

## Notes on G. I. Gurdjieff's Beelzebub's Tales to his Grandson

### Introduction

Beelzebub's Tales to his Grandson, subtitled 'All and everything', is the second of three works that he named as series one, two and three, in that each is divided into three books; Meetings with Remarkable Men, All and Everything and 'Life is Real Only Then, When 'I AM'.

The first, 'Meetings with Remarkable Men' is written in the style of a memoir. However, though they undoubtedly are based on real people that influenced him, the degree to which these stories reflect actual historical events is debatable. For, he may be creating more of a mythological account out of his experiences than an actual historical record.

In this his second series of three books, entitled 'All & Everything', also known as 'Beelzebub's Tales to his Grandson', he is imparting esoteric knowledge and wisdom about fundamental and universal laws that govern the way the Universe came into existence, evolved and developed. These are applicable at all levels of existence, physical and spiritual. This is Gurdjieff's ultimate and comprehensive statement of his ideas. In it he sets out to "destroy, mercilessly . . . the beliefs and views about everything existing in the world." So he offers a searing critique of the normal human psyche and the way human beings view reality and behave. "In the *Tales* Gurdjieff is trying to rouse his readers from sleep so that they might get things in order before reaching their final destination: death." (*Dr. Anna Challenger* <sup>1</sup>) However, he does so in the form of a satirical sci-fi novel that reveals his cheeky sense of humour, often poking fun at 'man's' silly ideas.

His style of writing is verbose, with sentences that are sometimes paragraph lengths. And he invents words for key concepts that he wants to get across that are very difficult to pronounce. All this means that only a reader who is determined to learn these truths will have the perseverance to read the whole work.

John G. Bennett, in his '*Talks on Beelzebub's Tales*' (*Gloucestershire: Coombe Springs Press, 1977*) explains that Gurdjieff's writing style is directly connected with his fundamental concepts of human nature and destiny. If we are to serve the high purpose for which we were created, we must free ourselves from any form of inner slavery. Above all we must work toward attaining a capacity for independent judgment, strive to acquire Objective Reason, and not live according to the ways which are delegated as right and proper by others. And, as Bennett observes, "suggestibility cannot be cured by suggestion." What he means is that a different kind of writing is needed to counteract our tendency to act as passive receptors and believe whatever we are told. The style of *Beelzebub's Tales* makes passive response impossible. Without a determined decision on the part of the reader to make great efforts to understand these writings, without the reader's constant and conscious participation in the act of reading, little if any sense can be gotten from the *Tales*. ".... "As a defence against suggestibility, Gurdjieff piles obstacle upon obstacle to ensure that progress can only be made by the reader's unwavering decision to overcome those obstacles." (*Quoting Anna Challenger again.*)

Many of B's neologisms are words in the fictional language of Keratas, his birth planet. This forces the reader to view human language and ways from a fresh perspective of an alien visitor to planet earth. "It is our whole language, and hence our whole world which loses its familiarity, and no longer just various manners, customs, laws and conventions," says Charles Duits in an unpublished manuscript contained in Michel Waldberg's book, *Gurdjieff: An Approach to His Ideas*. "It is not our society which is made foreign, but the whole earth, its history and geography, the most common and ordinary things."

Moreover, Gurdjieff's aim in writing this way is to encourage the reader not just to get their head around these concepts but to experience them, to sense and feel them. To do so he recommends reading it at least three times. In the first reading one gets an overall idea of what he is saying. He advises reading it for a second time out loud. This exercise is designed to help the reader sense how they are responding at a deeper gut level to the content. It is only in the third reading that one begins to integrate the knowledge in all three brains, head, heart and body, that we humans have.

Written in the years 1924-27, inevitably the way he writes is conditioned by the way people in those days talked. So he uses 'man' to refer to human beings. In places there are traces of a very masculine view of life. And, despite being very critical of religion, he retains some of the

---

<sup>1</sup> <https://www.gurdjieff.org/challenger1.htm>

religious scruples about the human body and sexuality. But, it is worth trying not to let these matters bother you unduly in order to understand what lies behind the surface of his 'magnum opus. Because, according to *Dr. Anna Challenger*, "Here Gurdjieff presents us with all the fruits of his conscious labours, all the understanding about human existence which he acquired, through tremendous efforts, in the course of his lifetime. His hope is that we might share part of this understanding."

In what follows, having read the Tales twice now, I offer a synopsis of key passages as well as my own comments on its meaning. My focus of interest is to understand how the content in the 'Tales' relates to the Enneagram as Gurdjieff used that symbol, which is not the same as the modern Personality Enneagram, and is known as the Process Enneagram. Hence, I have passed over some chapters without comment. For convenience I use G to refer to Gurdjieff himself, and B when talking of Beelzebub in my synopsis of the 'Tales'. I have placed my comments in *italics* and these are open to correction. And, where I have occasionally substituted a more straightforward word in place of Gurdjieff's uncommon terminology, I have placed these in [square brackets]. I have italicised numbers in square brackets, e.g. [p.89]

Before diving into my detailed synopsis and commentary It may be worth reading Dr. Anna Challenger's article that gives an overview of the 'Tales' from which I have taken some quotes above.<sup>2</sup>

### **Chapter 1 [3] *The Arousing of Thought***

This chapter functions as G's introduction in which he sets out the reason why he embarked on this work and why he chose to present his ideas in the form of a science fiction allegory. In it we are also introduced to his cheeky sense of humour, when he pokes fun at himself before he will, in the course of these three books, be laughing at just about everything that humans habitually do and think.

One of the reasons why G has chosen to introduce ideas in the form of a science fiction novel is so that what he says might sink from a person's so called 'waking consciousness', which is in reality only a fictitious consciousness, down into the subconscious, which is our real consciousness and the one from which our behaviour really arises, to impact us at a deeper level than mere thought. [p.25]

In this chapter one is also given some glimpses into his very unusual personality, that since his youth has led him to be a bit unconventional in his response to events, such as the time when he gleefully danced around singing a song that poked fun at the very fact of death.

And so, in a typically unconventional logic, he says he has chosen to make his main character that of Beelzebub. This is yet another example of his wicked sense of humour and desire to poke fun at the silