establishment.

"Leaving this brothel we returned to the boulevards and walked along observing the varied crowd.

"At every step we passed numerous beings of the female sex bearing obvious signs of the aim of their 'nocturnal quests' on these boulevards.

"All these women belonged to the previously mentioned nationalities as well as to others and included 'Swedes,' 'English,' 'Russians,' 'Spaniards,' 'Moldavians,' and so on, but scarcely one genuine Frenchwoman.

"Soon some dubious-looking beings of the male sex accosted us and proposed that we do a certain 'Grand Duke' with them.

"At first I did not understand what 'Grand Duke' meant,

but after various inquiries it became clear that this odd expression had acquired a definite meaning there during the time when the now defunct 'monarchic Russia' still flourished.

"In that period, it seemed, the beings belonging to the ruling class of the now dead Russia were very fond of the 'capital of the world' and often went there, and almost every one of them, just to swagger, passed himself off as a titled personage such as a 'count,' a 'baron,' or a 'duke,' but most frequently as a 'grand duke ' And, since all of them unfailingly made the rounds of all the dubious places of 'foreign Paris,' this tour was called by the professional guides the 'Grand Duke's tour.

"Taking one of these guides, we went on to see the nocturnal sights of that 'contemporary Koorkala. '

"We visited various of these 'haunts'—the Café of the 'homosexuals,' the club of the 'lesbians,' and many other 'dens of iniquity,' where one can see all sorts of abnormalities such as recur from time to time in all the chief 'centers of culture' of these unfortunates.

"Going from one of these disreputable places to another we eventually reached the famous streets of 'Montmartre,' which are not strictly speaking on Montmartre itself but on the lower slope of the district of that name, which abounds in every kind of disreputable 'nightclub,' intended however not for the beings of the community of France but exclusively for 'foreigners. '

"Aside from these dubious establishments there are many restaurants there, also designed for foreigners, that stay open until dawn.

"This whole district in general comes to life only at night, by day it is almost 'dead,' as they express it, and not one foreign visitor ever goes there

"All these restaurants have what are called open 'stages.'

on which are presented various 'amazing things' that supposedly take place among beings similar to themselves existing on other parts of the surface of their planet.

"They show the 'belly dance' of the African beings, Caucasians with their 'dagger dances,' and mulattoes with their 'snakes'—in a word, whatever is considered that season to be a 'fashionable novelty'!

"But what they show in the 'Montmartre theaters' as supposedly proceeding among the beings similar to them breeding on other continents of their planet has nothing in common with what I, who had existed everywhere and had observed and studied all the specific manifestations of the beings of each locality, had seen with my own eyes in those very places.

"Recently in this Montmartre many 'special Russian restaurants' have been opened, and in these Russian restaurants, as well as in others, the so-called 'artists' or 'actors' are beings of the great community of Russia, chiefly from the former 'ruling class.'

"Here I may as well tell you that only a short time ago the fathers and grandfathers of these 'artists' or 'actors' of the contemporary 'theater restaurants,' when they frequented the same Montmartre establishments—at the expense, of course, of the sweat of their peasants—ridiculed and insulted the individual dignity of beings of other communities, but today, their children and grandchildren have to humble themselves and serve as objects for the satisfaction of the 'hasnamussian caprices' of newcomers from other communities whose pockets 'bulge with money.'

"As regards such a state of affairs, our dear Mullah Nasr Eddin has another very wise saying:

" 'If a father likes to ride, even on a child's sled, his son will have to drag the big village sleigh up the mountain.

"While we were sitting in one of those restaurants, my new Persian friend was called away by some other Persian acquaintances of his, and I remained alone at the table with the champagne that one is always obliged to order at night in these restaurants of Montmartre. "

At this point in his tale Beelzebub sighed deeply, and then continued:

"Just now, while I was telling you about that evening spent in a restaurant in Montmartre among the contemporary three-brained beings breeding on the planet Earth, the 'being-sarpitimnian sensation' I experienced at that time has involuntarily been revived in me, and at this moment the memory of everything I experienced is so intensely and repeatedly associated in all three spiritualized parts of my common presence that it compels me to digress from the theme I began, in order to share with you the sad and distressing reflections induced in me by my solitude in those dreadful surroundings in Montmartre after my young Persian cicerone had left me.

"The fact is that for the second time in the whole of my existence, the process took place in my being of this same 'being-sarpitimnian' sensation, which once before had engendered in my common presence a feeling of 'revolt' on account of the 'lack of foresight' of various kinds on the part of our Most High, Most Saintly Cosmic Individuals, whereby all these objective misfortunes arose, and will perhaps go on arising on the planet Earth and even in all our Great Universe.

"And this time my being-mentation began to associate in the following sequence:

"How was it possible not to have foreseen, in their calculations of the harmonious movement of cosmic concentrations, that the comet Kondoor would collide with this ill-fated planet Earth?

"If those who should have done so had foreseen this, none of the misfortunes issuing one from another would have happened, and there would have been no need to implant in the presence of the first three-brained beings of this ill-fated planet that organ kundabuffer, so maleficent for them, which was the cause of all the subsequent distressing and terrifying results.

"It is true that later when this maleficent organ was no longer necessary it was destroyed, yet again they did not foresee that by the destruction of the organ itself the possibility was not destroyed that in the future, owing to the peculiar manner of existence of these beings, the consequences of its properties would be crystallized in the presence of their descendants.

"In other words, this time also they did not foresee that even though it was possible to destroy that organ, the fundamental cosmic law of Heptaparaparshinokh with its 'mdnel-ins' nevertheless remains the same as regards the evolutionary process for the three-brained beings of the planet Earth as it is for everything existing in the whole Universe.

"It was thanks particularly to the second almost criminal lack of foresight that this most terrible situation has come about for the three-brained beings there, that is to say, although on the one hand, all the possibilities for coating the 'higher being-bodies' exist in their common presence as in the presence of all three-brained beings of our Great Universe, on the other hand, due to the crystallization in them of the various consequences of the properties of the organ kundabuffer, it is almost impossible for them to bring the perfecting of the higher sacred parts coated in them up to the required degree And since, in accordance with the fundamental cosmic laws, such formations as the 'higher being-parts' coated in the common presence of three-brained

beings are not subject to decomposition on planets, and since their planetary bodies cannot exist endlessly and must inevitably undergo the process of the sacred 'rascooarno' at the proper time, the unfortunate 'higher being-bodies' arising in these terrestrial three-brained beings must inevitably languish forever in all kinds of exterior planetary forms.

"So, my boy, sitting alone in that restaurant in Montmartre, watching those contemporary favorites of yours, I continued to reflect.

"How many centuries have passed since I began to observe the existence of the three-brained beings of this ill-fated planet!

"In the course of these long centuries many Sacred Individuals have been sent from Above with the special aim of helping them to deliver themselves from the consequences of the properties of the organ kundabuffer, yet nothing has changed here and the whole process of ordinary being-existence goes on just as before

"During all this time, I have observed no difference whatever between the three-brained beings of this planet who existed nearly a hundred of their centuries ago and the contemporary ones.

"Are not the beings sitting here in this restaurant the same, and do they not behave just as unbecomingly as the beings of the city of Samlios on the continent of Atlantis, which in its day was considered 'the source and the place of concentration of the results attained in the sense of the perfecting of their Reason'—or as contemporary beings would say, their chief 'center of culture'—and where I also went sometimes to sit in their 'sakroopiaks,' as they called such restaurants.

"After Atlantis perished, many, many centuries passed

"The three-brained beings increased considerably and their chief 'center of culture' was established on the continent of Grabontzi, which today is called 'Africa.'

"Again many centuries passed, and their principal center of culture became the city of Koorkalai on the continent of Asia in the ancient community called 'Tikliamish.'

"In those days, too, I used to sit among them in their 'kaltaani,' which were like contemporary restaurants Was I not a witness of similar scenes there also?

"There in front of me, that stout gentleman with an enormous growth on his neck, sitting with two young street girls dress him in the costume of a 'Kafirian'—would he not look exactly like that type I once saw sitting in a 'kaltaan' in the city of Koorkalai?

"Or over there, on the left, at that other table, the young man holding forth in a squeaky voice with such conviction to his 'bottle companions' about the causes of the disorders in some community . . . put a 'chambardakh' on his head and would he not be exactly like a real 'Khan of the mountains,' as they were then called?

"And that tall man, alone in the corner, putting on airs and making eyes at a lady sitting with her husband at a nearby table . . . is he not a genuine 'Veroonkietz'?

"And these waiters, exactly like dogs with their tails between their legs, serving the people sitting there . . . are they not 'Asklay slaves'?

"After Tikliamish several more centuries passed, and I happened to be in the majestic city of Babylon. Was it not the same there too? Were not the three-brained beings of that city these same Asklays, Kafirians, Veroonkietzes, Klians, and so on?

"Only their clothing and the names of their nationalities have changed

"In Babylonian times they were called 'Assyrians,' 'Per-

sians,' 'Sikitians,' 'Aravians,' and various other names ending in 'ian.'

"Yes . . . and now, after so many centuries I am here again in their contemporary 'center of culture,' this time in the city of Paris

"And again it is the same . . . shouting, uproar, laughter, invective . . . just as it was in the city of Babylon, in Koorkalai, and even in Samlios, their first center of culture.

"Do not these contemporary beings gather to pass the time in a way unbecoming to three-brained beings, as did the beings of all former periods of existence on that ill-fated planet?

"During all the time I have been observing these unfortunates, not only have whole peoples and many of their centers of culture disappeared without a trace but even the very terra firma on which they existed has completely changed or disappeared from the face of the planet, as happened for example to the continent of Atlantis.

"After Samlios, their next center was established on the continent of Grabontzi. Have not the peoples inhabiting it also disappeared in the same way? And if the continent itself has not vanished, at least the place where its center lay is now so completely covered with sands that nothing remains but the desert known as the 'Sahara. '

"Again many centuries passed. Their new center was established in Tikliamish. What is left of it but a desert, called the 'Black Sands'?

"If, by chance, some once famous nation has been spared to the thousandth generation, it is now vegetating in complete nothingness, somewhere not far from the place where it formerly existed.

"Centuries have succeeded centuries

"I saw their center of culture, the city of Babylon. What has remained of this truly great city? A few stones of the

city itself, and a few remnants of formerly great peoples who, though they still exist, are looked down upon by their contemporaries as utterly insignificant.

"And what will become of their present center of culture, the city of Paris, and the peoples, so powerful today, who surround it the French, Germans, English, Dutch, Italians, Americans, and so forth—future centuries will show.

"Meanwhile, one thing only is certain those unfortunate germs of 'higher being-bodies,' which arose and continue to arise in some of the three-brained beings here, are condemned, as I have already told you, to 'languish' in the presences of abnormal forms of all kinds—forms which it has become proper to this ill-starred planet Earth to actualize, owing to the nonlawful consequences arising from the lack of foresight of certain of our Most High, Most Sacred Common-Cosmic Individuals.

"I was still absorbed in such thoughts, so sorrowful for my essence, when my new friend, the young Persian, returned.

"After a while, as this restaurant became extremely noisy and stifling, we decided to go on to another place also in Montmartre.

"But when we got up to leave, a group of beings sitting at the next table, who had overheard us talking about the place we intended to go to, invited us to join them for a while at their table and then go on together They asked us to wait until a friend of theirs arrived.

"These new acquaintances, as it turned out, were beings from the continent of America.

"Although it was growing more and more unpleasant in that restaurant and the din of drunken voices was increasing, we agreed at first to wait for their friend, but when a row suddenly broke out in a far corner of the room we left without waiting for these Americans.

"And the row had started, as it transpired, because one

being struck a drinking companion on the head with a champagne bottle, simply because the latter refused to drink to the health of the prime minister of some government or other, but insisted on drinking to the health of the 'Sultan of Toogoort.'

"One of the Americans who did not want to wait any longer for his friend went with us to the other restaurant.

"On closer acquaintance, this American three-brained being proved to be observant, jolly, and talkative.

"All the way there, and at the new place we went to, he talked all the time and made us laugh, chiefly because of his clever and apt comments on the comic aspects of the passers-by and the other customers in the restaurant.

"Upon questioning him, we learned that this American was the proprietor of a large, fashionable dancing school in Paris.

"From all that he told us about his business, I understood that the pupils of his school consisted entirely of American beings who came there especially to learn a favorite American dance, the 'fox trot.'

"I also learned that this 'fox trot' was purely American in origin and that it was all the rage, especially in America.

"So when we had chosen a new brand of champagne, and this jolly American had stopped his chatter for a moment, I asked him:

" 'Tell me please, my dear sir, if this is the case, why do you not have your school at home in America instead of here in the city of Paris, so far from your own country and from the source of this beneficial "fox trot"?'

" 'What on earth do you mean?' he exclaimed in a tone of sincere surprise 'But I have a large family.'

" 'If I had my school in my native country, not only would my family starve to death, but I should not even be able to rent a damp basement in New York to shelter us in bad weather from the freezing north winds there.

'But here in Paris, thank the Lord, there are plenty of people who want to learn the "fox trot," and will pay whatever you ask for it.

'I don't understand,' I interrupted 'You tell me that all your pupils here are from your own country, and in the same breath you say that over there nobody would attend your school How do you explain that?'

" 'That's the whole trick,' answered this honorable American.

" 'The cause of this is a very little "psychological kink" from among the number of other specific kinks that all together make up the "stupidity" of my compatriots.

" 'The point is that my school is in Paris or, as the "cognoscenti" at home in America say, in the "contemporary Babylon. "

" 'And this contemporary Babylon is so popular with our Americans that every one of them considers it an obligation to visit this world capital.

" 'Every American who has managed to save up even a few dollars simply has to come here.

" 'And, by the way, do you know it is not so easy for us to save money in America It is only here in Europe that they think that in America the streets are paved with dollars Let me tell you, for the people who live there, those American dollars are really not at all easy to come by Every cent must be earned by the sweat of one's brow.

" 'In America we do not pay, as they do in certain European countries, for such ephemeral values as "fame," "renown," "talent," and so forth.

'For example, here in Europe, if some painter or other once happens to paint a good picture and becomes famous, then forever afterward, no matter what trash he may produce, the public will always pay a high price for it, simply because it is said to be the work of that famous painter 'At home in America, however, it is a different story.

Everything is done for cash, and every product is valued by its weight and measure "Name," "talent," "genius," and all that sort of merchandise is cheap with us and you can only get dollars there with hard work.

'But fortunately for me, our Americans have many weaknesses, and among them is the passion for "seeing Europe."

" 'To satisfy that passion, every American tries hard, even at times depriving himself of necessities, to save up little by little his hard-earned dollars, to be able to go to Europe and of course to the "capital of the world" Paris.

" 'That is why there are always so many of my compatriots here that the streets of Paris, as is said, are "paved with Americans " And as our Americans have still another highly developed weakness, namely "vanity," they are flattered if people find out that they have learned the fox trot not merely in Philadelphia or Boston, but in Paris itself, where all the fashionable "novelties" of the Earth originate And as the fox trot is a fashionable novelty, the "Paris fox trot" is for them the last word in civilization.

" 'And so, thanks to these two "ferments" in my compatriots, I, who am only a poor dancing teacher, always have plenty of Americans here who pay me well.

" 'True, they pay me in francs and not in dollars, but of course, the money-changers must also earn something— they also have families. '

"After this explanation of his, I asked him:

" 'Please tell me, my dear sir, is it possible that your compatriots come to Paris and stay here so long just to learn this "fox trot" of yours?'

'Why only the fox trot?' he replied 'While they are here they also visit the city and its outskirts, and sometimes they even travel quite a distance In short, during this time they also "study" Europe.

'They "visit" and "study" Europe in order, as they say

at home, to "complete their education and schooling", but between ourselves, this is merely one of the parrotlike phrases of those of us who pretend to be real Englishmen. Actually my compatriots come to see Paris, as well as Europe, solely to satisfy their vanity.

'They travel not to become more learned or well informed but simply to be able to boast afterward to their acquaintances at home that they have been to Europe and have seen this, that, and the othe.r

'But do you know how my dear compatriots visit and study Europe? You don't? Then listen to this:

'Here in Europe every large town has a branch of an establishment named "Book and Son" well suited to this particular need, and of course there is one of these branches in Paris.

" 'Well then, these dear compatriots of mine gather together like a flock of sheep, in groups of several dozen, and a whole party of "tourists" are seated in an enormous "Book's bus" and go wherever they are taken.

" 'On that Book's bus, beside the driver there is another person, referred to as a "Book's sleepy-type. "

" 'During the tour of that famous Book's bus, this "sleepy-type" calls out from time to time in a weak voice the names of the places and the various historical and non-historical sights of Paris and its environs, which he has learned by rote from the itinerary mapped out by Mr Book himself .

" 'These "sleepy-types" have very weak voices and look half-consumptive because they are usually very tired and don't get enough sleep, and this is probably because many of them work hard somewhere else at night in order to eke out their tiny earnings from Book and Son, which are not enough for them to live on, since it is no easy task to support a family, especially in Paris

" 'And if my dear compatriots hear little of what these

"sleepy-types" say with their feeble voices, what difference does it make? Isn't it all the same to them what that sleepy creature is mumbling, or in what voice? They really don't need to know any details of what they are seeing. Why should they care what they see and what it all means? All they need is the "fact" that they were in such and such a place and, in general, "saw everything."

" 'They are fully satisfied with this, for afterward in conversation they can say with a clear conscience that they were here, there, and everywhere, and all the other Americans will think that they are not just the "tail of a donkey," but have been to Europe and visited everything and seen all the sights that every "cultivated" person must see.

" 'Ah, my good Sir! Do you think I am the only one who lives off the stupidities of my compatriots?

'Who am I, after all? I am a little man, just a "dancing teacher. "

'But did you notice the fat man who was sitting with me in the first restaurant? Well . . . he is a real shark. And incidentally, this species has been breeding in great numbers in America, especially in recent times.

" 'That fat man, an Americanized English Jew, is the principal partner in a well-established American firm.

" 'This firm has branches in many American and European cities, and he is the man who performs the functions of director of the Paris branch.

'This firm not only fills its coffers by exploiting the stupidity of my compatriots, but unfortunately adds its share of sharp practices.

" 'And this is how they cook up their shady deals:

" 'The Paris branch of the firm, using American methods of advertising, is already widely known in America, and many of my compatriots, impelled by that same "vanity" and other weaknesses proper to them, regularly order their fashionable wardrobes from the branch here, and this branch

sends them "genuine French models" from the "capital of the world. "

'All this is done quite honorably, according to the rules of modern business, and on the basis of "triple-entry bookkeeping" and "schachermacher accounting."

'As for the intimate side of the business of this "reputable firm," founded by various American "sharks," let me tell you how these "sharks" skin everyone to fill their own bottomless pockets.

'Well, when the Paris branch receives a mail order from one of its American customers, this is forwarded di-rect-ly to the branch in Germany, where materials and labor are much cheaper than here And the German branch slow-ly and lei-sure-ly fulfills this American mail order, following all the dictates of "Paris fashions," whereupon it calmly sticks a "Paris label" on its product and, again di-rect-ly, ships it by steamer from Hamburg to its New York branch, and there the client receives her order, happy and proud that tomorrow she will wear "not just anything" but a real Paris "creation" made in Paris itself, according to the "latest fashion."

" 'What is most interesting in all this is that nobody loses out through the "commission business" of this "respectable firm", on the contrary it is convenient and profitable for everyone Even the French, who are hosts in the "capital of the world," gain something from this commerce of theirs — although, it is true, only insofar as they make a profit from the postage stamps that the Paris branch sticks on its correspondence.

" 'As you see, everyone is satisfied and everyone is pleased, and even benefited, and what is more, the whole transaction justifies an axiom of political economy—not universally accepted, by the way—that without an international exchange of goods nations cannot possibly exist.

" 'But what am I? . . . I am only a poor little dancing teacher!'

"This jolly American was going to say something more, but at that moment we heard a great hubbub in the next room and desperate cries of both men and women We got up to leave the restaurant, and it was only when we were in the street that we found out that a being of the female sex from the community of Spam had flung vitriol in the face of another female being from the community of Belgium, because she had given a present of a cigar case engraved with the inscription, 'Always at your service,' to a being of the male sex from the community called 'Georgia,' whose existence in Paris had been supported until that day by the first woman.

"When we got into the street it was very late, day was beginning to break. So we took leave of that amusing American and went to our hotels.

"On the way home, while pondering over everything I had seen and heard in that famous Montmartre, I understood quite well why and how an opinion so contrary to reality had been formed in the beings belonging to other communities about those beings of the community of France.

"Thanks to everything I had seen and heard that night, it became clear to me that the beings of other communities, on arriving in France, go first of all to this part of Paris and to similar places where everything without exception has been organized and arranged especially for them by foreigners like themselves, but who came there long before and therefore speak the local language much better than they.

"And as the capacity for being-discernment is generally atrophied in contemporary beings, and they lack what is called a 'wide being-horizon,' they take all this as French, and afterward, when they return to their respective com-

munities, they tell their compatriots about everything they have seen, heard, and experienced in that part of Paris as if it were purely of French origin and only the French had a hand in it.

"In this way, an opinion about the French is gradually formed in other beings that is not at all corresponding to reality.

"Moreover, there is still another and deeper cause for this opinion about the beings of France formed in the strange consciousness of the beings of other communities, and it also is based on one of the peculiarities of their common psyche This peculiarity is due once again to that maleficent practice invented by themselves which they call 'education. '

"The point is that from the very first day of a child's appearance on 'God's earth,' as they express it, while Nature herself is still developing this prime conception of a future three-brained responsible being, your favorites begin to hinder this development by this same maleficent 'education' of theirs.

"And that is not all by their pernicious practice of 'educating,' they stuff and hammer into the 'spetsitooalitivian concentrations' or, as they would say, the 'brains' of these newly born beings, all kinds of ephemeral and fantastic ideas These brains are in general localized in beings for the perception and accumulation of all kinds of impressions and of the results of conscious being-awareness, and among the newly born they are still quite pure and receptive to the highest degree.

"The greatest misfortune for your favorites is that this maleficent process continues for most of them almost up to the age when they should already be responsible beings.

"And the result of all this produces that peculiarity of their common psyche I mentioned, which consists in the following first, almost all of their functions intended for active being-manifestation adapt themselves little by little to re-

sponding only to the sum of these false and fantastic ideas, and second, the whole presence of each of them gradually becomes accustomed to perceiving all new impressions without the least participation of the being-factors that Nature puts into beings for new perceptions—in other words, to perceiving new impressions only according to the false and fantastic notions that have previously been inculcated in them.

"The contemporary three-brained beings there ultimately lose even the very need for grasping in its entirety everything they see or hear for the first time, so that what is newly seen and newly heard merely serves as a shock, arousing associations based on information previously implanted in them and corresponding to these new impressions.

"Thus, when these favorites of yours become responsible beings, everything they see or hear for the first time is perceived automatically without any effort whatsoever on the part of their essence-functions, and without evoking in them, as I have already said, the slightest being-need to sense and understand whatever is going on inside or outside of them.

"In a word, they are satisfied merely with what someone else at one time or another, consciously or unconsciously, has put into them.

"I hope, my dear boy, that after all I have just told you, it will become clear to you why, among the three-brained beings of the other groups on your planet, data for an opinion so uncorresponding to reality have been crystallized regarding the beings of that separate community known as 'France.'

"Be that as it may, it is a great misfortune for the ordinary beings of France that the contemporary three-brained beings of other groups have selected the capital of this community for their so-called 'cultural manifestations.'

"At any rate, I personally pity the ordinary beings of this community with all my essence, now that their capital, even though only a certain part of it, has come to be considered the 'center of culture' of the whole planet.

"It is even astonishing that most of the beings of the community of France, in spite of the quite abnormal conditions of ordinary being-existence, due to their capital having unfortunately become the chief 'center of culture' for the whole of that ill-fated planet, were able to preserve in their presences, however unconsciously, those data for the two being-impulses on which, above all, objective morality is based, and which are called 'patriarchality' or 'love of family,' and 'organic shame.'

"Since this contemporary 'center of culture' has long been the gathering place for beings from all over the planet who have completely given themselves up to the 'evil god' holding absolute dominion in each of them, namely, to the 'evil god' that has become their ideal and is very well described in the words—'to attain a complete absence of the need for being-effort and for any essence-anxiety about anything whatever'—these beings must of course, consciously or unconsciously, have a harmful influence on the beings of the whole community of France.

"You will understand very well, my boy, what a misfortune it is for the ordinary beings of France that the present-day center of culture lies within their community if I tell you about one of the consequences of this I learned about it from information communicated to me in one of the latest etherograms concerning the three-centered beings of your planet.

"I must tell you that when these beings, who have completely given themselves up to their 'inner evil god,' flock to one of these 'centers of culture,' they occupy themselves—among their other harmful actions, simply out of idleness and to satisfy their whims—with devising new

forms of manifesting their hasnamussian properties or, as is said there, with new 'fashions,' which they then spread all over the planet.

"This hasnamussian practice of 'devising new fashions' existed in former civilizations also, during the Tikliamishian civilization it nourished under the name of 'adiat,' and in the Babylonian period, under the name of 'haidia.'

" 'Adiat,' 'haidia,' or 'fashion' consists in devising new means of being-manifestation for ordinary existence, and various methods of changing and disguising the reality of one's presence.

'Adiat,' 'haidia,' or 'fashion' play the same role in their daily being-existence as those customs of ours which are established to alleviate the inevitable external conditions independent of beings, customs that gradually enter into use everywhere as an essential need These contemporary customs or 'fashions' of theirs, on the other hand, are first merely temporary and serve only for the satisfaction of the insignificant personal aims of these present and future hasnamusses, which have become utterly abnormal and trivially egoistic, and second, they are neither more nor less than the results of automatic reasoning based on relative notions flowing from the abnormally established conditions of ordinary being-existence there.

"And so about half a century ago, in this city of Paris, certain candidates for hasnamuss invented the fashion for beings of the female sex to wear their hair short, and this maleficent invention of theirs spread like wildfire by the usual well-proven ways and means.

"However, as at that period the feelings of 'morality' and 'patriarchality' were still very strong in the beings of the female sex of the community of France, they did not adopt this harmful invention, it was the beings of the female sex of England and America who adopted it, and began cutting their hair.

"Moreover, as the beings of the female sex of both these communities thus deliberately deprived themselves of that part of their presence which is adapted for certain exchanges of cosmic substances, Great Nature did not fail to react and began to produce corresponding results, which will assuredly take such forms as have already arisen twice on this planet the first time, in the country of 'Uneano,' now 'Kafiristan,' where what are called 'Amazons' appeared, and the second time in ancient Greece, where the 'religion of the poetess Sappho' was founded.

"Meanwhile, in these two contemporary communities of England and America, the cutting of women's hair has already produced in the first case 'suffragettes,' and in the second, what are called 'Christian Scientists' and 'theosophists ' Moreover, when this hasnamussian fashion of cutting the hair of female beings became widespread, a proportionate increase was observed everywhere—as I was informed by the etherogram I received—in what they call 'women's diseases,' that is, various sorts of inflammation of the sexual organs, such as 'vaginitis,' 'uteritis,' 'ovaritis,' as well as 'fibrous tumors' and 'cancer. '

"And so, my boy, although this 'fashion' of cutting the hair of beings of the female sex, invented in Paris by beings with hasnamussian properties, did not at first catch on in the community of France, yet, since their capital had become the general rendezvous of beings with such properties, who went on spreading this harmful invention, these latter have ultimately succeeded in implanting it there And so the beings of the female sex in France have likewise begun to cut their hair, and at the present time this haircutting is in full swing for nearly all of them At the hairdressers in Paris, as I was informed in this etherogram, they have to wait their turn exactly as people did not long ago in the community of Russia to receive 'American flour ' And this contagious

rush of women to the hairdressers to get their hair cut has already given rise to court actions between these hairdressers and the fathers, husbands, and brothers of these 'shorn lambs,' and even to many 'divorces,' as they are called.

"It is interesting to note that the judges there, as was also communicated in that etherogram, in each case acquitted the hairdressers, on the ground that the beings of the female sex who had gone to them were over sixteen years of age, and therefore, under the laws of that country, had reached their majority and were free to do as they pleased.

"But, of course, if these French judges, and in general the judges of the whole planet, knew that there exists in the Universe a definite law regarding all formations, without exception, which serve the great Trogoautoegocrat for the transformation of cosmic substances, they would undoubtedly have a completely different understanding of the concept expressed by the word 'majority. '

"The point is that, according to that definite cosmic law, during the transformation of cosmic substances all such individuals, among whom are the keschapmartnian beings of the female sex, are the sources of all those active elements which by their fusion in subsequent cosmic formations must serve in the process of the great holy law of Triamazikamno as its second holy force, in other words, these beings are always the 'negative' or 'passive principle. '

"And so, owing to this cosmic law, these sources transforming the active elements that serve as the passive principle can never be free to have any independent manifestations Only those sources can have this independence which transform the active elements that should serve as the 'Holy Affirming' or 'active principle' of the holy Triamazikamno.

"That is why the sources that serve as the passive principle cannot be responsible for their manifestations, that is, they cannot be, as they say, 'major.'

"Speaking of these French beings, I must also tell you, in order to characterize them more fully, that the members of the 'ruling class' there invented a very good means for 'calming' the minds of the ordinary beings of that community, which they employ just as the power-possessing beings of the large community of Russia employ their means of encouraging the use of the famous 'vodka,' and as do the power-possessing beings of present-day England with their no less famous 'sport. '

"However, although the power-possessing beings of the community of France also successfully apply these 'good means' for the attainment of their egoistic aims, it must be admitted—no offense to the power-possessing beings of England and Russia—that these means of theirs do scarcely any harm to the planetary bodies of the ordinary beings.

"Nor is this all with these means they unconsciously bring a certain benefit to the ordinary beings of their community, by diverting them and giving them temporary relief from the ill effects of their obsession with 'fashion,' which was invented, as I already told you, by the present and future hasnamusses gathered in their capital from various countries, and which now enslave the ordinary beings of France even more than the beings of all other communities.

"These 'good means' are called 'fairs,' and at the present time these fairs are held in the principal squares of all their towns and villages in turn, in just those squares where, about two centuries ago, the three-brained beings used to meet for discussions of what they call 'religious and moral topics.'

"In all justice it must be said, my boy, that these French 'fairs' are very, very amusing places .

"I confess that even I liked to visit them and pass an hour or two there, thinking about nothing.

"At these French fairs everything is cheap, everything is marvelous.

"For instance, for a trifling fifty centimes, everyone can 'whirl' himself giddy on what are called 'pigs,' 'chameleons,' 'whales,' and so forth, and on various new American and non-American inventions designed for producing stupor.

"And if a being recovers too quickly from all these 'stupefactions' he can then, for only a few more centimes, treat himself to something very tasty, often prepared right on the spot.

"It is true that after these dainties, the beings, as far as their stomachs are concerned, often become . . . h'm h'm . . . but what is this compared to the pleasure they had in eating them?

"And in case one of the ordinary beings there wishes to 'try his luck,' as they say, then for another few centimes he can satisfy this desire in a thousand ways, for these famous French 'fairs' offer every attraction known on the planet Earth for gambling or for fun—in a word, everything from the 'roulette of Monte Carlo' to the game of 'snipsnapsnorum.'

CHAPTER 38

Religion

BEELZEBUB continued as follows "Now I shall also explain to you a little about that 'stumbling block' which was one of the chief causes of the gradual dilution of the psyche of these unfortunate favorites of yours, namely, the peculiar 'havatviernonis' which they always have there, and the totality of whose action and effect on the common presence of beings they call 'religiousness.'

"This factor, arch-maleficent in the objective sense, which gradually brings about an automatic dwindling of their psyche, arose on that ill-starred planet when various consequences of the properties of always the same for them accursed organ kundabuffer began to be crystallized in them, and afterward, passing through different outer forms, began to be transmitted from generation to generation.

"Thanks to these crystallizations, there began to be acquired in the common presence of certain terrestrial three-brained beings the first germs of what are called 'hasnamussian properties' and, in keeping with their egoistic aims, they invented for the confusion of their fellow beings various fictions, among which were all kinds of fantastic 'religious teachings ' And when others of your favorites began to have faith in these fantastic 'religious teachings' and, thanks to the same crystallizations, gradually lost their 'sane mentation,' from then on there arose in the process of the ordinary existence of these strange three-brained beings a large number of 'havatviernonis,' or 'religions,' having nothing in common with each other.

"Although these numerous 'havatviernonis,' or 'religions, ' have absolutely nothing in common, they are all built

upon religious teachings, which in turn are based solely on that, in the objective sense, maleficent idea that your favorites call 'Good and Evil ' This idea, which strictly speaking was the chief factor in the gradual dilution of their psyche, has quite recently been the cause of grave events among the blissful 'highest being-bodies' or, as they are called there, 'souls,' who dwell on that holy planet toward which we are falling at the present moment.

"I must not fail to tell you, my boy, the history of the events that recently happened on this Holy Planet Purgatory, first of all because they have a common-cosmic character and are connected with the individuality of every relatively independent responsible Individual, and second, because certain members of our 'genealogical tree' were the involuntary cause of these events.

"But I shall relate this story only at the end of my present tale, and I have a very good reason for this, connected with the development of your being-mentation.

"Meanwhile bear in mind that among these terrestrial three-brained beings who please you, there have always existed and there still exist all kinds of 'religious doctrines' on the basis of which they build up their innumerable 'religions,' and these doctrines usually arise in the following way:

"I have already told you that, owing to the unforeseeingness of certain Most High, Sacred Cosmic Individuals, the consequences of the properties of the organ kundabuffer, which they invented and later removed, began to be crystallized in the common presence of these unfortunates, making it almost impossible for them to be perfected to the degree of Being proper to three-brained beings Thereupon, our Abundantly Loving Common Father condescended to direct these same Sacred Individuals to actualize more often in the common presence of certain terrestrial beings the germ of a Sacred Individual, so that these beings, having

been completely formed up to responsible age and acquiring Reason in the conditions already fixed in the general process of existence of your favorites, would become aware of reality and indicate to the beings similar to them how they, with their Reason, ought to guide the functioning of their separate spiritualized parts in order to decrystallize the consequences of the properties of the organ kundabuffer, and to succeed in destroying in themselves the predisposition to new crystallizations.

"And so, my boy, after these terrestrial three-brained beings in whose presences are actualized the germs of Sacred Individuals undergo the sacred 'rascooarno' or, as they say, 'when they die,' their contemporaries, in order to remember all their indications and explanations and also to transmit them to the beings of subsequent generations, gather them all into 'one whole,' and this 'whole collection of indications' usually serves as the origin of every kind of religious teaching there.

"The strangeness of the psyche of your favorites with respect to religious teachings that arise in this way manifests itself in that, from the very beginning, they understand 'literally' everything that has been said and explained by these genuine Sacred Individuals actualized from Above, and never take into account under what circumstances and for what occasion this or that was said or explained.

"Furthermore, during the transmission from generation to generation of these religious teachings, the meaning of which had been distorted from the outset, these strange three-brained beings continue to adopt in regard to them two modes of behavior which have already become fixed in their general existence The first consists in this those beings who in the given period of the flow of time belong to the caste called the 'ruling class' immediately hook on to these religious teachings the 'maleficent question' formulated on this ill-starred planet as 'Religion for the State or the State.'

for Religion,' and make use of all their cunning to Juggle with the known facts to justify their own egoistic aims And the second mode of behavior is manifested by certain ordinary beings there who, owing to the fault of their 'producers,' have acquired in their common presence, from their very arising as well as during their preparation for responsible age, the properties called 'psychopathy' and 'parasitism'—properties that prevent them from ever having in themselves any data for the manifestation of any being-duty whatever So these ordinary beings become, as it were, 'authorities' on all the trifling details of these new religious teachings, and begin to 'peck like crows on a jackal's carcass' at that totality—already pecked at from the beginning—of all that had been said and indicated by the genuine Sacred Individuals intentionally actualized from Above.

"In short, the result of these two forms of behavior, fixed in the process of the ordinary existence of the three-brained beings of this planet—namely, the hasnamussian manifestations of the beings of the ruling class and the psychopathy of certain ordinary beings—is that soon after a religion is founded, no matter on what doctrines it is based, your favorites always get split up into their famous 'sects ' Consequently, in all epochs, the same thing occurs with religions as with the countless spoken languages on this comparatively small planet, which our highly esteemed Mullah Nasr Eddin referred to as a 'thousand-tongued hydra', and in the present case he would doubtless describe it as a 'flood of titillating titillations. '

"During the period of my observations of the process of existence of your favorites, the germs of these Sacred Individuals were actualized many times in the common presence of certain beings and, in almost every case—with the exception of the Most Sacred Ashiata Shiemash and everything connected with his holy labors—when they had fulfilled the mission imposed on them from Above, no sooner

had the process of the sacred rascooarno occurred in them than religious teachings began to arise there in the way I described That is to say, at first these peculiar beings collected from 'bits here and bits there' the indications and detailed explanations of these Sacred Individuals, and made them into 'one whole' in order to remember it all themselves and also to transmit it to subsequent generations And later, as this 'whole collection' fell into the hands of those two types of beings I spoke of, they began, as I have expressed it, to 'peck' at all this, and then, dividing themselves up into their famous 'sects,' to produce fantastic new religious teachings thought out by themselves, with the result that on this planet of yours there are as many religions as there are colors in the rainbow, and the 'same old story' starts over again.

"During recent centuries hundreds of these independent religious teachings arose in the common process of the planetary existence of your favorites, and all of them were based on what had survived of the totality of indications and explanations given to them by the Sacred Individuals intentionally actualized from Above.

"On such surviving fragments which, in recent times, have strangely inspired them, and from which with their bob-tailed Reason they have borrowed ideas for inventing their newer and ever newer religious teachings, there were based five religions which still exist today, namely

Buddhism
Judaism
Christianity
Islam
Lamaism

"About the first of these, the Buddhist religion, I have already told you

"The second, namely Judaism, was founded, as it were,

precisely on the teaching of Saint Moses, the name given to one of the genuine Sacred Individuals who, in his turn, was intentionally actualized from Above.

"This Sacred Individual was actualized in the planetary body of a boy who arose in the country now called 'Egypt,' shortly after my fourth sojourn on the surface of this planet of yours.

"This Sacred Individual, now called Saint Moses, accomplished a great deal for them and left them many such exact and corresponding indications for ordinary existence that, if they had adopted and applied them more or less normally, then indeed all the consequences of the properties of the maleficent organ kundabuffer might have gradually been decrystallized, and even the predisposition for new crystallizations might have been destroyed.

"But to the common misfortune of all the three-centered beings of our Great Universe, whatever their degree of Reason, his followers, as was already proper to them, began to mix into all the counsels and indications of this 'normality-loving' Saint Moses such a mass of what may be called 'spices' that the saintly author himself could not, with the best will in the world, have recognized anything of his own in this 'hodge-podge. '

"Your favorites of the very first generation after the contemporaries of Saint Moses evidently found it profitable, for their special aims, to insert into his religious teaching almost the entire fantastic doctrine which I have already described in my tale about the three-brained beings of the second group on the continent of Ashhark, now called 'Asia,' and which was invented by the king named Koniutsion—later a saint—for the purpose of saving his subjects from the pernicious habit of chewing the seeds of the poppy.

"After Saint Moses, that Sacred Individual was sent from Above who laid the foundations of the religion which your contemporary favorites call 'Christianity.'

"That Sacred Individual, whom they call Jesus Christ, was actualized in the planetary body of a boy of the race of terrestrial three-brained beings which Saint Moses, by command from Above, chose from among the beings inhabiting the country of Egypt and led to the 'Land of Canaan. '

"After this Jesus, there were actualized, also on the continent of Asia, two other Sacred Individuals on whose teachings the beings there founded two of the enumerated religions that still exist to this day.

"One of these two Sacred Individuals was Saint Muhammad, who appeared among the 'Arabs,' and the other, Saint Lama, who appeared among the beings dwelling in the country named 'Tibet. '

"At the present time, the first of the five religious teachings I mentioned, namely Buddhism, is found chiefly among the beings dwelling in the country of 'India,' the former 'Pearl-land,' and in the countries called 'China' and 'Japan.'

"The followers of the second religious teaching, namely Judaism, are now scattered over the whole planet.

"In this place in my tales it will do no harm to explain the reason why the followers of the teaching of this Moses are so widely scattered, as this will help you understand one peculiar property of the organ kundabuffer, the one which evokes the feeling called 'envy', and you will also understand how each property of this organ, no matter how small, may be the cause of very serious consequences.

"The point is that the beings who professed the teaching of this Moses had organized themselves very well in their community at that time, and therefore this property called 'envy' began to be crystallized in relation to them in the psyche of the beings of all the other communities of that period.

"And so strongly was this property crystallized in them that even after many of their centuries had passed, when the Jewish community had already ceased to be organized and

powerful, and had come to an end—as occurs there to all powerful communities according to law—this attitude of the beings of other communities toward the descendants of the Jewish community not only did not change but in most of your favorites the feeling of 'envy' toward them even became organic.

"The third religion, founded on the teaching of Jesus Christ, soon spread so widely in its original form that almost a third of all the three-centered beings of this planet became its followers.

"But before long they also began to mistreat this religious teaching based on 'resplendent Love,' and transformed it into something equally resplendent, but now, as our dear Mullah Nasr Eddin says, into a 'resplendent terasakhaboora from the kesbaadji fairytale. '

"Furthermore, it turned out that the followers of this great religious teaching split up, on account of some unimportant external details, into various sects, and were no longer called just 'Christians,' as were the first followers of this teaching, but 'Orthodox,' 'Zevrodox,' 'Ypsylodox,' 'Hamilodox,' and various other cognomens also ending in 'dox. '

"And into this teaching of truth and verity they also began, for various egoistic and political reasons, to mix fragments taken from other 'religious teachings' already existing there—fragments that not only had nothing in common with the teaching of Jesus but sometimes even flatly contradicted the truths revealed by this divine teacher.

"They mixed into it a great deal from the teaching of Saint Moses, which by that time had been thoroughly distorted, and much later, during the period that contemporary beings there call the 'Middle Ages,' the so-called 'Fathers of the Church' inserted into this Christian religion nearly the whole of that fantastic doctrine invented long ago in the city of Babylon by those learned beings belonging to the school of the dualists, about which I have already told you.

"The 'Fathers of the Church' in the Middle Ages probably concocted this mixture for the benefit of their own 'shops' and the 'shops' of their assistants, because of the famous 'Paradise' and 'Hell' contained in that doctrine.

"So at the present time, in place of the teaching of the divine teacher Jesus Christ, which revealed the power of the All-lovingness and All-Forgivingness of our Creator suffering for beings, a teaching now exists that our Creator torments the souls of His followers. "

"Dear and kind Grandfather, explain to me, please, what is meant by 'Fathers of the Church'?" asked Hassein.

"They give the name of 'Fathers of the Church' to those beings there who become professional dignitaries of the highest rank of any 'religious teaching '

After this laconic reply, Beelzebub continued:

"By the way, I should tell you here that the teaching of Jesus Christ was preserved unchanged among a rather small group of terrestrial beings and, passing from generation to generation, has even come down to the present day in its original form.

"This small group of terrestrial beings is called the 'Brotherhood of the Essenes.' The members of this brotherhood first succeeded in introducing the teaching of this divine teacher into their own being-existence, and then in transmitting it to later generations as a very good means of freeing themselves from the consequences of the properties of the organ kundabuffer.

"The fourth great religion existing there today arose several centuries after the Christian religion and was founded on the teaching of the 'full-of-hope' Saint Muhammad At first it spread there widely, and might eventually have become a 'hearth of hope and reconciliation' for all of them if these strange beings had not also stirred this up into a 'hodge-podge.'

"On the one hand, its followers mixed into it some of the

fantastic theories of the Babylonian dualists, and on the other, the 'Fathers of the Church' of this religion, in this case called 'Islamic sheikhs,' invented and added to it many things about the blessings of that famous Paradise supposedly existing in the 'other world'—blessings such as could never have entered the head of the chief governor of Purgatory, His All-Quarters Maintainer the Arch-Cherub Helkgematios, even if he had deliberately tried to imagine them.

"Although the followers of this religion also split up, from the very first, into many different 'sects' and 'sub-sects'— which, by the way, continue to exist even till now—they nevertheless all subscribe to one or the other of its two independent 'schools,' as they are called, which were formed at the time of its arising.

"These two schools of the Islamic religion are called there 'Sunnism' and 'Shi'ism.'

"It is interesting to note that the psychic hatred of each other formed in the beings belonging to these two independent branches of one and the same religion has now, on account of their frequent clashes, been completely transformed into organic hatred.

"During recent centuries the beings of certain European communities have greatly contributed by their intrigues to this peculiar transformation of that strange being-function.

"And they make use of these intrigues again and again to increase the animosity between the followers of these two independent schools of one and the same religion so that they should never unite, for if this were to happen there might soon be an end of those European communities.

"The point is that nearly half of the three-brained beings there are followers of this Islamic teaching, and only as long as this hatred prevails among them will they constitute no serious threat of 'reciprocal destruction' to European communities.

"And hence the power-possessors of certain 'freshly

baked' communities that have accidentally arisen always rub their hands and rejoice when sparks fly between these Sunnis and Shi'ites, because they may then count on a long and secure existence for themselves.

"Now as regards the fifth teaching, the teaching of the Sacred Individual called Saint Lama, who was also a genuine Messenger from our Endlessness, this teaching was spread only among those three-brained beings there who, because of their geographical location, scarcely ever came in contact with other beings of this ill-starred planet, and in consequence were scarcely affected by the abnormally established conditions of ordinary being-existence there.

"One part of this teaching was also soon changed and even destroyed by its followers, but the other part entered more or less into the existence of this little group of beings and began to produce the expected results Thanks to this the hope grew, even among the highest Sacred Individuals, that this teaching, created by the saintly labors of Saint Lama, might one day accomplish what had become a necessity in the Megalocosmos for everything that exists

"But your favorites did not allow this to happen and by their 'military expedition' or 'Anglo-Tibetan war,' without so much as a thought they knocked this possibility soundly on the head.

"I will tell you a little later about this 'military expedition. '

"And I shall tell you about it because I myself happened to be an eyewitness of all those lamentable events there.

"But first I must tell you how they now wish, of course with the help of the 'Swivel-eyed General,' to 'wipe out' even the remnants of the two religions still existing on your planet that, although changed beyond recognition, have nevertheless during the last centuries made the ordinary existence of your favorites, though very remotely, yet all the same a tiny bit more like the existence of the three-brained beings breeding on the other planets of our Great Uni-

verse—and, for certain of them, have rendered their fantastically haphazard existence somewhat more tolerable in the objective sense.

"Namely, I shall describe how there is actually now proceeding the final 'dispatch' of two of the five great religions I mentioned, which were founded, though 'from bits here and there,' nevertheless on the teachings of genuine Messengers of our Endlessness Himself the one, on the teaching of Saint Jesus, and the other, on the teaching of Saint Muhammad.

"I repeat that these great religions were founded on bits taken here and there from the teachings of two genuine Messengers of His Endlessness and, although the three-brained beings of former centuries stripped both these teachings, as 'the Russian Sidor stripped his goats,' nevertheless it was owing to these teachings that some of them, even down to the present time, believed in something and hoped for something, whereby their desolate existence was made a little more bearable.

"But these contemporary, arch-strange three-brained beings there have taken it upon themselves to sweep even these last traces off the face of their planet.

"Although this process arising from the strangeness of their psyche, namely, the process of the final destruction of these two great religions, began after my departure from their solar system, nevertheless, thanks to an etherogram about the beings of that peculiar planet which I received just before our flight from the planet Karatas, I understand what is going on there and can now say with complete conviction that they will not stop at stripping them, but without further ado will entirely destroy their last traces.

"This etherogram, by the way, informed me that on your planet, first, a university for Jewish youths was being opened in the city of Jerusalem, and second, an order had been promulgated in the community of Turkey closing all the

'dervish monasteries' and prohibiting men from wearing the 'fez,' and women, the 'yashmak. '

"The first half of the message—about the opening of a university for Jewish youths in the city of Jerusalem—made it clear to me that the Christian religion also had already come to an end.

"But to understand this, you should know that not so long ago all the communities on the continent of Europe, whose inhabitants are for the most part followers of this religion, waged their great wars against the followers of other religions on account of this city of Jerusalem, and they called these wars the 'Crusades.'

"They carried on these 'wars' or 'crusades' for the sole purpose of making this city, where the divine teacher Jesus Christ had existed, suffered, and died, exclusively Christian, and during these crusades of theirs nearly half the beings of male sex of that continent perished.

"But today in this same city of Jerusalem, they have opened a contemporary university for Jewish youths, almost certainly with the common consent of all the European Christian communities.

"Those people are called 'Jewish' among whom the divine Jesus appeared and existed, and whose beings tortured and crucified him on a cross.

"Although the present generation of Jews are not outright enemies of Jesus Christ, nonetheless each of them now holds the conviction that this Jesus who appeared among their ancestors and became a sacred personality for all the followers of the Christian religion was nothing but an 'impulsive and sick visionary.

"Among contemporary beings of the planet Earth, a 'university' is just that 'hearth' on which everything acquired by preceding generations during tens of centuries is burned, and on this 'hearth' a 'half-day tasty lentil soup' is quickly cooked to take the place of everything attained through cen-

tunes of the conscious and unconscious efforts and labors of their unfortunate ancestors.

"This is quite enough to convince me in my whole being of what will eventually become of this Jerusalem, now that they have opened one of their famous universities there and, moreover, for Jewish youths.

"I already see in my mind's eye that, before many of their years have passed, on the spot where the planetary body of the divine Jesus was buried there will be a parking lot for contemporary cars, that is, a place for those 'mechanical marvels' which were just what was needed to drive the contemporary beings insane.

"Indeed, these sacrilegious beings have not only gradually distorted the doctrine of this divine teacher for their egoistic and political aims, but they are now destroying even his memory.

"But after all, this has long been the style of your favorites.

"I may say in passing that the whole of contemporary 'civilization' there tends only to increase the speed of this machine they have invented, which is so maleficent for them.

"In fact, in the last etherogram I received about your favorites I was informed among other things that they had already established with one of these machines a 'record speed' of 325 miles an hour.

"Of course, the only result of such a 'record' will be that the already rather meager size of their ill-fated planet will become completely trifling, even to their bob-tailed being-picturings of reality.

"Well, may the Lord Creator be with them, my boy!

"Whatever speed they attain with these 'machines' of theirs, all the same, as long as they remain as they are, neither they themselves nor even their thought will ever go beyond their atmosphere.

"Now as regards the second great religion which, as I have already told you, was founded upon 'bits here and bits

there' taken from the teaching of the full-of-hope Saint Muhammad—this religion, from its very beginning, was particularly made use of by beings with hasnamussian properties for their egoistic and political aims, and hence it is the most 'stripped' of all.

"The power-possessing beings of certain communities began to 'season' this divine teaching, for their hasnamussian aims, with such 'spices' of their own invention that a 'sherakhoorian concoction' was produced, the secret of which would be the envy of all the famous contemporary European 'pastry cooks' and 'chefs.'

"And so . . .

"Judging by the latter part of this etherogram, the process of the total destruction of this second great religion is bound to start or has already done so, on account of the order promulgated by the power-possessing beings of the community of Turkey.

"The point is that this community of Turkey is one of the largest communities there whose beings profess this religion.

"I must first tell you that from the beginning of the Islamic religion, certain beings of this community took in this teaching in its original form very well and gradually incorporated it into their daily existence, just as the Essene brethren had done with the Christian doctrine.

"And therefore, although the Islamic religion was gradually changed under the influence of the power-possessors there, yet among the particular beings I have mentioned its teaching passed from generation to generation in an unchanged form.

"So until now there has remained at least a faint hope that, if one day the strange beings of the planet Earth should suddenly settle down a little, this teaching would come back to life and actualize the aims for which it was created by the full-of-hope Saint Muhammad.

"But alas, my boy! . . . The beings who had assimilated this teaching were called 'dervishes,' and it was about the closing of just these dervish monasteries that the order was given in the contemporary community of Turkey.

"Of course, by the abolition of this 'dervishism' those last dying sparks will also be entirely extinguished which, preserved like embers in the ashes, might one day have rekindled that hearth of possibilities which Saint Muhammad had counted upon and for which he had hoped.

"And as regards the other decree mentioned in that etherogram and promulgated in the community of Turkey, forbidding beings of the male sex to wear the once famous 'fez,' and the beings of the female sex the 'yashmak,' the consequences of these innovations are very clearly depicted in my being-picturings of the future.

"Thanks to these innovations, there is no doubt that exactly the same thing will happen in Turkey as happened to the beings of the large community of Russia after they also began to imitate everything European.

"For example, only one or two centuries ago, before the beings of that large community of Russia had begun copying everything European, there still existed there the two being-functions called 'martaadamlik' and 'namusslik' or, as they are still called, 'religious feeling' and the 'feeling of patriarchality.'

"And it was owing to these being-feelings that a couple of centuries ago the beings of that large community were famous among other beings of the whole planet for their morality and the patriarchal foundations of their family life.

"But afterward, when they began imitating everything European, both these being-feelings still present in them began to atrophy little by little, and nowadays, in almost all the beings of that community, religious feeling and the feeling of patriarchality have become something or other which

our wise teacher Mullah Nasr Eddin expresses merely by the exclamation:

" 'Ekh . . . be off with you!'

"In Russia, moreover, this did not start with the 'yashmak' or the 'fez.'

"No, these headdresses were not worn there.

"It began with the 'beard' of the beings of the male sex. For them, the 'beard' represents the same thing as our tail, which, as you know, contributes to the masculinity and activity of the beings of the male sex among us.

"Now it is the turn of these unfortunate Turks.

"Once they have started to exchange the 'fez' for European 'bowlers,' the rest will follow of itself.

"Doubtless the psyche of these Turkish beings will soon degenerate, as did the psyche of the beings of the community of Russia.

"The only difference is that in the case of the Russians a single being, namely their tsar, was the cause of this transformation of their psyche, whereas for the community of Turkey, several beings were responsible.

"The point is, these Turks recently changed their centuries-old state organization for a new one, a certain special 'republican' form, and instead of having one ruler, as in the old established organization, they now have several.

"That former state organization of theirs may have been bad, but at least there was only one ruler, whose rare innovations for his community were all of a patriarchal character.

"But now in this community of Turkey there are several leaders, and each of them wiseacres and imposes his callow ideas upon the unfortunate ordinary beings there—ideas not corresponding at all either to the long-since crystallized needs of the psyche of the beings of this community or to the established pillars of their being-morality.

"It is also interesting to note that, just as formerly the

Russian tsar was supplied by his nearest old patriarchal functionaries with large quantities of what is called 'money' obtained by the sweat of the peasants, and was sent to the continent of Europe to study many different methods of government in various communities there, in order that when he came home he might the better orient himself in the ruling of his community, so these present-day callow Turkish rulers were likewise provided by their own 'patriarchal' fathers with a great deal of money, this time obtained by the sweat of the 'khaivansanansakoffs,' and also were sent to the continent of Europe to get what they call a 'good education' for the future welfare of their fatherland.

"Well, my boy, in both these cases, because the future rulers of these two large, highly populated communities were sent to the continent of Europe quite young, before becoming aware of their responsibility, and above all because they were well provided with money from the sources I mentioned, the manner of existence of the beings on the continent of Europe was absorbed and permanently crystallized in them as so splendiferous and beneficial that when later, on account of the abnormally established conditions of existence in their countries, they became the leaders of these communities of many millions, they could not help but aim to make the existence of their compatriots as 'happy,' according to their bob-tailed notions, as that of the Europeans .

"The present rulers of the contemporary community of Turkey, by the way, saw and absorbed many good things in the community of Germany, where they were sent to study what is called 'militarism'—that is, the special subtleties for directing the processes of reciprocal destruction.

"That is why they existed for a long time in that community of Germany and for a number of years were what are known as 'German Junkers '

"And what they found best they saw and absorbed in

the capital, Berlin, along the avenue called 'Unter den Linden.'

"I do not yet know what future benefits these new Turkish rulers will bestow on their compatriots, but meanwhile, they have already done for their fatherland one 'highly patriotic deed. '

"To understand the essence of this patriotic deed, you must first know that in the capital of Turkey, in the streets and alleys of the quarters called 'Galata' and 'Pera,' all the female beings of a 'special designation' used to belong to foreign communities, though these women earned and spent 'genuine Turkish lira.'

"But thanks to the recent innovations, the Turks now have the firm hope that soon these 'genuine patriotic lira' of theirs will cease to be at the disposal of the female beings of any alien community but will pass solely to their own 'dear she-compatriots.'

"It is not for nothing that our highly esteemed Hadji Nasr Eddin says: 'The most important thing is to have plenty of money, and then even our "namuss" may crack.

"Or sometimes, in such cases, he says in Turkish *'Duniam ishi, pakmazli pishi, geyann purnundah pussar eshahi dishi,'* which means in English: 'The affairs of the world are like honey-cakes, and whoever eats them grows an ass's tooth. '

"Now let me tell you in a little more detail, as I promised, about the teaching of the last Sacred Individual, Saint Lama, who appeared among the beings of Tibet, and about the causes of the total destruction of that teaching also.

"As I already told you, the doctrine and preaching of this saint were not so widely spread because of the geographical conditions of the locality where he appeared and where he also taught those unfortunate three-centered beings what

they had to do to free themselves from the consequences of the properties of the organ kundabuffer.

"On account of the geographical conditions of this country, the beings there were little in touch with the abnormal conditions of ordinary being-existence of the beings of other communities, and as certain of them were more receptive to the teaching of this last Sacred Individual, it gradually entered into their essence and began to be actualized in practice also.

"So, my boy, for many years circumstances were such in that country called 'Tibet' that the local beings came to be grouped according to the degree of their inner transubstantiation of the teaching of this Saint Lama, and according to the degree of their need to work upon themselves, and organizing their ordinary existence in a corresponding way, they had the possibility, thanks to their isolation due to the inaccessibility of their country to foreigners, of working unhindered, according to the instructions of Saint Lama, on their liberation from the consequences of the properties of that organ which, to their common misfortune, had been implanted in their earliest ancestors.

"Among these beings, certain of them had already attained this liberation, many others were on the path toward this attainment, while still others had the firm hope of one day also reaching this path.

"But just when the conditions and environment for productive work had at last taken a definite turn in the right direction in Tibet, that event occurred through which the possibility for the beings of this country of one day freeing themselves from the misfortune oppressing them was completely destroyed or, at any rate, again delayed for many years.

"But before I tell you about what happened there, you should know something else.

"Only a few centuries ago, the chief particularity of your favorites on the planet Earth, namely, the process of their periodic 'reciprocal destruction,' used to take place between beings of different communities on one and the same continent, and if, exceptionally, this process occurred between beings of different continents, it was only between groups dwelling along the common borders of two adjacent continents And this was because travel by sea was still very difficult for terrestrial beings some centuries ago.

"But after a contemporary being there had by chance discovered the possibility of using the power of artificially rarefied water or, as they say, 'steam,' for such locomotion, and had devised suitable vessels for that purpose, these terrestrial beings began to travel for these maleficent processes to the coasts of nearby continents or even to more distant ones.

"During the last century, on one of these continents, a favorite dwelling place of the beings of this peculiar planet was the country of ancient Pearl-land or, as contemporary beings call it, 'India. '

"Do you remember that I once told you how beings of the continent of Atlantis used to sail to that self-same Pearl-land on the continent of Ashhark, now called 'Asia,' to search for pearls, and how later it was they who first populated that country?

"So, my boy . . .

"This unfortunate Pearl-land, or India, has also become during recent centuries the favorite place of the contemporary beings of the continent of Europe, but this time for their processes of reciprocal destruction.

"Arriving there by sea, they began to carry on their processes of reciprocal destruction, both among themselves and with the beings breeding there, that is, the beings of one European community tried to destroy the existence of beings of another European community, or these processes

took place between beings of that locality, with the European beings helping one side or the other.

"The processes of reciprocal destruction of local character were very frequent in that hapless Pearl-land, especially during the last ten or fifteen centuries.

"And this was because after one of those great processes the beings of that country, who had formerly belonged to only two different communities, were split into a great number of small independent ones, and also because a certain combination was produced in their common psyche, whereby 'outbursts' of the striving for reciprocal destruction occurred in the beings on that part of the surface of the planet Earth, not all at once but at different times.

"And this new combination in their common psyche was also produced thanks to a slight unforeseen misunderstanding connected with the 'common harmonic movement' of the whole of that solar system.

"Some day I will explain to you the details of that misunderstanding.

"Meanwhile let us return to our story.

"So . . .

"That part of the surface of the planet Earth called 'India' has remained a source of natural wealth in recent centuries, as it was before.

"And therefore when, in the strange psyche of the European beings who had gone to that country to take part in the process of reciprocal destruction, the need to carry on this 'horror' had passed, they stayed on there either to prepare themselves for subsequent processes or, as they say, to 'earn enough' to send to their families who had remained on the continent of Europe what was required for their ordinary existence.

"And they 'earned' all sorts of 'riches' there by trading for the most part in manufactured goods called 'copper but-

tons,' 'hand mirrors,' 'beads,' 'earrings,' 'bracelets,' and various other gewgaws for which it appeared the beings of that country also had a weakness.

"From the outset of this period, the beings of the continent of Europe also began with various subterfuges to take possession of the lands belonging to the beings of Pearl-land and settled down there in separate groups, just as in Europe, according to the community from which they had emigrated.

"These beings continued to manifest toward each other the kind of strange being-relationships that exist and have always existed on the continent of Europe between beings belonging to one community and those of another namely, thanks to the consequences of the properties of the organ kundabuffer, they cultivated feelings that had been crystallized in them in the form of particular functions known as 'envy,' 'jealousy,' 'sandoor,' that is, 'wishing for the rum or enfeeblement of others,' and so on.

"And there in Pearl-land, too, beings of one community began to trumpet full blast against the beings of another community that 'hasnamussian music' they call 'polities', that is, they began to criticize each other, to disparage each other, to 'run each other down,' and so on, with the aim of creating what is called 'prestige' for their own community among the local beings.

"In pursuing these 'politics,' one of the heads of a certain European community somehow learned the 'secret' of influencing the psyche of beings of other communities, so that they would acknowledge the authority and supremacy of his own.

"Later, when this being initiated the other heads of his community into that secret—the principle of which is called 'ksvatznell' or 'inciting one against the other'—and they all made it the basis of their 'politics,' then indeed the beings

of this community began to gain the upper hand everywhere and in everything.

"Although the former heads of this community and also that being who had hit upon the secret of 'ksvatznell' perished long ago, subsequent generations continued, automatically of course, to employ this 'secret,' and gradually not only took over almost the whole of Pearl-land but also subordinated to their influence the very essence of all the beings breeding on that part of the planet Earth.

"During the period referred to in my tale concerning the destruction by contemporary beings of the labors of Saint Lama, despite the passage of two centuries, everything went on in the same way.

"The recent heads of that mentioned European community who, thanks only to the secret of 'ksvatznell,' had had the luck gradually to subordinate everything to their influence and to take it all into their hands, were proud of their success and wanted to lay their 'paws' even on that which until then had been considered unattainable.

"In other words, they decided to take possession of that neighboring country called 'Tibet,' then held to be inaccessible And so, one fine day—'fine' for them, but a 'sorry day' for all the rest of the beings of that planet—they gathered together many beings of their community, and still more from the small local communities they had already conquered, and with the help of every new invention of contemporary 'European civilization' for the process of reciprocal destruction, they began very quietly moving up toward this country hitherto considered inaccessible.

"In spite of the help of all these 'new European inventions,' this movement of theirs up the heights of this country was very difficult, and cost them dearly, not only in what they call 'pounds sterling' but also in what they call 'casualties. '

"While this assemblage of terrestrial three-brained beings

continued their slow and laborious ascent, the beings who dwelt above in Tibet as yet suspected nothing of the 'military expedition' against their country.

"And they learned about it only when the troops had reached the heights.

"When the beings of this high country learned of this unusual event, they became very alarmed and agitated, because for many centuries they had been accustomed to the notion that the place of their existence was inaccessible to others, and that beings of other communities, no matter what their means for the process of reciprocal destruction, would never be able to reach them.

"So certain were they of this that not even once had they cast a glance downward to see the preparations that were being made during this time for penetrating into their 'inaccessible' country, and hence they did not take any corresponding measures in advance.

"And so those sorrowful events came to pass which were to destroy forever all the results created by that full-of-faith Sacred Individual, Saint Lama.

"First of all I must tell you that in this high country there also existed a small group of seven beings who, according to the rule established from the very beginning, were the guardians of the most secret instructions and counsels of Saint Lama.

"This 'group of seven' had followed the indications of Saint Lama for freeing themselves from the consequences of the properties of the organ kundabuffer, and had brought their self-perfecting up to the final degree.

"When this 'group of seven' learned what was happening, they sent their leader to join the agitated chiefs of the whole country in a conference, which was held in the capital on the very day of the intrusion of these uninvited guests.

"At this first conference of theirs, the assembled heads of the Tibetan beings unanimously decided to request these

uninvited visitors, very calmly and courteously, to be good enough to return whence they had come, and to leave undisturbed both themselves and their peaceful country that was doing no harm to anyone.

"When, after a few days, it became clear that these uninvited guests would not consent to return, and as a result of this request even hastened to move more deeply into the country, the members of the first conference became still more alarmed, and arranged a second conference to deliberate what to do to prevent these beings from, as is said, 'entering a stranger's house without invitation.

"All sorts of means were proposed for ridding their country of these beings who had forced their way like magpies into a stranger's nest. But one means in particular found support to destroy to the last man all these swaggering intruders.

"And indeed, my boy, this could easily have been done, because such is the nature of the country that, without any other means, merely by hurling stones down from the mountains, a single being could destroy thousands of enemies passing along the valleys, all the more since every one of them knew the contours of his native country like the palm of his hand.

"Toward the close of the conference, all the leaders of the country of Tibet were in such a state of excitement that they would almost certainly have decided to carry out the proposal supported by the majority if the head of that small 'group of seven,' who had been sent there by the other members, had not intervened in this stormy debate.

"This head of the 'group of seven,' already almost a saint, in persuading the other participants in this conference to give up what they had proposed, said among other things.

'The existence of every being is equally precious and dear to God, our Common Creator, so the destruction of these beings, especially of so many of them, would give no

small grief to That One Who, even without this, is overburdened with care and sorrow for everything that exists among us on Earth.

"All that this future saint went on to say in the assembly of Tibetan chiefs was so persuasive that they decided not only to take no measures against the intruders but even to take every kind of precaution that no one should hinder the march of events.

"And so the beings who had appeared from below as 'uninvited' guests, meeting with no opposition anywhere, moved forward into the heart of that unique country, which had hitherto been isolated from the ever-worsening conditions of ordinary being-existence on your planet.

"Well, it was just then that the event occurred which resulted in a great calamity, not only for all present and future beings of this unlucky country but perhaps even for all present and future three-brained beings of the whole of that unfortunate planet.

"You should know that at the final conference of all the leaders of Tibet, among other things a resolution was carried that certain members of the council, chosen by lot, should go to those districts through which these strangers would pass, in order to forewarn the local inhabitants of the decision taken by their leaders, and to persuade them to permit no one, under any circumstances, to hinder the passage of these intruders .

"Among those sent to the districts through which the armed invaders would pass, the lot fell to the chief of this small 'group of seven. '

"And when he arrived for this purpose at a certain large center near which the armed hordes of foreign beings had camped for a needed rest, in the street of this place a stray bullet fired—intentionally or accidentally—by one of these newcomers killed this future saint on the spot.

"Thus ended the existence of the chief of that small group

of nearly perfected brethren, and in spite of the terror which overwhelmed them, nothing remained for them but to take the necessary steps for bringing home the planetary body of their chief.

"In order that you may clearly represent to yourself the real terror of the situation experienced by these six brothers who were left without their leader, and also understand all the disastrous consequences of this event, I must first of all tell you, even though briefly, the history of the rise and existence of this small group in Tibet, which for centuries had always consisted of seven three-brained beings of your planet.

"This group was formed and existed long before the appearance on the planet Earth of the last Sacred Individual, Saint Lama.

"At the very beginning it was composed of seven beings directly initiated by Saint Krishnatkharna, who was also a Messenger of our Endlessness, specially sent to the three-centered beings of the planet Earth breeding in the country of Pearl-land.

"When Saint Buddha later appeared in Pearl-land, he ascertained that many of Saint Krishnatkharna's instructions for the psyche of the beings of that country were not yet obsolete, and that, if absorbed by any of them, these instructions could help destroy those consequences of the properties of the organ kundabuffer—to free themselves from which he too had been sent to help them, and he therefore decided to make some of these instructions of Saint Krishnatkharna the basis of his own teaching And after these seven beings who had been directly initiated by Saint Krishnatkharna were shown the aim and necessity of their existence by Saint Buddha and clearly sensed this, and were convinced that the instructions of Saint Buddha did not at heart contradict the instructions of Saint Krishnatkharna, but even complemented them and corresponded more exactly

to the psyche of the beings of that period, they became followers of Saint Buddha.

"Still later, when Saint Lama appeared specially for the beings of the country of Tibet, he found, in his turn, that many instructions of Saint Buddha still corresponded very well with the psyche of the beings of that country, provided certain details were modified in accordance with the changes in external conditions of existence due to the passage of time So he also included in the basis of his teaching many instructions from the truths already revealed by Saint Krishnatkharna before him and renewed by Saint Buddha And once again this small group of initiated beings, as well as other followers of Saint Buddha, sensing clearly that the additions and changes brought to this teaching by Saint Lama corresponded better to the contemporary psyche, became followers of Saint Lama.

"Among the beings of this small group there was a rule which, by the way, they observed very strictly, according to which certain secret instructions of Saint Lama concerning the beings of their group could be transmitted from generation to generation through their leader alone, and he could initiate the other six into these secrets only after certain attainments on their part.

"That is why the six members of this small group, all of whom already merited and were ready to receive initiation in the near future, were so horrified when they learned of the destruction of their leader With the loss of this sole initiate of that time, they were deprived forever of the possibility of becoming initiated themselves into these secret instructions of Saint Lama.

"Owing to the fact that their leader was killed so unexpectedly, it was even doubtful whether they could use the sole remaining possibility of receiving these instructions by communicating with the Reason of their leader by means of

the process of the sacred 'almtznoshinoo'—a process about which they already knew, and for which moreover they had in themselves all the required data.

"But probably, my dear boy, you know nothing as yet about this sacred process?

"The sacred 'almtznoshinoo' is the process by means of which certain three-centered beings, who have been able to attain the coating of their own kesdjan bodies up to completed functioning and to a definite degree of Reason, intentionally bring about the coating or, as is otherwise said, the 'materialization' of the 'kesdjan body' of a being whose planetary body has ceased to exist, up to such a density that this second body regains for a limited time the possibility of manifesting through certain functions proper to its former planetary body.

"This sacred process can be carried out upon the kesdjan body of a being who during his existence has also brought his higher being-body up to completed functioning, and in whom the Reason of this body has been brought up to the degree called the sacred 'being-mirotzinoo. '

"In our Great Universe, besides the process of the materialization or intentional coating of the kesdjan body of a being whose planetary body has ceased to exist, there is another process called the most sacred 'djerymetly ' And this other most sacred process consists in this first of all the highest being-body, namely, the 'body of the soul,' is intentionally coated, and only after that, as in the first case, is the sacred 'almtznoshinoo' actualized.

"Of course it is possible to carry out these processes only if such higher being-bodies are still in those spheres which are in contact with the atmosphere of the planet where these 'holy sacraments' are performed.

"Furthermore, these 'materializations,' evoked intentionally and consciously by certain beings, can exist, and a con-

nection and communication with them can be maintained, only as long as these beings consciously feed the kesdjan body with their own sacred 'aiëssakhladonn.'

"Thus, those six remaining members of the small 'group of seven' might have had recourse to this same sacred process of 'almtznoshinoo' for communicating with the Reason of their destroyed leader if they had foreseen the possibility of his sudden disappearance, and while he was still in existence had made a certain preparation that was indispensable for accomplishing this process.

"In order to understand the essence of this preparation for the sacred process of the 'sacrament of almtznoshinoo,' you need to know about two special properties of the 'being-hanbledzoin,' that is, the 'blood' of the kesdjan body.

"The first of these properties of the 'being-hanbledzoin' consists in this, that if any part of it is separated and removed from the rest, then no matter where and how far away it is taken, a sort of 'threadlike connection' is formed between this part and the principal concentration of this cosmic substance, this 'connection' moreover is formed of the same substance, and its density and thickness increase or diminish in proportion to the distance between the principal concentration and this separated part.

"And the second special property of this hanbledzoin is that if a part of it is again introduced, accidentally or intentionally, into the principal concentration of this substance, no matter where this concentration may be, or in what quantity the hanbledzoin is introduced, it blends with the hanbledzoin of the original concentration and is distributed uniformly throughout it both as regards density and quantity.

"And so, since the kesdjan body of the being is coated with substances that in their totality make this cosmic formation much lighter than the mass of cosmic substances composing the atmosphere surrounding the planets, the

kesdjan body is no sooner separated from the planetary body of the being than it rises, according to the cosmic law called 'tenikdoa' or, as it is sometimes called, the 'law of gravity,' to that sphere in which it finds the density that corresponds with its own mass and which is thus the place corresponding to such cosmic arisings.

"In view of all this, the preparation required for the sacrament of the sacred almtznoshinoo consists in removing beforehand, during his planetary existence, a part of the hanbledzoin of the being on whose kesdjan body this sacred process is to be performed after his death, and this part must either be kept in some corresponding surplanetary formation, or be introduced into those beings who perform this 'ritual,' and intentionally blended with the hanbledzoin of their own kesdjan bodies.

"Thus, when the perfected three-brained being predesignated for the sacrament of almtznoshinoo ceases his planetary existence, and his kesdjan body is separated from his planetary body, then, thanks to the first special property of this being-hanbledzoin, that 'connection' I have just told you about begins to establish itself between his kesdjan body and the place where the part of his hanbledzoin had been preserved beforehand, or with those beings who have intentionally coated this particle in their own kesdjan bodies.

"In order to be clear about this question in our subsequent talks, I must tell you here that this connection—one end of which is kept in the kesdjan body that has risen to its corresponding sphere, and the other end of which stays either within those surplanetary formations where the part of the general mass of the hanbledzoin was fixed, or in those beings who intentionally blended it with the hanbledzoin of their own kesdjan body—can exist in space for only a limited period, that is, until the planet on which the given being had arisen has completed one revolution around its sun.

"At the beginning of a new revolution such connections completely disappear.

"And they disappear because, in the atmosphere surrounding each planet, the evolution and involution of the cosmic substances required for the great cosmic Trogoautoegocrat, in accordance with the fundamental sacred cosmic law of Heptaparaparshinokh, again commence flowing only for the trogoautoegocratic process of local character, that is, within the limits of the 'autonomous activity' of the given solar system, and as a result, all cosmic substances, without exception, which happen to be in the atmosphere during the period of this revolution, including the said connections, are immediately transformed into cosmic substances corresponding to this atmosphere.

"So, my boy! . . .

"Until the end of a complete revolution, those beings existing on planets who either have in themselves a particle of the hanbledzoin of a kesdjan body, or have at their disposal the surplanetary formation in which a part of the hanbledzoin was fixed, can at any time—assuming, of course, that they possess all the corresponding data—attract such a body back to the solid part of their planet, and by 'saturating' it to the required density with their own hanbledzoin, can establish a contact with the Reason of that already completely formed independent cosmic unit.

"And this 'attraction,' or 'materialization,' as it is sometimes called, is brought about by means of what is known as 'vallikrin,' that is, by the conscious infusion, in a certain way, of their own hanbledzoin into the ends of these connections.

"This sacred process of almtznoshinoo had already been carried out several times by three-centered beings on your planet at different periods even before it was attempted in Tibet, and several legomonisms existed concerning these sacred processes of former times.

"It was through these legomonisms that this small group of Tibetan beings already knew all the details of the procedure relating to this sacred process, and of course they also knew about the special preparation required for it.

"But having now no other possibility of learning all the secret instructions than to attempt to enter into contact with the Reason of their deceased leader, they decided to try to carry out this sacred sacrament upon his kesdjan body, even without the said preparation.

"And this risk that they took was the cause of the great misfortune I mentioned.

"As my further investigations showed me, this misfortune occurred in the following way:

"Those six 'great initiates,' still existing in their planetary bodies, took turns in pairs, for three days and nights, to carry out uninterruptedly the process of 'vallikrin' upon the planetary body of their former leader, that is, the infusion of their own hanbledzoïn into his body But because a connection with his kesdjan body had not been established beforehand, their hanbledzoïn did not accomplish what was expected but only accumulated chaotically over his planetary body And since, unfortunately for them, an intensified blending of the sacred active element Okidanokh was proceeding during these days in the atmosphere above that locality or, as your favorites say, there were violent 'thunderstorms,' there took place between these two cosmic results, still in the process of transition from one definite cosmic phenomenon to another, what is called a 'sobrionolian' contact.

"And this contact on that small area of your ill-starred planet set in motion the accelerated cosmic phenomenon called 'nichto-oonichtono,' that is to say, the sudden, instantaneous evolution of all surrounding cosmic crystallizations—in other words, all the nearby surplanetary

formations were instantly transformed into the prime-source substance 'ethernokrilno.'

"This sobrionolian contact or, as it would be called on the planet Earth, 'explosion,' was so powerful that during this nichto-oonichtono, everything without exception was transformed into ethernokrilno—the planetary body of the chief of this small group as well as those of the other six brethren who were performing this sacred sacrament, and likewise all the already spiritualized or merely concentrated surplanetary formations within a radius of one 'shmana' or, as your favorites would say, within about one 'square mile.'

"Among the destroyed formations, both natural and artificial in origin, were all the 'books' which had belonged to these seven 'great terrestrial initiates,' and many other things used as means to keep in memory everything concerning the three Sacred Individuals intentionally actualized from Above, namely, Saint Krishnatkharna, Saint Buddha, and Saint Lama.

"Now, my boy, I think you will understand the meaning of those words by which I described this charming 'military expedition' when I said that this was a great calamity, not only for the beings of that country but perhaps also for all the three-brained beings of the whole planet.

"So, my dear Hassein, it has doubtless become clear to you how all the five religions I named, still existing there at the present time, founded on the teachings of five genuine saints sent from Above to help your favorites free themselves from the consequences of the properties of the organ kundabuffer, have gradually become altered, thanks as always to the abnormal conditions of ordinary being-existence established by them, until they were finally converted, from the point of view of any sane mentation, into children's fairy tales— and how, nevertheless, these same religions still served some

of them as a support of those inner moral motives owing to which, during certain periods, their common existence became more or less becoming to three-centered beings.

"But now, after the final destruction of the last remnants of these religions, it is difficult to foresee how it will all end.

"The last of these five religions, founded on the teaching of the genuine Messenger Saint Lama, has been completely destroyed, moreover 'with a crash,' by that charming military expedition of theirs

"The last but one, founded on the teachings of Saint Muhammad, they are just now destroying by the prohibition of the famous 'fez' and 'yashmak,' with the gracious assistance of the 'German Junkers.'

"And as regards the religion founded still earlier on the teaching of Jesus Christ—a religion and teaching upon which the highest Individuals placed great hopes—those arch-strange three-brained beings of today are completely destroying it by organizing in the city of Jerusalem a 'university' for contemporary Jewish youth.

"Although the religion founded on the teaching of Saint Moses has existed for a long time and is still maintained after a fashion by its followers, because of the organic hatred formed in the beings of the other communities toward the beings who follow this religion, and owing to the maleficent idea existing there called 'politics,' they will doubtless sooner or later finish off that religion as well, and also 'with a crash. '

"And finally, as regards that religion supposedly founded on the teaching of Saint Buddha, I already told you that, thanks to their notorious 'suffering,' based on a misunderstood idea, its followers have from the very beginning turned this teaching into a means for the 'prostitution of thought,' as is said there.

"By the way, it should be noted that the first to indulge in this 'prostitution of thought' were the 'Tanguori,' then

the 'Brahmanists,' 'Shuenists,' and so on, and today the 'Theosophists' and other 'pseudo-learned beings' busy themselves with the same thing. "

After these words, Beelzebub was silent for a few moments, and it could be seen that he was pondering deeply over something, and then he said:

"I have this moment come to the conclusion that it will be very, very useful for your Reason if I tell you about another event connected with the mystery of the sacred 'almtznoshinoo,' which concerns that Sacred Individual whose conception was actualized among your favorites and who, after his formation, was named Jesus Christ.

"This important event, connected with the appearance of this Sacred Individual among them, is denned, according to the understanding of your contemporary favorites, by the words, the 'death and resurrection of Jesus Christ. '

"Your acquaintance with this event will further enlighten you on the sense and essential significance of the sacred sacrament of almtznoshinoo, and will also give you a striking example of how—thanks only to the strange inherency of their common psyche called 'wiseacring'—the meaning was distorted of even those 'bits and pieces collected into a whole' from the counsels and indications of the genuine Sacred Individuals intentionally actualized from Above From the very first generation after the contemporaries of these Sacred Individuals, nothing was left of what they call 'religious teachings' for the beings of subsequent generations except, as I told you, material suitable for inventing 'children's fairy tales.'

"Well, my boy, when this Sacred Individual, Jesus Christ, actualized in the planetary body of a terrestrial three-brained being, had to be separated from his outer planetary coating, certain terrestrial three-brained beings performed this sacred process of almtznoshinoo on his kesdjan body, so that in

view of the imminent violent interruption of his planetary existence, they would have the possibility of continuing to communicate with his divine Reason and of thus receiving the information about certain cosmic truths and specific instructions for the future which he had not had time to give them.

"Information about this great event was accurately recorded by certain participants in the performance of this sacred process, and was intentionally communicated for a definite purpose to the ordinary beings around them.

"But inasmuch as that period of time coincided with the intensified functioning of a certain aspect of the strange Reason of your favorites, namely, the periodic 'ekbarzerbazia,' or the inherent need to lead their fellow beings into error, and also because many of them were then striving to be called 'learned'—learned, of course, of 'new formation'— they inserted all sorts of 'absurdities' in most of the notes and descriptions set down by the witnesses of this sacred process for transmission to future generations For example, in addition to the incontestable information that Jesus Christ had been crucified on a cross, and that after the crucifixion he was buried, they demonstrated Just as convincingly that after his crucifixion and burial Jesus Christ was resurrected and continued to exist among them and to teach this and that—and only afterward did he raise himself with his planetary body to Heaven.

"As a result of this kind of wiseacring of theirs—criminal, in the objective sense—all true faith in the divine teaching of salvation of the All-Loving Jesus Christ, uniquely feasible for them, was totally destroyed in the beings of subsequent generations.

"The absurdities that were written down gradually engendered in the presences of certain beings of later generations the impulse of doubt, not only about what I have just told you, but also concerning all the real information and

accurate instructions and explanations of this Sacred Individual, intentionally actualized among them from Above.

"The data engendering doubt in these terrestrial three-brained beings began to be crystallized and became an inalienable part of their psyche chiefly because, in spite of the almost automatic existence proper to them, they gradually acquired in the course of many of their centuries data for a more or less correct instinctive sensing of certain cosmic truths, as for instance, the indubitable fact that if the process of the sacred rascooarno occurs to anyone or, as they say, if someone 'dies' and is buried, this being will never exist again, nor will he ever speak or teach again.

"And so those of your unfortunate favorites in whom there still proceeded, however feebly, the functioning of being-mentation according to the laws of sane logic, and who had refused to accept such illogical and incoherent absurdities, ultimately lost all faith in any truth, whatever it might be, actually uttered and explained by the Sacred Individual, Jesus Christ.

"And as for the other terrestrial three-brained beings who, by the way, form the majority, they for many reasons—but chiefly because in the earliest years of their existence it became proper to them to occupy themselves with 'moordoorten'—on reaching responsible age, usually turn into what are called 'psychopaths,' accepting blindly, and literally, without any being-logical mentation, all the fantastic 'absurdities' which have reached them, and a very peculiar kind of 'faith' in all this 'religious teaching' becomes automatically formed in them, as if it represented the totality of all the truths relating to this Sacred Individual, Jesus Christ, who was indeed intentionally actualized among them from Above.

"The information about what is called the 'Last Supper,' given in the collection of notes still existing among your contemporary favorites, which purports to be the true and

accurate history of this Sacred Individual and is called by them 'Holy Writ,' was nothing other than an account of the preparation for the great sacrament of almtznoshinoo on the kesdjan body of Saint Jesus Christ.

"It is interesting to remark that in this collection of notes from 'bits here and bits there,' which your favorites call 'Holy Writ,' there are many exact words and even whole sentences uttered at that Last Supper by Saint Jesus Christ himself, as well as by those directly initiated by him, who in this Holy Scripture are called 'disciples' or 'apostles ' But your favorites, particularly the contemporary ones, understand these words and phrases, just as they do everything else, only literally, without any awareness of their inner meaning.

"And this nonsensical, literal understanding is due, of course, to the fact that they have entirely ceased making the being-efforts necessary to fulfill in their common presence partkdolgduty, which alone can crystallize in three-brained beings the data for the capacity of genuine being-comprehension.

"That is why, my boy, they cannot even understand the fact that in the days when this Sacred Individual, Jesus Christ, was actualized among them and also when this Holy Writ of theirs was being complied, fewer words were used by those beings than are used at the present time.

"They do not realize that at that period the 'being-mentation' of beings on this planet was closer to the normal mentation proper to three-brained beings, and consequently the transmission of ideas and thoughts was still what is called 'imagonisirian' or, as is otherwise said, 'allegorical. '

"In other words, in order to explain some action or other to themselves or to someone else, the terrestrial three-brained beings of that time referred to the understanding already present in them of similar actions in the past.

"But now all this takes place in them according to the principle called 'chainonizironness.'

"And this came about because, thanks as always to the abnormally established conditions of ordinary existence, their being-mentation began to function without any participation of their 'localization of feeling' or, in their terminology, their 'feeling center,' and thus finally became completely automatized.

"Hence, during all this time, in order to be able to make anything clear to themselves, even approximately, or explain it to others, they have automatically been compelled to invent, and go on inventing, a great many almost meaningless words for things and also for ideas, great and small, and so their mentation has gradually begun to function, as I have just said, according to the principle of 'chainonizironness.' '

"Well, it is with this kind of mentation that your contemporary favorites try to decipher and understand a text written in the 'imagonisirian' manner for the mentation of beings who were contemporaries of the divine Jesus Christ.

"In this connection, my boy, I must explain a certain fact, absurd to the highest degree and in the objective sense blasphemous, so that you may see more clearly the real nothingness of their Holy Writ, which has become particularly widely spread among your favorites since their last process of reciprocal destruction, and in which, as you may already surmise, there is everything you please except reality and truth.

"I will tell you in particular about what is said in this Holy Writ, which has supposedly reached them in an unchanged form, about the most important, most reasonable, and most devoted of all the beings directly initiated by this Sacred Individual or, as they would say, about one of his 'apostles.'

"This devoted and beloved apostle, initiated by Jesus Christ, was named Judas.

"Anyone wishing to draw knowledge of the truth from the present version of this Holy Writ will arrive at the conviction, which will become fixed in his essence, that this

Judas was the basest of all conceivable beings, and a conscienceless, double-faced traitor.

"But in fact, not only was this Judas the most faithful and devoted of all the close followers of Jesus Christ, but it was solely thanks to his Reason and presence of mind that all the acts of this Sacred Individual could produce that result which, if it did not lead to the total destruction of the consequences of the properties of the organ kundabuffer in these unfortunate three-brained beings, was nevertheless, during twenty centuries, the source of nourishment and inspiration for the majority of them, and made their desolate existence at least a little endurable.

"In order that you may represent more clearly to yourself the genuine individuality of this Judas and the significance of his manifestation, you should also know that when the Sacred Individual, Jesus Christ, intentionally actualized in a planetary body of a terrestrial being, was completely formed for responsible existence, he decided to carry out the mission imposed on him from Above to enlighten the Reason of these three-brained terrestrial beings by means of twelve beings chosen from different types, initiated and prepared by him personally.

"But at the very peak of his divine activities, before having fulfilled his intention, that is, before having had time to explain certain cosmic truths and give the required instructions for the future, he was compelled by circumstances independent of him to allow the premature cessation of his planetary existence to take place.

"He therefore decided, together with the twelve terrestrial beings he had intentionally initiated, to have recourse to the sacred sacrament of almtznoshinoo—the actualization of which was already well known to them, as they had already acquired in their presences all the data for its fulfillment—so that he should have the possibility, while he was still in that cosmic individual state, to finish the work of prepara-

tion, according to the plan he had designed for accomplishing the mission assigned to him from Above.

"But, my boy, when they had decided on this and were ready to begin the preliminary preparations required for this sacred sacrament, they saw that it was utterly impossible because it was too late, they were already surrounded by beings called 'guards,' and their arrest, with everything that would follow, was expected at any moment.

"And it was just here that Judas intervened.

"This future saint, the inseparable and devoted helper of Jesus Christ, who is 'hated' and 'cursed' owing to the naive stupidity of the peculiar three-brained beings of your planet, then rendered his great objective service for which terrestrial three-brained beings of all subsequent generations should be grateful.

"The wise and onerous initiative that he took upon himself with disinterested devotion was that at the moment of despair, on ascertaining that it was impossible to fulfill the required preparation for carrying out the sacred almtznoshinoo, this Judas, now a saint, leaped to his feet and hurriedly said:

'I will go and do everything necessary so that you have the possibility to fulfill this sacred preparation without hindrance Meanwhile, set to work at once. '

"Having said this, he approached Jesus Christ and, after speaking with him aside for a few moments, he received his blessing and hurriedly left.

"Thus the others were able to complete without hindrance everything necessary for the accomplishment of the sacred process of almtznoshinoo.

"After what I have just said, you will doubtless understand how the terrestrial three-brained beings of the two types I described distort every truth, for their various egoistic aims, and have done so to such an extent that in the case of Judas, now a saint, thanks to whom alone they have benefited for

twenty centuries from a blessed hearth of tranquility in the midst of their desolate existence, there has been crystallized in the presence of beings of all later generations this unprecedentedly unjust representation.

"I think myself that if Judas was portrayed in their Holy Writ in this way, it may have been because it was necessary for someone or other belonging to the mentioned types to belittle for a certain purpose the significance of Jesus Christ himself.

"That is to say, it would make him appear so naive, so unable to feel and see beforehand, in a word, so unperfected that, in spite of knowing this Judas and existing with him for so long, he failed to sense and be aware that this nearest disciple of his was a perfidious traitor, who would sell him for thirty worthless pieces of silver.

At this point in his tales, Beelzebub and all the passengers of the intersystem ship *Karnak* suddenly sensed in their organs of taste a slightly sour and bitter flavor.

The sensation was caused by a special 'magnetic current,' released from the steering compartment to inform all the passengers that their ship was approaching the place of their destination, in this case, the Holy Planet Purgatory.

Beelzebub therefore interrupted his tale and, glancing affectionately at his grandson, said:

"Now, willy-nilly, we shall have to stop our talk about this Sacred Individual, Jesus Christ, but nevertheless, my boy, when we get home to our dear Karatas, remind me someday when I am free to tell you the rest of this story in detail.

"The entire history of the actualization of this Sacred Individual in the planetary body of a terrestrial being— including his existence among the beings of various groupings on your planet and also his violent end—is very, very interesting, especially for you who wish to clarify to your

Reason all the subtleties of the strange psyche of these peculiar three-brained beings, moreover it will be particularly interesting and instructive for you to know that part of the history of Saint Jesus Christ which relates to the period of his existence there from the age of twelve to the age of twenty-eight, according to their time-calculation. "

CHAPTER 39

The Holy Planet Purgatory

AFTER SEVERAL "dianosks" the cosmic ship *Karnak* left the holy planet, and again began to fall toward its final destination, namely, toward the planet which had been the place of Beelzebub's arising and whither he was returning to finish his long existence—that long existence which, on account of certain definite circumstances, he had had to spend on various cosmic concentrations of our Great Universe, always under conditions very unfavorable for him personally, but which he nevertheless fulfilled, in the objective sense, quite meritoriously.

When the usual tempo of the falling of the ship *Karnak* had been reestablished, Hassein, sitting down once more at his grandfather's feet, turned to him and said:

"Grandfather, oh, dear Grandfather! Explain to me, please, why, as my Uncle Tooilan told me, does our All-Embracing, Uni-Being Autocrat Endlessness appear so often upon that holy planet where we have just been?"

At this question of his grandson, Beelzebub became thoughtful a little longer and with more concentration than usual, and then said slowly:

"Yes I do not know, my dear boy, with what to begin this time in order to answer this question of yours in such a form as would satisfy me also, since among the many other tasks I have set myself as regards your 'oskiano,' I decided to see that you should have at your present age a thorough knowledge and understanding concerning this holy planet.

"In any case, you must first of all be told that this holy planet, which is called 'Purgatory,' is the heart, as it were, and place of concentration of all the final results of the pul-

sation of everything that functions and exists in the whole of our Great Universe.

"Our Common Father Creator Endlessness appears there so often only because this holy planet is the place of existence of the most unfortunate of 'highest being-bodies' who obtained their coating on various planets of the whole of our Great Universe.

"The 'highest being-bodies' who have become worthy to dwell on this holy planet suffer as perhaps no one and nothing suffers in the whole of our Great Universe.

"In view of this, our All-Loving, All-Merciful, and Absolutely Just Creator Endlessness, having no other possibility of helping these unfortunate 'highest being-bodies,' often appears there, so that by these appearances of His, He may soothe them, if only a little, in their terrible yet inevitable state of inexpressible anguish.

"This holy planet began to fulfill its aim long after the period of the flow of time when the process of 'creation' of the now-existing 'world' had been finished.

"In the beginning, all the 'highest being-bodies,' like those who now have the place of their existence on this holy planet, went directly to our Most Most Holy Sun Absolute, but later, when that all-universal terrifying calamity which we call the 'chootboglitanical period' occurred in the Megalocosmos, similar 'highest being-bodies,' having lost the possibility of blending directly with our Most Most Holy Sun Absolute, began to dwell on this holy planet.

"Only after this 'chootboglitanical period' did the necessity arise for that order of universal functioning which this Holy Planet Purgatory fulfills at the present time.

"And from then on, the whole surface of this holy planet was organized and adapted for these highest being-bodies as the place of their subsequent unavoidable existence.

Having said this, Beelzebub thought a little, and then with a slight smile continued:

"Not only is this holy planet the center of concentration of the results of the functioning of all that exists, but it is now also the best, the richest, and the most beautiful of all the planets of our Universe.

"When we were there, you probably noticed that we always saw and sensed that the entire space of our Great Universe or, as your favorites would say, the 'whole sky,' seemed to reflect a radiance recalling that of the famous and incomparable 'almacornian turquoise ' Its atmosphere is always as pure as the 'phenomenal sakrooalnian crystal. '

"Everywhere on that planet, each individual, with all his presence, senses everything around him 'iskoloonitzinernly' or, as your favorites would say, 'blissfully-delightfully. '

"On that holy planet, as the well-informed say, of springs alone, both mineral and fresh, which in purity and clarity are unequaled on any other planet of our Universe, there are about ten thousand.

"From the whole of our Universe the most beautiful and melodious 'songbirds' are gathered there, of which, according to the experts, there are about twelve thousand species.

"And as for the surplanetary formations, such as 'flowers,' 'fruits,' 'berries,' and so on, words are inadequate Suffice it to say that there are collected and acclimatized on this planet almost the whole 'flora,' 'fauna,' and 'foscalia' from all the planets of our Great Universe.

"Everywhere on that holy planet, in well-situated 'gorges,' there are convenient 'caves' of various interior forms, some made by Nature and some artificially, with striking views from their entrances In these caves there is everything required for a blissful and serene existence, completely free from essence-anxiety in any part of the presence of a cosmic independent Individual, such as 'highest being-bodies' can become.

"It is in these very caves that, by their own choice, those 'highest being-bodies' exist who, owing to their merits,

come to this holy planet from the whole of our Great Universe to continue their existence.

"In addition to all I have mentioned, they also have at their disposal the very best, most convenient, and most rapid 'egolionopties' or, as they are still sometimes called, 'omnipresent platforms. '

"These egolionopties move freely in all directions in the atmosphere of the holy planet, at any desired speed, even at the speed of falling of the second-order suns of our Universe.

"This system of egolionopty was, I believe, invented specially for this holy planet by the famous angel, now already Archangel Herkission.

Having uttered these last words, Beelzebub suddenly became silent and again deeply thoughtful, and Hassein and Ahoon looked at him with surprise and interrogation.

After some time had passed, Beelzebub, shaking his head in a certain manner, turned again to Hassein and said:

"I am just thinking that it would be very reasonable on my part if to this question of yours—why our Endlessness so often rejoices this holy planet with His appearance—I should answer in such a way that I could also explain, as I have several times promised you, about the fundamental cosmic laws by which our present world exists and is maintained, because it is only by taking these two questions together that you will have sufficient material for a full representation and a thorough understanding of this Holy Planet Purgatory, and at the same time learn more about the three-brained beings who interest you and who arise on the planet Earth.

"I also now wish to give you as many clear and detailed explanations as possible concerning this holy planet, because sooner or later you will have to know about it, since every responsible three-brained being of our Universe, irrespective of the cause and the place of his arising and also of the form

of his exterior coating, will ultimately have to know everything about this holy planet.

"And he must know all this in order to strive to exist in the direction corresponding to the sense and aim of existence—a striving which is the objective lot of every three-brained being in whom, for whatever reason, the germ arises for the coating of the 'highest being-body.

"And so, my boy, first of all I must repeat once more that our Endlessness was forced to create the whole world which exists at the present time

"In the beginning, when nothing yet existed and when the whole of our Universe was empty endless space, with the presence only of the prime-source cosmic substance 'ethernokrilno,' our Most Great and Most Most Holy Sun Absolute existed alone in all this empty space, and it was on this sole cosmic concentration that our Uni-Being Creator with His cherubim and seraphim had the place of His Most Glorious Being.

"It was just during this period of the flow of time that there appeared to our Creator All-Maintainer the imperative need to create our now-existing 'Megalocosmos,' that is, our 'world. '

"We were privileged to learn from the third most sacred canticle of our cherubim and seraphim that our Omnipotent Creator once ascertained that the Sun Absolute, on which He dwelt with His cherubim and seraphim, was almost imperceptibly, yet steadily, diminishing in volume.

"As this fact ascertained by Him appeared very serious, He decided to review immediately all the laws which maintained the existence of that still unique cosmic concentration.

"During this review, it became clear to our Omnipotent Creator for the first time that the cause of this gradual diminishing of the volume of the Sun Absolute was simply the 'Heropass,' that is, the flow of Time itself

"Thereupon our Endlessness grew deeply thoughtful, for

in His divine deliberations He had become clearly aware that if the action of the Heropass should continue to diminish the volume of the Sun Absolute, it would sooner or later bring about the complete destruction of this sole place of His Being.

"And in view of this, our Endlessness was compelled to take certain corresponding measures, so that this merciless Heropass could not bring about the eventual destruction of our Most Most Holy Sun Absolute.

"Furthermore, we were found worthy of learning, again from a sacred canticle of our cherubim and seraphim but this time the fifth sacred canticle, that after this divine ascertainment of His, our Endlessness devoted Himself entirely to finding some way of averting this inevitable end, ordained by the lawful commands of the merciless Heropass, and that, after long divine deliberations, He decided to create our now existing 'Megalocosmos.'

"To understand more clearly how our Endlessness decided to attain immunity from the maleficent action of the merciless Heropass and how He ultimately accomplished it, you must first know that before this the Most Most Holy Sun Absolute existed on the basis of the system called 'Autoegocrat,' according to which the inner forces that maintained the existence of this cosmic concentration had an independent functioning, not dependent on any forces coming from outside This system was based on those two fundamental sacred cosmic laws by which the whole of our Megalocosmos is still maintained, namely, on the two primordial cosmic laws called the sacred 'Heptaparaparshinokh' and the sacred 'Triamazikamno.'

"I have already told you a little about these two fundamental primordial sacred cosmic laws, however, I shall now try to explain them to you in rather more detail.

"The first of these fundamental primordial sacred cosmic

laws, namely the law of Heptaparaparshinokh, is formulated by cosmic Objective Science in the following words:

'The flow of forces follows a line that constantly deflects at specific intervals and unites again at its ends. '

"According to this primordial sacred cosmic law, the line of the flow of forces has seven points of deflection or, as is otherwise said, seven 'centers of gravity,' and the distance between two consecutive points of deflection, or 'centers of gravity,' is called a 'stopinder of the sacred Heptaparaparshinokh.'

"The complete process of this sacred law, acting through everything newly arising and existing, is always made up of seven stopinders.

"And as regards the second fundamental primordial cosmic law, namely the sacred Triamazikamno, cosmic Objective Science formulates it in these terms.

'A new arising from the previously arisen through the "harnel-miatznel," the process of which is actualized thus the higher blends with the lower in order together to actualize the middle, and thus to become either higher for the preceding lower or lower for the succeeding higher.

"As I have already told you, this sacred Triamazikamno consists of three independent forces, which are called:

the first, 'surp-otheos' the second,
'surp-skiros' the third, 'surp-athanotos'

"Objective Science calls these three holy forces of the sacred Triamazikamno by the following names:

the first, the 'affirming force' or the 'pushing force' or simply the 'force plus'

the second, the 'denying force' or the 'resisting force' or simply the 'force minus'
the third, the 'reconciling force' or the 'equilibrating force' or the 'neutralizing force '

"At this place in my explanations concerning the fundamental laws of 'world-creation' and 'world-maintenance,' it is interesting to note, by the way, that the three-brained beings of this planet that has taken your fancy, during the period before the consequences of the properties of the organ kundabuffer had been crystallized in their common presence, began to be aware of these three holy forces of the sacred Triamazikamno, which they named:

the first, 'God the Father' the second, 'God the Son'
and the third, 'God the Holy Ghost '

"In various circumstances they expressed the hidden meaning of these forces and their longing to receive from them a beneficent effect for their own individuality by the following prayers:

Sources of divine
rejoicings, revolts, and sufferings,
direct your actions upon us

Holy Affirming, Holy Denying,
Holy Reconciling, transubstantiate
in me for my being

or

Holy God, Holy the Firm, Holy the
Immortal, have mercy on us

"Now, my boy, listen very attentively.

"In the beginning, as I have already told you, our Most Most Holy Sun Absolute was maintained solely by means of these two primordial sacred laws, but at that time these laws functioned quite independently without the help of any forces whatever coming from outside, and this system was called 'Autoegocrat.'

"And when our All-Maintaining Endlessness decided to change the principle of functioning of both these fundamental sacred laws, He made their hitherto independent functioning dependent on forces coming from outside.

"Since this new system of functioning of the forces which until then maintained the existence of the Most Most Holy Sun Absolute required the existence of corresponding sources outside the Sun Absolute, where such forces could arise and from which they could flow into the presence of the Most Most Holy Sun Absolute, our Almighty Endlessness was then compelled to create our existing Megalocosmos with all the cosmoses of different scales and the relatively independent cosmic formations contained in it, and since then the system for maintaining the existence of the Sun Absolute has been called 'Trogoautoegocrat. '

"Our Common Father Uni-Being Endlessness, having decided to change the principle of the maintenance of existence of that still unique cosmic concentration and sole place of His Most Glorious Being, first altered the functioning itself.

of these two primordial sacred laws, and He made the greater change in the law of the sacred Heptaparaparshinokh.

"This change in the functioning of the sacred Heptaparaparshinokh consisted in the alteration of what is called the 'subjective action' of three of its 'stopinders.' In one He lengthened the law-conformable duration, in another He shortened it, and in a third, disharmonized it.

"To provide the stopinder between the third and fourth 'points of deflection' with the required property of absorbing for its functioning the automatic inflow of all surrounding forces, He prolonged its duration.

"And this is the stopinder of the sacred Heptaparaparshinokh which is still called the 'mechano-coinciding mdnelin. '

"And the stopinder that He shortened is between the last 'point of deflection' and the beginning of a new cycle of the completing process of this sacred law By this shortening, in order to facilitate the beginning of a new cycle, He predetermined that the functioning of this stopinder would depend solely upon the influx through that stopinder of external forces resulting from the action of that cosmic concentration itself in which the completing process of this primordial sacred law is flowing.

"And this stopinder of the sacred Heptaparaparshinokh is the one that is still called the 'intentionally actualized mdnelin. '

"As regards the third stopinder which was changed in its subjective action and which is fifth in the series and called 'harnel-aoot,' its disharmony came about by itself, simply as a result of the change of the other two stopinders.

"This disharmony of its subjective functioning, resulting from its 'asymmetry' in relation to the whole process of the sacred Heptaparaparshinokh, consists in the following:

"If the completing process of this sacred law flows in conditions in which it is subject to many 'extraneously'

caused' vibrations, its functioning produces only external results.

"But if this same process takes place in absolute quiet, in the absence of any extraneously caused vibrations whatever, all the results of the functioning of this stopinder remain within that concentration in which the process is completed, and these results only become perceptible to the outside on direct and immediate contact with it.

"But if during the functioning of this process neither of these two sharply opposite conditions predominates, the results of its action usually divide into the external and the internal.

"Thus from that time on, the actualization of the primordial sacred law of Heptaparaparshinokh began to proceed in the greatest as well as the smallest cosmic concentrations with the subjective action of its stopinders changed in this way.

"I repeat, my boy, try very hard to understand everything relating to both these fundamental cosmic laws, since knowledge of these two sacred laws, especially knowledge of the particularities of the sacred Heptaparaparshinokh, will help you later to understand very well and easily all the second-order and third-order laws of 'world-creation' and 'world-existence. '

"Furthermore, an all-around awareness of everything concerning these sacred laws makes it possible for three-brained beings, irrespective of the form of their exterior coating, to become able, in the presence of all surrounding cosmic factors not depending on them, whether favorable or unfavorable, to ponder on the sense of their own existence, and so to acquire data for the elucidation and reconciliation in themselves of that 'individual collision,' as it is called, which often arises in three-brained beings from the contradiction between the concrete results flowing from the

processes of all the cosmic laws and the results presupposed and even definitely expected by their 'sane logic ' And so, correctly evaluating the essential significance of their own presence, they become capable of being aware of the place truly corresponding to them in these common-cosmic actualizations.

"In short, the transubstantiation in themselves of an all-around understanding of the functioning of these two fundamental sacred laws leads to the crystallization in the common presence of three-brained beings of data for engendering that divine property, indispensable to every normal three-brained being, existing under the name of 'semooniranoos.' Your favorites also have an approximate representation of this, and they call it 'impartiality. '

"And so, my dear boy, when in the beginning our Common Father Creator Almighty changed the functioning of both these primordial sacred laws, He directed the action of their forces from within the Most Most Holy Sun Absolute into the space of the Universe, whereupon there came into being the 'Emanation of the Sun Absolute,' which is now called 'Theomertmalogos' or 'Word-God.'

"For the sake of clarity in certain of my further explanations it must be remarked here that, in the process of creation of the now existing world, the 'Force of the Divine Will' of our Endlessness participated only at the very beginning.

"The subsequent creation went on automatically, of its own accord, entirely without the participation of the 'Force of His Own Divine Will,' thanks only to these two changed fundamental cosmic laws.

"And the process of creation then took place in the following sequence:

"Thanks to the new property of the fifth stopinder of the sacred Heptaparaparshinokh, the emanations issuing from

the Sun Absolute began to act at certain definite points of the space of the Universe upon the prime-source cosmic substance 'ethernokrilno,' and thus, by means of the totality of the old and new properties of the sacred primordial laws, certain definite concentrations began to take form.

"Further, thanks to those factors these definite concentrations acquired their own laws of Heptaparaparshinokh and Triamazikamno, which began to exert their action upon each other, and there were gradually crystallized in these concentrations everything necessary for the appearance of those large concentrations which still exist and are now called 'second-order suns.'

"When these newly arisen suns had been completely actualized and both fundamental laws with their own functioning had been finally established in them, then, in the same way as in the Most Most Holy Sun Absolute, their own results began to be transformed and radiated, and these, uniting with the emanations of the Most Most Holy Sun Absolute in the space of the Universe, became factors for the actualization of the common-cosmic fundamental process of the sacred law of Triamazikamno .

"That is to say:

"The Most Most Holy Theomertmalogos began to manifest itself in the quality of the third holy force of the sacred Triamazikamno, the results of the action of any one of the newly arisen 'second-order suns' began to serve as the first holy force And the results of all the newly arisen 'second-order suns' as a whole, acting upon the given newly arisen 'second-order sun,' began to serve as the second holy force of this sacred law.

"As soon as the process of the common-cosmic sacred Triamazikamno was thus established in the space of the Universe, crystallizations of different 'densities' were gradually formed out of that same prime-source ethernokrilno, and began to group themselves around each of the second-order

suns, giving rise to new concentrations—and in this way more new suns appeared, but this time 'third-order suns.'

"These third-order cosmic concentrations are those which at the present time are called 'planets. '

"At this stage in the process of the first outer cycle of the fundamental sacred Heptaparaparshinokh, that is, after the formation of the third-order suns or 'planets,' owing to the changed fifth deflection of the sacred Heptaparaparshinokh—which, as I have already said, is called 'harnel-aoot'—just here, the initial impulse given for the completing process, having lost half the force of its vivifyingness, manifested only half of its action outside itself, keeping the other half for itself—that is, for its own functioning—in consequence of which, on these last big results called 'third-order suns' or 'planets,' there began to arise what are called 'similarities to the already arisen. '

"And as the surrounding conditions of actualization were established everywhere in conformity with the second particularity of the fifth stopinder of the sacred Heptaparaparshinokh, the development of the fundamental outer cycle of the sacred Heptaparaparshinokh came to an end, and the entire action of its functioning entered forever into the results already manifested by it, and from then on there began in them their own permanent processes of transformation, called 'evolution' and 'involution.'

"Then, this time thanks to a second-order cosmic law named 'litsvrts' or the 'aggregation of the homogeneous,' the 'relatively independent' formations called 'similarities to the already arisen' began to be grouped on the planets into yet other 'relatively independent' formations.

"Owing to these processes of 'evolution' and 'involution' inherent in the sacred Heptaparaparshinokh, there also began to be crystallized and decrystallized in the presence of all cosmic concentrations, great and small, all sorts of definite

cosmic substances, with their own subjective properties, which Objective Science calls 'active elements. '

"And all the results of the 'evolution' and 'involution' of these active elements, actualizing the trogoautoegocratic principle of existence of everything in the Universe by means of reciprocal feeding and maintenance, produce the common-cosmic process 'Iraniranumange,' or what Objective Science calls the 'universal exchange of substances.

"So, my boy, thanks to this new system of 'reciprocal feeding of everything existing,' in which our Most Most Holy Sun Absolute Itself took part, that equilibrium was established in the Universe which no longer gives the merciless Heropass the possibility of bringing about anything unforeseen to our Most Great and Most Most Holy Sun Absolute, and thus, the cause for the divine anxiety of our Almighty Uni-Being Endlessness concerning the wholeness of His eternal place of dwelling disappeared forever.

Here I must tell you that when this vast divine actualization was completed, our triumphant cherubim and seraphim gave for the first time to all the newly arisen concentrations the names that exist even today They then defined every 'relatively independent' concentration by the word 'cosmos,' and to distinguish the different orders of arising of these cosmoses, they added to this term a specific corresponding name.

"They named the Most Most Holy Prime-Source Sun Absolute Itself 'Protocosmos.'

"Each newly arisen second-order sun, with all its definite results, they called 'Deuterocosmos.'

"Each third-order sun, which we now call a 'planet,' they called 'Tritocosmos.'

"The smallest 'relatively independent' formation that arose on the planets, thanks to the new inherency of the fifth

stopinder of the sacred Heptaparaparshinokh, and which is the very smallest likeness of the Whole, was called 'microcosmos', and finally, those 'aggregates of microcosmoses' that also became concentrated on the planets, this time thanks to the second-order cosmic law called 'mutual attraction of the similar,' were named 'tetartocosmoses.'

"And all those cosmoses that together compose our present world were called the 'Megalocosmos. '

"Our cherubim also gave names, still existing today, to the emanations and radiations issuing from all these cosmoses of different scales, by means of which the Most Great Cosmic Trogoautoegocrat proceeds.

"The emanation of the Most Most Holy Sun Absolute Itself, as I have already told you, they called 'Theomertmalogos,' or 'Word-God.'

"The radiation of each separate second-order sun they called 'mentokifezoin.'

"The radiation of each planet separately they called 'dynamoomzoin.'

"That given off from the microcosmoses they called 'photoinzoin. '

"The radiations issuing from the tetartocosmoses they called 'hanbledzoïn.'

"The radiation of all the planets together of each solar system they called 'astroluolucizoin. '

"The radiation of all the newly arisen second-order suns taken together they called 'polorotheoparl. '

"And the aggregate of the results issuing from all cosmic sources, great and small, they then named the 'common-cosmic Ansanbaluiazar.'

"It is interesting to remark concerning this 'common-cosmic Ansanbaluiazar' that present-day Objective Science has the formulation.' 'Everything issuing from everything and again entering into everything.

"Specific names were also given to all the 'temporarily independent crystallizations' arising in each of the innumerable cosmoses through the evolutionary and involutionary processes of these fundamental sacred laws..

"I shall not enumerate the names of the many temporarily independent 'centers of gravity' which were crystallized in each separate cosmos, but I shall indicate only the names of those 'definite active-element centers of gravity' in the cosmoses having a direct relation to my later elucidations, that is, of those temporarily independent centers of gravity crystallized in the presences of tetartocosmoses.

"These independent crystallizations in tetartocosmoses were given the following names:

1 protoëhary
2 deuteroëhary
3 tritoëhary
4 tetartoëhary
5 pentoëhary
6 exioëhary
7 resulzarion

"And now, my boy, after everything I have just explained to you we can return to the question of why and how the 'highest being-bodies' or, as your favorites call them, 'souls,' began to arise in our Universe, and why our Uni-Being Common Father turned His divine attention particularly to these cosmic arisings.

"The point is that when the 'common-cosmic harmonious equilibrium' had been established and regularized in all the cosmoses of different scales, then in each of the tetartocosmoses, that is, those relatively independent 'aggregates of microcosmoses' that had their arising on the surface of the planets—where the surrounding conditions accidentally cor-

responded to certain data present in these cosmoses, enabling them to exist for a certain period of time without 'seccruano' or, in other words, without 'constant individual tension'— the possibility appeared of independent automatic movement from one place to another on the surface of these planets.

"Thereupon, when our Common Father Endlessness perceived this automatic movement of theirs, there arose in Him for the first time the divine idea of making use of it as a help for Himself in the administration of the enlarging world.

"From that time on He began to actualize everything for these tetartocosmoses along such lines that the inevitable 'okrualno,' that is, the periodic repetition in them of the completing process of the sacred Heptaparaparshinokh, could be accomplished in such a way that, under the conditions of a certain kind of change in the functioning of the common presences of some of them, there would be transformed and crystallized, in addition to the crystallizations that had to be transformed for the purpose of the new common-cosmic exchange of substances, also those active elements from which new independent formations could be coated in them with the inherent possibility of acquiring 'individual Reason. '

"That this idea arose then for the first time in our Endlessness we can also hear from the words of the sacred canticles with which, at all divine solemnities, our cherubim and seraphim extol the marvelous works of our Creator.

"Before going on to relate how this was accomplished, I must tell you that the functioning of the common-cosmic Iraniranumange is harmonized in such a way that all the results obtained from transformations in different cosmoses localize themselves together according to what is called the 'quality of their vibrations,' and penetrate everywhere throughout the Universe, taking a corresponding part in

both planetary and surplanetary formations, and generally the temporary place of their free concentration is the 'atmosphere' with which all the planets of our Megalocosmos are surrounded, and through which the connection is established for the common-cosmic Iraniranumange.

"And thus, the effect of this divine attention directed toward these tetartocosmoses was that, while serving as apparatuses for the Most Great Cosmic Trogoautoegocrat, the possibility appeared in them that from among the cosmic substances transformed through them, both for the needs of this most great common-cosmic process and for the needs of the process of their own existence—the latter substances composed exclusively of cosmic crystallizations derived from the transformations of that planet itself on which these tetartocosmoses arose—results began to appear in their common presences such as proceed from cosmic sources of a higher order, and composed of what are called vibrations of greater 'vivifyingness.'

"And it was from such cosmic results that exactly similar forms began to be coated in their common presences, composed at first of the cosmic substance 'mentokifezoin,' that is, of substances transformed by the sun and the other planets of that solar system within whose limits these tetartocosmoses had the place of their arising—substances that reach every planet through the radiations of the said cosmic concentrations.

"In this way, the common presence of certain tetartocosmoses then began to be composed of two independent formations coming from two entirely different cosmic sources, and these formations began to have a Joint existence, as if one were placed within the other.

"Well, my boy, when these new 'coatings' were completed and began to function correspondingly in the presence of the tetartocosmoses, from that time on they ceased

to be called 'tetartocosmoses' and were called 'beings,' which then meant 'two-natured,' and these second coatings were named 'kesdjan bodies.'

"Now when everything corresponding to it was acquired in the new coating of these two-natured formations and all the functioning proper to such cosmic arisings was finally established, these new formations in their turn—on exactly the same basis as in the first case, and also provided that there was a certain change of functioning—began to absorb and assimilate cosmic substances issuing directly from the Most Most Holy Theomertmalogos, after which, similarities of a third kind began to be coated in them.

"These coatings, which are the 'highest sacred parts' of beings, we now call 'highest being-bodies.'

"Later, when their 'highest being-bodies' were finally coated and all the corresponding functions had been acquired in them, and above all when it became possible for the data for engendering the sacred function of 'Objective Reason' to become crystallized in them—data that can be crystallized exclusively in the presence of cosmic arisings of this order—and when what is called 'rascooarno' occurred to these 'tetartocosmoses,' or 'beings,' that is, the separation from each other of these differently natured 'three-in-one formations,' only then did this 'highest being-part' receive the possibility of uniting itself with the Cause of Causes of everything now existing, our Most Most Holy Sun Absolute, and begin to fulfill the purpose on which our All-Embracing Endlessness had placed His hope.

"Now I must explain to you in greater detail in what sequence this sacred rascooarno occurred to these first tetartocosmoses and how it occurs now to the three-brained beings.

"At first the 'second being-body,' or 'kesdjan body,' and 'third being-body' separate themselves from the fundamen-

tal 'planetary body' and, leaving it behind on the planet, rise together to the sphere that is the place of concentration of those cosmic substances from which the 'kesdjan body' of a being is formed.

"And only at the end of a certain time does the principal and final sacred rascooarno occur to this 'two-natured arising,' after which the 'highest being-part' becomes an independent Individual with its own individual Reason.

"Formerly, that is, prior to the 'chootboglitanical period,' it was only after the second process of the sacred rascooarno that this sacred cosmic actualization became worthy of being united with the presence of our Most Most Holy Sun Absolute or went to other cosmic concentrations where such independent holy Individuals were needed.

"And if at the approach of the final process of the sacred rascooarno these cosmic arisings had not yet attained the required gradation of the sacred scale of Reason, these 'highest being-parts' had to exist in that sphere until they had perfected their Reason to the required gradation.

"Here it is impossible not to take notice of the objective terror of the already formed 'highest being-parts' who, owing to all the results unforeseen from Above in new cosmic processes, have not yet perfected themselves to the necessary gradation of Reason.

"The fact is that, in accordance with various second-order cosmic laws, the 'kesdjan being-body' cannot exist long in this sphere, and at the end of a certain time must decompose, even if the 'highest being-part' existing within it has not by that time attained the requisite degree of Reason As long as this 'highest being-part' has not perfected its Reason to the requisite degree, it must always be dependent upon some kesdjanian arising or other, so that immediately after the second sacred rascooarno every still unperfected 'highest being-body' enters a state called 'teshgekdnel' or 'searching for a similar two-natured arising corresponding to itself,' in

the hope that as soon as the highest part of another two-natured arising perfects itself to the required degree of Reason and undergoes the final process of the sacred rascooarno, and before the rapid disintegration of its kesdjan body is clearly sensed, this first 'highest being-body' might instantly enter that other kesdjan body and continue to exist in it for its further perfecting, a perfecting which sooner or later must inevitably be accomplished by every arisen 'highest being-body. '

"And that is why, in the sphere to which the higher being-parts rise after the first sacred rascooarno, that process takes place called the 'okipakhalevian substitution of the external part of the soul,' or 'substitution of a new kesdjan body for the old one. '

"Here it might as well be mentioned that your favorites also have a representation somewhat similar, as it were, to the 'okipakhalevian substitution ' They have even invented very clever names for it, 'metempsychosis' and 'reincarnation,' and in the last century have created around this question a branch of their famous 'science' which gradually became, and still is, one of those minor maleficent factors which in their totality are making their Reason, already strange enough without this, always more and more 'shooroombooroom,' as our dear Mullah Nasr Eddin would say.

"According to the fantastic theories of this branch of their 'science,' now called 'spiritualism,' they assume among other things that each of them already has a 'highest being-part' or, as they call it, a 'soul,' and that this soul is constantly undergoing reincarnation—something like this 'okipakhalevian substitution' of which I have just spoken.

"Of course, if these unfortunates were to take into consideration that, according to the second-order cosmic law called 'tenikdoa,' or 'law of gravity,' this being-part, in the rare cases when it does appear in them, rises from the surface of their planet immediately after the first rascooarno—or as

they express it, after the 'death' of the being—they would perhaps understand that the explanations and proofs given by this branch of their 'science' for all sorts of phenomena supposedly produced among them by these fantastic 'souls' of theirs are merely the fruits of their idle fancy; and they would then realize that everything else 'proved' by this 'science' is nothing but Mullah Nasr Eddin's 'twaddle.'

"Now let me tell you about the two lower being-bodies, namely, the planetary body and the kesdjan body.

"After the first sacred rascooarno, the planetary body of a being which is formed of microcosmoses, that is, of crystallizations transformed by the planet itself, gradually decomposes according to a certain second-order cosmic law called 'retarnotoltoor,' and disintegrates on that planet into the primordial substances from which it arose.

"The second being-body, the kesdjan body, being formed of radiations of other concentrations of tritocosmoses and of the sun itself of the given solar system, rises to the corresponding sphere I was speaking about, and after the second process of the sacred rascooarno also gradually decomposes, and the crystallizations of which it consists return in various ways to the sphere of their own primordial arisings.

"But the highest being-body, formed of crystallizations received directly from the sacred Theomertmalogos within the limits of the solar system where the being has arisen and existed, can never decompose And this highest part must exist in the given solar system until perfected to the required degree of Reason—just that Reason which makes such cosmic formations 'irankipaekh,' that is, formations of the most most sacred substances already mentioned, which can exist independently of kesdjanian arisings and not be subject to what are called 'painful influences' from any external cosmic factors whatever.

"And so, my boy, in the beginning, as I have already told you, after these cosmic arisings had perfected their Reason

to the necessary gradation of the 'Sacred Scale of Reason,' they were taken onto the Sun Absolute, there to fulfill the roles predestined for them by our Creator Endlessness.

"You should know that as regards the determination of the specific degrees of individuality, from the very beginning our cherubim and seraphim established that 'Sacred Determinator of Reason' which still exists and which measures the gradations of Reason or, more exactly, the 'totality of self-awareness' of all cosmic concentrations, large and small, and also determines the 'degree of justification of the sense and aim of their existence,' as well as the further role of each separate individual in relation to everything existing in our Great Megalocosmos.

"This Sacred Determinator of Pure Reason is simply a kind of measuring rod, that is, a line divided into equal parts, one end of this scale marks the total absence of any Reason, that is, absolute 'Firm Calm,' and the other end indicates 'Absolute Reason,' that is, the Reason of our Incomparable Creator Endlessness.

"Here I think you might as well be told about the various sources in the common presence of all three-brained beings for the manifestation of being-Reason.

"In every three-brained being, irrespective of the place of his arising and the form of his exterior coating, data can be crystallized for three independent kinds of being-mentation, the total results of which express the degree of Reason proper to him.

"Data for these three kinds of being-Reason are crystallized in the presence of each three-brained being to the extent that there are coated and perfected in him—by means of being-partkdolgduty—the corresponding higher being-parts that should compose his common presence as a whole.

"The first and highest kind of being-Reason is the pure or Objective Reason proper only to the presence of the highest being-body or to the common presence of those three-

brained beings in whom this highest part has already arisen and perfected itself, and then only if it has become the 'initiating center of gravity' of the individual functioning of the whole presence of the being.

"The second kind of being-Reason, which is named 'okiartaitokhsa,' can appear in the presence of those three-brained beings in whom the second being-body, or kesdjan body, is already completely coated and functions independently.

"As regards the third kind of being-Reason, this is nothing but the automatic functioning proceeding in the common presence of all beings in general and also in the presences of all surplanetary formations, thanks to repeated shocks coming from outside, which evoke habitual reactions from data crystallized in them corresponding to previous accidentally perceived impressions.

"Now, my boy, before going into a more detailed explanation of how the higher parts were coated and perfected in the common presences of the first tetartocosmoses, and also of those who were afterward named 'beings,' I must give you some information about the fact that we, beings who arose on the planet Karatas, as well as those who have arisen on your planet Earth, are no longer 'polormedekhtic' or, as is still said, 'monoeniphitic,' as were the first beings who were transformed directly from the tetartocosmoses, but we are 'keschapmartnian' beings, that is, almost 'half-beings,' owing to which the completing process of the sacred Heptaparaparshinokh does not take place through us or through your favorites exactly as it did in them.

"We are such 'keschapmartnian' beings because the last fundamental stopinder of the sacred Heptaparaparshinokh, which almost all the beings of the Megalocosmos now call the sacred 'ashagiprotoëhary,' is not situated in the center of the planets upon which we have arisen, as in general is the case for most of the planets of our Great Megalocosmos,

but is in the center of their satellites, which for our planet Karatas is the little planet of our solar system called 'Prnokh-Paiokh,' and for the planet Earth, its former fragments now called the 'Moon' and 'Anulios. '

"Thanks to this, the completing process of the sacred Heptaparaparshinokh for the continuation of the species is carried out not through one being, as with the tetartocosmoses, but through two beings of different sexes, called by us 'actavas' and 'passavas,' and on the planet Earth, 'man' and 'woman. '

"I might say here that there even exists in our Great Megalocosmos a planet on which this sacred law of Heptaparaparshinokh carries out its completing process for the continuation of the species of the three-brained beings through three independent individuals.

"You might as well be acquainted somewhat in detail with this uncommon planet, which is called 'Modiktheo' and belongs to the system of the Protocosmos.

"Beings arising on this planet are three-brained, like all those on the other planets of our Great Megalocosmos, and in their outer appearance are very similar to us, at the same time they are, and are considered by all others, the most ideal and perfect of the innumerable forms of exterior coatings of three-brained beings of our Great Universe, and all our now existing angels, archangels, and most of the Sacred Individuals nearest to our Common Father Endlessness received their arising upon this marvelous planet.

"The transformation through them of the cosmic substances required for the common-cosmic Trogoautoegocrat, according to the sacred law of Heptaparaparshinokh, proceeds on the same principles on which it does in our common presence and in the presence of your favorites breeding on the planet Earth.

"It is solely for the continuation of their species that this sacred law carries out its completing process through three

kinds of beings, and that is why such three-brained beings are called 'triakrkomnian.' Just as among us, separate beings of different sexes are called 'actavas' and 'passavas,' and on your planet 'man' and 'woman,' so on the planet Modiktheo the beings of the different sexes are called 'martna,' 'spirna,' and 'okina,' and although externally they are all alike, their inner structures are entirely different.

"The process of the continuation of their species takes place among them in the following manner:

"All three beings of different sexes simultaneously receive the sacred 'elmooarno' or, as your favorites say, 'conception,' through a special action, and with this sacred 'elmooarno' or conception they exist apart from one another for a certain period, entirely independently, but each of them with very definite intentional perceptions and conscious manifestations.

"And when the time draws closer for the results of these conceptions to become manifest or, as they say on the Earth, when the moment of 'birth' approaches, there appears in all three of these uncommon beings an 'aklonoatistian' longing for one another or, as your favorites would say, they experience a 'psycho-organic attraction ' And the nearer the moment for this being-manifestation or 'birth' approaches, the more closely they press together and ultimately almost grow on to one another, and thereupon, at one and the same time, they actualize in a certain way the results of these conceptions of theirs.

"Well then, during this process all three conceptions suddenly merge into one, and thus there appears in our Megalocosmos a new three-brained being having this uncommon structure.

"And three-centered beings of this kind are indeed ideal in our Megalocosmos because at their very arising they already have all three being-bodies.

"And this is so because the 'producers' of such a being,

namely martna, spirna, and okina, each separately conceive the arising of one of the three being-bodies within themselves and, owing to their special corresponding being-existences, aid the sacred Heptaparaparshinokh to form the given being-body to perfection and, at the moment of 'birth,' to merge it with the other bodies into one.

"Take note, by the way, my boy, that the beings arising on that incomparable and marvelous planet have no need, unlike the three-brained beings on the ordinary planets of our Megalocosmos, to coat their higher being-bodies with the help of those factors designed by our Creator as a means of perfecting themselves—factors we now call 'conscious labor' and 'intentional suffering. '

"And now, my dear Hassein, to give you a more detailed explanation of the process of transformation of cosmic substances through beings in general, let us take as an example the common presence of your favorites.

"Although the process of transformation of substances for the continuation of the species no longer takes place either in us or in your favorites exactly as it did in the first tetartocosmoses who were transformed into beings, we shall nevertheless take your favorites as an example, since the transformation of cosmic substances for the needs of the Most Great Common-Cosmic Trogoautoegocrat proceeds through their common presence exactly as it did through the first tetartocosmoses At the same time you will acquire some information about several other minor details of their strange psyche, and also about how, in general, they understand and regard their being-duty, in the sense of serving the common-cosmic process of Iraniranumange— destroying for the beatification of their own bellies everything provided according to law and foreseen for the welfare of the whole Megalocosmos.

"As for the particularities of the transformation of cosmic substances, owing to which at the present time the continuation of the species proceeds in a different manner for different beings, I will now only say that the difference depends on the place of concentration of the sacred 'ashagiprotoëhary,' that is, on the place of concentration of those cosmic substances which are the results of the last stopinder in the common-cosmic Ansanbaluiazar.

"Now, my boy, I shall repeat once more all your favorites, even the contemporary ones, are—like us and like all the other three-centered beings of our Megalocosmos—just such apparatuses for the Great Cosmic Trogoautoegocrat as were the original tetartocosmoses from whom arose the first ancestors of the beings now existing on the planet Earth as well as of those on all the other planets of our Universe.

"Thus through each of them the cosmic substances arising in all seven stopinders of the sacred Heptaparaparshinokh could be transformed, and all of them, even the contemporary ones, besides serving as apparatuses for the Most Great Cosmic Trogoautoegocrat, could have the possibility of absorbing from the cosmic substances transformed through them everything required for the coating and perfecting of both higher being-bodies For indeed, each three-brained being arising on this planet of yours represents in himself, in all respects, as does every three-brained being in our Universe, an exact similarity to the whole Megalocosmos.

"The difference between each of them and our Great Megalocosmos is only one of scale.

"In this connection, you should know that your contemporary favorites are very fond of a notion they got hold of somewhere, which they either sense instinctively or repeat automatically, I don't know which, and express in the words 'We are made in the image of God. '

"These unfortunates do not even suspect that, of all their notions about cosmic truths, this expression is the only true one.

"And indeed, each of them is the 'image of God'—not of that 'God' they picture with their bob-tailed Reason, but of the real God, as we sometimes call our common Megalocosmos.

"Each of them, down to the smallest detail, is exactly similar, though in miniature, to the whole of our Megalocosmos, and in each of them there are all the separate functionings which actualize in the Megalocosmos the cosmic harmonious Iraniranumange, or 'exchange of substances,' maintaining the existence of everything existing as one whole.

"This expression of theirs—'We are made in the image of God'—can serve us here as a very good illustration of how far 'perceptive being-logic' or, as it is sometimes called, 'aimnophnian mentation,' is already atrophied in them.

"Although this formulation corresponds to the truth, when they try to express its exact meaning, it is the same here as it is in general with all their verbal formulations, that is, even if they should wish actively and sincerely, with their whole presence, to impart their inner representation and essential understanding of it, what would come out of their strange shortsighted mentation would at best be something of this sort .

'Good . . . if we are made "in the image of God" . . . that means . . . that means . . . God is like us and also looks like us and that means our God has the same moustache, beard, nose, as we have, and also wears clothes as we do He wears clothes doubtless because He likes modesty, just as we do It was not for nothing that He expelled Adam and Eve from Paradise only because they lost their modesty and forgot their fig leaves.

"In some of the beings there, particularly of recent times,

their 'aimnophnian being-mentation,' or 'perceptive logic,' has deteriorated to such a point that in their picturings they can see this God of theirs very clearly, with a little comb sticking out of His left vest pocket, with which He sometimes combs His famous beard

"This superpeculiar aimnophnian being-mentation about their God proceeded in your favorites chiefly as a result of the hasnamussian manifestations of those 'learned' beings who, as you remember, assembled in the city of Babylon and together began inventing various maleficent 'fictions' about that God of theirs, which by chance were afterward spread everywhere on that ill-fated planet, and since at that period the three-brained beings there were existing in a particularly 'selzelnualnian' manner, that is, particularly 'passively' as regards the being-efforts proper to three-centered beings, they thoroughly absorbed and appropriated these maleficent fictions.

"Later, in their transmission from generation to generation, these fictions were gradually crystallized into such monstrous 'logicnestarian material' that, in the psyche of the contemporary three-brained beings, there began to proceed this exceptionally distorted, aimnophnian being-mentation.

"And the reason why they picture their 'God' to themselves with a long beard is because, among the maleficent fictions of the 'learned beings' of Babylon, it was said, among other things, that that famous 'God' of theirs had the appearance of a venerable old man with a long flowing beard.

"But in their imaginings about their 'God' your contemporary favorites have gone still further. They picture him as an 'old Jew,' since in their bob-tailed notions all sacred personages come from that race.

"Be that as it may, my little Hassein, each of your favorites in his whole presence is, in every respect, exactly similar to our Megalocosmos.

"I once told you that in them, as in us, the head is the place of concentration of cosmic substances, the total functioning of which corresponds exactly to the totality of functions that our Most Holy Protocosmos fulfills for the entire Megalocosmos.

"This concentration of substances, localized in their head, they call the 'head brain ' The separate 'ossaniaki' or poptoplasts' of this localization or, as terrestrial learned beings call them, 'brain cells,' are destined to fulfill exactly the same purpose for the whole presence of each of them as is fulfilled for the whole of our Great Universe by the perfected highest bodies of three-brained beings who have already united themselves with the Most Most Holy Sun Absolute or Protocosmos.

"When these highest parts of three-brained beings, perfected to the corresponding gradation of Objective Reason, attain this union, they fulfill precisely that function of the 'ossaniaki' or 'cells of the head brain' which our Uni-Being Common Father Endlessness foresaw at the creation of the now existing world, when He graciously decided to use in the future those coatings that obtained independent individuality in the 'tetartocosmoses' as an aid for Himself in the administration of the enlarging world.

"Further, in each of them, in what is called their 'spinal column,' another concentration is localized, called the 'spinal marrow,' which contains those 'denying sources' that in their functioning fulfill precisely the same role in relation to the head brain as the second-order newly arisen suns of the Megalocosmos fulfill in relation to the Most Most Holy Protocosmos.

"It must be noted without fail that in former epochs on your planet your favorites knew something about the specific functioning of different parts of their 'spinal marrow,' and even knew and adopted various 'mechanical means' for acting upon corresponding parts of it, during periods when

some disharmony or other appeared in their 'psychic state,' as they express it, but little by little the information relating to this sort of knowledge also 'evaporated' and, although your contemporary favorites know that there are certain concentrations in this spinal marrow of theirs, they have not the slightest notion for what function they were designed by Great Nature, and simply name them 'nerve nodes of the spinal marrow.

"It is these nerve nodes of their spinal marrow that are the sources of denial in relation to the various shades of affirmation in their 'head brain,' precisely as the second-order suns are the sources of denial in relation to the various shades of affirmation of the Most Most Holy Protocosmos.

"And just as in the Megalocosmos all the results issuing in the course of the flow of the fundamental process of the sacred Heptaparaparshinokh—on the one hand from the affirmation of the Most Most Holy Protocosmos and on the other from the various shades of denial of the newly created suns—thereafter serve as a 'reconciling principle' for everything newly arising and already existing, so in your favorites also there exists a corresponding localization for the concentration of all results issuing from the affirmation of the 'head brain and from all the shades of denial of the 'spinal marrow', and these results thereafter serve as a 'regulating' or 'reconciling principle' for the functioning of the whole presence of each of them.

"As regards the place of concentration of this localization, which serves the common presence of terrestrial three-brained beings as a 'regulating' or 'reconciling principle, it should be noted that in the beginning, in them as in us, this third concentration existed in your favorites in the form of an independent brain, localized in the region of what is called the 'breast.'

"But after the process of their ordinary being-existence began to change markedly for the worse, Great Nature, due

to certain causes flowing from the common-cosmic trogoautoegocratic process, was compelled to change, without destroying its actual functioning, the system of localization of this brain of theirs.

"That is to say, Great Nature gradually dispersed this organ, which had been concentrated in one place, into small localizations over their whole common presence, but chiefly in the region of what is called the 'pit of the stomach.' They themselves at the present time call the totality of these small localizations in this region the 'solar plexus,' or the 'complex of nodes of the sympathetic nervous system.'

"In these nerve nodes scattered over the whole planetary body, all the results obtained from the affirming manifestations of their 'head brain' and denying manifestations of their 'spinal marrow' accumulate. And these results, once they are fixed in the nerve nodes scattered over the whole of their common presence, serve as the 'neutralizing principle' in the further process of affirmation and denial between the head brain and spinal marrow, in the same way as in the Megalocosmos the sum of all the results of the affirming manifestations of the Protocosmos and the various shades of denial of the newly arisen suns serve as the 'neutralizing force' in their further process of affirmation and denial.

"And so, like ourselves, the three-brained beings of the planet Earth are not only apparatuses—with the qualities of all three forces of the fundamental common-cosmic Triamazikamno—for transforming cosmic substances required for the Most Great Trogoautoegocrat, but also have the possibility, while absorbing these substances coming from three independent sources, of assimilating, in addition to the substances indispensable for their own existence, certain substances destined for the coating and perfecting of their own higher being-bodies.

"In this way those three-sourced substances entering their

common presence for transformation are, for them just as for us, a threefold being-food.

"In other words, those substances which, on the path of their returning evolutionary ascent toward the Most Holy Protocosmos from the sacred 'ashagiprotoëhary'—that is, from the last stopinder of the fundamental sacred Heptaparaparshinokh—are converted with the aid of their own planet into higher corresponding surplanetary formations, enter the three-brained beings for further transformation as their 'first being-food,' namely, their ordinary 'food' and 'drink. '

"The 'second-sourced' substances, arising from the transformations of their own sun and of all the other planets of their solar system, and which penetrate the atmosphere of their planet through the radiations of the latter, enter into them for further evolutionary transformation, again just as with us, as the 'second being-food,' which is, as they say, the 'air' they breathe, and it is these substances in the air that serve for the coating and maintenance of the existence of their 'second being-body. '

"Finally, the substances of the 'first source' which, for them as well as for us, are a third kind of being-food serve for the coating and perfecting of the 'highest being-body' itself.

"But alas, it was in relation to these sacred cosmic substances that those sorrowful results occurred and continue to occur among your unfortunate favorites from all the abnormalities established by them in the ordinary process of their being-existence.

"Although these sacred substances of the higher being-food have never ceased to enter into them, they enter, particularly in contemporary beings, only spontaneously, without any participation of their conscious intention, and only in the amount required for the transformations pro-

ceeding through them for the purposes of the common-cosmic trogoautoegocratic harmony and for the automatic continuation of their species demanded by Nature.

"When the abnormal conditions of ordinary being-existence were finally fixed there—with the result that both the instinctive and the intentional striving for self-perfecting disappeared from their essence—they not only ceased to feel the need to absorb these cosmic substances consciously, but even lost the knowledge and understanding of the existence and significance of 'higher being-foods.'

"At the present time, your favorites only know about the first being-food, and they know about that simply because, in the first place, willy-nilly, they cannot help knowing about it, and, secondly, their use of it has already become a vice for them, and occupies an equal place alongside the other weaknesses that have gradually been crystallized in them as consequences of the properties of the maleficent organ kundabuffer.

"Up to this time not one of them has even become aware that this 'first being-food' is composed almost exclusively of substances necessary for the maintenance of the existence of their coarse planetary body, which is a denying source, and that this 'first being-food' can provide almost nothing for the higher parts of their presence.

"As for the higher cosmic substances of which a certain quantity must of necessity be transformed through them for the continuation of their species and for the maintenance of the general harmony of the common-cosmic 'Ansanbaluiazar,' your contemporary favorites have no need at all to disturb their 'inner god,' self-calming, about it since, as I have already said, this transformation proceeds quite spontaneously in them, without the participation of their own conscious intention.

"It is interesting to note, however, that in the beginning,

that is, soon after the destruction of the organ kundabuffer in the three-brained beings breeding on this planet of yours, they knew about these two higher being-foods and made use of them with conscious intention, and certain beings of the continent of Atlantis, during its final period, even considered the process of the absorption of these higher being-foods as the chief aim of their existence.

"The beings of the continent of Atlantis then named the second being-food 'amarloos,' which meant 'help for the moon,' and they named the third being-food the sacred 'amarkhoodan,' which signified for them 'help for God.'

"As regards the absence in the psyche of your contemporary favorites of a conscious need of absorbing these higher sacred cosmic substances, I wish to draw your attention to one very important consequence, very sorrowful for them.

"The fact is that when they ceased to absorb intentionally the cosmic substances necessary for the arising and existence of the higher being-parts, the very striving for self-perfection disappeared from their common presence, as well as the capacity for what is called 'intentional contemplation,' which is the principal factor for the assimilation of those sacred cosmic substances So from then on, in order to make sure that the required quantity of these substances would enter them and be assimilated, Nature gradually had to adapt herself and arrange that, in the course of the whole process of their existence, such 'unexpectednesses' should occur to each of them as are not at all proper to occur to any three-brained being of our Great Megalocosmos.

"And poor Nature had to adapt herself to this abnormality so that, due to these unexpectednesses, certain intense being-experiencings and active deliberations might proceed in them automatically, independently of them themselves, and so that, due to these active deliberations, the required trans-

formation and assimilation of the necessary sacred particles of the higher being-foods might also proceed in them automatically.

"Now, my boy, let us go into the actual processes of transformation taking place in the evolutionary and involutionary movements of all these cosmic substances through just such apparatuses for serving the Most Great Common-Cosmic Trogoautoegocrat as your favorites are In them, as in us, as well as in all large and small cosmoses of our common Megalocosmos, these transformations proceed strictly according to the two fundamental cosmic laws, the sacred Heptaparaparshinokh and the sacred Triamazikamno.

"Before telling you how the cosmic substances entering into beings as their 'first being-food' are transformed in them for the purposes of the common-cosmic trogoautoegocratic process, and also serve, provided the beings have a certain attitude toward this process, for the coating and perfecting of their own higher parts, you should bear in mind, for a clear representation of all this, that in our Megalocosmos— from results issuing from every kind of trogoautoegocratic process—there are many hundreds of independent 'active elements' having various specific subjective properties that take part in new formations.

"Wherever they may be, these many hundreds of 'active elements' with various properties, issuing from the seven stopinders of the fundamental, common-cosmic sacred Heptaparaparshinokh, are divided and localized—depending upon the stopinder from which they arose—into seven what are called 'okhtapanatzakhian' classes according to their 'affinity of vibrations ' And all definite concentrations of our Megalocosmos, both large and small, are formed out of active elements belonging to these seven independent classes that have, as I have just said, their own subjective properties.

"These subjective properties, including what is called their

'proportionate force of vivifyingness,' are determined first by the form of functioning of the fifth stopinder of the sacred Heptaparaparshinokh that was flowing during their arising, and second, by the conditions in which those active elements were formed, whether as the result of the conscious intention of some independent individual or simply automatically, owing to the second-order cosmic law named the 'attraction and fusion of similarities. '

"Well then, these many hundreds of definite active elements belonging to the seven okhtapanatzakhian classes, each having seven different subjective properties—among which the properties of 'vivifyingness' and 'decomposition' are of prime significance—compose in their totality the fundamental, common-cosmic Ansanbaluiazar, through which is actualized the Most Great Cosmic Trogoautoegocrat, that true savior from the law-conformable action of the merciless Heropass.

"It is necessary to tell you also that in accordance with this second-order cosmic law, the 'attraction and fusion of similarities,' the first appearance of concentrations of every kind formed from the ethernokrilno present everywhere in the Universe proceeds in the following manner:

"If particles of ethernokrilno, already present in the different spheres of all seven stopinders of the fundamental, common-cosmic Ansanbaluiazar, for some reason or other collide, they combine and give rise to all kinds of 'crystallizations' that do not yet have any subjective properties, but if these combined particles of ethernokrilno happen to fall into conditions where a process of 'harnel-miatznel' is taking place, they fuse with one another and, according to the nature of their vibrations, are transformed into active elements now having specific properties.

"Thereafter, if these active elements with their own specific subjective properties enter into other processes of 'harnel-miatznel' under different conditions, they again fuse

with each other according to the same law of affinity of vibrations, and thus acquiring new properties, are transformed into active elements of another okhtapanatzakhian class, and so on and so forth.

"That is why, in our Megalocosmos, there are so many independent active elements with their different specific subjective properties .

"And if now, my boy, you can satisfactorily grasp the stages of the process of transformation of cosmic substances by means of 'beings-apparatuses,' into which these substances enter as first being-food, you will at the same time have an approximate understanding of everything relating to the chief particularities of the sacred Law of Heptaparaparshinokh as well as the processes of evolution and involution of the higher being-foods.

"When these evolving active elements, in their returning ascent from the last stopinder of the fundamental, common-cosmic sacred Heptaparaparshinokh, enter into the common presence of 'beings-apparatuses' as their first being-food, they begin on entering the mouth itself gradually to be changed through the process of the second-order law of 'harnel-miatznel'—that is, they mix and fuse, according to 'affinity of vibrations,' with active elements that have already evolved in the presence of the beings and have acquired vibrations corresponding to the subsequent stopinders of the being-Heptaparaparshinokh And then, when they reach the stomach of the beings they are transformed into specific active elements named 'being-protoëhary,' which correspond in their vibrations to the ascending fourth stopinder of the fundamental, sacred common-cosmic Heptaparaparshinokh.

"From there, this totality of active elements, whose 'center of gravity of vibrations' is that of 'being-protoëhary,' gradually evolves and, again thanks to the process of harnel-miatznel, acquires corresponding vibrations in what is called

the 'duodenum' and is completely transformed this time into 'being-deuteroëhary.

"Then, passing through the whole of what is called the 'intestinal tract,' one part of these definite substances of being-deuteroëhary is used for the needs of the planetary body itself as well as for the local harnel-miatznel to which all newly entering food is subject, but the other part, also by means of a process of harnel-miatznel of local character, continues its independent evolution and is ultimately transformed into the still higher specific substances called 'being-tritoëhary.

"This totality of cosmic substances, temporarily crystallized in the common presence of the 'beings-apparatuses,' and corresponding in its vibrations to 'being-tritoëhary,' has as its principal place of concentration what is called the 'liver. '

"It is just at this place of the 'being-Ansanbaluiazar' that the 'lower mdnel-in' of the sacred Heptaparaparshinokh, called the 'mechano-coinciding mdnel-in,' is located, and therefore the substances of 'being-tritoëhary' cannot evolve further independently, solely by the process of harnel-miatznel.

"Indeed, because of the change in the general functioning of the primordial, common-cosmic sacred Law of Heptaparaparshinokh, this totality of substances named 'being-tritoëhary' can evolve further only with the help of forces coming from outside.

"So if these substances of 'being-tritoëhary' do not receive any help from outside for their further evolution in the common presence of beings, then both this totality of substances and all those center-of-gravity substances of the being-Ansanbaluiazar crystallized up to this stage must always involve back again into those specific cosmic crystallizations from which they began their evolution.

"To provide this help from outside, Great Nature most

wisely adapted the inner organization of beings in such a manner that the substances which had to enter into their common presence for the coating and feeding of their 'second being-body,' or 'kesdjan body,' that is, the totality of cosmic substances your favorites call 'air,' could at the same time serve as the outer help required for the evolution of the substances of the 'first being-food. '

"The active elements that compose this 'second being-food,' or 'air,' enter the presence of beings through the nose and, gradually evolving with the cooperation of various processes of harnel-miatznel of local character, are transformed in what are called the 'lungs' into 'protoëhary,' but this time into 'astralnomian-protoëhary. '

"And then the substances of this 'astralnomianprotoëhary,' entering into the presence of beings for their own evolution and still having in themselves, according to the Sacred Heptaparaparshinokh, all the possibilities of evolving from their centers of gravity by the process of harnel-miatznel alone, mix with the totality of substances of the first being-food which have already evolved up to the third stopinder of the sacred being-Heptaparaparshinokh, and further evolve together, and thus help these substances of the first being-food to pass through the lower 'mechano-coinciding mdnel-in' and to be transmuted into other definite substances, named 'being-tetartoëhary,' while the 'astralnomian-protoëhary' itself is transmuted into the substances named 'astralnomian-deuteroëhary. '

"So, my boy, at this point I can give you one more illustration of the difference between Autoegocrat and Trogoautoegocrat, that is, of the difference between the former 'autoegocratic' system of maintaining the existence of the Sun Absolute and the 'trogoautoegocratic' system established at the creation of the Megalocosmos.

"If the transformation of substances through 'beings-apparatuses' were to proceed according to the law of the

sacred Heptaparaparshinokh as it was before certain of its stopinders were modified, that is, as it functioned before the creation of our now existing Megalocosmos, the cosmic substances composing the 'first being-food,' on entering such an 'apparatus-cosmos' for the local process of evolution, would continue their ascent up to their complete transformation into specific, 'higher active elements' without any hindrance or any need of help coming from outside, by the process of harnel-miatznel alone But now, since the independent functioning of this primordial sacred law has been changed into a dependent one, the evolution and involution of substances through its changed stopinders must always be dependent upon externally caused manifestations coming from outside.

"In this case, the outer help for the complete transformation through beings of these cosmic crystallizations into 'higher crystallizations' is the 'second being-food,' which has an entirely different origin and must actualize entirely different cosmic results.

"Some time later I will explain to you in detail how the transformation of the substances of the second and third being-foods takes place in beings, but meanwhile note only that these higher cosmic substances are transformed according to exactly the same principles as the substances of the first being-food.

"Now we shall continue to investigate just how, according to the sacred Heptaparaparshinokh, the transformation of the substances of their first being-food proceeds in the presence of 'beings-apparatuses.'

"As I have already said, the ordinary first being-food is thus gradually transformed into specific substances called 'being-tetartoëhary,' which in beings, as of course also in your favorites, have as the central place of their concentration the two 'hemispheres of their head brain. '

"One part of this 'being-tetartoëhary,' localized in both

hemispheres of their head brain, is utilized unchanged for the planetary body of the being, but the other part, having in itself all the possibilities for independent evolution without help coming from outside, continues to evolve, and mixing again through the process of harnel-miatznel with previously formed higher substances already present in the beings, it is gradually transformed into still higher specific 'active elements' called 'being-pentoëhary.'

"These substances have as the central place of their concentration in beings what is called the 'sianoorinam,' which is also located in the head, your favorites call this part of their planetary body the 'cerebellum.'

"In accordance with the fifth deflection of the sacred Heptaparaparshinokh, it is these very substances that are free to produce, in the manifestations of the common presence of three-brained beings, results not similar but always opposite to each other.

"That is why, with respect to these being-substances, the beings must always be very, very much on their guard in order to avoid undesirable consequences for their entire whole.

"From the 'cerebellum,' one part of these specific substances is also utilized for the needs of the planetary body, but the other part, passing in a 'particular way' through the nerve nodes of the spine and breast, is concentrated, in the beings of the male sex, in the 'testicles' and, in the beings of the female sex, in the 'ovaries,' which are the places of concentration in the common presence of beings of 'being-exioëhary,' which is for them their most sacred possession Incidentally, bear in mind that the 'particular way' I mentioned is called 'trnlva.'

"And it is only after this that the cosmic substances that enter 'beings-apparatuses" for the purpose of evolution, that is, for the possibility of passing the 'lower mdnel-in' of the fundamental common-cosmic exchange of substances, are

transformed into that definite totality of cosmic substances whose production is the automatic justification of the sense and aim of the existence of all beings in general, and in particular of the contemporary three-brained beings breeding on the planet Earth. And everywhere in the Universe this totality of cosmic substances is called 'exioëhary.'

"So, my boy, this totality of cosmic substances named 'exioëhary,' resulting from the evolution of the first being-food in these beings-apparatuses, corresponds in its vibrations to the last stopinder of the being-Heptaparaparshinokh and, according to the particularity of this stopinder, it enters the 'higher intentionally actualizing mdnel-in' of the law of Heptaparaparshinokh And in order to complete its transformation into new higher substances and acquire vibrations corresponding to the next higher degree of vivifyingness, that is, corresponding to the fifth stopinder of the fundamental process of the sacred Heptaparaparshinokh, it indispensably requires just that outside help which can be obtained in the presence of three-brained beings only through those factors mentioned by me more than once, and which are manifested in 'being-partkdolgduty', in other words, those factors which our Common Father Creator Endlessness consented to designate as the means by which certain tetartocosmoses—as a final result of their service to the purposes of the common-cosmic Iraniranumange— could become helpers in the administration of the enlarging world And as for these factors, which are the sole possible means for the assimilation of the cosmic substances required for the coating and perfecting of the higher being-bodies, today we call them 'conscious labor' and 'intentional suffering. '

"Here it might be worth while to note and even to emphasize that of all the definite cosmic substances that are formed and are always to be found in the common presence of your favorites, they know well only this 'being-

exioëhary,' which they call 'sperm,' and even masterfully perform with it various kinds of their 'manipulations.'

"And by this name 'sperm' they give importance to the totality of definite substances formed only in the presence of beings of the male sex, scorning and leaving nameless a similar totality of the 'end results' of the substances arising in beings of the female sex.

"Well then, ever since your favorites ceased to actualize being-partkdolgduty in their presence, this totality of substances, which inevitably arises in the presence of all beings as the final result of the transformation of their first being-food, no longer receiving, in accordance with the sacred Heptaparaparshinokh, the outside help required for completing its evolution into other higher definite active elements, began to involve back toward those crystallizations from which its evolution began From then on, such involutionary processes in the common presence of your favorites became factors engendering in them data for the arising of their innumerable 'illnesses,' thus, on the one hand, breaking down their previously established essence-individuality and, on the other hand, shortening the general duration of their existence.

"Your favorites, the beings of the planet Earth, particularly those of the present time, no longer use these substances of 'being-exioëhary' at all consciously, either for self-perfecting or for the reproduction of a new being similar to themselves.

"And so these sacred cosmic substances formed in them either serve only for the purposes of the Most Great Cosmic Trogoautoegocrat, without any participation of their own being-consciousness and individual desire, or for the involuntary conception of a new being like themselves who is for them without their cognized wish a distressing result of the fusion of those sacred substances of the two opposite

sexes, representing two opposite forces of the sacred Triamazikamno—a fusion taking place during the satisfaction of that function of theirs which, thanks to the 'inheritance' from the ancient Romans, has become the chief vice of contemporary three-brained beings.

"I must remark, my boy, with sadness, that this depraved tendency, already firmly fixed in their common presence is, particularly for your contemporary favorites, a means of automatically destroying to their very root even those impulses that on rare occasions give rise to manifestations worthy of three-brained beings, and evoke in them what is called the 'thirst for Being. '

"I repeat, my boy, not only have these favorites of yours, particularly the contemporary ones, ceased to make conscious use of these sacred substances, inevitably formed in them, for the coating and perfecting of their 'higher parts' and for the fulfillment of that being-duty foreseen by Nature which consists in the continuation of their species, but when this latter does accidentally occur, they regard it as a great misfortune for themselves, because its consequences must for a certain time hinder the free gratification of the many and various vices fixed in their essence

"And so in consequence of this, particularly at the present time, they strive with their whole presence and by every means to prevent the actualization of this involuntary and accidental, yet sacred, manifestation foreseen by Great Nature .

"In the last few centuries there, a great many of them, in whom data for all kinds of 'hasnamussian properties' were more strongly crystallized than in others, even became specialists in aiding the destruction of these unintentionally actualized sacred being-fulfillments, and these specialists are called 'makers of angels. '

"Yet this 'being-act,' which your favorites have turned

into their chief vice, is considered everywhere in our Great Universe, by beings of all natures, as the most sacred of all divine sacraments.

"Even many two-brained and one-brained beings of the planet Earth, such as the beings called 'hyenas,' 'cats,' 'wolves,' 'lions,' 'tigers,' 'wild dogs,' 'baigooshis,' 'frogs,' and many others, who in their 'law-conformable presences' have no data at all for 'comparative logic,' still continue, of course only instinctively, to sense this act as sacred, and fulfill it only during those periods ordained by Great Nature for this holy sacrament, that is, chiefly during the period which is the beginning of a new cycle of that cosmic concentration on which they arise and exist—the period called, by three-brained beings everywhere, the 'dianosks of the holy sacrament of the great Serooazar,' known on the planet which interests you as 'spring days.'

"Perhaps, my boy, you do not yet know anything about the 'holy sacrament of the great Serooazar'?" Beelzebub asked his grandson.

To this question of Beelzebub, Hassein replied "No, dear Grandfather, I do not yet know the details of this, I only know that these dianosks are regarded among us on the planet Karatas as great, holy days and are called 'helping-God dianosks' And I also know that almost as soon as these great holy days are past, all our beings, 'actavas' as well as 'passavas,' begin to prepare themselves for the next ones, and that one 'loonias' before the beginning of this sacred mystery both old and young cease to introduce the 'first being-food' into themselves and, through various sacred ceremonies, mentally give thanks to our Common Creator for their existence.

"I also know that the last two of these solemn dianosks are known among us as the 'dianosks for glorifying the progenitor of each family

"And that is why, dear Grandfather, every year during these dianosks we all remembered and spoke only of you, and each one of us strove with his whole being to manifest the sincere wish that your destiny may constantly create for you conditions of being-existence that will help you quickly and without hindrance to bring your Reason up to the required sacred gradation, and that thereby you may the sooner finish your present 'ordinary being-existence,' personally burdensome for you.

With these last, solemnly pronounced words, Hassein fell silent .

"Very well, my boy," said Beelzebub "We will talk about the 'holy sacrament of Serooazar' when we return to our dear Karatas.

"There I will explain to you in detail where and how the holy sacrament of Serooazar for the continuation of the species is fulfilled with the substances of 'being-exioëhary,' and on what occasions and in what way the fusion and subsequent results of the two kinds of 'being-exioëhary' are obtained one kind is transformed as affirming principle through 'beings-apparatuses" known on our planet Karatas as 'actavas' and on your planet Earth as beings of the 'male sex', and the other kind is transformed as denying principle through 'beings-apparatuses" known on the planet Karatas as 'passavas' and on the planet Earth as beings of the 'female sex. '

"Now let us talk about the perfected 'highest being-bodies,' or 'souls,' who came to this Holy Planet Purgatory, to which all my explanations have referred.

"Well . . .

"At the beginning, when all the higher being-parts arose and were perfected in beings up to the required sacred gradation of Objective Reason—that is to say, when in accordance with the 'lower mdnel-in' of the sacred Hepta-

paraparshinokh, thanks to the second being-food the 'kesdjan body' was formed in beings, and in accordance with the 'higher mdnel-in' of the same sacred law, thanks to the third being-food the third and highest 'being-body' was coated and perfected—then these completely perfected highest being-parts, after their separation from the lower being-parts, were deemed worthy to be immediately united with the Most Most Holy Prime Source and began to fulfill the purpose divinely foreordained for them.

"And thus it continued right up to the time of that terrifying cosmic event which, as I have already told you, is now called the 'chootboglitanical period '

"Before that common-cosmic misfortune, all the 'highest being-bodies' that arose and were perfected in certain tetartocosmoses and in their first descendants were immediately united with the Most Most Holy Protocosmos itself, because their common presences were still actualizing the results fully corresponding to it.

"Before this terrifying cosmic event, the sacred Theomertmalogos that issued from the Most Most Holy Sun Absolute was still in a pure state, without any admixture of extraneously caused arisings having their own subjective properties, and when this sacred Theomertmalogos entered the spheres of those planets on which the sacred crystallizations arose, whose transformations through 'beings-apparatuses" served for the coating and perfecting of higher being-bodies, these latter acquired presences exactly corresponding to the required conditions of existence in the sphere of the Most Most Holy Sun Absolute.

"But after that common-cosmic misfortune, on account of which the sacred Theomertmalogos began to issue from the Most Most Holy Sun Absolute with the admixture of subjective properties coming from extraneously caused arisings, from that time on, the sacred 'highest being-bodies' no longer had the possibility of corresponding to the re-

quired conditions of existence in the sphere of the Most Most Holy Prime Source.

"This admixture of extraneously caused arisings took place in the sacred Theomertmalogos owing to the following and, I must add, unforeseen causes

"When each perfected 'highest being-body' becomes an independent Individual and acquires its own law of the sacred Triamazikamno, it begins to emanate similarly to the Most Most Holy Sun Absolute, but in miniature And when a great many of these perfected independent Sacred Individuals had been assembled on the Most Most Holy Sun Absolute, then between the emanations of these Sacred Individuals and the atmosphere of the Most Most Holy Sun Absolute there was established what is called a 'geneotriamazikamnian contact, ' which brought on this terrible misfortune for the 'perfected highest being-parts' of which I have just told you.

"To be sure, the action of the results of this 'geneotriamazikamnian contact' soon became harmonized with the already existing action of our Most Most Holy Sun Absolute, and, from then on, the emanations of the sacred Theomertmalogos had to be changed, and the first consequences of this disastrous contact brought about a change in the harmonious movement of many solar systems and produced a disharmony in the inner functioning of certain of their planets.

"It was just then that there broke away from the solar system Khlartoomano that famous planet with quite exceptional particularities, which exists alone in space, at the present time this planet is called 'Remorse of Conscience. '

"This 'geneotriamazikamnian contact' consisted in this in the atmosphere of the Most Most Holy Sun Absolute unusual vibrations of diverse origin began, as I have already said, to emanate from these highest being-bodies and, uniting with the emanations of the Most Most Holy Sun Absolute, penetrated with them everywhere in the Megalo-

cosmos and reached certain planets on which highest being-bodies were continuing to arise in beings And these unusual vibrations began to be transformed and crystallized with the sacred Theomertmalogos, thus participating in the coating of the 'highest parts' of these beings.

"And from that time on, these sacred arisings contained special properties in their presences, due to the fact that certain manifestations of the other parts of the being in whom these sacred arisings were being coated began to enter and be assimilated in the composition of these higher parts, producing very unusual results which came to be called, and are called even now, 'sins of the body of the soul. '

"It was just on account of those unusual results that these cosmic formations, even if perfected to the required gradation of Objective Reason, ceased to correspond in their common presences to the conditions of existence in the sphere of the Most Most Holy Protocosmos, and from then on lost the possibility of being deemed worthy to unite themselves with it.

"Well then, as soon as the facts became known about the helpless position of these highest being-bodies who had become 'independent cosmic Sacred Individuals,' perfected in Reason, but whose presences no longer corresponded to the Most Most Holy Sun Absolute, our All-Loving Creator, in His infinite justice and mercy, at once took all the corresponding measures demanded by this unforeseen and sorrowful phenomenon.

"This grievous phenomenon indeed placed these Sacred Individuals in a desperate situation because they had no possibility, on account of those 'sins' in their presences, of uniting with the Bosom of the Prime Source of the Great Whole, yet at the same time, having attained that gradation of the sacred Scale of Reason which subjects them to the second-order cosmic law named 'tetetzender,' they had lost

the possibility of free existence on the surface of ordinary planets.

"Among the various divine measures undertaken was the issuance of His decree to choose the very best planet in the whole of our Great Megalocosmos, to adapt its surface in a special manner, and to reserve it for the further free existence of these highest being-bodies that were perfected in Reason, so that they might have all the possibilities of purifying themselves from the undesirable elements in their presences.

"It was then that for the first time this holy planet received the name of 'Purgatory,' and its chief organization and government were undertaken at his own wish by our All-Quarters Maintainer, the Great Arch-Cherub Helkgematios, that same great Helkgematios who after the creation of the world first merited the sacred Anklad, that is, first attained that degree of Reason which is the highest that can be attained by an independent Individual, whatever his nature, and which is the third degree below the Absolute Reason of our Endlessness.

"Although this holy planet is indeed the very best in every respect, as you have seen for yourself, and everything on its surface is of such a quality that it is always perceived, as I have already said, 'iskoloonizinernly,' in other words, 'bliss-fully-delightfully,' by each independent Individual, yet for these perfected highest being-bodies who exist there this is of no account, since they are always deeply absorbed in their intense work of purifying themselves from those undesirable elements which have entered their presences for reasons totally foreign to their individuality.

"In the common presences of these unfortunate highest being-bodies, perfected in Reason to the highest limit attainable by ordinary higher cosmic Individuals, there is one single datum which occasionally engenders in them the impulse of hope that they may at some time purify themselves

and have the happiness of uniting with, and becoming a particle of, that 'Greatness' which our Omnipotent All-Just Common Father Endlessness actualizes for the welfare and happiness of everything existing in our Megalocosmos.

"Here it is interesting to note that almost all the three-brained beings arising on the various planets of our Megalocosmos either know of or instinctively sense the existence of the Holy Planet Purgatory, it is only the three-brained beings on your planet who remain unaware of it, or at least the majority of those who arose shortly before the loss of the continent of Atlantis and since its disappearance.

"As soon as the three-brained beings of our Megalocosmos, irrespective of exterior coating, acquire any degree of self-awareness, they begin to dream consciously or instinctively of going to that holy planet, so that later they may have the happiness of becoming a particle of that Greatness with which sooner or later every essence is destined to blend.

"And for the realization of these dreams of theirs, those three-brained beings who have attained a greater self-awareness always eagerly and even joyfully accept those unpleasantnesses to their presence coming from privations suffered by their planetary bodies during their ordinary being-existence, because they well understand and instinctively feel that their 'lower being-body' is, in their own sacred cosmic law of Triamazikamno, the indispensable source of denying manifestations of all kinds, and as such must always manifest itself negatively toward their affirming part, in other words, the manifestations of this lower part of theirs must necessarily always be opposed to what is required by their highest being-part.

"Thus every wish of the planetary body is taken as undesirable for the highest divine part that has to be coated and perfected, and that is why all the three-centered beings of our Great Megalocosmos constantly carry on a relentless

struggle against the desires of their planetary bodies, so that through this 'disputekrialnian friction,' as it is called, the sacred crystallizations should be formed in them for the arising and perfecting of this highest divine being-part.

"In this constant struggle of theirs, the equilibrating, harmonizing principle is their second being-body which, in their own individual law of Triamazikamno, represents the neutralizing source, and therefore this second being-part always remains indifferent to their mechanical manifestations, but during their active manifestations it always tends, in accordance with the second-order cosmic law of 'oordekhplifata,' to unite with those desires of which there are more, whether in one or the other of the two opposite being-parts.

"As I have already said, in the beginning—that is, before the loss of the continent of Atlantis—the three-brained beings of your planet also had an approximate understanding of the Holy Planet Purgatory, and there even existed several legomonisms about it After the loss of that continent certain fragments of these legomonisms were preserved intact by learned beings of that time who happened to survive, and these fragments began to be transmitted from generation to generation.

"But later, when that peculiar disease of theirs which I characterized by the word 'wiseacring' arose in the psyche of these strange three-brained beings, they began to wiseacre with this fragmentary information about the Holy Planet Purgatory in such a way that, in the psyche of beings of subsequent generations, representations and conceptions began to be formed and fixed which are defined to perfection by a certain exclamation of our highly esteemed, incomparable Mullah Nasr Eddin, consisting of the following being-sound 'tchoort-zoo-oort!'

"And as for those fragments of the legomonisms concerning the holy planet which continued to be transmitted

from generation to generation through genuine initiates there, they came down almost unchanged to a relatively recent epoch, that is, to what is called the 'Babylonian epoch', but then, owing to the agitation of mind that seized everyone in Babylon and was due, as I have already told you, to the learned beings of 'new formation' with various properties unbecoming to three-brained beings, these fragments gradually became distorted and ultimately turned to dust.

"In spite of the fact that the initiates of that epoch were still relatively normal responsible beings who did not change their ideals as easily as most contemporary beings—for instance, as easily as the 'London fou-fou-klé" change their gloves—yet the psychosis which then seized all these strange three-brained beings, in their desire to find out at any cost whether they had a 'soul' and whether it was immortal, was so strong and so widespread that this unhealthy need of their psyche stirred up and infected the minds of even the genuine initiates there, who under the influence of this psychosis introduced into the legomonism relating to the Holy Planet Purgatory such a 'khaboorchooboor' that, from sheer pleasure, the tail of our Lucifer turned a shade of the color 'tango. '

"The confusion in the minds of the initiated beings of the planet Earth at that time came about, in my opinion, chiefly because of that beautiful theory of the Babylonian dualists, according to which there exist in some other world a 'paradise' and a 'hell.'

"And it was just these two expressions, namely, 'paradise' and 'hell,' which in my opinion were the cause of all the subsequent twaddle.

"The point is that one of the legomonisms about the Holy Planet Purgatory indeed contained both of these words, 'paradise' and 'hell. '

"But I do not know whether the two words used by the

Babylonian dualists were taken directly from the legomonism or whether they were used by coincidence.

"Be that as it may, in the legomonisms about the Holy Planet Purgatory these two words express the following concepts the word 'paradise' referred to the magnificence and richness of that holy planet, and the word 'hell' referred to that inner state experienced by the highest being-bodies who dwell there—that is, a state of constant anguish, grief, and oppression.

"One of the legomonisms even gave a detailed explanation of the causes of this state of theirs, it was said that these 'highest being-parts,' or 'souls,' having finally reached this holy planet after incredible sufferings and conscious labors, and having seen and understood the reality and significance of everything existing, and above all seeing our Common Father Endlessness Himself so near and so often, became aware that because of the undesirable elements present in them, they were still unable to help Him in the fulfillment of His most sacred tasks for the good of our whole Megalocosmos.

"And so, those two words were evidently just why the poor initiates of that time, infected by the general psychosis, imagined that in that fantastic and beautiful theory of the future 'Babylonian hasnamusses' the same things were spoken of, only more fully, and they then began half-consciously to insert certain details from this fantastic theory into the legomonisms concerning the holy planet After-ward, all this information, passing from generation to generation, blossomed out with such embellishments as our dear Mullah Nasr Eddin expresses by the one word, 'khralkanatonschachermacher. '

"After what I have just told you, my boy, you can judge what kind of notions and images exist nowadays on your planet about what is called the 'question of the beyond', it can truly be said that if these concepts and notions of your

eccentrics were heard by our hens, they would laugh so hysterically that the same thing might happen to them as happens to your favorites when they take what is called 'castor oil. '

"So that you may better sense and understand, and at the same time for a better fairylike illumination of the meaning of the expressions I just used, 'hen's laughter' and 'castor oil,' I must tell you about another consequence of that 'cunning wiseacring' of these favorites of yours, in this case concerning the question of 'being-exioëhary,' as this will give you additional data for elucidating by a concrete example certain particularities that I have already indicated of the fundamental, sacred cosmic law of Heptaparaparshinokh.

"After the loss of the continent of Atlantis, certain knowledge concerning the origin and significance of this same 'being-exioëhary' also survived, and this too passed from generation to generation.

"Well, about thirty or thirty-five of their centuries ago, after one of their big processes of reciprocal destruction, when most of your favorites, as usually happens there after these terrible excesses, again began to see reality more often and to be less satisfied with the conditions of their ordinary existence, it so happened that certain of them, who had sensed very strongly the emptiness of their existence and were seeking a means of somehow filling this emptiness, found out about these surviving fragments of knowledge bearing on the authentic significance of 'being-exioëhary. '

"In this fragmentary, yet authentic information, it was very convincingly indicated that by means of the substance 'exioëhary,' or 'sperm,' formed in them, it was possible to perfect oneself, but unfortunately for them they found no indications in these surviving fragments of what had to be done and precisely how it was to be done.

"Certain of them then began to think and strive persist-

ently to understand somehow what must be done in order to work for self-perfection by means of this substance inevitably formed in their presence.

"These serious ponderings of theirs led them to the conviction that self-perfecting could doubtless be actualized simply by abstaining from the ejection, in the habitual manner, of this substance formed in them, called 'sperm,' and certain of them decided to unite and exist together, in order to verify in practice whether such abstinence could indeed give the expected results.

"But however hard these beings of your planet who were the first to be interested in this question strove to clarify it, they arrived at nothing, and it was only their descendants of the second generation, after long conscious observations and intensive active mentation, who at last categorically understood that this was indeed possible, but exclusively on condition of the ceaseless fulfillment of being-partkdolgduty-duty And certain of the beings of this second generation, as well as of the two subsequent generations, after seriously devoting themselves to this, did indeed attain the expected results.

"But from the fourth generation on, those beings who were still interested in this question were no longer followers from essence-conviction but from a property called 'imitation,' which by that time had become inherent in these terrestrial three-brained beings—yet they also began to exist together and to do, as it were, the same thing.

"So from that time and even down to the present, these adepts automatically continue to organize themselves in separate groups, and sometimes form substantial sects of different denominations and, basing their aim on this 'abstinence,' exist together in isolated communities.

"These places of theirs for segregated communal existence are called 'monasteries,' and the beings belonging to these sects, 'monks.'

"At the present time, very many of these monasteries exist there, and the large number of monks who enter them do indeed strictly abstain from the ejection, in the habitual way, of the 'being-exioëhary,' or 'sperm,' formed in them, but of course this abstinence of theirs never gives any sensible result And this is because the thought never enters the heads of these hapless contemporary 'monks' that, although it is indeed possible to perfect themselves by means of this substance, this can proceed only if the second and third being-foods are intentionally absorbed and consciously digested in one's presence, which is possible only for one who has already accustomed all the parts of his presence to fulfill consciously both 'sacred being-partkdolgduties,' that is, 'conscious labor' and 'intentional suffering.'

"It is, however, unjust to say that no 'sensible result' at all is obtained by these monks. They have even obtained 'sensible results' of two independent kinds.

"So that you may understand why the abstinence of these contemporary monks produces two different kinds of results, I must tell you once more that, in accordance with the fundamental, sacred cosmic law of Heptaparaparshinokh, if any formation, large or small, existing in our Megalocosmos fails to receive, in the process of its evolution, corresponding help from outside at the time of its passing through both mdnel-ins of the sacred Heptaparaparshinokh, it begins to involve back to the state from which it began its evolution.

"It is the same, of course, for the definite cosmic substances formed in the presences of these terrestrial abstaining monks.

"And so, my boy, since these terrestrial monks, particularly the contemporary ones, do not intentionally help the further evolution of this substance inevitably formed in them from the constant use of the first being-food—that is, they do not actualize being-partkdolgduty in their common presences, intentionally or even automatically—and since at the

same time they do not remove this substance from themselves in the normal way intended by Nature, it begins to involve in them And during this involution of 'being-exioëhary' or 'sperm,' among the many transient substances formed in their common presences by this involutionary process, a definite substance is elaborated with the property of exerting two kinds of action on the general functioning of the planetary body of a being.

"The first kind of action of this definite substance consists in promoting the deposit of superfluous 'karatsiag' or, as they call it there, 'fat ' And the second promotes the arising and spreading in the whole planetary body of what are called 'poisoninoskirian vibrations.'

"In the first case, these terrestrial abstaining monks become so extraordinarily fat that indeed one sometimes meets specimens among them with such an abundant deposit of fat that they could give many points to that form of being your favorites expressly overfeed in order to increase this fat in their planetary bodies, and this form of being they call 'pig.'

"In the second case, on the contrary, these abstaining monks become, as is usually said there, 'thin as a rail', and the penetrating action of the 'poisoninoskirian vibrations' is evident chiefly in their general psyche, which becomes sharply dual, with manifestations of two diametrically opposite kinds—the outer and visible, for show, sensed by everyone around them, and the inner and hidden, which the ordinary beings there, especially the contemporary ones, are entirely incapable of perceiving or detecting In other words, in their outer, visible manifestations, these 'poisoninoskirian monks' appear to be what your favorites would describe as 'bigots of the highest degree,' and in their secret inner manifestations, hidden from others, what your favorites would call 'expert cynics,' also of the highest rank.

"As for why the involutionary process of the exioëhary

among certain of the abstaining monks produces 'poisoninoskirian vibrations' instead of deposits of fat, there even exists a very detailed 'theory,' worked out several centuries ago by a certain what is called 'Catholic monk,' who proved conclusively that this happens because in the first years of their existence these 'thin monks' busy themselves very zealously with that occupation from which, as is known even to contemporary medicine, 'pimples' generally appear on the faces of young beings there.

"So that you may represent to yourself and fully understand the significance of this sort of abstinence among these contemporary monks, it remains for me to add that during my last sojourn on the planet Earth I became convinced that, thanks only to the results of the involutionary process of the exioëhary in these unfortunate terrestrial abstaining monks, the crystallization of various consequences of the properties of the organ kundabuffer in their common presence has become greatly facilitated and has therefore increased.

At this point in his narrative, Beelzebub was interrupted by a ship's servant who handed him a 'leitoochanbros ' He put it to his ear and began to listen to the contents.'

THIRD BOOK

CHAPTER 40

Beelzebub tells how men learned and again forgot about the fundamental cosmic law of Heptaparaparshinokh

AFTER BEELZEBUB had listened to the contents of the "leitoochanbros" handed to him, his grandson Hassein again turned to him and said:

"Dear and kind Grandfather! Please help me clear up one contradiction which I do not understand and which does not accord with my logical confrontations.

"When you began your elucidations concerning the Holy Planet Purgatory, you enjoined me to try to take in everything you told me, without missing anything, and you also enjoined me to maintain without ceasing the intensity of my 'active mentation,' so that corresponding data for a clear representation of all the details of both fundamental sacred cosmic laws should be completely crystallized in me I did indeed try during all your elucidations to do so and, it seems to me, I cleared up so much for myself about these cosmic laws that perhaps I could even freely explain them to someone else.

"In any case, I can already represent to myself very well the sacred law of Triamazikamno with the particularities of all three of its independent sacred forces, and have cognized it for my own essence quite satisfactorily, and in regard to the sacred law of Heptaparaparshinokh, although certain of its details, unimportant in my opinion, are still not entirely clear to my Reason, I hope that with a little more active pondering I shall understand them as well.

"However, while trying to assimilate these sacred laws thoroughly, I clearly sensed that they are very complicated and that it is difficult to have a 'complete' understanding of

them And suddenly a question arose in *me* which continues to perplex and interest me how is it possible that the three-brained beings who arise and exist on the planet Earth could understand these sacred cosmic laws, or could even discern them among the surrounding cosmic results? From all your tales about these beings, I got the full impression that ever since the second transapalnian perturbation there, each of them, by the time he reaches responsible age, thanks to the prevailing abnormal 'oskiano,' possesses only 'automatic Reason.'

"And when I myself tried to understand these two sacred cosmic laws, I became convinced with the whole of my essence that it would be impossible to do so with that Reason alone.

Having said this, Hassein looked inquiringly and eagerly at his beloved grandfather.

Beelzebub, after thinking a moment, began to speak as follows:

"All right, my dear boy, I shall try to throw some light on this natural perplexity which understandably arises within you.

"It seems to me that I already told you that ever since the period you mentioned, almost all the three-brained beings on that planet, thanks to the abnormally established conditions of ordinary being-existence, have had only an 'automatic Reason', nevertheless it does sometimes happen that certain of them chance to escape this common fate and, instead of that usual 'automatic Reason,' 'genuine Objective Being-Reason' is formed in them as it is in all three-centered beings of our Great Megalocosmos.

"Such exceptions, especially during recent centuries, are very rare there, yet, I repeat, they do occur.

"In order that you may approximately represent to yourself and understand how these exceptions occur, you must above all remember that, although after the consequences

of the properties of the organ kundabuffer had begun to be crystallized in them their Reason became quite automatic, nevertheless the presence of each one of them has always contained, from their arising and the beginning of their formation, the germ of all the possibilities for the crystallization, during their further formation into responsible beings, of corresponding being-data which could later serve for the engendering and functioning of Objective Reason—that Reason which should be in the common presence of three-brained beings of all natures and all external forms, and is none other than the 'representative of the Very Essence of Divinity. '

"Their greatest misfortune in the objective sense, which you yourself 'instinctively suspect,' as I discern from the way you asked this question, especially from your allusion to 'oskiano,' is that, in spite of having such possibilities in themselves at their arising, they are subjected from the very first days after separation from their mother's womb— thanks to the abnormalities established in the process of ordinary being-existence of the beings of responsible age around them—to the stubborn influence of that maleficent means they have invented for their own use, namely, that sort of 'oskiano' I have already told you about, called 'education.'

"In consequence, the possibilities for the free development of all that is required for engendering Objective Being-Reason are gradually atrophied in these unfortunate, utterly blameless, newly arisen beings, and finally disappear during the period of their 'preparatory age ' And later, when these young beings reach 'responsible age,' they acquire in the 'center of gravity of their essence,' instead of the Objective Reason they ought to have, merely a strange conglomeration of automatically perceived artificial and even deceptive impressions which, though having nothing in common with the localizations of their spiritualized being-parts, neverthe-

less makes a connection with the separate functionings of their common presence As a result, not only does the whole process of their existence flow automatically, but almost the entire process of the functioning of their planetary body becomes dependent only on accidental, external impressions, also perceived automatically.

"In very rare cases certain of these favorites of yours, on reaching responsible age, possess genuine pure Reason, proper to responsible three-brained beings .

"This usually comes about in the following way:

"For instance, one of these newly arisen beings, immediately after separation from his mother's womb, finds himself in the course of his further formation in surrounding conditions in which all those abnormalities that fill to overflowing the entire process of external being-existence of the three-brained beings breeding on this ill-fated planet do not touch him or have any maleficent influence over him And thus the germ within him of the possibility of acquiring pure Reason does not have time during the process of his further formation to atrophy to the very root.

"Furthermore, it also sometimes happens that in these relatively normal conditions such a young three-brained being, during the period of his preparation for responsible existence, finds as a responsible guide a three-brained being who, also of course by chance, was completely formed in the same way, and in the functioning of whose waking consciousness there already participate, thanks to the frequent fulfillment in his presence of being-partkdolgduty, the data which have remained whole in his subconscious for engendering the divine impulse of Conscience.

"And so this same guide, who is aware with the whole of his being of the importance and significance of the responsibility taken upon himself in relation to the new being who has only just reached preparatory age in the aforementioned conditions, begins, impartially and according to Con-

science, to create for his 'oskiano' every kind of inner and outer factor for perceiving corresponding impressions, in order to crystallize in his common presence all those data which alone, in their totality, can give to the three-brained being when he reaches responsible age the 'power' to be 'svolibroonolnian' or, as your favorites would say, the 'power not to be identified with and not to be affected by externals through one's inevitably inherent passions ' And it is solely this being-impulse, engendered in the being by these data, that can help him to attain a free and impartial observation of all true phenomena appearing in the cosmic results around him.

"Here it is appropriate to remark that on most planets of our Megalocosmos where three-brained beings arise and exist, there is an oft-repeated saying, formulated in the following words:

" 'Our Common Father Endlessness is only the Creator of a three-centered being But the genuine creator of his essence during the period of his preparatory existence is his "oskianotsner" '—that is, he whom your favorites on the planet Earth call 'educator' or 'teacher. '

"And so it sometimes happens, even during the last few centuries, that one of your favorites who has reached responsible age, having been completely formed and prepared for external perceptions in the way I described, discovers by chance a certain law-conformable particularity in the cosmic results around him and begins to study it in detail and from every aspect, and having ultimately, after long persevering labors, attained to some objective truth, he initiates similar beings around him into this truth.

"Now, my boy, listen while I tell you how these peculiar three-brained beings first became aware of the fundamental cosmic law of the sacred Heptaparaparshinokh, and how the totality of information concerning this knowledge possessed by certain beings of ancient times was actualized in all its

details from generation to generation, thus becoming the inheritance of every subsequent three-brained being of this planet of yours, and listen also to what the strangeness of their psyche has made out of all this.

"I wish to explain to you in as great detail as possible, in historical sequence, not only how your favorites became aware of this sacred law, but also how they gradually forgot about it, because this information will greatly help you to elucidate those 'unimportant details,' as you called them, which you have not yet completely transubstantiated in your Reason Furthermore, you will learn from this that even in our day, among your contemporary favorites, genuinely learned responsible beings do occasionally appear whose impartial and modest conscious efforts could generate the arising and gradual development of genuine Objective Science even on this ill-fated planet— assuming that the other three-brained beings there were to exist more or less normally— and as a result that welfare might also be obtained for them which has long since been merited and enjoyed by the three-brained beings of all other planets of our Great Megalocosmos.

"In the beginning, during the period when the three-brained beings of that planet still had in themselves the organ kundabuffer, it was of course out of the question that they could have learned about any cosmic truths.

"But later, when this maleficent organ had been removed from their presence, and when in consequence their psyche became free and, so to speak, 'individual' and their own— it was just then that all the trouble arose with their 'relatively sane being-mentation. '

"The first time that these three-brained beings who have taken your fancy perceived and cognized with their whole presence the fundamental cosmic law of the sacred Heptaparaparshinokh was on the continent of Atlantis when cer-

tain beings—do you remember, I have already told you— understood by themselves that something 'not quite right' proceeded in them, and when they also discovered that they had certain possibilities of destroying this something 'not quite right' and of becoming such as they ought to be.

"It was just at that period of the flow of time when certain of them had observed those 'abnormal functionings' proceeding in their common presence—abnormal, that is, according to sane being-mentation—and were seeking out their causes, and trying to find every possible means of removing them from themselves, that many branches of genuine science reached a very high degree of development Among those who were seriously interested in this 'most essential activity of Reason,' as it was then called, was a terrestrial three-brained being by the name of Theophany, who was the first to lay a rational foundation for the subsequent development of this branch of genuine science.

"As I chanced to learn later, this Theophany was once pouring a certain mixture onto a marble slab to dry, which consisted of the extract of the plant then called 'patetook,' pine resin, and cream from the milk of the then famous 'Khenionan goats,' so that when hardened it would produce a mastic used for chewing after eating, when he noticed for the first time that in whatever way and in whatever quantity this mixture was poured onto the marble slab, it always solidified in the same way—and after the final cooling always assumed a form composed of seven distinct plane surfaces.

"This fact, unexpectedly ascertained by Theophany, greatly astonished him and an intense wish arose in his common presence to elucidate to his Reason the root causes, still unknown to him, of this law-conformable phenomenon, and he therefore began to repeat the same procedure, but now with a conscious aim.

"From the very beginning of the investigations under-

taken by Theophany, his friends—other learned beings with whom he shared the findings of his experiments—also became interested and participated in his further research.

"Well then, after long and detailed investigations, this group of learned three-brained beings of your planet recognized for the first time and became categorically convinced that almost all the cosmic results manifested around them, perceived by the organs of beings in some or other definite form, always have in the course of their external transitory states seven independent aspects.

"As the result of the conscious labors of these few learned three-brained beings, a branch of almost normal science arose and began to develop on the continent of Atlantis under the name of 'tazaloorinono,' which meant the 'science of the seven aspects of every whole phenomenon.

"But when that continent perished, no trace of this branch of genuine science survived, and again for many long centuries the beings of that planet knew nothing about this sacred cosmic law.

"This branch of science on the continent of Atlantis was evidently so widely known that the learned beings there saw no need to include anything about it in a legomonism, as, you may remember, they usually did for all those ideas, the knowledge of which they wished to transmit unchanged to beings of future generations.

"If a legomonism concerning this branch of science had existed, something of this knowledge would certainly have been preserved, as was the case with other knowledge attained by the beings of Atlantis, through those who were by chance saved after the loss of that continent.

"The knowledge concerning the sacred Heptaparaparshinokh became known again only after many, many of their centuries, thanks to two great terrestrial learned beings, the brothers Choon-Kil-Tess and Choon-Tro-Pel, who later be-

came saints and who are now on the Holy Planet Purgatory where we have just been.

"Do you remember, I already told you that on the continent of Asia, in the country of Maralpleicie there was a king named Koniutsion, a descendant of the learned member of the Society of Akhldanns who had gone there from Atlantis for the observation of all kinds of natural phenomena of their planet, and that this same king had invented for his subjects the 'ingenious tale' I told you about in order to save them from the pernicious habit of chewing the seeds of the flower called 'gulgulian.'

"Well then, the grandson of this King Koniutsion, after the arising of an heir who in his turn became king over the beings of this group, had two results of the male sex, twins, the first of whom was named Choon-Kil-Tess and the second Choon-Tro-Pel In the country of Maralpleicie the word 'choon' meant 'prince. '

"These two brothers, direct descendants of one of the chief members of the great learned society, happened on the one hand to meet with corresponding conditions during their 'preparatory age,' and on the other hand they themselves tried their utmost to prevent the atrophy of the hereditary faculty—present in them as in all newly arisen three-brained beings of this planet—of crystallizing data for engendering in themselves the power to actualize being-partkdolgduty And moreover, since the 'affirming source' of the causes of their arising or, as is said, their 'father,' had decided to direct their responsible existence into the field of learning and took all corresponding measures to prepare them for this, they became, from the very beginning of their responsible age, almost like the three-brained beings everywhere on the planets of our Great Megalocosmos who choose the same aim, that is, those who pursue scientific research not for the satisfaction of their weaknesses called 'vanity,' 'pride,' and

'self-love'—as is done, particularly in contemporary times, by the beings there who choose this same field for themselves—but for the attainment of a higher level of being.

"At the outset they became, as is said there, 'learned specialists in the field of medicine,' and afterward, learned in general.

"The period of their preparatory age and the early years of their responsible existence were spent in the city of Gob, in the country of Maralpleicie, but when this part of the surface of your planet began to be buried beneath the sands, they both joined those refugees who went east.

"This group of three-brained beings fleeing from the country of Maralpleicie, among whom were these twin brothers, the future great learned beings, crossed the eastern heights of Maralpleicie and settled on the shores of a large water space.

"They later formed a settled group inhabiting a country which still exists today and which is known as 'China. '

"Well then, in this new place of their permanent existence called 'China,' these same two brothers were the first, after the loss of the continent of Atlantis, to ascertain and cognize the fundamental cosmic law of the sacred Heptaparaparshinokh.

"It is a most interesting and curious circumstance that the initial source of this discovery of theirs was the totality of cosmic substances localized in that same surplanetary formation called there 'papaveroon,' or 'poppy ' As I have already said, it was owing to the pernicious habit of chewing the seeds of this poppy that their great-grandfather, King Koniutsion, first invented for his subjects his famous 'religious teaching. '

"Evidently these two great terrestrial learned beings had inherited from their ancestor, King Koniutsion, in addition to the ability to recognize and understand their being-duty

toward their fellow beings, a passionate interest in the study of this product, which has always been one of the innumerable harmful factors for bringing the psyche of your favorites, already enfeebled without this, to its ultimate degeneracy.

"In order that you may better represent to yourself and understand just why this small surplanetary formation I mentioned, named 'papaveroon' or 'poppy,' enabled these exceptional terrestrial learned beings to rediscover that most great cosmic law, you must know first of all that on all planets, among all kinds of surplanetary and intraplanetary formations in general, and particularly among formations called 'flora,' there arise, for the purposes of the transformation of common-cosmic substances during the process of Iraniranumange, three classes of crystallizations.

"The crystallizations belonging to the first class are called 'oonastralnian arisings', those belonging to the second class, 'okhtastralnian arisings', and those belonging to the third class, 'polormedekhtic arisings.'

"Through the 'oonastralnian arisings" there are transformed in the course of evolutionary or involutionary processes those cosmic crystallizations, or !active elements,' which are derived only from substances transformed by that planet itself on which this kind of surplanetary or intraplanetary formation exists for the purposes of the common-cosmic Iraniranumange.

"Through the 'okhtastralnian arisings' there are transformed, besides the cosmic crystallizations I have mentioned, also those 'active elements' which are derived from the substances transformed by the sun itself and by the other planets of the given solar system.

"And through the arisings of the third class, namely the 'polormedekhtic,' there are transformed, besides the cosmic crystallizations of the first two classes, all those 'active ele-

ments' corning from the transformation of substances of various cosmic concentrations belonging to other 'solar systems' of our common Megalocosmos.

"The surplanetary formation known on your planet by the name of 'poppy' belongs to the class of polormedekhtic arisings, and through it there evolves or involves the totality of results of the transformation of all other 'cosmic center-of-gravity concentrations' penetrating the atmosphere of this planet of yours through the common-cosmic process of what is called the 'universal diffusion of the radiations of all kinds of cosmic concentrations.

"And so, my boy, after these two great terrestrial learned beings, Choon-Kil-Tess and Choon-Tro-Pel, were more or less settled in their new place of permanent existence in that still quite young China, they resumed the intentional fulfillment—interrupted through no fault of theirs—of being-partkdolgduty in the professional field chosen for their responsible existence, namely, scientific research in the branch called 'medicine. '

"They then undertook a study of the totality of cosmic substances which your favorites had long since learned to extract from that polormedekhtic plant and had named 'opium,' a word denoting in the language of the beings of that group, 'dream-maker. '

"These two great brothers began to investigate this opium because they, as well as many other three-brained beings of that time, noticed that on introducing a certain preparation of this substance into themselves, every painful sensation temporarily disappeared.

"First of all, they set out to study the action of all its properties in the hope of finding one property by means of which to eradicate or at least bring under control the special form of 'psychic illness' which was then very widespread among the refugees around them.

"In the course of their research, they first noticed that this opium consisted of seven independent crystallizations with specific subjective properties.

"And on further and more detailed investigations they established clearly that each of the seven independent crystallizations of this 'one whole' consisted in its turn of seven other specific crystallizations, also with their independent subjective properties, and these in their turn, again of seven, and so on almost to infinity.

"This astonished and interested them so greatly that they put aside all the tasks they had set themselves, and from then on devoted themselves with perseverance exclusively to the investigation of this amazing fact which they had been the first to observe, and ultimately they attained results without precedent, even at the period of the existence of the continent of Atlantis, and unequaled at any later epoch among the three-brained beings of your planet.

"Well, many centuries after the planetary existence of these great terrestrial learned beings, now saints, Choon-Kil-Tess and Choon-Tro-Pel, when I happened, for one of my investigations, to become acquainted with the detailed history of their activities, I learned that, after they had been convinced beyond doubt that this totality of cosmic substances called 'opium' consists of a whole range of compounds of seven active elements with different subjective properties, they began, with the same aim, to investigate many other cosmic results or, as is said there, 'phenomena' occurring in their environment.

"Later, however, they confined their investigations only to three, namely to 'opium,' to what is called the 'white ray,' and to 'sound. '

"While studying those three diversely manifested 'results of cosmic processes,' they became categorically convinced that although these three results in respect of their origin and outer manifestations have nothing in common, their

inner structure and functioning are exactly alike down to the smallest detail.

"In short, for the second time on your planet, and long after the loss of the continent of Atlantis, these twin brothers verified and categorically demonstrated again that every separate and outwardly independent phenomenon—if each is taken as a unit—consists in the totality of its manifestations of seven secondary independent units, each with its own subjective properties, that these secondary independent units in their turn consist of seven tertiary units, and so on almost to infinity, and that in each of these primary, secondary, and tertiary units, and so on, the processes of reciprocal relation and reciprocal influence take place in the same way, with rigorous exactitude, down to the smallest detail, and with similar consequences.

"By the way, my boy, in the course of their investigations, they differentiated and defined for the first time the seven independent aspects of each whole phenomenon, as well as its secondary and tertiary derivatives.

"They named the first seven fundamental aspects of each whole:

1 erti-pikan-on
2 ori-pikan-on
3 sami-pikan-on
4 okhti-pikan-on
5 khooti-pikan-on
6 epsi-pikan-on
7 shvidi-pikan-on

"And the second-order aspects:

1 erti-noora-chaka
2 ori-noora-chaka
3 sami-noora-chakoo

4 okhti-noora-chaka
5 khooti-noora-chaka
6 epsi-noora-chaka
7 shvidi-noora-chakoo

"And in order to indicate which of the three results of cosmic processes each of these names referred to, they added after each one the following:

"For indicating the nuances of sound, after noting the number of their vibrations, they always added to the name the word 'alil. '

"For indicating the particularities of the composition of the 'white ray,' they added the expression 'nar-khra-noora.'

"And for indicating the active elements of the polormedekhtic product called 'opium' they simply added the number denoting their 'specific gravity. '

"And to define specific vibration and specific gravity, these great terrestrial learned beings took as the standard unit the vibration of sound which they were the first to call the 'nirioonossian world sound. '

"I will explain to you a little later the meaning of the expression 'nirioonossian world sound' first used by these two great learned beings of the Earth, but meanwhile, for your clearer understanding of my future explanations of this subject, you must also know that everywhere, on all planets, genuine scientists take as the standard unit for their confrontative calculations of specific gravity and specific vibration the smallest particle, as established by Objective Science, of the most holy Theomertmalogos that still contains the 'fullness of vivifyingness' of all three holy forces of the sacred Triamazikamno But on your planet, genuine scientists, as well as those of new formation of all periods, have always taken as a standard unit what is called the 'atom of hydrogen' for the same purpose, that is, for their 'confrontative calculations' of all the specific parts, with diverse

properties, of any given whole—for instance, for establishing the 'specific gravity' of various active elements which had become known to them among all those that ought to be present in the spheres where they exist—considering this 'atom of hydrogen' for some unknown reason to be the smallest possible unit and moreover indivisible.

"It must be pointed out that these 'sorry scientists' among your favorites do not even suspect that if this 'atom of hydrogen' of theirs is indeed the smallest unit, and indivisible in all the spheres of their planet, this does not mean that it cannot be broken up many more times within the limits of other solar systems or even in the spheres of certain other planets of their own solar system.

"In this connection you should know that this same 'hydrogen' is one of those seven cosmic substances which taken all together actualize for the given solar system what is called the 'inner ansapalnian octave' of cosmic substances, and that this independent octave, in its turn, is one of the seven independent parts of the 'fundamental common-cosmic ansapalnian octave '

"There is also an 'inner independent ansapalnian octave' present in the solar system to which our dear Karatas belongs, and we call its seven heterogeneous cosmic substances of different properties:

1 planokurab—which is their hydrogen
2 alillonofarab
3 krilnomolnifarab
4 talkoprafarab
5 khritofalmonofarab
6 sirioonorifarab
7 klananoizufarab

"And on your planet, the genuine learned beings have given different names at different periods to these same seven 'rel-

atively independent' crystallizations of different properties or, according to their expression, 'active elements,' which compose the 'inner ansapalnian octave' of their own solar system, however, the contemporary 'learned chemists' there, who are already 'learned beings of new formation of the first water,' call them:

1 hydrogen
2 fluorine
3 chlorine
4 bromine
5 iodine

"They have no names at all for the last two definite crystallizations because these names did not reach them from their ancestors, and at the present time they do not even suspect the existence on their planet of these two cosmic substances, which are, nevertheless, the principal factors indispensable for their own existence.

"These last two cosmic substances, which remain quite perceptible and accessible in all spheres of their planet, were still known only about two centuries ago to beings who were then called 'alchemists,' but whom contemporary 'comic scientists' call simply 'charlatan occultists,' considering them to be merely 'exploiters of human naïveté ' And these substances were called by the alchemists 'hydro-oomiak' and 'piotrkarniak. '

"And so, my boy, these great terrestrial learned beings, the twin brothers Choon-Kil-Tess and Choon-Tro-Pel, now saints, were the first, after the loss of Atlantis, to lay anew the foundation of this knowledge They not only laid anew the foundation of this 'totality of special information' but they were also the first on Earth to ascertain two of the three

fundamental particularities of that great law about which I have told you, that is to say, they were the first to ascertain its two 'mdnel-in.s ' That branch of genuine knowledge, similar to the one known on the continent of Atlantis as the 'science of the seven aspects of every whole phenomenon,' they called the 'Law of Ninefoldness', and they called it thus because they added to the seven clearly differentiated manifestations of this great law, which they called 'doostzakos,' the two particularities first observed by them which they named 'sooansotoorabitzo,' a word signifying 'obligatory gap aspect of the unbroken flowing of the whole ' And they named this law thus because during their exhaustive research they became convinced beyond doubt that in all the 'cosmic transitory results' they investigated, these particularities are necessarily found at specific places in the process of this great law.

"These two great Chinese learned beings had recourse for their investigations to every kind of chemical, physical, and mechanical experiment, and they gradually developed a very complicated and highly instructive experimental apparatus, which they called 'alla-attapan. '

"By means of this apparatus, 'alla-attapan,' they clearly proved to themselves and to others that these three 'transitory results' of cosmic processes, namely, the 'polormedekhtic' product called 'opium,' the 'white ray,' and 'sound,' have in their very essence a common property, in other words, these three outwardly quite different cosmic phenomena have exactly the same 'structure of actualization,' that is, they have in themselves exactly the same reciprocally acting 'law-conformableness' for their manifestation, so that all three of these outwardly different and apparently independent transitory results have exactly the same action on each other as they have within themselves This means that the 'doostzako' of any one result acts on the corresponding 'doostzako' of another result exactly in the same way as it

functions in that specific 'doostzako' which is one of the seven aspects of this other whole cosmic result.

"This apparatus, with which these great brothers made their elucidatory experiments, I saw with my own eyes many centuries after the period when they existed there, and I became very well acquainted with its construction.

"As my personal knowledge of the details of the construction and action of this remarkable experimental apparatus, alla-attapan, was due to accidental circumstances connected with my essence-friend Gornahoor Harharkh, and as it will surely be very interesting for you and at the same time exceedingly instructive, I shall describe it to you in some detail.

"My exhaustive study of this astonishing apparatus, alla-attapan, which thanks to Gornahoor Harharkh became famous among the genuine scientists of almost our whole Megalocosmos, came about as a result of the following chance circumstances.

"During one of my sojourns on the planet Saturn, my essence-friend Gornahoor Harharkh, who had somehow heard about these experiments, asked me in the course of conversation to bring him one of these apparatuses from the planet Earth if I happened to be there again.

"And on a later occasion when I visited the surface of this planet of yours, I procured one of these apparatuses and took it back with me to the planet Mars in order to send it at the first opportunity to Gornahoor Harharkh on the planet Saturn.

"As it turned out that our ship *Occasion* did not go to the planet Saturn for a long time, this apparatus, alla-attapan, remained in my house on the planet Mars and often came within the field of the automatic perception of my organs of sight, and during periods of rest from active mentation I examined it attentively, and ultimately became familiar with all the details of its construction and action.

"This famous experimental apparatus, alla-attapan, consisted of three independent parts.

"The front part was called 'loosochepana,' the middle part 'dzendvokh,' and the last, the rear part, was called 'riank-pokhotartz. '

"Each of these three parts in its turn consisted of several special and separate adaptations.

"The front part, named 'loosochepana,' consisted of a special cone-shaped pipe, the wide end of which was hermetically fitted into the frame of the only window of the room where the experiments were made and the other end of which had a small slit with a 'collecting disk,' through which the 'rays of daylight' coming from the window were transformed, as your favorites would say, into a 'concentrated white ray.'

"This 'concentrated white ray,' passing then through a crystal of special form, was broken up into seven 'rays of different colors,' which fell upon a small slab made of ivory called 'pirindjiel.'

"This slab, 'pirindjiel,' was so constructed and regulated that the colored rays falling on it were again concentrated, but this time in a different way, and passing through a second crystal, also of a special form, fell on another, but larger, ivory slab called 'polorishboorda.'

"Opposite this 'polorishboorda' was a small apparatus of special construction through which, on its being shifted in a certain way, any colored ray which fell on the 'polorishboorda' could be isolated and directed further on to the third part of the alla-attapan called 'riank-pokhotartz. '

"Here, by the way, you might as well be told that the knowledge relating to the construction of the first crystal of this part of the alla-attapan also reached your contemporary favorites, and they call this crystal a 'prism. '

"With this prism the contemporary terrestrial scientists also obtain seven colored rays from the white ray and they

fancy that by this means they can learn about certain other cosmic phenomena.

"But, of course, these fancies of theirs and all other forms of their 'scientific titillation' come to nothing, because through this 'prism' of theirs they obtain only what are called 'negative colored rays' from the white ray, whereas, in order to understand any other cosmic phenomena connected with the transitory changes of the white ray, they must necessarily have its 'positive colored rays.'

"Your contemporary favorites, however, imagine that the colored rays they get with this child's toy they call a 'prism' are the same 'positive rays' which the great scientists obtained, and in their naïveté they think that the 'spectrum,' as they call it, derived from the white ray gives the same order of appearance of the rays as that in which they issue from their source.

"In short, as regards these sorry scientists of new formation, one can only utter the expression often used by your favorites themselves 'To hell with them. '

"It is not for nothing that certain of our Sacred Individuals have no other word for your contemporary favorites than 'freaks.'

"And so, with the aid of these two crystals, those great learned beings obtained from the white ray its positive colored rays and then, by means of the slab, 'polorishboorda,' which was a part of the 'loosochepana,' any one of these colored rays was directed onto the third and principal demonstrating part of this astonishing apparatus, namely, the 'nank-pokhotartz. '

"This principal part consisted of an ordinary tripod, on the top of which two balls, also of ivory, were fitted one upon the other in a certain way, the upper ball being much larger than the lower one.

"In the lower, smaller ball, directly opposite the part of

the loosochepana through which the 'positive colored rays' had already passed, was a cavity of a special form in which was placed either the whole polormedekhtic product named 'opium,' or one of its active elements, required for the experiment.

"The upper ball was bored right through on its diameter, horizontally, at right angles to the loosochepana, and another, smaller bore was drilled in this same ball, radially perpendicular to the larger bore, but reaching only to the center and directly opposite the loosochepana.

"This second bore, drilled halfway through, was made in such a way that the colored rays could be projected as desired either directly from the loosochepana or reflected from the cavity of the lower, smaller ball.

"Through the open bore in the larger ball, there could be freely moved what is called a 'bamboo cane,' previously prepared in a special manner.

"A long time before the experiment, numbers of these bamboo canes were soaked together in conditions of absolute darkness, or in 'orange light,' as is said there on the Earth, obtained from burning 'simkalash,' which was obtained from a certain kind of 'clay' usually deposited in the soil of your planet near accumulations of 'salounilovian' acids, which in their turn are formed from 'masmolin' or, as your favorites call it, 'naphtha. '

"These bamboo canes were soaked in a liquid consisting of:

1 The whites of eggs from the bird called 'amersa-marskanara',

2 The juice of the plant called 'chiltoonakh',

3 The excretion of a quadruped being bearing the name of 'kezmaral',

4 A specially prepared amalgam of mercury

"When these bamboo canes had been thoroughly soaked, they were inserted one by one into thicker bamboo canes not prepared in this manner, the ends of which were hermetically sealed.

"These latter preparations were of course also made in absolute darkness, or in the orange light of 'simkalash. '

"Later, when one of these soaked bamboo canes was required for an experiment, one end of the thicker, unsoaked cane was inserted in a special way into the bore which was drilled right through the large ball of the 'riank-pokhotartz,' and was opened by a small hook fixed to a thin rod, by means of which the soaked cane could be moved at any desired speed.

"Now the action of the liquid I have described was such that the part of the soaked bamboo cane on which a colored ray fell, whether coming directly from the loosochepana or after having been reflected from the cavity of the lower smaller ball, was instantly and permanently dyed the same color as the ray that had fallen on it.

"The exposed parts of the soaked bamboo canes were also dyed the colors corresponding to the 'vibrations of sound' which reached them, and which were produced by the strings attached to the middle part of the apparatus called 'dzendvokh. '

"This 'dzendvokh' consisted of a very strong frame of a special form made from the tusks of 'mammoths,' on which were stretched many strings of various lengths and thicknesses, some made from 'twisted goat-gut,' and some from the tail hairs of beings of various exterior forms.

"Tell me please, dear Grandfather, what is a 'mammoth'?" asked Hassein

"A mammoth," replied Beelzebub, "is a two-brained being, formerly, it also bred on your planet and it had, in comparison with other beings there of all brain systems, a large exterior form.

"Beings of this kind also became victims of the consequences of the breaking-off from the planet Earth of that large fragment called 'Moon,' which is now an independent, as I expressed it, 'planetary upstart' of this solar system Ors, and the chief bearer of evil to this ill-fated planet of yours.

"When the atmosphere of this small planetary upstart began to be formed and became gradually harmonized, great winds arose in the atmosphere of the planet Earth, owing to which several regions of its surface—you remember, I have already told you about this—were buried under sands, what is more, snow fell incessantly in the regions around what are called the 'North' and 'South' poles, covering up all the depressions of the land surface of those 'polar regions.'

"The beings called 'mammoths' used to breed on these parts of the land surface of your planet, and during the unprecedented 'snow storms,' they were all buried by snow, and since then this species of beings has never reappeared there.

"It is interesting to note that in these depressions that were formerly covered with snow, and later with 'kashiman,' that is, with substances forming what is called 'soil' on the surface of your planet, well-preserved planetary bodies of these mammoths are still occasionally found today.

"These planetary bodies of mammoths have been preserved so well and for such a long time because the snows were covered very soon after with 'kashiman,' which brought about the condition of 'isoliasokhlanness' or, as your favorites would say, the condition of a 'hermetically closed sphere,' in which the planetary bodies of these mammoths have never been 'exposed to decomposition,' as is said there—in other words, the 'active elements' of which these planetary bodies are composed have not completely involved back to their 'prime origin.'

"And so, my boy, this astonishing apparatus, alla-attapan, demonstrated that all three 'transitory results' of cosmic processes I have just been speaking of not only are alike in their inner manifestations, but are also made up of the same factors.

"By means of this apparatus it was possible to verify and demonstrate that in each of the three transitory results of common-cosmic processes having outwardly nothing in common, exactly the same reciprocal actions take place, ensuing each from the other to constitute one common functioning, and that as regards the evolutionary and involutionary properties of the Law of Heptaparaparshinokh, the action at any separate intermediate stage in the total functioning of one of these results influences the action at each separate intermediate stage in another, exactly as in its own functioning, and furthermore that with respect to the properties of the vibrations of which they are constituted, these transitory cosmic results have complete affinity.

"This complete affinity in the inner reciprocal relations of these three transitory results which have outwardly nothing in common was proved in the following way:

"For example, a colored ray directed upon an active element of opium transformed it into another active element corresponding in its newly acquired vibrations to those of the colored ray which had acted upon it.

"And if, instead of the colored ray, corresponding vibrations of sound from the strings of the dzendvokh were directed upon this same active element, the same result was obtained.

"Further, if any colored ray was made to pass through any active element of opium, then, in passing through it, this same ray took on another color, namely, that color whose vibrations corresponded to those of this active element, or if any colored ray was made to pass through the

'wave of sound vibrations' still resounding at that moment from any corresponding string of the dzendvokh, then, in passing through this wave, it took on another color, corresponding to the vibrations produced by the given string.

"Or finally, if a specific colored ray and specific sound vibrations were simultaneously directed upon any active element of opium from among those having a lower number of vibrations than the sum of the vibrations of the colored ray and of the sound, then this active element of opium was transformed into another, the number of whose vibrations corresponded exactly to the sum of the two differently caused vibrations, and so on and so forth.

"This incomparable experimental apparatus likewise demonstrated that the higher vibrations of one result always give the direction to the lower vibrations of other 'transitory cosmic results.'

"After all you have just been told, my boy, you can now be given that information thanks to which there might be crystallized in your mentation data for understanding what sort of results proceeded from the tenacious and impartial conscious labors of these saintly twin brothers, the great terrestrial scientists, and also for understanding the extent to which the being-Reason in the presence of your unfortunate favorites has progressively deteriorated.

"And so, for the second time in the course of my observations of the existence of these three-brained beings who have taken your fancy, there arose in this still quite young China, thanks to the twin brothers, those great terrestrial scientists, an independent branch of genuine science, that is, the 'sum of the information concerning a special question' thoroughly cognized by the perfected Reason of three-brained beings of earlier epochs, in the given case, concerning the fundamental cosmic law of the sacred Heptaparaparshinokh, then called the 'Law of Ninefoldness.' And during the first two or three centuries after the sacred

rascooarno of the great twin brothers, this branch of science was not only handed down almost normally in an unchanged form from generation to generation, but it was gradually worked out in greater detail thanks to their followers, also genuine learned beings, and became accessible to the perception of even ordinary beings.

"And this happened chiefly because they maintained the practice, established by the learned beings of the continent of Atlantis, of handing down such information to beings of subsequent generations only through genuine initiates.

"Here, my boy, I cannot fail to remark and declare with conviction that indeed, if this long-established practice had been maintained, even automatically, in the process of existence of these unfortunate three-brained beings who have taken your fancy, this sum of true information, already thoroughly assimilated by the Reason of their still 'relatively normal' ancestors, might have remained intact and might have become the inheritance of your contemporary favorites, and moreover, those of them who constantly strive not to become complete victims of the consequences of the organ kundabuffer, accursed for them, might have taken advantage of this information with the aim of easing their now almost impossible inner struggle.

"But to the regret of all more or less conscious, relatively independent Individuals of our Great Megalocosmos and to the misfortune of all the three-brained beings arising on this ill-fated planet of yours, after two or three of their centuries that blessing created for them by their great ancestors, thanks to their conscious labor and intentional suffering, gradually began to be distorted and was ultimately almost totally destroyed.

"This followed from two causes.

"The first was that, owing to the same abnormal conditions of external being-existence they themselves established, certain of them became responsible beings with that

special 'psycho-organic need' which in their speech might be formulated thus:

'An irresistible thirst to be considered learned by beings around them like themselves.

"And this psycho-organic need began to engender in them that strange tendency I have spoken about many times, which they call 'cunning wiseacring. '

"By the way, my boy, bear in mind once and for all that whenever I use the expression 'learned beings of new formation' I refer to those of your favorites who are afflicted with this special inherency.

"The other cause was that owing to certain external circumstances of that period not depending on them, but ensuing from common-cosmic processes, chiefly from the action of the law of Solioonensius, the being-data crystallized in them for engendering the impulses of 'sensitivity' and 'foresight' weakened in the common presence of the genuine initiated beings, and they began to accept into their midst these types of 'new formation' and to initiate them into certain true information the totality of which was known to them alone From that time on, this branch of genuine knowledge, becoming the possession of so many, began gradually to be distorted and once again was almost entirely forgotten.

"I used the word 'almost,' because after this period, when a relatively normal process of being-existence had been re-established, certain fragments of the totality of this objectively important and true information again began to be handed down exclusively through genuine initiates and, passing down unchanged from one generation to another, reached even your contemporary favorites, though only a very limited number of them.

"Most of your contemporary favorites, however, received from all this true knowledge, attained and thoroughly cognized by their great and remote ancestors, only a few prac-

tical fragments of little importance that had reached them automatically, and which in the troubled period I mentioned were very widespread among the ordinary beings of this still quite young China.

"Among these unimportant fragments that automatically reached most of your contemporary favorites are, first, several methods of extracting from the polormedekhtic product named 'opium' certain of its independent active elements, second, what is called the 'law of combination of colors', and third, the 'seven-toned scale of sound. '

"As regards the first of the three fragments relating to the practical results attained by the Reason of three-brained beings of ancient China, I must tell you that since certain of the components of this product called 'opium' have special properties exerting an agreeable action on the abnormal common psyche of beings, it came into constant use, and therefore the knowledge of many methods of extracting certain of its independent active elements began to be transmitted from generation to generation and reached your contemporary favorites.

"At the present time they extract many of its specific elements and use them avidly for the satisfaction of always the same consequences of the properties of the organ kundabuffer, crystallized in them.

"These elements, extracted by them from the general composition of this polormedekhtic product have other names, of course, among your contemporary favorites.

"One of their 'comic learned chemists,' a certain Mendeleyev, has even collected the names of all those active elements now available and so to say 'classified' them according to their 'atomic weights.'

"Although his classification does not correspond at all to reality, it is possible, according to these 'atomic weights' of his, to approximate the classification established by those great terrestrial learned beings of China.

"Of the nearly four hundred active elements of opium that became known to the great brothers, the contemporary chemists of the Earth know how to obtain only forty-two, which now have the following names:

1 morphine
2 protopine
3 lanthopine
4 porphyroine
5 opium or narcotine
6 paramorphine or thebaine
7 phormine or pseudomorphine
8 metamorphine
9 gnoscopine
10 oleopine
11 atropine
12 pirotine
13 rheadine
14 tiktoutine
15 kolotine
16 xanthaline
17 zoutine
18 tritopine
19 laudanine
20 laudanosine
21 podotorine
22 arkhatosine
23 tokitosine
24 liktonosine
25 meconidine
26 papaverine
27 cryptonine
28 kadminine
29 kolomonine
30 koilononine

31 cotarmine
32 hydrocotarmine
33 opianine or meconine
34 meconoiozine
35 listotorine
36 phyktonosine
37 codeine
38 narceine
39 pseudocodeine
40 microparaine
41 rnicrothebaine
42 messaine

"The last time I was on your planet I heard that the contemporary learned beings of the community of Germany had, as it were, discovered methods of extracting several other independent active elements from opium.

"But as I had already been convinced that the contemporary 'scientists' of that community for the most part only indulge in fantasy and, like the beings of ancient Greece, prepare nothing good or beneficial for future generations, I took no interest in these 'scientific attainments' as they call them, and do not know the names of these new active elements of the present day.

"As regards the second of the three fragments relating to the practical results attained by the Reason of those beings of ancient China which has reached contemporary beings, namely, the knowledge relating to the 'law of the combination of colors,' this information was transmitted almost continuously from generation to generation, but year by year it was progressively distorted, until barely two centuries ago it was finally forgotten.

"At the present time some information relating to this law is still passed down, but it is known only to certain three-brained beings of the community named 'Persia', moreover,

now that the influence of the famous 'modern European painting' is automatically spreading more and more widely throughout this community, one must of course expect, as our esteemed teacher would say, the speedy and total 'evaporation' of this information.

"As regards the 'seven-toned scale of sound' that reached your contemporary favorites from the ancient Chinese beings, I must tell you about this in as much detail as possible, first of all because this information will help you understand the laws of vibrations in which all the details of the sacred Heptaparaparshinokh can be observed and recognized, and also because I brought home with me, among other objects intentionally manufactured by your favorites for use in their ordinary daily existence, a 'sound-producing instrument' called a 'piano,' on which the 'strings' that generate vibrations are arranged and can be tuned in the same way as on the 'dzendvokh,' that is, the second principal part of the famous experimental apparatus, alla-attapan, created by the great twin brothers.

"When we return to our dear Karatas, I can demonstrate to you on this piano what is called the 'order of succession of the processes of reciprocal blending of vibrations,' and thanks to my practical explanations you will be able more easily to represent to yourself and approximately understand just how and in what order the process of the Most Great Trogoautoegocrat takes place in our Great Megalocosmos, and in what way both large and small cosmic concentrations arise.

"While telling you how this third fragment relating to the 'practical results' of the ancient true knowledge survived and automatically reached your contemporary favorites, I will start by explaining more precisely this same law of vibrations, which was first formulated by the great brothers as the 'law of the seven centers of gravity of the vibrations of sound.

"I have already said that at the beginning, while that totality of true information or fragment of genuine knowledge was being handed down from the beings of one generation to another through genuine initiates alone, not only did the exact meaning put into it remain unchanged in its entirety but, thanks to other genuine learned beings among their followers, it began to be worked out in greater detail, and even became accessible to the perception of ordinary three-brained terrestrial beings.

"Among these followers, about a century and a half after the sacred rascooarno of the saintly brothers, was a certain genuine learned being by the name of King-Too-Toz who, on the basis of the principles of construction of the middle part of the apparatus alla-attapan, named 'dzendvokh,' propounded a very detailed theory called the 'theory of the evolution and involution of vibrations', and to confirm this theory of his he made a special experimental apparatus which he named 'lav-mertz-nokh' and which later, by the way, also became known to almost all the learned beings of our Great Megalocosmos.

"This apparatus, 'lav-mertz-nokh,' like the middle part of the alla-attapan, consisted of a very strong frame on which a great many strings were stretched, made from the tail hairs and gut of various quadruped beings there.

"One end of each string was attached to one edge of this frame, and the other to a peg inserted into the opposite edge.

"These pegs were inserted in such a way that they could be freely turned in their peg holes,' and the strings attached to them could be tightened or loosened at will to obtain the required number of vibrations.

"Of the many strings stretched on the lav-mertz-nokh, forty-nine were colored white, and the totality of vibrations,' that is to say, the specific sound produced by the oscillations of each one of them, was called a 'center of

gravity of the octave.' This specific sound corresponded to what your favorites now call a 'whole tone.'

"Each set of seven strings producing 'center-of-gravity sounds,' or 'whole tones,' was then called an 'octave,' as it still is today.

"So in this way there were stretched on the apparatus, lav-mertz-nokh, seven octaves of 'whole tones,' the totality of the general consonance of which gave what is called the sacred 'hanziano'—just what the two great brothers had surmised, and which proved to coincide almost exactly with what, as I already said, they had named the 'nirioonossian world sound. '

"Each of these octaves of strings on the lav-mertz-nokh gave that totality of vibrations which, according to the calculations of the great twin brothers, corresponded to the totality of vibrations of all the cosmic substances issuing from seven separate independent sources, substances that constitute one of the seven centers of gravity of the fundamental 'common-cosmic ansapalnian octave. '

"Each white string on the lav-mertz-nokh was tuned separately by this Chinese learned being, King-Too-Toz, in such a way that it gave the average number of vibrations which, according to the calculations of the great brothers, ought to be present in the substances constituting one of the seven centers of gravity of the given totality of substances, which in its turn constitutes one of the seven centers of gravity of the fundamental cosmic octave of substances.

"On the lav-mertz-nokh, each octave, as well as each whole tone of the octave, had its own name.

"Thus, the highest octave of the strings was called 'arachiaplmish,'

The second highest, ‘erkrordiapan.’ The third highest, 'erordiapan.' The fourth highest, 'tchorordiapan.'

The fifth highest, 'piandjiapan.' The sixth highest, 'vetserordiapan.' The seventh highest, 'okhterordiapan'

"And the 'center-of-gravity strings' which were colored white had the same names in all octaves, with the addition of the name of the given octave.

"These whole tones were called thus:

The first, the highest in the octave, 'adashtanas'
The second highest, 'evotanas'
The third highest, 'govorktanas'
The fourth highest, 'maikitanas'
The fifth highest, 'midotanas'
The sixth highest, 'loukotanas'
The seventh highest, 'sonitanas'

"The contemporary beings of the earth now call these same whole tones 'do,' 'si,' 'la,' 'sol,' 'fa,' 'mi,' 're. '

"By the way, my boy, in order that the greatness of these two saintly brothers may be still more evident to you, I draw your attention to the fact that the calculations they made to establish what is called the 'quality of the vivifyingness of the vibrations' of sound, which according to their suppositions corresponded with the vivifyingness of the cosmic sources of substances, was found to coincide almost exactly with reality.

"Their merit was all the greater because they, as terrestrial beings, had no true information about this and were able to make these correct suppositions and almost exact calculations of many objective cosmic truths exclusively thanks to their own conscious labor and intentional suffering.

"Well, my boy, this learned being, King-Too-Toz, strung in certain places on the lav-mertz-nokh, in each octave, in between these white strings or whole tones, five other

strings, but this time colored black He named these black strings 'demisakhsakhsa,' which corresponded to what the beings of the Earth call 'half tones. '

"On the lav-mertz-nokh none of these 'half-tone strings' were stretched in the spaces between those whole-tone strings where—according to the indications of the saints Choon-Kil-Tess and Choon-Tro-Pel, and in conformity with the sacred Heptaparaparshinokh—there is no possibility of the independent evolution and involution of the vibrations of sound, spaces they were the first to call 'gaps ' And in the places of the octave where these 'gaps' were, between the whole tones, this learned being, King-Too-Toz, stretched special strings made of the tail hairs of a being called 'horse. '

"These hair strings produced vibrations which were not always the same, and King-Too-Toz called them 'chaotic vibrations.'

"The number of vibrations obtained from these hair strings did not depend on their tension, as in the case of the other strings, but on other causes, chiefly on three conditions ensuing from surrounding cosmic results, namely the action of the vibrations produced around them by other strings of the lav-mertz-nokh, what is called the 'temperature of the atmosphere' at the given moment, and the radiations of the beings nearby, of whatever brain system.

"On this lav-mertz-nokh between the white, black, and hair strings in each octave, fourteen strings made of twisted gut were also stretched, which were colored red and called 'kiskestchoor', and if contemporary beings of the Earth were to use these strings they would call them 'quarter tones.'

"Further, all these 'quarter-tone' strings on either side of the hair strings were attached in such a way that by tightening or loosening them the vibrations issuing from them could at any moment be changed as desired, and these vi-

brations could be regulated and blended by ear with the 'chaotic vibrations' obtained from the hair strings.

"And this was so arranged because thanks to the frequently changing vibrations of the hair strings—the quality of which depended, as I already said, on the temperature of the atmosphere, on the radiations of the beings nearby, and on many other causes—the vibrations of these red strings acquired the property, when they did not blend with the vibrations of the hair strings, of acting on beings nearby very 'cacophonously' and 'injuriously,' even to the extent of their total destruction.

"By frequently varying the tension of the red strings, however, and by blending their vibrations with those issuing from the lav-mertz-nokh, they were rendered harmless, that is, by this means the totality of vibrations issuing from the lav-mertz-nokh was made to flow 'harmoniously' for the beings who heard them, and ceased to have a harmful action.

"And so, my boy, this apparatus lav-mertz-nokh, and also the detailed theory of this conscientious learned being of long ago named King-Too-Toz, suffered the same fate as the incomparable apparatus alla-attapan and the whole sum of true information cognized by the great brothers.

"Owing to the continuous and ever-increasing formation among your favorites of the new type of learned being I mentioned, with the same inherency for 'cunning wiseacring,' this whole branch of knowledge was altered and its genuine sense and significance gradually forgotten.

"But now I will tell you how the basic principle of the arrangement of the strings of the apparatus lav-mertz-nokh, and also that middle part of the alla-attapan called the 'dzendvokh,' automatically reached your contemporary favorites.

"When the acute phase of that 'confused period' I mentioned had passed, certain of the surviving fragments from

all those great attainments of Reason of the still 'relatively normal' three-brained beings of your planet again began to be transmitted to subsequent generations in the manner long since established in the process of their ordinary existence, that is, only through beings worthy of becoming initiates and of acquiring the corresponding knowledge However, each year more and more responsible beings were formed with the inherency I mentioned, and it was then that there arose in this same China a three-brained being by the name of Chai-Yoo, who on reaching responsible age also became a scientist of new formation Thanks to this Chai-Yoo the knowledge and practical application of the seven-toned scale of sound became generally accessible and, passing from generation to generation, automatically reached your contemporary favorites.

"In the early years of his responsible existence this Chai-Yoo was selected, on account of certain of his corresponding subjective merits, as a candidate for what is called 'first degree initiate' and, in consequence, as had long before become the custom, help was given him without his knowledge by genuine initiated beings, who were designated to enable him to obtain every kind of information relating to various true events that had taken place on their planet in the past.

"And as my latest thorough investigations made clear to me, he became worthy to be informed, among other things, about the great apparatus lav-mertz-nokh, in all the details of its construction.

"And then, simply for the sake of being regarded as a 'scientist' by beings around him, this Chai-Yoo, who was one of the first 'ideal specimens of a scientist of new formation' there, that is, a being with a 'fully developed in-herency to wiseacre,' not only wiseacred a new theory of his own on the basis of the information he had learned in the said manner about the details of the great apparatus

lav-mertz-nokh—a theory 'affirming and denying' absolutely nothing relating to the laws of vibration—but he also constructed a new simplified sound-producing instrument named 'king.'

"His simplification consisted in this, that without taking into account the red and the hair strings on the lav-mertz-nokh, he made the basis of his sound-producing instrument only the white and black strings, retaining moreover only the number of strings corresponding to two octaves, and he placed them in such a way that one whole octave was in the middle and had for its evolutionary and involutionary continuation half of the next higher octave and half of the preceding lower octave.

"Although the theory 'wiseacred' by this Chai-Yoo also did not last very long, the sound-producing instrument, 'king,' that he had constructed became generally accessible to the ordinary three-brained beings there owing to its simplicity, and since the results obtained from it by an intentional action turned out to be very good and satisfactory for 'tickling' many data crystallized in their common presence, thanks to the consequences of the properties of the organ kundabuffer, this instrument began to pass automatically from generation to generation.

"The outer form of this sound-producing instrument, the construction of its frame, the tension of the strings, and their names were changed many times by the beings of subsequent generations, ultimately taking the form among your contemporary favorites of those cumbersome sound-producing instruments, complicated to the point of idiocy and reduced in power to a childish level, such as the 'clavicymbalum,' 'clavichord,' 'organ,' 'grand piano,' 'upright piano,' 'harmonium,' and so on Nevertheless, the basic principle of what is called 'alternation of center-of-gravity sounds' is still the same today as when it was actualized by the saintly

brothers Choon-Kil-Tess and Choon-Tro-Pel on the 'dzendvokh,' that is to say, the middle part of the incomparable experimental apparatus alla-attapan, which they created.

"That is why, my boy, this 'Chinese seven-toned subdivision of the octave of sound,' simplified by Chai-Yoo, which has reached your contemporary favorites and is now used for all the sound-producing instruments I have just enumerated, may still serve, as I have said, for a 'practical confrontative study' and an approximate understanding of how cosmic substances of different density and vivifyingness are formed during the process of the Most Great Trogoautoegocrat from what is called the 'flow of vibrations issuing one from another,' and how they unite and separate among themselves to form large and small relatively independent concentrations, thus actualizing the common-cosmic Iraniranumange.

"Moreover, you will soon be convinced of this yourself when we return to our dear Karatas and I demonstrate and explain to you, as I already promised, the significance of the principle of tuning that contemporary sound-producing instrument, the 'piano'—which, among a number of other things, I brought home with me from the surface of your planet in order to clarify experimentally, at leisure, one of its particularities that I had no time to study on the spot, and which is connected both with the strange psyche of these three-brained beings who have taken your fancy and with the vibrations of different vivifyingness engendered around them.

"Now, as regards the strange psyche of your favorites, I wish to tell you about one fact I observed during my last sojourn among them, namely, that although the contemporary three-brained beings of your planet have made this 'Chinese seven-toned subdivision' the basis of all their sound-producing instruments and perceive its consequences almost daily, they are not at all inspired by this—as objec-

tively they should be—but on the contrary, under the action of this kind of consonance, with a total lack of remorse and even with an impulse of satisfaction, they intentionally maintain in themselves the flowing of those associations that arise in their common presence in all their spiritualized parts under the influence of data crystallized in them from the consequences of the properties of that accursed organ kundabuffer.

"After that practical demonstration on the piano, you will have, I am sure, not only an approximate representation of what is called the 'flow of center-of-gravity vibrations issuing one from the other and blending harmoniously,' but you will realize once more with an impulse of astonishment the extent of the weakening in the common presence of your favorites of the essential action of the being-data which in general should be crystallized in the presence of all three-brained beings, and which taken as a whole are called 'subtlety of instinct.'

"And so, my boy, thanks on the one hand to the inevitable deterioration in the common presence of these three-brained beings who have taken your fancy of the quality of functioning of all the data crystallized in them for a sane being-mentation, and on the other hand to the ever-increasing number of those among them who become responsible beings of a new type, that is to say, 'learned beings of new formation,' the contemporary three-brained beings inherited nothing of this whole body of detailed information— thoroughly cognized by the Reason of former beings similar to them and almost unprecedented in the Universe, and utilized today for the welfare of ordinary three-brained beings on all the planets of our Great Megalocosmos with the sole exception of that planet on which it arose—nothing, I say, but what our always esteemed Mullah Nasr Eddin expresses in the following words:

" 'Glory be to Thee, Lord Creator, for having made the

fangs of wolves not like the horns of my dear buffalo, for I can now make excellent combs for my dear wife.

"And in the particular case of the 'Chinese seven-toned subdivision of the octave' which has reached your contemporary favorites, although as I have already said they use it widely in the process of their ordinary existence, they have no inkling that it was specially created and constructed on those unshakable principles on which everything existing in the whole of our Great Megalocosmos is based.

"If one does not take into account that insignificant number of beings belonging to certain small groups existing on the continent of Asia who have instinctively sensed the hidden meaning of this 'Chinese division of a whole sound into seven distinct centers of gravity,' and who limit its practical application to being-manifestations they consider sacred, then one may boldly say that, in the presence of almost all the three-brained beings who arose on this planet of yours during recent centuries, data for becoming aware of the elevation of sense and meaning put into this 'division' have entirely ceased to be crystallized And even the contemporary three-brained beings breeding on this same continent of Asia, as well as those existing on all the other terra firma of the surface of your planet, who have lost all instinctive sensitivity—all of them, without exception, use it only for the satisfaction of certain of their low purposes, unbecoming to three-brained beings.

"What is most interesting in the whole history I have just related about the knowledge of the sacred Law of Heptaparaparshinokh acquired by the three-brained beings breeding on your planet is the following although collections of special information of all sorts or, as they say, 'separate branches of scientific knowledge,' have again appeared among them, with which as it were they 'cram' themselves, the 'law of vibrations,' which is the most important branch of all and gives the possibility of recognizing reality at least

approximately, is completely unknown to them, with the exception of course of their celebrated 'theory of sound,' which arose comparatively recently and is 'seriously' studied and supposedly known by contemporary 'learned physicists' and 'learned musicians.'

"In order to give you a 'vivid picture' of the essence of your contemporary favorites and lay bare the causes of various misunderstandings that arose in the realm of this branch of knowledge, and that are widely spread among certain of your favorites—misunderstandings that are very characteristic and might serve you as excellent material for representing and evaluating the sense and objective significance of all other separate branches of their contemporary so-called 'exact science'—I consider it necessary to explain to you in detail the theories of the 'vibrations of sound,' now studied and as it were 'known,' by these terrestrial 'sorry scientists. '

"But before speaking about this, my essence once more enjoins the whole of my common presence to express sincere compassion for the fate of those contemporary terrestrial three-brained beings who, thanks to their persevering being-partkdolgduty, finally attain that degree of Reason at which it becomes indispensable for them to acquire in their presence genuine information relating to the law of vibrations.

"I am reminded of this by association at the present moment with an impulse of pity, because during the period of my last sojourn among them I happened more than once to meet three-brained beings for whom it was indispensable, on account of their state of, so to say, 'psychic perfecting,' to absorb and transmute true knowledge concerning the law of vibrations, and at the same time I understood clearly that there was no source from which they could draw such knowledge.

"To be sure, they have at the present time a certain 'totality of information' or, as they themselves name it, a 'theory of vibrations,' yet the unfortunate contemporary beings who

are in need of knowledge cannot, in spite of all their wishes and efforts, obtain from it anything in the least satisfactory for their search—unless perhaps various misconceptions and contradictions.

"And so, my boy, the basis for these terrestrial misunderstandings was that various fragments of information concerning the 'law of vibrations' reached contemporary beings from two different sources, that is, from the ancient Chinese and from the ancient Greeks, whose community—as you remember, I already told you—was formed long ago between the continents of Asia and Europe by those Asiatic fishermen who out of boredom, when the weather was bad, invented various 'sciences,' including this 'science of the vibrations of sound.'

"And later, this 'science' of theirs, also passing from generation to generation, reached your contemporary favorites at almost the same time as the Chinese science.

"All the subsequent misunderstandings stemmed from the fact that the information which reached them from the ancient Chinese indicated that one whole octave of vibrations contains 'seven restorials,' that is to say, that the octave consists of seven center-of-gravity sounds, while the Greek information stated that the whole octave of vibrations has five restorials, that is, that the octave consists of five centers of gravity or five whole tones.

"And so, only because in the presence of your favorites in recent centuries the functioning of all the data for 'being logical reflection' crystallized in them proceeds almost, as is said, 'topsy-turvy,' and as this information that reached them from two entirely different sources appeared to their bob-tailed logical mentation equally plausible, those beings of contemporary civilization who had begun to cook up like pancakes all kinds of 'scientific specialties' fell into a state of great 'perplexity,' and for some years could not make up

their minds which of these two contradictory theories to adopt and include among the branches of their 'official science.'

"Finally, after expending a great deal of 'saliva,' as they say—in order that no one should take offense and at the same time so that this branch of their science should include both of these theories from ancient times which had nothing in common with each other—they decided to combine them into one. And a little later, one of them named Gaidoropoolo thought out a very long 'mathematical' explanation of this misunderstanding, stating why one theory speaks of the division of the octave into seven whole tones, and the other, into only five whole tones, and why and how such an important contradiction had occurred, and from then on, these mathematical explanations of his entirely pacified all the qualified representatives of contemporary civilization, so that now, with a quiet conscience, they build up all their 'wiseacrings' about vibrations on the mathematical explanations of this obliging Gaidoropoolo.

"These mathematical explanations were based on the following considerations:

"First this obliging Gaidoropoolo, in a certain way known only to himself, calculated the number of vibrations of each of the Chinese 'seven whole tones' and then explained that in the Chinese seven-toned octave those whole tones called 'mi' and 'si' are not really whole tones at all but only half tones, since the number of their vibrations is almost the same as the number of vibrations of those Greek halftones which according to the division of the Greek octave are found precisely between the Chinese whole tones 'mi' and 'fa' and 'si' and 'do.'

"Further, he put forward the hypothesis that it was probably convenient for the Chinese to have the 'restorials' of the voice, or centers of gravity of the voice, on these half

tones, and that for this reason they divided their octave not into five whole tones like the Greeks, but into seven, and so on and so forth.

"After this explanation of Mr Gaidoropoolo, all the other contemporary scientists of new formation, having stuck a label also on this branch of their 'official science,' were completely pacified.

"And now this branch called the 'theory of the law of vibrations' exists there, as our wise teacher Mullah Nasr Eddin would say, 'in clover '

"In this connection I remember and, willy-nilly, cannot help expressing aloud another wise saying of our always esteemed Mullah Nasr Eddin, which goes as follows:

'Ekh . . . you, Koorfooristanian pantaloons, what difference does it make if you have a mule or a hare for your farm work? Don't they both have four legs?'

"Of course these contemporary favorites of yours do not know or even suspect that these two divisions of the octave into whole tones, which they call the 'Chinese' and the 'Greek,' have as the basis of their arising two entirely different causes the first, that is, the Chinese division, was, as I have said, the result of the thorough knowledge of the Law of Heptaparaparshinokh attained by the great twin brothers, unequaled before or since on the Earth, and the second, that is the Greek division, was based solely on what are called the 'restorials of the voice' which were natural to the voices of the Greek beings at the period when this five-toned Greek octave was composed.

"Almost as many of these 'restorials of the voice' or, as they are sometimes called, 'light sounds of the voice,' were and still are formed among your favorites as there are independent groups into which they were and still continue to be divided And this is so because these 'light sounds of the voice' are in general formed in beings from many outer and inner surrounding conditions, not depending upon

them—for instance, geographical, hereditary, and religious conditions and even the quality of nourishment and the 'quality of reciprocal influences,' and so on and so forth.

"Your contemporary favorites, of course, cannot understand that however hard these ancient Greeks tried, or so to say 'however conscientious their attitude toward this matter,' they could not, with all their wish, find in the division of the octave of sound into distinct tones either more or less than these five whole tones, since the totality of all the inner and outer conditions not depending on them gave them no other possibility, during their chanting, than to rely on their five 'restorials of the voice. '

'Restorials,' or 'center-of-gravity sounds in the voices of beings,' are those tones which, during the production of different sounds by their corresponding organs—in accordance with properties fixed in them as a result of hereditary and of acquired faculties, and depending on the general functioning of their presence—the beings manifest freely, easily, and for a long time, without evoking any tension whatever in their other separate functionings In other words, 'restorials' are obtained when the tempo of the result of this manifestation of theirs fully harmonizes with other functionings of their common presence, whose tempo is already fixed in them thanks to all the inner and outer conditions of their ordinary being-existence.

"Owing to the various conditions of local character, and also to various hereditary qualities, different 'restorials,' or 'center-of-gravity sounds of the voice,' are formed in beings of almost every group or geographical region, and hence the division of the octave into whole tones among beings who breed on different parts of the surface of the planet is quite different.

"At the present time there, groups exist among your favorites which have the capacity to produce the 'center-of-gravity sounds' of an octave of sound not only in five or

seven but even in as many as thirteen and seventeen whole tones.

"To illustrate what I have just said, the beings of a small group dwelling on the continent of Asia will serve as a good example I personally very much liked to listen to their singing, for among their physiological capacities—although they had the data for the manifestation of only three 'restorials' — they were able in their chanting to produce up to forty distinct sounds.

"Their chanting was extremely delightful yet, at the same time, however exuberantly they might sing, the calm and sustained production of the vibrations of sound were obtained only on one or another of their three 'organic restorials.'

"The physiological characteristic of the beings of this small group consisted in this no matter what number of definite sounds they produced in the whole octave of their voice, they constantly maintained the 'unchanging totality of vibrations' obtained only on these three restorials, inherent in them, and during this entire manifestation of theirs these restorials had the property of evoking what is called 'centralization,' or 'echo,' in the whole presence of another being.

"I made all this very clear to myself when, having become interested in their singing, I began to investigate this characteristic, so rare among your contemporary favorites, with the aid of three special 'tuning forks' I ordered, and of several very sensitive 'vibrometers' I already possessed, which had been invented for me personally by my essence-friend Gornahoor Harharkh.

"In the Chinese division of the octave into whole tones this being-property was not taken into account at all.

"This Chinese subdivision of the octave into seven whole tones as well as the information making up the totality of the special branch of knowledge relating to the Law of

Ninefoldness were based on the results of the conscious labor and intentional suffering of the great twin brothers, for which their highest bodies were beatified and now dwell on that holy planet where we recently had the happiness to be.

"However that may be, my boy, I regret very much that it will be impossible for me by means of this contemporary sound-producing instrument, the piano, which I brought back from the surface of your planet, to give you a full explanation of the laws of vibrations from all sources which actualize the common-cosmic Ansanbaluiazar, as could have been done so ideally on the remarkable lav-mertz-nokh, created by the follower of the great twin brothers, that no less great Chinese learned being, King-Too-Toz.

"On that remarkable experimental apparatus, lav-mertz-nokh, King-Too-Toz arranged and tuned, according to the corresponding calculations made by the great brothers, exactly as many strings for engendering vibrations as there are consecutive sources in the Universe—from any planet up to the Protocosmos—in the presence of which the vibrations of cosmic substances, changing according to law during the trogoautoegocratic process, blend in the required manner for the actualization of everything further.

"Well, my boy, although the sound-producing instrument, the piano, which I brought from the surface of your planet, is only a typical invention of your contemporary favorites, yet—since the method of tuning the strings of its 'whole tones' and 'half tones' has not been changed—it might be possible, by maintaining the order of blending of the vibrations produced in a corresponding manner by its strings, to demonstrate experimentally the laws of vibrations issuing from any one fundamental cosmic octave of substances, that is to say, issuing from any one of the seven fundamental totalities of sources Thanks to this, it might be possible to represent to oneself and to understand how

all the vibrations issue from one another and act on one another, whatever their source, because, as I have already told you, all the cosmoses of various scales as well as each of the seven independent parts of the manifestations of these cosmoses are in almost all respects similar to the Megalocosmos, and in each of them the sevenfold sources of vibrations have the same reciprocal actions as proceed in the Megalocosmos, and therefore, if you have understood the laws of vibrations for any one center of gravity, it is possible for you to have an approximate understanding of these laws for all centers of gravity, if of course you take into account their difference of scale.

"I repeat, if the strings of this piano are tuned correctly, and the required vibrations are evoked in the corresponding strings, the resulting blending of vibrations coincides almost exactly, even mathematically, with the law-conformable totality of vibrations of the substances issuing from corresponding cosmic sources, according to the sacred Heptaparaparshinokh.

"On this piano the vibrations of each 'whole tone' and of each 'half tone' of any octave pass from one to another strictly according to the law of the sacred Heptaparaparshinokh and thus their vibrations, as occurs always and everywhere in the Universe, mutually help one another to evolve or involve.

"Here, by the way, it is interesting to note that if the calculations and computations of these great terrestrial learned beings were almost exact, they owed it to the fact that the standard unit they happened to take for their calculations was the same that is taken everywhere in the Megalocosmos, namely, the smallest particle of the most sacred substance Theomertmalogos that still contains all the power of vivifyingness proper to it.

"And now I will explain to you, as I promised, the 'nirioonossian world sound' I mentioned

"The 'nirioonossian world sound' is just that sound whose vibrations your favorites have taken for their sound-producing instruments since ancient times—as a very limited number of them still do today, in this same China, of course—as the 'absolute vibrations' of the tone 'do.'

"The existence of this sound came to be known on your planet in the following way:

"It was first discovered by that learned member of the Society of Akhldanns, founded on the continent of Atlantis, who was a progenitor of those learned twin brothers and who, as you remember, chanced to meet the first settlers of the country of Maralpleicie and was later chosen by them as their chief.

"At that time, this learned member of the Society of Akhldanns, during his observations of different cosmic phenomena proceeding on and beyond their planet, noticed that in a certain part of this country, near the place where the city of Gob later arose, twice a year, after certain meteorological perturbations, the same definite sound was invariably heard and lasted for a fairly long time.

"He then built on this spot an elevation that he needed, as they say there, for the observation of 'heavenly bodies', and he constructed the elevation he needed on this spot because he wished during these observations also to observe and investigate this cosmic result, which at first was entirely incomprehensible to him.

"And later, when the two great brothers, those future saints, began to investigate the sacred cosmic Law of Heptaparaparshinokh, since they already had knowledge of this cosmic result, they established themselves in the same place, and there they succeeded in elucidating the character and nature of this strange sound, which they made the unit of measurement of all their calculations in general.

"On this piano, 'vibrations of extraneous origin' arise from different 'shocks,' 'noises,' 'rustlings,' and for the most

part from what are called 'aerial momentum vibrations,' which are generally formed in atmospheric space from the natural vibrations already present there.

"It is necessary here in connection with the actualization of the fifth stopinder of the sacred Heptaparaparshinokh to trace a parallel between two processes which externally have nothing in common with each other Just as the first being-food cannot acquire its vivifying power until after its transformation into 'being-pentoëhary,' so on this piano, the vibrations of a string do not acquire a corresponding vivifying power until they have been fused with the preceding vibrations, starting from the totality of the center-of-gravity vibrations of the tone 'sol. '

"This last particularity of the sacred Law of Heptaparaparshinokh can be demonstrated with absolute certainty by this means, that is to say, on the piano, because if the vibrations of the tones 'mi' and 'si' are produced in a hermetically sealed room, they either instantaneously cease or, thanks to the momentum obtained from the shock which engendered their arising, they undergo involution, in short, the tone 'mi' returns to the tone 'do' and the tone 'si' to the lower 'fa. '

"In concluding the explanations I have given you relating to the division into seven tones of the octave of sound as it exists among your favorites, I must once again, alas, emphasize the fact that if any scraps of this knowledge have reached them, they have forgotten everything that was essential, and always for the same reason the disappearance from their presence of the practice of fulfilling being-partkdolgduty, a disappearance that is the very cause of the gradual deterioration in them of the mentation proper to three-brained beings. "

At this place in his tales, Beelzebub became absorbed once again in his own thoughts, and his gaze was fixed on the root of his grandson's nose.

There was rather a long silence, after which he continued:

"Ekh! My dear child, I must now willy-nilly tell you about some experiments relating to the laws of vibrations which I witnessed on that same planet Earth.

"And I shall tell you about them in as much detail as possible for the two following reasons:

"The first is that I have already said a great deal about this first fundamental sacred Law of Heptaparaparshinokh, and I should therefore be very distressed if for some reason or other you would not succeed in grasping all its particularities And I am sure that my account of these experiments will enable you to form for yourself a thorough representation of this law.

"And the second reason is that the terrestrial being who made these experiments, thanks to the knowledge of cosmic vibrations he had acquired, was the sole and unique being who, during the many centuries that I existed upon the Earth, recognized and came to know my true nature. "

CHAPTER 41

The Bukharian dervish Hadji Asvatz Troov

"MY FIRST meeting with the contemporary terrestrial three-brained being with whom I saw the experiments I mentioned will doubtless be extremely interesting and instructive for you, especially because it is thanks to him, in all probability, that information about the fundamental sacred cosmic Law of Heptaparaparshinokh will again be established and become accessible to all ordinary beings with a thirst for knowledge, even contemporary ones. Therefore, I will tell you about this meeting in all its details.

"I met him for the first time three terrestrial years before my final departure from that solar system.

"Once while traveling on the continent of Asia in the region called 'Bukhara,' I chanced to meet and become friendly with a certain three-brained being belonging to the community inhabiting that part of the surface of your planet, who was a member of a dervish brotherhood, and whose name was Hadji Zephir Bogga Eddin.

"He was typical of those contemporary three-brained beings of the planet Earth who have a tendency to 'enthuse' over 'higher matters,' as is said there, and who, without an essential understanding of them, have become automatized to speak about them, on opportune and inopportune occasions, with anyone they meet And whenever we met, he liked to talk only about such questions.

"One day we started talking about the ancient Chinese science known as 'shat-chai-mernis. '

"This science is nothing other than fragments of the sum of true information concerning the sacred Heptaparaparshinokh cognized by the great Chinese twin brothers and other

genuine scientists of ancient times, which they called the 'totality of true information about the Law of Ninefoldness. '

"I have already told you that certain fragments of this knowledge happened to remain intact and passed from generation to generation through a very limited number of initiated beings there.

"As a matter of fact, it will be a great stroke of luck for the future three-brained beings of your planet if these surviving fragments, which have passed and are still passing from generation to generation through this very limited number of initiated beings, do not fall into the hands of 'contemporary scientists' there.

"And it will be a great stroke of luck because, if these surviving fragments of genuine knowledge were to fall into the hands of contemporary scientists, then, thanks to their inherency of wiseacring, they would without fail cook up some sort of 'scientific porridge' out of the meaning put into them, and thereby the barely smoldering Reason of all the other three-brained beings would be entirely extinguished, moreover, these last remnants of the great attainments of their ancestors would thus be completely wiped off the face of that ill-fated planet.

"And so, my boy . . .

"One day when I was talking with the dervish Hadji Zephir Bogga Eddin about the ancient Chinese science of 'shat-chai-mernis,' he proposed, in the course of conversation, that I should go with him to see another dervish, a friend of his, who was a great authority on this ancient Chinese science, in order to talk about it with him.

"He told me that his friend lived in 'Upper Bukhara,' far away from everyone, and was occupied there with certain experiments relating to this science.

"As I had no special business in the town where we happened to be, and as his friend resided in the very mountains

I had long wished to explore, I at once agreed and on the very next day we set off.

"After leaving the town we walked for three days.

"Finally, high up in the mountains of Upper Bukhara, we stopped in a narrow gorge.

"This region is called 'Upper Bukhara' because it is very mountainous and much higher than the rest of the country, called 'Lower Bukhara.'

"Here in this gorge my acquaintance, the dervish Hadji Zephir Bogga Eddin, asked me to help him move a stone slab to one side, and when we had moved it a small opening was disclosed, from the edges of which two iron bars projected.

"He held these bars together and listened attentively.

"Soon a strange sound was heard coming from them, and to my astonishment, Hadji Zephir Bogga Eddin said something into the opening in a language unknown to me.

"When he finished speaking, we moved the stone slab back into place and went on.

"After having covered a considerable distance we stopped in front of a rock, and Hadji Zephir Bogga Eddin again waited very tensely for something, when suddenly the enormous stone that lay there slid aside, revealing the entrance to a cave.

"We entered this cave and as we moved forward I noticed that our way was lit up alternately by what are called 'gas' and 'electricity. '

"Although this lighting astonished me and I had a number of questions about it, I decided not to disturb the serious attentiveness of my companion.

"When we had walked a considerable distance, we saw at one of the turnings another terrestrial three-brained being coming to meet us, who welcomed us with the greetings customary there and led us further.

"This was the friend of my dervish acquaintance Hadji Zephir Bogga Eddin.

"He was quite old, from the point of view of your favorites, and in comparison with those around him he seemed very tall and extremely thin.

"His name was Hadji Asvatz Troov.

"As he talked with us, he led us to a small chamber in the cave, where we all sat down on the felt that covered the floor and, continuing our conversation, began to eat what is called cold 'Bukharian shila pilaff' which this elderly being brought in an earthenware vessel from a neighboring chamber.

"While we were eating, my dervish acquaintance told him, among other things, that I too was very interested in the science of 'shat-chai-mernis,' and then explained briefly what I already knew about it and what in general we had discussed before.

"After that, the dervish Hadji Asvatz Troov began to question me himself and I gave him appropriate answers, but of course in the form already habitual to me, behind which I could always hide my real nature.

"In fact, during my sojourns on your planet I became so skillful at talking in this manner that your favorites always looked on me as one of their fellow scientists.

"From the conversation that followed, I learned that this venerable Hadji Asvatz Troov had been interested in this science for a long time, and that during the last ten years he had been studying it exclusively in its practical aspect.

"I also realized that in this study he had reached results scarcely attainable by contemporary terrestrial three-brained beings.

"When I had ascertained all this, I was greatly astonished and wished very much to know how it had come about, because I was well aware that such knowledge had long ago

ceased to exist in the Reason of the three-brained beings of the Earth, and so this venerable hadji could not have heard about it often and thereby, as is usual among them, have had an interest gradually awakened in him.

"And indeed, my boy, it has long since become proper to the three-brained beings who have taken your fancy to become interested only in what they often see or hear about And whenever they do become interested in something, this interest stifles all their other being-needs, and it always seems to them that what interests them at the moment is the 'very thing that makes the world go round. '

"When the necessary relationship had been established between this likeable dervish, Hadji Asvatz Troov, and myself, that is to say, when he had begun to talk with me more or less normally, without the 'mask' which it has become fully proper to your contemporary favorites to wear in front of other beings like themselves—especially when they meet them for the first time—I asked him, of course in the approved manner, why and how he had become interested in this branch of true knowledge.

"In this connection I should tell you here that in general on the surface of your planet, in the process of the ordinary being-existence of these strange three-brained beings inhabiting each separate region, their own special forms of external relationship with one another have gradually been established and have passed from generation to generation.

"And these various forms of relationship among them came about of themselves after the final atrophy in their psyche of the being-property of sensing the inner feeling of other similar beings toward oneself—the property which infallibly ought to exist in all beings of our Great Universe without distinction of form or place of arising.

"At the present time on your planet, good or bad mutual relationships are formed solely according to artificial outer manifestations, especially according to 'amiability,' that is,

empty words without an atom of what is called the 'result of an inner benevolent impulse,' such as generally arises in the presence of all beings on meeting others like themselves.

"Nowadays, however much one being may inwardly wish another well, if for some reason he were to express himself to the other in words conventionally regarded as not 'good form,' then all is over between them: in all the separate, spiritualized localizations of the one to whom he spoke, data are invariably crystallized which by association engender in him the conviction that he who in fact inwardly wishes him well exists only to do him every possible kind of villainy.

"So, particularly in recent times, it has become indispensable there to know all the different forms of verbal address, if one wishes to have friends and not make enemies for oneself.

"The abnormal existence of these strange three-brained beings has not only spoiled their own psyche but, by repercussion, has also gradually spoiled the psyche of almost all the terrestrial one-brained and two-brained beings.

"The data giving rise to the inner being-impulse I mentioned are no longer formed in the presences of those terrestrial one-brained or two-brained beings with which your favorites have long had and still have frequent contact and relations.

"It is true that these being-data still arise in the presences of certain terrestrial one-brained and two-brained beings of different exterior forms, for example, those they call 'tigers,' 'lions,' 'bears,' 'hyenas,' 'snakes,' 'phalanges,' 'scorpions,' and so on, whose mode of existence has never brought them into contact with these biped favorites of yours. Yet, owing to the abnormally established conditions of the ordinary existence of your favorites, one strange and highly interesting feature has already been formed in the common presences of the beings I mentioned, which is, that these tigers, lions,

bears, hyenas, snakes, phalanges, scorpions, and so on take the inner feeling of fear in other beings confronting them as enmity toward themselves, and therefore strive to destroy these others in order to avert this 'menace. '

"And this is because those three-brained beings who have taken your fancy, thanks always to the same abnormal conditions of existence, have gradually become, as they themselves say, 'cowardly from head to foot,' while at the same time the need to destroy the existence of beings of other forms has been inculcated in them, also 'from head to foot ' And so, when your favorites, who are already arrant cowards, are about to destroy the existence of beings of other forms, or when they unexpectedly meet these beings— which to their misfortune and to our regret have now become much stronger than they, both physically and in other being-attainments—they get in such a panic that, as they say, they 'wet their pants.'

"Nevertheless, having the inherent need in their presences to destroy the existence of these beings of other forms breeding on their planet, at such moments they contrive with their whole being to find the means to accomplish this.

"And as a result, from the radiations of these favorites of yours, there are gradually formed in the common presences of these beings of other forms, instead of the data that should exist in them for engendering the impulse of 'instinctively showing respect and sympathy' to every form of being, other data with a special functioning, thanks to which the feeling of cowardice appearing in the presences of your favorites is taken as a 'threat' to themselves

"That is why whenever these terrestrial one-brained and two-brained beings meet your favorites, they always strive to destroy them in order to escape the danger to their own existence.

"In the beginning, all beings on your planet, in spite of the differences in their exterior form and brain system, ex-

isted together in peace and concord Even today it occasionally happens that one of your favorites perfects himself to the point of sensing with all his spiritualized parts that every being or, as is said, every 'breathing creature,' is equally near and dear to our Common Father Creator, and thanks to his fulfillment of being-partkdolgduty, he attains the complete destruction in his presence of the data for engendering the impulse of cowardice before beings of other forms, so that they not only make no attempt to destroy the existence of this perfected being, but even show him every kind of respect and render him service, as to a being with greater objective possibilities.

"In short, all the foregoing, and a multitude of other minor factors, also resulting from the abnormal existence of these favorites of yours, have finally brought about the establishment of various forms of 'verbal amiability' for their mutual relationships and, as I have already told you, each locality has its own special form.

"The attitude of that kindly terrestrial three-brained being, Hadji Asvatz Troov, was all the more benevolent toward me because I was the friend of a good friend of his.

"It must be remarked here, by the way, that the three-brained beings on this part of the surface of your planet are the only ones among whom the relationship of true friendship still exists.

"Among them, as among three-brained beings everywhere else in the Universe and on that entire planet in its earliest epochs, not only is a friend himself a friend, but his near relatives and friends are also regarded as friends and are treated just the same as the friend himself.

"I wished to make my relationship with Hadji Asvatz Troov still better because I very much wanted to know how he had become interested in that science, and how he had attained scientific accomplishments unsurpassed on the

Earth, and therefore, throughout our conversation, I made liberal use of the forms of verbal amiability that were customary in that locality.

"In the course of our conversation, which dealt exclusively with the science called at that time 'shat-chai-mernis,' while speaking of the nature and significance of vibrations in general, we came to mention the octave of sound Hadji Asvatz Troov said that not only did the octave of sound have seven aspects of relatively independent whole manifestations, but that the vibrations of any one of these relatively independent totalities, in the manner of their arising as well as in their manifestation, obeyed the same law.

"And still on the subject of the laws of the vibrations of sound, he went on to say:

" 'I myself became interested in the science of "shat-chai-mernis" through studying the laws of the vibrations of sound, and they were the cause of my devoting the rest of my life to this science.

"He thought a moment, and then related the following:

" 'I should first tell you, my friends, that although I was a very rich man before I entered the brotherhood of the dervishes, I was very fond of working at a certain craft, that is, I used to make various stringed instruments of the kind called "saz," "tar," "kamanja," and others.

" 'Even after I entered the brotherhood I devoted all my free time to this craft, making musical instruments chiefly for our dervishes.

'And the reason why I became so seriously interested in the laws of vibrations was this:

" 'Once the sheikh of our monastery called me to him and said:

"Hadji! In the monastery where I was still an ordinary dervish, during certain mysteries, whenever our dervish musicians played the melodies of the sacred canticles, all of us dervishes on hearing these melodies experienced particular

sensations corresponding to the text itself of the canticle.

" ' "But here, during my long and careful observations, I have never yet noticed any particular effect on our brother dervishes from these same sacred canticles.

" ' "What is wrong? Why is this so? To discover the cause of this has recently become my aim, and I have now called you to speak with you about it. Perhaps you, as an amateur specialist in making musical instruments, can help me clear up this question that interests me.

" 'Thereupon we began to inquire into this question from every aspect and after long deliberations we finally concluded that the whole cause probably lay in the very nature of the vibrations of the sounds.

'And we came to this conclusion because it came to light during our inquiry that in the monastery where our sheikh had been an ordinary dervish, they played, aside from the tambour, various stringed instruments, whereas here in our monastery these same sacred melodies were played exclusively on wind instruments.

" 'So we decided to replace without delay all the wind instruments in our monastery with stringed instruments, but then another serious problem arose, for we saw that it would be impossible to gather enough specialists from among our dervishes to play the stringed instruments

" 'Then our sheikh, after thinking for a while, said to me:

"Hadji, you who are a specialist in stringed instruments, try—and perhaps you can manage to make a stringed instrument on which any dervish, without being a specialist, can produce the sounds of the desired melody by a simple mechanical action, such as turning, striking, pressing, or something of that sort. "

" 'This proposal of our sheikh at once interested me very much and I undertook the task with great pleasure.

" 'Having made this decision I got up, received his blessing, and went to my quarters.

'I sat down and thought very seriously for a long time, and the result of my reflections was that I decided to make a "dulcimer" and to devise, with the help of a friend, the dervish Kerbalai Azis Nooaran, a mechanism of small hammers, which in striking would produce the required sounds.

" 'That same evening I went to see this friend of mine, the dervish Kerbalai Azis Nooaran.

" 'Although this friend of mine was regarded by his comrades and acquaintances as rather a queer fellow, they all respected and esteemed him, for he was very intelligent and learned, and often raised questions that everyone, willy-nilly, had to ponder seriously.

" 'Before his initiation into the dervish order, he had been a professional "watchmaker."

'And in the monastery he devoted all his spare time to this favorite craft of his.

" 'My friend, the dervish Kerbalai Azis Nooaran, had recently, by the way, become greatly intrigued by a certain "bizarre idea", he was trying to make a mechanical watch that would show the exact time without the aid of any spring whateve.r

"He explained this bizarre idea of his in the following brief and simple statement:

" ' "Nothing on Earth is absolutely still, since the Earth itself moves On the Earth, only weight is stable and then only in half the space occupied by its volume I wish to obtain such a perfect equilibrium of the levers that their movement, which must necessarily proceed from the tempo of the movement of the Earth, should correspond exactly to the movement of the hands of a clock, and so on and so forth.

" 'When I went to see this eccentric friend of mine and explained what I wanted and what help I expected of him, he at once became very much interested and promised to help me in every way he could.

" 'And the very next day we set to work together.

" 'Through this joint effort, the skeleton of the mechanical musical instrument I had devised was soon ready I myself marked the correct places for the strings and stretched them, while my eccentric friend continued to work on the mechanism of the little hammers.

" 'And when I had finished stretching the strings and was tuning them in the required way, I made a discovery of such interest that it led me to the experiments concerning the laws of vibrations which I am still pursuing today.

" 'It began in this way:

" 'I must first tell you that, before this, I knew very well that half the length of a string gives twice the number of vibrations of a whole string of equal diameter and density, and according to this principle I arranged what are called "bridges" for the strings on the "dulcimer" and then tuned all the strings for a certain ancient sacred melody in "one-eighth tones," of course making use of my "perambarsasidavan," or "tuning fork," as it is called in Europe, which gave the vibrations of the Chinese absolute "do."

" 'It was while I was tuning the strings that I first noticed that the principle according to which the number of vibrations of a string is inversely proportional to its length does not always, but only sometimes, hold true in relation to what is called a "common blending of harmonic consonance. "

'My discovery so interested me that I gave all my attention to the investigation of this alone and entirely stopped working on the "dulcimer. "

'It so happened that my eccentric friend also became very interested in the same thing, and we started to investigate together this fact which had astonished us both.

'Only after several days did my friend and I notice that we were neglecting our main work, and we therefore de-

cided from that day on to devote half our time to finishing the "dulcimer" and the other half to our investigations.

" 'And indeed we soon managed to carry out both of our tasks in such a way that one did not interfere with the other.

" 'The mechanical "dulcimer" we had devised was soon ready and was entirely satisfactory to us It turned out to be something like a modern "Greek hand organ" but with quarter tones, and a little larger in size.

" 'It was set in action by turning, which made the small hammers strike the corresponding strings, and this correspondence was obtained by means of bundles of flattened reeds in which we had cut notches and into which the heads of the hammers fell during the turning and thus started the strings vibrating.

" 'For each sacred melody we prepared and fastened together a separate bundle of these flattened reeds, which could be changed at will according to the melody desired.

" 'When we finally handed over our unusual "dulcimer" to our sheikh and told him what interested us most at that moment, he not only gave us his blessing to leave the monastery for a while in order to devote ourselves to the question which so engrossed us, but he even put at our disposal a large sum of money from the reserves of the monastery.

" 'We then moved here and began to live far from other people and outside of our brotherhood.

'My friend and I lived here the whole time in complete peace and concord until recently, when I lost forever this never-to-be-forgotten and irreplaceable friend of mine.

" 'And I lost him in the following lamentable circumstances:

" 'Several weeks ago he went down to the banks of the river Amu Darya to the town of "X" to get various materials and instruments.

'As he was leaving the town to return here, a "stray bullet" from an exchange of shots between the Russians and

the Anglo-Afghans struck him down on the spot, and I was immediately informed of this calamity by a mutual acquaintance of ours, a Sart, who chanced to be passing by.

" 'Several days later I brought his body back and buried it over there,' and he pointed to a corner of the cave where a curious mound could be seen.

"Having said this, Hadji Asvatz Troov rose and made a gesture of prayer, evidently for the repose of the soul of his friend, and then motioned with his head for us to follow him.

"We started off and soon found ourselves once more in the main passage of the cave, where this venerable terrestrial being stopped in front of a projection of rock He pressed something, whereupon the rock divided, revealing the entrance into another section of the cave..

"The section we now entered, both in its natural formation and in its artificial arrangement, was so original, according to the Reason of your contemporary favorites, that I wish to describe it to you in as much detail as possible.

"The walls of this section, the ceiling, and even the floor were covered with several layers of very thick felt As was afterward explained to me, this natural cavern was utilized and adapted in such a way that there could not penetrate, either from the adjoining sections or from outside, the slightest vibration, no matter what its source, whether a movement, rustling, shuffling, or even the breathing, anywhere nearby, of various large or small 'creatures.'

"In this extraordinary chamber were several experimental apparatuses of curious form, and among them was a sound-producing instrument like the one I brought with me from the surface of your planet, which your favorites call a 'grand piano.'

"The top of the piano was open, and I could see that on each series of strings were fitted separate small apparatuses

that served to measure the 'degree of vivifyingness of vibrations from various sources', and they were called 'vibrometers.'

"When I saw the number of these vibrometers, the being-impulse of astonishment in my common presence rose to the pitch of intensity that our Mullah Nasr Eddin characterizes in the following words: 'Beyond the limits of satiety you burst.'

"This impulse of astonishment had been growing steadily in me from the moment I saw the gas and electric lighting in the passages of the cave.

"I had been wondering ever since then where all this came from and how it happened to be there.

"I was well aware that these strange three-brained beings had again learned to utilize such sources issuing from cosmic formations for their as they say 'lighting,' but I also knew that this lighting requires very complicated equipment, which is accessible only where a large group of them has settled.

"Yet suddenly here was this lighting, far from any large settlement, and moreover without any of the signs that generally accompany these possibilities among contemporary beings.

"And when I saw the vibrometers for measuring the 'degree of vivifyingness of vibrations,' my astonishment, as I already said, reached its zenith.

"I was all the more amazed because, to my knowledge, at that period there were no such apparatuses anywhere with which it was possible to count any kind of vibrations, and again I asked myself—where could this venerable old man, dwelling in these wild mountains, so far from beings representing contemporary civilization, have obtained these apparatuses?

"Notwithstanding this interest of mine, I did not venture to ask the venerable Hadji Asvatz Troov for an explanation.

just then, and I did not venture to ask him because I feared that such a digressive question might change the course of our conversation, from which I expected the clarification of the question that interested me above all.

"In this section of the cave were many other apparatuses as yet unknown to me, among which stood a very strange one to which were attached several 'masks,' as they are called From these masks, something like pipes, made of cows' gullets, went up to the ceiling of the cave.

"Through these pipes, as I also learned later, the beings present during the experiments could take in from outside the air necessary for breathing, for at such times this interior was closed hermetically on all sides.

"While the experiments were going on, the beings who were present wore over their faces the 'masks' that were connected to this strange apparatus.

"When we were all seated on the floor in this part of the cave, the venerable Hadji Asvatz Troov told us, among other things, that in the course of his investigations he and his friend, the dervish Kerbalai Azis Nooaran, also had occasion to study very thoroughly all the theories of vibrations existing on the Earth, worked out in different epochs by serious terrestrial scientists.

"He said 'We studied the Assyrian theory of the great Malmanakh, the Arabian theory of the famous Selneh Eh Avaz, and that of the Greek philosopher Pythagoras—and of course all the Chinese theories.

" 'And we made apparatuses exactly like those which all these sages of ancient times used for their experiments, we even added something to one of them, and this is now the chief instrument for my experiments.

" 'It was with this instrument that Pythagoras made his experiments, and he called it a "monochord," but now that I have altered it I call it a "vibrosho."

"Having said this, he pressed something on the floor with

one hand, and with the other pointed to a very strangely shaped apparatus, remarking that this was the altered 'monochord.'

"The apparatus he pointed to consisted of a board, about two meters long, with its front surface divided lengthwise into two halves One of these halves was divided into sections by what are called 'frets,' like the neck of the sound-producing instrument called 'guitar,' and over the full length of this half was stretched a single string.

"On the other half of the front of this board were fastened a great number of 'vibrometers,' like those on the strings of the 'piano', and they were affixed in such a way that their indicating needles came just over the frets on the other half .

"On the back surface of the board was fastened a whole network of small glass and metal pipes, also used to produce sounds, this time coming from vibrations arising from certain movements and currents of ordinary, or artificially compressed, or rarefied air For measuring the vibrations of these sounds the same vibrometers were used as for measuring the vibrations issuing from the single string.

"The venerable Hadji Asvatz Troov was about to say something more, but just then a small boy of Uzbek type entered from another section of the cave, carrying a tray with green tea and some cups.

"When the boy had set the tray before us and left, the venerable hadji began to pour the tea into the cups and, turning to us, jokingly repeated the following saying, customary on such occasions in that locality.

" 'Let us imbibe this gift of Nature in the devout hope that it may redound to her glory!'

"Then he added:

'I already feel my sustaining forces abating within me and so I must absorb the due quantity of what can foster the animation of the whole of myself until the next dose. '

"And with a gentle smile he began to drink his tea.

"While he was drinking it, I decided to take the opportunity to ask him several questions that had been troubling me all this time.

"First of all I asked him:

" 'Highly esteemed Hadji' Until now I was fully convinced that nowhere on the Earth does there exist an apparatus for the exact measurement of vibrations Yet here I see any number of just such "measuring apparatuses."

" 'How am I to understand this?

" 'Where did you get them?'

"The venerable Hadji Asvatz Troov replied:

" 'These apparatuses were made for our experiments by my deceased friend Kerbalai Azis Nooaran, and it is chiefly to them that I owe all my attainments in the science of the laws of vibrations .

'Long ago,' he continued, 'in the days when the great Tikliamish was flourishing, there existed on the Earth many such apparatuses, but at the present time there are none of them, except of course that "childish bauble" now found in Europe, with which vibrations can supposedly be counted and which is called a "siren " I myself had one of these "sirens" when I began my experiments.

'The siren was invented two centuries ago by a learned physician named Zehbek and was supposedly perfected in the middle of the last century by a certain Cagniard de la Tour.

" 'This "bauble" is constructed in such a way that a current of compressed air can be directed through a pipe on to a revolving disk, drilled with little holes of exactly the same diameter as the opening of the pipe, which is positioned so that as the disk revolves, the passage for the compressed air is alternately opened and closed.

" 'And thus, during the regular revolution of this disk, successive shocks of air pass through the holes, producing a sound of even pitch, and the number of revolutions re-

corded by a clock mechanism, multiplied by the number of holes in the disk, gives the number of vibrations of sound in a given interval of time.

'Unfortunately for the Europeans, neither the inventor of that siren nor the one who perfected it knew that sound can be obtained both from the action of natural vibrations and from the simple flow of air; and as this siren of theirs sounds only from the flow of air and not at all from natural vibrations, there can be no question of determining the exact number of vibrations by the indications of that siren. And the fact that sound can be produced from two causes, that is, either from natural world-vibrations themselves or simply from the flow of air, is indeed a most satisfying and interesting discovery, and now I shall give you a practical demonstration of this.

"Having said this, the venerable hadji stood up and brought from another part of the cave a pot of flowers in full bloom which he placed in the middle of the chamber, he then seated himself at the 'vibrosho,' the former 'monochord' of the famous Pythagoras.

"Turning to us he said:

'I will now produce from this network of pipes only five distinct tones, and you, please pay attention to this pot of flowers and check your watches to note how long I continue to produce these tones, keep in mind also the figures indicated by the needles of the vibrometers.'

"Then with a small bellows he began to blow air into the corresponding pipes, which then produced a monotonous melody of five tones.

"This monotonous melody lasted for ten minutes, and not only did we remember the figures indicated by the needles of the vibrometers but the five tones were very strongly impressed on our organs of hearing.

"When the hadji stopped his monotonous music, the flowers in the pot were as fresh as before.

"He then moved from the former 'monochord' to the sound-producing instrument called the 'piano' and, again directing our attention to the vibrometer needles, he began to strike in succession the corresponding keys of the piano, which produced the same monotonous melody of five tones.

"During this time, the needles of the vibrometers indicated the same figures as before.

"Five minutes had barely passed when, at a nod from the hadji, we looked at the flowers and saw that they had definitely begun to fade, and when, at the end often minutes, the venerable hadji again stopped his music, there was nothing left in the pot but the withered stalks of the formerly flowering plant.

"Then the hadji sat down beside us again and said:

" 'As my long years of investigation have convinced me and as the science of "shat-chai-mernis" states, there do indeed exist in the world two kinds of vibrations namely, "creative vibrations" and "momentum vibrations."

" 'I have made clear by experiment that the best strings for producing "creative vibrations" are those made either of a certain metal or of goat gut

" 'Strings made of other materials do not have this property and the vibrations issuing from them, like those obtained from the flow of air, are purely momentum vibrations In such a case the sounds are produced by vibrations arising from the mechanical action of momentum and from the friction of the resulting flow of air. '

"Hadji Asvatz Troov continued:

" 'At first we made our experiments with the aid of this "vibrosho" alone But one day, when my friend Kerbalai Azis Nooaran was in the Bukharian town of "X" on business, he happened to see a grand piano at an auction of some things belonging to a Russian general who was moving away, and noticing that its strings were made of the very metal needed for our experiments, he bought it and after-

ward, with great difficulty, as you may imagine, had it brought up here into the mountains.

" 'When we had put this piano in place, we tuned its strings exactly according to the laws of vibrations indicated in the ancient Chinese science of "shat-chai-mernis. "

'To tune the strings correctly we not only took as the basis the "absolute do" of the ancient Chinese scale but also, as this science recommended, took into account the local geographical conditions, the atmospheric pressure, the form and dimensions of the interior, the mean temperature of the surrounding space as well as of this interior itself, and so on, and we even took into consideration the total number of emanations from the human beings who would be present during our proposed experiments.

'From the moment we had accurately tuned the piano in this way, the vibrations issuing from it did in fact acquire all the properties spoken of in that great science.

" 'I will now demonstrate what it is possible to do with the vibrations issuing from this ordinary piano, by applying the knowledge of the laws of vibrations attained by man '

"Having said this, he again stood up.

"This time, he brought an envelope, paper, and a pencil from another part of the cave.

"He wrote something on the paper, put it in the envelope, and attached it to a hook hanging from the center of the ceiling Then he sat down once more at the piano and, without saying a word, began as before to strike certain keys, which again produced a monotonous melody.

"But this time, in the melody, two sounds of the lowest octave of the piano were evenly and steadily repeated.

"After a little while, I noticed that it was becoming uncomfortable for my friend the dervish Hadji Bogga Eddin to sit still, and he began fidgeting with his left leg.

"Soon he began to rub his leg, and it was evident from the grimaces he made that it was hurting him.

"The venerable Hadji Asvatz Troov paid no attention to this but went on striking the same keys.

"When at last he had finished, he turned to us and, addressing *me,* said

'Friend of my friend, will you please get up, take the envelope off the hook, and read what is written inside. '

"I stood up, took the envelope, opened it, and read aloud as follows:

" 'On each of you, from the vibrations issuing from the piano, there must be formed on the left leg an inch below the knee and half an inch to the left of the middle of the leg what is called a "boil. " '

"When I had read this, the venerable hadji requested us both to bare the indicated places on our left legs.

"When we had done so, we saw a 'boil' precisely on that spot on the left leg of the dervish Bogga Eddin, but to the great amazement of the venerable Hadji Asvatz Troov, there was nothing whatever to be seen on my leg.

"When Hadji Asvatz Troov ascertained this, he instantly leaped from his place like a young man and cried out very excitedly, 'This cannot be!' And he stared fixedly at my left leg with the eyes of a madman .

"Almost five minutes passed in this manner I must confess that for the first time on that planet I was at a loss and could not immediately hit upon a way out of this predicament.

"At last he came up to me and was about to speak, but he was so agitated that all at once his legs began to tremble so violently that he had to sit down on the floor, and he motioned me to sit down also.

"When we were seated, he gazed at me with very sorrowful eyes and, in a penetrating tone, spoke to me as follows:

'Friend of my friend! In my youth I was a very rich man, so rich that no fewer than ten of my caravans, each

with no fewer than a thousand camels, were constantly moving in all directions over our great Asia .

'My harem was considered by knowledgeable people to be the best and the most sumptuous on the Earth, and everything else was on the same scale, in short, I had in superabundance everything that our ordinary life can give

" 'But gradually all this so wearied and surfeited me that at night when I lay down to sleep I thought with horror that it would all be repeated the next day and I would again be weighed down by the same wearisome burden.

" 'Finally it became unendurable for me to live with such an inner state.

" 'And then, one day, when I felt the emptiness of ordinary life particularly strongly, the idea arose in me for the first time of ending my life by suicide.

'For several days, I thought about it quite cold-bloodedly, and as a result categorically decided to do this:

'On the last evening, as I entered the room where I intended to carry out this decision of mine, I suddenly remembered that I had not taken a last look at the being who was half the cause of the creation and formation of my life.

'I remembered my mother, who was then still alive. And this recollection reversed everything within me.

'I suddenly pictured to myself how she would suffer when she learned of my death, and especially by such a means

" 'Remembering her, I could see my dear old mother, as if in reality, breaking down in utter loneliness and inconsolable grief, and I was so overcome by pity for her that my sobs almost choked me.

" 'And it was only then that I recognized with my whole being what my mother meant to me and what an inextinguishable feeling I should have had for her.

'From that hour my mother became for me the source of my life.

" 'Thereafter, whatever the time, day or night, no sooner did I remember her dear face than I became animated with new strength, and the desire was renewed in me to live and to do everything in such a way that her life would flow agreeably for her.

" 'Thus it continued for ten years—until she died of one of those pitiless diseases and I was again left alone.

" 'After her death my inner emptiness weighed me down more and more each day.

"At this point in his narrative, the glance of the venerable Hadji Asvatz Troov happened to light on the dervish Bogga Eddin. He jumped up hurriedly and said to him:

'Dear friend! In the name of our friendship pardon me, an old man, for having forgotten to put an end to the pain caused you by the evil-bearing vibrations of the piano.

"Thereupon he sat down at the piano and again struck the keys, producing the sounds of only two notes, alternately one from the highest octave and the other from the lowest, and as he did so he almost shouted:

" 'Now thanks to the vibrations produced by the sounds of this same piano, but this time "good-bearing ones," let the pain of my faithful old friend come to an end. '

"And indeed five minutes had scarcely passed when the face of the dervish Bogga Eddin again cleared up, and not a trace remained of the enormous, horrible boil which had adorned his left leg .

"Then the dervish Hadji Asvatz Troov sat down beside us again and, having outwardly regained his calm, continued to speak:

" 'On the fourth day after the death of my dear mother, I was sitting in my room in despair, wondering what would become of me.

" 'Just then in the street near my window a wandering dervish began chanting his sacred canticles.

" 'Looking out of the window and seeing that the dervish

was old and had a benign face, I suddenly decided to ask his advice, and immediately sent my servant to invite him in.

" 'When he had entered and, after the customary greetings, was seated on the "mindari," I told him of the state of my soul, without concealing anything at all.

" 'When I had finished, the dervish became deeply thoughtful, remaining silent for some time, then he looked at me steadily and said, as he rose from his place.

"There is only one way out for you—devote yourself to religion. "

" 'Having said this, he walked away intoning a prayer, and left my house forever.

" 'After he had gone, I again began to ponder.

" 'This time, the result of my pondering was that the same day I decided, irrevocably, to enter a "brotherhood of dervishes"—not in my native country but somewhere far away.

" 'The next day I began to divide and distribute all my wealth among my relatives and the poor, and two weeks later I left my native country forever and came here to Bukhara.

" 'Once in Bukhara, I entered one of the numerous "dervish brotherhoods," selecting the one whose dervishes were known among the people for the austerity of their mode of life.

" 'Unfortunately, the dervishes of this brotherhood soon had a disillusioning effect on me, and I therefore transferred to another brotherhood, but there again the same thing happened.

'Finally I was admitted into the monastery whose sheikh set me the task of devising the mechanical stringed instrument I have already told you about.

'After that, as I have also told you, I became passionately interested in the science of the laws of vibrations and have studied it unceasingly up to the present day.

" 'But today this science compels me to suffer the same inner state that I experienced on the eve of the death of my mother, my love for whom had been the sole hearth of warmth that for so many years sustained my empty and wearisome life.

" 'To this day I cannot recall without a shudder the moment when our physicians told me that my mother could not live another day.

" 'In that terrible state of mind, the first question that arose in me was how shall I go on living?

" 'What happened afterward I have already told you.

'In a word, as I became absorbed in the science of vibrations, I gradually found a new divinity.

'This science took the place of my mother for me and during many years has proved just as sustaining, true, and faithful as my own mother had been, and to this day I have lived and been animated by its truths alone.

" 'Until now there has not been a single instance in which the truths I have discovered concerning the laws of vibrations failed to yield in their manifestations the precise results I expected..

" 'But today, for the first time, the results I confidently expected did not appear.

'What torments me the most is that today I was more careful than ever in calculating the vibrations required for the given case, that is to say, I calculated exactly that the boil should appear in just that place on your body and nowhere else.

'And here the unprecedented has happened Not only is there no boil in the designated place but none has been formed on any part of your body at all.

" 'This science, which until now has taken the place of my faithful mother, has failed me today for the first time, and there is present in me at this moment an indescribable sorrow.

'Today, I can still reconcile myself to this appalling misfortune, but what tomorrow will be I cannot even picture to myself.

'And if today I can still somehow reconcile myself, it is simply because I remember very well the words of our great prophet of ancient times, Esai Noora, who said, "Only when in death agony is an individual not responsible for his manifestations.

'Evidently my science, my divinity, my second mother, is also in its death agony, if it has now betrayed me .

'I know very well that death agony is always followed by death.

" 'And you, dear friend of my friend, have involuntarily taken the place of those physicians who on the eve of my dear mother's death announced to me that she could not live another day.

'For you are the bearer of just such news, telling me that tomorrow this new hearth of mine will also be extinguished.

'The same terrible feelings and sensations are surging up in me as I experienced from the moment our physicians announced the imminent death of my mother until she actually died.

" 'Just as then, in the midst of those terrible feelings and sensations, there was still the hope that perhaps she would not die, so now, something like that hope is still flickering in me.

" 'Ekh! Friend of my friend! Now that you know the state of my soul, I beseech you, can you explain to me through what supernatural force the boil that should infallibly have been formed on your left leg did not appear?

'For the certainty that it would infallibly be formed was based on a faith that long ago became as unshakable in me as the "Tookloonian stone. "

'And it has become so firm and unshakable because for

almost forty years, day and night, I have persistently studied these great laws of world vibrations, until the understanding of their meaning and of their actualization has become, as it were, my second nature. '

"Having said these words, this sage—perhaps the last great sage of the Earth—looked into my eyes with an expression full of anticipation.

"Can you picture to yourself, my dear boy, the predicament I was in? What could I reply to him?

"For the second time that day, I could not see any way out of the situation that had arisen on account of this terrestrial being.

"And this time that state, so unusual for me, was permeated with my 'being-hikdjnapar' or, as your favorites say, 'pity,' for that terrestrial three-brained being, chiefly because he was suffering on my account.

"And this was because I was clearly aware that a few words would have sufficed not only to calm him but to make him understand that the absence of a boil on my left leg proved the truth and precision of his adored science still more.

"I had full moral right to tell him the truth about myself, since by his attainments he had already become 'kalmanuior,' that is, a three-brained being of that planet with whom it is not forbidden us from Above to be sincere.

"But I could not possibly do this at that moment in the presence of the dervish Hadji Bogga Eddin, who was still an ordinary three-brained being, that is, one of those terrestrial beings to whom the members of our tribe had long since been forbidden, under oath from Above, to communicate true information in any circumstances whatsoever.

"It seems that this interdiction was imposed upon the beings of our tribe on the initiative of the Very Saintly Ashiata Shiemash.

"And this interdiction was imposed on our tribe chiefly

because it is indispensable for the three-brained beings of your planet to have 'knowledge of being.'

"Any information, even if true, in general gives beings only 'mental knowledge,' and this 'mental knowledge,' as I have already told you, serves them merely as a factor to lessen their possibilities of acquiring 'knowledge of being.'

"And since this 'knowledge of being' is the sole means left to your unfortunate favorites for their final liberation from the consequences of the properties of the organ kundabuffer, this command concerning the beings of the Earth was given under oath to the beings of our tribe.

"And that is why, my boy, in the presence of the dervish Bogga Eddin, I refrained from explaining to this worthy terrestrial sage Hadji Asvatz Troov the real reason for his failure.

"But as both dervishes were waiting for my reply, I had in any case to tell them something, and so, addressing Hadji Asvatz Troov, I simply said this:

'Venerable Hadji Asvatz Troov! If you agree to have my answer not now but a little later, I swear, by the cause of my arising, that I will give you an answer that will fully satisfy you. You will not only be convinced that your beloved science is the truest of all sciences but will also realize that you yourself, since the saints Choon-Kil-Tess and Choon-Tro-Pel, are the greatest scientist of the Earth. '

"On hearing my reply, the venerable dervish Hadji Asvatz Troov merely placed his right hand where the heart is found in terrestrial beings, and in that locality this gesture means, 'I believe and hope without doubt. '

"Then, as if nothing had happened, he turned to the dervish Bogga Eddin and began to speak again about the science of 'shat-chai-mernis.'

"In order to smooth over the previous embarrassment, I pointed to a niche in the wall where many rolls of colored silk fabrics were piled up, and asked him:

" 'Most estimable Hadji' What is all that material for, over there in the niche?'

"To this question of mine he replied that these colored fabrics were also used for his experiments on vibrations, and he went on to say:

" 'I recently made it clear to myself which colors act harmfully by their vibrations on people and animals, and to what extent.

" 'If you wish I will also show you this highly interesting experiment. '

"Whereupon he got up again and went into the adjoining section of the cave, from which, with the help of the boy, he soon led in three quadruped terrestrial beings called a 'dog,' a 'sheep,' and a 'goat', he also brought in several strangely shaped devices resembling bracelets.

"He put one of these special bracelets on the arm of the dervish Bogga Eddin, and another on his own, saying to me as he did so.

" 'I am not putting one of these on you . . . as I have rather weighty reasons for not doing so.

"He next put one of these strange collar-like devices around the neck of each of the animals and, indicating the vibrometers on these devices, asked us to remember or write down all the figures indicated by the needles of the vibrometers on each of these outwardly different beings.

"We looked at the figures shown by all five vibrometers, and wrote them down on writing pads that the boy had given us.

"Then the dervish Asvatz Troov came and sat down again on the felt, and told us the following:

" 'Every form of "life" has its own "totality of vibrations" proper to it, which represents the sum of the vibrations engendered by all the separate organs of that form of life And in every form of life this sum varies at different times, depending on how intensely the corresponding

sources, or organs, transform these vibrations of diverse origin.

'Now within the limits of a whole life, all these heterogeneous vibrations of diverse origin always blend into what is called the general "subjective chord of vibrations" of that life.

'Just take, as an example, my friend Bogga Eddin and myself.

" 'You see . . . ' and showing me the figures on the vibrometer on his arm, he continued:

" 'I have a totality of so-and-so many vibrations, and my friend Bogga Eddin has so many more.

'This is because he is much younger than I and some of his organs function much more intensively than mine, thereby producing in him corresponding vibrations that are much more intense.

'Now look at the figures on the vibrometers of the dog, the sheep, and the goat The sum total of the vibrations of the dog is three times greater than that of the sheep, and one and a half times greater than that of the goat, while the total number of vibrations of its general chord of vibrations is only a trifle less than mine and that of my friend.

" 'But it must be remarked that, especially in recent times, there are many men to be met with who have not even as great a number of vibrations in the "subjective chord of vibrations" of their common presence as the number shown for the presence of this dog.

'This has come about because in most of these people one of the functions, namely, the function of emotion, which gives the greatest number of subjective vibrations, is almost completely atrophied, and so the sum total of the vibrations in them proves to be less than in this dog. '

"With these words, the venerable Hadji Asvatz Troov got up again and went to the place where the fabrics of different colors lay.

"He began to unroll these colored fabrics woven out of 'Bukharian silk,' color by color Taking one color at a time and using specially constructed rollers, he covered not only all the walls and the ceiling but even the floor of the room, so that the whole interior space was draped with material of the same color And each time the color was changed, the total number of vibrations of each form of life was altered.

"After these experiments with the colored materials, this great contemporary terrestrial scientist asked us to follow him, and leaving this part of the cave, we went back into the main passage and then entered another small passage leading off to one side.

"Behind us trotted the goat, the sheep, and the dog with their improvised collars.

"We walked for some time until we finally came to the principal chamber of this underground domain.

"There the venerable dervish Hadji Asvatz Troov went over to a niche in one of the walls of that big underground space and, pointing to a large pile of material of a very strange color, he said:

" 'This material is woven specially from the fibers of the plant "chaltandr" and has kept its natural colo.r

" 'This plant, "chaltandr," is one of the rare formations on the Earth whose color does not have the property of changing the vibrations of other nearby sources, and is itself completely unaffected by all other vibrations .

" 'That is why for my experiments on vibrations arising from sources other than color, I ordered this particular material and had something like a large "tent" made out of it, designed so that if one wished it could fill the whole of this underground space, or be moved in any direction and given any shape desired.

" 'And with this original "tent," I am now carrying out my experiments, namely, those experiments I call "archi-

tectural," and these are making clear to me precisely what kind of interior spaces act harmfully upon people and animals, and to what extent.

'These "architectural" experiments have already fully convinced me, not only that the size and the general interior form of a place have an enormous influence on people and animals, but also that all interior "curves," "angles," "projections," "breaks" in the walls, and so on, bringing about changes in the vibrations proceeding in the atmosphere of the place, always contribute to improving or worsening the subjective vibrations of the people and animals there.

"When he began making his experiments in our presence with this large tent, I noticed among other things that the changing vibrations, acting in response to various surrounding causes, affected the common presence of the three-brained beings who have taken your fancy much more strongly than that of the one-brained and two-brained beings.

"Evidently this also is the consequence of the abnormal inner and outer conditions of their ordinary being-existence.

"After these architectural demonstrations, he led us to another small chamber where he carried out many other experiments, through which it could easily be seen and understood precisely which vibrations from various sources act upon the 'subjective chord of vibrations' of your favorites, and in what manner.

"These experiments also showed the results caused by vibrations issuing from the radiations of three-brained beings of various types or of two-brained and one-brained beings, as well as those caused by the vibrations of their voices and by those from many other sources.

"He also demonstrated and explained experiments that proved the harmful action on contemporary terrestrial beings of those supposedly intentional productions which

are found in great quantities, especially in recent times, and which they call 'works of art.'

"Among them were 'pictures,' 'statues,' and of course their famous 'music '

"But from all the experiments conducted by this sage, it became evident that the most harmful vibrations for contemporary terrestrial three-brained beings are the ones produced in them by what they call 'medical remedies.'

"I stayed four terrestrial days in the underground domain of this truly learned being, after which, with the dervish Bogga Eddin, I returned to that Bukharian town whence we had come—and thus ended my first meeting with this remarkable man.

"During those four days he demonstrated and explained a great deal more to us about the laws of vibrations But the most interesting thing for me personally was the explanation he gave us last of all, as to how and why, in that wild place far from any settlement of contemporary three-brained beings, gas and light existed in this underground domain of his.

"During his account, while telling us certain details, this highly sympathetic terrestrial three-brained being could not restrain himself and suddenly, in his sincerity, he began to weep, which so touched me that even now I cannot forget it.

"Certain data, brought to light by this account of his, can serve your future existence as good material for confrontation and can help you understand all the results of what is called 'subjective destiny,' that is, the results that generally occur in our Great Megalocosmos where a multitude of relatively independent individuals arise and exist together.

"It often happens that when people exist together, 'destiny' for a separate individual appears to be absolutely unjust

for him in the process of his personal existence, but for all the other beings around him, there is harvested from this an abundance of just fruits—just, that is, in the objective sense. And that is why I wish to tell you about this in as much detail as possible, and will even try to repeat what he said, word for word.

"He gave this account not long before our departure from this underground domain, that is, from the place that convinced me that the results attained by the Reason of former three-brained beings have not been entirely lost even on your planet Although the subsequent generations of the beings of this peculiar planet, on account of their abnormal being-existence, have ceased to transmute in themselves the cosmic truths discovered by their ancestors, and although these truths have not progressed there as they do everywhere else, nevertheless they are automatically concentrated in that strange underground kingdom of your planet, to await further development and perfecting by future three-brained beings.

"Well then, when I asked the venerable Hadji Asvatz Troov about the methods of obtaining the gas and electric lighting in this underground kingdom of his, he related the following:

" 'These two kinds of lighting have entirely different origins, and each of them has its own separate story.

" 'Gas lighting existed here almost from the very beginning, and was installed on my initiative and that of my old friend, the dervish Kerbalai Azis Nooaran.

" 'As for the electric lighting, it was brought here quite recently, on the initiative of another friend of mine of European origin, who is still a young man.

" 'I think it will be better if I tell you the story of each kind of lighting separately.

" 'I will begin with the gas lighting.

" 'When we first moved here, there was a holy place not far away, called the "Sacred Grotto," to which pilgrims and devotees used to throng from all over Turkestan.

" 'The popular belief was that there had once lived in this cave the famous Khdrailav, who later was taken up alive into Heaven.

" 'It was further said in this popular belief that he was taken alive into Heaven so unexpectedly that he even had no time to extinguish the fire that lit his cave.

" 'And this last belief was supported by the fact that in that cave there was indeed an "undying fire." 'And so, friend of my friend!

" 'As neither I nor my friend, the dervish Kerbalai Azis Nooaran, could give credence to this popular belief, we decided to probe into the real cause of that unusual phenomenon.

" 'Having at that time sufficient material resources at our disposal, and also the conditions necessary for the investigation of this phenomenon without hindrance from anyone, we set about trying to discover its origin.

" 'It turned out that not far from that cave was an underground stream, which washed over a bed of minerals whose combined action on the water resulted in the separation of an inflammable gas that found its way into the cave through chance crevices in the ground.

'And this gas, somehow becoming ignited, must obviously have been the cause of that "undying fire. "

" 'When my friend and I had made this clear to ourselves and had also discovered that this source was located not far from our cave, we decided to provide an artificial outlet for the gas into our cave.

'And ever since then this gas has flowed through the clay pipes we laid, into the main part of the cave, and from there we have distributed it by means of "bamboo canes" according to our needs.

'As for the origin of electric lighting in our cave, its history is as follows:

'Soon after we had settled here, there once came to see me, through a very old friend of mine who was also a dervish, a young European traveler who sought my acquaintance in order to discuss these same laws of vibrations which interested me.

" 'We soon became close friends, as he turned out to be very serious in his search for truth, and also very kind and sensitive in regard to the weaknesses of all others without exception.

'He was studying the laws of vibrations in general, but his research was primarily concerned with the vibrations that cause various diseases in people.

'These studies of his led him to discover, among other things, the causes in people of the disease they name 'cancer,' and the possibility of destroying this malignant arising.

'He then established and verified in practice the possibility that by a certain mode of life and a specific preparation any man can consciously elaborate certain vibrations in himself, by means of which—if he can saturate the afflicted person in a certain way and at certain definite times—this terrible disease can be destroyed entirely.

'After he left, we did not meet again for a long time, but we always had news of each other.

" 'I knew that soon after we parted, this young friend of mine married in his native country, and during the following years lived with his wife "in full family love and mutual moral support," as we say here in Asia.

'I was particularly interested in receiving news of his achievements with the means he had discovered for destroying in people the aforesaid curse, since the causes of the vibrations that crystallize factors for that disease were closely related to the causes of those vibrations whose study had become the chief interest in my life.

" 'I already knew that the means he had discovered for the destruction of this disease were not generally accessible. However, I learned from many trustworthy reports that, although they were impracticable for others, he himself made use of these means as a treatment for those who fell ill and always achieved the complete destruction of this terrible human scourge.

'I received accurate information about the favorable results he achieved in several dozen cases during that time.

" 'Then, for reasons not depending on either of us, I had no information about that young European for about ten years.

" 'I was even beginning to forget his existence entirely when one day, while I was specially absorbed in my occupations, I heard someone give our secret signal, and when I called and asked who was there I at once recognized his voice He asked me to open the passage for him so that he could enter our underground domain.

" 'Needless to say, we were both very glad to meet again and to exchange views once more on our beloved science of the "laws of vibrations."

" 'When the emotion aroused by our meeting had abated, and we had unpacked all the things my young friend had brought on camels—which included, by the way, one of the famous European "Roentgen apparatuses," about fifty "Bunsen elements," a number of "accumulators," and several bales of different materials for electric wiring—we began to talk quietly From what he recounted about himself I learned, with great sadness, the following:

" 'Several years before when, on account of world laws, surrounding conditions and circumstances became such that scarcely anywhere on the Earth did people have any security for the morrow or any settled dwelling place, he suddenly noticed the symptoms in his beloved wife of that awful

disease whose cure had been one of the chief aims of his existence.

'He was particularly horrified, because the surrounding conditions prevented *him from* employing the treatment he had discovered for the destruction of that terrible disease, and which so far he alone could carry out.

'When he had somewhat calmed down after this terrible realization, he made the only possible decision—to wait patiently for a more favorable time, and meanwhile to try to create for his wife conditions of life in which the progress of that malignant disease would be slowed down as much as possible.

" 'More than two years passed During this time the surrounding conditions changed for the better and at last it became possible for my young friend to prepare himself to employ the means, known only by him, for combating that dreadful disease.

'But while he was preparing himself to administer the cure, on one sorrowful day for him, during some "demonstration" in one of the large European cities, he was jostled by the crowd and knocked down by an automobile, and although he was not killed, he was very seriously injured.

'Owing to these injuries, his own life flowed for several months in an "unconscious state", and because he was unable to give a conscious and intentional direction to the ordinary life of his wife, the process of her disease developed at an accelerated tempo, all the more so because since his accident she took constant and anxious care of him without sparing herself.

'And when this poor young friend of mine finally regained consciousness, he saw to his horror that the process of the disease in his wife was already in the last stages.

" 'What could he do? What could be done? The consequences of his injuries deprived him of any possibility to prepare himself, and to elaborate in himself that quality

of vibrations necessary for the means he had discovered to destroy this human curse.

" 'Thereupon, seeing no other way, he resolved to have recourse to the treatment employed by the representatives of contemporary European medicine, which according to their conviction can destroy that disease.

'In other words, he decided to have recourse to what are called "X-rays. "

" 'So the treatment with X-rays was begun.

'In the course of the treatment he noticed that, whereas the principal "concentration" or "center of gravity" of the disease in his wife's body was becoming as it were atrophied, at the same time a similar "concentration" was beginning to form in a different part other body.

'After several months of repeated "sessions," as they are called in Europe, a third independent concentration made its appearance, in still another place.

'And finally the time came when the days of the invalid were numbered.

'Faced with this horror, my young friend decided to abandon all the wiseacring of contemporary European medicine and, without consideration for his own state, he began to elaborate in himself the necessary vibrations and to saturate the invalid's body with them.

'In spite of almost insurmountable difficulties he succeeded in prolonging the existence of his wife for almost two years, nevertheless she finally died of that terrible human disease.

'It must be added that during the last stage of the illness, when he had already given up the wiseacring of European medicine, two new independent concentrations were observed in the body of his wife.

'When my young friend had more or less calmed down after that terrible outcome, he devoted part of his time to his beloved studies and research on the great world laws,

and he applied himself particularly to finding out why it was that, during the treatment of the "cancer" by X-rays there had arisen in his wife's body those independent "concentrations" which usually do not develop in this disease and which in his long years of previous study he had never come across before.

" 'Since it turned out to be very complicated to investigate this problem, and moreover impracticable in the surrounding conditions in which he was living, he decided to come to me and with my help solve it by experiment.

" 'And that was why he had brought all the necessary materials with him for these experiments.

" 'The next day I put at his disposal one of the sections of our underground domain as well as several what are called "Salmamoorsian goats" and everything else he might need for his research.

" 'Among other preparations, he first put the Roentgen apparatus into operation by means of the Bunsen elements.

'And three days after his arrival, he made a discovery which led to the origin of the permanent electric lighting in our caves.

" 'And it began in the following way:

" 'While we were making certain experiments, using my vibrometers, and were calculating the vibrations of the electric current that produced X-rays in the Roentgen apparatus, we noticed that the number of vibrations of the current obtained by means of these Bunsen elements sometimes increased and sometimes diminished, and since it was of the greatest importance for our investigations to have a flow of current with a uniform number of vibrations in a given time interval, it was soon obvious to us that this sort of electric current was absolutely useless for our purposes.

'This realization very much discouraged and depressed my young friend.

" 'He immediately discontinued his experiments and began to think.

" 'The following two days he thought unceasingly, even while eating.

" 'At the end of the third day, as we were going together to the chamber where we usually took our meals, and were crossing the little bridge over an underground stream in the main part of the cave, he suddenly stopped and, striking his forehead, cried out excitedly, "Eureka!"

" 'The outcome of that exclamation was that on the next day, with the help of several Tadjiks he had hired, he transported from some nearby ancient and abandoned mines lumps of three kinds of ore—the largest that could be moved—and these were placed in a certain order in the bed of our underground stream.

" 'Then after laying the ore in the bed of the stream, he installed two terminals in the stream, and connected them in a very simple way to the accumulators, which he had slightly modified As a result, an electric current of a certain amperage began to flow into these accumulators.

'And when after twenty-four hours we connected our vibrometers to the electric current thus obtained, it turned out that although its amperage was not sufficient, the number of vibrations produced by that electric current remained unchanged and absolutely uniform during the whole time of its passage through the vibrometers.

'To increase the force of the electric current obtained in this original way, he made "condensers" out of various materials, namely, from "goatskins," a certain kind of "clay," crushed "zinc ore," and "pine resin," thus producing an electric current of the amperage and voltage required for the Roentgen apparatus he had brought.

'By means of this unusual source of electric current, we eventually proved to ourselves the following:

'Although this contemporary European invention for the treatment by X-ray of the above-mentioned terrible disease in the whole body of man brings about the atrophy of its "center of gravity," it nevertheless greatly facilitates "metastases" in other parts of the body, and favors the seeding and development of the disease in these new places 'And so, friend of my friend!

" 'Once he had become satisfied with this elucidation, my young friend ceased to be interested in the question that had absorbed him, and he returned home to Europe, leaving for our use that source of light which he had created and which required neither attention nor any outside material, and thereafter we gradually installed electric lamps wherever we needed them.

" 'Although this unusual source of ours cannot generate sufficient energy for all the lamps we have in our caves, yet by putting switches everywhere and using the energy only when necessary, it is not wasted and gradually fills the accumulators, sometimes even in such quantity that there is a surplus for various domestic purposes.

At this place in Beelzebub's tales, all the passengers of the trans-system ship *Karnak* experienced something like a sweet-sour taste in their mouths.

This signified that the ship *Karnak* was approaching some planet where it was about to make a stop that was not originally planned.

This planet was the planet "Deskaldino."

Whereupon Beelzebub interrupted his tale and returned to his 'kesshah,' as did Ahoon and Hassein, to get ready for the descent to the planet Deskaldino.

NOTE *If anyone is, by chance, interested in the ideas presented in this chapter—seriously interested, not taking them "lightly" as contemporary people usually do—and if he is endowed with physical, moral, psychic, and material data whose quality is satisfactory*

according to my understanding, I earnestly advise him to mobilize his forces and, above all, bring together in himself the requisite conditions for becoming worthy to be an "all-rights-possessing pupil" of my "universal laboratory"—the laboratory I intend to open after completing my writings, and the creation of which will be connected with the last phase of my intense activity for the good of all mankind.

THE AUTHOR

CHAPTER 42

Beelzebub in America

Two "DIANOSKS" later, when the intersystem ship *Karnak* had resumed its falling, and the confirmed followers of our respected Mullah Nasr Eddin had sat down again in their usual seats, Hassein turned once more to Beelzebub with the following words:

"Dear Grandfather! May I remind you, as you told me to do, about those . . . those three-brained beings of the planet Earth . . . what are they called? the beings who breed and exist on the diametrically opposite side of the planet where contemporary terrestrial civilization is flourishing those three-brained beings who, as you were saying, are great devotees of the 'fox trot. ' "

"Ah! You mean those Americans?"

"Yes, that's it, those Americans'" joyously exclaimed Hassein.

"Of course, I remember, I did promise to tell you something about those contemporary 'oddballs. '

And Beelzebub began thus:

"I happened to visit that part of the surface of your planet now called 'North America' just before my final departure from that solar system.

"I went there from the city of Paris on the continent of Europe, which had been my last chief place of existence on that planet.

"I sailed there from the continent of Europe on a 'steamship,' according to the custom of all contemporary what are called 'dollar holders,' and arrived in the capital city of North America, the city of 'New York' or, as it is sometimes called there, 'the melting pot of the peoples of the earth. '

"From the pier I went straight to a hotel called the 'Majes-

tic,' which had been recommended to me by one of my Paris acquaintances and which, for some reason or other, was additionally, though not officially, called 'Jewish.'

"Having settled in this 'Majestic Hotel,' I went the same day to look up a certain 'Mister,' who had been recommended to me by another of my Paris acquaintance.s

"On that continent every being of the male sex is called 'Mister' who does not wear what is called a 'skirt. '

"When I found this 'Mister' to whom I had a letter of introduction, he was, as is proper to every genuine American businessman, up to his ears in countless, as is said there, 'dollar businesses.'

"I think I might as well remark here at the very beginning of my narrative about these Americans that almost all the contemporary three-brained beings who constitute the basic population of this part of the surface of your planet are occupied exclusively with these 'dollar businesses. '

"On the other hand, the trades and professions indispensable to the process of being-existence are practiced only by those beings from other continents who have gone there temporarily for the purpose, as is said, of 'earning money.'

"In this connection, the conditions of ordinary being-existence among your contemporary favorites, especially on this continent, have become completely, as it were, 'tralalalooalalala' or, as our respected teacher Mullah Nasr Eddin would say, 'like a soap bubble that lasts only as long as the air is still.

"At the present time there, these surrounding conditions are such that if, for some reason or other, all the professional specialists necessary for their ordinary collective existence stopped coming from other continents to 'earn money,' it is safe to say that within a month the whole established order of their ordinary existence would completely break down, for there would be no one among them who could even so much as bake bread.

"The chief cause of the gradual development of such an abnormality is, on the one hand, the law they themselves established in regard to the rights of parents over their children and, on the other hand, the setting up in children's schools of what are called 'dollar savings banks,' with the aim of implanting in children a love of these dollars.

"Owing to this, and to various other peculiar external conditions of ordinary existence also established by them, this love of 'dollar business' and of dollars themselves has become, in the common presence of each of the inhabitants of this continent on reaching responsible age, the motivating force of his 'feverish' existence.

"That is why every one of them is always doing 'dollar business,' and moreover, always several at the same time.

"Although the 'Mister' to whom I had a letter of introduction was also very busy with these 'dollar businesses,' he nevertheless received me very cordially When he read the letter of introduction I presented, a strange process began in him, which has been noticed even by certain of your favorites—it having become inherent in contemporary beings—and which they call 'unconscious preening. '

"And this strange process took place in him because the letter I presented mentioned the recommendation of a certain other 'Mister' of my acquaintance, who in the opinion of many, and also of this Mister, was considered, and called behind his back, a 'smart operator,' that is to say, a 'dollar expert.'

"Although at first he was completely in the grip of this inherency, proper to your contemporary favorites, nevertheless, as he talked with me, he gradually calmed down, and eventually told me that he was 'ready to place himself entirely at my disposal.' Suddenly, however, he remembered something, and added that to his profound regret, owing to circumstances entirely beyond his control, he could do nothing for me that day, but would have to postpone things until

the following day, as he was extremely busy with important matters.

"And indeed, with the best will in the world, he could not have done differently, for these unfortunate Americans, governed as they are by these dollar businesses of theirs, can do what they please only on Sundays, whereas it happened that the day I went to see him was not a Sunday.

"There on that continent, neither dollar businesses nor any others ever depend upon the beings themselves, on the contrary, it is your favorites who depend entirely on these businesses of theirs.

"In short, as that day was not a Sunday, this genuine 'American Mister' was unable to do as he pleased, that is, to go with me and introduce me to the people I needed, we therefore agreed to meet the following morning at a definite place on their famous 'Broadway.'

"This Broadway is not only the principal street of New York but it is the longest street in any of the large contemporary cities of your planet.

"So the next day I set off for the place agreed upon.

"As the 'taxi' which I took to this place did not happen to come from one of Mr Ford's factories, I arrived too soon, and this 'Mister' was not yet there.

"While waiting for him, I began to stroll about But as all the New York what are called 'brokers' take their 'constitutional' before their famous 'quick lunch' in just this part of Broadway, the crowd became so thick that, in order to escape it, I decided to go and sit down somewhere in a spot from which I could see my 'Mister' arriving.

"A suitable place seemed to be a nearby 'restaurant' from the windows of which all the passers-by could be seen.

"By the way, I must say that nowhere else on that entire planet of yours, in the places of existence of any other group of your favorites, are there so many restaurants as in that city of New York They are particularly numerous in the

central part of the city, and the proprietors of these restaurants are chiefly 'Armenians,' 'Greeks,' and 'Russian Jews.'

"And now, my boy, in order that you may rest a little from active mentation, I wish for a while to confine myself entirely to the form of mentation of our dear teacher Mullah Nasr Eddin and to talk about a certain highly original custom which, during the last few years, has prevailed in these contemporary New York restaurants.

"Inasmuch as the power-possessing beings of this community have recently strictly prohibited ordinary beings from producing, importing, and consuming what are called 'alcoholic beverages' and have given corresponding orders to those beings on whom they rest their hope for their peace of mind, it is now supposed to be almost impossible for ordinary beings to obtain such liquids Just the same, in these New York restaurants, various alcoholic beverages called 'arak,' 'douziko,' 'Scotch whisky,' 'Benedictine,' 'vodka,' 'Grand Marnier,' and many other 'alcoholic liquids,' under every possible kind of label, and made exclusively on what are called old 'barges' lying at sea off the shores of that continent, are to be had in any quantity you please.

"The very 'tzimmes' of this practice lies in this, that if you point your little finger and cover one half of your mouth with your right hand, while uttering the name of any liquid you fancy, then immediately, without more ado, that liquid is served at the table—only in a bottle purporting to be lemonade or the famous French 'Vichy. '

"Now try with all your might to exert your will and to actualize in your presence a general mobilization of your 'perceptive organs' so that, without missing anything, you may absorb and transubstantiate in yourself everything relating to just how these enumerated 'alcoholic beverages' are prepared at sea on old barges off the shores of that continent.

"I regret very much that I failed to make myself thoroughly familiar with all the details of this contemporary terrestrial science.

"The only thing I managed to learn was that in every recipe for these preparations there enter 'sulphuric,' 'nitric,' and 'hydrochloric' acids and, most important of all, the 'incantation' of the famous contemporary German Professor Kischmenhof.

"This last ingredient, that is, Professor Kischmenhof's incantation for alcoholic liquids, is delightfully intriguing, and it works, so it is said, as follows:

"First, there must be prepared, according to some old recipe already familiar to specialists in the business, a thousand bottles of liquid, precisely one thousand, because if there should be even one bottle more or one bottle less, the incantation will not work.

"These thousand bottles must be placed on the floor and then a single bottle of any genuine alcoholic liquid, such as can be found anywhere, must very quietly be placed beside them, and kept there for a period often minutes, and then, very slowly, while scratching the right ear with the left hand, one must pronounce, with certain pauses, the said alcoholic incantation.

"Thereupon, not only are the contents of the thousand bottles instantly transformed into precisely that alcoholic liquid contained in the single bottle, but each of the thousand even acquires the same label as that on the one bottle of genuine alcoholic liquid.

"Among the incantations of this incomparable German Professor Kischmenhof, there are, as I learned, several positively stupefying ones.

"This famous German professor, a specialist in this branch, started 'inventing' these remarkable incantations of his quite recently, that is, in the early years of the recent great European process of reciprocal destruction.

"When a food shortage occurred in his fatherland, Germany, the great professor, sympathizing with the plight of his compatriots, invented his first magic formula, which consisted in the preparation of a very cheap and economical 'chicken soup. '

"This first formula of his is called 'German chicken soup,' and is carried out in an extremely interesting manner, as follows:

"Into a very commodious pot, set on the stove, ordinary water is poured and then a few very finely chopped leaves of parsley are sprinkled into it.

"Both doors of the kitchen must now be opened wide or, if there is only one door, a window must be opened wide and, while the incantation is pronounced very loudly, a chicken must be chased through the kitchen at full speed.

"Thereupon a most delicious 'chicken soup' is ready, hot in the pot.

"I heard further that during the years of that great process of reciprocal destruction, the beings of Germany made use of this magic formula on a colossal scale, as this method of preparing 'chicken soup' proved in practice to be, as it were, good, or at least extremely economical.

"The point is that a single chicken could do duty for quite a long time, because it could be chased and chased and chased, until for some reason or other, all by itself, the chicken, as is said there, 'went on strike' and declined to breathe the air any longer.

"And in the event that the chicken, in spite of its having existed among your favorites, resisted the infection of hypocrisy and indeed no longer wished to breathe, then, as I afterward learned, the beings of that community called 'Germany' established the following custom

"Namely, when the chicken 'went on strike,' its owners would very solemnly roast it in the oven, and to celebrate

this occasion would unfailingly invite all their relatives to dinner.

"In this connection, it is interesting to note that another famous professor of theirs, named Steiner, in the course of his what are called 'scientific investigations of supernatural phenomena,' established mathematically that when these chickens were served at these 'invitation dinners,' the hostess would always recite the same little speech.

"Each hostess, rolling her eyes to heaven and pointing to the chicken, would say with great feeling that it was a genuine 'Pamir pheasant,' specially sent to them from the Pamirs by their dear nephew who was stationed there as consul for their great 'fatherland.'

"On that planet there are incantations for every possible kind of purpose.

"The number of these incantations began to multiply after many of the beings of this peculiar planet had become specialists in supernatural phenomena, and came to be called 'occultists,' 'spiritualises,' 'theosophists,' 'violet magicians,' 'chiromancers,' and so forth.

"Besides being able to create 'supernatural phenomena,' these specialists also knew very well how to make 'the opaque appear transparent. '

"The prohibition of the consumption of alcohol in America gives us another enlightening example for understanding to what extent the possibility of crystallizing data for sane being-reflection has atrophied in these contemporary responsible power-possessing beings, since such an absurdity is actually being repeated there.

"Thanks to this prohibition, everybody without exception on that continent now consumes alcohol—even those who in other circumstances would probably never have done so.

"There on the continent of America, the very same thing

is occurring with the consumption of alcohol as occurred in the country of Maralpleicie with the chewing of the seeds of the poppy.

"The difference is that the beings in the country of Maralpleicie were addicted to the use of genuine poppy seeds, whereas in America, the beings now consume any liquid that comes their way, provided that it bears the name of an alcoholic liquid that exists somewhere on their planet.

"And another difference is that when it comes to concealing their use of the prohibited product from government eyes, the beings now breeding on the continent of America are by no means as naive as were those of the Maralpleician epoch.

"To what lengths your contemporary favorites have gone in this respect, you can understand very well from the following examples:

"At the present time, every young man whose 'mother's milk' is scarcely dry on his lips infallibly carries with him what seems to be a perfectly harmless-looking 'cigarette case' or 'cigar case', and, sitting in a restaurant or in one of their famous 'dance halls,' he casually produces this cigarette or cigar case from his pocket and everybody around him of course supposes that he is about to smoke.

"But not a bit of it! He just gives a peculiar little twist to this cigarette or cigar case and presto, a diminutive tumbler appears in his left hand, whereupon with his right hand he very slowly and very quietly pours out for himself from this cigarette or cigar case into his diminutive tumbler some kind of liquid—probably Scotch whisky, but concocted as I have already told you on some old barge off the American coast.

"Once during my observations I witnessed another picture.

"In one of these restaurants, not far from my table, sat two young American women.

"An attendant or, as they say, a 'waiter,' brought them a bottle of some mineral water and a couple of glasses.

"One of the women gave a little twist to the handle of her fashionable umbrella, whereupon a liquid, probably Scotch whisky or something of the kind, began to flow from the handle, also very quietly, and very slowly, into their glasses.

"In short, my boy, on this continent of America the same thing is being repeated as took place quite recently in the large community called Russia, where the power-possessing beings also prohibited the consumption of the famous 'Russian vodka,' with the result that these beings soon accustomed themselves to drinking, instead of vodka, the no less famous 'hanja,' from the effects of which thousands of these unfortunate beings are still dying there daily.

"But in the present case, we must certainly give the contemporary American beings their due In their skill at concealing their consumption of alcohol from the authorities, they are infinitely more 'civilized' than the beings of the community of Russia.

"Well, my boy, as I was saying, to avoid the bustle of the street I entered a typical New York restaurant and, taking a seat at one of the tables, began to gaze out of the window at the crowd.

"And since it is the custom everywhere on your planet, when one sits in a restaurant or any other such public place, always to order and pay for something with what they call 'money' for the profit of the proprietor of the establishment, I did the same and ordered for myself a glass of their famous 'orangeade.'

"This famous American drink consists of the juice squeezed from oranges or from their famous 'grapefruit,' and the beings of that continent drink it, always and everywhere, in incredible quantities.

"It must be admitted that this famous 'orangeade' does occasionally refresh them in hot weather, yet in its action upon what are called the 'mucous membranes' of the stomach and intestines this drink of theirs is another of the many factors which, taken together, are leading—slowly but inevitably—to the destruction of that 'unnecessary and negligible' function called the 'digestive function of the stomach. '

"Well then, sitting at the table with this famous orangeade and watching the passers-by in the hope of catching sight of the Mister I was waiting for, I began casually looking around at the objects in the restaurant.

"On the table at which I was sitting, I noticed among other things what is called the 'menu' of the restaurant.

'Menu,' on your planet, is the name given to a sheet of paper on which are written the names of all the varieties of food and drink served in that restaurant.

"Looking over this paper, I found that no fewer than seventy-eight different dishes could be ordered there that day.

"This staggered me, and I wondered what kind of a stove these Americans must have in their kitchen to be able to prepare seventy-eight different dishes on it in a single day.

"I should add that I had been on every one of the continents there and had been the guest of a great many beings of different castes.

"And since I had seen food prepared innumerable times, in their houses and also in my own, I already knew more or less that to prepare a single dish one needed at least two or three saucepans. So I reckoned that as these Americans prepared seventy-eight dishes in one kitchen they would certainly need about three hundred pots and pans.

"I wanted to see for myself how it was possible to accommodate three hundred saucepans on one stove, so I de-

cided to offer what they call a good 'tip' to the waiter who had brought me the orangeade, to let me see the kitchen of the restaurant with my own eyes

"The waiter somehow arranged it, and I went into the kitchen.

"When I got there, what do you think? What picture met my eyes? A stove with three hundred pots and pans?

"Not on your life . . . !!

"What I saw was nothing but a 'midget' gas stove, like the ones in the rooms of 'confirmed bachelors,' or of 'man-haters,' that is to say, 'worthless old maids.'

"By the side of this 'pimple of a stove' sat a bull-necked cook of Scottish origin reading the newspaper, inseparable from every American, in this case, it seems, the *Times*.

"I looked around in amazement and I also looked at the bull neck of this cook.

"As I was standing there dumbfounded, a waiter came into the kitchen from the restaurant and, in a peculiar English, gave the bull-necked cook an order for a certain very elaborate dish.

"From his accent I could tell that the waiter who ordered this dish with a fancy name had only recently arrived from the continent of Europe, obviously with the dream of filling his pockets with American dollars—that dream of every European who has never been to America, and which now allows no one in Europe to sleep in peace.

"When this aspirant to 'American multimillionairedom' had ordered the fancy dish, the bull-necked cook got up from his place without haste, very heavily, and took down from the wall a small 'bachelor's frying pan,' as it is called there.

"Then having lighted his 'midget stove' he put the frying pan on it, and still moving ponderously, he went

over to one of the many cupboards, took out a tin of some canned food, opened it, and emptied the entire contents into the pan.

"Then in the same way he went over to another cupboard and took out another can of food, but this time he poured only a little of the contents into the frying pan and, having stirred the resulting mixture, he arranged the whole lot with precision on a plate which he set on the table, and again sat down in his former place and resumed the interrupted reading of his newspaper.

"This bull-necked cook carried out the whole procedure with the most complete indifference, like a real automaton, it was visible from his movements that his thoughts were far away, doubtless where the events described by that American newspaper were taking place.

"The waiter who had ordered this fancy dish soon came back to the kitchen bearing a very large copper tray on which were laid out a vast quantity of what is called 'fashionable cutlery' made of hollow metal and, having set the plate with this strange food on the tray, he carried the whole thing into the restaurant.

"When I returned to my seat, I saw at another table nearby a 'Mister' who was smacking his lips over the dish that I had chanced to see prepared in the kitchen.

"Looking out of the window again, I finally caught sight, in the crowd, of the Mister I expected, so, settling my bill at once, I left the restaurant.

"And now, my boy, maintaining the form of mentation of our dear teacher, I might as well tell you a little about the 'language' of these American beings.

"You must know that before my arrival on that continent I could already speak the tongue of the beings living there, namely, what is called 'English. '

"But from the very first day of my arrival in the capital

of this North America, I experienced great difficulty in making myself understood because, as it turned out, although these beings use English for verbal intercourse among themselves, this 'English' of theirs is rather special and in fact quite peculiar.

"So, having experienced this difficulty, I made up my mind to learn this peculiar 'conversational English' of theirs.

"On the third day after my arrival, I was on my way to ask the Mister I had Just met to recommend a teacher for this 'English language,' when I suddenly saw, reflected in the sky by projectors, an 'American advertisement' with the words:

SCHOOL OF LANGUAGES BY THE SYSTEM OF MISTER CHATTERLITZ

13 North 293rd Street

"The languages that were taught and the time it would take to learn each one were set forth As regards the 'American English language,' it was stated in particular that this could be learned in from five minutes to twenty-four hours.

"At first I could not make head or tail of it, but all the same I decided to go the next morning to the address indicated.

"On the following day, when I found this Mr Chatterlitz, he received me in person, and when he heard that I wished to learn the 'American English language' by his system, he explained to me first of all that this conversational language could be learned in three forms, each form corresponding to some special requirement.

" 'The first form,' he said, 'teaches the conversational language to a man who is absolutely obliged to earn our American dollars.

'The second form is suitable for a man who, although not in need of our dollars, nevertheless likes to do "dollar business," and in his social relations with us Americans likes

to be taken not for just anybody, but for a real "gentleman" with an English upbringing.

'As for the third form, this is required by whoever wishes to be able to procure, here, there, everywhere, and at any hour—Scotch whisky. '

"As the hours for the second form of learning the English language suited me best, I decided to pay him immediately the dollars he charged for teaching the secret of his system.

"When I had paid him the dollars and he had put them in an inside pocket—with a casual air, but in reality not without that avidity which has become proper to all the beings of your planet—he explained to me that in order to learn this second form, only five words had to be memorized, namely:

1. maybe
2. perhaps
3. tomorrow
4. oh, I see
5. all right

"He said that if I had occasion to converse with one or more of their 'Misters,' I had only to utter any one of these five words every now and then.

'That will be quite enough,' he added, 'to convince everybody that in the first place, you know the English language very well, and that second, you are an "old hand" at doing dollar business.'

"Although the system of this highly esteemed Chatterlitz was very original and no doubt effective, I never had occasion to put it into practice.

"And this was because the next day, by chance, I met in the street an old acquaintance, a journalist of a newspaper from the continent of Europe, who confided to me an even better secret for learning the American language.

"When I told him, among other things, that I had gone the day before to see Mister Chatterlitz, and told him a little about his system, he replied:

" 'Do you know what, my dear doctor? As you are a subscriber to our paper over there, I can't resist letting you in on a certain secret of the local language.

"And he added:

'Since you already know several of our European languages, you can master the language here to perfection by employing this secret of mine, and talk about anything you wish, and not simply make others think that you know English—for which purpose, I do not deny, the system of this Chatterlitz is indeed excellent. '

"He then explained that when pronouncing any word of any European language, if you imagine that you have a hot potato in your mouth, some word of the English language is in general bound to come out.

" 'And furthermore, if you imagine that this hot potato is well sprinkled with "ground red pepper," then you will have the pronunciation of the local American English language to a T. '

"He advised me moreover not to be timid in choosing words from European languages since English is composed of a fortuitous mixture of almost all European languages, and hence contains several words for every ordinary idea, with the consequence that 'you almost always hit on the right word.'

" 'And even supposing, without knowing it, you use a word that doesn't exist in this language, no great harm is done, at worst, your hearer will only think that he himself is ignorant of it.

" 'All you have to do is just bear in mind the hot potato and no more "baloney" about it

" 'I guarantee this secret, and I will go so far as to say

that if, on following my advice, your "American English" does not prove to be ideal, you may cancel your subscription to our newspaper. '

"Several days later, I had to go to the city of Chicago.

"This city is the second largest on that continent and is, one might say, a second capital of North America.

"On seeing me off for Chicago, my New York acquaintance gave me a letter of introduction to a certain 'Mister' there.

"As soon as I arrived in the city of Chicago, I went straight to this 'Mister. '

"This Chicago 'Mister' turned out to be very amiable and obliging.

"His name was Mister Bellybutton.

"On my first evening there, this amiable and obliging Mr Bellybutton suggested that I accompany him to the house of some friends of his so that, as he expressed it, I should not be 'bored' in a strange city.

"I of course agreed.

"When we arrived there, we found a fair number of young American beings who were guests like ourselves.

"All the guests were exceedingly merry and lively.

"They were telling 'funny stories' in turn, and the laughter from these stories of theirs lingered in the room like smoke on days when the wind is south over the chimneys of the American factories where their sausages called 'hot dogs' are prepared.

"As I am also fond of funny stories, my first evening in the city of Chicago passed very amusingly indeed.

"It was all quite sensible and pleasant, except for one feature common to all the stories told that evening, which greatly astonished and perplexed me

"What astonished me was their 'ambiguity' and 'obscenity.'

"The ambiguity and obscenity of these stories were such that any one of these young American storytellers could have given a dozen points to their famous 'Boccaccio. '

"Boccaccio is the name of a certain writer who wrote for the beings of the Earth a very instructive book called the *Decameron,* which at the present time is very widely read and is the favorite book of the beings belonging to almost all the communities there.

"The following evening this kind Mr Bellybutton took me to see some other friends of his.

"Here, too, were quite a number of young American beings both male and female, sitting in various corners of a large room talking quietly with each other.

"As soon as we were seated, a pretty young American girl came and sat down beside me, and began chatting with me.

"As is usually done there, I took up the conversation, and we chatted about anything and everything. She asked me among other things many questions about the city of Paris.

"In the middle of the conversation, this 'young lady' suddenly, without rhyme or reason, began stroking my neck.

"I immediately thought, 'How kind of her! She must have noticed a "flea" on my neck and is stroking the place to relieve the irritation.

"But when I noticed soon after that all the young American beings present were also stroking each other, I was very astonished and could not understand what it was all about.

"My first supposition about fleas no longer held good, because it was impossible to assume that everybody had a flea on his neck.

"I began speculating about the meaning of all this, but try as I might, I could not find any explanation whatever.

"Afterward when we left the house and were in the street, I asked Mr Bellybutton to explain what had been going on. He immediately burst into unrestrained laughter, and called

me a 'simpleton' and a 'hick. ' Then, calming down a bit, he said:

'What a queer guy you are, why, we have just been to a "petting party. " ' And still laughing at my naïveté, he explained that the evening before we had also been to a party, but to a "story party," and tomorrow, he continued, 'I am planning to take you to a "swimming party" where young people bathe together, but of course in special bathing suits. '

"Then seeing the look of bewilderment still on my face, he added, 'But if for some reason or other you don't like such "tame affairs," we can go to others that are not open to everybody. We have lots of such "clubs" here and I am a member of several of them.

" 'At these "private parties," we can if you like find something more "substantial."

"But I did not take advantage of the kindness of this obliging and exceedingly 'amiable' Mr Bellybutton, because the next morning I received a telegram which made it necessary for me to return to New York.

At this point of his tales Beelzebub suddenly became thoughtful and, after a rather lengthy pause, he sighed deeply and continued to speak thus:

"The next day, instead of taking the morning train as I had decided on receiving the telegram, I put off my departure until the evening.

"As the reason for the postponement of my departure may be a good illustration for you of the evil resulting from a certain invention of these American beings that is widely spread over all the other continents, and is one of the chief causes of the continuous so to say 'dwindling of the psyche' of all the three-brained beings of your unfortunate planet, I shall tell you about it in detail.

"This maleficent invention of the beings of America, which I now intend to explain to you, has been the cause

not only of the continuous 'dwindling,' at an accelerating tempo, of the psyche of all the three-brained beings breeding on that unfortunate planet of yours, but also of the complete destruction of that unique being-function, proper to all three-brained beings, which until the last century still arose in their presence spontaneously, and is everywhere called the 'sane instinct to sense the truth at the heart of reality. '

"In the place of this function, indispensable for every three-brained being, there has gradually been crystallized another special function, whose action induces in them a constant doubt about everything.

"This pernicious invention of theirs they call 'advertising. '

"So that you may understand what follows, I must tell you that several years before my trip to America, during my travels on the continent of Europe, I once bought some books to while away the long hours of a tedious railway Journey In one of these books, by a very famous writer, I read a chapter about America in which a great deal was said about what are called the 'slaughterhouses' in that same city of Chicago.

'Slaughterhouse' is the name for a special place where terrestrial three-brained beings carry on the destruction of the existence of beings of various other forms, whose planetary bodies they are addicted to consuming for their first being-food, again owing to those abnormally established conditions of ordinary being-existence.

"Moreover, when they carry out this manifestation of theirs in these special establishments, they say and even imagine that they are doing it from 'necessity' and in what they call a perfectly 'humane' way.

"This famous contemporary writer gave a rapturous 'eyewitness' account of one of the slaughterhouses of this same city of Chicago, in his opinion superlatively well organized.

"He praised the perfection of its machines of all possible

kinds, and went into ecstasies over its marvelous cleanliness 'Not only,' he wrote, 'does humaneness toward beings of other forms reach "divine" proportions in this slaughterhouse, but the machines are perfected to such a point that it is almost as if by driving a live ox through a door at one end, some ten minutes later out of a door at the other end you get, if you wish, hot sausages ready to eat ' Finally, he emphasized that this was all done entirely by these perfected machines, untouched by human hands, as a consequence of which everything was so clean and neat there that nothing could possibly be cleaner or neater.

"Several years after having read that book, I happened upon an article in a certain serious Russian magazine, in which these Chicago slaughterhouses were lauded in the same terms.

"And thereafter, I heard of these Chicago slaughterhouses from a thousand different beings, many of whom had presumably been eyewitnesses to the wonders they described.

"In short, before my arrival in the city of Chicago, I was already fully convinced that a 'marvel' unprecedented on the Earth existed there

"I must say that I had always been greatly interested in these establishments where your favorites destroy the existence of various other forms of terrestrial beings, and furthermore, from the time when I installed and had to deal with various mechanical devices in my observatory on the planet Mars, I always took a great interest in every sort of machine.

"Accordingly, as I happened to be in this same city of Chicago, I thought it would be inexcusable on my part not to take the opportunity to see these famous slaughterhouses So, on the morning of my departure, in the company of one of my new Chicago acquaintances, I decided to take a look at one of these rare constructions of your favorites.

"On the advice of an assistant of the chief director, we

took as our guide an employee of a branch of some bank that was connected with this slaughterhouse, and set off with him on a tour of inspection.

"First of all we went through the yards into which the unfortunate quadruped beings are driven and where they are kept until they are slaughtered.

"These yards were no different from those of other establishments of the same kind on your planet, except that they were on a considerably larger scale On the other hand, they were much dirtier than any I had seen in other countries.

"Afterward we went through several what are called 'annexes.' One of them was the cold storage for the meat that was ready, in another they destroyed the existence of quadruped beings simply with sledgehammers, and also skinned them—exactly as is done in other slaughterhouses.

"By the way, in passing through this last annex it occurred to me that this was probably the place where they slaughtered cattle intended especially for the Jews, who, as I already knew, were obliged by the code of their religion to destroy quadruped beings in a special way.

"Walking through all these annexes took rather a long time, and I kept waiting for the moment when we would finally reach the section I had heard so much about, and which I was determined to see.

"But when I told our guide that I wished to hurry on to that section, I learned that we had already seen everything there was to be seen in this famous Chicago slaughterhouse, and that there were no other sections.

"Nowhere, my dear boy, had I laid eyes on a single machine, with the exception of the rollers on rails which all slaughterhouses use for moving the heavy carcasses, and as for the filth in this Chicago slaughterhouse, I had seen more than enough.

"In cleanliness and general organization, the slaughterhouse of the city of Tiflis, which I had seen two years before,

could have given many points to this slaughterhouse of the city of Chicago.

"In Tiflis, for example, you would not find anywhere on the floor a single drop of blood, whereas in Chicago, everywhere, at every step, there were pools of it.

"Obviously some group of American businessmen, resorting as always to their inveterate 'advertising,' had decided to advertise these Chicago slaughterhouses also, in order to spread a false notion of them over the whole planet, totally unrelated to reality.

"As is the general rule there, in this case also they certainly did not spare their dollars And since the sacred being-function of conscience is completely atrophied among contemporary terrestrial journalists and reporters, they have succeeded in crystallizing, in almost all your favorites breeding on all the continents, a monstrously exaggerated notion of the slaughterhouses of Chicago.

"And it can indeed be said that this was done in 'true American fashion. '

"On the continent of America, the three-brained beings have become so expert in this advertising of theirs that one could apply to them the following saying of our dear Mullah Nasr Eddin.

'Only he will become a friend of the cloven-hoofed who perfects himself to such a high degree of Reason and being that he can make an elephant out of a fly. '

"Indeed, they have become so skillful at 'making elephants out of flies,' and they do it so often, that at the present time if one meets a genuine American elephant, one has 'to remember oneself with the whole of one's being' not to get the impression that it is only a fly.

"From Chicago I returned to the city of New York and, as I had accomplished rapidly and rather satisfactorily all the projects for which I had come to this continent, and, as the

surrounding circumstances and conditions of ordinary existence seemed to correspond to my need for the periodic complete rest that had become customary for me during this last personal sojourn of mine on the surface of your planet, I decided to prolong my stay in this city and exist with the beings there merely according to the being-associations inevitably flowing in me.

"Existing in this way in the chief center of this large contemporary community and rubbing shoulders on many occasions with the beings there of various types, I became aware one day—without any premeditation but thanks only to my acquired habit of collecting material, as it were 'by the way,' for those statistics of mine comparing the prevalence of being-illnesses and strange 'subjective vices' among beings of different groups—of a fact that greatly interested me, namely, that in the common presence of almost half the three-brained beings I met there, the function that serves for the transformation of the first being-food is disharmonized or, as they would say, their 'digestive systems are spoiled', and that almost a quarter of them have, or are candidates for having, that form of disease specific to beings there which they call 'impotence,' thanks to which disease, a great many of the contemporary beings of your planet are deprived forever of the possibility of continuing their species.

"When I chanced to become aware of this, a great interest in the beings of this new group arose in me, so that I changed my previously determined mode of existence and allotted half the time set aside for my personal rest to special observation and investigation of the causes of this fact—so strange for me and so deplorable for them In pursuit of this aim I even went to various provincial centers of this great new contemporary community, though I stayed nowhere longer than one or two days, except in the city of 'Boston' or, as it is sometimes called, the 'city of those who escaped the

degeneration of nations ' There I existed for a whole week.

"The results of these observations and statistical investigations of mine made it clear that both these diseases, which are prevalent to a certain extent among the contemporary beings who breed on all the continents, are on this continent so inordinately widespread that their consequences were immediately plain to me I even thought that if things go on in this way, the same fate will soon befall this large independent group of the three-brained beings who have taken your fancy as recently befell that large community which was called 'monarchic Russia,' that is to say, this group in its turn will also be destroyed.

"The only difference will be in the process of the destruction itself The process of destruction of the large community of 'monarchic Russia' took place on account of the abnormalities of the Reason of the 'power-possessing beings' there, whereas the process of destruction of this community of America will take place on account of organic abnormalities.

"In other words, the 'death' of the first community came, as they say, from the mind, whereas the death of the second will come from the stomach and sex of its beings.

"It has been known since ancient times that, in general, the possibility of long existence for a three-brained being of your planet depends exclusively on the normal working of these two being-functions, that is, upon the state of their digestion and upon the functioning of their sex organs.

"And it is precisely these two functionings indispensable to their common presence which are now regressing in the direction of complete atrophy—and moreover, at a highly accelerated pace.

"This community of America is still quite young, it is still, as they say on your planet, like an infant, all 'peaches and cream.'

"And since in the beings of such a young community

these two chief motors of their existence are already tending toward regression, I think that here also, as generally takes place with everything in the Megalocosmos, the further movement toward blending again with the Infinite will depend on the direction and intensity of the forces generated by the initial impetus.

"In our Great Megalocosmos, it is even considered a law for all beings with Reason that one must always and in everything guard against the initial impetus, because on acquiring momentum, it becomes a force which is the fundamental mover of everything existing in the Universe, leading everything back to Prime Being. "

Just then Beelzebub was handed a "leitoochanbros," and when he had finished listening to its contents he turned again to Hassein and said:

"I think, my boy, that you will be able to have a clearer representation and understanding of the strangeness of the psyche of these three-brained beings who please you and who arise on the planet Earth, if I explain to you in somewhat greater detail the causes of the disharmony in both these fundamental functionings in the common presence of these American three-brained beings.

"For convenience of exposition I shall explain separately the causes of the disharmony in each of these fundamental functionings, and I shall begin with the causes of the disharmony in the functioning of the transformation of their 'first being-food' or, as they themselves would say, the 'causes of the spoiling of their stomachs.'

"The disharmony of this functioning has several specific causes, comprehensible even to the normal Reason of ordinary three-brained beings, but the most important is that from the very beginning of the formation of their community, they gradually got accustomed—owing to all kinds of surrounding conditions and influences, proceeding from

an authority abnormally established by itself—never to consume as their first being-food anything fresh whatsoever, but to make use exclusively of products that are already in a state of decomposition.

"At the present time, the beings of this group almost never consume for their first being-food any edible product which still retains all those 'active elements' put into it by Great Nature herself, and which are indispensable requisites for the normal existence of all beings, but they 'preserve,' 'freeze,' and 'essencify' beforehand all these products of theirs and only use them when most of the 'active elements' required for normal existence have already been volatilized out of them.

"And this abnormality appeared in the ordinary process of being-existence of the three-brained beings of this new group, and continues to spread and to be fixed everywhere among your favorites, owing to the fact that when the three-brained beings of your planet ceased to actualize the being-efforts indispensable for them, they gradually lost the possibility of crystallizing in their common presence those being-data which would enable them—even in the absence of guidance from any true directing knowledge—to sense instinctively the harmfulness for themselves of one or another of their manifestations.

"And if only a few of these unfortunate Americans possessed this instinct proper to three-brained beings, they could—thanks merely to accidental being-associations and confrontations—first become aware themselves, and later inform all the others, that as soon as the prime connection between any product used as 'first being-food' and Great Nature is severed, then even if this product is kept completely isolated, that is to say, 'hermetically sealed,' 'frozen,' or 'essencified,' it must, like everything else in the Universe, solely by the action of time, change and decompose accord-

ing to the same principle and in the same order in which it was formed.

"In this connection you should know that the active elements from which all cosmic formations are constituted by Nature—both those subject to transformation through the tetartocosmoses in the products used for the first food of beings, and also those from which all other completely spiritualized and half-spiritualized arisings are formed—are obliged, as soon as the corresponding time arrives, in whatever conditions they may be found, to separate in a certain order from those masses in which they were fused during the trogoautoegocratic process.

"And the same, of course, is true of those products, so dear to the American beings, which they preserve in what are called 'hermetically sealed cans.'

"No matter how hermetically these cans of products may be sealed, as soon as the time of 'disintegration' arrives, the constituent 'active elements' infallibly begin to separate from the whole mass And these active elements, thus separated from the whole mass, usually group themselves according to their origin, either in the form of 'drops' or of small 'bubbles' that 'dissolve' instantly when the cans are opened for the consumption of these products and, volatilizing into space, are dispersed to their corresponding places.

"Of course, the beings of this continent do sometimes consume fresh fruits. But these fruits of theirs can hardly be called fruits, they are simply, as our dear teacher would say, 'freaks.'

"Thanks to their wiseacring with the fruit trees that exist in abundance on this continent, various 'scientists of new formation' have succeeded little by little in making these American fruits at the present time just a 'feast for the eye,' and no longer a form of being-nourishment.

"The fruits there have been cultivated in such a way that

by the time they are ripe they contain scarcely anything destined by Great Nature for consumption by beings for their normal being-existence.

"These scientists of new formation are, of course, very far from suspecting that, when any surplanetary formation is artificially grafted or manipulated in any such fashion, it is reduced to a state defined by Objective Science as 'absoizomosa,' in which it absorbs from its surrounding medium cosmic substances useful only for the coating of what is called its 'automatically reproducing subjective presence.'

"Indeed, from the very beginning of this most recent contemporary civilization of theirs, it somehow happened that the beings of all the innumerable separate groups there adopted only one of the seven aspects of the fundamental commandment given to three-brained beings from Above, namely, 'to strive to acquire inner and outer purity', and this single aspect, which in a distorted form they made their ideal, is conveyed in the following words:

" 'Help everything around you, both the animate and inanimate, to acquire a beautiful appearance. '

"Especially in the last two centuries there, they have striven to achieve this 'beautiful appearance'—but of course, only for those various external objects which in the given period chanced to become, as they expressed it, 'fashionable. '

"During this period, it has been of no concern to them whether any external object had any substance whatsoever in itself—what was important was that it should have what they call a 'striking appearance. '

"I must say, my boy, as regards the achievements of the contemporary beings of this continent in enhancing the 'external beauty' of these fruits of theirs, that nowhere on the other continents of the same planet or even on the other planets of that solar system have I seen fruits so beautiful in appearance as that of the present time on this continent of

America, on the other hand, as regards the inner substance of this fruit, one can only have recourse to that favorite expression of our dear teacher:

" 'The greatest of all blessings for man is the action of castor oil. '

"And to what heights they have earned their skill in making their famous preserves out of these fruits—'neither tongue can tell nor pen describe ' You have to see them for yourself to experience in your common presence the degree of 'rapture' to which you are carried at the sight of the external beauty of these American fruit preserves.

"Walking down the main streets of the cities of this continent, especially the city of New York, and seeing the display in any fruit store, it is hard to say at once just what it is your eyes behold is it an exhibition of paintings by 'futurists' of the city of Berlin on the continent of Europe, or is it a display in the famous perfumery shops for foreigners in the 'world capital,' the city of Paris?

"Only after a while, when you have finally managed to take in the decorative details of these displays and somehow come to your senses again, can you clearly recognize how much greater variety there is in the color and shape of the 'jars' and 'bottles' in these American displays of fruit preserves than in the displays on the continent of Europe And this variety of color and shape is evidently due to the fact that, in the common psyche of the beings of this new group, the combination, resulting from the mixture of formerly independent races, happens to correspond more completely to a better perception and wider understanding of the meaning of the prodigious benefits produced by the Reason both of the beings of the contemporary community of Germany with respect to the chemical substances they have invented, called 'aniline' and 'alizarin,' and of the beings of the community of France as regards 'perfumery.'

"When I myself first saw one of these displays I could not

refrain from entering the shop and buying about forty jars of all shapes, containing fruit preserves of every shade of color.

"I bought them to please the beings who accompanied me, and who came from the continents of Asia and Europe, where such strikingly beautiful fruit did not as yet exist And indeed, when I brought my purchases home and distributed them, these beings were, at first, no less astonished and delighted by their appearance than I had been, but when they consumed them for their first being-food, all I needed was to see them wince and change color to understand the effect of these fruits upon the organism of beings.

"The situation is still worse on that continent as regards the product which for them as well as for almost all three-brained beings of the Universe is the most important first being-food, that is, the product called 'prosphora,' which they themselves name 'bread.'

"Before describing the fate of this American bread, I must tell you that this part of the terra firma of your planet called 'North and South America' was formed—as a result of various accidental combinations ensuing, on the one hand, from the second great 'cataclysm not according to law' which befell that ill-fated planet, and on the other hand, from the position occupied by this terra firma in the process of the 'common system movement'—with a layer of what is called 'soil' that was and still is very suitable for the production of that 'divine grain' of which 'prosphora' is made The soil surface of these continents, if utilized consciously, is capable of yielding in a single what is called 'good season' the fullness of one complete process of the sacred Heptaparaparshinokh, in other words, a 'forty-nine-fold' harvest, and even by a semiconscious use of the soil, as is now the case, the yield of this 'divine grain' is considerably more abundant than on the other continents.

"Well then, my boy, when the beings of that continent,

thanks to various fortuitous circumstances, had become the happy possessors of large amounts of what have become for the strange psyche of your contemporary favorites the objects of their dreams and which everywhere are called 'dollars,' then, as is usual for them, in the 'being-picturings' of the beings of all other continents they acquired what is called 'a sense of superiority', and as a result of this, as is also usual for them, they began to wiseacre to achieve that contemporary ideal I spoke of—and they also wiseacred with all their might with this divine gram from which 'prosphora' is made.

"They employed every possible means to, so to say, 'deform' this divine gram in order to give its product a 'beautiful and striking appearance.'

"For this purpose they invented all sorts of machines by means of which they 'scrape,' 'comb,' 'smooth,' and 'polish' this wheat that has the misfortune to arise on their continent, until they bring about the complete destruction of all those 'active elements' concentrated on the surface of the grain just underneath what is called the 'husk,' and which are precisely what Great Nature designed for renewing in the common presence of three-brained beings what they have expended in worthily serving her.

"Hence it is, my boy, that the prosphora, or bread, made from the wheat that arises in such abundance on this continent now contains nothing useful for the beings who consume it, and from its consumption there is produced in their presences nothing but noxious gases and what are called there 'intestinal worms.'

"However, it must be remarked, in all fairness, that if they get nothing from this wheat for serving Great Nature better or more consciously, at least, by producing these worms in themselves, they unconsciously greatly assist their planet in honorable service to the Most Great Common-Cosmic Trogoautoegocrat For are not these worms also

beings, through whom cosmic substances are also transformed?

"At any rate, the beings breeding on this continent have already achieved, by their wiseacrings with this bread, what they so greatly desired and strove so earnestly to obtain, which is that the beings of all other continents should never fail to say of them, as in this case, something like the following:

" 'Astonishingly smart fellows, these Americans! Even their bread is extraordinary, so superb, so white, just marvelous—really the splendor of splendors of modern civilization.

"But that this maltreatment of the wheat renders their bread 'worthless' and, furthermore, constitutes another of the innumerable factors in the spoiling of their stomachs— what does it matter to them? Are they not in the front rank of what is called 'European civilization'?

"The most curious thing of all is that in their naïveté they give that which is the best and most useful of what Nature has formed for their normal existence in this divine grain to their pigs—or simply burn it, while they themselves consume only that substance formed by Nature for connecting and maintaining those same active elements which are localized chiefly, as I have already said, just under the husk of the grain.

"Another rather important factor in the disharmonizing of the digestive function of these unfortunate American three-brained beings is the system they have recently invented for the elimination from themselves of the waste residue of their first being-food, that is to say, the 'comfortable seats' of what are called their 'water closets.'

"Not only is this maleficent invention still one of the chief factors in the disharmony now proceeding in them, and in almost all the beings of other continents—who, by the way, have recently begun to imitate them zealously in all their

ingenious methods of 'assisting' their transformatory functioning—but it provides your favorites, who are now striving once again to fulfill even this inevitable being-function with the greatest possible sensation of pleasant tranquility, with a new incentive for devoted service to their god, 'self-calming,' which, as I have already said more than once, was and still is the principal evil engendering and evoking in them all the abnormalities of their psyche as well as of their ordinary being-existence.

"A good example—as luminous as an 'American billboard'—for your being-representation of the extraordinary perspectives opened for the future by this invention of theirs is provided by the following certain of these contemporary American beings who, of course by accident, have acquired a large quantity of their famous dollars, now install beside their 'water closets with comfortable seats' various accessories such as a small table, a telephone, and what is called a 'radiographic apparatus,' so that while sitting there comfortably, they may carry on their 'correspondence,' talk on the telephone with their acquaintances about all their 'dollar businesses,' quietly read the newspapers which have become indispensable to them, or finally, listen to the musical compositions of various 'hasnamusses' which, as soon as they become fashionable, every American 'businessman' is bound to know.

"The greatest evil of this American invention, from the standpoint of the disharmony in the digestive functioning of all the contemporary three-brained beings of your planet, is due to the following causes:

"In former times, when more or less normal data for engendering Objective Reason were still crystallized in the common presence of your favorites, and they could reflect for themselves, or at least understand when other similar and already well-informed beings explained the subject to them, they assumed the posture required for this function.

Later, when these being-data had definitely ceased to be crystallized in them, and they began discharging this function only automatically, their planetary body, thanks to the system prevalent before that American invention, could automatically, simply by what is called 'animal instinct,' adopt the required posture But now that American beings have invented these comfortable seats, and they have all begun using them for this inevitable function of theirs, their planetary body can no longer adapt itself even instinctively to the required posture, with the consequence that certain muscles, which actualize this inevitable being-function, have gradually become atrophied, and thus they have become subject to what is called 'constipation' and, in addition, to several specific new diseases, which in the whole of our Great Universe arise exclusively in the presence of these strange three-brained beings.

"Among the various primary and secondary causes which, in their totality, are gradually bringing about the disharmony of this fundamental function in the common presence of your contemporary favorites breeding on the continent of North America, there is an exceedingly peculiar one that is 'blatantly obvious,' but which, thanks to their 'chicken-brained understanding,' thrives with an impulse of egoistic satisfaction under, as it were, a 'cap of invisibility. '

"This peculiar cause, which arose and began slowly and quietly, but inexorably, to disharmonize this function in them, lies in the ruling passion of the strange beings of this large group to go as often as possible to the continent of Europe.

"You should be informed about this peculiar cause also, because you will learn from it yet another result, harmful for all your favorites, of the 'evil wiseacrings' of their contemporary 'scientists. '

"To have a clearer picture and understanding of this cause of disharmony in the common presence of these American

beings, you should first become familiar with a certain detail of the organs which actualize this indispensable function of digestion.

"Among the organs serving the complete transformation of the first being-food is one that exists almost everywhere under the name of 'toospooshokh' or, as they call it in their scientific terminology, 'appendix.'

"The function of this organ, as designed by Great Nature, consists in storing up, in the form of what are called 'gases,' various connective cosmic substances, separated through the transformation of the various surplanetary crystallizations which compose the first being-food, so that later these gases by their pressure may help the act of elimination of the waste residue of this food.

"The gases accumulated in this organ produce, by their so to say 'discharge,' the mechanical action foreseen by Nature; and they do this independently of the general process of transformation in beings, and only at certain definite times according to the subjective habit of each being.

"Well then, my boy, thanks to their frequent voyages to the continent of Europe—the round trip taking from twelve days to a month—conditions are created involving a daily change of time for the fulfillment of this established function, resulting in a serious factor for progressive disharmony in the general process of transformation in them. That is to say, when on account of the change of their established time they go for a period of several days without performing this indispensable function of theirs, the 'gases' collected in this organ, not being utilized for the intended purpose, and not fulfilling the design preconceived by Great Nature, gradually escape from their presences unproductively into space—the totality of these manifestations, by the way, making existence on these passenger ships of theirs almost intolerable for a being with a normally developed organ for perceiving odors And so, as a result of all this, they often suffer 'con-

stipation,' which in its turn also leads to the progressive disharmony of this vital transforming function.

"Well, my boy, when explaining the causes of the disharmony of the function of transformation of the first being-food in the presences of these American beings, and when I mentioned the 'comfortable seats' they invented, I said among other things that your favorites of the planet Earth were 'once again' striving to perform this indispensable being-function with the greatest possible sensation of self-satisfaction I said 'once again' because in various periods of the flow of time these strange three-brained beings who have taken your fancy had introduced something similar into the usages of their ordinary existence.

"I remember very clearly one of those periods when the beings of that time—who by the way, according to the notions of your contemporary favorites, were nothing but 'savages'—invented every possible kind of convenience for performing this same prosaic yet indispensable being-need, for which these contemporary Americans, who imagine in their naïveté that they have already attained the 'pinnacle of civilization,' have invented these comfortable seats for their 'water closets.'

"This happened during the period when the chief center of culture for the whole of your planet was the country of Tikliamish, which was then at the height of its splendor.

"For this being-function, the beings of the country of Tikliamish invented something rather like these American comfortable seats, and this maleficent invention spread no less widely throughout the other countries inhabited by the three-brained beings of that ill-fated planet.

"If the invention of the beings of the Tikliamishian civilization were compared with that of these contemporary Americans, then, according to the expression they sometimes use for comparison, the latter might be called 'child's play. '

"The beings of the Tikliamishian civilization invented a sort of 'comfortable couch bed' which could be used for sleeping as well as for what is called 'lounging,' so that while lying on this wonderful contrivance, without manifesting the slightest being-effort whatever, they could perform this inevitable being-need for which the contemporary beings of the continent of America have invented their 'seats of ease.'

"These 'wonder beds' were so adapted for this purpose that a lever by the side of the bed had only to be touched lightly to enable one instantly, in the bed itself, to perform this same indispensable need 'freely,' of course very 'costly' and also with the 'greatest chic. '

"It will not be superfluous, my boy, for you to know, by the way, that these famous beds were the cause of great and momentous events in the process of their ordinary existence.

"As long as the previous relatively normal system for this being-function still prevailed among the beings there, everything had gone along very peacefully and quietly, but as soon as certain 'power-possessing and wealth-possessing beings' of that time had invented these famous 'comfortable beds' which came to be called 'if you wish to enjoy felicity, then enjoy it with a bang,' those events began among the ordinary beings of that time which led to the serious and deplorable consequences I have mentioned.

"I must tell you that it was just during those years when the beings of Tikliamish were inventing these 'wonder beds' that this planet of yours underwent the common-cosmic process of 'chirnooanovo,' that is to say, in order to conform with a displacement of the center of gravity of this solar system in the movement of the general common-cosmic harmony, the center of gravity of this planet itself was also displaced.

"During such periods, as you already know, in the psyche of the beings inhabiting any planet undergoing 'chirnooanovo-novo,' there is an increase of the 'blagonooarirnian sensation'

or, as it is otherwise called, 'remorse of conscience' for one's past deeds contrary to one's own convictions.

"But on your planet, the common presence of your favorites has become so odd—from a variety of causes, some accidental and others of their own making—that the resulting action of this common-cosmic actualization does not proceed as it does in the presence of the three-brained beings arising on other planets, that is to say, instead of this 'remorse of conscience,' there usually arise and become widely propagated certain specific processes, called the 'reciprocal destruction of microcosmoses in the tetartocosmos'—processes which they look upon as epidemics and which in ancient times were known by the names of 'kaliunium,' 'morkrokh,' 'selnoano,' and so on, and today by the names of 'black death,' 'cholera,' 'Spanish influenza,' and so on.

"Well then, since many of these diseases then known as 'kolbana,' 'tirdiank,' 'moyasul,' 'champarnakh,' and so on, and called by contemporary beings 'tabes dorsalis,' 'sclerosis disseminata,' 'hemorrhoids,' 'sciatica,' 'hemiplegia,' and so on, were widely spread among the majority of those using these exceedingly 'comfortable couch beds,' certain beings in Tikliamish—in whose common presences, due to the complete absence of the actualization of being-partkdolgduty, the data for hasnamussian properties had begun to be crystallized more intensively than usual, and among whom were those called 'revolutionaries'—observed this fact and decided to take advantage of it for their own purposes So the beings of this type invented and broadcast among the other beings of that time the idea that all these epidemic diseases stemmed from the 'parasitic bourgeois,' who in using these beds, 'if you wish to enjoy felicity, then enjoy it with a mighty bang,' contracted various diseases, which later spread by contagion among the masses.

"Thanks to their peculiar inherency called 'suggestibility,'

which I mentioned before, all the beings around them of course believed this 'propaganda' of theirs and, after much talk about it, as is usual in such cases, there gradually crystallized in each of them the periodically arising factor which causes in their common psyche that strange and relatively prolonged psychic state that I would call the 'loss of sensation of self ' In consequence of this, as also usually happens there, they set about destroying not only all these 'wonder-beds' but also the existence of the beings who used them.

"Although this crisis soon lost its intensity in the presences of most of the ordinary beings of that period, the 'raging destruction' both of these beds and of the beings who used them continued by momentum for several terrestrial years Finally, this maleficent invention went completely out of use, and it was soon forgotten that such beds had ever existed on the planet.

"At any rate, it can be said with certainty that if the 'civilization' of the beings of the group now breeding on the continent of America continues to develop in the same spirit and at its present rate, they also will unquestionably civilize themselves to the degree of having 'couch-beds' as astonishing as were those beds called 'if you wish to enjoy felicity, enjoy it with a bang.

"And now, my boy, by way of illustration, it will not be amiss to give you a few examples related to the invention of preserved products for the first being-food and their use in the process of being-existence by the beings of this contemporary group, who in recent times have chanced to become 'models' for the strange Reason of the beings of all the other continents, merely because they are assumed to be the first on their planet to have invented such beneficent and convenient being-usages—in this instance, the method of using preserved products for food, thanks to which they so to say 'save time.'

"The unfortunate contemporary three-brained beings who breed on your planet are of course not aware nor can they even suspect that their remote ancestors, who were much more normally formed as responsible beings, had at different times 'racked their brains,' as is said, not a little, to discover some practical means for reducing the time spent on the inevitable being-necessity to feed themselves But each time they discovered an apparently expedient method they became convinced, after a brief trial, that these products, of whatever kind and however they might be preserved, always deteriorated with time and became worthless for their first being-food, and hence they ceased to employ these methods in the process of their ordinary existence.

"In comparison with the contemporary method of preserving products for one's first being-food, let us take the example of a method I personally witnessed in the country of Maralpleicie.

"It was just at the time when the beings of the region of Maralpleicie were 'competing' in everything with the beings of the country of Tikliamish and were engaged in a fierce rivalry to make the beings of all other countries regard their country as the 'foremost center of culture.'

"And it was precisely with this aim that they invented, among other things, something similar to these American preserves.

"The beings of Maralpleicie, however, preserved their edible products not in 'poison-exuding' tin cans, such as are used by the contemporary beings of the continent of America, but in what were then called 'sikharenionian' vessels.

"Those 'sikharenionian' vessels in Maralpleicie were made out of very finely ground 'mother-of-pearl,' as it is called there, yolks of hens' eggs, and a glue obtained from a fish named the 'Choozna sturgeon. '

"These vessels had the appearance and quality of the unpolished glass jars now existing on your planet.

"In spite of all the obvious advantages of preserving products in such vessels, certain beings with good sense, existing in the country of Maralpleicie, observed that, in beings who habitually used products preserved in this way, what is called 'organic shame' was progressively atrophied, so, as soon as they had succeeded in spreading the information about this discovery of theirs, all the beings around them ceased to employ this method, and eventually it was dropped so completely from common use that the knowledge that such a method had ever existed failed to reach even the fifth or sixth generation after them.

"On this continent of Asia various methods of preserving edible products have existed throughout the ages, and several of these are used even now, having come down to contemporary beings from their remote ancestors.

"But of all these methods not one was so harmful to beings as this method invented by the contemporary beings of America, with their poison-exuding tin cans.

"This principle of preserving products in 'hermetically sealed' vessels to prevent exposure to the atmosphere and thus, as it were, avoid the process of decomposition, is well known to certain contemporary Asiatic groups, but they never have recourse for this purpose to these American tin cans.

"On the continent of Asia, they only use what is called 'koordiook' fat for this purpose.

'Koordiook' fat is a substance that accumulates in great quantity around the tail of a certain form of two-brained quadruped being named 'sheep,' breeding everywhere on the continent of Asia.

"This sheep's-tail fat contains no cosmic crystallizations harmful to the common presence of three-brained beings, and is itself one of the chief products used for their first being-food on the continent of Asia But the metals of which the contemporary beings of the continent of America make

the cans for the preservation of their products—however completely the inner surface may be isolated from the influence of the atmosphere—after a definite time exude certain of their active elements, some of which are, as they say, very 'poisonous' for the common presence of beings in general.

"These poisonous active elements that issue from tin or similar metals, remaining in hermetically closed cans, are unable to volatilize into space And meeting certain elements in the products in these cans that correspond to them by 'kinship of class,' determined by the number of vibrations, these active elements combine with them according to the cosmic 'law of fusion', and later of course these combined elements enter the organism of the beings who consume these products.

"Not content with preserving their products in these 'poison-exuding' tin cans, which are so harmful for them, your contemporary favorites of the continent of America moreover prefer to preserve them in the raw state.

"The beings of the continent of Asia, on the contrary, preserve all their food products roasted or boiled, according to the custom that reached them from their remote ancestors, because products preserved in this way do not decompose as rapidly as when raw.

"And the reason is that when a product is boiled or roasted, there is induced an artificial 'chemical fusion' of certain active elements among those constituting its fundamental mass, whereby many active elements useful for beings can remain in the products for a comparatively long time.

"Again I advise you to become more thoroughly acquainted with all the kinds of 'chemical and mechanical fusions' proceeding in the Megalocosmos.

"Knowledge of this cosmic law will greatly help you to represent to yourself and understand why and how such

numerous and varied formations are in general produced in Nature.

"And how a permanent fusion of the active elements in the interior of products is obtained by boiling or roasting them, you will understand clearly if you can represent to yourself the process that occurs during the artificial preparation of 'prosphora.'

"Prosphora, or bread, is generally made everywhere by beings who are aware of its sacred significance Only your contemporary favorites prepare it without any consciousness of what they do, merely as a practice automatically transmitted to them by inheritance.

"In this bread the crystallization of cosmic substances proceeds, as always, in accordance with the Law of Triamazikamno, whose three holy forces are represented by substances from three relatively independent sources, namely the Holy Affirming, or active principle, is represented by the totality of cosmic substances composing what your favorites call 'water', the Holy Denying, or passive principle, by the totality of substances composing what your favorites call 'flour,' obtained from the divine wheat grain, and the Holy Reconciling, or neutralizing principle, by the substances obtained from burning, or as your favorites say, from 'fire. '

"To clarify the idea I expressed about the significance of a permanent fusion of cosmic substances from diverse sources, let us take as an example that relatively independent totality of substances which serves as the active principle in the formation of this 'prosphora,' or 'bread'—namely, the totality which your favorites call 'water.'

"This relatively independent totality of cosmic substances called 'water' is in itself, one might say, a 'natural mechanical mixture,' and can be preserved only provided that it keeps its connection with Nature If the link between this 'water' and Nature is cut, that is, if a little of this water is taken out

of a river and kept separately in some receptacle, after a certain time the water in this vessel inevitably begins, little by little, to be destroyed or, as is otherwise said, to 'decompose', and this process usually has a very malodorous effect on the perceptive organs of beings or, as your favorites would say, this water soon begins 'to stink.'

"The same thing will take place with the mixture of this water with flour Only a temporary mechanical mixture, or what is called 'dough,' will be obtained, in which the water, after a relatively short time, will inevitably decompose.

"But if this dough, namely, this mixture of water with flour, is baked over fire, then thanks to the substances issuing from fire—which, as I have already said, serve as the third holy neutralizing force of the sacred Law of Triamazikamno—the result will be a 'chemical fusion,' or a 'permanent fusion of substances,' whereby the new totality of substances obtained from the water and flour, that is, the 'prosphora,' or 'bread,' will now resist the merciless Hero-pass, and will not decompose for a much longer time.

"Bread made in this way can dry, crumble, or even to all appearances completely disintegrate, yet the elements of water which have taken part in this process of transformation will not be destroyed for rather a long time, but will remain active among what are called the 'enduring prosphorian active elements. '

"I repeat, my boy, that if the contemporary beings breeding on the continent of Asia preserve their products exclusively in a roasted or boiled state, and not raw, as the contemporary American beings prefer to do, this is because these usages reached them from their ancestors, whose communities had lasted for many centuries, and who therefore had a long practical experience behind them, whereas the community of those American beings was just, as our wise teacher would say, 'born yesterday. '

"In order that you may better evaluate the real significance

of this invention of the contemporary beings breeding on the continent of America—an invention which is, as it were, the genuine outcome of contemporary civilization—I do not consider it superfluous to inform you also about the methods still employed by the beings of the continent of Asia for preserving certain other products, for example, the method of preparing what is called 'kovurma,' a favorite product of the beings of many groups on the continent of Asia.

"This 'kovurma' is prepared on the continent of Asia very simply small pieces of well-roasted meat are packed tightly into 'earthenware jars' or 'boordooks,' that is, specially treated goatskins.

"Melted sheep's-tail fat is then poured over these roasted pieces of meat.

"Although the pieces of roasted meat thus covered with fat will also gradually spoil, for a relatively long period they do not become poisonous.

"The beings of the continent of Asia eat this 'kovurma' either cold or heated up.

"When heated, it is as if the meat came from a freshly killed animal.

"Another favorite product, which can be preserved for a long time, is what is called 'yaghli-yemish,' which is made of various fruits freshly picked and strung on a cord in the form of a 'necklace' and thoroughly boiled in water, these odd 'necklaces' are then cooled, and dipped several times in melted sheep's-tail fat, after which they are hung up somewhere and allowed to dry in an airy place.

"However long it hangs, fruit prepared in this way scarcely ever spoils, and when these odd 'necklaces' are to be used for food, they are dipped into hot water for a moment, whereupon all the fat melts off and entirely disappears, and the fruit itself has the same flavor as if it had been freshly picked from the tree.

"Even though fruit preserved like this differs very little

in taste from fresh fruit and will keep a long time, all those on the continent of Asia who are more prosperous prefer fresh fruit.

"And they prefer fresh fruit obviously because, thanks to their inherited capacities as direct descendants of the beings of long-standing ancient communities, in most of them the crystallizing of data for the instinctive sensing of reality proceeds more intensively than in most of your other contemporary favorites.

"I repeat, my boy, that on your planet, the beings of past epochs, especially those breeding on the continent of Asia, had attempted many times to use various methods of preserving edible products, and it always ended in the same way first certain persons, through their conscious or accidental observations, discovered the harmful consequences of this practice both for themselves and for those near them, then they communicated this to all the other beings who, after making observations on themselves as impartially as possible, also became convinced of the correctness of these deductions, and ultimately, they all ceased to employ these practices in the process of their existence.

"Still quite recently on this same continent of Asia, certain beings again attempted not only to find a method to preserve edible products but were even searching for some means for spending the least possible time on this inevitable being-need of consuming the first being-food, and they discovered what came close to being a very satisfactory method.

"I can describe to you in detail the interesting results of their investigations in this domain, because I not only knew personally the terrestrial three-brained being who, thanks to his conscious labors, discovered this method, but was even present at several conclusive experiments he conducted on possible ways of applying it to beings.

"His name was Asiman and he was a member of a group

of contemporary Asiatic three-brained beings who had recognized their slavish dependence upon certain causes within them, and had organized a collective existence for working on themselves to become free from this inner slavery.

"It is interesting to note that this group of terrestrial three-brained beings, one of whom was this Brother Asiman, originally existed in the country formerly called 'Pearl-land,' and now called 'India', but when beings from the continent of Europe appeared there and began disturbing them and hindering their peaceful work, they all migrated across what are now called the 'Himalayan Mountains,' and settled partly in the country of Tibet and partly in what are called the 'valleys of the Hindu Kush. '

"Brother Asiman was one of the group that had settled in the valleys of the Hindu Kush.

"As time was precious to the members of this brotherhood who were working for their self-perfection, and the process of eating robbed them of a great deal of time, Brother Asiman, being well versed in the science then called 'alchemy,' set to work very earnestly in the hope of finding what is called a 'chemical preparation,' the introduction of which into himself would make it possible for a being to exist without spending so many hours in preparing and consuming all sorts of products for his first being-food.

"After long and intensive work, Brother Asiman found for this purpose a combination of chemical substances in the form of a 'powder,' one small 'thimbleful' of which, taken once every twenty-four hours, enabled a being to exist without consuming anything else but water, and to fulfill all his being-obligations satisfactorily.

"When I chanced to visit this monastery where Brother Asiman existed with the other brethren of that small group of your contemporary favorites, they had all been using this preparation for five months, and Brother Asiman, with the

help of some of the other brethren who were also very familiar with this substance, was intensely busy with experiments, this time on a large scale.

"And these experiments showed them that in the long run even this preparation could not suffice for normal being-existence.

"After they had verified this, they not only entirely ceased using this powder, but even destroyed the very formula for preparing it that Brother Asiman had found.

"Several months later I happened to return to that monastery and to acquaint myself with a document these brethren had composed on the very day that they ceased once and for all to use this astonishing preparation.

"This document contained, among other things, several very interesting details about the action produced by Asiman's preparation It stated that when this preparation was introduced into the presence of a being, in addition to its nutritive property, this substance had a particular effect upon what are called the 'wandering nerves' of the stomach, which was that not only did the need for food immediately cease in beings but the desire to consume any edible product whatsoever also entirely disappeared And if one of them was obliged to swallow something it took a long time for the resulting disagreeable state to pass.

"This document also said that at first no change had been noticed in the presences of the beings who took this preparation for their nourishment, even their weight did not diminish It was only after five months that its harmful effect became evident in the common presences of the beings by the progressive weakening of the power and sensitivity of their perceptive organs and certain of their manifestations For example, their voices grew weaker, and their sight, hearing, and so on got worse Furthermore, in certain of them, preceding the derangement of their being-functions, changes were observed in their general psychic state.

"The document composed by these brethren gave a lengthy description of the changes of character in the beings after they had used Asiman's remarkable preparation for five months, and by way of illustration, some excellent and apt comparisons were included.

"Although none of the specific examples that were cited in this document have remained in my memory, I have retained the 'flavor' of them and can give you their purport if I use once again the language of our respected Mullah Nasr Eddin.

"For example, a brother with the character of, as they say, one of 'God's angels' would suddenly become as irritable as someone of whom our dear Mullah Nasr Eddin once said:

"He is as testy as a man who has just undergone the full treatment by a famous European nerve specialist.'

"Or again, beings who one day were as placid as the little 'butter lambs' that the pious place on the festal table at their most important religious feasts would on the next day get as exasperated as a German professor when some Frenchman, also a professor, discovers something new in contemporary science.

"Or again, a being whose love was like that of a contemporary terrestrial suitor for a rich widow—of course before he has received a single penny from her—would turn just as spiteful as one of those venomous persons who, foaming at the mouth, will hate that poor author who is now writing about you and me in his book entitled *An Objectively Impartial Criticism of the Life of Man.*

"This poor upstart author, by the way, will be hated by the 'full-blooded materialists' and by the 'ninety-six-carat deists' and even by those of the three-brained beings who have taken your fancy who, as long as their stomachs are full and their 'mistresses' are making no 'scenes,' are 'in-

corrigible optimists' but who, on the contrary, when their stomachs are empty become 'hopeless pessimists.'

"Now, my boy, that we have mentioned this 'queer upstart writer,' there is nothing for it but to inform you here about the perplexity concerning him that long ago arose in me, and that continues to increase with regard to a certain naïveté of his.

"I must tell you that from the very beginning of his responsible existence, he also became—whether by accident or by the will of fate I do not know—a follower, and in fact a very devout follower, of our wise and esteemed Mullah Nasr Eddin, and that furthermore, in the ordinary process of his being-existence, he has never missed the slightest opportunity to act according to the unprecedentedly wise and inimitable sayings of our revered teacher But now, according to the information that has reached me by etherogram, all of a sudden he appears to be constantly violating one of the most serious and practical counsels—certainly not accessible to everybody—which this teacher above all teachers formulated thus:

'Ekh, brother' Here on Earth if you tell the truth you're a big fool, whereas if you cheat and he you are only a 'scoundrel,' though also a big one So better do nothing, and just recline on your couch and learn how to sing like the sparrow that has not yet been turned into an "American canary."

"Now, my boy, absorb attentively the information I shall give you about the causes of the progressive disharmony, in the presence of the contemporary beings of the continent of America, of their second fundamental being-function, namely, the function of sex.

"The disharmony of this function is due to several causes of diverse character, but the chief cause, in my opinion, is their negligence, 'rooted in their essence and already a part of their nature,' in keeping their sex organs clean.

"The care that they take of their faces and their use of what are called 'cosmetics'—just like the beings of the continent of Europe—are only equaled by their neglect of their sex organs, whereas more or less conscious three-brained beings recognize the necessity of observing the utmost cleanliness in respect to just these organs.

"These American beings cannot be entirely to blame, however, because in this respect the beings of the continent of Europe are most at fault, due to the customs they have adopted in the process of their ordinary being-existence.

"The point is that this recently arisen large contemporary group is almost entirely formed from beings who came, and continue to come, from various large and small groups populating the continent of Europe.

"Even if the majority of the three-brained beings now composing this new community are not themselves emigrants, their fathers or grandfathers were, and in emigrating to this continent of America, they brought with them all their European customs, including those which led to this uncleanliness in respect of their sex organs.

"So, my boy, when I tell you how the matter stands as regards the question of sex among the Americans, bear in mind that everything I say also refers to the beings of the continent of Europe.

"The results of this uncleanliness of the contemporary three-brained beings of the planet Earth breeding on the continents of Europe and America are clearly borne out by my statistics.

"Let us take for example what are called there 'venereal diseases ' These diseases are so widespread on these two continents that at the present time you can scarcely find a being who has not had one or another form of them.

"There is no harm in your knowing among other things a little more about those interesting and peculiar data in my statistics which indicate how much more widespread these

diseases are among the beings of the continents of America and Europe than among those of the continent of Asia.

"Many of these 'venereal diseases' are entirely absent in the beings of the old Asiatic communities, whereas among European and American beings, they are almost epidemic.

"Let us take for example what is called 'clap,' or as terrestrial scientists call it, 'gonorrhea ' On the continents of Europe and America almost all the beings both of male and female sex have this disease in one or another of its different phases, while on the continent of Asia it is met with only on the borders, where beings frequently mingle with beings of the continent of Europe.

"The beings belonging to the community existing under the name of 'Persia' on the continent of Asia can serve as a good illustration of what has just been said.

"Among the beings dwelling in the central, eastern, southern, and western areas of this relatively large territory, these diseases are not to be found at all.

"But in the northern part, especially in the region called 'Azerbaijan,' which is in direct contact with the large half-European, half-Asiatic community of Russia, the percentage of beings infected with this disease increases in proportion to their proximity to this Russia.

"And exactly the same is true in other eastern countries of the continent of Asia The incidence of this disease is in proportion to the amount of contact between the beings of these countries and those of the continent of Europe In India, for example, and in parts of China, this disease has recently become widespread, chiefly in those places where they come into contact with European beings of the community of England.

"Thus it is safe to say that the chief disseminators of this disease among the beings of the continent of Asia are, on the northwest, the beings of the large community of Russia, and on the east, those of the community of England.

"The reason why this disease, as well as many other evils, does not exist in the rest of the continent of Asia is, in my opinion, that most of the beings of this continent have retained several very good customs for their daily existence, which have reached them from their remote ancestors.

"These customs are so deeply implanted by their religion in their everyday existence that, by observing them mechanically without any wiseacring, beings are more or less protected from certain evils which, owing to the abnormally established conditions of existence, have arisen and continue to arise in incalculable numbers on that ill-fated planet.

"The beings of most of the groups on the continent of Asia are safeguarded against many venereal diseases, as well as against many other 'sexual abnormalities,' if only by the customs known there by the names of 'sooniat' and 'abdast. '

"The first of these customs, namely 'sooniat' or, as it is otherwise called, 'circumcision,' not only saves most of the Asiatic beings of responsible age from numerous venereal diseases, but also safeguards most of the children 'and youths against that 'scourge' known on Earth under the name of 'onanism,' which wreaks such havoc among the young people of the continents of Europe and America.

"According to this custom, the 'adult' beings of almost all the contemporary groups of the continent of Asia perform on their 'results,' that is to say, on their male children, at a certain age, a ritual which consists in cutting what they call the 'frenum' and the 'prepuce' of the penis.

"Today, the children of those contemporary terrestrial beings who are automatically subject to this practice are almost completely safeguarded against the inevitable consequences of certain evils, already definitely fixed in the process of existence of your favorites.

"For example, according to my statistics, the 'scourge' I spoke of, that is, 'children's onanism,' is scarcely met with among those who observe this custom of 'circumcision,'

whereas the young beings who fail to observe this custom are, without exception, susceptible to this sexual abnormality.

"The second custom I mentioned, that of 'abdast,' which by the way is given different names by the beings of different groups on the continent of Asia, is nothing but the obligatory ablution of the sex organs after each visit to what is called the 'water closet. '

"Thanks chiefly to this second custom, most of your favorites breeding on the continent of Asia are free of many 'venereal diseases' and other 'sexual abnormalities. ' "

Having said this, Beelzebub became thoughtful, and after a long pause said:

"The theme of our present talk reminds me of a certain interesting conversation I had, during my sojourn in France, with a young and most congenial three-brained being.

"I think, perhaps, it will be best for your understanding of everything that has just been said if I repeat that conversation to you in full, the more so as, besides explaining the meaning of the custom of 'abdast,' or 'ablution,' it will enlighten you on many other questions relating to the peculiar psyche of these favorites of yours.

"The being with whom I had this conversation was that young Persian who, you remember, at the request of our mutual acquaintances, was my 'guide' in the city of Paris, where I happened to be just before my departure for the continent of America.

"One day I was waiting for this young Persian on the terrace of the famous Grand Café in the city of Paris.

"As soon as he arrived, I saw from his eyes that he was, as they say there, more 'drunk' than usual.

"In general, he drank more than his share of the alcoholic beverages existing there, and when we were together in the restaurants in Montmartre where it was obligatory to order

champagne, which I neither liked nor drank, he always drank it all himself with great pleasure.

"Besides drinking too much he was also, as is said there, a great 'skirt chaser. '

"The moment he saw the 'pretty face' of a being of the female sex, his whole body and even his breathing abruptly changed.

"I noticed that this time he was more drunk than usual, and after he had sat down beside me and ordered coffee with an 'aperitif,' I asked him .

" 'Please explain to me, my young friend, why do you always drink this poison?'

"To this question of mine he answered:

'Ekh! My dear Doctor! I drink this poison, in the first place, because I am so used to it that I cannot stop drinking without suffering, and in the second place, because only thanks to the effect of the alcohol can I look on calmly at the "obscenity" going on here,' and he waved his hand around.

" 'I started drinking this "poison," as you called it, because accidental circumstances, most unlucky for me, forced me to come and live for a long time in this maleficent Europe.

" 'I began to drink because everybody I met drank and, unless you drink, you are called a "weak sister," "goody-goody," "sissy," "milquetoast," and similar derisive names Not wishing my business acquaintances to call me by these offensive names I also began to drink.

'Furthermore, when I came to Europe for the first time I became aware that conditions of life here, in respect of morality and patriarchality, contrasted strongly with those in which I was born and brought up, and seeing and perceiving all this, I used to have a sickening feeling of shame and an unaccountable embarrassment. On the other hand, I noticed that alcohol not only relieved my distress, but al-

lowed me to look at everything quite calmly and even wish to participate in this abnormal life, so contradictory to my nature and established views.

" 'And that is why every time I feel this unpleasant sensation, I begin to drink, even with some feeling of self-justification, and little by little I have become accustomed to this "poison," as you have quite justly called it. '

"Having said this with a perceptible impulse of heartfelt grief, he paused a moment to light his cigarette made of a mixture of tobacco and 'tambak.' Taking this opportunity, I asked him:

" 'Well and good . . . assuming that I have more or less understood your explanation of your inexcusable drunkenness, and can put myself in your shoes, what about your other vice, from my point of view just as inexcusable—that is, your "drooling" after petticoats? Why, you run after every skirt as long as it is around the hips of someone with long hair!'

"At this question of mine, he sighed deeply, and then replied:

" 'It seems to me that I got this habit partly for the reason I already mentioned, but I think this weakness has still another interesting psychological explanation.

" 'If you like, my dear Doctor, I will tell you in detail how I understand it myself.'

"Of course I expressed my desire to hear him, but suggested our first going inside the Grand Café, into the restaurant itself, as it was already getting damp out of doors.

"When we were seated in the restaurant and had ordered a bottle of their famous 'champagne,' he continued as follows:

'When you were living in Persia, my dear Doctor, perhaps you happened to observe the very definite attitude our Persian men have toward women.

'Among us in Persia, men have two quite distinct "or-

game attitudes" toward women, according to which we unconsciously divide women into two categories.

" 'The first attitude is the one we have toward the woman as the present or future mother, and the second, the one we have toward the 'woman-female,' as one might say.

" 'This characteristic of our Persian men of having data in their nature for these two distinct "organic attitudes" began to be formed in them only recently, about two and a half centuries ago.

'According to the explanations once given to me by my uncle, a mullah, whom everyone called behind his back a "mullah of the old school," it seems that, two or three centuries ago, for reasons evidently ensuing from certain higher world laws, people began making war on each other more intensively than usual everywhere on the Earth, especially among us in Asia, while at the same time in most of the men the feeling of piety very definitely diminished and in some of them entirely disappeared.

" 'Just at that period a certain form of psychic disease spread among the men, and many of those afflicted with it either became quite insane or committed suicide.

" 'Then certain wise people of different independent groups on the continent of Asia, with the help of various representatives of medicine—which, by the way, was at that time on a much higher level than contemporary medicine —began very earnestly to search for the causes of that new human misfortune.

" 'After long and impartial labors they discovered, on the one hand, that the men who contracted this disease were exclusively those in whose subconscious, for some reason or other, there no longer arose any impulse of faith in anyone or anything, and on the other hand, that those adult men who periodically performed the normal ritual of intercourse with women were immune to this disease.

" 'When the news of this conclusion of theirs spread over

the continent of Asia, the rulers and chiefs of the separate Asiatic groups of that time grew alarmed, as almost all the regular troops at their disposal consisted of adult men and, moreover, the constant wars did not permit them to live normally with their families.

" 'Since at that period all those governing the different Asiatic countries recognized their need for healthy and strong armies, they were obliged to conclude a truce, and either to go in person or send their representatives to the capital of what was then called the 'khanate of Kilmantoosh,' in order Jointly to find a way out of the situation that had arisen.

'After serious reflections and deliberations, these rulers of the various independent groups of Asiatic peoples, or their delegates, of course in collaboration with the representatives of medicine of that time, came to the conclusion that the only way to deal with the situation that had arisen would be through the establishment of what is called 'prostitution' everywhere on the continent of Asia, as it now exists on the continent of Europe, and that this would succeed only if the power-possessing people deliberately cooperated in its development.

" 'Almost all the chiefs of state of that time fully agreed with this conclusion of the representatives of the peoples of the continent of Asia, assembled in the capital of the khanate of Kilmantoosh and, from then on, without experiencing any remorse of conscience, they not only began to encourage and aid all women in general—with the exception of their own daughters—to engage in this occupation, so abhorrent and repulsive to the nature of every normal person, but also gave generous assistance to all those women, of whatever caste or religion, who wished to go anywhere for this dirty purpose, they even did this with a feeling of benevolence, as if it were the most considerate and humane manifestation.

'Now that we have touched upon this subject, allow

me, respected Doctor, to digress slightly, and tell you about the wise and interesting reflections of my mullah uncle on the causes of this scourge of contemporary civilization.

" 'Once, during Ramadan, when we were conversing as usual while awaiting the call of the mullah of our district that would announce the meal hour, we happened to be speaking about this human scourge, and my uncle said among other things.

" ' "It is wrong and unjust of you to blame and despise all women of this kind.

"Most of them are not personally responsible for their sad lot, the real culprits are their parents, husbands, and guardians.

" ' "And indeed, the only ones to be blamed and despised are their parents or guardians who, while these children were at the age of preparation for adulthood and did not as yet have their own common sense, allowed the arising in them of the property called 'laziness.'

' "Although at that age this laziness is still only automatic in them and young people do not have to make great efforts to overcome it, so that on acquiring their own common sense they can prevent it from gaining complete control over them, nevertheless the organization of women's psyche is such that, owing to results not dependent on our will but ensuing from world laws, the active principle must unfailingly participate in every initiative and in every good manifestation of theirs.

"It is thanks to the various ideas concerning 'rights of women' that are current throughout the contemporary world under the catchwords of 'equal rights,' 'equal opportunities,' 'women's suffrage,' and so on, ideas which are naive to the understanding of a man who has lived his life normally but which are unconsciously accepted by the majority of men today, that these unfortunate, not yet completely formed prospective women-mothers—on the one

hand not having near them during the early years of their adult life the law-conformable, requisite sources of the active principle, which their parents or guardians should represent, and later their husbands, to whom the responsibility for them passes from the moment of marriage, and on the other hand undergoing the intense process of imagination and enthusiasm proper to that transitional age and lawfully foreordained by nature to help provide data for developing their common sense—gradually absorb this automatic laziness into their very nature, where it remains as an increasingly irresistible need.

" ' "A woman with such a nature obviously does not wish to fulfill the obligations of a genuine 'woman-mother,' and since being a prostitute enables her to do nothing and even to experience great pleasure, there is gradually formed both in her nature and in the 'passive consciousness' proper to her an irresistible tendency to become a 'woman-female. '

"But as the data proper to all women for the impulse of 'shame' are not atrophied all at once in the instinct of these 'women-females,' and as not one of them, in spite of all her mental wishing, can bear to become a prostitute in her own native country, each of them cries, instinctively or half-consciously, to get away to some other country where, far from her native land, without any inner discomfort, she can abandon herself entirely to this profession, personally pleasant for her in almost every respect.

" ' "And as for the prevalence of this human misfortune everywhere on the Earth today, this is due in my opinion exclusively to those contemporary men in whom for the same reasons as in those young women, future prostitutes, there arises a similar 'essential organic need to do nothing but enjoy oneself,' and one of the ways in which this 'scum' of contemporary society satisfies that criminal need is by enticing and helping such women to leave their native land for some foreign country.

"Many sensible contemporary people have noticed that as a rule these beings of different sex, victims of the same disease, consciously or instinctively seek and find each other, justifying the saying that has existed from olden times 'One fisherman recognizes another from afar. ' "

" 'And so, respected Doctor! Thanks to the causes so well understood by my wise uncle, in the following years many women-prostitutes from various other countries appeared among us in Persia.

'But owing to the instinctive attitude toward morality and patriarchality in family traditions acquired during centuries by the native women of Persia, regardless of their religion, these foreign women were unable to mix with the general mass of Persian women, with the consequence that from then on there began to exist among us the two categories of women I have mentioned.

" 'Well then, owing to the fact that the majority of these foreign women lived freely among us in Persia and went about everywhere in the markets and other public places, they often attracted the attention of our Persian men during what is called the 'functioning of the sex center of gravity,' so that there was gradually formed in them, of course unconsciously, along with the already existing attitude toward women as "mothers," a quite different attitude toward women simply as "females."

" 'The property of having this distinctly double attitude toward women, passing by inheritance from generation to generation, has finally become so rooted in us that at the present time our men not only distinguish these two categories of women by their appearance as easily as one distinguishes a man from a sheep, a dog, an ass, or whatever . . . but they have even acquired something which instinctively prevents them from mistaking a woman of one category for a woman of the other.

" 'I myself could always tell, even from a distance, what

sort of woman was passing by. How I knew, whether by their walk or by some other sign, with the best will in the world I cannot explain, but the fact remains that I could always distinguish them, and was never mistaken, although the women of both categories wore similar veils.

" 'And every normal Persian—that is, someone not under the influence of "tambak," alcohol, or opium, the consumption of which has unfortunately been spreading among us more and more in recent times—can always tell without fail which woman is a "woman-mother" and which a "woman-female," that is, a "prostitute. "

" 'Every normal Persian considers a "woman-mother," to whatever religion she may belong and regardless of family and personal relationships, as his own sister, while women of the second category are simply like animals, infallibly evoking in him a feeling of aversion.

" 'This capacity for instinctive behavior toward women is very strong in our men and entirely independent of our consciousness.

" 'For example, suppose it should happen somehow or other that the youngest and most beautiful woman of Persia found herself in bed with a man of her locality, this man— provided, I repeat, that he is not under the influence of opium or alcohol—would be organically unable, no matter how strong his desire, to treat her as a female.

'He would regard her as his own sister, and, even if she were to manifest "organic impulses" toward him, he would only pity her the more, considering her as "possessed by an unclean power," and would try his best to help her ward off this danger.

'And the same Persian, in a normal condition, will also be unable to treat a woman of the second category, that is, a prostitute, as a woman-female, for however young and beautiful she may be, he will inevitably experience an organic aversion to her, and he could not treat her as a woman,

unless there had been introduced into his organism the toxic products I have named, so maleficent for people.

" 'Well, my dear Doctor, I lived until my twentieth year in Persia, respecting these morals and traditions, like every ordinary normal Persian

'At twenty, I happened to inherit some shares which made me a partner in a certain large firm which exported Persian dried fruit to various European communities.

" 'Thanks to my position in this firm, and various circumstances not dependent on me, I became its chief representative in the countries of the continent of Europe to which this fruit was exported.

'First I went to Russia, then to Germany, Italy, and other European countries, ending up here in France, where I have already spent seven years

'In the life of none of these foreign countries is there such a sharp distinction between these two types of women, the "woman-mother" and the "woman-prostitute," as I saw and felt during my entire youth in my native country.

'Everywhere in these countries the attitude toward women is purely mental, that is, only imaginary, not organic.

'Here for instance, however unfaithful his wife may be, a husband will never know it unless he sees it or hears of it.

'But among us in Persia, without having seen anything or heard any gossip, a husband can tell instinctively whether his wife is unfaithful, and the same thing applies to the woman—she can always sense the slightest infidelity on the part of her husband.

'Several scientists from the continent of Europe have recently made some very serious investigations in our country about this particular instinctive sensation.

'As I happened to learn, they came to the conclusion that generally where the customs of "polyandry" or "po-

lygamy" prevail—that is to say, where "several wives" or "several husbands" are permitted by the established moral code—a certain "psycho-organic" particularity is acquired in people in their relations as husbands and wives.

'This psycho-organic particularity also exists in the people of our Persia, because, as you know, as followers of Islam, we have the custom of polygamy, that is to say, each man is permitted by law to have as many as seven wive.

" 'And this psycho-organic particularity in our Persian people, by the way, is that in none of the lawful wives is there any feeling of the husband's infidelity in regard to his other lawful wives.

" 'This feeling never appears in any of the wives except when the husband is unfaithful with a strange woma.

'And it is only now, respected Doctor, living here in Europe and seeing all that goes on between husbands and wives, that I fully appreciate our custom of polygamy, so wisely established and so beneficial for both men and women.

" 'Although every man among us is permitted several wives and not just one, as is the case here in Europe where the Christian religion predominates, yet the honesty and conscientiousness of our men toward their wives are beyond all comparison with those of men here toward their single wife and their family in general.

'Just look around you and see what is going on here.

" 'If you glance around the rooms of this Grand Café, besides the ordinary professional prostitutes and "gigolos" who are constant fixtures, you will always see hundreds of men and women sitting at the little tables, chatting gaily.

" 'At first sight you would say that these men and women are married couples who are visiting Paris or attending to some family business.

'But as a matter of fact it is practically certain that in the whole of this Grand Café not one of these couples chat-

ting so gaily and about to go to some hotel together are legally man and wife, even though each one of them may be the legal husband or wife of someone else.

" 'While these men and women are sitting here, their "legal halves" who have remained at home in the provinces are probably imagining and telling all their acquaintances very positively that their "legal wife" or "legal husband" has gone to the world capital of Paris to make some important purchases for the family, or to see somebody there, also very important for the family, or something else of the same sort.

" 'But in reality, in order to get here, these "birds of passage" have had to scheme for a whole year and cook up every kind of story to convince their "legal halves" of the need for their trip And now that they are here, in the company of deceivers and intriguers like themselves, they do their utmost, to the greater glory of the nuptial hymn "Isaiah, Rejoice," aided by the fine art attained by contemporary civilization in this respect, to decorate the foreheads of their stay-at-home legal halves with the largest possible "artistic horns."

'In the European conditions of family life, if you see a man and a woman together and, during their conversation, notice certain lively tones in their voices and smiles appearing on their faces, you can be quite sure that very soon, if they have not already done so, they will most effectively present their "legal half" with a pair of the most magnificent horns.

" 'Hence any somewhat cunning man here can pass for a very honorable man and the "patriarchal father of a family. "

" 'It is of no concern to those around him that this "honorable" man and "patriarchal" father of a family has at the same time—if of course his means permit—as many "mistresses" as he pleases on the side, on the contrary, people usually show even more respect for such a man than for one who is unable to have any mistresses at all.

'Here these "honorable husbands" who can afford it

have, in addition to their one legal wife, not seven but sometimes even seven times seven "illegal wives."

" 'And those European husbands who are unable to support several "illegal wives" in addition to their one "legal wife" spend almost the whole of their time "drooling," that is, they do nothing all day long but ogle and, as it were, "devour with their eyes" every woman they meet.

" 'In other words, in their thoughts and their feelings they betray their one "legal wife" innumerable times.

" 'Although among us in Persia a man can have as many as seven legal wives, all his thoughts and feelings are occupied day and night in planning as best he can both the inner and outer life of these wives of his, and the latter, in their turn, are absorbed in him and try their utmost, also day and night, to help him in his life duties.

" 'Here, the inner relationship between husband and wife is the same on both sides, Just as the inner life of the husband is almost entirely taken up with being unfaithful to his one legal wife, so in her inner life, from the first day of their union, she is always straying outside the family.

" 'As a rule, a European wife, as soon as she is married, considers her husband, in her heart of hearts, as her "own property. "

" 'After the first night, believing herself thenceforth secure in her ownership, she begins to devote the whole of her inner life to the pursuit of a certain "something," that is, to the pursuit of an indefinable "ideal" which, thanks to their famous "education," is gradually formed in every European girl from early childhood, and is constantly being embellished, with more and more subtlety, by various contemporary conscienceless writers.

'During my stay in these European countries, I have observed that there is no longer formed in the being of women here that "something" which should constantly maintain in her—as in our women—what is called "organic

shame," or at least the disposition to it, a feeling that in my opinion is the basis of what is called "wifely duty" and that helps her to refrain instinctively from those actions which make a woman immoral.

'That is why at any favorable opportunity any woman here can very easily, without suffering and without any remorse of conscience, betray her legal husband.

'In my opinion, it is the absence of this shame in European women that has gradually effaced the line dividing the "woman-mother" from the "woman-prostitute", and now these two categories of women have long since merged into one, and neither in their minds nor in their feelings do men make that distinction between women which almost every Persian man makes.

'Here one can distinguish the "woman-mother" from the "woman-female" only if one sees all her manifestations with one's own eyes.

'In the European conditions of family life, owing to the absence of the beneficent institution of polygamy—an institution which in my opinion should long ago have been introduced here, if only for the simple reason that, as statistics show, women here far outnumber men—there are thousands of other inconveniences and controversies that need not exist at all.

" 'And so, respected Doctor, the fundamental cause of my second vice was that having been born and brought up in traditions of morality diametrically opposed to those prevailing here, I came here at an age when the animal passions in a man are especially strong To my misfortune I came to Europe while still very young, and was considered, according to the notions here, very handsome My Persian type attracted a great many young women who saw in me a new and original variety of male, and started up a regular hunt after me.

'They hunted me like big game

'And I was "big game" for them not only on account of my specific type, but also on account of the gentleness and courtesy toward women which had been instilled in me from earliest childhood in my relationships with our Persian "women-mothers. "

'When I came here I continued, though of course without realizing it, to be gentle and courteous toward the women I met.

'And when I met with women here, at first we only talked—mostly on the subject of contemporary civilization and of the so-called backwardness of our Persia in comparison But one day, of course under the influence of alcohol, which I was already consuming in rather large quantities, I fell for the first time, that is to say, as a future father of a family, I behaved abominably.

" 'Although at the time this cost me much suffering and remorse of conscience, the influence of the environment, combined with the action of alcohol, caused me to fall a second time And thereafter everything kept on going downhill until in this respect I am now a most filthy animal.

'At times now, whenever I happen to be completely free from the influence of alcohol, I suffer moral anguish and loathe myself with the whole of my being, and at such moments I quickly turn again to alcohol to forget myself and thus drown my sufferings.

" 'Having lived this ugly life in various European countries I finally settled down here in Paris, in just that European city to which women come from all parts of Europe and other continents with the obvious intention of "putting horns" on their legal halves.

" 'And here in Paris I have become completely addicted to both these human vices, alcohol and "skirt-chasing," as you call it, and I run here, there, and everywhere without any discrimination And now the satisfaction of these two

vices has become more necessary to me than the satisfaction of my hunger.

" 'That is how it has gone with me up to the present, and what will come next I do not know or care to know.

'Moreover, I always try to struggle with myself not to think about it. '

"With these last words, he sighed deeply and hung his head in dejection I then asked him:

" 'But tell me, please, are you really not afraid of becoming infected by those terrible diseases carried by most of the women that "skirt-chasers" like you run after?'

"At this question he again sighed deeply, and after a short pause he said

" 'Ekh! . . . my dear and esteemed Doctor!

" 'In recent years I have thought about this question a great deal It has even become a subject of such interest to me that, in spite of everything, it has been in a certain sense the means whereby my miserable inner life has flowed more or less endurably.

" 'As a physician, you will I think be greatly interested to know how and why this question interested me so much a few years ago, and what conclusions I came to after seriously observing and studying it whenever I was in a relatively normal state.

" 'About five years ago I had such a spell of depression that even alcohol had scarcely any effect on me and no longer relieved my psychic state.

'During this period I often happened to meet certain friends and acquaintances who talked a great deal about these shameful diseases and how easily one could be infected by them.

'These conversations started me thinking about myself, and little by little I began fretting about my health almost like a hysterical woman.

'It often ran through my mind that as I was almost always drunk and was constantly having affairs with these infected women, then even if for some reason I had, so far, no obvious symptom of these diseases, in all probability I was already infected by one of them.

'So I decided to consult various specialists, in order to find out what would be the early symptoms of any of the diseases I might have caugh.

'Although none of the local specialists found anything wrong with me, I continued to worry because my fear of these diseases, as well as my own common sense, supported my conviction that I must certainly already be infected.

" 'All this brought me to the point at which I decided to have a consultation here in Paris, regardless of cost, with the leading specialists in the whole of Europe I could afford this expense because owing to the World War, transportation had broken down everywhere and the price of commodities had gone sky high, and our firm, having very large stocks of dried fruit in all our warehouses, had made considerable profits that year, a good share of which fell to me.

'These European celebrities, after all kinds of highly "detailed" investigations and what are called "chemical analyses" of their own invention, unanimously pronounced that there was not the slightest trace of venereal disease in my organism.

'This conclusion of theirs put an end to my chronic worry about my health, on the other hand, it implanted in me such a strong desire and curiosity to clear up this question that from then on it became a sort of mama with me, a kind of "idée fixe. "

" 'From that time on, my serious observation and study of everything concerning these diseases animated and justified what I called my "wretched life," and gave it meaning.

'During this period of my life I made these observations

and studies always with my whole inner real "I"—whether in a drunk, half-drunk, or sober stat.e

'Among other things I also read with avidity literature of all kinds dealing with these diseases, including most of the books written on this question in French and German.

'This was easy for me because, as you see, I have such a command of French that you could hardly guess that I am not a real French intellectual, and I get along very well in German, too, because I lived a fairly long time in Germany, and for want of something to do, I studied their language and literature in my spare time.

'So, when I became interested in this question, I was able to acquaint myself with all the information existing in contemporary civilization on the subject of venereal disease.

" 'In these books, hundreds of theories and hundreds of hypotheses were given about the causes of venereal infection, but I could not discover one convincing explanation of why some people are infected with these diseases and others not I soon became convinced that I would not be able to learn this from the knowledge existing at the present time here in Europe.

'However, from all this literature—of course putting aside a multitude of thick "scientific" books, whose contents prove at first glance to every more or less normal person that they were written by "complete ignoramuses" regarding these questions, that is to say, people knowing nothing at all about human disease—I got the definite impression that people become infected by venereal disease owing exclusively to their uncleanliness.

'When I reached this categorical conclusion, there was nothing left for me but to concentrate all my attention upon finding out what there was in my personal cleanliness that had so far protected me against infection " 'I began to deliberate as follows:

'I do not dress any more cleanly than anyone else living here in Europe, I wash my hands and face every morning like everyone else, once a week I make a point of going to a Turkish bath, also, it seems, like everyone In short, I turned over many things in my mind, and found nothing in which I was exceptional in this respect And yet the fact remained that with my loathsome life I ran every risk of infection.

" 'From then on my thoughts were guided by two impartial convictions already fully rooted in me the first, that sooner or later anyone having relations with these women must inevitably be infected, and the second, that only cleanliness protects one from such infection.

'I continued to reflect in this manner for a whole week, until suddenly I remembered a certain habit of mine which I have always scrupulously concealed from my European acquaintances, the habit which we in Persia call "abdast. "

" 'The practice of "abdast" or, as it might be called, "ablution," is one of the principal customs among us in Persia.

" 'Strictly speaking, every follower of Islam must conform to this practice, but it is followed scrupulously only by Muslims of the Shi'ite sect, and as almost the whole of Persia is composed of Shi'ites, the custom is nowhere so widely spread as among us.

" 'The custom of abdast consists, for every adherent of the Shi'ite sect, male as well as female, in never failing to wash the sex organs after each visit to the "water closet For this purpose, each family has certain appurtenances considered indispensable among us, consisting of a special vessel, a particular kind of jug, called "ibrik" And the richer the family, the more of these jugs they must have, since one of them must be put at the disposal of every newly arrived guest.

'I myself was also accustomed to this habit from early childhood, and it gradually so entered into my daily life that

even when I came to Europe, where this custom does not exist, I could not live a single day without making these "ablutions. "

" 'In fact, it is much easier for me to go without washing my face, even when I have a hangover, than not to wash certain parts of my body with cold water after going to the "water closet. "

" 'Since I have been living here in Europe, I have to put up with a great many inconveniences on account of this habit of mine, and even have to forgo all the modern comforts which I could easily afford.

" 'For instance, here in Paris, I could easily afford to live at the best hotel with every modern convenience, but thanks to this habit of mine, I am obliged to live in some dingy hotel far from the center and from all the places where I need to go every day.

'In the hotel where I live at the moment, the only comfort is the one that is essential for me Since the building is of old construction, it still has "old-fashioned" water closets instead of these new American inventions, and it is just that old system which is the most convenient and suitable for this habit of mine.

" 'Who knows? Perhaps I even half-consciously chose France as my chief dwelling place because it is still possible to find everywhere, especially in the provinces, water closets of the old system such as we have in Persia.

" 'In the other countries of Europe this "Asian system," as they call it, scarcely exists any more It has been almost entirely supplanted by the American system with its "comfortable, well-polished easy chairs" upon which I, personally, could only loll and read their famous book entitled *The Decameron.*

" 'And so, my honorable Doctor, on suddenly remembering this habit of mine, I understood at once, without any further doubt, that if I had hitherto escaped infection by

some nasty disease, it was solely because I frequently wash my sex organs with cold water. '

"After these words, this congenial young Persian raised his arms and exclaimed with his whole being.

'Blessed forever be the memory of those who created for us that beneficial custom!'

"For a long while he said nothing further, but looked pensively at a party of Americans sitting nearby who were arguing about whether women dress better in England or America.

"Then suddenly he turned to me and said:

" 'My dear and highly esteemed Doctor! During my acquaintance with you I have become convinced that you are a man of broad culture and very well educated.

" 'Perhaps you would be kind enough to give me your considered opinion, so that I may at last understand and solve a certain problem, which during recent years has often aroused my curiosity and disturbed my thoughts at the moments when I am comparatively sober.

'How is it that since living here in Europe, where people profess the religion practiced by almost half of humanity, I have so far not come across a single good custom in their ordinary life whereas, among those of us who profess Islam, there are so many that are excellent?

" 'What is wrong? What is the reason for this? Were there no good ordinances established by the founders of that great religion for the ordinary life of its followers?'

"Well, my boy, as this young Persian had won my sympathy in the course of our acquaintance, I could not refuse to reply to his question. So I decided to give him some explanation, but of course in such a form that he would not suspect who I was nor what was my genuine nature.

"I told him: 'You say that in the religion professed by half of

humanity—and you probably mean the Christian religion —there are not such good customs as in your Island.

" 'How so? On the contrary! That religion had many more good customs than any of the other religions today, in none of the ancient religious teachings were so many good regulations laid down for ordinary everyday life as in the teaching on which the Christian religion was founded.

" 'But if the followers of this great religion themselves, especially those who were called the "Fathers of the Church" of the Middle Ages, treated this teaching, step by step, as Bluebeard treated his wives—abusing them and destroying all their beauty and charm—that, indeed, is quite a different matter.

'You must know that in general all the great and genuine religions which have existed down to the present time and which were created, as history itself testifies, by men of equal attainment in regard to the perfecting of their Pure Reason, are always based on the same truths.

" 'The difference between these religions lies only in the definite indications given for the observance of certain details concerning what are called "rituals " And this difference results from the way the great founders intentionally adapted their indications to suit the degree of mental development of the people of the given epoch.

" 'At the root of every new doctrine upon which a religion is based, dogmas are always to be found belonging to earlier religions and already well fixed in the life of the people.

" 'This fully justifies the saying which has existed among people from olden times "There is nothing new under the sun."

" 'The only new things in each of these religious teachings are, as I have said, the small details, intentionally adapted by the great founders to the level of mental development of the people of the given epoch.

" 'At the root of the doctrine upon which the Christian religion is founded there was placed almost the whole of the previously existing great teaching, now called Judaism, whose followers were formerly also very numerous.

'The great founders of the Christian religion, having taken the Judaic doctrine as the basis, changed only its outer details to conform to the degree of mental development of the contemporaries of Jesus Christ, and they effectively provided in this religion everything necessary for the welfare of people.

" 'It made provision, as is said, both for the soul and for the body, and even gave all the necessary indications for a peaceful and happy existence—and all this was foreseen with surpassing wisdom, in order that this religion might continue to be suitable for people even of much later epochs.

" 'If the teaching of this religion had remained unchanged, it might perhaps even have suited contemporary people, whom by the way our Mullah Nasr Eddin describes by the saying "He will blink only if you poke him in the eye with a rafter. "

" 'In the Christian religion at its origin, besides the new special instructions for ordinary existence which met the needs of the contemporaries of Jesus Christ, there were also many excellent customs already in existence and well established in the life of the followers of Judaism.

" 'Even certain good customs such as "sooniat," or circumcision, now existing among you in Islam, passed to you from the Judaic religion This custom was included at first in the Christian religion also, and at the beginning it was obligatory, and was strictly observed by all its followers Only later, no one knows why, it suddenly disappeared entirely from this religion.

" 'If you wish, my young friend, I will tell you in detail about the arising of this custom of "sooniat," and you will understand from this why a practice so good for the health

and normal life of people was included in the Judaic doctrine, and how, since that doctrine was made the basis of the Christian religion, this custom was bound to have been introduced into the process of the ordinary life of its followers also.

'This custom which you call "sooniat" was first created and introduced into the Judaic doctrine by the Great Moses.

" 'And as for the reason why the Great Moses introduced it into the religion of the Jewish people, I discovered it in a very ancient Chaldean manuscript.

" 'It was said in this manuscript that at the time when the Great Moses was leading the Jewish people from the land of Egypt to the land of Canaan, during the journey he noticed that a disease then called "moordoorten," which contemporary people call "onanism," was becoming widespread among the children and youths of the people entrusted to him from Above.

" 'It was further said in the manuscript that having ascertained this fact the Great Moses became greatly perturbed, and from then on made close observations in order to discover the causes of this evil and the means of uprooting it.

'Later his research led this incomparable sage to write a book entitled *Tookha Tess Nalool Pan,* which in contemporary language means "The Quintessence of My Reflections "

" 'I once happened to become acquainted with the contents of this remarkable book.

" 'At the beginning of his explanation of the disease, "moordoorten," it was made clear, among other things, that the human organism has been brought to such perfection by Great Nature that each and every organ has been provided with a means of defense against every external contingency, and hence that if any organ should function incorrectly in people, it must always be people themselves who are to blame, on account of their own established conditions of everyday life.

'And as for the causes of the appearance of "moor-doorten" among children, it was said in Chapter VI, Verse XI, of this incomparable book that this disease occurs in children for the following reasons:

'Among the definite substances elaborated by the human organism and constantly eliminated as waste, there is one called "kulnabo."

'This substance is generally elaborated in the organism of beings for the purpose of neutralizing other substances necessary for the functioning of their sex organs, it is formed and participates in the functioning of these organs soon after the arising of the beings of both sexes, that is, from their infancy.

'Great Nature has so arranged it that after its utilization, the residue of this substance is discharged from the organism, in boys at the place between the "toolkhtotino" and the "sarnuonino," and in girls at the place between the "kartotakhnian hills."

" 'In this incomparable book, what are called "toolkhtotino" and "sarnuonino" correspond to what contemporary medicine calls "glans penis" and "prepuce penis," and are found at the end of what is called the "genital member" in boys The "kartotakhnian hills," in girls, covering what is called the "clitoris," are called "labia majora" and "labia minora" or, in ordinary language, the "large and small lips " " 'Contemporary medicine has no name at all for the substance "kulnabo," which is entirely unknown to it as an independent substance.

'Contemporary medicine has a name only for the general mass of substances in which the substance "kulnabo" is included.

'And this total mass, which it calls "smegma," is composed of entirely heterogeneous substances, secreted by various glands having nothing in common with each other,

such as the "sebaceous glands," the "Bartholinian glands," the "Cowperian," the "nolniolnian," and others.

'The elimination and volatilization of these waste substances are meant to take place in those parts of the organism, in accordance with the providence of Great Nature, through all kinds of chance contacts and various movements occurring in the atmosphere.

" 'But the clothing that people have invented for themselves, unforeseen by Nature, prevents these factors from freely effecting the processes of elimination and volatilization, with the result that the "kulnabo," remaining for a long time in these places, promotes the arising of "perspiration," which is the very best medium for the multiplication of bacteria existing in the atmosphere as well as in the "subjective sphere" of every object that comes into direct contact with the children And this multiplication provokes in those parts of the organism of children what is called "itching."

" 'On account of this itching children begin, unconsciously at first, to rub or scratch these places.

'Since it is in these parts of the organism that there are concentrated all the nerve endings created by Nature for the special sensation required for the accomplishment of the sacred process of "elmooarno," which normally arises in adult people at the end of what is called "copulation," they experience from this rubbing or scratching a certain peculiar, pleasant sensation, especially at certain periods when, according to the providence of Great Nature, there takes place in the organs of children a process of preparation for future sexual functioning And from then on, sensing instinctively from which of their actions this pleasant sensation is evoked in them, they begin to rub these places intentionally, even when there is no itching And thus the ranks of the little "moordoortenists" on the Earth are always increasing by leaps and bounds.

'As regards the measures taken by the Great Moses for eradicating this evil, these I learned not from the incomparable book *Tookha Tess Nalool Pan,* but from the contents of a very ancient papyrus.

" 'The contents of this papyrus made it clear that the Great Moses put into practice the ideas set down on this question in the book *Tookha Tess Nalool Pan* by creating for his people those two religious rites, one of which was called "sikt ner tchorn" and the other "tziel pootz kann. "

" 'The sacred "sikt ner tchorn" was specially created for boys and the sacred "tziel pootz kann" for girls, their practice was obligatory.

" 'The rite of "sikt ner tchorn" for instance, was identical with your "sooniat " It consisted in cutting what is called the "vojiano" or the "frenum penis" of boys, whereby the connection is severed between the head of the genital member and the skin covering it, thus permitting the free movement of this skin or, as it is called, the "prepuce penis."

" 'As proven by the information which has come down to us from ancient times, and also according to our own common sense, it is plain that the Great Moses who, as we learned from another source, was a very great authority on medicine, wished by this means to make sure that, through all kinds of accidental contacts, the totality of substances accumulating in the places I spoke of would of itself be mechanically eliminated, and thus cease to become a factor for the arising of that maleficent itching.

" 'As regards the vast learning of the Great Moses in the province of medicine, many diverse historical sources agree that he acquired his medical knowledge during his stay in Egypt as a pupil of the high priests, to whom this knowledge had come down from their ancestors of the continent of Atlantis, those first and last genuinely learned beings of the Earth, the members of the Society of Akhldanns.

" 'The beneficial results of the customs created by the Great Moses are still visible today.

" 'For instance, concerning the custom of circumcision, I, being a good diagnostician and able to tell from one glance at a man's face what disharmony there is in his organism, can safely say that this terrible children's disease of "onanism" is scarcely ever found among those children upon whom this rite has been performed, whereas the children whose parents fail to observe this custom are almost all subject to it.

'Certain of those who are not subjected to the rite of circumcision do escape this disease of 'onanism," but these rare exceptions are the children of parents who are cultured in the full sense of the word, and who understand clearly that the future normal mentation of their children depends exclusively upon whether they do or do not suffer from this disease in their childhood or youth.

" 'Such cultured parents know full well that if their children experience in their nervous system the sensation of the climax of what is called the "ooamonooanossnian process" even once before they reach maturity, they will never be fully capable of normal mentation when they become adult, and hence these parents always consider it their first and chief duty toward their children to educate them in this respect.

" 'Unlike most contemporary parents, they do not consider that the education of children consists in badgering them to learn by rote as much poetry as possible, composed by "moordoortenist psychopaths," or in teaching them to shake hands politely with their friends and acquaintances, for in keeping with the notions of people of our times, unfortunately it is these "accomplishments" which constitute the whole education of children today.

" 'And so, my dear, very depraved, but nevertheless likable young man

'These two rites were created by the Great Moses and introduced into the ordinary life of the Jewish people to counteract that maleficent invention of clothes, thanks to which those factors were destroyed which had been provided by Nature for the protection of those organs from the harmful action of the substances they secrete, and these two rites were transmitted from generation to generation, both to the followers of the Judaic religion and to others who took over these useful rites almost unchanged It was only after the death of the great King Solomon that the rite of "tziel pootz kann" ceased to be observed even by the followers of the Judaic religion, and only the rite of "sikt ner tchorn" continued to be performed automatically, and reached the contemporary representatives of that race.

" 'This custom, along with many other ancient Jewish customs, also reached the followers of the Christian religion, who at first observed it very strictly in their everyday life, but soon the custom itself disappeared from this still new religion, and even the memory of its former use among them was lost.

" 'Yes . . . my dear friend, if only the teaching of the divine Jesus Christ had been fully respected in its original form, the religion founded upon it with such unprecedented wisdom would not only be the best of all existing religions, but even of all religions that might arise and exist in the future.

" 'To return to your Islam, except for the custom of polygamy, it contains nothing which cannot also be found in the Judaic and Christian teachings.

" 'The custom of polygamy, established on the basis of the scientific deductions of the Arabian learned being Naoolan el-Aool, famous in his time, was introduced into the daily life of people after the founding of the Christian religion.

'Your religion appeared much later, and it was inten-

tionally restricted by its great founders, who had in mind to lay particular stress on certain everyday customs.

'They did this because at that time two facts had become clearly manifest the decline of the Christian religion, and the disappearance in ordinary people of the capacity for "contemplation," that is, for the state in which alone the truths indicated in detail by genuine religious teachings can be understood.

'Having become aware of these facts, the great creators of Islam decided, on the one hand, to simplify the teaching itself, and on the other hand, to emphasize certain customs so that the everyday life of the followers of this new religion, who had lost the capacity for contemplation and consequently the possibility of understanding truths consciously, might flow, even if mechanically, in a more or less tolerable manner.

'And it was then that, among other customs, they established and laid particular stress on the practices of "sooniat," "abdast," and polygamy, the beneficial results of which we can see even now.

'For example, as you have Justly observed, thanks to circumcision and ablution, one rarely finds either onanism or certain venereal diseases among the followers of your religion, and, thanks to polygamy, the foundation of family life among them rests on a reciprocal so to say "psycho-organic support" that is almost entirely absent among the followers of the Christian religion.

" 'Of all the useful customs introduced by the great founders of the Christian religion into the life of its followers for the preservation of health and the maintenance of the morality necessary for a happy life, nothing now remains except the custom of periodic fasting, that is, of abstaining at certain times of the year from the consumption of particular edible products.

'And even this last surviving good custom is either dis-

appearing completely from the ordinary life of the followers of this religion, or is undergoing such changes year by year that for those who "fast" no shock is obtained from its observance, although it was just for that shock that this fast was established.

'The changes now taking place in this custom of fasting are very characteristic and provide an excellent example of how all the good Christian customs have little by little undergone change, until they have finally ceased to exist.

" 'An excellent illustration of this is the manner in which this fast is observed at the present day by those called "Russian Orthodox Christians "

" 'These Russian Orthodox Christians took their religion in its entirety from the Orthodox Greeks, who passed on to them, along with other Christian customs, this same custom of "fasting. "

" 'Among the millions of these Russian Orthodox Christians the majority still continue to fast, as is said, "scrupulously," according to the "Orthodox code" now existing there.

" 'But how they actually perform this ritual of fasting, this can only be described by the apt saying of our dear Mullah Nasr Eddin:

" ' "What does it matter if I sing like a donkey as long as they call me a nightingale?"

" 'It is just the same with the fasting of these Russian Orthodox Christians as long as they are called Christians and moreover Orthodox—what does it matter that they receive no "shock" whatever from the fast?

" 'As I have said, these Russian Orthodox Christians of the present time still observe very strictly all the seasons and days of fast indicated in their code.

'But as for what should or should not be eaten during a fast, it is just in that question that the "left paw of the curly-haired dog of ex-Emperor Wilhelm" lies buried.

" 'You will understand clearly how these contemporary Russian Orthodox Christians fast if I repeat the exact words of one of them, spoken to me not long ago in Russia.

" 'I used to meet this Russian there on business and even became somewhat friendly with him and visited him at his house.

'He was considered by those around him to be a very good Christian and the "patriarchal father of a family," he came from the sect of the "Old Believers. "

'Old Believers are those Orthodox Christians whose ancestors, several centuries ago, refused to submit to new rules then laid down by "somebody or other," and who remained faithful followers of the previous rules, also laid down by "somebody or other," only a century or two before this religious schism.

" 'And so one day, when I was dining at the house of this worthy Old Believer in the company of several other Russians, also Orthodox Christians, he turned to me and said:

" ' "Ekh! old dear!"

" 'By the way, I must tell you that the beings of this group have the habit, after the second glass of genuine Russian vodka, of calling their acquaintances by various pet names, such as "old dear," "my zapoopoonchik," "my pot-bellied beauty," "my little brown Jug," and so on and so forth.

" 'And so this worthy Russian Orthodox Christian, addressing me as "old dear," said:

"Never mind, old dear! We shall soon be having Lent and then we shall feast together on genuine Russian dishes .

" ' "To tell the truth, here in Russia, during 'meat days' we almost always eat the same things .

"But during fasts, especially during Lent, it is quite a different story!

"Not a day goes by but one is privileged to enjoy the most succulent dishes.

"You know what, old dear?

"Just the other day I made a remarkable 'discovery' on this very subject.

"This discovery of mine is miles beyond the discovery of that old codger Copernicus, who when he was once lying dead drunk on the ground sensed clearly, it seems, that the Earth goes round.

" ' "You call that a marvelous discovery? In our own mother Moscow alone, hundreds of thousands of such discoveries are probably made every day!

" ' "No! . . . My discovery is a real one that is highly intelligent and instructive.

"I discovered that up till now we have all been complete fools and hopeless idiots ever to have imagined and been convinced that for the host of varied and tasty dishes during Lent we are indebted to the famous art of our chefs and cooks.

" ' "The day, especially blessed for those nearest to me, when I became worthy of understanding this truth, was the day our incomparable Doonyasha finally succeeded in placing within the layers of stuffing in the pies to accompany the 'gromwell soup with turbot livers' a series of secondary layers. On that day I understood with my whole being what our mistake had been.

" ' "First I understood it myself, and afterward I proved it to the whole of my household—that if, during fasts, we have such varied and tasty dishes, we are indebted to our blessed and glorious fish alone.

" ' "During fasts, and especially during Lent, our homes are gladdened by the frequent visits of the

Most Honorable Sturgeon and the Estimable
Sterlet and the Respected Sole and the Ever-
memorable Turbot and

Her Serene Highness the Salmon and the
Musical Tench and the
Always-supple Mackerel and the
Eternally Angry Pike and the
Sanctimonious Carp and the
Lively Trout and the
Superb Whitefish and the
Proud Herring and that
Powerful Personality the Bream, and all our other benefactors and protectors

" ' "When we hear their names, our hearts leap within us
"These names of theirs are not just names, but real music
"Can one really compare the musical harmonies of various Beethovens and Chopins, or other fashionable triflers, with the sounds of the names of these blessed fish?
" ' "Every time we hear the names of these glorious creatures a feeling of bliss flows within us and courses through our veins and nerves.
" ' "O Blessed Fish, ye who were the first to be created by our Creator' Have mercy on us and sustain us, even on 'meat days ' Amen.
" 'After this prayer, the worthy Orthodox Russian Christian drained a monster glass of genuine refined Russian vodka and stared fondly at a little statue of "Venus and Psyche" standing nearby.
'And indeed, my friend, every Russian Orthodox Christian has a more or less similar attitude toward fasting.
'During these Christian fasts, which came from the Orthodox Greeks, they all eat the flesh offish.
'It is not considered a "sin" for them to eat the flesh of fish, and they eat it heartily as a "fast dish. "
" 'I personally find only one thing incomprehensible—

where did these Russian "sorry Orthodox" get the idea that during the Christian fasts, especially during Lent, they may eat the flesh of fish?

" 'I find this incomprehensible because those Orthodox Christians from whom they took their religion, that is, the Greeks, have never eaten and do not now eat the flesh of fish during fasts.

" 'Even today the Greeks eat fish during Lent only on one day, when in accordance with the code of the Orthodox Church they celebrate the memory of a day in the life of the divine Jesus Christ

" 'A fast permitting the consumption of the flesh offish not only gives no shock at all to those who are fasting, but is even directly contrary to what the divine Jesus Christ intended and taught, and contrary to the purpose of the great creators of the Christian religion in establishing this custom.

" 'In confirmation of what I have just told you, my young friend, I will tell you what I once chanced to read about Christian fasting in an ancient "Judeo-Essenian" manuscript

" 'In this ancient manuscript it was stated that the custom of fasting at certain times of the year was instituted among the followers of the teaching of Jesus Christ long after his death, that is, in the 214th year after his birth

" 'The custom of fasting was authorized and introduced into the Christian religion by the great secret "Council of Kelnuan."

" 'This secret Council of Kelnuan was convened by all the followers of the still-new teaching of Jesus Christ, and was held in the locality of Kelnuk, lying on the shores of the Dead Sea Hence it is known in the history of the Christian religion as the Council of Kelnuan.

'And it was held in secret because, at that epoch, the followers of the teaching of Jesus Christ were ruthlessly persecuted everywhere by the power-possessing people.

" 'And these power-possessors persecuted them because they greatly feared that if everybody lived according to this teaching—even though they themselves could also live very well—all the motives for displaying their power would disappear, thereby depriving them of those impulses the satisfaction of which tickled their inner god, "self-love. "

" 'And so it came about that during that Council of Kelnuan, its members first laid down the rule that the followers of the teaching of Jesus Christ should abstain on certain days from consuming certain edible products.

'The initial cause of the institution of fasting was the debate that took place at the Council of Kelnuan between two famous learned men, namely, the great Hertoonano and the illustrious Greek philosopher, Veggendiadi.

" 'The great Hertoonano was the representative of all the followers of the teaching of Jesus Christ who were settled on the shores of the Red Sea, while the philosopher Veggendiadi was the representative of all the followers of that teaching in Greece.

" 'The philosopher Veggendiadi was well known for his learning only in his own country, while Hertoonano was famous all over the Earth He was considered the highest authority on the laws of the inner organization of man, and also an authority on the science then called "alchemy"—not of course that science of which contemporary people have a notion and designate by the same name.

'The famous debate between the great Hertoonano and Veggendiadi arose in the following circumstances:

'The philosopher Veggendiadi, it seems, affirmed and demonstrated for two days that it was absolutely necessary to spread the concept among all the followers of the teachings of Jesus that to kill animals for the purpose of consuming their flesh for food was the greatest sin, and that at the same time meat was very harmful to health, and so on.

" 'After the philosopher Veggendiadi, several other representatives ascended the rostrum and spoke for or against his theory.

" 'Finally, according to this manuscript, the great Hertoonano, with measured dignity, slowly mounted the rostrum and spoke clearly and calmly, in the manner proper to him.

" 'He said:

" ' "For my part, I fully concur in all the evidence and arguments set forth here by our brother in Christ, the philosopher Veggendiadi.

" ' "I will even add to all he has said that to cut short other lives merely to stuff one's own belly is an infamy of infamies such as only man is capable of.

"Had I not also been interested in this question for many years and had I not reached certain entirely different conclusions, then after all that our brother in Christ, Veggendiadi, has said here, I would not have hesitated a moment but would have urged and conjured you all not to delay until tomorrow but, without looking behind you, to hasten back to your towns and cry aloud in all the public squares 'Stop! People! Stop! Stop eating meat! This practice of yours is not only contrary to all the commandments of God, but is the cause of all your diseases.

" ' "As you see, I am not doing this. And I am not doing so only because during my long years of unremitting study of this question, I reached, as I have already told you, an entirely different conclusion.

"Concerning the definite conclusion I have reached, I can only tell you now that never will there be a time on this Earth when all people profess one and the same religion Hence, in addition to our Christian religion, other religions will always exist And one cannot be certain that the followers of these other religions will also abstain from consuming meat.

" ' "But if we cannot now be certain that at some time or other all the people on the Earth will abstain from meat, then we must now take quite other, more practicable measures as regards consuming meat, because if one part of mankind eats meat and the other part does not, then, according to the results of my experimental investigations, the greatest of evils would befall the people who abstain from its consumption.

' "My detailed experiments have shown me, for example, that among people who do not eat meat but who nevertheless live among those who do, the formation of what we call 'will power' ceases.

"My experiments also proved to me that although people's bodily health improves when they do not consume meat, as long as such abstainers are in contact with those who do consume it, their psychic state inevitably deteriorates, even if the state of their organism continues to improve.

" ' "Thus, for people who abstain from meat a good result can be obtained only if they live in complete isolation.

' "As regards those who constantly consume meat, or products containing the element called 'eknokh,' although the state of their organism seems to undergo no change, their psyche, especially its chief traits, sometimes designated by the general word 'character,' gradually loses its positive and moral qualities and changes for the worse beyond all recognition.

' "I must tell you that I reached these conclusions from experiments I was able to conduct over a period of many years, thanks to two good philanthropic men, namely, the rich shepherd Alla Ek Linokha, who helped me with his money, and the scientist, respected by us all, El Koona Nassa, who let me use his remarkable invention, an apparatus called 'arostodossokh. '

"With this remarkable apparatus I was able for several

years to keep under daily observation the general state of the organism of thousands of people who lived under test conditions at the expense of the good shepherd Alia Ek Linokha.

' "May our Creator multiply his flocks! ' "Well then, thanks to this experimental research of mine, I became fully convinced that if people continue to consume meat for their food it will be very bad for them and that, on the other hand, if only some of them abstained, no good would come of this either And so thereafter I devoted myself entirely to finding out what could be done for the future welfare of the majority of peopl.e

" ' "At the outset, I categorically established the following facts:

" ' "The first, that people accustomed for so many centuries to consuming meat for their food would never, with their weak wills, be able to make themselves renounce it and overcome this criminal tendency of theirs, and the second, that even if people decided not to eat meat and in fact kept to their decision for a certain time, eventually even losing this habit, they would never be able to abstain from eating it for a long enough period to acquire a total aversion to it And they would be unable to do so because never on the Earth will it occur that all people have the same religion or form a single government, and without these conditions there can never exist any suggestive, prohibitive, penal, or other kind of compulsory influence, common to all, thanks to which people who are easily stimulated by example or envy, or by some magnetic influence, might be able to keep a resolution forever once it is taken.

"Notwithstanding these two facts, to my mind incontestable, and taking them as the basis of my subsequent investigations, I persevered in my search for some possible way out of the unhappy situation confronting people.

"And again, of course, I was only able to continue

these investigations on a large scale thanks to the inexhaustible wealth of the herdsman Alia Ek Linokha, and the wonderful apparatus of the wise El Koona Nassa.

" ' "These last researches of mine made it clear to me that although people's psyche does indeed deteriorate from the constant introduction into the organism of the substance 'eknokh,' yet it is only at certain times of the year that this substance has a particularly harmful effect.

" ' "So, my brethren in Christ from all I have said and chiefly from my latest observations, made daily during a whole year on numbers of people, and which clearly showed me that the intensity of the harmful effect of the substance 'eknokh' increases at certain times of the year, I can only now make bold to express my personal opinion that if there were to be spread among the followers of the teachings of Jesus Christ the custom of abstaining at certain designated times of the year from the use of products in the formation of which the substance 'eknokh' plays a dominant part, such a custom could conceivably be observed and would bring the people a real benefit.

" ' "As my numerous alchemical investigations have shown me, the substance 'eknokh' participates in the formation of all living organisms without exception, wherever they may exist—on the surface of the Earth, within its depths, in the water, in the atmosphere, and so on.

"This substance is also present in everything contributing to the formation of these organisms, as for example in the amniotic fluid of every species of pregnant female, and in such products as milk, eggs, caviar, and so on.

" 'The ideas expressed by the great Hertoonano so astounded and agitated all the members of the Council of Kelnuan that the commotion made it impossible for him to continue, so he was obliged to abandon his speech and descend from the rostrum.

" 'The manuscript stated further that by the end of the

day the members of the Council of Kelnuan had come to a unanimous decision to specify, with the help of the great Hertoonano, those times of the year when the effects of the substance "eknokh" were most harmful for people, and to spread widely among the followers of Jesus Christ the custom of fasting at those times—that is, of abstaining from products containing the substance "eknokh" injurious for them.

" 'With this, the Judeo-Essenian manuscript ended.

'As you can see, the creators of this custom intended that the followers of the Christian religion should abstain at certain fixed times of year from the products containing this substance, harmful for their health and particularly for their psyche.

'But the sorry Russian Orthodox Christians, who consider themselves faithful followers of this great religion and also fast, eat the flesh of fish during their fast, that is, those very organisms which, according to the research of the great Hertoonano, contain that harmful substance "eknokh", and it was precisely to guard them against that substance that this wise and salutary custom was created. '

"And here, my boy, I concluded my conversation with that young Persian.

"And as for the way contemporary beings have destroyed or changed these good customs which were handed down from their wise ancestors of ancient times—for this also our incomparable Mullah Nasr Eddin has a very apt and wise saying.

" 'Ekh! People, people' Why are you people? If only you were not people, perhaps you would be more intelligent.

"A favorite saying of the famous American Uncle Sam expresses the same idea very well.

"When Uncle Sam happens to have drunk a little too much

gin, he always says, between drinks 'When nothing's right, only then it's all right. '

"But for myself, I will only say 'Wicked moon!'

"At any rate, my dear boy, it must be admitted that certain customs which have reached your contemporary favorites from remote antiquity are exceedingly good for the ordinary existence of the beings there.

"These customs are good because they were invented and introduced into the process of ordinary existence by terrestrial three-brained beings who had brought the perfecting of their Reason up to a very high degree—a degree that unfortunately none of your contemporary favorites any longer attains.

"The only customs that contemporary beings are able to create are those that further degrade the quality of their psyche.

"For instance, they have recently made a practice of always dancing, here, there, and everywhere, a certain dance called the 'fox trot. '

"At the present time this 'fox trot' is the rage everywhere They dance it at all times of the day and night, not only the young, still unformed beings, who do not even begin to be aware of the meaning and aim of their existence, but also those whose faces clearly express—as can be observed by every more or less sensible three-brained being—that in respect of the duration of their existence as our teacher would say, 'not only do they have one foot in the grave, but even both ' As a matter of fact, what is experienced by a being during this fox trot is exactly the same as what proceeds during that children's disease which the Great Moses called 'moordoorten.'

"The Great Moses devoted half of his existence to eradicating this disease from among children—a disease that certain of your contemporary favorites of responsible age have

resurrected almost deliberately, one might say, and spread not only among children but also among adults and even among the aged.

"As I have already told you, among the good customs for ordinary existence that reached your contemporary favorites from ancient times, many are still practiced by the beings of various communities of the continent of Asia.

"Certain of these customs appear at first sight absurdly strange and barbaric, but on close and impartial investigation of their inner meaning, one is astonished by the skill with which certain moral or hygienic benefits were incorporated in them for the people who follow them.

"Take, as an example, what appears to be one of the most senseless customs, found among a certain tribe of Asiatic beings called 'Kolenian Lurs' or 'Kolenian gypsies' dwelling between Persia and Afghanistan.

"This custom, which the other beings of your planet call 'gypsy self-fumigation,' however stupid it may appear, produces the same result as the Persian custom of 'ablution' or 'abdast. '

"This gypsy tribe is regarded as the lowest and filthiest of all the tribes existing on the Earth. And indeed, they are so filthy that their clothes are always swarming with the insects called 'lice. '

"By the way, their custom of 'self-fumigation' also serves to destroy these insects.

"Although the members of this tribe are really exceedingly filthy, not only do no venereal diseases exist among them but they have never even heard that such diseases can be contracted.

"In my opinion, their freedom from these diseases is entirely due to that custom of theirs, which some sensible being of olden times invented for the welfare of the people of his epoch and which, passing from generation to generation,

chanced to reach these contemporary filthy beings of the tribe of Kolenian gypsies.

"For this rite of 'self-fumigation,' every family of gypsies has what is called an 'ateshkam,' or stool of a special form, which they regard as sacred, and the entire ritual is performed with the aid of this sacred stool.

"Every one of these gypsy families also has what is called a 'tandoor,' that is, a special kind of earthen pit, such as is found in almost every house in Asia, that serves as a hearth on which they bake bread and prepare food.

"In these tandoors they burn chiefly what is called 'keeziak'—a fuel composed of the dung of quadruped animals.

"The rite consists in this:

"When the family of gypsies returns home in the evening they first remove all their clothes and shake them out over the tandoor.

"It is almost always hot in the tandoor because the dung burns very slowly and the embers from the keeziak keep the fire burning for a very long time.

"It is interesting to remark, by the way, that when these gypsies shake out their clothes over the tandoor a highly interesting phenomenon results from this action, namely, the lice crawl out of their clothes, fall into the fire, and explode before burning, and the sounds of the explosion of these lice, large and small, produce a surprising 'musical symphony.'

"Sometimes these explosions of lice give one the impression that dozens of their machine guns are being fired somewhere not far off.

"Well then, after these 'worthy gypsies' have shaken out their no less worthy clothing, they proceed with the sacred ritual.

"First of all, solemnly, and with a certain ceremony, they lower their sacred family stool into the tandoor, and in turn,

from the oldest to the youngest, they step onto the stool.

"The sacred stool consists simply of a narrow board to which four iron legs are fixed, and thanks to this stool it is possible for them to stay in the tandoor without burning their feet in the hot embers.

"As each member of the family in turn stands on that sacred stool, all the others sing their sacred canticle, while the one standing upon the stool, bending his knees, slowly and solemnly lowers and raises himself and at the same time recites prayers The custom requires that he should do this until all parts of his sex organs have been warmed by the tandoor.

"I saw another custom, very similar and seemingly just as stupid, among the people of another small tribe called the 'Toosooli Kurds,' dwelling in Transcaucasia not far from 'Mount Ararat. '

"This tribe is not dirty like the 'Kolenian gypsies ' On the contrary, these people, from their daily bathing in the 'Aras River' and their life in the open—they are chiefly shepherds—are not only very clean but they even do not give off the specific odor peculiar to the people of almost all the small tribes which populate this great Asia.

"Each family of this tribe of Kurds has its own what is called 'saklia,' which serves as a dwelling and for the reception of guests—as the custom of visiting one another is highly developed in this tribe.

"In each 'saklia,' or hut, it is customary for them to have in a corner by the entrance what is called a sacred 'mangaal,' that is, a hearth on which a fire of charcoal or keeziak is constantly smoldering, and near each sacred mangaal hangs a small wooden box called 'ktalnotz,' which is always kept supplied with the roots of a certain plant.

"The rite of self-fumigation requires that before going into the principal section of the hut, each member of the family and each guest, of either sex, must enter this sacred

mangaal in order to 'purify' himself, as they say, from the influence of those evil spirits by which man is surrounded when he is busy with honest work

"And this 'purification' is carried out in the following manner.

"Everyone on going into the hut must approach and take a few roots out of the hanging box and throw them into the fire, and then, in the smoke from the burning of these roots, fumigate the sex organs.

"If it is a woman, she simply spreads her skirt and stands over the mangaal. If it is a man, he either takes off or lets down his 'sharvars' and also stands over the smoke.

"Only after such 'purification' can they enter the main room, otherwise, as they believe, not only will evil influences be brought into the house, but through the accumulation of these influences a man might contract very serious diseases.

"These sacred mangaals are usually screened off by the very best 'djedjims,' that is, special fabrics woven only by the Kurd.

"I repeat, my boy, at the present time on the continent of Asia there exist many similar customs.

"I personally saw hundreds of them, which at first sight seemed no less strange and barbarous but, upon a serious and impartial study of their hidden meaning, always revealed the same aims on the one hand, the destruction of the noxious carriers of various diseases, and on the other, the strengthening of moral shame.

"But on the continent of Europe I found scarcely a single custom specially created either for purposes of hygiene or for instilling a moral sense among the masses.

"There's no denying that various customs do exist on the continent of Europe, even thousands of them, but the beings there have established them all only to have the possibility of pleasing one another, or to conceal the real state of affairs, that is, to disguise the undesirable forms of their outer

appearance—undesirable, of course, only according to their subjective conceptions—and to conceal the nullity of their own inner significance .

"The customs prevailing there at present increase year by year the opposition between the personality and the Reason of those beings.

"But the principal evil lies in this, that at the present time the entire 'oskianotsnel' of the rising generation, or the education of children, is reduced to the adoption of these innumerable practices that exist among them and engender only immorality Hence it is that on the one hand, the data crystallized in them during tens of centuries for aiding the formation of a being 'in the image of God' and not simply of an 'animal,' as they would say, are decrystallized year by year and, on the other hand, their psyche is becoming almost such as our dear teacher describes by the words

" 'There is everything in him except himself.'

"And indeed, my boy, owing to the complete absence of good patriarchal customs and to their notorious 'education,' the contemporary beings of that continent have already become completely transformed into what are called 'automatons' or living mechanical puppets.

"At the present time, they can become animated and manifest themselves outwardly only when one happens to press the 'buttons' corresponding to impressions already present in them and mechanically perceived during their preparatory age.

"And unless these 'buttons' are pressed, the beings there are nothing more, as again our highly esteemed Mullah Nasr Eddin says, than 'assorted pieces of meat. '

"It should be noted here, my boy, that one of the principal causes of this state of the beings of contemporary civilization is also that same 'onanism' of theirs This disease, which in recent times is almost epidemic, is a consequence of their

education which inculcates, among other principles, a certain maleficent idea that has become profoundly rooted in the consciousness of everybody—the idea that it is absolutely improper to speak to children about the question of sex.

"Moreover, I stress the fact that this idea, considered so trifling by their naive Reason, and whose significance none of them grasps—regarding it simply as a question of 'decency' or 'indecency'—is the chief cause of their phenomenal psychic 'mechanicality.'

"In the totality of fixed concepts which they call 'education,' there is even a certain section elucidating and designating exactly what is 'decent' and what is 'indecent' to say to children.

"Toward the end of my last sojourn on the surface of your planet, I had to study this painful terrestrial question in great detail.

"So that you may know approximately what results the contemporary education of children leads to, I will tell you about a certain incident which was the starting point of my special interest in this terrestrial misunderstanding.

"This incident took place in the large community of Russia, but the story I am going to tell you is very characteristic and gives a good general picture of the education of children in contemporary civilization.

"It is characteristic because in this large community of Russia, the 'responsible' beings, especially those of the ruling class, do their utmost to bring up their children in exactly the same way as the 'responsible' beings of the other contemporary communities on the continents of Europe and America.

"Before telling you about this incident that evoked in me an impulse to acquaint myself specially with the question of the terrestrial education of children, I will tell you of something that occurred just prior to it, which admirably illus-

trates the significance of this upbringing of theirs and which also served, as it were, as a link in arousing my interest in that problem.

"I once happened to exist for a period of several months in the capital of this community, the city of St Petersburg.

"During my stay there I became acquainted with an elderly couple.

"The husband was what is called a 'senator' and his wife was a member of 'high society' and a 'patroness' of several charitable organizations.

"I often used to visit them and enjoyed playing chess with the senator—a customary pastime there among what are called 'respectable people. '

"This elderly couple had several daughters.

"All the older daughters were already 'settled,' that is, married, only the youngest, who was twelve years old, remained at home.

"As this couple had no further responsibilities toward their other daughters, they decided to give this youngest daughter of theirs the best possible education according to the notions of the time, and for this purpose they sent her to a special 'boarding school,' a higher educational establishment called an 'institute. '

"She came home only on Sundays and holidays, and regularly, once a week, her father and mother used to visit her at the boarding school.

"As I almost always spent Sundays and holidays with them, I met this charming, as yet unspoiled girl, and sometimes took walks with her in the neighboring park.

"During these walks, we sometimes joked and sometimes she told me about her lessons and her new impressions.

"These meetings and conversations, little by little, established a tie between us something like friendship.

"She was very alert in her perceptions and manifestations or, as your favorites themselves describe such persons, she was a 'lively and intelligent girl. '

"One day, my acquaintance, the senator, was sent on an 'inspection tour' somewhere far off in Siberia.

"His wife wished to accompany him, as the senator was suffering from what is called liver trouble and required constant care, but she could not go with him because there would be no one to keep an eye on their youngest daughter

"So, one morning, the parents, these elderly friends of mine, came to see me at my apartment and asked whether I would agree to take their place with their youngest daughter during their absence, that is, to visit her every week at the institute and to bring her home with me for the holidays.

"Of course, I at once agreed to their proposal.

"Soon afterward, the senator and his wife left for Siberia and I began punctiliously fulfilling the obligations taken upon myself toward their daughter, who by that time had become a pet of mine.

"On my first visit to this establishment, specially created for the education of children, I noticed something strange that served as one of the causes of my subsequent observations and studies of the consequences for your contemporary favorites of that 'evil mischief' they invented themselves.

"On the day of my visit to this 'genteel establishment,' as they say, there were many visitors in the reception room that was reserved for the meetings of the parents or guardians with their children or wards

"Several parents had just come in, others were already talking with their children, and still others sat waiting with all their attention fixed on the door through which the pupils of the establishment usually entered.

"After I came into this reception room and explained to

the inspectress on duty who it was I wished to see, I too sat down to wait for my chance foster child Meanwhile, I looked around.

"All the pupils of this 'genteel establishment' were dressed alike and all wore their hair alike, in two braids hanging down their backs, each one tied at the end with a ribbon.

"What caught my eye was a certain peculiarity in these ribbons and braids.

"On some of the pupils the ribbons simply hung down their backs, but on the others the ends of these ribbons were tied together in a certain way.

"On the very next holiday, when I brought my adopted child home, talking at tea in front of the samovar, I asked her.

'Sonia, please tell me, why do the pupils of your institute—though they dress alike in everything else—have that peculiar difference in the ends of their braids?'

"She immediately blushed and kept silent, pensively gazing into her tea, and then after a certain time replied nervously.

" 'It's not just a simple thing with us. Although it is our big institute secret, I cannot help telling you about it as you are my friend, and I am absolutely sure that you will not give our big secret away to anybody '

"And she frankly told me the following:

" 'The way we tie our ribbons was invented on purpose by the pupils so that they could recognize one another; that is, know to which club a pupil belongs, without the teachers or inspectresses, or anyone who is not a pupil of the institute, knowing or suspecting the secret.

" 'All the pupils of our institute are divided into two categories, one category is what is called the 'men's club' and the other the 'women's club,' and we recognize one another by the way we tie our ribbons '

"And she went on to explain to me very specifically just what the difference was between these two clubs.

"She said that as a rule all new arrivals at the institute were at first members of the women's club, and only later, if any pupil proved to be daring toward the teachers or in general showed herself very active in some way or other, then by the common consent of all the pupils she was enrolled as a member of the men's club, and from that moment on, tied the ends of the ribbons of her two braids together.

" 'Our clubs sometimes meet in an empty classroom or dormitory, but more often in the lavatories.

" 'A member of the men's club has the following privileges she has the right to choose and order about as many as she likes of the members of the women's club, and these latter are obliged to obey every whim of this member of the men's club and do their utmost to make life in our boarding school easy for her, for example, make her bed in the morning, copy her lessons, share with her the presents coming from home, and so on and so forth.

" 'The chief occupation in the clubs consists of reading together forbidden books procured by one of the pupils, principally one very rare manuscript bought with money raised by general subscription This manuscript expounds in detail the whole of the teaching of the famous poetess, Sapph. '

"I must tell you, my boy, that Sappho is the name of a certain Greek poetess who was the first to discover there on your planet the 'way to real happiness' for innumerable women of the Greco-Roman as well as of the contemporary civilization.

"This great creator of 'women's happiness' had her dwelling place on the island of 'Lesbos', and the name of this island was the origin of the title of those women who have

become worthy to understand and carry out during the process of their existence the teaching of this remarkable woman, and who at the present time are called 'lesbians.'

"This adopted child of mine, who had by chance become my initiator into the subtleties of the psyche of the beings of the female sex on your planet, further explained to me that each pupil of the institute who was a member of the men's club could choose for herself as many partners as she wished for the common pastime—this of course being carried out in full accord with the teachings of the poetess Sappho.

"Thanks to this one fact I have just related, out of thousands of other observations of mine, I think you will clearly understand that this monstrous phenomenon could not exist among the rising generation there if the notion were not prevalent that it is exceedingly 'indecent' to talk to children about the 'question of sex.'

"This notion of 'decency' has come down to contemporary civilization as a heritage from the beings of the epoch called the 'Middle Ages. '

"These candidates for hasnamusses of the Middle Ages, who were the chief destroyers of the real meaning of the teaching of the divine teacher Jesus Christ, also devised and introduced, as a rule of everyday existence, the invention called 'bon ton ' And this maleficent invention became so strongly rooted in the psyche of the majority from generation to generation that now your favorites, who have become completely weak-willed, are unable, however hard they try, to give up this abnormal psychic fixation, that is, the notion that it is indecent to talk to their children about the 'question of sex. '

'What? Talk to one's children about sex? Is that not indecent?'

"The only things that the people of contemporary civilization teach their children are the inventions collected by

various candidates for hasnamuss individuals in their manuals under the title of 'bon ton. '

"And since all these manuals say that it is very indecent to talk about the sex question and, in the case of children, actually immoral, contemporary people, even if they see their favorite son or daughter 'going to rot,' simply cannot and, despite their 'mental wish,' dare not explain frankly to their children the harmfulness and sin of these criminal habits.

"And so, my boy, soon after my friends, the senator and his wife, came back from Siberia and I was free from the obligations I had taken upon myself toward my pet, their youngest daughter, there took place the aforementioned incident which served as the starting point of my special observations and studies of this maleficent contemporary question.

"This sorrowful event occurred in St Petersburg, in another educational institution of the same kind.

"The headmistress of this institute, finding that one of her pupils had behaved contrary to their famous 'rules of decency,' reprimanded her so harshly and so unfairly that, as a result, the accused and her friend—two growing girls, having the germs of the data for becoming normal 'women-mothers'—hanged themselves.

"My investigations into this case brought the following to light.

"It seems that among the pupils of this establishment was a certain young girl named Elizabeth, who had been brought by her parents from their distant country estate to the capital in order that there, in this 'institution of higher learning,' she might receive the most modern education.

"At the boarding school in St Petersburg, this thirteen-year-old Elizabeth became great friends with another young girl, named Mary, who like herself was not yet developed.

"That year on the day of the 'spring holiday' or, as it is otherwise called there, 'May Day,' all the pupils of the institute were taken, according to custom, on an outing into the country The two 'bosom friends' happened to be in different groups which were walking at some distance from each other.

"Out in the fields Elizabeth happened to see not far off a certain quadruped animal called a 'bull,' and not wishing her bosom friend, Mary, to miss seeing this dear animal, she shouted, 'Mary! Mary! Look, there's a bull!'

"No sooner had she uttered the word 'bull' than all the what are called mistresses swarmed around this poor Elizabeth, vehemently upbraiding her.

" 'How dare you utter the word "bull"! Don't you know that that quadruped animal occupies itself with what no well-brought-up person would on any account speak of, still less a pupil of such a genteel institute as ours?'

"While the mistresses were berating this poor Elizabeth, all the pupils of the institute gathered around them, and the headmistress herself came up and, having learned what it was all about, began in her turn to castigate Elizabeth.

'Shame on you!' she cried, 'Using a word considered so very, very indecent.'

"At last Elizabeth could contain herself no longer and, bursting into tears, she asked:

'But what should I have called that quadruped animal if it actually is a bull?'

" 'The word you have used for that animal,' said the headmistress, 'is what the riffraff call it. But you, since you are here in the institute, are no longer one of the riffraff, so you should always find out how to call indecent things by names that do not sound indecent to the ear.

'For instance, when you saw that indecent animal and wanted your friend to look at it, you should have called,

"Look, Mary, there goes a beefsteak," or "Mary, look, there goes something that is very good to eat when we are hungry," and so forth.

"All this made poor Elizabeth so distraught—especially as she was being reprimanded in the presence of all her friends—that she could contain herself no longer, and cried out with all her migh.

" 'Oh, you wretched old maids! Striped hobgoblins! Spawn of deepest hell! Just because I called a thing by its name, you instantly begin to suck my blood. Be thrice damned."

"Whereupon she fainted, at which the headmistress herself fainted, followed in turn by several class mistresses and inspectresses, who also fainted.

"As for the class mistresses and inspectresses of this genteel institution who had not fainted, they then raised such a hullabaloo as normally occurs only in the town of Berdichev when the Jewish women are bargaining in the marketplace.

"The upshot of it all was that when the class mistresses and inspectresses who had fainted recovered their senses, they held what is called a 'teachers council' then and there in the field, under the presidency of the headmistress, and it was decided that immediately on their return to town, they would telegraph Elizabeth's father to come for his daughter, as she was expelled from the institute with loss of the right to enter any other similar institution in the Russian Empire.

"That evening, an hour after the pupils returned, one of the porters of the institute happened to find in the woodshed these two young, as yet undeveloped future mothers, hanging by ropes fastened to the beams.

"In Mary's pocket a note was found with the following contents:

'I am heart and soul with my dear Elizabeth, and no longer wish to live with nonentities like you, so I am going with her to a better world.'

"This case interested me so much that I began, privately of course, to investigate psychoanalytically, from every aspect, the psyche of all those taking part in this sad story.

"I understood, among other things, that at the moment of her violent outburst, the psyche of poor Elizabeth was in a state of what is called 'chaos

"And indeed it would have been astonishing if such 'chaos' had not existed in the psyche of this thirteen-year-old girl, not vet conscious of herself, who before this miserable event had always lived on her father's estate, where she had seen and felt the same richness of nature as on that day in the meadows near the city of St Petersburg.

"She had been brought to that stifling, noisy city and had been kept shut up for a long time in an improvised cage. Then suddenly she found herself in an environment where every fresh impression awakened memories in her of all kinds of wonderful sensations.

"On your planet, during the early days of spring there are sometimes scenes of almost irresistible loveliness Picture to yourself the following:

"In the distance, cows are at pasture, nearby, at one's feet, snowdrops shyly peep out of the earth, a little bird flies by one's ear, on the right a quite unknown bird is singing, and on the left, the sense of smell is quickened by the perfume of some hidden flower.

"In short, at a moment like this, a being as young as Elizabeth, finding herself in the midst of such an abundance of all kinds of rich impressions after a long period of oppressive existence in a suffocating city, would experience a natural being-joy which aroused in her a whole world of associations.

"And Elizabeth must have felt this especially keenly, since

before attending the institute she had always lived, as I have already said, on her father's large estate, which lay far from the exceedingly abnormal conditions of urban life.

"Thanks to this, every new impression would naturally call up in her earlier childhood memories, connected in their turn with various other pleasant impressions.

"So it is not difficult to picture to yourself that the sudden appearance of that quadruped animal called 'bull,' reminding her of the one at home on the farm of her father's estate— and which had enjoyed the affection of all the children, who secretly even took it bread from the table—set off in this impressionable young girl an impulse for corresponding associations resulting in a feeling of sincere happiness, and since she was still unspoiled by the conditions of being-existence abnormally established there, she instantly wished to share her happiness with her bosom friend who was some distance off, and shouted to her to look at that dear 'bull.'

"Now I ask you, what should she have called this quadruped being, since it actually was a bull?

"Should it really have been 'beefsteak'? —as advised by the 'honorable' headmistress of this 'honorable' higher educational institution, created especially for the 'education of children' according to that barbarous system existing at the present time, to their misfortune.

"As you see, my boy, while intending to tell you somewhat more about the three-brained beings breeding on the continent of North America, I have, by the way, said a good deal about the three-brained beings arising and existing on all the continents of that peculiar planet.

"I do not think you will hold this against me, however, since in this way you have learned many facts throwing light on the details of their strange psyche.

"As regards the 'degree of degeneration' of the common presence of those who compose this large contemporary

group on the continent of North America, from the point of view of the possibility of acquiring a being nearer to that of normal three-brained beings in general, I can tell you something reassuring for them, which is that in my opinion there remains among them the highest percentage of beings in whose presence this possibility is not entirely lost.

"Although this new community is composed of a continually increasing stream of three-brained beings coming from the continent of Europe—where in order to find beings with such possibilities it is necessary, particularly in recent times, to search specially, as our wise teacher Mullah Nasr Eddin says, 'with a high-powered electric arc lamp'—I repeat, there is a larger percentage of such beings in America than on the continent of Europe.

"And it seems to me that this is because those who have migrated and continue to migrate there from the continent of Europe are chiefly beings from the 'common folk' and not the offspring of European beings belonging to the ruling caste in whom, thanks to the predisposition to hasnamussian properties transmitted by inheritance from generation to generation during long centuries, so much 'inner swagger' exists at the present time that it would never permit them to blend with the general mass in order to strive together, with common efforts, to become such three-brained beings as they ought to be.

"It was owing to the almost total absence of the offspring of the European ruling caste among these American beings, and to the fact that as a mass they formed a milieu in which it was still possible for members of our tribe to exist without having to be exposed to emanations coming from surrounding beings that have a harmful action on the 'subjectively natural inner forces' of every being, that I was able, during my stay among them, to rest as I desired

"Now, my boy, since I have spent so much time explaining the meaning of all those pernicious customs that the beings of this large contemporary community have invented or restored, which had existed many times before on their planet and had proved injurious, in the objective sense, not only for themselves but also for all the other three-brained beings breeding on the other continents, it is in my opinion necessary, as so to speak a 'closing chord,' to initiate you also into the thoughts which began in my mentation on the last day of my sojourn among them in the city of New York, and ended on the steamer as it was moving away from that continent toward the east.

"That day I was sitting in one of their peculiar cafés named 'Childs,' situated at what is called 'Columbus Circle,' waiting for the beings from the continent of Europe who had accompanied me to America to go with them to the dock of the outgoing steamer I was looking out of the window at the passers-by, who to an automatized perception seemed to differ in appearance—of course thanks chiefly to that baneful terrestrial invention recently fixed in them which they call 'fashion,' and by which they are more enslaved than the beings of any other continent—but who nevertheless somehow seemed to me, in respect of their 'inner content,' astonishingly alike.

"While observing them I recalled my final conclusion of the day before, and thought that in the present period of the flow of the Heropass, in the common planetary process of ordinary existence of these strange three-brained beings, the beings of this new community represent the hotbed of the intensive manifestation of that already long-established particularity in the totality of their strange psyche, which one of the highest Sacred Individuals once described as the periodic 'fundamental source from which issue new causes of abnormalities.

"The shock for these associations and my further active reflections was the observation I happened to make that what constitutes the 'overall subjective appearance' of each of those three-brained beings such as clothes, gestures, manners, and in general all the habits they acquire in the process of their existence, is purely and simply an imitation of everything considered by the 'free' beings of other independent communities of other continents—'free' in the sense that they have already experienced and consequently been disillusioned with everything the process of ordinary existence can give—as unworthy of manifestation by beings similar to themselves.

"This accidental realization of mine astonished me very much, chiefly because I had already reached the definite conclusion that, at the present period, the beings of almost all the other communities on this planet, whether newly formed or at an advanced stage, imitate to the full all the innovations of the beings of this young community and enthusiastically adopt these innovations in the process of their ordinary existence, and now it was clear on the other hand that all the external manifestations of the beings of this new group, and consequently the 'inner subjective evaluation' engendering these manifestations, consist only in those bad habits which, as I have said, to the great regret of the 'free' beings of the other independent groups, have become fixed and inherent in the common presence of the ordinary beings of their communities.

"This unexpected realization of mine aroused an impulse of intense curiosity to clarify for myself the logical causes of this terrestrial incongruity

"All that day, while sitting in 'Childs,' awaiting the arrival of the beings from the continent of Europe who had accompanied me, and while riding in the taxi that took me to the dock, and also on the boat itself, I went on pondering this question very actively, of course appearing to

strangers to be looking automatically at everything proceeding around me.

"As a matter of fact, while among your favorites on the planet Earth I became an expert, indeed truly a 'virtuoso,' in behaving so as to appear like them, and to pass unnoticed or, as they say, 'not to catch the eye. '

"Sitting on deck, and watching the twinkling of the lights on the shores of that continent gradually growing fainter as the steamer moved away toward the east, and pondering and comparing all the facts in their logical sequence, I succeeded in making almost entirely clear to myself just why and how this incongruity could have arisen on that ill-fated planet.

"To begin with, I established a number of facts that might have enabled this incongruity to arise, but afterward, when I began, as is done in such cases, to eliminate, one by one, all those that ensue logically from one another, I eventually came upon a fact, insignificant at first glance, which to my astonishment turned out to be the original cause of this abnormality.

"And I realized that this famous 'education' of theirs, so often mentioned by me, inevitably engenders data in the common presence of each of them during the period of their preparation for responsible existence—no matter to what independent group he may belong—for the definite conviction that in former epochs on their planet, beings similar to them had never perfected themselves to that Reason which their contemporaries have attained and may even surpass.

"Concentrating my thoughts on this, and recalling all my former impressions about this question, perceived both consciously and automatically during my previous observations of your favorites, I gradually established that all of them, particularly in the last thirty centuries, had become convinced during their responsible existence that their contemporary 'civilization' is simply the result of the direct

continuation of the development of their Reason, which began at the very appearance of three-brained beings on their planet.

"And so when the beings of some group or other, owing to the formation in them, while still in their preparatory age, of fresh data for this 'false conviction,' accidentally come into possession of something regarded at the time as desirable—which at once invests them with authority—and discover, also accidentally, some idea that has existed many times in past epochs, they pass it off and broadcast it as having been thought of by themselves Then the beings of other groups, through the absence in them, due to wrong education, of any data proper to all three-brained beings of responsible age that engender in their presence an 'instinctive sensing of reality' and a 'broad outlook,' believe that this 'something desirable' is appearing on their planet for the very first time, and also that once this idea is applied in practice it will be really very good And they forthwith begin to imitate the first group in everything, both the good and the bad, even if it is completely contrary to all that exists and is well fixed in their ordinary life, merely in order to possess what 'for today' is considered desirable.

"I then even remembered that I had once before seriously reflected on this subject during my fifth sojourn on the surface of your planet, when the city of Babylon was considered the 'center of culture' of your favorites, and when, on account of some similar question, I had to make a 'logical analysis' of this strange feature of the psyche of these peculiar three-brained beings.

"Then, as now, I reasoned as follows:

"This way of thinking could perhaps be justified by taking into consideration that, owing to the abnormal conditions of ordinary existence established in past epochs, no exact information reaches these three-brained beings about events

that occurred in the past But how can one accept that there never arises in the mentation of a single one of them—in whom, even today, there does sometimes proceed 'something' similar to the process of 'confrontative logic'—at least the following simple and, as they would call it, 'childish' idea?

"If—as they say themselves and are even convinced—their planet has already existed many, many centuries with their species dwelling upon it, and if before them many, many millions of beings similar to them, that is, beings who could think, must also have arisen and existed, would there really not have been among those many millions at least a few who could also have invented all kinds of comforts for the well-being of their contemporaries, such as the ones which these contemporary American beings are now inventing and all the others are uncritically and even rapturously imitating—for example, comfortable seats in the water closets, preserved foods, and so on and so forth.

"This unpardonable lack of thought is all the more strange in that they themselves admit the existence of many 'ancient sages,' as they now call them, and do not deny the wealth of information that has come down to them concerning objective truths revealed by these sages, information which, by the way, certain of your contemporary favorites, without any remorse of conscience, are passing off as the product of their own thought and exploiting to the full for their various egoistic aims, without at all suspecting that the inevitable results of these wiseacrings of theirs will sooner or later lead their descendants to total ruin.

"According to all my observations of them since the disappearance of the continent of Atlantis, this peculiarity of their mentation, which is so difficult to understand through any 'logical analysis,' by engendering in them the false conviction I have spoken of, has always been, so to speak, the

'center-of-gravity cause' of almost all the unfortunate events, both large and small, in the process of their collective existence.

"Thanks to this false conviction resulting from their strange mentation, and thanks also to the effect on the whole functioning of their feeling of the consequences of the properties of the organ kundabuffer, which inevitably arise in their presence at responsible age and are called 'envy,' 'greed,' and 'jealousy,' it always happens there that when the beings of one group become the possessors of some 'innovation' which at that time is considered desirable, the beings of all the other groups, as soon as the rumor reaches them, immediately experience the desire to have the same thing, in most cases because of that maleficent habit fixed in their everyday existence which they express by the words 'never stand in the way of progress', and from that moment on, there arises in each of them, as I have already said, first the need to imitate the beings of that group and second the indubitable certainty that these beings must exist 'very correctly' since they have been able to acquire what is then regarded as desirable.

"In this connection, the piquant strangeness of the mentation of your favorites is that there never occurs in it the process called 'reflection,' whereby they might understand, even if only approximately, the true reasons why some beings possess that which evokes in others 'envy,' 'greed,' 'jealousy,' and so on.

"And so, my boy, although the beings of this new group have not acquired any of the results attained by the conscious labor and intentional suffering of the three-brained beings of past epochs and have absolutely nothing of their own, and their entire inner content, as well as their outer manifestations, consist only of everything bad that exists among contemporary beings of other independent groups, these latter now imitate to the full whatever is invented by the

beings of this new group solely because they have now accidentally become the possessors of just that which in the objective sense is most despicable, yet which, owing to the abnormal conditions of the ordinary existence of these unfortunates, is considered desirable.

"Of all the maleficent inventions of the beings of this contemporary community that has accidentally acquired authority, the most harmful for their common presence, that is, the one whose bad effects will be the most difficult to rectify in the future, is the custom they have established of passing a large part of the time of their existence in very high buildings.

"In order that you may clearly understand the extent of the harm of this invention of theirs, I must first of all explain to you the following:

"Do you remember that when I spoke to you about that 'maleficent practice' existing there at the present time called 'sport,' I said that, at the beginning, the duration of existence of these favorites of yours was 'fulasmtamnian,' that is to say, it was prolonged until their 'kesdjan body' was completely coated in them and perfected up to the required gradation of Reason, but that later, when very abnormal conditions of ordinary being-existence began to be established there, Great Nature was constrained to actualize their presence and also the subsequent process of their existence according to the principle of 'itoklanotz,' that is, in conformity with the results of certain surrounding causes.

"Ever since then, one of these causes has been the 'degree of density of vibrations' of their second being-food or, as they themselves would say, the 'degree of concentration' of the air they breathe.

"The point is that this cosmic formation, which serves as the second food for beings, is also constituted according to the fundamental common-cosmic law of the sacred Tria-

mazikamno, and thus is actualized by means of its three independent holy forces, that is, three heterogeneous cosmic substances.

"The first is the emanation of the sun of that system in which this cosmic formation serves as the second food for beings .

"The second are the substances transformed by the planet itself where the beings who absorb this food exist.

"And the third are those substances which are transformed through the other planets of this system, and reach this planet through their radiations.

"And so, the process of fusion of all the substances necessary for the normal formation and existence of beings can proceed in the required proportion in the atmosphere only within a certain distance above the surface of the planet because, owing to the second-order cosmic law called 'tenikdoa' or, as your favorites would call it, the 'law of gravity, ' the substances which actualize the second holy force of the sacred Triamazikamno cannot penetrate beyond a definite height in the atmosphere.

"In my opinion, you yourself can envisage all the consequences of what I have just described, and assemble in yourself the data required for your own opinion of the significance of this invention of theirs.

"I think that by now, my boy, I have fully satisfied your curiosity about these 'dollar fox-trotting followers' of their famous 'Christian Science. '

"In the name of Objective Justice it now only remains for me to remark that whatever these Americans may be today, and whatever they may become in the future, during the period I existed among them I had the possibility of resting inwardly, and for this I now ought to express to them my sincere thanks.

"And you, my heir, you who have been receiving and

will receive by inheritance everything acquired by me during my long existence—of course only insofar as you yourself will deserve it by your own conscious being-existence and honorable service to our Eternal All-Common Father Maintainer, Our Endlessness—I command you, if you should happen to be on the planet Earth, to visit without fail the city of New York or, if by then this city no longer exists, then at least to stop at the place where it once was, and pronounce aloud, with all your being.

" 'In this place, my beloved grandfather, my just teacher, Beelzebub, passed a few agreeable moments of his existence.

"I charge you further—again, of course, as the heir on whom, as is usual, will devolve the fulfillment of the obligations his predecessor took upon himself and which, for some reason or other, were left unfulfilled—to pay special attention to a question which greatly interested me but which I personally was unable to elucidate, as it was still premature to do so, that is, I charge you to find out what form, maleficent for their descendants—if, of course, by that time their descendants continue to arise—has been taken by the 'disease,' very widespread then, which one of their Misters, by the name of Onanson, called 'writer's itch. '

"Indeed, my boy, having had a more or less close relationship with many of them during my stay there, I soon found out that almost every one of them either had already written a book, was just writing one at the moment, or was getting ready to 'burst into print. '

"This peculiar 'disease,' prevalent among almost all the beings of this continent, without distinction of age or sex, had assumed epidemic proportions among the 'youth,' that is, those who are just at the beginning of responsible age, particularly those with runny noses and many pimples on their faces.

"In this connection you should take note that there flour-

ishes among these beings one feature of the strange psyche of your favorites which has become rooted in their collective existence and which may be formulated thus 'the concentration of interest on any idea that has accidentally become the question of the day. '

"And so some of them, who turned out to be a little more 'cunning' than the rest, and in whom the data for the being-impulse called 'instinctively to refrain from all manifestations which may lead one's fellow-beings into error' were more atrophied, organized various 'schools' and composed all sorts of 'manuals,' in which they showed in detail just what the sequence of words should be so that all written expositions should be better perceived and assimilated by the reader.

"As a result, all those who attended these 'schools' or read these 'manuals,' who were themselves in regard to being and to their knowledge of reality exactly such types as our teacher, Mullah Nasr Eddin, refers to as 'nullities emitting an atmosphere of unendurable vibrations,' began to wiseacre according to all these rules And from then on, since the process of reading had become an organic need of the beings of this new group, thanks to various other abnormalities fixed in the conditions of their ordinary existence, and since, moreover, it was possible to appreciate the contents of any work only by reading it through, all the beings of this continent, seduced by every kind of 'flashy' title, began to read and read, until finally it became definitely noticeable that their mentation, already sufficiently 'diluted' without this, became ever more and more 'diluted. '

"I was not speaking lightly when I said, 'if by that time their descendants continue to arise,' because I then noticed the same extraordinary singularity with regard to the new conformation of the planetary body of beings of the female sex that I had once noticed long before in the process of the

ordinary existence of these strange three-brained beings, and parallel with this, I carefully observed all its consequences.

"This curious phenomenon first occurred there before the loss of the continent of Atlantis, in the process of existence of a small group of three-brained beings originating from various large communities of that time These beings existed in isolation on the then famous island called 'Balakhanira,' which was situated to the east of the continent of Atlantis, and was engulfed within the planet at the same time as Atlantis itself.

"This small group died out owing to the same strange particularity of the formation of the planetary body of the beings of the female sex, and the manner in which the continuation of their species ceased was then called by the learned members of the Society of Akhldanns 'dezsoop-sentozirosso

"This extraordinary phenomenon, which took place in the course of several centuries before their race finally disappeared, was the gradual narrowing of what is called the 'pelvis' in the beings of the female sex

"This progressive narrowing of the pelvis took place at such a rate that two centuries before their race finally vanished, the 'appearance in God's world' of their so to say haphazard conceptions was effected by the means then called 'sitrik,' and now called 'Caesarian section. '

At this point in Beelzebub's tales, a cross-current or eddy began in the ether which penetrated the whole of the ship *Karnak* This signified that the passengers were being summoned to the 'djamdjampal,' that is, the refectory of the ship, where all the passengers assembled periodically to partake of the second and the first being-foods.

So Beelzebub, Hassein, and Ahoon ended their conversation and hastened to the djamdjampal.

CHAPTER 43

Beelzebub's survey of the periodic process of the reciprocal destruction of men, or Beelzebub's opinion of war

WHEN BEELZEBUB, Hassein, and Ahoon had returned from the "djamdjampal" and had resumed their usual places, Hassein, turning again to his grandfather, said:

"Dear Grandfather! Your thorough explanations of various episodes that occurred during the process of existence of the three-brained beings on the planet Earth have given me a clear idea and satisfactory understanding of the surprising strangeness of their psyche; nevertheless, the question still arises in me about one particularity of theirs which I cannot yet understand at all and which, even taking into account the strangeness of their psyche, appears to me illogical. My thoughts keep returning to this perplexing question and were even concentrated on it during the holy sacrament in the djamdjampal.

"From all your explanations about the process of existence of these three-brained beings, I have seen very clearly that although most of them, during their responsible existence, particularly since the third transapalnian perturbation, have a purely automatic Reason, yet even with this automatic Reason they can deliberate so well that they are able to determine, more or less exactly, many of the laws of Nature on their planet, in accordance with which they can even invent certain things on their own.

"At the same time, parallel with this, reminders of that particularity proper to them alone—that is, the periodic need

to destroy one another's existence—run like a crimson thread through all your tales.

"And so, dear Grandfather, I cannot understand at all how it happens that in spite of having existed for such a long *time,* they have never become aware and even now remain unaware of the horror of this property of theirs.

"Don't they really ever see that of all the horrors that could possibly exist in the whole of the Universe, these processes are the most terrible? And don't they ever ponder on this matter so that they might become aware of this horror and find some means of eradicating it?

"Please, Grandfather, tell me why this is so, and which aspects among all those making up the strangeness of their psyche are the causes of this particularity of theirs?"

Having said this, Hassein again looked at his grandfather expectantly, with an intense desire to know.

In response to this request of his grandson, Beelzebub looked at him steadily with a "smile full of remorse" and then, sighing deeply, he said

"Ekh! . . . my dear boy . . .

"This particularity, with all the results ensuing from it, is the chief cause of all their abnormalities and of their so to say 'muddled logic ' "

Then after another short pause, he continued:

"Good, I will help you to clarify this question—all the more as I have already promised to explain it to you in detail.

"But, of course, for the sake of the development of your active mentation I shall not give you my personal opinion on this subject, and will only present the necessary material for logical confrontation in a way that could bring about the crystallization in you of the data for your own individual opinion.

"By the way, you asked me if it is possible that they

never ponder on this abominable predisposition of theirs— inherent in them alone.

"Of course they ponder, of course they see "Some of these three-brained beings ponder very often and, in spite of the automaticity of their Reason, fully understand that this predisposition to periodic reciprocal destruction is such an unimaginable horror and so hideous that no name can even be found for it.

"Unfortunately, this pondering of theirs leads to nothing "And it leads to nothing because when certain isolated beings do think seriously about this horror and come to some sensible conclusion, then because of the absence of one common planetary organization for a single line of action, this view of theirs is never widely spread and fails to penetrate into the consciousness of other beings Incidentally, as far as this 'sincere pondering' is concerned, the state of affairs among terrestrial beings is really lamentable.

"I must tell you that from the beginning of their responsible age, thanks to the abnormally established conditions of being-existence, the 'waking psyche' of each one of them has gradually become such that he can 'think sincerely' and see things in a true light only if his stomach is so full of the first being-food that the 'wandering nerves' in it cannot move or, as they say, he is 'stuffed full,' and also if he has fully satisfied, of course only for that moment, all the needs inherent in him, unworthy of three-brained beings, which have become the dominant factors for the whole of his presence.

"Well then, owing to these same wrongly established conditions, not all terrestrial beings have the possibility of satisfying these needs, and so, for this and many other reasons, most of them, no matter how much they desire it, can neither 'think sincerely' nor see and sense reality, and therefore 'sincere thinking' and the 'sensing of reality' have long since

become a rare luxury on your planet and inaccessible to most of the beings there.

"The only terrestrial beings there who have the possibility of being satisfied to repletion are those called 'important power-possessors', indeed, it is precisely these beings who because of their position could do something to eradicate this evil, or at least to diminish it to a certain extent.

"But these 'important power-possessing beings,' who have the possibility of filling themselves to satiety and who could perhaps do something toward this end, in fact do nothing at all for quite other reasons.

"And the fundamental reason is that same maleficent means fixed in the process of their ordinary being-existence which they call 'education '

"This maleficent means is applied there to all the young beings during their preparatory age, but especially to those who later on almost always become power-possessors.

"Well then, since these future power-possessors do not make use of the time intended by Great Nature for the preparation of data for a worthy and responsible existence, but only waste it in developing in themselves the properties resulting from this celebrated education—which as a rule only dictates to them how best to give oneself up to what is called 'self-calming'—when they become responsible and undertake to fulfill responsible obligations, they naturally have no data at all for manifesting 'logical reflection,' and prove to be incapable of any impartial relationship with those of their fellow-beings who come under their sway by virtue of surrounding conditions.

"Owing to this abnormal education of theirs, nothing is deposited in them which would enable them to reflect and put anything effective into practice, but, on the contrary, many consequences of the properties of the for them accursed organ kundabuffer—devised by the great Angel, now

Archangel, Looisos—are gradually formed in them and, being transmitted by heredity from one generation to another, crystallize in the psyche of these unfortunates and become organic functions.

"The consequences most frequently met with today exist there under the names of 'egoism,' 'partiality,' 'vanity,' 'self-love,' and so on.

"To describe the power-possessing or important beings there, our wise Mullah Nasr Eddin has a very interesting saying:

'The importance of these people is measured exclusively by the number of their corns. '

"And so, my boy . . .

"When the contemporary three-brained beings of your planet who can afford to gorge themselves and to satisfy all their other needs, and perhaps could do something to struggle against this phenomenal evil prevailing on their planet, are fully satiated, and are reclining in what are called their 'soft English armchairs,' in order, as is said there, 'to digest it all,' they do not even take advantage of these favorable conditions for sincere thinking, but only abandon themselves to their maleficent 'self-calming. '

"And since it is in general impossible for any three-brained being of the Universe and therefore also for any of the beings of your planet to exist without mentation taking place in them, and since, at the same time, your favorites wish to be able to give themselves up freely to their 'inner evil god, self-calming,' they have gradually and very efficiently accustomed themselves to a sort of purely automatic thinking without the least being-effort of their own.

"One must give them their due—in this they have attained perfection, and at the present time their thoughts flow in all directions without the intentional exertion of any part of their presence.

"When, for instance, these important and power-

possessing beings of the Earth, 'gorged and satisfied,' are reclining in their armchairs, the associative thoughts which cannot stop flowing in them receive impulses only from the reflexes of their stomach and sex organs and wander freely in all directions, as they say there, 'to their heart's content,' as nonchalantly as if these thoughts of theirs were 'strolling of an evening in Paris along the Boulevard des Capucines.

"When one of these power-possessing beings of your planet is lolling in his soft armchair, subjects like the following are a-thinking in him.

"For instance, 'How can I get even with my friend, John Smith, who a few days ago looked at a woman I "love," not with his right eye but with his left?'

"Or this 'digesting' terrestrial power-possessor thinks, 'Why didn't my horse come in first at the races yesterday, as I expected?'

"Or, 'Why do those worthless stocks keep going up day after day on the market?'

"Or finally, he thinks something of this kind 'If only I were in John Smith's shoes, who was smart enough to invent a new way of breeding flies and making ivory out of their skeletons, with all the profits I would make, I would do this, that, and the other, and not behave like that idiot who, like a dog in the manger, neither eats himself nor lets others eat', and so on in the same strain.

"However, it does occasionally happen that some important power-possessing being of the Earth suddenly thinks, not under the influence of the reflexes of his stomach and sex organs but sincerely and quite seriously about some question relating to this terrifying terrestrial problem.

"But even the sincere reflections of the power-possessors occur for the most part quite automatically, from casual outer causes, for instance, the existence of someone very near to them is brutally cut short in the latest process of

reciprocal destruction, or someone offends them deeply and painfully, or someone touches their emotions by giving them something they either value very highly or did not in the least expect, or finally, when they really feel their own existence drawing to an end.

"In such cases, when these power-possessors ponder sincerely on this terrible evil rampant on their planet they are always greatly agitated by it, and while in this state, of course, they vow to undertake and carry out at all costs everything necessary to put an end to this scourge.

"But here lies the misfortune no sooner do the stomachs of these 'sincerely agitated' beings become empty or no sooner do they recover a little from those disheartening outer impressions than they not only forget their vow but again begin, consciously or unconsciously, to do everything that generally causes the outbreak of these processes between communities.

"It very often happens that these power-possessing beings, unintentionally or even half-intentionally, do everything to hasten the outbreak of the next process of reciprocal destruction, and even dream of it taking place on as large a scale as possible.

"And this monstrous need arises in their abnormal psyche because they expect certain egoistic profits from these processes, and with their degenerate mentation, even hope that the greater the scale of the process, the greater the profits will be for themselves or for their relatives.

"However, it sometimes happens there, my boy, that certain of these important power-possessing beings unite and form a special society with the aim of jointly finding and putting into practice some means of abolishing this arch-criminal particularity of theirs.

"Just as I was leaving that solar system forever, there was again a great deal of talk on your planet about forming such

a society, and it seems that they were intending to call it the 'League of Nations.'

"I say 'again' because many times before they had formed similar societies which in the end always died in the same strange way—that is, they always died without any 'death agony.'

"I remember very well the first time such a society arose there. It was in the city of 'Samoniks' in the country of Tikliamish, which was then regarded as the chief 'center of culture' for all the three-brained beings of this peculiar planet of yours.

"Then for the first time important beings from most of the communities of the continent of Asia assembled in that city with the aim of drawing up a common agreement, so that among the different Asiatic communities there would never again arise any cause whatever for the process of reciprocal destruction.

"This society had as its motto: 'God is where man's blood is not shed.'

"But owing to their various personal egoistic and vainglorious aims, these important terrestrial power-possessors who had assembled soon quarreled among themselves and went their ways without accomplishing anything.

"Several centuries after the existence of Tikliamish a similar society arose on the continent of Asia, this time in the country then called 'Mongolplanzura.'

"And this society had the motto: 'Love one another and God will love you

"This society, having given no positive result for the same reasons, also ended its existence in the same way.

"Later a similar society was formed in the country today called 'Egypt,' and it began its existence with the motto: 'Only if you learn to create a flea can you dare to kill a man.'

"Still later, another society was founded in the country of 'Persia,' and the following sentence was taken as its motto:

'All men are divine, but if a single one is killed by another, then all will be reduced to nothing.'

"And quite recently, barely four or five of their centuries ago, the last such society was formed, also on the continent of Asia, in the city that was called, it seems, 'Mosulopolis.' At its arising this society was named 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures.

"But shortly afterward, when some dispute broke out among its members, they renamed their society, and later it ended its existence under the new name of 'The Earth Belongs Only to Men. '

"The members of the society, 'The Earth Is Equally Free for All,' might perhaps have accomplished something effective because, in the first place, they had a feasible program as the basis of their aims, and second, they were all, without exception, old and honorable beings who had had a great deal of experience and in consequence had become disillusioned about everything that ordinary planetary existence could in general give them.

"And owing to this, they had fewer properties such as 'egoism,' 'vanity,' and so on, which usually cause societies of this sort to collapse.

"But the main reason why something useful might have come out of this society was that there was not a single power-possessing being in it, not one of these beings who, driven by their egoistic and vainglorious aims, sooner or later dispatch—moreover with 'musical accompaniment,' as they say—all the achievements of the common planetary society of which they happen to be members to the famous swine of our Mullah Nasr Eddin, which always gobble up everything, without what are called 'parlor manners.'

"The only public affairs that these important terrestrial power-possessing beings, particularly the contemporary ones, do not obstruct are those from which they might ex-

pect substantial profit either for themselves personally or for other beings of their caste.

"The tasks undertaken by this kind of society might have good results for all the beings of their planet without distinction of caste, but as soon as any difficulties arise in its affairs or, as is said, 'the first small crisis appears,' these tasks immediately become too boring for the terrestrial power-possessors and at the mere mention of them, or when they remember them by association, expressions of martyrdom appear on their faces.

"So nothing resulted from the labors of those beings who called their society 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures,' although they did almost everything that could possibly be done in the conditions that usually prevail on that incomparable planet I shall tell you about this a little later and even in some detail, because the information concerning the downfall of that very society, formed by your favorites in their attempt to eradicate or at least diminish this 'arch-criminal property' implanted in them, will throw more light on the strangeness of their psyche and at the same time help you to understand to a certain extent the chief objective causes of these terrifying processes of reciprocal destruction among them.

"And now as regards the contemporary society, which as I told you has just been formed with the same aim of jointly finding and putting into practice the measures needed to bring these terrifying processes on their planet to an end, and which is called the 'League of Nations'—if you wish to know my sincere opinion, I am more than sure that this time also nothing effective will come of it, for two reasons.

"The first reason will become clear to you only at the end of this narrative, and the second is that this 'criminal property' has already entered into the 'flesh and blood' of the

three-brained beings of the planet Earth And since nothing could be accomplished by your favorites of earlier epochs who on reaching responsible age had at least attained, in respect of being, to what is called 'self-remembering,' it is all the more certain that nothing effective can be devised or actualized by beings who possess a Reason no different from that of most of their contemporaries, and who in respect of being are perfected only to the degree defined by our dear Mullah Nasr Eddin in the following words :

" 'Look! Look! He already begins to distinguish mama from papa!'

"Still, I must remark that even though these contemporary important power-possessing beings who are or will be members of this new society will not achieve anything consciously, they will unconsciously obtain from this undertaking of theirs a considerable and most useful 'advantage' for themselves personally, because this official society of theirs will provide them with still another very plausible excuse for pulling the wool over the eyes of what are called their 'proprietresses,' which for a contemporary terrestrial being means his 'wife,' 'mistress,' 'mother-in-law,' or even some 'saleslady' in one of their large stores, and so on.

"Thanks to this new official 'gold mine' of theirs, they will have the opportunity of passing the time quietly with their friends, important power-possessing beings like themselves, and of attending the 'cocktail parties' that will doubtless be arranged very often for affairs ostensibly connected with the aims of this important society of theirs, far from the 'silent but terrible' glances of their ever-watchful proprietresses .

"Usually, these societies of power-possessing beings arise toward the end of one of the great processes of reciprocal destruction, and almost always in the following way :

"Since a number of these power-possessors personally suf-

fered 'grievous losses' during the last process, these losses continue by momentum to influence their common presence, and engender in the general functioning of their psyche a certain combination whereby the data in their subconscious for the arising of the being-impulse named 'conscience' begin spontaneously to take part in the functioning of the 'automatic consciousness' that has long since become habitual to them, that is to say, there arises of itself in their common psyche that combination dreamed of by the Most Saintly Ashiata Shiemash for all the three-brained beings of that ill-fated planet.

"Well then, my boy, when these power-possessing beings meet and discuss this terrible property of theirs at length, they gradually see it almost in its true light, and a sincere desire appears in them to do their utmost to achieve the abolition of this appalling horror which has been proceeding on their planet.

"And so, if several of these terrestrial power-possessors with a 'resurrected conscience,' who see and feel reality almost in its true light, happen to meet often enough to exert a lasting influence on one another, they then unite in order jointly to discover some possibility of fulfilling these sincere wishes of theirs.

"And it is usually in this way that such societies there begin.

"Perhaps these beings in one way or another would achieve some good results, but the trouble is that very soon, as a rule, other important power-possessing beings join such societies and begin to take part in them.

"And they join and take part in the tasks of these societies not because their conscience begins to speak—far from it— but simply because, being themselves 'important' and 'power-possessing,' they must, according to the abnormally established conditions of ordinary being-existence, become members of every 'important' society.

"Well then, when these other terrestrial important and power-possessing beings enter such societies and begin to participate in their affairs with their personal, egoistic, and vainglorious aims, they very soon 'throw overboard' all the tasks and everything accomplished by the beings with a resurrected conscience, and also put genuine 'spokes into the wheels' of the original founders of these societies.

"And that is why these societies, founded for the common planetary welfare, always die quickly and, as I have already told you, without any death agony.

"As for the practical results of all the good beginnings of these important beings, our worthy Mullah Nasr Eddin has another very wise saying

'Past centuries have shown that Karabaghian asses never sing like nightingales, nor will they ever refrain from indulging their noble taste for real Shooshoonian thistles.

"Here I think it will be opportune for you to know that, during my long centuries of attentive observation of the three-brained beings of the planet Earth, I never once noticed, among the members of the societies founded from time to time for devising means to assure the happy existence of the masses, any beings with more or less Objective Reason, although, as I have already told you, a certain number of your favorites did attain this result by their persevering efforts toward self-perfection.

"In the course of the observations I made during my last sojourn there I cleared up, among other things, why it is that beings with Objective Reason never belong to such societies.

"The point is that to belong to one of these societies a being must of necessity be 'important' and, in the abnormally established conditions of being-existence, only he is considered 'important' among them who has either a great deal of money or who becomes what is called 'famous. '

"And since during recent times only those can become

famous and important in whom the sacred function called 'being-Conscience' is entirely absent, and since this sacred function in the presence of beings is always connected with everything that represents and is Objective Reason, those three-brained beings who have Objective Reason always have Conscience as well, and therefore will never be 'important' among the other beings there.

"And that is why beings with Pure Reason never had and never will have the possibility of taking part in societies consisting of 'important' power-possessing beings.

"In short, we can apply to this question what our dear Mullah Nasr Eddin once said, namely 'This is the ultimate punishment pull at the tail and the mane gets stuck, pull at the mane and the tail gets stuck. '

"Be that as it may, as I have already said, your contemporary favorites again wish to find possible ways and means of abolishing this terrible property that has become rooted in their psyche as firmly as the consequences of the properties of the organ kundabuffer.

"And of course, these members of the contemporary society called the 'League of Nations' will endeavor to achieve this by all kinds of regulations and agreements devised by them, similar to those tried out by the beings of ancient times, that is to say, by ways and means through which, in my opinion, it is absolutely impossible to achieve anything effective.

"This undertaking of your contemporary favorites could have some advantages, but only for their inevitable newspapers, for drawing-room conversations, and of course for numerous hasnamussian manipulations by those they call 'speculators on the stock market. '

"At the present time, in regard to this terrible evil, the state of affairs is such that the immediate total destruction on the surface of your planet of this hideous property which, as I said, has already entered their flesh and blood is not only

a senseless task for their miserable Reason, but is in general almost impossible.

"However, my boy, although the members of this contemporary common planetary society called the 'League of Nations' are entirely lacking in impartial Reason, such as is proper to the presence of all three-brained beings of responsible age, nevertheless, even they could perhaps achieve positive results in their fundamental aim if they were to occupy themselves only with solving those problems that are within the scope of their competence and powers.

"But knowing their 'ways,' I am quite sure that they will not occupy themselves with questions that are within the reach of their understanding.

"They would like to do, and would do, anything whatever in order that these 'processes of reciprocal destruction' should cease immediately and forever.

"But if with all their being they became aware of the whole objective horror of these processes and sincerely desired to eradicate this evil from the surface of their planet, they would willy-nilly penetrate into the very essence of the problem and understand that an inherency fixed in the psyche for hundreds of centuries can never be decrystallized in the course of a few decades.

"If they understood this, they would not attempt to decide, let alone carry out, anything of this kind for the welfare of their contemporaries, but would devote all their attention, all their powers, and all their possibilities to working solely for the welfare of beings of future generations.

"For instance, instead of wiseacring or, as is said there, 'playing at Don Quixote' by aiming to stop these processes at one stroke, they might occupy themselves with uprooting the belief, now established in their everyday existence, in the validity of two concepts first of all, they could try to put an end to the practice of exalting certain participants in these processes to the rank of 'hero' and rewarding them

with honors and 'decorations', and second, they could try to abolish at least that famous branch of their 'hasnamussian sciences,' invented by some 'pimpled' beings among them, which airily proves that periodic reciprocal destruction on the Earth is absolutely indispensable, for without it there would be an intolerable overpopulation, causing such economic turbulence that men-beings would begin eating one another.

"If they were to succeed in abolishing the first of these two concepts already firmly fixed in the process of their abnormal ordinary being-existence, they would destroy forever the greater part of those 'automatic factors' which predispose the psyche of the growing generation always to fall into that particular state habitual to them during these processes And as for getting rid of the second, this would help to keep at least one of those innumerable idiotic ideas from reaching the beings of future times—ideas which are constantly arising there and, transmitted from generation to generation as incontestable 'articles of faith,' in large measure cause the formation in their presence of certain properties, not one of which is becoming to three-centered beings of our Great Megalocosmos Among these properties is the one inherent in them alone that even makes them 'doubt the existence of divinity', and chiefly because of this doubt there has almost entirely disappeared from their common presence even the possibility of the precipitation of certain data that should infallibly be deposited in the presence of all three-brained beings, the totality of which engenders in them the impulse called the 'instinctive sensing' of certain cosmic truths that are always felt even by all one-centered and two-centered beings everywhere in the whole Universe.

"But to the misfortune of all the other ordinary beings, these important power-possessors assembled from the whole of the planet do not occupy themselves with these questions, considering them beneath their dignity.

"What next! How could 'important' members of such an 'important' society suddenly concern themselves with such trivial matters.'

"In general, since the data for individual manifestation have completely ceased to be crystallized in most of these three-brained beings who have taken your fancy, and since they manifest themselves only according to the dictates of the consequences of the properties of the organ kundabuffer, they do not like to occupy themselves with matters within their Reason and power, but are interested solely in resolving questions that are incomparably higher than their Reason.

"Owing to this 'feature' of their strange psyche, another very peculiar 'psycho-organic' need has been formed in them during the last twenty centuries.

"The chief manifestation of this psycho-organic need of theirs consists in this, that each of them feels absolutely obliged, as they say, 'to teach others sense' or 'to put them on the right road.

"Do you know, my boy, in speaking of this unusual feature of their character, inherent in all of them without exception, it occurs to me that it would be desirable at this point to give you some advice about their strange psyche, like that which our good old Ahoon gave you at the end of my explanations of their famous contemporary terrestrial 'art. '

"He advised you, among other things, that if for some reason or other you should happen to exist on the planet Earth and mix with those strange three-brained beings, you should always be very careful with the contemporary types who are 'representatives of art,' in order not to offend them and make 'mortal enemies' of them.

"At that time, our dear Ahoon, having in mind their numerous weaknesses such as 'self-love,' 'pride,' 'vanity,'

and many others, indicated to you just which of these specific properties it was necessary to 'tickle,' as he expressed it, in each case.

"He even explained to you in detail how to speak to them and what had to be said so that they would always be well disposed toward you and always and everywhere praise you and say nothing but good about you.

"I have nothing against this advice of his, it cannot be denied that it is ideal for the types he mentioned.

"The contemporary 'representatives of art' are indeed amply provided with the specific properties enumerated by our dear Ahoon, and if you know how to 'tickle' these properties on every possible occasion, they will indeed 'adore' you and behave toward you like true 'Asklaian slaves.'

"But although this advice of his is excellent and even indispensable for those who wish to exist among them, I personally do not consider it practical for you, first, because not all the beings of the Earth are 'representatives of art' and this advice does not apply to all of them without exception, and second, because it would be irksome for you to have to remember all these numerous properties and to stop each time and think which of these numerous weaknesses must be 'tickled' and on which occasion.

"So I wish to point out to you one great 'secret' of their psyche, that is, one property of theirs which, if you know how to make use of it, will produce in each of them the manifestation that Ahoon was speaking of.

"If you act upon them by means of this property, not only will you be on very good terms with all of them but if you wish, thanks to this secret of their psyche, you will even be able fully to ensure your happy and peaceful existence, both as regards 'money,' which is a necessity there, and other conveniences whose taste and blissful significance our dear teacher expresses by the words, 'a bed of roses.'

"No doubt, my boy, you have already guessed that the

secret I am referring to is this 'psycho-organic need' of theirs 'to teach others sense' and 'to put them on the right road. '

"This specific property formed in their psyche, thanks as always to the abnormally established conditions of ordinary being-existence, inevitably becomes as it were an integral part of their presence when they reach responsible age.

"Everyone there, without exception, has this psycho-organic need old and young, men and women, and even those they call 'misbegotten.'

"This singular need arises in its turn from another property of theirs which is that each of them, from the moment he acquires the capacity to distinguish 'wet' from 'dry,' carried away by this achievement, ceases forever to see and observe his own abnormalities and defects, but only sees and observes these same abnormalities and defects in others .

"At the present time it has become customary there for every one of your favorites to teach others like himself things that he hasn't the faintest idea about, even in his dreams And the joke of it is that if 'others' do not listen to him, or at least do not pretend that they are listening to him, he is not only offended but even inwardly sincerely indignant, on the other hand, if 'others' should learn 'sense' from him, or at least pretend that they are very eager to do so, he will not only 'love' and 'respect' them but will himself be filled with satisfaction and delight And it is only in these circumstances that your favorites can speak about others without hate or criticism.

"And so, my boy . . .

"I strongly advise you that if for any reason you have to exist among them, always pretend that you wish to learn something from them Act in the same way toward their children and you will then not only be on excellent terms with them all, but the whole family will look on you as the most honored friend of the house.

"Always remember that because of the self-conceit flow-

ing from this particular property, any one of them, however insignificant he may be in essence, looks down with contempt upon the attitudes and conduct of others, especially if their attitudes and conduct sharply contradict his own subjective views, and in these cases, as I have just said, he usually becomes inwardly sincerely offended and indignant.

"I might as well remark here that this property of your favorites of always growing indignant at the defects of others around them makes their own existence, already wretched and abnormal without this, objectively unbearable .

"Because of this constant indignation, the ordinary being-existence of these unfortunates almost always flows accompanied by unproductive 'moral sufferings', and these futile 'moral sufferings' of theirs usually continue by momentum to act for a long time on their psyche 'semtzektzionally' or, as they would say on your planet, 'oppressively', in other words, they ultimately become 'instruarnian,' or 'nervous,' of course without the participation of their consciousness .

"And then, in the process of their ordinary being-existence, they became completely 'uncontrolled,' even in being-manifestations which have nothing to do with the primary causes of this 'instruarness' or 'nervousness' of theirs

"And it is just this property of being 'indignant at the defects of others' that has gradually made their existence arch-tragicomic.

"For instance, at every step there you can see a picture of this sort.

"One of these freaks, having lost the only thing they acquire from their maleficent 'education,' which they call a 'mask,' behind which they cunningly hide from others their obvious inner and outer defects, has fallen as they say completely 'under somebody's thumb. ' Well then, this being who is 'under the thumb' of his wife or his mistress—or of

somebody else who has 'ferreted out' his inner insignificance—and has become the slave of one of these 'patrons' to the point of humiliation, waxes more indignant than anyone if some king, for some reason or other, is unable to keep tens or hundreds of thousands of his subjects under control.

"And oddly enough, it is precisely such 'terrestrial humbugs' under somebody's thumb who usually write all sorts of manuals expounding in detail what must be done to 'govern' others well.

"Or again, if one of these contemporary beings, whose heart always 'sinks into his boots' when a mouse runs past him, learns that so and so was a bit scared on meeting a tiger, this 'hero' will be filled with indignation against him and, 'foaming at the mouth,' will not fail to denounce him to his friends, proving that he is a criminal coward for having been frightened by a 'mere tiger.

"And here again the various books and manuals concerning what must be done and how, and what must not be done on meeting a tiger or other such being, are written by these 'mouse-flinching heroes. '

"Or further, one of these beings who has collected a score of 'chronic diseases,' so that his stomach does not work for weeks at a stretch and his whole body is covered with every kind of loathsome pimple, from all of which he naturally suffers day and night—in short, a being who for many years has been a genuine 'walking anatomical museum' of all the diseases existing on that planet—is always more indignant than anyone else when someone is careless enough to catch, let us say, a cold in the head.

"And these 'walking anatomical museums' invariably instruct others with great authority on how to get rid of such a cold, and it is they who write all sorts of books and manuals on the multitude of diseases there and expound in minute detail their prevention and cure.

"At every step, one can observe an absurdity of this kind: one of them who does not have the slightest idea what the ordinary tiny being called 'flea,' which often bites him, really looks like, writes a huge volume or organizes 'public lectures,' as they are called, to explain that the flea whose bite caused a swelling on the neck of a certain king known in history as King Naookhan, had on its left paw an 'abnormal, orange-crimson growth of a very odd form.'

"Well then, this 'flea expert' who writes his voluminous work about the 'orange-crimson growth' on the flea whose bite caused King Naookhan's venerable neck to swell, or spends a whole evening lecturing on this subject, will not only be offended but even greatly indignant if anyone expresses doubts to his face; and he will be indignant chiefly because this person is such an 'ignoramus' that he has never even heard about the 'truths' communicated by this 'expert.'

"To satisfy that astonishingly strange psycho-organic need to teach others, your favorites, in order not to suffer, must always have at least one 'victim' for instruction, but in those who for some reason or other have acquired a certain authority in these manifestations, and who by prolonged habit have become more brazen, the appetite grows and requires an always greater number of these victims.

"And so, my boy, if a normal being existing there were to observe such pictures that are met with at every step and seriously ponder his own perceptions, he might acquire full knowledge of all branches of Objective Science.

"Moreover, if one day you should ever happen to exist among them and witness these incongruous being-manifestations, you will be unable, in spite of knowing their cause, to keep from 'laughing' inwardly. At the same time you will pity these unfortunates with the whole of your being, and your 'inner laughter' will gradually be suffused with what is called 'essence-palnassoorian grief.'

"This property of the psyche of the three-centered beings

there is especially strongly developed among the beings belonging to the caste called the 'intelligentsia.'

"The word 'intelligentsia' conies very close to the idea we define by the expression 'force in oneself.'

"Although in its essence the word 'intelligentsia' has had this meaning for centuries, your contemporary favorites, without the slightest embarrassment, use it to designate those beings who are the exact opposite of what the word denotes.

"The word 'intelligentsia' is taken from the ancient Greek language.

"It is interesting to note that this word was also used by the ancient Romans who, having borrowed it from the Greeks, not for its sense but for its sound, later imagined that its root belonged to their own language.

"But among the ancient Greeks this word denoted beings so perfected that they could direct their functions by their own will, unlike nonspiritualized cosmic formations, whose actions are only reactions to external causes.

"It is true that one still meets beings on your planet who correspond approximately to the real meaning of this word, but only among beings regarded as 'not intelligent. '

"In my opinion, if the beings who are now called the 'intelligentsia' were simply called the 'mechanogentsia,' this would perhaps be more correct.

"And it would be more correct not only because the contemporary intelligentsia can give absolutely no direction at all to their being-functions, but also because there are already completely atrophied in them even those data for impulses of essence-initiative for daily being-existence which Great Nature always puts in all three-centered beings at their arising.

"During their responsible existence these beings belonging to the intelligentsia manifest themselves, that is to say, act automatically, only on receiving accidental or intentional shocks from outside, and it is only these external shocks that

animate them and bring them corresponding experiences, thanks to the unrolling of a series of associations linked with accidental, automatic impressions already perceived by them and not depending at all on their own wish or will.

"These external shocks usually come, in the first place, from animate or inanimate objects that accidentally enter the field of perception of their visual organs, second, from all sorts of beings they meet, third, from the sounds or words reverberating where they happen to be, fourth, from odors accidentally perceived by their sense of smell, and finally, from unaccustomed sensations experienced by them from time to time in the functioning of their planetary body or, as they say, their 'organism'—and so on.

"But never do their outer manifestations or the inner being-impulses that ought to be under the direction of their 'being-I' proceed according to their own wish arising from their entire presence.

"I must tell you further that for various reasons some of those terrestrial beings belonging to the intelligentsia, whose psychic manifestations have undergone definite changes in the course of their responsible existence, are no longer called 'intelligentsia' by other terrestrial beings but are given different names composed of different words or, more exactly, roots of words taken from the ancient Greek, such as

Bureaucrats
Plutocrats
Theocrats
Democrats
Zevrocrats
Aristocrats

and so on

"The first of these names, that is, 'bureaucrat,' is given to the beings of the 'intelligentsia' in whom the series of

automatic associations already present in them, and which engender definite experiencings, are limited in number, that is, however varied the shocks coming from outside may be, they always evoke in these bureaucrats associations of the same experiencings which, thanks to frequent repetition, acquire their own specific character and manifest themselves quite independently, without the participation of any of the separate spiritualized being-parts of their common presence.

"And as for the second of these names, that is, 'plutocrat,' this is applied to those beings of the 'intelligentsia' who, also after a certain transformation of their psyche, very artistically succeed during the period of their responsible existence in getting into their toils all the honest, that is, 'naive,' fellow countrymen they encounter, with the result that they become the owners of a large quantity of what are called 'money' and 'slaves.'

"Bear in mind, in this connection, that it is from just these terrestrial types that most hasnamuss individuals arise.

"During my sojourn on the planet Earth, while investigating the questions that interested me, I chanced to learn the secret of the origin of this word 'plutocrat. '

"As I have already told you, for the last twenty-five centuries every dubious notion and every suspicious thing there for some reason or other has been called by an ancient Greek word, thus these names also, such as 'bureaucrat,' 'aristocrat,' 'democrat,' and so on, which express dubious notions, are composed of two ancient Greek words.

"The word 'bureaucrat,' for instance, consists of two words 'bureau,' which means 'office,' and 'crat,' which means 'to keep' or 'to hold. '

"And together these words mean 'those who keep or manage the whole office. '

"And as regards the word 'plutocrat,' it seems that the

history of its origin is somewhat different and does not go back very far

"This word was formed only seven or eight of their centuries ago.

"Although these types also existed in ancient Greece they were then called 'plusiocrats. '

"Several centuries ago, however, when beings of this type had multiplied, and it became clear that the other beings of the Earth had to exalt them with some sort of title, certain of those who at that time were in charge of such questions invented for them this name of 'plutocrat. '

"It seems that they deliberated and pondered a long time before adopting this name, because they understood very well that these types on their planet are scoundrels of the deepest dye, and are, so to speak, 'saturated to the marrow of their bones' with every kind of hasnamussery, and therefore a name had to be found that would fit them to perfection.

"At first these beings in charge wished to 'exalt' them with some title corresponding to their inner significance, but on reflection, they were afraid to do this, because these terrestrial types, thanks to their 'ill-gotten gains,' had acquired 'force' and 'power' perhaps greater than that of their kings, so they were afraid that if they 'exalted' them by a title that would indicate their real significance, they would be deeply offended and begin to do still more harm to those around them So in the end, they decided to be cunning and invented a word thanks to which they could call them by their real name, yet at the same time appear to do them honor.

"They achieved this in the following way:

"As the title for these terrestrial types had, of course, to be composed of two ancient Greek words and, as all such names end with the Greek word 'crat,' they left this ancient

Greek syllable as the second half, in order that the new word might not be too obvious.

"The first half of this word, however, was not taken from the ancient Greek, as was usually done, but from the Russian language They took the word 'plut,' which in Russian means 'rogue,' and thus obtained 'plutocrat.'

"These wise terrestrial beings indeed attained their aim to perfection, because at the present time everyone is quite satisfied with this title—these parasites themselves as well as all the other beings of the Earth.

"Indeed, these terrestrial monsters are so satisfied with their title that they swagger about in top hats, even on weekdays.

"And the other terrestrial beings are also satisfied, because they call these monsters by their real name, not only without making them angry but even causing them to strut like 'turkey-cocks.'

"As regards the third of the names I enumerated—that is, 'theocrat'—this title designates those members of the intelligentsia in whose common presence there occurs almost the same 'perturbation,' in the psycho-organic sense, as in those who become 'plutocrats.'

"The only difference between the plutocrats and the theocrats is that to satisfy their hasnamussian needs, the former act upon those around them through the function they call 'trust', while the latter act upon the function which in your favorites has gradually replaced the sacred function that serves all the three-brained beings as one of the three sacred paths for self-perfecting, that is to say, 'faith.'

"To give you a better idea of the difference between these theocrats and plutocrats, it will be enough to quote another saying of our highly esteemed Mullah Nasr Eddin:

"While speaking one day of the many forms of authority which influence man's psyche, suddenly, without rhyme or reason, he said:

" 'What does it matter to the poor flies how they are killed—by a kick from the hoof of a horned devil or the brush of the beautiful wings of a divine angel?'

"As for the terrestrial types whom all the others call 'democrats,' I must tell you that they do not always come from the 'intelligentsia' by heredity, most of them start out as simple ordinary beings and only later, having insinuated themselves by some 'tour de force' into that class, are they transformed into 'democrats.'

"During the process of their transformation, the degeneration of the functions issuing from the sacred function of Conscience brings about almost the same results in them as in the plutocrats and theocrats.

"Here it might as well be remarked that when some of these democrats, for one reason or another, happen to occupy the posts of 'power-possessing beings,' their actions sometimes produce a very rare cosmic phenomenon, as Mullah Nasr Eddin says, 'the very corns turn into podiatrists.'

"This rare phenomenon occurs, in my opinion, because the democrats who chance to occupy the posts of power-possessing beings have no inherited aptitude for knowing instinctively how to govern others, and are consequently quite unable to direct the existence of beings who happen to be under their authority.

"As regards these terrestrial types, our priceless teacher Mullah Nasr Eddin has another appropriate saying, each time he recites it he first raises his arms to Heaven, and only then with great reverence intones.

'Praise be to Thee, our Great and Just Creator, that by Thy infinite and just grace it is ordained that cows do not fly like pretty little birds. '

"And now, my boy, from the various categories of intelligentsia I enumerated, it remains for me to tell you about those whom the other beings there call 'zevrocrats' and 'aristocrats. ' To distinguish them, they are given nicknames such

as 'emir,' 'count,' 'khan,' 'prince,' 'malik,' 'baron,' and so on, which for some reason or other resound most pleasantly on that function of your favorites which expresses itself very strongly in them up to the moment of their death and which is called 'vanity. '

"I must frankly confess that it is difficult to give you a complete explanation of these types there, not only in ordinary speech but even in the language of our wise Mullah Nasr Eddin:

"The most we can say of them is that they are simply 'jokes of nature '

"To tell the truth, although your favorites give them different names, the aristocrats and zevrocrats are similar in every respect and have exactly identical inner properties.

"Do you remember that I already told you how in the different communities on your planet there exist two kinds of 'state organization,' one called 'monarchic' and the other 'republican'?

"In communities where a republican state organization exists these types are called 'zevrocrats', whereas in a monarchic state organization they are called 'aristocrats. '

"To give you at least some notion concerning these two terrestrial types, I think it will be best if I tell you about my astonishment every time I happened to meet one of these 'misunderstandings' on your planet Above all, I wondered how this terrestrial three-brained type could exist on your peculiar planet almost as long as the other three-brained beings there.

"To be sure, I had already asked myself this question about the beings who belong to the caste of the bureaucrats, yet in their case I could still explain it more or less satisfactorily Although their 'series of experiencings' are also very limited, at least they do actually have them at all times of day and night.

"But according to my observations, all the 'material of

experience' of these aristocrats and zevrocrats is limited to three series.

"The first concerns the question of food, the second consists of the recollections associated with the past functioning of their sex organs, and the third relates to memories of their first nurse.

"And how could beings whose only material of experience is limited to these three series of impressions have the same length of existence as that of other beings on the surface of your planet? This will always be an insoluble riddle for me.

"It is said that in facing this puzzling question of how these terrestrial types manage to exist so long, our arch-cunning Lucifer once grew very thoughtful, and he thought about it so hard that all the hairs on the tip of his tail turned quite gray.

"As regards those 'jokes of nature,' as I called them, it only remains for me to try to explain why there is such a striking difference in the names given to one and the same kind of being.

"I said 'try' because I myself do not know the exact cause, yet, knowing the roots of the two words from which these names were formed, I think I can assume with certainty that this difference resulted from a particular custom existing there.

"I must tell you that your favorites, for some reason or other, are very fond of putting on what are called 'puppet shows. '

"And for some reason or other they also like to have zevrocrats or aristocrats take part in these 'puppet plays' of theirs, and accordingly they always drag them into these 'puppet shows.'

"But as these beings are in themselves quite vacuous and therefore feeble, other beings of the community have to support them during these 'puppet shows. '

"And it is simply from the method of support, that is,

according to the arm by which they are held up, that the difference in name was obtained.

"In the communities where a 'monarchic state organization' exists, it has long been the custom to support them with the right arm, and hence in these communities such types are called 'aristocrats.'

"And on the contrary, in the communities where a 'republican state organization' exists, they are supported with the left arm, and hence are called 'zevrocrats.'

"Concerning such differences in the names of terrestrial beings, some wise remarks of our esteemed Mullah Nasr Eddin come to my mind:

"One day we were speaking about the difference between the judgments rendered by the Turkish 'qadis' or magistrates, and the Persian ones, concerning the similarity of their ideas of justice he said:

" 'Ekh! My dear friend!

" 'Is there such a thing anywhere on the Earth as a wise legal examination of a man's guilt?

" 'The "qadis" are the same everywhere, only their names are different In Persia they are called "Persian," in Turkey, "Turkish. "

" 'And that is just how it is everywhere on the Earth, donkeys are all alike, they only have different names.

'For instance, the kind of donkey breeding in the Caucasus is called "Karabaghian," and the same kind of donkey in Turkestan is called "Khorassanian." '

"These wise words of his were imprinted on my brain, and during my existence on your planet I always remembered them whenever I had any comparison to make.

"May his name be praised forever on that planet where he arose and was formed!

"And so, my boy . . .

"I repeat once more, if for some reason or other you have to be on their planet, always bear in mind that the weakness

I told you about is most strongly developed in the ordinary beings of the 'intelligentsia' there, and particularly in those among them who belong to one or another of the castes I have mentioned with names ending in 'crat. '

"Well, after this digression I made for your practical benefit, let us return to the serious question we touched upon.

"I shall begin with the account I promised you of the rise and fall of that society of terrestrial beings which had as its motto 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures ' The information about this will give you the possibility of understanding the first and principal reason why this terrible periodic process of reciprocal destruction must almost inevitably occur on your planet among these unfortunate three-brained beings of our Great Megalocosmos.

"And you will likewise learn how the 'local Nature,' as it might be called, when something unforeseen prevents it from functioning correctly for the purposes of the Common-Cosmic Trogoautoegocrat, adapts itself in such a way that the results can blend in conformity with the harmony of this great cosmic law.

"That society of terrestrial men-beings arose, as I have already told you, four or five centuries ago on the continent of Asia in a city then existing under the name of 'Mosulopolis.'

"And it arose in the following circumstances:

"At that period, the processes I have mentioned were flowing more often than ever on that continent.

"Some of these processes took place between different communities and some within the borders of a single community, these latter processes afterward came to be called 'civil wars.'

"One of the chief causes of these terrible processes, both between and within communities on the continent of Asia,

was a religion only recently formed and based, fantastically, on the teaching of a genuine Messenger of our Endlessness, Saint Muhammad.

"The society I am speaking of was founded by the brothers of a fraternity then existing in Central Asia under the name of the 'Assembly of the Enlightened. '

"Here it must be noted that in those days the brothers of this fraternity were greatly venerated by the other three-brained beings of almost the whole of your planet, and hence this brotherhood was sometimes also called the 'Assembly of All the Living Saints on the Earth. '

"This brotherhood of three-brained terrestrial beings had been founded long before by beings who had noticed in themselves the consequences of the properties of the organ kundabuffer and had come together to work collectively for their deliverance from these consequences.

"And so, when these terrible processes of reciprocal destruction became altogether too frequent on their continent of Asia, certain members of this fraternity, with the most venerable Brother Olmantaboor at their head, decided for the first time to see whether it might be possible, if not to abolish this terrible phenomenon from their planet completely, at least to diminish such a crying evil.

"Devoting themselves to carrying out this decision, they then visited various countries of the continent of Asia, and wherever they went they preached very movingly against the colossal crime and sin of these acts of men, and thus found many people earnestly in agreement with them.

"The result of their impartial and truly humanitarian labors was the formation in the city of Mosulopolis of that large and serious society of men-beings called 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures. '

"From the very beginning, the members of this society accomplished many things for this aim that no other beings

of the Earth were able to accomplish, either before or since.

"And they were able to do this only because, from the start, almost the whole of their program was very well conceived from the point of view of its feasibility in the conditions existing there.

"Among other things, the basic program of this society laid out a series of steps to obtain the following results first, the establishment for all the beings of the continent of Asia of one common religion, which they proposed to found upon the teaching, slightly changed, of the sect known as the 'Parsis', second, the adoption of one common language, which was to be 'Turkoman,' the oldest language on the continent of Asia, whose roots had entered into many Asiatic languages And third, the fundamental program of this society included the aim of organizing in the center of Asia, in the city of 'Margelan,' the capital of what was called the khanate of 'Ferghania,' a single central government for all the countries of Asia under the name of the 'Council of the Elders,' the members of which had to be honorable beings from all the Asiatic communities.

"And it was given this name because only the oldest and most honorable beings were worthy to participate in it.

"According to their understanding, only such beings of their planet were able to be impartial and just toward all other beings of the Earth, irrespective of their religion or nationality.

"From the time it was founded in the city of Mosulopolis this society was composed of beings belonging to almost all the Asiatic communities.

"Among them were beings called 'Mongols,' 'Arabs,' 'Kirghiz,' 'Georgians,' 'Little Russians,' and 'Tamils'—even the personal representative of Tamerlane, the famous conqueror of that time.

"Thanks to their intense, truly impartial, and unselfish activity, those 'wars' and 'civil wars' which had been on the

increase on the continent of Asia began to diminish, and it was anticipated that many other good results might be attained for their aims.

"But just then something happened which led to the break-up of this eminent society of men-beings on that unparalleled planet.

"All the following events came about through the influence of a famous philosopher, named Atarnakh, and of the theory expounded by him in a treatise under the title 'Why Do Wars Occur on the Earth?'

"When this philosopher made his appearance among the members of the society, all their ideas were turned upside down.

"I know the story of this philosopher, Atarnakh, very well, because during my studies of the results of the labors of the Most Saintly Ashiata Shiemash I needed to know about the activities of this philosopher in detail, and also about him personally.

"This Atarnakh was born in that same city of Mosulopolis, into a family of what are called 'Kurds.'

"After reaching responsible age, he became a great learned being—learned, that is, for the planet Earth.

"This Kurd, Atarnakh, began by devoting many Earth years to the persevering study of every possible subject that he thought might give him an answer to the question 'What is in general the sense and meaning of man's existence?' And in the course of his studies it seems that somehow there fell into his hands a very ancient but well-preserved Sumerian manuscript.

"This manuscript was well preserved because it had been inscribed with the blood of a being named 'chirman' on skins of the snake-being called 'kaliandjeks. '

"As my investigations made clear to me, the contents of this manuscript, inscribed by some learned being of ancient times, greatly interested the philosopher Atarnakh, who was

particularly struck by one passage in the manuscript where the following supposition was made:

'In all probability there exists in the world some law of the reciprocal maintenance of everything existing.

" 'Obviously our lives also serve for maintaining something great or small in the world.

"The idea expressed in the ancient manuscript so captivated the philosopher Atarnakh that from then on he devoted himself entirely to the study of this one aspect of the question that had interested him.

"This idea served as the basis for a whole plausible theory which, after several years of investigation and minute experimental verification of his conclusions, he expounded in his chief work entitled 'Why Do Wars Occur on the Earth?'

"I also became acquainted with this theory of his.

"It was indeed close to reality.

"All the hypotheses of this Kurd, Atarnakh, were very similar to the essence of the great fundamental cosmic law, Trogoautoegocrat, existing in our Universe, which I explained to you more or less in detail when I was speaking about the Holy Planet Purgatory

"It was very definitely proved in this theory of the philosopher Atarnakh that there must inevitably exist in the world a law of the 'reciprocal maintenance of everything that exists,' and that this 'reciprocal maintenance' is assisted by certain chemical substances through which the process of the spiritualization of beings, that is to say, 'life,' takes place, and these chemical substances serve the maintenance of all that exists only after the life of a being ceases, that is, when a being dies.

"The theory of Atarnakh also fully proved, with the help of many logical confrontations, that at certain periods there must infallibly take place on the Earth a specific quantity of deaths, which in their totality must yield vibrations of a specific 'degree of power.'

"Once at a general meeting of the being-members of the society, 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures,' this anything but ordinary terrestrial three-brained being, who was also the elected representative of the whole population of the country called 'Kurdistan,' at the request of his fellow members, expounded his theory very eloquently and in detail, and this aroused great confusion and agitation among the members of the society.

"They were so struck by his theory that at first a 'sepulchral silence' prevailed among them, and they were so stupefied that no one could stir. Only after rather a long interval did such an uproar break out that it seemed as if each one's life depended on the degree of his excitement and the vehemence of its expression.

"The result of it all was that late that night they unanimously decided to select from their number several learned beings to investigate jointly the details of this theory which had impressed them so strongly, and afterward to make a report on it to the general assembly.

"From the very next day, the selected learned members of the society set to work very earnestly to familiarize themselves with the theory of this Atarnakh.

"But to the misfortune of all terrestrial three-brained beings of future times, it turned out that although most of the appointed learned members were well advanced in years, and those baneful functions which make the being of your favorites 'jealous' and 'greedy' were almost atrophied in them, nevertheless for various reasons, chiefly owing to their upbringing in childhood, certain of them had not yet acquired enough experience to be convinced that their dreams—ensuing from that abnormal education of theirs— could never be realized, and they were therefore not disillusioned enough to be fully impartial and just.

"And in consequence of this, from that very same day,

as they became familiar with the details of this astonishing theory, they began to get into the state typical of terrestrial beings, that is, they began to forget what had been said in that theory which had so struck them, and gradually returning, as is proper to three-brained beings there, to their former purely subjective and thus always changeable convictions, they forthwith split into two opposing parties.

"Some of them began without any logical criticisms to take on faith all the suppositions advanced in this theory, others, however, as is proper to most of the 'learned beings' of the Earth, began to say and to argue just the opposite, finally working themselves up into a state of hostility not only against his theory but even against Atarnakh himself.

"In short, my boy, those learned beings who had been chosen to make the detailed study of the theory of Atarnakh, instead of helping to extricate the other members from their bewilderment and agitation and to settle the disputes among themselves, only increased the confusion of their ideas, and gradually, in the common presence of each member of this earnest society, data automatically arose for two completely opposite convictions.

"The first of these convictions was that everything takes place precisely according to the theory of the philosopher Atarnakh, that is to say, that 'wars' and 'civil wars' must proceed periodically on the Earth, quite independently of the personal consciousness of men And the second was the conviction held previously by all the members of the society, according to which, if they succeeded in carrying out the program their society had undertaken, it would be possible to destroy this evil on their planet, root and branch, after which everything would proceed in a desirable order.

"From then on, disputes, quarrels, and disturbances arose among all the members of that society, and in this case also, the same began to proceed as had long before become customary there. These quarrels and disturbances soon spread

to the ordinary beings, that is, to the citizens of Mosulopolis, inflaming their abnormal psyche.

"I do not know how all this would have ended if the brothers of the 'Assembly of the Enlightened' had not arrived just then and taken a hand in this affair.

"Due to their influence, all the members of this serious society gradually quieted down and started once again to reflect and deliberate, peaceably and earnestly, upon what to do in the future.

"The result of their serious reflections and deliberations was that they unanimously elected Atarnakh as their chief director, and begged him to help them find some way out of this situation.

"After several meetings directed by the Kurd philosopher Atarnakh himself, the members of the society came unanimously to the following categorical conclusion.

" 'In accordance with the laws of Nature, wars and civil wars must always proceed periodically on Earth, independently of man's will, and this is because at certain periods Nature requires a greater quantity of deaths.

" 'In view of this we are all obliged to recognize, with great sorrow but with inevitable inner resignation, that no decision of man's Reason can abolish the shedding of blood between states and within a state We therefore unanimously resolve to wind up our current affairs and put an end to everything undertaken by our society, and then perforce to separate and go home to take up again the "inescapable burden of daily life. "

"It was only after this categorical resolution was passed, and all the members of that serious society had unanimously decided to begin that very day liquidating all their affairs, that the Kurd, Atarnakh, who although considered there as truly learned was nonetheless very proud and self-loving, ascended the rostrum and spoke as follows: 'My honorable colleagues

" 'I am sincerely grieved that unintentionally I have been the cause of the dissolution of this great philanthropic undertaking to which you, the wisest and most honorable men of all the countries of the Earth have, for several years, devoted more impartial and unselfish efforts than anyone on Earth has ever made or ever will be able to make for others—that is to say, for beings quite unknown and indifferent to you.

'For a number of years you have labored unceasingly to obtain for the masses what is most essential for their welfare and, although I too have labored upon my theory for many years, also for people unknown to me, this theory has brought all your tireless efforts and benevolent aspirations to nothing.

" 'The consciousness that I am to blame for all the misunderstandings that have arisen among you has given me no peace these last few days, and I have been thinking and pondering continuously whether there is not some way to repair this involuntary fault of mine.

" 'And so, my wise colleagues, selected from all the countries of the Earth, I wish to share with you the final conclusion to which my deliberations have brought me.

" 'If the universal laws I have discovered are an obstacle to the means you were counting on to bring a certain happiness to mankind, these same laws, however strange it may seem to you at first glance, could, provided they are used otherwise, serve for the attainment of the aim we have set ourselves

" 'Now listen to what we must do to attain this aim.

" 'The results of all my researches clearly prove that at certain periods Nature requires a specific number of deaths on the Earth, at the same time I have succeeded in establishing that for the needs of Nature it makes no difference whose deaths these are, whether of people or of other forms of beings.

'From this it follows that if the number of deaths required by Nature is made up by the deaths of other forms of life, the required number of deaths of men will obviously be proportionately reduced.

" 'And it will be quite possible to achieve this if all the members of our society continue to work with the same intensity, only no longer for the aim of carrying out our former program, but to revive on Earth, on a larger scale than before, the ancient custom among men of offering sacrifices to their gods and saints by destroying the lives of other forms of beings.

"When this proud Kurd had finished his speech, the members of the society 'The Earth Belongs to Our Common Creator and Is Equally Free for All His Creatures' became no less astonished and agitated than on the occasion when he first expounded his famous theory.

"For nearly three days and nights following that memorable speech they scarcely adjourned, and in the halls that had been put at the disposal of this all-planetary society of men-beings by the citizens of Mosulopolis, there was a continuous rumble of discussion and deliberation At last, on the fourth day, an official general meeting was convened at which, by general consent, a resolution was carried to do in the future whatever was indicated by the great Kurd philosopher, Atarnakh.

"That same day, the name of the society was changed to 'The Earth Is Only for Men.

"Several days later, the members of that society, now under its new name, left the city of Mosulopolis for their native countries where, under general instructions issued by the philosopher Atarnakh, they took measures for reviving and implanting among the peoples of the continent of Asia the idea of 'pleasing' their gods and idols by killing beings of different forms.

"And indeed, when they later began putting their new program into practice, the custom of offering sacrifices to their imaginary 'saints' by destroying the existence of various weak or stupid one-brained and two-brained beings was soon reestablished over the whole continent of Asia.

"From the beginning, the members of this new society, 'The Earth Is Only for Men,' carried out their task chiefly through what are called the 'clergy' of the religion founded upon the teaching of Saint Muhammad, which was very widespread at that period over the entire Asiatic continent.

"This time the custom was adopted on a larger scale than it had been when, at the request of the Angel Looisos, I had descended there to do what I could to eradicate it among the three-brained beings As I have already told you, His Conformity had then regarded this custom as very undesirable in relation to cosmic phenomena on a greater scale because the number of your favorites had greatly increased, thereby increasing the number of those anxious to 'give pleasure' to their fantastic idols.

"The destruction of the existence of beings of other forms was now resumed not only at home among their families but also publicly in special places.

"But this time these special places were chiefly associated in some way with the memory of Saint Muhammad, or of his disciples.

"The number of 'victims' increased year by year to such an extent that only about a hundred of their years after the formation of the society 'The Earth Is Only for Men,' there were slaughtered each year, in a single place, up to a hundred thousand beings like those that had been sacrificed in earlier times, called 'oxen,' 'sheep,' 'camels,' and so on.

"During the last two centuries, the most favored among the places honored in this way were the cities of 'Mecca' and 'Medina' in 'Arabia,' the city of 'Meshed' in the region

of 'Baghdad,' the environs of 'Yangi-kishlak' in 'Turkestan,' and several others.

"In a word, there on the continent of Asia, 'blood again flowed like a river. '

"These sacrificial offerings increased during the Muslim feasts called 'Bairam' and 'Goorban,' and likewise during the Christian festivals called 'Shrovetide,' 'Saint George's Day,' and so on

"And so, my boy, when this abnormality was again implanted in three-brained beings there through the strenuous efforts of the members of the society 'The Earth Is Only for Men,' those terrible processes of theirs did indeed take place less often and on a smaller scale In this way the sporadic, relatively great mortality due to these processes was diminished, but the general death rate of the three-brained beings was not only not reduced by this but even increased, since on account of the gradual and steady deterioration in the quality of the vibrations emanating from their presence for the needs of Nature, there was a further shortening in the duration of their existence and at the same time an increase in what is called their 'birth rate. '

"So it continued until the time when a certain Assadulla Ibrahim Ogly, a famous Persian dervish, who arose and was formed into a responsible being on that same continent, turned all this in quite another direction.

"The dervish Assadulla Ibrahim Ogly began his activity there only some thirty or forty terrestrial years ago.

"Being a simple fanatic of Islam, without the serious and profound knowledge of the Kurd, Atarnakh, he saw in the custom of sacrificial offerings only a horrible injustice on the part of men toward beings of other forms, and he set as the aim of his existence to achieve, at any cost, the destruction on Earth of this custom, which in his opinion was anti-religious.

"From then on he traveled everywhere on the continent of Asia, chiefly in those countries where most of the three-brained beings were followers of Islam, and he worked mainly through dervishes like himself, who were to be found in almost all these communities.

"Everywhere he went, this ingenious and energetic Persian, Assadulla Ibrahim Ogly, very cleverly persuaded these other dervishes of the 'truth' of his idea, and these in their turn persuaded the ordinary beings of Asia not only that the destruction of the existence of beings of other forms is displeasing to God, but that those who destroyed them would even be obliged to suffer a double punishment 'in another world' in hell, both for their own 'sins' and for the 'sins' of the beings they had slaughtered, and so on.

"Thanks to this kind of preaching about the 'other world' by dervishes, considered great authorities in such matters, the beings of Asia did indeed, year by year, reduce the number of their sacrificial offerings.

"And the final result of all the activity of this 'humane Persian dervish' was precisely the last great process of reciprocal destruction or, as your favorites call it, 'the First World War. '

"So, my boy, although, as I have already told you, the hypothesis put forward by that unusual learned Kurd, Atarnakh, came very close to the truth, he failed to understand the most important thing, which is that the vibrations required by Great Nature that are formed from the emanations issuing from the process of their 'rascooarno' have no significance quantitatively, but only qualitatively.

"It is possible that since Atarnakh was an uncommon terrestrial being, he might have understood this if he had known in detail the results obtained when there had been more or less established on that planet the conditions of

being-existence especially created for the three-brained beings through the most saintly labors of the essence-loving, Very Saintly Ashiata Shiemash.

"During that period, not only did their 'death rate' begin to decline, but what they call their 'birth rate' also declined.

"And this was because the three-brained beings there were then existing more or less as is becoming to three-centered beings, and the emanations issuing from them yielded vibrations more akin to those required from them by Nature, both for the Most Great Common-Cosmic Trogoautoegocrat in general and for the maintenance of the Moon and Anulios in particular And thereafter, Great Nature did not fail to adapt herself to the decline in their birth rate, the more so since for the following period the need for these vibrations to maintain the existence of the planet Moon had to be reduced.

"Among the diverse aspects of this fundamental question, the one relating to the meaning and aim of the existence of your favorites is so important for understanding many things taking place on the Earth—and, by the way, also for understanding everything touching the causes of war—that I find it necessary to refer to it once more.

"I first learned that the destiny of the three-brained beings arising on this planet is chiefly to elaborate, by the very process of their existence, the vibrations required by Nature for the maintenance of those former parts of their planet now called 'Moon' and 'Anulios' when, as you remember, I was worthy for the second time of conversing personally with His Conformity the Angel, now Archangel, Looisos.

"His Conformity then told me that although the movement of the two former parts of the planet Earth had been finally regulated to accord with the movement of the general harmony, and though all apprehension of some surprise or other in the immediate future had vanished, nevertheless, to avoid any possible complications in the distant future it had

been categorically decided by the Most High and Most Sacred Individuals to take the necessary measures to insure the formation on the Earth of what is called the sacred 'askokin,' so that this sacred cosmic substance, indispensable for the maintenance of the Moon and Anulios, might issue continuously from your planet.

"His Conformity also explained that this cosmic substance, the sacred 'askokin,' exists throughout the Universe, generally blended with the sacred substances 'abrustdonis' and 'helkdonis,' and therefore, in order to have the degree of vivifyingness required for such maintenance, the sacred substance 'askokin' must first be freed from the other two substances.

"To tell the truth, my boy, I did not understand at once all that he told me, it all became clear to me only later when, during my studies of the fundamental cosmic laws, I learned that these sacred substances 'abrustdonis' and 'helkdonis' are precisely those substances which enter into the formation and perfecting of the higher being-bodies of the three-brained beings—that is, the 'kesdjan body' and the 'body of the soul'—and that the separation of the sacred 'askokin' from the two other substances proceeds when beings, on whatever planet they may be, transmute these sacred substances in themselves for the forming and perfecting of their higher bodies, by means of conscious labor and intentional suffering.

"And when I became interested in these favorites of yours and began to observe and study their strange psyche, I finally understood why and to what ends Great Nature herself and the Most High and Most Saintly Individuals are always patiently adapting themselves to all things In this connection, the following personal opinion was formed in me.

"If only these favorites of yours would seriously ponder all this and serve Nature honestly in this respect, their being-self-perfecting might then proceed automatically, even with-

out the participation of their consciousness, and in any case, the poor Nature of this ill-fated planet would not have to strain so hard to adapt herself to remain within the common-cosmic harmony.

"But to the misfortune of everything existing in the Megalocosmos, there is no honesty in your favorites in fulfilling their duties, not even toward that Nature to whom, in truth, they owe their very existence.

"As regards the absence of honesty in your favorites in the fulfillment of their duty toward Nature, I have just remembered a very wise saying of our incomparable teacher Mullah Nasr Eddin, the hidden meaning of which is borne out in the present case.

" 'Plague and cholera are in any event nobler than human honesty, for people with a conscience can at least live at peace with them. '

"And so, my dear Hassein, when it became clear that there had entirely disappeared from the psyche of your favorites the instinctive need for conscious labor and intentional suffering in order to take in and transmute in themselves the sacred substances abrustdonis and helkdonis—thus releasing the sacred askokin for the maintenance of the Moon and Anulios—Great Nature was constrained to adapt herself and to extract this sacred substance by other means, one of them being precisely that periodic terrifying process of reciprocal destruction.

"Here, for a correct valuation of your contemporary favorites, it will be opportune to remind you that after the organ kundabuffer had been removed from the three-brained beings of your planet, the first generations of their descendants very soon learned that a certain substance had to be transformed through them and that their assistance in this transformation was one of their chief being-duties.

"Do you remember, I already told you that the three-brained beings of the continent of Atlantis even considered

this being-duty as sacred and called it 'amarloos,' which in their language meant 'help for the Moon. '

"And so the beings of that period, which was then called the 'Samliosian civilization,' devised and very scrupulously practiced certain customs that contributed to the fulfillment of those being-duties in the most effective way.

"These beings of the continent of Atlantis even devised a wise and practical means of fulfilling these two being-duties—namely, the duty of perfecting their higher bodies and the duty of serving the Most Great Cosmic Trogoautoegocrat—by uniting them into one and performing them simultaneously.

"And they accomplished this union in the following way:

"In every region, and even in the separate districts of the regions, three special, very imposing buildings were required to be built.

"One, for the beings of the male sex, was called 'agoorokhrostini .'

"The second building, reserved for beings of the female sex, was called 'gynekokhrostini. '

"The third, for beings then called the 'middle sex,' was called 'anoroparionikima.'

"The first two of these imposing buildings were considered sacred by the beings of the continent of Atlantis, representing for them what 'temples,' 'churches,' 'chapels,' and other sacred places are for the contemporary beings of the Earth.

"When I descended for the first time on that planet to the continent of Atlantis, I myself visited certain of these buildings and thus became well acquainted with their purpose.

"In the temples for men, namely in the 'agoorokhrostinis,' beings of the male sex of the given region or district performed in turn appropriate 'mysteries' while in a particular state called 'self-remembering. '

"The beings of the continent of Atlantis had the definite

idea that beings of the male sex are sources of active manifestation; and hence in their agoorokhrostinis they devoted their whole time to active and conscious contemplation, and in this state performed these corresponding sacred mysteries, so that there should be transmuted in them the sacred substances abrustdonis and helkdonis.

"And they did this intentionally and with full consciousness in order that the sacred substance liberated in them, and issuing through their emanations for its further vivifying-ness, should become the active part in that sacred law which they call the 'Holy Trinity.'

"In the sacred 'gynekokhrostinis,' reserved for the beings of the female sex, every woman was obliged to remain during certain periods that contemporary beings call 'menstruation. ' Moreover, the women, acknowledging themselves as passive beings, had to be passive during the whole time of their stay there, so that the substance issuing through their emanations should serve as the passive part of that same sacred law for its further vivifyingness.

"Hence they passed the whole time in these gynekokhrostinis in a state of complete passivity, trying consciously not to think about anything.

"With this aim in view, they tried to have no active experiencings during their monthly periods, and in order that the flow of associations should not hinder them from concentrating, everything was arranged so that their thoughts should be directed the whole time to wishing for the well-being of their present or future children.

"And as regards the buildings of the third kind, which were called 'anoroparionokimas,' they were erected, as I already told you, for the beings belonging to what was then called the 'middle sex,' whom our Mullah Nasr Eddin would call 'misunderstandings' or beings who are 'neither one thing nor the other.'

"Among these beings of the 'middle sex' were some of the male sex and some of the female sex.

"These were beings who, for various reasons, no longer had the possibility either of perfecting themselves or of serving Nature, they were, as our dear Mullah Nasr Eddin puts it in one of his sayings, 'Neither a candle for an angel, nor a poker for the devil. '

"Beings of the male sex were secluded in these houses for a certain time who, for some reason or other, were wholly deprived of the possibility of conscious contemplation, and beings of the female sex were secluded who either did not menstruate at all, or in whom menstruation occurred abnormally, as were also those women who with regard to their sexual desires became transformed at certain periods into what are called 'khaneomenis' or, as our dear Mullah would say, into 'veritable mares in springtime. '

"The beings of the continent of Atlantis of that time were familiar with several definite bizarre symptoms by which these beings were recognized and confined in the anoroparionikimas.

"These symptoms could be recognized by the following particularities:

1 if a being believed in all sorts of 'balderdash',
2 if he began proving to others something he knew absolutely nothing about, or was not quite sure of,
3 if he failed to keep his word of honor, or took an oath in vain,
4 and finally, if he showed a tendency to 'spy' on others and to be occupied with 'took-soo-kef'

"But the most conclusive symptom of all was the appearance in a being of what was then called 'moyasul,' which

your contemporary favorites consider as an illness and call 'hemorrhoids. '

"Beings with these symptoms were obliged to remain in these anoroparionikimas during the periods indicated by the beings around them, but they were under no compulsion to do anything, and existed as they pleased In regard to them there was only one purpose, which was that they should neither meet nor speak with normal beings of the given locality.

"They were confined in these buildings because at certain periods of the month, according to the prevailing ideas, on account of their various 'taints,' their 'emanations' interfered with the quiet and regular existence of beings surrounding them.

"Ekh, yes, my dear boy . . .

"Beings of the final period of the continent of Atlantis had many excellent customs for normal being-existence But as for your contemporary favorites, they can only be pitied because, owing to the second great calamity to their ill-fated planet, that continent and everything on it was engulfed, and with it disappeared all those good customs which over long centuries had gradually entered into the process of their ordinary existence.

"Long after the continent of Atlantis was destroyed, the custom of using special buildings in the process of ordinary existence, similar to those of which I have just told you, was reestablished.

"The need for these special buildings was again understood and their use was reestablished by a certain wise Hebrew king named Solomon.

"The special buildings which this wise Hebrew king decided to construct and which existed long after his time were called 'tak-tschan-nan. '

"They somewhat resembled the gynekokhrostinis of the

continent of Atlantis, and beings of the female sex were obliged to remain in them during the whole period of their menstruation.

"King Solomon lost no time in establishing this custom because, during his wise reign, he had often observed that in the state of menstruation the character of the beings of the female sex became not only intolerable for those around them, especially for their husbands, but even psycho-organically harmful as regards their 'inconsistent' behavior toward others He therefore decided without delay to promulgate a strict law specifying that near every populated center special isolated buildings had to be constructed, in which the beings of the female sex were to be confined for the whole duration of this state.

"I even happened to read the law he promulgated.

"In this law it was said, among other things, that during their menstruation women are 'unclean,' in the sacred sense of the word, and that during these periods it is not only a great sin but even a sacrilege for anyone, especially their husbands, to touch them or even to speak with them.

"If their husbands or any other men approach or speak with them during this period, they will be possessed by an 'unclean force' or 'evil spirit,' and in consequence there will be among men in their everyday relations and affairs only misunderstandings, quarrels, and enmity.

"This last statement of the great terrestrial sage, King Solomon, remains today an undeniable truth.

"And indeed, this is also one of the numerous reasons why at the present time the ordinary existence of the beings of your planet has become nonsensical in the extreme.

"Among contemporary terrestrial beings of the female sex, the specific property acquired during recent centuries called 'hysteria' becomes still more marked during these states, and as long as it lasts, these women reduce the beings around them, particularly their husbands, to the condition

which our great Mullah Nasr Eddin refers to when he says:

'The purpose of their existence is to be the victims of leeches.

"And indeed, it is solely because the contemporary beings of the female sex go about freely during menstruation that many contemporary beings of the male sex not only can never have good or friendly relations with each other, but also very frequently become genuine what are called 'later-repenting blasphemers. '

"This beneficial custom created by the wise King Solomon existed among the Jewish people for a considerable time and would certainly have spread over the whole Earth, had it not been for that other specific property of the beings there about which I have also already told you.

"For when the Jewish people had in their turn fallen from their greatness, as usually happens there, the beings of other communities—who, driven by the impulses of jealousy and envy inherent in your favorites for all those higher than themselves, had already hated them in the days of their greatness and power—despised and persecuted them, and of course also scorned all their excellent customs.

"And when this Jewish people had fallen under the influence of other communities that had become great, they began to follow their example, owing to a characteristic property about which I have already sufficiently explained to you, and this good custom not only did not spread further but even gradually began to be despised, and was finally forsaken and forgotten by the very founders themselves.

"At the present time, this custom survives only among the beings of a very small community in the mountains of the Caucasus, known by the name of 'Khevsoors'—those same Khevsoors who give many scientists there sleepless nights trying to solve the problem of their origin.

"As regards the habit of your favorites of destroying the good customs for ordinary existence already established by

their ancestors on their planet, we must again express our condolences to poor Nature, who must always be adapting and readapting herself.

"And concerning the misfortunes of Nature on this incomparable planet, our dear teacher, the peerless Mullah Nasr Eddin, has also some very apt remarks.

"For example, he says in such a case:

" 'Ekh . . . if you're unlucky enough, you could even catch syphilis from your godmother!'

"Or sometimes he says:

" 'You poor devil! Your mother must have sung an Armenian lament while you were being born.

"Even the interpreter of Russian popular wisdom, Kusma Prutkoff, has a good saying for such cases:

'The unluckiest of us all is the pine cone, because every "Makkar" stumbles over it. '

"I repeat, this unfortunate Nature of the planet Earth must continuously and without respite adapt herself in order to manifest herself 'otherwise,' and yet again 'otherwise,' so as to remain within the common-cosmic harmony

"In order that you may the better represent to yourself and understand in what way unfortunate Nature has to adapt herself in order to obtain the 'equilibrium of vibrations' required from this planet for the common-cosmic harmony, I shall explain to you one thing that is taking place there now, just after the process of reciprocal destruction they call the 'First World War. '

"It was obviously owing to the German invention of 'poison gas' and the English what are called 'rapid-fire machine guns' that the quantity of rascooarnos, or deaths, was on this occasion on a scale far greater than foreseen by Nature or—as those candidates for hasnamuss, the contemporary businessmen, would say—there was an 'overproduction' of the deaths of three-brained beings.

"And so Nature once more had to puff and blow and, as is said there, Jump out of her skin' to correct this unforeseeingness and adapt herself again in a corresponding way.

"This time, as I ascertained in the course of my last stay there, and as was later also confirmed by etherogram, Great Nature is evidently about to increase for the future the birth rate of other forms of beings there.

"I myself noticed in the cities of Petrograd and Tiflis, situated in the large community of Russia—where during their World War more beings perished than in any other community—that the quadruped beings, namely those man-hating quadrupeds called 'wolves,' which as a rule never appeared there, were already prowling in the streets.

"This etherogram informed me, among other things, that in this large community of Russia the birth rate of rodent beings called 'mice' and 'rats' had increased to such proportions that they are now devouring most of the provisions stored by the three-brained beings there.

"This etherogram further conveyed the information that the power-possessing beings of the community of Russia had appealed to the beings of another European community to undertake the destruction of the existence of those little beings, rats and mice, which had multiplied among them And in return they promised to pay whatever sum of money it would cost.

"Although a temporary reduction in the number of these poor rats and mice might be obtained by various means at the disposal of these specialists in destroying the existence of others, they will hardly consent to do this gratis, and the beings of Russia, in spite of their promises, will of course not be able to pay in money, since the amount might be even more than the cost of their last war.

"And as for getting money from the same sources they had already drained dry during that great process . . . as our dear Mullah Nasr Eddin says, 'Don't make me laugh! Even

a donkey can understand that in peacetime, peasant flesh is worthless.

Having said this, Beelzebub became silent and looked expectantly at his grandson who, as though talking to himself, asked very sadly in a voice of despair.

"How will it all end? Is there really no way out?

"Must those unfortunate souls who were formed on that ill-fated planet really remain eternally unperfected and be endlessly coated in various planetary forms, languishing everlastingly on account of the consequences of the properties of that accursed organ kundabuffer, which for reasons extraneous to them was implanted in the planetary bodies of the first three-centered beings of that ill-fated planet?

"Where then is that pillar upon which, as it were, our whole Megalocosmos rests, and which is called 'Justice'?

"No! . . . It cannot be! Something is wrong . . . because during the whole of my existence, not once has the smallest doubt ever crept into me that Objective Justice exists.

"I must see this clearly and understand it . . . why? why?

"At any rate, from this very moment, it will be the aim of my existence to understand clearly why the souls arising in those terrestrial three-centered beings are in such an unprecedentedly terrible situation. . . "

Having said this, poor Hassein, as though overwhelmed, bowed his head and became deeply thoughtful.

Beelzebub gave him a strange look—strange, because in this look his love for Hassein shone through, and at the same time it could be seen how glad he was that his grandson was experiencing such sorrow.

Their silence lasted a fairly long time At last Beelzebub heaved a deep sigh, as though from the depths of his being, and turned to his grandson with the following words:

"Yes, my dear Hassein . . .

"Certainly there is something not quite right here.

"But if nothing could be done by that Being who has now the Reason of the sacred 'Podkoolad' and is one of the first assistants of our Endlessness in the government of the world, namely, the Very Saintly Ashiata Shiemash—if even he could do nothing for the beings of that planet, what can we say, we whose Reason is scarcely higher than that of ordinary beings?

"Do you remember how the Very Saintly Ashiata Shiemash, in his deliberations under the title of 'The Terror of the Situation,' said.

" 'If it is still possible to save the beings of the Earth, Time alone can do it.'

"As for us, we can only say the same thing in regard to this terrible property of theirs we have just been speaking of, that is, their periodic need to destroy each other's existence.

"For the moment, we can only say that if this property of the terrestrial beings is to disappear from that unfortunate planet, it will be through Time alone, either under the guidance of a Being with very high Reason or thanks to certain exceptional cosmic events.

Having said this, Beelzebub again turned to Hassein with that same strange look.

CHAPTER 44

In Beelzebub's opinion, man's understanding of justice is in the objective sense an accursed mirage

SMILING and continuing to look affectionately at his grandson Hassein, Beelzebub said: "Now it seems to me, my dear future substitute, after all I have related to you and all you have taken in concerning the three-brained beings breeding on the planet Earth, that the moment has come to speak about the question to which I promised to devote myself at the end of all these tales of mine.

"I wish to speak about that maleficent idea so widespread among your favorites, to which I referred, as you will remember, when I spoke about the chief 'stumbling block' in their psyche, that is, their diverse and peculiar 'havatviernonis,' or religions, as they call them, namely, that idea which has become the basis of all their religions, the idea of 'Good' and 'Evil. '

"I also told you that, on account of this maleficent idea prevailing among the terrestrial three-brained beings, great events or, as I would express it in the words of your favorites, 'turmoils,' recently occurred on the Holy Planet Purgatory, and their involuntary cause happened to be certain members of your 'hernasdjinsa' or, as one would say on the Earth, your 'genealogical tree.'

"To help you to picture better and assimilate more easily what I intend to explain to you, I must first of all go back to certain long-past events, which at first glance have nothing in common with this idea.

"And so . . . I have already told you that on my fifth

flight to the surface of your planet, I stayed only a short time and soon returned home to the planet Mars.

"This was because my friends notified me from the Center that there would shortly appear on the planet Mars one of the cherubim close to our All-Embracing Endlessness, with some command that concerned me.

"Soon after my return to the planet Mars, the cherub did indeed make his appearance there The command given him from Above concerning me was that, owing to my conscious labors to bring about results for the common-cosmic welfare—labors that had led to the abolition of the practice of 'sacrificial offerings' among the three-brained beings who have taken your fancy—and also owing to the personal petition of His Conformity, the Angel Looisos, before our Common Father Endlessness, the punishment for my personal transgression was reduced in the sense that thenceforward it would no longer include my posterity.

"So from then on my children, that is, your father and your uncle Tooilan, could return to the Center whenever they wished, and there, in the bosom of our Common Father, fulfill their obligations corresponding to His innumerable actualizations.

"After this event, so important for our family, my sons soon left the planet Mars and returned to the Center where, on their arrival, already having great knowledge in certain fields of Objective Science and skill in the practical application of its laws, they were chosen for appropriate responsible duties.

"Your father was immediately assigned to the post of 'zirlikner' on one of the parts of the surface of our dear Karatas, and gradually became worthy of assuming the responsibility of chief zirlikner of all the three-brained beings on our planet, a post that he still holds.

"And your uncle Tooilan, as I have already told you, was then enrolled as one of the assistants to the director of the

etherogram station on the Holy Planet Purgatory which, then as now, has an etherogram connection with almost all the planets of our Great Universe.

"Later he merited the post of chief director, which he still fills at the present time.

"I must also explain to you, my boy, why on their arrival at the Center my results or, to use the expression of your favorites, my 'sons,' were at once deemed worthy to occupy these responsible posts.

"You will understand the reason for this if I tell you that among those who shared my exile from its very beginning was the chief zirlikner of our planet Karatas, the still young but already very learned Pooloodjistius, who, after our all-gracious pardon, was considered worthy to be, and still is today, an assistant to the Great Observer of the movements of all the concentrations of the Megalocosmos—His Self-Keepness the Arch-Seraph Ksheltarna.

"And so, when I began to organize my observatory on the planet Mars, the learned Pooloodjistius proposed that I should take him as inspector and manager of this new establishment.

"Of course I immediately agreed with his proposal, as he was a very great expert on the location of all large and small cosmic concentrations as well as an authority on the laws governing their reciprocal maintenance And from then on, this great, learned Pooloodjistius resided in my house on the planet Mars.

"Later, when the results of my active principle arose and were formed to corresponding age, I asked this learned Pooloodjistius also to undertake the duty of 'oskianotsner' or, as your favorites would say, 'educator' of my children He consented with great readiness, because, existing there under unusual conditions, he had no possibility of using his many-sided learning to his satisfaction, and this proposal of mine opened what is called a 'wide field of activity' for him.

"From then on, apart from the execution of his duties, which at the beginning were not too heavy, he devoted himself entirely to the creation of appropriate inner and outer conditions that would permit my sons to take in impressions furthering the crystallization in themselves of the being-data required for a responsible existence worthy of three-brained beings.

"Your father and your uncle Tooilan soon became so attached to him that they never left his side, even when he was fulfilling his principal duties at the observatory, and even during these moments the good Pooloodjistius constantly enlightened their Reason and gave them practical explanations about observing various concentrations, the methods of studying their reciprocal influence, and the significance of these influences themselves.

"He explained to them how, and for what purpose, a definite cosmic concentration occupies a certain place, and informed them about the particularities of the influence that these concentrations have on one another during the common-cosmic trogoautoegocratic process.

"In this way, under the guidance of this remarkable learned being, there were crystallized in the common presence of my results not only the data required for every responsible three-brained being, but also many data for the recognition and direct perception of true information about cosmic concentrations and their functionin.

"By the way, it was just at this period that in each of my sons a subjective interest was gradually formed in what would become their favorite fields of observation and study.

"Your father, for example, liked to observe and study the reciprocal influence and maintenance of cosmic concentrations situated in the spheres nearest to the Prime Source, the Most Most Holy Sun Absolute, while your uncle Tooilan manifested a special interest in observations of the planet Earth and the process of existence of the three-brained beings

breeding there It was partly due to me that this interest was aroused in him because, during my investigations of the psyche of your favorites, when I happened to be occupied with something else, I often entrusted him with keeping notes of all the changes which took place among them.

"When my sons were preparing to leave the planet Mars forever, your uncle Tooilan, as I was giving him my blessing, begged me to keep him periodically informed about my observations and study of the strange psyche of the biped beings of the planet Earth, which of course I promised to do And then they flew away toward the center closest to our Common Father.

"On their arrival it was soon evident that they knew a great deal about the position of cosmic concentrations, their properties and particularities, and were skilled in calculating the totality of their reciprocal influences within the whole, and so they were immediately assigned to the responsible duties I mentioned.

"From the time I learned of the permanent place of their existence and the posts of which they had been found worthy, I sent to Tooilan every quarter of our year, as I had promised, an exact copy of all my notes on the observations I was making.

"Many years had passed since I began sending these etherograms to Tooilan, and I never knew what became of them until the day I was informed about those turbulent events on the planet Purgatory.

"It transpired that the high governor of the Holy Planet Purgatory, His All-Quarters Maintainer the Arch-Cherub Helkgematios, happening to learn that one of the assistant directors of the etherogram station, Tooilan, periodically received long etherograms from his father in the solar system Ors, expressed the wish to be made acquainted with their contents It turned out that he not only became much interested in them himself, but even requested your uncle

Tooilan to reproduce their contents regularly on the 'toolookhtertzinek'—which is to a certain degree similar to what is called on Earth the 'radio'—so that some of the 'highest being-bodies' dwelling on the holy planet might, if they wished, by way of relaxation, listen to this information about the psyche of those peculiar three-brained beings inhabiting one of the very remote corners of our Megalocosmos.

"Your uncle Tooilan did as he was requested. Whenever he received etherograms from me he reproduced their contents on the common planetary 'toolookhtertzinek,' and in this way all those righteous souls dwelling on the holy planet were kept informed of my observations and investigations of that strange psyche of the beings of the planet Earth.

"From then on, certain of the highest being-bodies on the holy planet, who were following all my observations very attentively, began to ponder on this strange psyche.

"This pondering of the blessed highest being-bodies led them to understand that something was wrong with the psyche of the three-brained beings of the planet Earth, and they even became suspicious about the origin of this 'something wrong'; and ultimately many of them became seriously indignant at what first seemed to them to be an injustice from Above.

"The more these indignant 'righteous souls' shared their impressions with others, the greater their number became, so that everywhere in the 'zarooariakhs,' that is, the 'towns' and 'villages' of the holy planet, they thought and deliberated among themselves only about this.

"The result of it all was that the inhabitants of the holy planet chose fifty righteous souls to undertake a Joint investigation and to find out the true reason why such an absurdity existed in the psyche of the three-brained beings of the planet Earth, preventing all possibility of self-

perfecting for the 'highest being-part' which, for various reasons, sometimes arises in certain of these beings also.

"The chosen fifty righteous souls were precisely those who had already become worthy to be candidates for returning to the Most Holy Source of everything existing.

"His All-Quarters Maintainer, the Arch-Cherub Helkgematios, the governor of the holy planet, not only sanctioned the choice of these fifty blessed souls but, by his own all-gracious decision, expressed the desire to help them in every way in fulfilling their undertaking.

"And so, my boy, when these fifty candidates for the Sun Absolute undertook their investigations, it became evident to them, after long and complicated research, that the fundamental cause of all the abnormalities in the psyche of the three-brained beings arising on this planet was a very definite concept, now rooted in them, that there exist, as it were, outside the essence of beings, two diametrically opposite factors—the principle of Good and the principle of Evil— which are the instigators of all their good and bad manifestations.

"They further established that this universally disseminated and maleficent idea, the data for which are gradually crystallized in each of these beings during their formation in preparatory age, already dominates their common psyche by the time they reach responsible age, so that on the one hand, it becomes a means of calming themselves and justifying all their manifestations and, on the other, it is the fundamental factor impeding the possibility arising in certain of them for the perfecting of their highest being-part.

"When the righteous inhabitants of the holy planet were convinced of all this, they began to consider and deliberate among themselves how to find a way out of the situation and what they could do on their part.

"As it was related to me, they began to hold meetings

and conferences everywhere, in all the 'zarooariakhs,' to try by collective effort to reach some decision and, after long deliberations and complicated 'balloting' by the righteous souls of each zarooariakh, as well as between different zarooariakhs, in the end the following resolution was almost unanimously adopted.

" 'First, to lay a petition at the feet of our Maker Creator that He in His Providence send to the three-brained beings of the planet Earth a Messenger from Above with all the data corresponding to such Reason as could enable him to find on the spot a possibility of uprooting this idea, and second, inasmuch as the appearance on the Earth of so maleficent an idea was, and still is, the fundamental cause of the terrible fate of all the sacred highest being-parts arising there, to venture with contrition to ask of our Common Father not to allow the highest being-part of that terrestrial three-brained being who was to blame for the arising of that idea to be taken on to the holy planet, even if this highest being-body is perfected to the required gradation of Sacred Reason, but to doom it to exist eternally on the planet "Remorse of Conscience.

"Well, my boy, the dwellers on the holy planet had no sooner adopted this resolution than such a 'turmoil,' as I expressed it, broke out there that even now, not one of the Sacred Individuals who knows this epic story can recall it without shuddering.

"This turmoil began in the following way:

"As soon as the resolution was carried, it was decided, on the initiative of the fifty chosen candidates for the Sun Absolute, to undertake to find out just which terrestrial three-brained being—having perhaps his highest being-part already formed in him—was responsible for the arising on your planet of this maleficent idea.

"According to this inquiry, it turned out that the three-brained being who gave the first impulse toward the crys-

tallizing of that maleficent idea was a certain Makary Kronbernkzion, whose highest being-part, perfected to the required gradation of Reason, was found worthy to go and was already dwelling on the holy planet, and was even considered as one of the first candidates to be taken on to the Most Most Holy Sun Absolute.

"As I afterward heard, when this became generally known, a 'groan,' so to say, went up over the entire holy planet, and not a single righteous soul there could think about this terrible fact without remorse.

"For nearly a quarter of a year they did nothing but debate this unprecedented calamity back and forth, and in each zarooariakh commissions and subcommissions of every kind again set to work to find a way out of the extraordinary situation that had arisen.

"The result of it all was that they adopted the following resolution, based on the same principles.

" 'To sustain the first common planetary resolution that was passed concerning the highest part of Makary Kronbernkzion, but to lay at the feet of His All-Gracious Endlessness the plea of all the dwellers on the holy planet to mitigate that terrifying sentence. '

"And so, at the next appearance on the holy planet of our All-Gracious Creator Endlessness, this request was laid at His feet.

"It is said that our Creator Endlessness thought for only a moment, and then graciously consented to command this deserving soul to continue to exist on the holy planet until the future results of his evil deed were fully known.

"In spite of the fact that this completely formed highest being-part was the fundamental cause of the impossibility of the complete self-perfecting for all the highest being-bodies that arise in the presences of certain three-brained beings of your planet, our Common Father evidently gave this merciful command because He hoped that these beings

would perhaps finally realize their errors themselves, and begin to exist as is becoming to three-centered beings And in that case there would be no need to inflict this terrible punishment on the highest part of that being who, without yielding to adverse conditions independent of himself and much stronger than his possibilities, and struggling mercilessly with his own inevitable denying principle, had been able to perfect himself to a degree that permitted him to attain the threshold of the Principle of everything existing in the Universe.

"Owing to the command given by our All-Gracious Creator, the highest part of this poor Makary Kronbernkzion still exists on the holy planet and his future now depends exclusively on the three-brained beings who have taken your fancy.

After rather a long pause Beelzebub continued:

"The information about all these events first reached me during my sixth descent to the surface of your planet, and of course I became very interested in it all, and began in my turn to make a detailed investigation on the spot of this distressing story connected with the terrestrial three-brained beings.

"First of all, my boy, I consider it necessary to tell you sincerely—just you, who will be my direct substitute—that although all the righteous dwellers on the holy planet reached the conclusion by various most elaborate methods that the fundamental cause of all the abnormalities of the psyche of your favorites has always been, and still is, this maleficent idea, I myself cannot confirm this categorically.

"It cannot be denied, however, that this fantastic idea played a large part in the progressive 'dilution' of the psyche of these unfortunates.

"When I became interested in these events, and began to carry out my investigations to reconstruct the history of the

arising and formation of the individuality of this Makary Kronbernkzion, many impressions were deposited in *me* and data were crystallized for a subjective opinion.

"This special research of mine clearly showed me that although he was indeed the first to use the terms 'Good' and 'Evil,' he was not to blame that these words later acquired such a maleficent sense in the process of existence of your favorites of all subsequent generations.

"Now, my boy, if I initiate you into the history of the arising and process of existence of Makary Kronbernkzion, corresponding data will perhaps be crystallized in you for an approximate representation concerning this distressing terrestrial fact.

"From the time I decided to occupy myself with this history, whenever I met a qualified individual I inquired about anything that might throw light on one aspect or another of the individuality of this Makary Kronbernkzion

"You will probably be interested to learn that among the first individuals I met who could give me some information on this subject was an aged being of our tribe who turned out to be very helpful In our conversation, he cleared up many things for me and indicated several excellent sources from which I later drew a great deal of useful information.

"This aged being I am speaking of was none other than the uncle of that young being of our tribe on whose account I had to descend to this planet of yours for the first time, and who afterward became the governor of all the beings of our tribe who were exiled to that system Ors.

"This aged being existed on the continent of Atlantis at just the same period when Makary Kronbernkzion also existed there.

"According to all the information I gathered and my various other special methods of investigation, this terrestrial three-brained being named Makary Kronbernkzion arose on the continent of Atlantis as the result of the sacred process

of 'elmooarno' between two terrestrial beings of different sex who had just reached responsible age.

"Since this couple had a healthy heredity in every respect, and the external conditions of ordinary being-existence on that continent were still relatively normal and happened to be specially favorable for this couple, the result of this sacred process, that is, this 'son' of theirs later called Makary Kronbernkzion, received in his presence from his very arising and during his early childhood almost the same data required for a future responsible being as every keschapmartnian three-brained being possesses at his arising everywhere else on all the other planets of our Great Megalocosmos.

"And as it happened that his producers or, as is said there, his 'parents,' wished to prepare their result to become a responsible being with a 'scientific' career, and as they happened to find qualified guides for him, when he reached responsible age he became a very good scientist—good of course for the planet Earth.

"On account of his scientific achievements he was soon even considered worthy to become a full member of the learned Society of Akhldanns

"During the process of his responsible existence, devoted entirely to science, he came one day to a clear vision of his own significance and sincerely realized his nullity.

"From then on, with sore grief, he meditated seriously on this realization, and the result of his meditations was that in every part of his entire presence the hope began to arise, and finally the conviction was definitely fixed in him, that conscious labor and intentional suffering could transform him from a nothing into a 'something.'

"So he then began to labor consciously, without mercy toward his denying part, intentionally creating conditions to oppose it. Moreover he carried out these conscious labors and created these intentional conditions particularly in relation to his manifestations and perceptions in the field of

the duties he had assumed as a responsible being, that is to say, in his scientific investigations.

"It was just during that period of his existence that he understood certain cosmic truths.

"Well then, since in him, as in most of the three-brained beings of that period, data were still being crystallized for engendering the being-impulse called 'love of kind,' he decided, in order to share the truths he had discovered with other beings around him similar to himself, to engrave on marble a 'boolmarshano' entitled 'The Affirming and Denying Influences on Man.'

"A 'boolmarshano' on the continent of Atlantis was what terrestrial contemporary beings have replaced by what they call a 'book. '

"Later, during my sixth descent there, I had the opportunity of seeing with my own eyes an exact copy of that boolmarshano made out of the tusks of what are called 'chirniano,' and of deciphering it in some detail.

"It will be very interesting and instructive for you to learn how this copy of the boolmarshano that had been engraved by Makary Kronbernkzion with his own hand, a copy which I deciphered during my last sojourn on your planet, remained intact until the contemporary epoch, and so I will tell you about it briefly.

"When the original of that boolmarshano was completed, and approved with sincere admiration by the other learned members of the Society of Akhldanns, it was placed in the center of the 'main cathedral' of the beings belonging to that society.

"Since the contents of this boolmarshano began to interest an ever-increasing number of the beings of that period, the leaders of the society decided to make several copies and put one in the center of each of their cathedrals then existing in other cities on the continent of Atlantis, as well as on other continents.

"For this purpose, seven very exact copies of it were made from the tusks of 'chirniano.

"One of these copies, as my 'spipsychoonalnian investigations' showed, was then assigned to the cathedral of a small continent named 'Sinkraga,' which lay not far from the continent of Grabontzi.

"During the second transapalnian perturbation to that ill-fated planet, this small continent of Sinkraga, in the same way as Atlantis, entered within the planet with all that was on it.

"As for the continent of Grabontzi or, as it is now called, 'Africa,' it did not entirely disappear within the depths of the planet, but suffered the same fate as other still existing continents, for instance Asia, that is, certain parts of it were engulfed, and in their place others rose from beneath the waters and became joined to the remaining parts, forming the continent as it is at the present time.

"It seems that this copy of the boolmarshano had only just been brought to the continent of Grabontzi to be sent on to the cathedral for which it was intended, when that second great catastrophe befell this ill-fated planet, and because this copy was on a part of the surface of the continent of Grabontzi that happened to be spared, it did not enter within the planet.

"After this terrible event, the work of the 'pending saint' Makary Kronbernkzion lay for a long time beneath the rums and was gradually covered with 'kashiman ' It was only about thirty centuries later, when your favorites had again multiplied and a process of reciprocal destruction had broken out between the communities called 'Filnooanzi' and 'Plitazoorali,' that the beings belonging to the community of Filnooanzi, while digging holes in the hope of finding drinking water for themselves and their camels, came across this copy and dug it out.

"And shortly afterward, when the beings of these two

communities had concluded, as has become the custom there, what they call a 'friendly peace,' and divided everything they had acquired during this process by various means also customary there—which they term 'conquest,' 'pillage,' 'commandeering,' 'indemnities,' and so on—this discovery of theirs, which was valued by the beings of the Earth of that period only as rare material, was divided into halves, and each community took for itself one half of this really great creation.

"One of the halves of this copy, passing from one group to another for various reasons, finally, after seven centuries, fell into the hands of the Egyptian high priests.

"This strange and singular combination of several chirniano tusks, by now incomprehensible to them, became a sacred relic, and existed there as such until the period when the Persian king about whom I once told you went there with his hordes and made a 'clean sweep,' as is said, of that unfortunate Egypt.

"Then this same half of the copy of the boolmarshano happened to be sent to the continent of Asia and, passing from hand to hand, came by inheritance from his grandfather into the possession of that Aisorian priest at whose house I saw it for the first time in the middle of my sixth descent there.

"As for the other half of that work, unequaled before or since, it also passed from hand to hand for various reasons, and by chance reached one of the central regions of Asia, where during what they call an 'earthquake' it finally disappeared within the planet, though not very far beneath its surface

"Here, by the way, I must tell you how I obtained all the information about these events which had happened long before, and in general about certain other similar events, which I am now passing on to you.

"I have already told you that during my sixth descent to

the planet Earth I became a professional 'physician-hypnotist,' and that I studied the strange psyche of your favorites with the help among other things of 'hypnotism,' that is, through a specific property acquired in their psyche.

"During this period of my activities among your favorites, I specially prepared some of them in a certain way, making some of these subjects into what in former epochs they called 'Pythias,' and contemporary beings call 'mediums.'

"Those three-brained beings can be transformed into 'Pythias,' or 'mediums,' in whom either spontaneously, just through an accidental combination of the surrounding conditions, or intentionally, through the action of another consciousness, the inner functioning of the planetary body can adapt itself to every alteration of the general psyche during sudden changes in the blood circulation Consequently, in such subjects nothing interferes with the free functioning of various particularities of their general psyche, consciously or unconsciously directed from outside, or hinders the automatic predominance of the data still present in your favorites for genuine being-consciousness—data and particularities whose functioning as a whole constitutes what they call the 'subconscious.'

"Owing to many factors formed in their subconscious, a particularity of the common psyche of three-brained beings has accidentally survived, which can function under certain conditions and is called the 'seeing and sensing of what has occurred in the remote past.

"And so, my boy, when in the course of my sixth descent I learned the origin of that distressing common-cosmic history which occurred there on your planet, I undertook to investigate it on the spot and to clarify for myself the individuality of this Makary Kronbernkzion, and because a very long time had elapsed since that event, and every 'kaltzanooarnian' trace of the being who was to blame for it all had absolutely vanished, I decided, in addition to the

ordinary forms of investigation, to have recourse to this 'spipsychoonalnian' means as well.

"Among these 'spipsychoonalnian' means of mine, I also resorted to what is called 'mediumism,' making use of that special property of the mediums I had prepared.

"During my investigations relating to the personality and activities of this Makary Kronbernkzion, it suddenly seemed likely that 'something' that had a close connection with him still existed on the surface of that planet, so I began to look for that 'something' also by the same means.

"Having learned in this way that half of the copy of the original boolmarshano created by Makary Kronbernkzion was in the possession of an Aisorian priest, and that this priest existed on the continent of Asia in the locality called 'Urmia,' I went there and, having found him, soon ascertained that he did indeed possess what he called a large 'shapeless mass of ivory' that he considered very ancient and valuable.

"Although after a brief discussion he agreed to show it to me, he was unwilling to sell it at any price. However, at the end of several days of talk and persuasion, he allowed me to make an alabaster copy of it which I took away with me.

"As for the second half, I soon found out where it was by the same method, but I had a great deal of trouble and bother to obtain it in order to decipher its contents.

"Although, as I said, this second half had not yet had time to enter deeply into the planet, it had gone too far down to be recovered by ordinary means

"But the main trouble was that it was located near a center populated by your favorites, and I therefore had to foresee everything and take all suitable measures in advance to prevent any of them from learning, or even suspecting, anything about it.

"Among the measures I took was the purchase from

various large and small proprietors of plots of land round about the given place, and I had it dug exclusively by foreign laborers, under the pretext of sinking a shaft for what are called 'copper mines.'

"And so, my boy! After I had found by these means both halves of the copy of the creation of the 'pending saint' Makary Kronbernkzion, I took them to a city in the country now called 'Turkestan,' which was at that period the chief place of my existence, and began deciphering the inscriptions and signs engraved on the boolmarshano, setting forth the scientific thesis by Makary Kronbernkzion under the title of 'The Affirming and Denying Influences on Man. '

"When we return home, I will try to recall and tell you as nearly as possible word for word the whole contents of this great work of the Reason and, as is said, of the 'hand' of a three-brained being, but meanwhile I will expound to you only that part of the text in which Makary Kronbernkzion employed for the first time the idea of Good and Evil, by which he symbolized the forces which are the basis for the formation of the presence, as well as of the formation of the stream of successive states, of every relatively independent cosmic arising, and thus of course of every being.

"If the ideas recorded on this boolmarshano were put into ordinary language, they could be expressed as follows:

'It is evident that we men, like all units existing in the Universe, are formed and always consist of the same three independent forces, by means of which the process of reciprocal maintenance of everything existing is actualized, that is, the following three universal forces.

'The first of these forces continually arises from causes appearing within the Prime Source itself from the effect of the pressure of new arisings and, issuing from it by momentum, flows out of that Prime Source.

" 'The second universal force is what this first force be-

comes when, after having spent the momentum it had, it strives to reblend *with* the source of its arising, according to the fundamental cosmic law "the effects of a cause must always re-enter the cause. "

'In the general process of reciprocal maintenance, these two forces are entirely independent, and in their manifestations always and in everything keep their own properties and characteristics.

" 'The first of these two fundamental forces, the one that is always compelled to manifest outside the source of its arising, must constantly involve, and the second, on the contrary, in striving to reblend with the cause of its arising, must always and in everything evolve.

" 'Since the first of these three independent forces arises from vivifying actions proceeding in the very foundation of the Cause of everything that exists and thus receives in its presence the germ of that same power of manifesting vivifyingness, it may be considered as "Good," that is, as a factor for the actualizing of the backward-flowing effects, which in relation to this first force can and must be considered as "Evil."

'Moreover, the first force, as it is manifested from inevitable and compelling causes arising in the Prime Source itself, can from this point of view be considered as passive.

'The second, backward-flowing force, because it must constantly resist, in order to have the possibility of re-entering its cause, or at least of withstanding the contrary flow of the first, passive force, which has received its momentum from the Prime Source, must be regarded as active.

" 'And as for the third universal force, this is nothing but the result of the clash, everywhere and in everything, of these two fundamental, descending and ascending independent forces.

" 'Although this third independent force is only the result of the first two fundamental forces, it is nevertheless the

spiritualizing and reconciling principle of every cosmic formation.

'And it is the spiritualizing and reconciling principle of every cosmic world-formation because it arises and must exist in them as a presence as long as there exist the results of diverse unusual mutual resistances occurring between the two fundamental forces flowing in entirely opposite direction. '

"And so, my boy, it was in this sense and in this meaning that the terms 'Good' and 'Evil' were used for the first time by that unfortunate Makary Kronbernkzion.

"Thanks to his boolmarshano and to other data elucidated by me on the spot, my own personal opinion was crystallized in me both about Makary Kronbernkzion himself and everything else, and was entirely different from the conclusion reached by the righteous dwellers on the holy planet as a result of their investigations, which though perhaps wisely conducted were not direct.

"I repeat, although the idea of external Good and Evil arose there for the first time owing to the individuality of this Makary Kronbernkzion, in my opinion he was not to blame for its taking such a maleficent form.

"However it may have been, my boy, the detailed and impartial research I made on the spot brought to light the following:

"When that idea had gradually taken on this maleficent form, it became for the psyche of your favorites what is called a 'determining factor' for the crystallization of data in their common presence for the fantastic notion that there exist, as it were, outside of them objective sources of 'Good' and 'Evil' which act upon their essence From then on, other peculiar data began to be crystallized in their general psyche—at first spontaneously and later owing to their strange consciousness—which engender the conviction, through automatic being-associations, that the causes of all

their manifestations, both good and bad, are not to be found in themselves, in their own criminal essence-egoism, but in some external influence not depending on them at all.

"The fundamental harm ensuing from this fantastic idea for all these unfortunates is that, thanks as always to the abnormal conditions of ordinary being-existence established by them themselves, data cease to be crystallized in them for engendering what is called a 'being-world-view with diverse aspects', and instead of this a 'world-view' is formed in them based exclusively on that maleficent idea of external Good and Evil.

"And indeed at the present time, your favorites base all questions without exception—those about ordinary being-existence as well as those about self-perfecting and about 'philosophies' and 'sciences' of every kind, and of course their innumerable 'religious teachings,' not to mention their notorious 'morals,' 'politics,' 'laws,' 'ethics,' and so on— exclusively on that fantastic and for them in the objective sense pernicious idea.

"And now, my boy, to conclude all I have said about this idea, I shall tell you how the beings of our tribe, who were exiled on that peculiar planet, involuntarily became participants in the arising of a certain comical story, then you will, I am sure, obtain an almost exact representation of that famous notion of your favorites about 'Good' and 'Evil. '

"The beings of our tribe were the involuntary cause of the final fixation of this weird notion in the process of ordinary existence of these strange three-brained beings in the following way:

"I have already told you that in the beginning, many beings of our tribe happened to exist on that planet and to mix with the ancestors of these favorites of yours, and even to have friendly relations with some of them.

"I must remark that in those days there was absolutely no intimation of this tragicomic story which I am about to

tell you, unless it was in the fact that shortly before our tribe left that planet, a notion appeared and was current among the beings there, but only among the particularly naive, that the beings of our tribe were 'immortal.'

"This notion no doubt appeared because the beings of our tribe had a duration of existence much longer than theirs, and hence instances of the sacred rascooarno among us were rare. And it may even be that in that period this sacred process did not chance to occur to any of our tribe.

"I repeat that, aside from what I have just said, nothing special took place while our tribe was existing among them.

"But afterward, when for certain reasons the desire was expressed from Above that as few as possible of the beings of our tribe should exist on that planet, most of us emigrated to other planets of the same system, with scarcely any of our beings remaining among your favorites It was only then that this comical story began there, in which, even now, the real names of certain beings of our tribe are involved.

"The events that gave rise to this singular coincidence, whereby these strange three-brained beings connected the names of beings of our tribe with this fantastic idea of theirs, were as follows:

"Soon after our beings departed from that planet, a certain Armanatoorga, who existed in the epoch when the Tikliamishian civilization was flourishing, and who was by profession a priest—and even regarded by others as one of the 'learned priests'—was the first to build up a whole 'religious teaching' on this maleficent idea.

"In that 'religious teaching' of his he explained, among other things, that certain invisible spirits dwelling among them spread 'external' good and evil, and compelled men to take in and manifest this 'good' and this 'evil ' The spirits that were spreaders of 'good' were called 'angels,' and those that were spreaders of 'evil' were called 'devils. '

"The 'angels,' bearers or spreaders of 'good'—that is, of

the most high and most divine—being themselves also high and divine, could never be seen or sensed by men.

"But the 'devils,' on the contrary, being of the lowest origin, that is, coming from the 'bottomless pit,' could be seen by men.

"And if men did not actually see the 'devils,' this was only because of the devils' 'suggestion', and hence the more 'righteous' people became, the more visible were the 'devils' to their organs of sight.

"When this new religious teaching became widely known, certain of your favorites, learning from the tales of their ancestors of the existence among them in former times of supposedly immortal beings *who* had suddenly disappeared, decided to spread the rumor that these beings were obviously those very 'devils' who, foreseeing the arising of a true religious teaching and fearing that people would perhaps find them out, made themselves invisible but, in fact, continued to exist among them.

"It was then that the real names of certain members of our tribe, which also chanced to reach the beings of the epoch when this religious teaching appeared, acquired a quite special significance and were passed down from generation to generation even to your contemporary favorites.

"They continue to associate these names with all kinds of fantastic 'roles' which, according to their imagination, are the attributes of those clans of devil-beings, organized as it were by our Creator Himself, and sent to their planet to mock them.

"In short, in the imagination of these three-brained freaks of our Megalocosmos, a devil is an invisible 'somebody' who dwells among them on their planet at the command of our Creator All-Maintainer for certain of His aims.

"These devils are obliged to suggest to men-beings, by every sort of truth and falsehood, and to compel them to manifest at every step, those innumerable 'villainies' that

have already become, as it were, a particularity of their presence.

"Not one of them, of course, suspects that if villainies of all kinds go on among them, it is only because, by existing unworthily, they permit the formation in them of their inner 'evil god' I called 'self-calming,' which has absolute dominion over the whole of their psyche, and for which alone this idea of 'external' good and evil is necessary.

"At all events, this fantastic idea of theirs brought considerable publicity to our incomparable Lucifer for the praise and glory of his name, for nowhere in the Universe are his talents so praised and glorified as by these favorites of yours.

At this point in Beelzebub's tales, one of the ship's attendants entered that part of the cosmic ship *Karnak* where the conversations were taking place and gave Beelzebub a leitoochanbros, and on leaving, he turned to everyone and joyfully announced that the reflections of the sphere of the planet Karatas were already visible.

CHAPTER 45

In the opinion of Beelzebub, man's extraction of electricity from Nature, and its destruction during its use, is one of the chief causes of the shortening of human life

AFTER BEELZEBUB had listened to the contents of the leitoochanbros and had put it on the "sonorous," rather like a set of shelves, next to him, he again sighed deeply and went on speaking as follows:

"It would be only half a calamity for our common Megalocosmos if the abnormal conditions of ordinary existence of the three-brained beings of this planet Earth had only had bad consequences for them alone, that is, for themselves as three-brained beings, and for the possibility of completely perfecting the 'higher being-bodies' that have had the extreme misfortune to have arisen within them or which may arise within them in the future.

"But now the whole terror lies in this, that their abnormal existence is already having a repercussion and a harmful influence on the normal existence of the three-brained beings breeding on other planets—belonging, it is true, to the same solar system—and also on the possibilities of perfecting the higher being-parts coated in the common presence of these beings.

"I happened to learn about this distressing fact of a common-cosmic character just before I left that solar system Ors forever.

"Of everything that enabled me to recognize this distressing fact and to crystallize in my common presence the 'imperishable' being-data for my unswerving conviction of its

truth, what will interest you the most is that I was greatly helped in this by none other than the 'result' or, as your favorites would say, the 'son,' of my essence-friend Gornahoor Harharkh, the young, conscious individual Gornahoor Raoorkh who, like his producer, had taken as the aim of his existence the detailed study of the properties of the omnipresent cosmic substance Okidanokh, and who also had gradually become worthy to be considered one of the common-cosmic, learned three-brained beings of the highest degree.

"Do you know what, my boy? Since all the events and conversations which served to elucidate and crystallize factors in me for an unshakable conviction about this distressing, common-cosmic fact are very interesting and might be very instructive for you, and since as yet only the reflections of the sphere of our dear Karatas have become visible, I will tell you about this in somewhat greater detail.

"In order to give you a fuller representation of why it was that data were crystallized in my Being for verifying and thoroughly comprehending this fact, I shall tell you about what took place in its exact order, beginning with the moment, while still on this planet of yours, when I first received the news of my full pardon.

"As soon as I heard about this special, most glorious act of grace toward me, I of course decided to return at the first opportunity to the place of my arising, so dear to my essence.

"But it was necessary for me first to ascend to the planet Mars in order to make thorough preparations for such a long journey.

"Several days later I left your planet forever, and returned to the planet Mars, as always on our ship *Occasion.*

"Soon after arriving there, we received a command from Above that I and all the other beings of our tribe who wished to return to the place of their arising should go by the ship *Occasion* to the planet Saturn, where the large intersystem

ship *Omnipresent* would land and take us all to our destination.

"Nevertheless, I had to stay for a certain time on the planet Mars in order to settle all my personal affairs, and to give various orders concerning the beings of our tribe And it was just at this time that I was told that the 'toof-nef-tef very much wished to see me.

" 'Toof-nef-tef is the name given on the planet Mars to the chief of all the three-brained beings breeding there, that is, he corresponds to the being who, on your planet, is called 'king. '

"I had known this toof-nef-tef, or king, in his youth, when he was only a 'plef-perf-noof' A plef-perf-noof is almost the same as a zirlikner on our planet and a physician on your planet Earth.

"In this connection, I should mention that on almost all the planets of our Great Universe, and likewise on the other planets of the solar system Ors, a being becomes a chief over other beings by his merit, and most often by the merit he has acquired as a plef-perf-noof, or physician—that is, a physician of the spirit as well as of the body.

"My first meeting with the Martian toof-nef-tef took place soon after we arrived in this solar system and settled on the planet Mars He was then a plef-perf-noof on Just that part of the surface of the planet where I and all who accompanied me had established our place of residence.

"Later on, while existing on various parts of the surface of that planet in the capacity of plef-perf-noof, he became worthy to be the head of all the beings breeding on the planet Mars, and when he was nearing the state of the sacred Ishmetch, he desired to return to that part of his planet where he had spent his youth And that is why this former plef-perf-noof, now the toof-nef-tef, happened at that time to be near the place of my residence on Mars.

"This Martian toof-nef-tef was already, according to the

notions of your favorites, an extremely old being, by the time-calculation of the planet Mars, he was about twelve thousand years old, and only a little less by the time-calculation of the Earth.

"Here I must tell you that on the planet Mars the duration of existence of beings is in general almost the same as that of the three-centered beings of all the other planets of our Megalocosmos, excepting of course those beings who are formed directly from the first tetartocosmoses, the duration of whose existence may be three times longer.

"The three-brained beings arising and existing on the planet Mars, as well as those on all the planets of our Megalocosmos where the process of existence is normal for three-brained beings, have the full possibility of reaching the state of the sacred Ishmetch, that is, the state in which the existence of a being, as regards the most great cosmic Iraniranumange, becomes dependent only on substances that arise directly from the manifestations of the Most Holy Prime Source Itself, whereas for other beings, their existence always depends on cosmic substances that arise from the results of all corresponding center-of-gravity concentrations of the common-cosmic fundamental Ansanbaluiazar.

"And when they reach this state of the sacred Ishmetch and the Reason of their highest part is already perfected up to the required gradation of the Sacred Scale of Objective Reason, the process of the sacred rascooarno takes place in them only by their own wish, and furthermore, their highest being-body is taken directly to the Holy Planet Purgatory.

"And so, my boy, when I returned to the planet Mars from the planet Earth and was hurriedly winding up my affairs there, I was informed that the toof-nef-tef of the planet wished to see me personally.

"This request of the honorable toof-nef-tef was transmitted to me by our Ahoon by means of what is called there a 'kelleh-e-ofoo' or, as they say on the planet Earth, a 'note. '

"The text of this kelleh-e-ofoo was as follows:

" 'Your Right Reverence, I have heard that you have become worthy to receive from our Common Father Creator full pardon for the transgressions of your youth, and that you are now leaving my native land forever For this reason, I, an old being, very much wish to see you and bless you personally for the last time, and also, through your person, to thank all the beings of your tribe for their constant good relations with the beings of my native land for so many years.

"At the end of this kelleh-e-ofoo was the postscript.

" 'I would come myself to your house but, as you know, the size of my planetary body does not permit this, and hence I must beg you not to refuse to come to my "fal-feh-foof." '

"In Martian speech, my boy, fal-feh-foof means a 'dwelling. '

"I must mention here that the three-brained beings of the planet Mars knew our genuine nature from the very beginning, and also the true reason why we were compelled to dwell on their planet.

"In this they were unlike the three-brained beings of the Earth, who never knew anything and never even suspected who we were and why we existed there.

"And so, my boy, when I received this invitation from the honorable toof-nef-tef, I of course decided to go to him without delay. When I arrived there, after all the prescribed ceremonies and exchange of courtesies, this, in the full sense of the word, great toof-nef-tef turned to me, as we were talking, with a request. And this request was the cause of the crystallization in me of the data that led to my unshakable conviction that the results ensuing from the abnormal existence of the three-brained beings on your planet had already begun to act harmfully on the ordinary existence of the three-brained beings arising and existing on the planet Mars, as

regards their 'potency' to perfect themselves as is proper to all three-brained beings.

"I shall try to repeat to you almost word for word in our own speech the contents of this request of the great toof-nef-tef.

"He spoke as follows:

" 'Your Right Reverence!

'Thanks to the most gracious pardon granted to you from Above, you have regained the right freely to fulfill your justly merited wishes And thanks to this all-enfolding grace, you have all the possibilities, once more, of becoming what you might long ago have been by virtue of your former merits as regards Reason And of course from now on, Your Right Reverence, you will undoubtedly meet various Individuals, corresponding to your Being, who have already reached the highest gradations of Reason.

'And so, I take the liberty of addressing myself to you, as an old friend, with the request that on meeting these Individuals you should remember me, an old being, and not forget to ask their opinion about a fact that in recent years has almost constantly aroused disturbing associations in all my spiritualized parts, and that when you have learned their opinion you will not fail to communicate it to me somehow or other on a suitable occasion.

" 'The point is that during the last few "ftofoos" I established very definitely that, among the beings of our planet, the "noorfooftafaf" increases with each "ftofoo," and along with this, I observed in them a proportional decrease in the intensity of their potency of active mentation.

"By the way, my boy, the expression 'noorfooftafaf signifies on the planet Mars something like what on the Earth is called 'will-lessness .'

"And the toof-nef-tef continued:

'When I first discovered this fact, so deplorable for the beings of our planet, I began to ponder intensively to seek

its cause, in order to be able to give corresponding indications to those beings who have entrusted themselves to me in their struggle to uproot this lamentable factor recently arisen in their common presence, but in spite of meditating very often and long on this question that constantly agitates me, until now I have not been able to elucidate for myself, even approximately, where the trouble lies and what measures must be taken to destroy this evil.'

"Thus ended the request of the honorable toof-nef-tef of the planet Mars, and of course, my boy, I there and then promised my old friend to inquire about all this at my first meeting with a corresponding Individual and to communicate the reply to him without fail.

"Several Martian days after this interview, we left that hospitable planet forever and ascended to the planet Saturn.

"No sooner had we arrived on the planet Saturn than the chief of our tribe there came to communicate to us the contents of an etherogram he had just received, announcing that the big intersystem ship *Omnipresent* would not land on the planet Saturn until early in the next 'khreh-khree-khra. '

" 'Khreh-khree-khra,' on the planet Saturn, means a period of time determined by a certain position occupied by this planet in relation, on the one hand, to the sun of its system, and on the other, to another planet of this system called 'Neptune.'

"In one Saturnian year there are seven of these definitely established periods, and each of them has its own name.

"As there still remained, by the time-calculation of the planet Mars, almost half a 'fooss' before the next 'khreh-khree-khra' or, by the time-calculation of your favorites, about a month and a half, we decided to organize our ordinary being-existence in the meantime in a more or less suitable manner.

"Some of our beings remained on the ship *Occasion* itself, others found accommodation in the dwellings placed at our

disposal by the amiable beings of the planet Saturn; and I, with Ahoon, went to 'Rirkh,' the large populated center of three-brained beings where my friend Gornahoor Harharkh existed.

"On the evening of our arrival there, I asked this essence-friend of mine during friendly conversation how the existence of his heir was proceeding; I was referring to my dear 'external kesdjanian result' or, as your favorites would say, my 'godson,' Gornahoor Raoorkh.

"He thanked me and said that Raoorkh's existence was proceeding quite well, and that he had already become his heir in all respects, having even made the aim of his responsible existence, as he himself had done, the detailed study of the omnipresent substance Okidanokh.

"After pausing a little, he added that as regards the knowledge he had attained of the cosmic substance Okidanokh, his heir had already, as he expressed it, 'smelled out its very essence.'

"He then said that, thanks to the results of his heir's scientific attainments, not only had all the factors for every conviction previously crystallized in his own being through long years of persevering labors now been totally decrystallized, but he had even destroyed all his inventions for investigating this omnipresent cosmic substance, including his famous 'nonradiating lamp', and, with a deep sigh, he concluded:

'I am now in full agreement with the opinion of the "result of my all" that it was the greatest misfortune for me to have been occupied so long with this, in the objective sense, absolutely "irredeemable sin. " '

"While conversing further on various topics we came to speak, in accordance with the flow of associations of being-mentation, about the three-brained beings breeding on the planet Earth.

"You remember, I have already told you that my friend

Gornahoor Harharkh was always kept informed of my observations on their strange psyche, and that I even sent him, as well as your uncle Tooilan, copies of certain of my notes.

"So, as we were talking about these three-brained beings who have taken your fancy, Gornahoor Harharkh asked me among other things.

" 'Please tell me, my friend, is it possible that the duration of existence of these unfortunates still continues to diminish?'

"I was beginning to explain to him the present state of affairs regarding this question, and the new data I had collected on that abnormality, when just at that moment his 'result,' Gornahoor Raoorkh himself, entered the room

"Although the newcomer had exactly the same exterior as his producer, he was very virile and full of youthful fire.

"When he had taken his place on his perch, in the manner proper to the three-brained beings of that planet, he welcomed me, as is customary for them, in an angelically musical voice, with all sorts of kind wishes and self-satisfying being-feelings.

"And in conclusion he declared, somewhat exaltedly.

" 'Although you are only my "kesdjanian father," yet in view of the fact that you have fulfilled with such full awareness the divine obligations toward me taken upon yourself during my "khri-khra-khri," there have been crystallized in my common presence with respect to you data equivalent to those which should be in the common presence of every three-brained being toward his own producer, and it is without doubt because of this that I remember you so often in my thoughts, and each time wish that you may always have conditions that lead, in the objective sense, to a good and happy future. '

" 'Khri-khra-khri,' my boy, is the name given on the planet Saturn to that sacred ceremony which is similar to what is called 'baptism' on the planet Earth.

"You probably did not understand what I meant when I

told you that Gornahoor Raoorkh took his place on his perch.

"The point is that, because of their outer coating, the three-brained beings of this planet gradually acquired the habit of resting in only one posture, that is, after stooping in a special way, they let the whole weight of their planetary body rest on their lower extremities, and for this manner of resting, it became necessary for them to be at a certain height Hence the three-brained beings there have the practice of putting up, at a certain height in the rooms where they exist, special bars which they call 'perches. '

"I may as well add that these 'perches' of theirs are usually embellished with various knick-knacks or carved with all kinds of designs, just as is done by your favorites, who manifest the same weakness in regard to what they call their 'furniture.'

"And so, having taken his place on his perch and expressed his welcome, my dear 'external kesdjanian result,' or 'godson,' Gornahoor Raoorkh, began to take part in our conversation.

"Well, my boy, in the course of general conversation on various topics, I asked my godson, among other things, the reason for the crystallizing in his presence of data for engendering his serious interest in elucidating all aspects of the omnipresent cosmic substance Okidanokh, thanks to which he had become worthy, like his producer, of making great cosmic discoveries When young Raoorkh replied in detail to my question, it became clear to me that the abnormal existence of your favorites was already acting harmfully on the normal existence and the conscious self-perfecting of beings breeding on the planet Mars, and at the same time, thanks to this detailed reply of his, based on scientific foundations, I also elicited data for clarifying the question which my old Martian friend, the great toof-nef-tef, had addressed to me.

"I will try, my boy, to reproduce for you in our language, as exactly as possible, the quintessence of this reply of his.

"After having thought a little about what I had asked him, Gornahoor Raoorkh replied with deep seriousness.

" 'Early in my existence, at the period when I was still preparing to be a responsible being, I devoted the greater part of my time—as is proper to all three-brained beings at that age—to practicing in order to acquire the potency to "deliberate actively for a long time", and it happened by itself that during the intervals for necessary rest, I used to occupy myself with the various experimental apparatuses of my producer.

" 'And it was at that period of my existence that I noticed more than once that on certain days the force and level of my active mentation were perceptibly lower.

" 'This discovery aroused in me a subjective interest that engendered in my presence the urgent impulse to acquire a thorough cognizance of the cause of this fact From then on, I began to pay attention both to myself and to what took place around me in order to seek out the causes, and after one "khree" I became completely convinced that this undesirable state occurred in me each time our large "life-chakhan," or "dynamo," was in operation.

" 'It was precisely this fact, first observed by me at that time, which was the cause of my growing interest in the omnipresent cosmic substance and of my deeply absorbing study of its details.

" 'My experiments, from the very beginning, brought me an incalculable number of proofs of all kinds, both for myself and for others, that the omnipresent substance Okidanokh is a part of the common presence of the atmosphere of our planet, and evidently of the presence of the atmosphere of other planets as well, and that it takes part in the arising of all planetary and surplanetary formations—including of

course the "khraprkhalikhrokhnian" part of every being— and in the maintenance of their existence.

'In the course of my further experimental elucidations, I also became entirely certain that although our solar system, like all the other solar systems of the Great Universe, has its own "Ansanbaluiazar," and that each planet, with its atmosphere, is the specific place of concentration of one or another class of cosmic substances of the given "common-system Ansanbaluiazar," the cosmic substance Okidanokh is nonetheless an indispensable and even predominant part of the presence of each planet.

'And later my experiments also showed me that, thanks to the common universal equilibrium, this cosmic substance is concentrated in every system in a strictly corresponding proportion, and is also distributed in strictly determined proportions among the atmospheres of all the planets of the given system Consequently, whenever this universal substance is used up in any part of atmospheric space, either by accident or design, it must without fail be replenished to restore the equilibrium of its proportions in the atmosphere, and this takes place by the flowing in of this substance from other places And this balancing transposition of Okidanokh must be effected not only from one place to another in the atmosphere of each planet, but also from the atmosphere of one planet to that of another, if in this other, for some reason, more than its established norm is used up.

" 'Finally, I very definitely made clear to my Reason from every aspect, and proved to others, that the omnipresent cosmic substance Okidanokh, present in our atmosphere and constantly being replenished, is necessary for the common presence of our planet and is the most important factor for every kind of arising and maintenance of existence, and also that the essence of every "relatively independent" intra-planetary and surplanetary formation, as well as the essence of beings of every brain-system and external coating, de-

pends on this substance, and I even proved that the possibility for three-brained beings to perfect themselves and ultimately to blend with the Prime Cause of everything existing depends exclusively on this substance.

" 'I repeat, as a result of all my experimental elucidations, I very definitely cognized for myself, and acquired indisputable data for proving from every aspect to all the beings like myself around me, that the destruction of the omnipresent cosmic substance Okidanokh in the presence of our planet and of its atmosphere is almost equivalent to the conscious destruction of all the labors and results of the Most Sacred First Cause of everything that exists '

"With these words, captivated by his theme, my dear godson, the young and high-spirited Gornahoor Raoorkh, finished his discourse.

"In the middle of Gornahoor Raoorkh's explanations about the properties of the omnipresent cosmic substance Okidanokh, and the inevitable consequences of its extraction from the common presence of every planet, and of its ensuing destruction, a suspicion arose in me, and all sorts of pictures gradually appeared in my memory connected with impressions—perceived during my personal sojourns among your favorites and in the period of my close observations from the planet Mars of their ordinary being-existence—showing how at different periods they repeatedly obtained this substance or its separate parts from the nature of their planet and used them for their various naively egoistic aims .

"And when, during Gornahoor Raoorkh's further explanations, I remembered by association the request of the great toof-nef-tef of the planet Mars, I became aware with all my being and without the least doubt, of all the maleficent consequences of this manifestation of the three-brained beings of your planet.

"They have named the totality and the separate parts of this substance, sacred for them also, differently at different periods, and at the present time they name the result of the blending and reciprocal destruction of two parts of this omnipresent substance 'electricity. '

"And indeed, although several times in earlier epochs they had already discovered—of course, thanks always to an accidental chain of circumstances—various means of extracting from the nature of their planet, and using for their various, as I have called them, 'naively egoistic aims,' the separate parts of this omnipresent substance, absolutely necessary for normal cosmic processes, yet never have they destroyed so much of it as in recent times

"So, in this way, thanks to the explanations of my 'external kesdjanian result,' I became absolutely convinced of the maleficent action, already begun, of the results of the abnormal ordinary being-existence of the three-brained beings who have taken your fancy, and furthermore, the question disturbing my old friend resolved itself, namely, why during recent times it had become more and more difficult for the three-brained beings of the planet Mars to perfect themselves.

"As for the manner in which this question was resolved, I might say that it happened just as described, in reference to similar cases, in a rarely quoted saying of our esteemed Mullah Nasr Eddin:

'You never know who will help you to get out of a galosh.'

"In fact, for the resolution of this question, my old friend had in mind Individuals with quite other data and possibilities than those of my friends on Saturn, who were simply ordinary three-brained beings He probably did not suspect that as regards such questions, these ordinary three-brained beings, who acquire information about all sorts of real cosmic facts thanks only to their 'being-partkdolgduty,' are

in most cases more competent than any of the angels or cherubim with their ready-made Being who, though perfected in Reason to high gradations, may nonetheless, as regards practical confrontation, appear to be merely such individuals as our always respected Mullah Nasr Eddin describes in the following words.

" 'Never will he understand the sufferings of another, who has not experienced them himself, though he have divine Reason and the nature of a genuine devil!' "

At this point in Beelzebub's tales, there were diffused, all along the intersystem ship *Karnak,* artificially produced vibrations which had the property of penetrating into the common presence of all the passengers of the vessel and acting on what are called the "wandering nerves" of the stomach.

This artificially produced phenomenon was an announcement to the passengers that it was time to assemble in the common what is called "djameechoonatra," a sort of "monastic refectory" in which the second being-food was collectively taken.

CHAPTER 46

Beelzebub explains to his grandson the significance of the form and sequence which he chose for expounding the information concerning men

AFTER THE PROCESS of taking in the second being-food, Beelzebub, on leaving the "djameechoonatra," did not immediately return to the place where their conversations were usually held, but went first to his "kesshah," or "cabin," in order to cool his already extremely decrepit tail with a certain liquid, which was a measure to which he had to resort from time to time on account of his great age.

When, on returning from his kesshah, he silently entered that section of the ship *Karnak* where they usually spent their time, he saw the following unexpected picture.

His beloved grandson Hassein was standing in a corner with his back turned, his hands covering his eyes, weeping Beelzebub, deeply moved, quickly approached Hassein and, in a voice full of anxiety, asked him.

"What is the matter, my dear boy? Are you really weeping?"

Hassein wished to answer, but it was obvious that the sobbing of his planetary body prevented him from speaking.

Only after a rather long time, when his planetary body was a little calmer, did he say, gazing at his grandfather with very sad eyes, yet with a smile of affection.

"Don't worry about me, dear Grandfather, this state will soon pass.

"During these last 'dianosks' I have actively pondered a great deal, and in all probability, from this unaccustomed

new tempo of functioning, the general tempo of functioning of my whole presence has changed.

"And now, until this new tempo of my mentation harmonizes with the already established tempos of my common functioning, such abnormalities as this weeping will probably proceed in me.

"I must confess, my dear Grandfather, that the fundamental cause of this state in my common presence was the picture, evoked by association in my mentation, of the situation and destiny of those ill-fated higher being-bodies which, owing to various chance happenings, arise and remain half-formed in the common presence of the terrestrial three-brained beings.

"These associative thoughts, accompanied by a growing impulse of sadness, began in the djameechoonatra during the sacred absorption of the second being-food, thoughts about them arose in my mentation by association when I was filled to overflowing with joy from all that took place there.

"And then it began to think in me concerning those ill-fated three-brained beings about whom you have been giving me so much information lately, that it is only thanks to the consequences of the properties of that 'something,' accursed for them, implanted in the common presence of their ancestors—for reasons not depending in any way on their essence but only on the lack of foresight of certain Most High Sacred Individuals—that not only the higher being-bodies coated in them but also they themselves, as ordinary beings, are deprived forever of the possibility of experiencing that bliss which arises in the presence of all kinds of relatively independent individuals during the common sacred absorption of the second being-food, in which we have just taken part. "

When Hassein finished speaking, Beelzebub looked long

and steadily into his eyes, and then, with a smile that revealed a being-impulse of love, he said:

"Now I see that during these last 'dianosks' you did indeed actively ponder a great deal or, as certain of your contemporary favorites would express it, during this time 'you did not inwardly sleep.' Let us sit down again in our usual places and speak about the subject I once promised to take up and which will be wholly appropriate to the present occasion. "

When they were seated and Ahoon had also arrived, Beelzebub continued as follows:

"First of all I shall begin by expressing in words the impulse of joy concerning you which is now arising within my common presence I personally am very, very glad about this crisis which has occurred and is still continuing in you.

"I am glad chiefly because the sincere weeping that I saw being manifested at just this period of your existence when, according to the laws of the great Heropass, you are on the threshold of the being of a responsible being—that is, at just the age when all the data necessary for those functionings that constitute the individuality of a three-brained being during his responsible existence are being crystallized, and when they acquire a harmonious 'tempo' in the common functioning—gives me the assurance that the relative awareness or even merely the 'sensation' that you may have of this being-joy of mine, which at first glance is not logical, will be very useful and in fact indispensable for you later, as for all three-brained beings who have reached responsible age I shall therefore first of all explain it to you.

"Your weeping also gives me the assurance that in your future responsible existence, your common presence will contain those precious being-data for feeling which are the foundation of the essence of every bearer of divine Reason and which are even formulated by our Common Father in words placed over the chief entrance of the Holy Planet Purgatory.

" 'ONLY HE MAY ENTER HERE WHO ENTERS INTO THE POSITION OF THE OTHER RESULTS OF MY LABORS. '

"In this instance, your essence was obeying this divine commandment when, personally experiencing bliss, and at the same moment remembering by association that others were deprived of it, you sobbed sincerely with your whole presence.

"I am all the more glad for you because these data, indispensable for every being, are beginning to function in you just at the time when all those factors are being crystallized and formed in you which do not depend upon a being's own Reason but solely upon surrounding beings, external conditions, and the most great common-cosmic Iraniranumange.

"Well then, we can now return to my intended theme, that is, why, during the whole of our voyage on this trans-space ship, I have told you so much and in this particular sequence about the three-brained beings breeding on the planet Earth.

"When I returned to our dear Karatas, and was free from any other being-duties, I voluntarily took upon myself the responsible guidance of your 'oskiano' or, as your favorites would say, your 'education for the being of a responsible being. ' And as the given period of your existence was just the period when all those functions are harmonized which engender in three-brained beings that form of feeling and comprehension which in its totality actualizes in them what is called 'sane mentation,' I decided, on setting out on this journey in the space ship *Karnak,* to take advantage of this time to help you in such a way that the harmonizing of these functions of yours, and the consecutive formation of your future active mentation dependent on them, would proceed precisely in that order, the correctness of which I became convinced of with my

whole presence during the process of my long personal existence.

"When I noticed at the beginning of our voyage that you were greatly interested in the three-brained beings of the planet Earth, I decided, under the pretext of gratifying your interest, to tell you everything about them in such a way that the 'egoplastikoori' required for your future being-associations would be crystallized in you without any admixture of doubt.

"For this, in almost all my tales, I have held strictly to the two following principles.

"The first not to say anything as if it were my own personal opinion, in order that data necessary for your own convictions should not be crystallized in you in a ready-made form, according to the opinions of another.

"And second to relate to you, in a definite order and intentional sequence, all the events on that planet Earth connected with the arising and gradual increase among your favorites of the various inner and outer abnormalities in the process of their ordinary being-existence, which as a whole have brought them to their present desolate and almost inescapable condition, in order that you should be able to marshal your own subjective reasoning concerning all the causes of these events, solely on the basis of certain facts that I would tell you.

"I decided to do this so that many differently essenced egoplastikoori should be crystallized in corresponding localizations of your common presence for the needs of your future logical confrontation, and also that, through active mentation, there should proceed more intensively in you the proper elaboration of the sacred substances 'abrustdonis' and 'helkdonis,' required for coating and perfecting both your higher being-parts.

"And now, my boy, so that what I am saying at this moment should be still more comprehensible to you, I find

it necessary to repeat, in another and more definite form, what I have already mentioned many times concerning the difference between what are called 'knowledge' and 'understanding' in three-brained beings.

"In order that this difference should stand out more clearly, I shall again take as an example the ordinary Reason of your favorites.

"If one compares what they call their 'conscious Reason,' which is completely fixed in contemporary beings there, with the Reason of three-brained beings who breed on other planets of our Great Megalocosmos, then the former might be called the 'Reason of knowing' and the latter the 'Reason of understanding.

"The conscious 'Reason of understanding,' proper to three-brained beings in general, and which terrestrial beings of past epochs possessed, is 'something' that blends with their common presence, and therefore every kind of information perceived with this Reason becomes forever an inseparable part of themselves.

"All the information perceived with this Reason, and all the results obtained through being-contemplation of the totality of information formerly perceived by this same Reason, however much a being himself may change and whatever changes may take place in his surroundings, will be forever a part of his essence.

"As for that Reason which has become habitual for most of your contemporary favorites, and which I called the 'Reason of knowing,' every kind of new impression perceived through that Reason, and likewise every kind of intentional or simply automatic result of former impressions, is only a temporary part of the being and can appear in him only in certain circumstances and on condition that the information it is based on should without fail be so to say 'refreshed' or 'repeated' from time to time—otherwise these impressions change by themselves, or even entirely so to say 'evaporate'

from the common presence of these three-brained beings.

"Although with respect to the sacred Triamazikamno the process of the formation of these two kinds of being-Reason occurs in the same way, the factors determining the actualization of its three independent holy forces are different.

"In the formation of the 'Reason of knowing,' the affirming and denying factors are the formerly perceived, contradictory impressions, crystallized in any one of a being's three localizations, and only the new impressions received from outside serve, in this case, as the third factor.

"And in the 'Reason of understanding,' the first factor, that is, the Holy Affirming, consists of the newly perceived impressions in whatever localization is, at the given moment, the 'center of gravity of functioning', the second, or Holy Denying, consists of the corresponding data already present in another of the localizations, and the third factor consists of what are known as the 'being-autokolitzikners' or, as they are otherwise called, 'hoodatzbabognari,' which is a word that means 'the results of perseveringly actualizing the striving to manifest one's own individuality. '

"By the way, you might as well hear once more, even if you already know it, that the 'being-autokolitzikners' are formed in all three localizations in the presence of three-brained beings only from the results of the actualization of 'being-partkdolgduty,' that is to say, thanks to those factors which, from the very first arising of three-brained beings, were destined by our Uni-Being Common Father to be the means for self-perfecting.

"It is these 'autokolitzikners' in the common presence of three-brained beings, serving as the 'third holy force' of the sacred Triamazikamno, which actualize the arising of the 'Reason of understanding.

"It is only thanks to this 'third force' in the process of the blending of newly perceived impressions of every kind that there are crystallized in a being, on the basis of the sacred

Triamazikamno, data for the cognizance and understanding proper to that being alone, and it is only during these processes of the crystallization of data for consciousness in the presence of three-brained beings that what is called 'zernofookalnian friction' takes place, which gives rise in them to the formation of the sacred substances 'abrustdonis' and 'helkdonis,' required for the coating and perfecting of their higher parts.

"I must tell you here that only these newly perceived impressions which are crystallized in this order and which appear in beings as a result of conscious mentation are deposited in the localizations of beings with the series of data corresponding to former similar impressions already fixed in them.

"On the other hand, new impressions crystallized in the other order, that is, through the 'Reason of knowing,' settle in the being-localizations at random, quite without any kind of so to say 'classification ' And all these new impressions settle into the series of those former impressions which almost always have nothing in common with them.

"It is chiefly for this reason that, in the presence of three-brained beings who have only the 'Reason of knowing,' everything newly learned is deposited and remains forever simply as information, without any cognizance of it by the whole of their being.

"Thus new data of all kinds, perceived and fixed in this way in beings having the 'Reason of knowing,' have no value or usefulness for the welfare of their own subsequent existence Moreover, the length of time it takes for fixed impressions of this kind to decrystallize depends on the quantity and the quality of the impulses engendered in a given being.

"As regards this latter fact ensuing from the degenerated functioning of the Reason of your contemporary favorites, I recall by association one very rarely used saying of our

respected teacher Mullah Nasr Eddin, which is expressed in the following words:

'As soon as anything is needed, it seems that it is filthy and eaten by mice.'

"All of what your favorites call 'knowledge,' which has been acquired in their common presence in this way, is subjective, and has absolutely nothing in common with Objective Knowledge.

"Well then, my boy, in order that the mentioned 'zernofookalnian friction' should be aroused in your being, and the crystallization of new perceptions should proceed for the 'Reason of understanding,' I, already knowing very well what are called the 'laws of the fixing and unfixing of ideas in the localizations of beings'—the details of which, by the way, I learned thanks to your favorites during my sojourn among them as a 'professional hypnotist'—had in view in recounting my tales, among many other principles regarding the correct perception of new information through outside guidance, always to adhere to one inflexible rule, so that the gradual broadening of what is called the 'quintessence of the information' should proceed in you in the entire absence of the being-impulses of 'indignation,' 'offense,' 'vexation,' and so forth.

"Regarding the sequence in which I gave you my information and its effects on your essence-understanding, I must tell you that if, from the moment I first noticed your interest in the three-brained beings arising on the planet Earth, I had given you only my personal convictions about each of the events, and the opinions fixed in me about them in the course of my observations, and not given until afterward the abundant and many-sided 'totality of information,' then all these facts would have been taken in by you without your own being-logical confrontation, and the data thus crystallized would have settled in your corresponding localiza-

tions simply as information, without any genuine being-understanding.

"That is why I recounted my tales about the three-brained beings who breed on the planet Earth in such a way that there should be crystallized in the corresponding localizations of your common presence many different kinds of data for your future being-associations concerning all the totalities or branches of Objective Knowledge, and that the process of 'zernofookalnian friction' should take place intensively in your common presence, to bring about the result I have just witnessed in the way you answered my question, 'Why are you weeping?'

"So, my boy, now that I have become more or less convinced that the time I have spent was not in vain, and that my tales about your terrestrial favorites have brought you the benefit I expected, I think we might stop talking about them so as not to evoke the process of active mentation in you any longer, besides, there is little time left, for we shall soon be on our dear Karatas.

"Nevertheless, I must now give you a strict command, which I will briefly explain you must try with all the Reason you have in your presence to make sure that certain of the functions proceeding in you, and which in general give three-brained beings the possibility of active mentation, should remain inactive or, as is said, should 'rest', and this you should do for a time equal to the duration of our journey, that is, for as long as we have spoken about the three-brained beings of the planet Earth During this time, those functions should rest which have participated more intensively than usual in your active mentation and which, moreover, do not depend for their functioning on the essence of beings, but exclusively on what is called the 'harmony of the common-cosmic tempo.'

"In this connection, by the way, you should always remember that the Reason of any being, and the intensity of action of this Reason, depend on the correct functioning of all the separate parts of his whole presence.

"For instance, all the functionings of the 'planetary body' and the planetary body itself constitute the largest part of a being, but the separate functionings as well as the whole of this body, without the other spiritualized parts of the being, are only a dependent cosmic formation, conscious of nothing, therefore, on the basis of what you once called the 'common universal pillar of Justice,' each spiritualized part of a being must always be just toward the dependent and unconscious part and not require of it more than it is able to give.

"As it is for everything in the Megalocosmos, so it is for the planetary body of a being, in order that it may correctly serve its principal part, that is to say, for this auxiliary part of the whole being to properly serve the essence itself, the essence must always be just and only make demands on it within the limits of its possibilities.

"Apart from the question of justice, it is necessary for a being to act toward his unconscious part in such a way as to allow certain functions to remain inactive from time to time, so that it may always be possible for this unconscious part, gradually and in its own time, to blend its newly acquired subjective tempos with the objective tempos of our common Megalocosmos.

"One should take note that in the Megalocosmos the blending of tempos proceeds only 'katznookitzkernally' or, as your favorites would say, 'with law-conformable gradualness.'

"And so, if you wish your active mentation to proceed correctly and productively during your future responsible existence, you must now, if this kind of mentation has already begun in you and if this inner process has undesirable

consequences for your planetary body, cease occupying yourself with it for a while, however much you may like it and however greatly you may be interested in it, otherwise 'dezonakooasanz' will occur in you, that is to say, only one part of your presence will acquire a new tempo, and so you will become, as your favorites would say, 'lopsided.'

"By the way, most of your favorites, particularly the contemporary ones, when they reach responsible age become precisely such 'lopsided' beings .

"In short, only by a gradual change of the tempo of one part of the whole is it possible to change the tempo of the whole itself without injuring it.

"And now I find it necessary to repeat that active mentation in a being, and the useful results of this mentation, are in reality actualized exclusively by the functioning to an equal degree of all three of the localizations of spiritualized results in his presence, called the 'thinking center,' the 'feeling center,' and the 'moving center. '

CHAPTER 47

The inevitable result of impartial mentation

BEELZEBUB would have said more, but just then everything was suddenly lit up and permeated by a "pale blue something " From that moment the speed of falling of the ship *Karnak* began to decrease perceptibly.

This meant that in this sphere of the Universe one of the great cosmic "egolionopties" had appeared and was about to come alongside the space ship *Karnak.*

And indeed, through the transparent outer walls of the *Karnak* the source of that "pale blue something" soon became visible, lighting up not only the whole interior of the ship but also all the space of the Universe around this great cosmic "egolionopty," as far as the ordinary vision of beings could reach

In the whole Universe there are only four of these great "egolionopties," and each of them is under the direction of one of the four All-Quarters Maintainers of the Universe.

A hurried and somewhat anxious commotion spread among the beings aboard the *Karnak,* and in a short time all the passengers and crew assembled in the main hall in the center of the ship.

Each of them bore a branch of myrtle in one hand and a "dezjelkasheh" in the other.

When the great cosmic egolionopty had come alongside, certain partitions of the ship *Karnak* were moved apart in a special way and there passed from the egolionopty into the main hall of the ship a procession composed of several archangels with a multitude of angels, cherubim, and seraphim, and they too carried branches in their hands, but theirs were of palm.

At the head of this procession walked a venerable archangel, immediately followed by two cherubim solemnly bearing a casket from which radiated "something orange. "

In front of everyone, in the main hall of the ship *Karnak,* stood Beelzebub, and behind him were ranged his kinsmen and the captain of the ship, and behind them stood all the others at a respectful distance.

When the procession from the egolionopty drew near the beings of Beelzebub's nature who were assembled in expectation, it halted, and the two groups of three-brained beings of different natures joined in singing the Hymn to our Endlessness that is always sung on such occasions everywhere in the Universe by beings of all natures and all forms of exterior coating.

This hymn has the following words:

Thou Long-Patient Creator of all that breathes,
Thou Abundantly Loving Cause of all that exists,
Thou Unique Vanquisher of the merciless Heropass,
Now to the sound of our exaltation,
Rejoice and abide in beatitude
By Thy unprecedented labors
Thou hast given us the source of our arising,
By Thy vanquishing of the Heropass
Thou hast opened to us the possibility
Of perfecting ourselves to the sacred Anklad
And now only rest, as Thou hast merited
We in gratitude
Will maintain all Thou hast created,
And always and in everything will extol Thee forever,
Extol Thee, Maker-Creator—
Thou, the Beginning of all ends,
Thou, proceeding from Infinity,
Thou Who hast the end of all things within Thyself,
Thou, our Endless Endlessness

After the hymn had been sung, the venerable archangel who was at the head of the procession approached Beelzebub and solemnly proclaimed:

"By the decree of His All-Quarters Maintainer, the Arch-Cherub Peshtvogner, and bearing his own sacred rod, we appear before you, Your Right Reverence, in order to restore to you, in accordance with the pardon granted you from Above and for certain of your merits, that which you lost during your exile—your horns.

Having said this, the venerable archangel turned toward the casket borne by the cherubim and with profound reverence carefully took from it the sacred rod.

Meanwhile all those present knelt down on one knee, while the angels and cherubim began to sing the appropriate sacred canticles.

With the sacred rod in his hand, the archangel turned again toward Beelzebub and spoke thus to the beings of Beelzebub's nature.

"Beings created by our Uni-Being Endlessness, Who by His infinite grace has pardoned this once-erring being Beelzebub, who will again exist among you, beings like himself.

"As the virility and degree of Reason of beings of your nature are defined and manifested by the horns on your heads, we must, with the permission of our All-Quarters Maintainer, and with your help, restore the horns lost by Beelzebub.

"Beings created by our One Common Father, your help will consist in this, that each of you should consent to renounce, on behalf of Beelzebub's merited pardon, certain particles of your own horns.

"Therefore whosoever consents and wishes to do so, let him approach the sacred rod and touch its handle On the length of time the handle of this sacred rod is held will depend the quantity of active elements passing from your

own horns for forming corresponding horns on this pardoned being of your nature.

Having said this, the venerable archangel, holding the chief end of the sacred rod, that is, the ball, over the kneeling Beelzebub, turned the handle toward those there assembled so that whoever wished might come and touch it.

As soon as the venerable archangel had finished speaking, a very great commotion began among the beings of Beelzebub's nature, each one desiring to come nearer and be the first to hold the sacred rod for as long as possible.

Order was soon established, however, and each one approached in turn and held the handle for as long as was indicated by the captain of the ship, who had taken upon himself the direction of the ceremony.

During this solemn sacred action, horns began to grow, little by little, upon the head of Beelzebub.

At first, while just the bare horns were taking shape, only a grave and concentrated quiet prevailed among those assembled But from the moment that forks began to appear upon the horns, a tense interest and rapt attention was manifested among them And this was because everybody was stirred by the wish to learn how many forks would make their appearance on Beelzebub, since their number would indicate, in keeping with the Sacred Measurer of Objective Reason, the gradation to which Beelzebub had attained.

First one fork was formed, then another, and then a third, and as each fork made its appearance, a clearly perceptible thrill of joy and profound satisfaction was evoked in all those present.

When a fourth fork began to appear on the horns, the tension among those assembled reached its height, since the formation of a fourth fork signified that the Reason of Beelzebub had already been perfected up to the sacred "Ternoonald," and hence there remained for Beelzebub only two gradations before attaining to the sacred Anklad.

As this unusual ceremony was nearing its end, and before all the participants had time to recover their self-possession after their earlier joyful agitation, suddenly on Beelzebub's horns there appeared of itself a fifth fork of a special form known to them all.

Thereupon all without exception, even the venerable archangel himself, fell prostrate before Beelzebub, who had risen to his feet and stood transfigured in the grandeur conferred on him by the truly majestic horns which had arisen on his head.

And all fell prostrate before Beelzebub because the fifth fork on his horns indicated that he had attained the Reason of the sacred "Podkoolad," which is the last gradation of Reason before the sacred Anklad.

The Reason of the sacred Anklad is the highest to which, in general, any being can attain, it is the third in degree from the Absolute Reason of His Endlessness Himself.

But the Reason of the sacred Podkoolad, to which Beelzebub had perfected himself, is also very rare in the Universe Hence even the venerable archangel prostrated himself before Beelzebub, for the degree of his own Reason was as yet only that of the sacred "Degindad," that is, three degrees below that of the Reason of the sacred Anklad.

When they had all risen to their feet, the venerable archangel, this time addressing all the assembled beings of different natures, proclaimed:

"Beings created by One Creator, we have just been worthy to be the first to behold the fulfillment of that which is the dream of all those present, as it is of all beings in the whole of our Great Megalocosmos.

"And now let us rejoice together and sing in exaltation over this privilege, which is a revivifying shock for our power to struggle against our own denying source, which power alone can lead us to that sacred Podkoolad attained by this son of our Common Father who, although he first

transgressed on account of his youth, was afterward able, by his conscious labor and intentional suffering, to become worthy in his essence to be one of the very rare sacred Podkoolads of the whole of our Great Universe. "

After this exhortation by the archangel, all the beings present on the space ship *Karnak* began to sing the prescribed sacred canticle entitled "I Rejoice. "

And when this sacred canticle had been sung, all the angels and cherubim, with the venerable archangel at their head, returned to the cosmic egolionopty, which then drew away from the ship *Karnak* and gradually disappeared into space, whereupon the passengers and crew dispersed to their various places and the *Karnak* resumed its falling toward its destination.

After this most great universal solemnity, Beelzebub, with his grandson and his old servant Ahoon, who like all the other passengers of the space ship *Karnak* were deeply moved by this unexpected event, returned to that part of the ship where all their talks had taken place about the men-beings arising and existing on the Earth.

When Beelzebub, now with a transfigured appearance corresponding to his merits, had taken his usual place, Ahoon, his old servant who had been close to him for almost the whole of his existence, suddenly fell prostrate before him and in a sincerely entreating voice, began to speak:

"Sacred Podkoolad of our Great Megalocosmos! Have mercy upon me and pardon me, unfortunate ordinary three-centered being that I am, for all my past disrespectful manifestations, voluntary and involuntary, toward your Sacred Essence.

"Have mercy and pardon me, pardon just this three-centered being who, though he has existed a very long time, yet to his misfortune—only because in his preparatory age none of his elders aided the crystallization in him of the

psychic factors for the power to intensively actualize being-partkdolgduty indispensable to every three-brained being— had until now been so blind that he was unable even instinctively to sense that Uni-Being and unshakable reality beneath an exterior coated in conformity with the common-cosmic Trogoautoegocrat and surrounding conditions—a reality sacred for every breathing creature, which bears the name of 'Objective Reason. ' "

Having said this, Ahoon stood as if sunk in a stupor, silently expectant

And Beelzebub, also in silence, gazed at him with a look that was visibly full of love and forgiveness, yet in which there could also be felt his essence-grief and his resignation to the inevitable.

During this scene, Hassein stood apart in the posture known everywhere as the "posture of the famous universal hermit, Harnatoolkpararana of the planet Kirmankshana. "

And a little later, when Beelzebub glanced around and noticed his grandson in this posture, he turned to him and said:

"What, my boy! Can it be that the same thing is proceeding in your presence as in our old Ahoon's?"

To this question of Beelzebub, Hassein, in an uncertain tone unusual for him, replied timidly:

"Yes . . . almost . . . Sacred Podkoolad of our Great Megalocosmos Only with this difference, that at this moment the impulse of love both for our Ahoon and for the three-brained beings of the planet Earth is functioning still more strongly in me.

"This impulse of love is growing stronger in me because, it seems to me, both Ahoon and the three-brained beings of the planet Earth have greatly helped me to become worthy of being an eyewitness of the glorification of him who is the cause of the cause of my arising and who until now I have called 'my dear grandfather,' but who has now become,

also for me, one of the sacred Podkoolads of our Great Megalocosmos, before whom all will bow and before whom at this moment I have the happiness to stand. "

"Ekh, ekh, ekh!" exclaimed Beelzebub, and giving his features the expression he was wont to assume during his sojourns on the planet Earth, he said:

"First of all, I wish to voice in the language of our venerable Mullah Nasr Eddin the thought that arises in me by association about Ahoon's words, so unusual for him, and also about his unaccustomed posture.

"Our dear teacher would say in such a case: 'Don't shed tears in vain like the poor crocodile that snapped at the fisherman and missed biting off his lower left half.'

"And now take your usual places and let us talk a little more.

"Although we are now entering the atmosphere of our planet Karatas, we shall not land for a fairly long time because, as is usual with space ships, our ship has to exhaust its acquired momentum before it stops at its destined mooring place. "

Hassein and Ahoon immediately and wordlessly proceeded to follow Beelzebub's suggestion, though by their movements and the transparency of their inner psyche, it was evident that there had been a marked change in their attitude toward the person of Beelzebub since that all-universal event.

When they sat down in their usual places, but not this time with the unconstraint they had formerly shown, Beelzebub turned to Hassein and said:

"First of all, my boy, I give you my word that when we get home—unless some event due to external causes independent of our essence prevents it—I will explain to you everything relating to your favorites that I promised to, but for some reason or other during this voyage of ours on the ship *Karnak* I have left unexplained.

"Meanwhile, if you have a particular question that needs explanation now, ask it.

"But I warn you that we have not enough time for me to reply in the form customary to our talks during this time, so try to formulate your question in such a way that my answer may also be brief.

"By such a question you can even show me once more to what extent your logical mentation has developed during my tales about the strange psyche of the three-centered beings arising and existing on the planet Earth.

At this proposal of his grandfather, Hassein thought deeply for rather a long time, and then, in a somewhat exalted mood, spoke as follows:

"Sacred Podkoolad and fundamental cause of the cause of my arising!

"After the solemnity which has just taken place—when your sacred essence was coated with a corresponding visible exterior and when thereby its full significance, which until then could not be perceived or understood by every three-brained being, became clear and perceptible to me, as well as to every other cosmic unit except yourself—every word spoken by you and every counsel of yours has for me the force of law.

"I must therefore strive with the whole of my presence to carry out the suggestion you have just made to me and try to formulate my question as well and as briefly as possible.

"Sacred Podkoolad, and cause of the cause of my arising!

"In order that the convictions formed in me during this time, thanks to your explanations of the abnormalities proceeding on the Earth, may become definitively crystallized in me, I still wish very much to have your personal and sincere opinion about the following.

"How would you reply if our All-Embracing Creator

Endlessness Himself were to summon you before Him and ask you this:

" 'Beelzebub'

" 'You, who are one of the hoped-for, accelerated results of all My actualizations, manifest briefly the conclusions of your impartial observations and studies over long centuries of the psyche of the three-centered beings arising on the planet Earth, and say whether it is still possible by any means to save them and to direct them into the becoming path. ' "

Having said this, Hassein rose and, standing in a posture of reverence, looked expectantly at Beelzebub.

Ahoon also rose.

Beelzebub, smiling lovingly at this question of Hassein, first said that he was now quite convinced that his tales had brought his grandson the results he had wished for, then, in a serious tone, he went on to say that if our All-Embracing Uni-Being Creator should indeed summon him and ask him such a question, he would answer . . .

Suddenly Beelzebub himself arose and, stretching his right arm forward and his left arm back, directed his gaze somewhere far off, and it seemed as though he were piercing the very depths of space.

Simultaneously, "something pale yellow" little by little appeared around Beelzebub, and began to envelop him, and it was in no way possible to understand or to discern its origin—whether it emanated from Beelzebub himself or was coming to him through space from sources outside of him.

In the midst of this cosmic actualization, incomprehensible to all three-brained beings, Beelzebub, in a loud voice not usual for him, proclaimed in penetrating tones:

"Thou All and the Allness of my Wholeness!

"The sole means now of saving the beings of the planet Earth would be to implant in their presence a new organ, an organ like kundabuffer, but this time having such prop-

erties that every one of these unfortunates, during the process of his existence, should constantly sense and be aware of the inevitability of his own death, as well as of the death of everyone upon whom his eyes, or attention, rest.

"Only such a sensation and such an awareness could destroy the egoism now so completely crystallized in them that it has swallowed up the whole of their essence, and at the same time uproot that tendency to hate others which flows from it—the tendency that engenders those mutual relationships which are the chief cause of all their abnormalities, unbecoming to three-brained beings and maleficent for them and for the whole of the Universe. "

CHAPTER 48

From the author

AFTER six years of work, merciless toward myself and with almost continuous tense mentation, yesterday I at last finished putting down on paper in a form, I think, accessible to everybody the first of the three series of books I intended to write, and in which I had decided to develop a whole body of ideas, which would permit me to accomplish, first in theory and then in practice, by means I had previously thought out, three essential tasks I had set myself by means of the first series, to destroy in people everything that in their false representations appears to exist in reality or, in other words, to sweep away without mercy "all the rubbish accumulated in human mentation over the ages", by means of the second series, to prepare "new constructional material", and by means of the third, "to build a new world."

Having now finished the first series of books, and following the practice, established on Earth long ago, of never concluding any such "great undertaking" without what some call an "epilogue," others an "afterword," still others "from the author," and so on, I also now propose to write something of the kind.

With this in view, I read over very attentively this morning the "preface" I wrote six years ago, entitled "The Arousing of Thought," in order to take suitable ideas from it for what might be called a corresponding "logical fusion" of that beginning with this conclusion I am now about to write.

While reading that first chapter, which I wrote only six years ago, but which gave me the sensation of having been written long, long ago—a sensation that is now in my common presence undoubtedly because during those years I had

to think intensely, and even, as might be said, to "experience" all the material required for eight thick volumes, as not for nothing is it stated in that branch of genuine science called the "laws of association of human mentation," which has come down from very ancient times and is known to only a few contemporary people, that "the sensation of the flow of time is directly proportional to the quality and quantity of the flow of thoughts"—well then, while I was reading that first chapter, which, as I said, I had thought about deeply from every aspect and "experienced" almost exclusively under the action of my voluntary self-mortification, and which, moreover, I had written at a time when the functioning of my entire whole—a functioning that engenders in a man what is called the "power to manifest himself by his own initiative"—was utterly disharmonized, that is, when I was still extremely ill from the effects of an accident that had occurred to me not long before, consisting in a "charge and crash" of my automobile at full speed into a tree standing silently, like an observer and reckoner of the disorderly passage of centuries, on the historic road between the world capital of Paris and the town of Fontainebleau—a "charge" which, according to any sane human understanding, should have put an end to my life—well then, from reading that chapter there arose in me a quite definite decision.

Recalling my state during the writing of that first chapter, I cannot help adding here—owing to a small weakness of mine that always causes me to experience an inner satisfaction whenever I see on the faces of our estimable contemporary "representatives of exact science" that very specific smile, peculiar to them alone—that although, after this accident, my body was so battered and "everything in it so disordered" that for months it presented a general picture which might be described as "a piece of live meat in a clean bed," my correctly disciplined "spirit," as it would usually be called, despite the physical state of my body, was not in

the least depressed, as it should have been according to their notions On the contrary, its power was even increased by the intense excitation that had been aroused in it just before the accident by my repeated disappointment in people, particularly in those who devote themselves to what they call "science," and by the disillusion caused me by that ideal which had gradually been formed in my common presence thanks chiefly to a commandment inculcated in me in my childhood, which affirms that "the highest aim and sense of human life is the striving for the welfare of one's neighbor," and that this is attainable only through the conscious renunciation of one's own.

And so, after I had attentively read over that opening chapter of the first series, written in the conditions just described, and had recalled by association the texts of the many succeeding chapters which, according to my conviction, are bound to produce in the consciousness of the readers non-habitual impressions that always, as is said, "engender substantial results," "I"—or rather that "something" dominant in my common presence that now represents the sum of the results issuing from the data crystallized during my life, data which, among other things, engender in a man who has set himself the aim of "mentating actively and impartially" during his responsible existence the ability to penetrate and understand the psyche of people of various types—I decided, in concluding this first series of my writings, and urged by the impulse called "love of kind" that arose in me at that moment, to limit myself to appending the first of a considerable number of my lectures that were read publicly during the existence of the establishment I had founded under the name of the "Institute for the Harmonious Development of Man. "

That Institute, by the way, no longer exists, and I find it both necessary and opportune, chiefly in order to pacify certain types in various corners of the world, to declare

categorically, here and *now,* that I have liquidated it completely and forever.

It was with an impulse of inexpressible grief and despondency that I was constrained to make the decision to liquidate this Institute, and also everything organized and carefully prepared for the opening, the following year, of eighteen branches in different countries—in short, to abandon everything I had previously created with almost superhuman labor—chiefly because, about three months after the aforementioned accident, when the functioning of my usual mentation had been more or less reestablished, although my body was still quite powerless, I realized that the attempt to preserve the existence of this Institute, in the absence of real people around me and the impossibility of procuring, without my help, the enormous material means required, would inevitably lead to a catastrophe that would result for me, in my old age, as well as for many others wholly dependent on me, in a condition of half-starved "vegetation. "

The lecture I propose to add as a conclusion to this first series was read more than once during the existence of the Institute by my "pupils of the first rank," as they were then called Certain of them, by the way, as it later turned out to my sincere regret, showed a predisposition in their essence to the swift transformation of their psyche into the psyche called "hasnamussian"—a predisposition that soon became evident and clearly discernible to all more or less normal persons around them when, at the moment of inevitable crisis—due to my accident—in everything I had thus far accomplished, they, "fearing for their skins," that is, fearing to lose their personal welfare, which by the way I had created for them, deserted the common work and, with their tails between their legs, took themselves off to their kennels where, profiting by the crumbs fallen from my so to say "idea table," they opened what I would call their "schachermacher workshop booths" and, with a secret feeling of

hope and perhaps even of joy at their speedy and complete release from my vigilant control, began manufacturing out of various unfortunate, naive people "candidates for lunatic asylums."

I have chosen this particular lecture because when I first began to spread the ideas I wished to introduce into the life of people, it was specially composed here in Europe to serve as the introduction or, as it were, "threshold" to the complete series of lectures, the totality of which alone can make clear in a form accessible to everybody the necessity, and even the unavoidable obligation, of putting into practice the immutable truths I have elucidated and established in half a century of active work, day and night, and also to prove that it is actually possible to employ these truths for the welfare of people And furthermore I chose this lecture because, happening to be present at the large gathering where it was last read publicly, I made an addition to it which fully corresponds to the hidden thought introduced by Mr Beelzebub himself into his so to say "concluding chord," an addition which, by illuminating once more that supreme objective truth, will in my opinion enable the reader to perceive and assimilate it as befits a being who claims to be made in the "image of God. "

LECTURE I

The Diversity, According to Law, of the Manifestations of Human Individuality

LAST READ AT THE NEIGHBORHOOD PLAYHOUSE IN NEW YORK JANUARY 1924

The investigations of many scientists of past ages, and also the data obtained at the present time by means of the quite exceptionally conducted research of the Institute for the Harmonious Development of Man according to the system of

G. I. Gurdjieff, have shown that the whole individuality of every man—according to higher laws and the conditions of the process of human life, established from the very beginning and gradually fixed on Earth—of whatever heredity he is the result, and in whatever accidental conditions he arose and developed, must from the beginning of his responsible life, in order to respond to the sense and predestination of his existence as a man and not merely as an animal, indispensably consist of four definite and distinct personalities.

The first of these four independent personalities is nothing other than the totality of the automatic functioning proper to man, as to all animals, the data for which are composed, on the one hand, of the sum total of the results of impressions perceived since birth from all the surrounding reality, as well as from everything intentionally implanted in him from outside and, on the other hand, of the result of the process, also inherent in every animal, called "daydreaming " And this totality of automatic functioning most people ignorantly call "consciousness" or, at best, "thinking. "

The second of the four personalities, functioning in most cases entirely independently of the first, is the sum of the results of data deposited and fixed in the common presence of every man, as of every animal, through the six organs called "receivers of vibrations of different qualities"—organs that function in accordance with the new impressions perceived, and whose sensitivity depends upon heredity and upon the conditions of the preparatory formation for responsible existence of the given individual.

The third independent part of the whole being is the basic functioning of his organism as well as the play of the motor-reflex manifestations acting upon each other within that functioning—manifestations whose quality likewise depends on heredity and the circumstances prevailing during his preparatory formation.

And the fourth personality, which should also be a distinct part of the whole individual, is none other than the manifestation of the totality of the results of the already automatized functioning of the three enumerated personalities separately formed and independently educated in him, that is to say, it is that part of a being which is called "I. "

In the common presence of a man, for the spiritualization and manifestation of each of the three separately formed parts of his entire whole there is an independent "center-of-gravity localization," as it is called, that is to say, a "brain", and each of these localizations, with its own complete system, has for the totality of its manifestations its own peculiarities and predispositions proper to it alone Consequently, in order to make possible the all-round perfecting of a man, a corresponding, correct education is absolutely indispensable for each of these three parts—and not such a treatment as is given nowadays under the name of "education."

Only then can the "I" that should be in a man be his own "I."

According to the serious experiments and investigations already mentioned, which were carried on over many years, or even simply according to the sane and impartial reflection of any contemporary man, the common presence of every man—particularly of one who for some reason claims to be not just an ordinary, average man, but one of the "intelligentsia," in the genuine sense of the word—should consist of all four of these distinct and quite definite personalities, and each of them should be developed in a corresponding way so that during his responsible existence the manifestations of these separate parts will harmonize with one another.

To illustrate more clearly the diversity of origin and nature of the personalities manifested in the general organization of a man, and also to underline the difference between the "I" that should be in the common presence of a "man without quotation marks," that is, a real man, and the "pseudo I"

that people today mistake for it, one can very well make use of an analogy which, though worn threadbare by "spiritualists," "occultists," "theosophists," and other contemporary specialists in "catching fish in muddy waters," with their prattle about the "astral body," the "mental body," and other such bodies that are supposed to exist in man, can nevertheless throw light on the question we are now considering.

A man as a whole, with all his distinct and separately functioning localizations, that is to say, his independently formed and educated "personalities," is almost exactly comparable to that equipage for transporting a passenger which consists of a carriage, a horse, and a coachman.

It must be remarked, to begin with, that the difference between a real man and a pseudo man, that is, between a man who has his own "I" and one who has not, is indicated in this analogy by the passenger sitting in the carriage In the first case, that of the real man, the passenger is the owner of the carriage, and in the second case, he is merely the first chance passer-by who, like the fare in a "hackney carriage," is continually changing.

The body of a man, with all its motor-reflex manifestations, corresponds simply to the carriage itself, all the functionings and manifestations of feeling of a man correspond to the horse harnessed to the carriage and drawing it, the coachman sitting on the box and directing the horse corresponds to what in a man people usually call "consciousness" or "thought", and finally, the passenger sitting in the carriage and giving orders to the coachman is what is called "I ."

The fundamental evil among contemporary people is that, owing to the rooted and widespread abnormal methods of education of the rising generation, this fourth personality, which should be present in everybody on reaching responsible age, is entirely lacking in them, and almost all of them

consist only of three of the enumerated parts, which, moreover, are formed arbitrarily of themselves and anyhow In other words, almost every contemporary man of responsible age consists of neither more nor less than a "hackney carriage," and what is more, a broken-down carriage that has long ago seen its day, a crock of a horse, and on the box, a tatterdemalion, half-asleep, half-drunk coachman, whose time designated by Mother Nature for self-perfection passes in fantastic daydreams while he waits on a corner for any old chance passenger The first one who happens along hires him and dismisses him just as he pleases, and not only him but also all the parts subordinate to him.

Pursuing this analogy between a typical contemporary man with his thoughts, feelings, and body, and a hackney carriage with its horse and coachman, we can clearly see that in each of the parts composing these two organizations there must have been formed and must exist its own separate needs, habits, tastes, and so on, proper to it alone because, according to the different nature of their origin and the diverse conditions of their formation, and also the varying possibilities put into them, there must inevitably have been formed in each of these parts its own psyche, its own notions, its own subjective supports, its own viewpoints, and so on.

The whole sum of the manifestations of human thought, with all the inherencies proper to its functioning and with all its specific characteristics, corresponds in almost every respect to the essence and manifestations of a typical hired coachman.

Like all hired coachmen in general, he is a certain type called "cabby" He is not entirely illiterate because, owing to the laws existing in his country for the "general compulsory teaching" of the three Rs, he was obliged in his childhood to put in an occasional appearance at what is called the "parish school."

Although he himself is a country boy and has remained as ignorant as his fellow rustics, yet rubbing shoulders, thanks to his profession, with people of various positions and education and picking up from them, a bit here and a bit there, a lot of expressions for various notions, he has now come to look down with contempt upon everything smacking of the country, indignantly dismissing it all as "ignorance."

In short, this is a type to whom one could apply perfectly the adage:

"Too good for the crows, but the peacocks won't have him. "

He considers himself competent even in questions of religion, politics, and sociology, with his equals he likes to argue, those whom he regards as his inferiors he likes to teach, with his superiors he is a servile flatterer, he stands before them, as is said, "cap in hand."

One of his greatest weaknesses is dangling after the neighborhood cooks and housemaids, but best of all he likes to put away a good square meal and to gulp down another glass or two, and then, fully satiated, drowsily to daydream.

To gratify these weaknesses of his he regularly steals part of the money his employer gives him to buy fodder for the horse.

Like every "cabby" he works only "under the lash," and if occasionally he does a job without being made to, it is always in the hope of a tip.

The desire for tips has gradually taught him to detect certain weaknesses in the people he deals with and to take advantage of them, he has automatically learned to be cunning, to flatter, "to stroke people the right way," as they say, and in general, to lie.

On every convenient occasion when he has a free moment, he slips into a saloon or a bar where, over a glass of beer, he daydreams for hours at a time, or talks with a type like himself, or just reads the paper.

He tries to look imposing, wears a beard, and if he is thin, pads himself out to appear more important.

As regards the feeling-localization in a man, the totality of its manifestations and the whole system of its functioning correspond perfectly to the horse of the "hackney carriage" in our analogy.

Incidentally, this comparison of the horse with the composition of human feeling will help to show particularly clearly the error and one-sidedness of the contemporary education inflicted on the rising generation.

The horse, owing to the negligence of those around it during its early years, and to its constant solitude, is as if locked up within itself, in other words, its "inner life" is driven inside and for external manifestations it has nothing but inertia.

Thanks to the abnormal conditions around it, the horse has never received any special education but has been molded solely under the influence of constant thrashings and vile abuse.

It has always been kept tied up, and for food, instead of oats and hay it has only been given straw, which is utterly worthless for its real needs.

Never having seen in any of the manifestations toward it the least love or friendliness, the horse is now ready to surrender itself completely to anybody who gives it the slightest caress.

In consequence of all this, the inclinations of the horse, thus deprived of all interests and aspirations, must inevitably concentrate on food, drink, and the automatic yearning for the opposite sex, hence it invariably veers in the direction where it can get any of these and if, for example, it catches sight of a place where even once or twice it gratified one of these needs, it waits for the chance to run off in that direction.

It must be added that although the coachman has a very feeble understanding of his duties, he can nevertheless, even

though only a little, think logically, and, remembering tomorrow, he does occasionally—either from the fear of losing his job or the desire of receiving a reward—show an interest in doing something or other for his employer without being forced to. But the horse, in the absence of a special education adapted to its nature, has not received at the proper time any data at all for manifesting the aspirations requisite for responsible existence, and of course it fails to understand— indeed it cannot be expected to understand—why it should do anything It therefore carries out its obligations with complete indifference and only from fear of further beatings.

As for the carriage, which in our analogy stands for the body considered separately from the other independently formed parts of the common presence of a man, its situation is even worse.

This carriage, like most other carriages, is made out of various materials and, furthermore, is of a very complicated construction.

It was designed, as is evident to any sane-thinking man, to carry all kinds of loads, and not for the purpose for which it is used by contemporary people, that is, only to carry passengers.

The chief cause of the many misunderstandings connected with it springs from the fact that those who invented the system of this carriage intended it for travel on byroads, and therefore certain inner details of its general construction were designed with this in view.

For example, the principle of its greasing, which is one of the chief needs of an equipage made of such different materials, was so devised that the grease should spread over all the metal parts from the jolting inevitable on such roads, whereas now, this carriage, designed for traveling on byroads, is usually stationed on a rank in the city and travels on smooth, level, paved streets.

In the absence of any shocks whatsoever while rolling

along such roads, the greasing of all its parts does not take place uniformly, and consequently some of them are bound to rust and cease to perform the functions intended for them.

A carriage goes easily, as a rule, if its moving parts are properly greased With too little grease, these parts get overheated and finally red-hot, and thus the other parts get spoiled, however, if there is too much grease on some part, the general functioning of the carriage is impaired, and in either case it becomes more difficult for the horse to pull it.

The contemporary coachman, our cabby, has no inkling of the need for greasing the carriage, and even if he does grease it, he does so without proper knowledge, only on hearsay, blindly following the directions of the first comer.

So, when this carriage, now more or less adapted for travel on smooth roads, has for some reason or other to go along a byroad, something always happens to it either a nut gives way, or a bolt gets bent, or something or other gets loose, and so these expeditions rarely end without more or less considerable repairs.

In any case, it has become more and more risky to use this carriage for its intended purpose And once repairs are begun, you have to take the carriage all to pieces, examine all its parts one by one and, as is always done in such cases, "kerosene" them, clean them, and then put them together again, and frequently it becomes obvious that you have to change a part immediately and without fail This is all very well if the part happens to be inexpensive, but it may turn out that the repair is more costly than a new carriage.

And so, all that has been said about the separate parts of that vehicle which, taken as a whole, constitutes a "hackney carriage" is fully applicable to the general organization of the common presence of a man.

In view of the lack among contemporary people of any knowledge or ability to prepare the rising generation for responsible existence in an appropriate way, by educating

all the separate parts composing their common presence, every person of today is a confused and extremely ludicrous "something" which, again using our analogy, presents the following picture.

A carriage of the latest model, just out of the factory, varnished by genuine German craftsmen from the town of Barmen, and harnessed to the kind of horse which in the region of Transcaucasia is called a "dglozidzi " "Dzi" is a horse, "dgloz" was the name of a certain Armenian expert in the art of buying and skinning utterly worthless horses.

On the box of this stylish carriage sits an unshaven, unkempt, sleepy coachman, dressed in a shabby frock coat, which he has retrieved from the rubbish bin where it had been thrown out as useless by Maggie, the kitchenmaid On his head reposes a brand-new top hat, an exact replica of Rockefeller's, and in his buttonhole is displayed a giant chrysanthemum.

Contemporary man inevitably presents such a ludicrous picture, because from the day of his arising these three parts formed in him—which though of diverse origin and having properties of diverse quality should nevertheless, for pursuing a single aim during his responsible existence, represent together his "entire whole"—begin, so to say, to "live" and to become fixed in their specific manifestations separately from one another, never having been trained to give the required automatic reciprocal support and help or to understand one another even approximately Thus later, when there is a need for concerted manifestations, these concerted manifestations do not appear.

To be sure, thanks to what is called the "system of education of the rising generation," completely fixed at the present time in the life of man, and which consists simply and solely in drumming into the pupils, by means of constant repetition to the point of stupefaction, numerous almost empty words and expressions, and in training them to rec-

ognize merely by the difference in their sounds the reality these words and expressions are supposed to signify, the coachman is still able to explain after a fashion the various desires he feels (though only to types like himself), and he is sometimes even able, at least approximately, to understand others.

This coachman-cabby of ours, gossiping with other coachmen while waiting for a fare, and sometimes, as is said, "flirting" in the doorways with the local maids, even picks up various forms of what is called "civility. "

In accordance with the external conditions of the life of coachmen in general, he also gradually automatizes himself to distinguish one street from another and, for instance, to calculate how, when a street is closed for repairs, to get to the required destination from another direction.

But as for the horse, even though the maleficent contemporary invention called "education" does not extend to its formation, and in consequence its inherited possibilities are not atrophied, yet because of the fact that it has been formed under the abnormal conditions of the established process of ordinary existence, and that it grows up ignored by everybody, like an orphan, and moreover an ill-treated orphan, it neither acquires anything corresponding to the psyche of the coachman nor learns anything of what he knows, and hence it remains ignorant of the forms of reciprocal relationship which have become habitual for the coachman, and no contact is made between them for understanding each other.

It may happen, however, that in its locked-in life the horse comes to learn some form of relationship with the coachman and even, perhaps, is not unfamiliar with some sort of "language", but the trouble is that the coachman does not know this or even suspect that such a thing is possible.

Apart from the fact that, in these abnormal conditions, no data have been formed between the horse and the coach-

man to allow them to understand each other automatically, even a little, there are many other outer causes, independent of them, which deprive them of the possibility of fulfilling together that single purpose for which they were both destined.

Just as the separate independent parts of a "hackney carnage" are connected, namely, the carriage to the horse by the shafts and the horse to the coachman by the reins, so also are the separate parts of the general organization of a man connected with each other: the body is connected to the feeling-organization by the blood, and the feeling-organization with that of the thought or consciousness by what is called "hanbledzoïn," namely, by that substance which arises in the common presence of a man from all intentionally made being-efforts.

The deplorable system of education existing at the present time has led to the coachman's ceasing to have any effect whatever on his horse, at best he can arouse in its consciousness by means of the reins just three ideas—right, left, and stop.

Strictly speaking, he cannot always do even this, because the reins are generally made of materials that react to atmospheric phenomena for example, in a pouring rain they swell and lengthen, and in heat, the contrary, thus having a varying effect upon the horse's automatized sensitivity of perception.

The same thing proceeds in the general organization of the ordinary man whenever from some impression or other the "density and tempo of the hanbledzoïn" change in him so that his thinking loses all possibility of affecting his feeling-organization.

And so, to sum up everything that has been said, we must willy-nilly acknowledge that every man should strive to have his own "I," otherwise he will never represent anything.

more than a "hackney carriage" which any passing fare can sit in and dispose of just as he pleases.

Here it will not be superfluous to point out that the Institute for the Harmonious Development of Man has among its fundamental tasks the aim, on the one hand, of educating in its pupils each of the independent personalities I spoke of, first separately and then in their reciprocal relationships, according to the needs of their subjective life in the future, and on the other hand, of begetting and fostering in each of its pupils what every bearer of the name of "man without quotation marks" should have—his own "I. "

For a more exact, and so to speak scientific, definition of the difference between a real man, that is, a man as he ought to be, and a "man in quotation marks," such as almost all contemporary people have become, it is appropriate to quote here what was said about this by Gurdjieff himself in one of his lectures.

What he said was this:

"For the definition of man, according to our point of view, no contemporary knowledge, whether anatomical, physiological, or psychological, can help us, since each of the characteristics it describes is inherent to one degree or another in every man and applies equally to all, and consequently this knowledge does not enable us to determine the exact difference between people that we wish to establish.

"The measure of this difference can only be formulated in the following terms:

" 'Man is a being who can do,' and 'to do' means to act consciously and by one's own initiative.

"And indeed every more or less sane-thinking man, capable of being at all impartial, must admit that never before has there been, nor could there be, a fuller or more exhaustive definition.

"Suppose that we provisionally accept this definition, the question inevitably arises can a man who is a product of contemporary education and civilization do anything at all himself, consciously and by his own will?

"No . . . we answer at once to this question

"And why not? . . .

"Simply because, as the Institute for the Harmonious Development of Man categorically affirms and demonstrates on the basis of its experiments, everything without exception, from beginning to end, 'does itself in contemporary man, and there is nothing that a contemporary man himself does.

"In personal, family, and social life, in politics, science, art, philosophy, and religion, in short, in everything entering into the process of the ordinary life of a contemporary man, everything from beginning to end does itself, and not a single one of these 'victims of contemporary civilization' can 'do' anything.

"This experimentally proved, categorical affirmation of the Institute for the Harmonious Development of Man, namely, that the ordinary man can 'do' nothing and that everything does itself in him, coincides with what is said of man by contemporary 'exact positive science.'

"Contemporary 'exact positive science' says that a man is a very complex organism developed by evolution from the simplest organisms, and now capable of reacting in a very complex manner to external impressions.

"This capacity for reaction in man is so complex, and the reflex movements can be so far removed from the causes evoking and conditioning them, that to naive observation the actions of man, or at least some of them, seem quite spontaneous.

According to the ideas of Gurdjieff, the ordinary man is really incapable of the slightest independent or spontaneous action or word.

He is entirely the result of external influences.

Man is a transforming machine, a kind of transmitting station of forces.

Thus from the point of view of the totality of Gurdjieff's ideas and also according to contemporary "exact positive science," a man differs from animals only in the greater complexity both of his reactions to external impressions and of the structure of his perceptive system.

And as for that which is attributed to man and is called "will," Gurdjieff completely denies the possibility of its existence in the common presence of the ordinary man.

Will is a certain combination obtained from the results of definite properties specially elaborated in themselves by people who can "do."

In the presence of ordinary people what they call "will" is exclusively the resultant of desires.

Real will is the sign of a very high degree of being in comparison with the being of the ordinary man. And only those who possess such being can "do "

All other people are simply automatons, machines, or mechanical toys set in motion by external forces, acting only insofar as the "spring" placed in them acts in response to accidental surrounding conditions—a spring that they can neither lengthen nor shorten, nor change in any way on their own initiative.

And so, while recognizing great possibilities in man, we deny him any value as an independent unit as long as he remains such as he is today.

In order to emphasize the absence of any will whatsoever in the ordinary man, there can be added here a passage from another of Gurdjieff's talks, in which the manifestations of this famous will attributed to man are picturesquely described.

Addressing one of the people present, Gurdjieff said:

"You have plenty of money, luxurious conditions of existence, and universal esteem and respect. At the head of your well-established business concerns you have people who are absolutely reliable and devoted to you, in a word, your life is a bed of roses.

"You dispose of your time as you please, you are a patron of the arts, you settle world questions over a cup of coffee, and you even take an interest in the development of the latent spiritual forces of man You are not unfamiliar with matters of the spirit, and you are quite at home with philosophical questions You are well educated and widely read Having extensive knowledge in a variety of fields, you are reputed to be an intelligent man, adept at resolving any problem whatever You are the very model of culture.

"All who know you regard you as a man of great will, and most of them even ascribe your success to the result of the manifestations of this will of yours.

"In short, from every point of view, you fully deserve to be imitated and are a man to be envied.

"In the morning you wake up under the influence of some oppressive dream.

"Your slightly depressed mood, though rapidly dispelled on awakening, has nevertheless left its mark a certain languidness and hesitancy in your movements.

"You go to the mirror to brush your hair and carelessly drop the brush, you have only just picked it up, when you drop it again You then pick it up with a shade of impatience, and so you drop it for the third time, you try to catch it in the air, but . . . an unlucky blow of your hand, and the brush makes for the mirror, in vain you try to grab it . . . too late! Crack! . . . There is a star of cracks on that antique mirror of which you were so proud.

"Damn! Devil take it! You feel a need to vent your annoyance on someone or other, and not finding the newspaper beside your morning coffee, the servant having forgotten to put

it there, the cup of your patience overflows and you decide that you cannot stand the fellow any longer in the house.

"It is time for you to go out. As the weather is fine and you haven't far to go, you decide to walk. Behind you glides your new automobile of the latest model.

"The bright sunshine somewhat calms you. A crowd that has collected at the corner attracts your attention

"You go nearer, and in the middle of the crowd you see a man lying unconscious on the pavement. A policeman, with the help of some of the 'bystanders,' puts the man into a taxi to take him to the hospital.

"Thanks merely to the likeness, which has just struck you, between the face of the taxi driver and the face of the drunken monk you bumped into last year when you were returning, somewhat tipsy yourself, from a rowdy birthday party, you notice that the accident on the street corner is unaccountably connected in your associations with a cake you ate at that party.

"Ah, what a cake that was!

"That servant of yours, forgetting your newspaper today, spoiled your breakfast. Why not make up for it right now?

"Here is a fashionable Café where you sometimes go with your friends.

"But why did you suddenly remember the servant? Had you not almost entirely forgotten the morning's annoyances? But now . . . how very good the cake tastes with the coffee.

"Look! There are two young women at the next table. What a charming blonde!

"You hear her whispering to her companion, as she glances at you 'Now that's just the sort of man I like!'

"Do you deny that on accidentally overhearing these words, perhaps said out loud for your benefit, the whole of you, as is said, 'inwardly rejoices'?

"Suppose that at this moment you were asked whether it had been worth while getting worked up and losing your

temper over the morning's annoyances, you would of course answer in the negative and promise yourself that nothing of the kind would ever occur again.

"Need I mention how your mood was transformed while you were making the acquaintance of the blonde you were interested in and who was interested in you, and what your state was during the whole time you spent with her?

"You return home humming some air, and even the sight of the broken mirror only elicits a smile from you.

"But how about the business on which you had gone out this morning? . . . You only now remember it. Clever . . . well, never mind, you can telephone.

"You go to the phone and the girl connects you with the wrong number.

"You ring again, and get the same number Some man informs you that you are bothering him, you tell him it is not your fault, and what with one word and another, you learn to your surprise that you are a boor and an idiot and that if you ring him up again . . . then . . .

"A rug slipping under your feet provokes a storm of indignation, and you should hear the tone of voice in which you rebuke the servant who is handing you a letter!

"The letter is from a man you esteem and whose good opinion you value highly.

"Its contents are so flattering that, as you read, your irritation subsides and gives way to the 'pleasant embarrassment' of a man listening to a eulogy of himself. You finish reading the letter in the happiest of moods.

"I could go on with this picture of your day—you free man!

"Perhaps you think I am exaggerating?

"No, it is a photographically exact snapshot, taken from life. "

While speaking of man's will and of the different aspects of its supposedly autonomous manifestations, which for contemporary so-called "inquiring minds"—but in our view, naive minds—serve only as material for wiseacring and self-adulation, it will do no harm to quote what Gurdjieff said in yet another of his talks, because the ideas he brought on that occasion may well throw light on the illusoriness of that will which every man is supposed to have.

He spoke as follows:

"A man comes into the world like a clean sheet of paper, which immediately all around him begin vying with each other to dirty and fill up with education, morality, the information we call 'knowledge,' and with all kinds of ideas of duty, honor, conscience, and so on and so forth.

"And each and all claim immutability and infallibility for the methods they employ for grafting these branches onto the main trunk, called man's 'personality.'

"The sheet of paper gradually becomes dirty, and the dirtier it becomes, that is to say, the more a man is stuffed with ephemeral information and notions of duty, honor, and so on, which are dinned into him or suggested to him by others, the more 'clever' and worthy he is considered by those around him.

"And seeing that people look upon his dirt as merit, he himself inevitably comes to look upon the dirtied sheet of paper in the same light.

"And so you have a model of what we call a 'man,' to whom such words as 'talent' and 'genius' are frequently applied.

"And the temper of our 'genius' when he wakes up in the morning is spoiled for the whole day if he does not find his slippers beside the bed.

"The ordinary man is not free in his life, in his manifestations, or in his moods.

"He cannot be what he would like to be, and what he considers himself to be, he is not that

"Man—how mighty it sounds! The very name 'man' means the 'acme of creation', but how does this title fit contemporary man?

"And yet man should indeed be the acme of creation, since he is formed with and has in himself all the possibilities for acquiring exactly similar data to those of the Actualizer of all that exists in the Universe.

"To have the right to the name of man, one must be one.

"And to be a man, one must first of all, with an indefatigable persistence and an unquenchable impulse of desire issuing from all the separate independent parts constituting one's entire common presence, that is to say, with a desire issuing simultaneously from thought, feeling, and organic instinct, work on an all-round knowledge of oneself, while struggling unceasingly with one's subjective weaknesses, and afterward, taking one's stand upon the results thus obtained by one's consciousness alone regarding the defects in one's established subjectivity as well as the means for the possibility of combating them, strive for their eradication without mercy toward oneself.

"Speaking frankly, contemporary man as we can know him if we are capable of impartiality is nothing more than a clockwork mechanism, though of a very complex construction.

"A man must without fail think deeply about every aspect of his mechanicality and understand it thoroughly, in order to appreciate fully the meaning of this mechanicality and all the consequences and results it implies, both for his own further life and for the justification of the sense and aim of his arising and existence.

"For a man who wishes to study human mechanicality in general and make it clear to himself, the very best object of study is certainly himself with his own mechanicality, but

to study this practically and to understand it intelligently with all one's being, and not 'psychopathically,' that is, with only one part of one's entire presence, is possible solely by means of correctly conducted self-observation.

"And as regards the possibility of conducting self-observation correctly, without the risk of incurring any of the maleficent consequences that have resulted all too often from people's attempts to do this without proper knowledge, it is necessary to warn you, in order to avoid excessive zeal, that our experience, supported by a great deal of exact information, has shown that this is not as simple a thing as it may appear at first glanc.e That is why we take as the groundwork for correctly conducted self-observation the study of the mechanicality of contemporary man.

"Before beginning to study this mechanicality and all the principles of correctly conducted self-observation, a man must decide, once and for all, that he will be unconditionally sincere with himself, that he will shut his eyes to nothing, will shun no results wherever they may lead him, fear no inferences, and impose no limits upon himself in advance, furthermore, in order that these principles may be properly perceived and assimilated by each of the followers of this new teaching, an appropriate form of 'language' must be established, since we find the existing form quite unsuitable for such a study.

"As regards the first condition, it is necessary at the very outset to give warning that a man, unaccustomed to thinking and acting along lines that correspond to the principles of self-observation, will need great courage to accept sincerely the conclusions reached and not lose heart, but submit to them and continue to follow these principles with the crescendo of persistence that this study obligatorily demands.

"These conclusions may, as is said, 'upset' all the convictions and beliefs deep-rooted in a man, as well as the whole

order of his usual thinking, and in that event, he may be robbed, perhaps forever, of all the pleasant 'values dear to his heart' which have hitherto made up his calm and serene life.

"Thanks to correctly conducted self-observation, a man, from the very first days, will clearly grasp and recognize without question his complete powerlessness and helplessness in the face of literally everything around him.

"With the whole of his being he will be convinced that everything governs him, everything directs him. He neither governs nor directs anything at all.

"He is attracted or repelled not only by everything animate which has in itself the capacity of arousing one or another association in him, but even by entirely inert and inanimate things.

"If he frees himself of all imagination about himself and of all self-calming—impulses which have become inherent in contemporary people—he will recognize that his whole life is nothing but a blind reacting to these attractions and repulsions.

"He will see clearly how his so-called 'world outlook,' his opinions, character, taste, and so on, have been molded—in short, how his individuality has been formed and under what influences it is liable to be changed.

"And as regards the second condition, that is, the establishment of a correct language, this is indispensable because our recently adopted language, which has acquired, as it were, 'rights of citizenship,' and in which we speak, write books, and convey our knowledge and ideas to others has, in our view, become quite worthless for any more or less exact exchange of opinions.

"The words that make up our contemporary language, owing to the arbitrary meaning people put into them, con-

vey only indefinite and relative notions, and are thus taken by ordinary people 'elastically. '

"In producing this abnormality in the life of man, a large part was played, in our opinion, by that same abnormal system of education of the rising generation.

"And it played a large part because by compelling the young, as we have already said, to repeat like parrots the greatest possible number of words, teaching them to differentiate one from another only by their sound, as though the real pith of their meaning had no importance, this system of education has resulted in the gradual loss in people of the capacity to ponder and reflect upon what they are talking about and upon what is being said to them.

"Having lost this capacity and at the same time needing to convey their thoughts more or less exactly to others, they are obliged, in spite of the endless number of words already existing in each of the contemporary languages, either to borrow from other languages or to invent always more and more words, so that finally, when a contemporary man wishes to express an idea for which he knows many apparently suitable words, and chooses one that seems according to his mental reflection to be the most fitting, he still instinctively feels uncertain whether his choice is correct, and unconsciously gives the word his own subjective meaning.

"Owing to this already automatized habit and to the gradual disappearance of the capacity to concentrate his active attention for any length of time, the ordinary man on saying or hearing any word involuntarily emphasizes and dwells upon one or another aspect of the idea conveyed by the word, invariably limiting the whole meaning of the word to this one aspect, that is to say, this word, instead of including all the implications of the given idea, expresses only the first meaning that happens to come to him, depending upon the automatic associations flowing in him. Hence every

time the contemporary man hears or utters one and the same word in the course of conversation, he gives it a different meaning, often quite contradictory to the full sense conveyed by the word.

"For any man who is to some extent aware of this, and has learned more or less how to observe, the conversation of two contemporary people is a 'tragicomic feast of sound' which becomes particularly evident when others join it.

"Each of them puts his own subjective meaning into all the words that have become centers of gravity in that so to say 'symphony of words without content,' which to the ear of this impartial and informed observer is simply what is called in the ancient 'sinokooloopianian' tales of *The Thousand and One Nights,* 'cacophonous, fantastic nonsense. '

"While conversing in this way, contemporary people imagine that they understand one another and are even certain they are communicating their thoughts to one another.

"We, on the other hand, relying upon a mass of indisputable data confirmed by psycho-physico-chemical experiments, categorically affirm that as long as contemporary people remain what they are, that is, 'ordinary people,' they will never, whatever they may be talking about among themselves, and particularly if the subject is abstract, understand the same ideas from the same words, nor will they ever actually understand one another.

"That is why in the ordinary contemporary man, every inner experience, even a painful one, that might oblige him to think and lead him to logical results which could be very beneficial to those around him, remains unexpressed and is only transformed into a so to say 'enslaving factor' for himself.

"For this reason, the isolation of the inner life of each individual is increased, and as a consequence the 'mutual instruction' so necessary to people's collective existence is disappearing more and more.

"Owing to the loss of the capacity to ponder and reflect, whenever the average contemporary man hears or uses in conversation any word familiar to him only by its sound, he does not pause to think, nor does he even ask himself exactly what is meant by this word, since he has already decided, once and for all, that he knows it and that others know it too.

"Perhaps a question does arise in him when he hears an entirely unfamiliar word for the first time, but in this case he is content merely to substitute another word with a familiar sound, and then to imagine that he has understood it.

"To bring home what has just been said, an excellent example is provided by a word very often used by every contemporary man—the word 'world.'

"If people could grasp all that goes on in their thoughts every time they hear or say the word 'world,' most of them would have to admit—if of course they were willing to be sincere—that the word carries no exact notion whatever for them Simply catching by ear the accustomed sound of this word, the meaning of which they assume they know, they say to themselves, as it were, 'Ah . . . world . . . I know what that is,' and serenely continue on their way

"If someone deliberately drew their attention to this word and knew how to get them to say just what they understood by it, they would at first be plainly embarrassed but, quickly pulling themselves together, that is to say, quickly deceiving themselves and recalling the first definition of the word that came to mind, they would present it as their own, although, in fact, they had not thought about it before.

"And if one had the authority to oblige a number of contemporary people, even from among those who have received what is called a 'good education,' to state exactly how they each understood the word 'world,' they would all 'beat about the bush' so much that one would involuntarily recall.

castor oil with a certain tenderness For instance, one of these people, who among other things had read up a few books on astronomy, would say that the 'world' is a multitude of suns surrounded by planets at colossal distances from each other, forming together what we call the 'Milky Way', beyond which, at immeasurable distances and beyond the limits of space accessible to our investigations, are presumably other constellations and other worlds.

"Another, interested in contemporary physics, would speak of the 'world' as a systematic evolution of matter, beginning with the atom and going up to the very largest aggregates such as planets and suns, he would perhaps refer to the theory of the similitude of the world of atoms and electrons and the world of suns and planets, and so on in the same strain.

"Still another who, for some reason or other, had made a hobby of philosophy and read all the mish-mash on that subject, would say that the 'world' is only the product of our subjective picturings and imaginings, and that our earth, for example, with its mountains and seas, its vegetable and animal kingdoms, is all a world of appearances, an illusory world.

"A man acquainted with the latest theories of polydimensional space would say that the 'world' is usually considered as an infinite three-dimensional sphere, but that in reality a three-dimensional world cannot exist as such, and is only an imaginary cross section of another four-dimensional world, from which comes everything proceeding around us and into which everything returns.

"A man whose world view is founded on the dogmas of religion would state that the 'world' is everything existing, visible and invisible, created by God and dependent on His Will. In the visible world our life is brief, but in the invisible world, where a man receives reward or punishment for all

his deeds during his sojourn in the visible world, life is eternal.

"One bitten with 'spiritualism' would say that, side by side with the visible world there exists another, a 'world' of the 'beyond,' and that communications have already been established with the beings populating this world of the 'beyond.'

"A fanatic of theosophy would go still further and say that seven 'worlds' exist which interpenetrate each other and are composed of more and more rarefied matter, and so on.

"In short, not a single one of our contemporaries would be able to offer an exact definition, acceptable to all, of the real meaning of the word 'world.'

"The whole inner life of the ordinary man is nothing but an 'automatized contact' between two or three series of associations made up of impressions previously perceived by him and fixed in each of his three differently natured localizations or 'brains,' through the action of some chance impulse arising in him When these associations reappear, that is to say, when corresponding impressions are repeated, one can see that under the influence of some accidental inner or outer shock, impressions of the same nature are repeated in another localization.

"All the particularities of the world view of the ordinary man and the characteristic features of his individuality ensue from and depend on the sequence of impulses arising in him at the moment of perceiving new impressions, and also on the automatism established for starting the process of repetition of those impressions.

"And it is this that explains the incongruity, which can be observed even by the ordinary man, of the various associations having nothing in common that flow simultaneously in him during his passive state.

"These impressions are perceived in a man's common presence by means of three apparatuses in him which act as perceivers of the seven what are called 'planetary center-of-gravity vibrations,' found in him as in all animals.

"The structure of these three perceiving apparatuses in man is the same for each part of the mechanism.

"They resemble clean wax gramophone 'disks', and on these disks or, as they might otherwise be called, 'reels,' all the impressions received are recorded, from the first days after a man's appearance in the world, and even before, during the period of his formation in his mother's womb.

"And the different apparatuses constituting this general mechanism also possess a certain automatic device, thanks to which newly entering impressions, in addition to being recorded alongside similar ones previously perceived, are also recorded in chronological order.

"Thus every impression experienced is recorded in several places on several reels, and on these reels it is preserved unchanged.

"These impressed perceptions have the property, on contact with vibrations of the same nature and quality, of, so to say, 'rousing themselves,' and an action is then repeated in them similar to the one that evoked their first arising.

"And it is this repetition of previously perceived impressions that engenders what is called an 'association', and the parts of this repetition that enter the field of a man's attention condition what is called 'memory. '

"The memory of an ordinary man, compared with that of a man who is harmoniously developed, is very imperfectly adapted for the utilization during his responsible life of his store of previously perceived impressions.

"With the aid of his memory, an ordinary man can use and keep track of only a tiny part of his whole store of

impressions, whereas the memory proper to a real man keeps track of all his impressions without exception, no matter when they were perceived.

"Many experiments have been made, establishing with indubitable exactitude that every man in certain states, as for example in a certain stage of hypnosis, can remember everything that has ever happened to him down to the most minute particular, he can remember all the details of his surroundings and the faces and voices of the people near him even in the first days of his life, when he was still, according to people's notions, an unconscious being.

"When a man is in one of these states, it is possible, by artificial means, to set in motion the reels hidden in even the most obscure corners of his mechanism But it also happens that these reels begin unwinding of themselves under the influence of some overt or hidden shock evoked by some experiencing, whereupon there suddenly rise up before the man long-forgotten scenes, picturings, faces, and so on. "

At this point I interrupted the reader of the lecture, considering it opportune to make the following addition:

THE ADDITION

Such is the ordinary average man—an unconscious slave, entirely at the service of all-universal purposes alien to his personal individuality.

He may live through all his years as he is, and as such be destroyed forever.

However, Great Nature has given him the possibility of not being merely a blind tool entirely at the service of these all-universal objective purposes but, while serving her and actualizing what is foreordained for him, which is the lot of every breathing creature, of working at the same time for himself, for his own "egoistic" individuality.

This possibility also was given him for serving the common purpose since, for the equilibrium of these objective laws, such relatively liberated people are necessary.

Although this liberation is possible, nevertheless whether any particular man has a chance to attain it—this is difficult to say.

There are a great many reasons which may not permit it and which in most cases depend neither upon us personally nor upon great cosmic laws, but only upon the various accidental conditions of our arising and formation, that is to say, chiefly upon heredity and the various circumstances during the process of our "preparatory age " It is just these uncontrollable conditions which may not permit this liberation.

The chief difficulty in the way of liberation from complete slavery is that we must, with an intention coming from our own initiative and a persistence sustained by our own efforts—that is to say, not by another's will but by our own—succeed in eradicating from our presence both the already fixed consequences of certain properties of that "something" in our forefathers called the "organ kundabuffer," as well as the predisposition to those consequences which may again arise.

To give you at least an approximate understanding of this strange organ and its properties, and also of the manifestations in ourselves of the consequences of these properties, we must dwell a little longer upon this question and speak about it in somewhat greater detail.

Great Nature, in her foresight, for many important reasons—about which theoretical explanations will be given in later lectures—was constrained to place within the common presence of our remote ancestors a special organ, through whose properties they might be protected from the possibility of seeing and feeling reality.

Although this organ was later removed by Great Nature from their common presence, yet owing to the cosmic law of "the assimilation of the results of oft-repeated acts"— according to which, from the frequent repetition of the same act there appears in every cosmic concentration, under certain conditions, a tendency to reproduce similar results— the predisposition formed in our ancestors was transmitted by heredity from generation to generation, so that when their descendants established many conditions in the process of their ordinary existence that proved to be favorable for its law-conformable manifestation, the consequences of the various properties of this organ began to arise in them and, passing by heredity from generation to generation, were gradually assimilated and ultimately engendered almost the same manifestations as in their ancestors.

To understand at least approximately how these consequences manifest themselves in us, let us consider a further fact that is perfectly intelligible to our Reason and beyond any doubt whatever.

All men are mortal and each of us may die at any moment.

Now the question arises can a man really picture to himself, and so to say "experience" in his consciousness, the process of his own death?

No! His own death and the experiencing of this process, a man, however he may wish, can never picture to himself.

An ordinary contemporary man can picture to himself the death of another, though even this not fully.

He can picture to himself, for instance, a certain Mr Smith leaving the theater and, on crossing the street, being run over by an automobile and crushed to death.

Or a signboard blown down by the wind falls on the head of Mr Jones, who happens to be passing, and kills him on the spot.

Or Mr Brown, who has eaten spoiled crayfish, gets poisoned and, since no one is able to save him, dies the next day.

Anyone can easily picture all these. But can the ordinary man contemplate for himself the same possibility as he admits for Mr Smith, Mr Jones, and Mr Brown, and really feel and live through all the despair of facing such an eventuality for himself?

Think what would be the state of a man who could clearly picture to himself and experience the inevitability of his own death!

If he seriously ponders and succeeds in entering deeply into this so as really to cognize his own death, what could be more terrifying?

In ordinary life, over and above the terrible fact of the inevitability of our own death, there are many other things, particularly in recent times, which, if we would even imagine having to live through them, would evoke in us feelings of inexpressible and intolerable anguish.

Suppose that those contemporary people who have already entirely lost all possibility of having any real objective hope for the future, that is to say, those who have never "sown" anything during their responsible life and therefore have nothing to "reap" in the future, suppose that one day they should become aware of the inevitability of their imminent death—from the thought alone they would hang themselves.

As a result of the specific action of the consequences of the properties of the organ kundabuffer on their common psyche, most contemporary people—those three-brained beings in whom were placed the hopes of our Creator as possible servers of higher purposes—are prevented from knowing any of these genuine terrors And thus they are able calmly to carry on their existence in unconscious fulfillment of what was foreordained, but in the service only

of Nature's most immediate aims, since on account of their unbecoming, abnormal life they have lost any possibility of serving higher purposes.

Owing to these consequences, not only does the recognition of such terrors fail to arise in the psyche of contemporary people, but to calm themselves they even invent all kinds of fantastic explanations, which are plausible solely to their naive logic, for what they really sense and also for what they do not sense at all.

For example, suppose that the question of our inability really to sense various genuine terrors, in particular the terror of our own death, should become a "burning question of the day," as occurs from time to time with certain questions in contemporary life, then in all probability everybody, ordinary mortals as well as those called "learned," would offer a categorical solution which they would not doubt for a moment and, "spluttering at the mouth," would set about to prove that what in fact saves people from experiencing such terrors is just their own "will."

But if this is conceded, why does not this presumed will protect us from all the little fears that assail us at every step?

In order to sense and understand what I am now saying with your whole being, and not merely with that "mind-fornication" of yours, which to the misfortune of our descendants has become the dominant inherency of contemporary people, picture to yourself the following.

Tonight, after the lecture, you go home, undress, and get into bed but, just as you are pulling up the covers, a mouse jumps out from under the pillow and, scuttling across your body, disappears into the folds of the blankets.

Admit candidly, does not a shiver actually run through your whole body at the bare thought of such a thing?

Is it not so?

Now please try to make an exception and, without the

participation of any of the subjective emotionality that has become fixed in you, picture to yourself with your thought alone that such a thing might happen to you, and you will then be amazed that you would react in such a way.

What is so frightening about this?
It is just an ordinary house mouse, the most inoffensive of creatures.

And so I ask you, how can all that has been said be explained by that "will" which is presumed to be in every man?

How is it possible to reconcile the fact that a man is terrified by a timid little mouse, the most frightened of all creatures, and by thousands of similar trifles which might never even occur, and yet experiences no terror in the face of the inevitability of his own death?

In any case, to explain such a flagrant contradiction by the action of the famous human "will" is impossible.

When this contradiction is considered soberly, without any preconceptions, that is, without any of the ready-made notions of various so-called "authorities"—whose wiseacrings have taken hold of people on account of their naïveté and "herd instinct," not to mention the results arising in their mentation from an abnormal education—it becomes perfectly obvious that all these fears from which there does not arise in a man an impulse, as we said, to hang himself are expressly permitted by Nature to the extent to which they are indispensable for the process of our ordinary existence.

And indeed without them—without all these, in the objective sense, "flea bites," which appear to us as "unprecedented terrors"—we could not have any experiencings at all, whether of joy, sorrow, hope, disappointment, and so on, nor could we have all those cares, stimuli, strivings, or in general any of the impulses that constrain us to act, to attain something, and to strive toward some aim.

It is just this totality of "childish experiencings," as they might be called, arising and flowing automatically m the ordinary man, which, on the one hand, make up and sustain his life and, on the other hand, leave him neither the possibility nor the time to see and feel reality.

If the ordinary contemporary man were somehow to sense, or to remember if only in thought, that at a definite known date, for instance tomorrow, a week, or a month, or even a year or two hence, he would die and die for certain, what would remain, one asks, of all that until then had filled up and constituted his life?

Everything would lose its sense and significance for him What would be the importance of the decoration he received yesterday for long service and which had so delighted him, or that glance he just noticed, so full of promise, from the woman who had long been the object of his constant and unrewarded longing, or the newspaper with his morning coffee, and that deferential greeting from his neighbor on the stairs, and the theater in the evening, and rest and sleep all his favorite things—what worth would they all have?

Certainly they would no longer have the significance which he had given them before if a man knew that death would overtake him only in five or ten years.

In short, to look his own death "in the face" the ordinary man cannot and must not do, for he would, so to say, "get out of his depth" and in clear-cut form the question would arise before him "Why then should we live and toil and suffer?"

Precisely that such a question may not arise, Great Nature, having become convinced that in the common presence of most people there are no longer any factors for meritorious manifestations proper to three-centered beings, has providentially and wisely protected them by allowing the arising in their common presence of various consequences of those

properties unbecoming to them which, in the absence of proper actualizations, permit them not to perceive or sense reality.

And Great Nature was constrained to adapt herself to such an abnormality, in the objective sense, because owing to the conditions of ordinary life established by men themselves, the deterioration in quality of the radiations required of them for higher common-cosmic purposes insistently demanded, for the maintenance of equilibrium, an adaptation in the number of arisings and in the duration of these lives.

Thus it is clear that life is given to men not for themselves but for serving these higher cosmic purposes, and that is why Great Nature watches over this life so that it may flow in a more or less tolerable form, and takes care that it should not prematurely ceas.e

Do not we also—we men—feed, watch over, look after, and make the lives of our sheep and pigs as comfortable as possible?

Do we do all this because we value their lives for the sake of their lives?

No! We do all this in order to slaughter them one fine day and to obtain the meat we need, with as much fat as possible.

In the same way Nature takes all measures to ensure that we shall live without seeing the terror, and not hang ourselves, but live long, and then, when we are required, she slaughters us.

In the established conditions of the ordinary life of people, this has already become an immutable law of Nature.

There is in our life a certain very great purpose and we must all serve this great common purpose—in this lies the whole sense and predestination of our life.

All people without exception are slaves of this "Greatness," and all are compelled willy-nilly to submit, and to fulfill without condition or compromise what has been pre-

destined for each of us by his transmitted heredity and his acquired being.

Now, after all that I have said, coming back to the chief theme of the lecture read here today, I wish to remind you of the expressions employed several times in defining man—namely, "real man" and "man in quotation marks," and in conclusion to say this:

Although the real man who has already acquired his own "I," and the man in quotation marks who has not, are equally slaves of that same "Greatness," the difference between them, as I have already said, consists in this, that since the attitude of the first toward his slavery is conscious, he acquires the possibility, even while serving the "all-universal actualizing," of applying a part of his manifestations, according to the providence of Great Nature, to the attainment of "imperishable Being", whereas the second, not cognizing his slavery, serves during the entire process of his existence merely as a thing, which, when no longer needed, disappears forever.

In order to make what I have just said more comprehensible and concrete, let us compare human life in general to a large river that rises from various sources and flows on the surface of our planet, and the life of any particular man to one of the drops of water composing this river of life.

The river at first flows as a whole along a comparatively level valley, and then at the place where Nature has undergone what is called a "cataclysm not according to law," it divides into two separate streams or, as is also said, there occurs a "dividing of the waters."

All of the water of one stream, soon after passing this place, flows into a still more level valley and, without any "majestic or picturesque" scenery to hinder it, ultimately flows into the vast ocean.

The second stream continues to flow through obstacles formed by the "cataclysm not according to law" just mentioned, and ultimately falls into crevices which are themselves consequences of the same cataclysm, and seeps into the very depths of the Earth.

Although after the "dividing of the waters" these two streams flow independently and no longer mingle, at certain moments they approach so near each other that all the results engendered from the process of their flowing blend, and even at times, during great atmospheric phenomena such as winds, storms, and so on, splashes of water, or even single drops, pass from one stream into the othe.

Taken individually, the life of every man until reaching responsible age corresponds to a drop of water in the initial current of the river, and the place where the "dividing of the waters" occurs corresponds to the time when he attains adulthood.

Before this division, every movement of the waters for fulfilling the predetermined destination of the entire river, according to law, applies as a whole as well as in its smallest details to each separate drop equally, but only inasmuch as the given drop is contained in the general flow of the whole river.

For the drop itself, all its own displacements, all the directions it takes, and all the states caused by its changes of position, by various accidental surrounding conditions, and by the speeding up or slowing down of the tempo of its movement, are always entirely a matter of chance.

For the drops, there is no predetermination of their personal fate—a predetermined fate is for the whole river only.

At the beginning of the flow of the river of life, the drops are here one moment, there the next, and a moment later they may not exist at all as such, having splashed out of the river and evaporated.

And so when, on account of the unbecoming life of men,

Great Nature was constrained to bring about a corresponding degeneration in their common presence, it was established for the purposes of the common actualizing of everything existing that the whole of human life on Earth would be divided into two streams, and Great Nature foresaw, and gradually fixed in the details of her common actualization, a certain law-conforming process whereby in the drops of water of the initial flow of the river of life, during what are called "inner subjective struggles against one's own denying principle," there might arise or not arise that "something" thanks to which certain properties are acquired that give the possibility, at the place of the "dividing of the waters," of entering one stream or the other.

This "something," which in the presence of each drop of water serves to actualize the property corresponding to one or the other of the streams, represents in the common presence of each man who attains responsible age that "I" which was referred to in today's lecture .

A man who has his own "I" enters one of the streams of the river of life, and the man who has not, enters the other.

The subsequent fate of each drop in the river of life is determined at the "dividing of the waters," according to the stream it enters.

And this is because, as I have already said, the first of these two streams ultimately empties into the ocean, that is, into that sphere of Nature which has frequent reciprocal "exchanges of substances" with various great cosmic concentrations through the process of what is called "pokhdalissdjancha," one aspect of which, by the way, contemporary people call "cyclones " And thereby the drop of water has the possibility of evolving, as it is, to the next higher concentration.

And as for the other stream, which at the end of its course flows into the crevices of the Earth's nether regions, where it participates in what is called "involutionary creation" pro-

ceeding continuously within the planet, it is transformed into vapor and distributed to corresponding spheres to serve for new arisings.

After the "dividing of the waters," great and small successive processes that assure the fulfillment of the predetermined destination of each stream, even in the details of their outer movement, also ensue from these same cosmic laws, however, the results ensuing from them are so to say "subjectivized" correspondingly in the two streams, and although they function independently, they mutually assist and sustain each other all the time.

These "subjectivized" second-order results, issuing from fundamental cosmic laws, sometimes function side by side, sometimes collide or cross, but never blend And the action of these "subjectivized" second-order results can sometimes, in certain surrounding conditions, also extend to the separate drops.

For us contemporary people, the chief evil is that, owing to the various conditions of ordinary existence established by ourselves, especially our abnormal "education," we reach responsible age having acquired a presence that corresponds only to that stream of the river of life destined to empty itself into the nether regions, and falling into it, are carried along wherever and however it wills, and without pondering the consequences we remain passive and, submitting to the flow, drift on and on.

As long as we remain passive, not only shall we have inevitably to serve solely as a means for Nature's "involutionary creation" but for the rest of our lives we shall have to submit slavishly to the caprice of all sorts of blind events.

As most of the listeners present today have already, as is said, "crossed over" into responsible age and sincerely recognize that until now they have not acquired their own "I" and, at the same time, according to the substance of all I

have said here, have not pictured any particularly agreeable perspectives for themselves, then, in order that you—just you who recognize this—should not be too greatly "disheartened" and fall into the usual "pessimism" everywhere prevalent in the abnormal life of contemporary people, I say quite frankly, without any "arrière-pensée," that according to my convictions formed over long years of investigations and strengthened by numerous experiments conducted in a quite exceptional way—on the results of which are based the Institute for the Harmonious Development of Man— even for you, it is not yet too late.

The point is that these investigations and experiments showed me definitely and clearly that in her infinite care, Mother Nature has foreseen the possibility for beings to acquire the kernel of their essence, that is to say, their own "I," even after they have reached responsible age.

The foresight of our just Mother Nature consists in our case in this, that the possibility is given us, in certain inner and outer conditions, to cross over from one stream into the other.

The expression "the first liberation of man," which has reached us from ancient times, refers to just this possibility of crossing over from the stream that is predestined to disappear into the nether regions into the stream that empties itself into the vast spaces of the boundless ocean.

But to cross over into the other stream is not so easy "merely to wish and you cross " For this, it is first of all necessary consciously to crystallize in yourselves data for engendering in your common presence a constant, unquenchable impulse of desire for this crossing, and then afterward to undergo a long corresponding preparation.

For this crossing you are required above all to renounce everything that you consider "riches" in this stream of life, but which in reality are automatically and slavishly acquired habits.

In other words, you have to die to everything that makes up your ordinary life.

It is just this death that is spoken of in all religions.

This is the meaning of the saying which has reached us from remote antiquity, "Without death no resurrection," or in other words, "If you do not die, you will not be raised from the dead. "

It is not a question of the death of the body, since for such a death there is no need of resurrection.

For if there is a soul and, moreover, an immortal soul, it can dispense with a resurrection of the body.

Nor is resurrection needed for our appearance before the Last Judgment of the Lord God, as we have been taught by the Fathers of the Church.

No! Even Jesus Christ himself and all the prophets sent from Above spoke of the death that can occur here in this life, that is to say, of the death of that "tyrant" from whom proceeds our slavery, and solely on the liberation from whom depends the first chief liberation of man.

In summing up all that has been said—the ideas in the lecture you have heard and what I have added today—about the two categories of contemporary people who in respect of their inner content have nothing in common, and about the grievous fact that owing to the progressively deteriorating conditions of ordinary life, particularly the wrong system of education of the rising generation, the various consequences of the properties of the organ kundabuffer appear much more intensely in the common presence of people in recent times, I consider it necessary to say, and even to emphasize, that all misunderstandings arising in the process of our collective life, especially in our mutual relationships, all disagreements, disputes, settlings of accounts, and hasty decisions—decisions which after being carried out evoke in

us the lingering process of "remorse of conscience"—and even such great events as wars, civil wars, and other calamities are simply the results of a property of the common presence of ordinary people who have never specially worked on themselves, which I would call "reflecting reality upside down. "

Every man who can think even a little seriously, without being so to speak "identified" with his passions, must agree with this if he takes into account only one simple fact often repeated in the process of our inner life, namely, that all our experiences that seem so dreadful while we are going through them appear to our logical reasoning to be "not worth a red cent" after a lapse of only a short time, during which they have been replaced by other experiences and chance to be recalled when we are already in another mood.

The results of his thinking and feeling often lead the average man to make, as it might be expressed, "a fly out of an elephant and an elephant out of a fly."

The manifestations of this harmful property in the common presence of people become particularly intense during such events as wars, revolutions, civil wars, and so on At such times a state, recognizable even by them, is most acutely manifested, under the influence of which with rare exceptions they all fall, and which they call "mass psychosis."

The chief characteristic of this state is that when ordinary people with their already feeble mentation, which at such times becomes still feebler, receive shocks from the maleficent stories of some lunatic or other, they become in the full sense of the word victims of these malicious stories and manifest themselves completely automatically.

While they are under the influence of this maleficent property, already permanently rooted in ordinary contemporary people, there ceases to exist in their common presence that

sacred "something" called "conscience," whose acquisition was possible for them thanks to the data with which they were endowed by Great Nature, as godlike beings in contrast to mere animals.

Knowledgeable people sincerely regret this property in our contemporaries because, according to historical data as well as the discoveries of many genuine learned beings of past epochs, Great Nature no longer has any need for such a phenomenon as mass psychosis for maintaining her equilibrium On the contrary, the periodic manifestation of this property in people compels her again and again to make new adaptations, for instance, increasing the birth rate, changing what is called the "tempo of the general psyche," and so on and so forth.

After everything I have said, I consider it necessary to emphasize further that all the historical data that have reached certain contemporary people and have also happened to become known to me concerning what really did occur in the life of people of former times, and not just those data invented by contemporary so-called "scholars," chiefly the Germans—whose "histories" have stuffed the brains of all the rising generation almost everywhere on Earth—clearly show that men of past epochs did not divide into two streams of life, but that all flowed along in a single river.

The general life of mankind has been divided into two streams only since the time of what is called the "Tikliamishian civilization," which immediately preceded the Babylonian civilization.

From that time on there was gradually established the present mode of existence of mankind which, as every sane-thinking man must acknowledge, can flow more or less tolerably only if people are divided into masters and slaves.

Although to be either masters or slaves is equally unworthy of men as children of our Common Father, yet, in

the existing conditions already thoroughly fixed in the process of the collective life of people, the origin of which lies in remote antiquity, we must be reconciled to this and accept a compromise, which according to impartial reasoning corresponds to our own personal welfare and at the same time is not contrary to the commandments specially issuing to us men from the "Prime Source of everything existing. "

Such a compromise is possible, in my opinion, if certain people consciously undertake, as the chief aim of their existence, to acquire in their presences all the corresponding data to become masters among those around them similar to themselves.

Proceeding from this and acting according to the wise saying of ancient times, which affirms that "in order to be a just and good altruist one must first of all be an out-and-out egoist," each one of us, making use of the common sense given us by Great Nature, must set as his chief aim to become a master.

But not a master in the sense that this word conveys to contemporary people, namely, one who has many slaves and much money, usually handed down by inheritance, but in the sense of a man who, thanks to his objectively virtuous acts toward those around him—that is, acts manifested according to the dictates of his pure Reason alone, without the least participation of those impulses engendered in him as in all people by the consequences of the properties of that maleficent organ kundabuffer—acquires in himself that "something" which impels all those around him to bow before him and with reverence to carry out his orders.

I now consider this first series of my writings completed, and completed in just such a form as satisfies even myself.

In any case, I give myself my word that from tomorrow I shall not spend even five more minutes of my time on this first series.

And now, before setting to work on the second series of my writings, in order to give it a form accessible to everyone, I intend to rest for a whole month, to write absolutely nothing and, for a stimulus to my organism, fatigued to the extreme limit, slow-ly to drink the still remaining fifteen bottles of "super-most-super heavenly nectar" which at the present time is known on Earth as "Old Calvados."

This Old Calvados, by the way—twenty-seven bottles of it—I was considered worthy to find by accident buried under a mixture of lime, sand, and finely chopped straw, several years ago when I was digging a pit for storing carrots for the winter in one of the cellars of my present chief dwelling place.

The bottles of this divine liquid were buried in all probability by monks who had lived in this place, far from worldly temptations, for the salvation of their souls.

It now seems to me that it was not without some ulterior motive that they buried these bottles there, and that, by virtue of what is called their "intuitive perspicacity"—the data for which, one must assume, were formed in them thanks to their pious lives—they foresaw that this divine liquid would fall into hands worthy of understanding the meaning of such things, and that it would stimulate the owner of these hands to sustain the meaning of the ideals on which the corporation of these monks was founded and assist their better transmission to the next generation.

During this rest of mine, fully deserved from any point of view, I wish to drink this splendid liquid, which alone during recent years has given me the possibility of tolerating, without suffering, beasts similar to myself around me, and to listen to new anecdotes, and sometimes for lack of new ones, old ones—provided, of course, that the storyteller is a good one.

It is still midday, and as I have given my word not to write anything further for this first series, starting only from tomorrow, I still have time and, without breaking my word, can add with a clean conscience that a year or two ago I categorically decided to publish only the first series of my writings As regards the second and third series, my intention was not to publish them but to organize their distribution in order, among other things, to fulfill through them one of the fundamental tasks I have set myself under essence-oath, namely, to prove to all my contemporaries, cost what it may, the absurdity of all their inherent ideas concerning the supposed existence of a certain "other world" with its famous and so beautiful a "paradise" and its so repugnant a "hell", and at the same time to establish theoretically and afterward demonstrate practically—so that even a "complete victim" of contemporary education would have to understand, not without a shudder—that Hell and Paradise do indeed exist, only not "in another world" but here beside us on Earth.

After the publication of the first series, I intend, for the spreading of the ideas contained in the second series, to organize in various large centers simultaneous public readings accessible to all.

And as regards the real, indubitably comprehensible objective truths that have been brought to light by me in the third series, I wish to make this series accessible exclusively to those who, after listening to the second series of my writings, will be selected by specially prepared people according to my considered instructions.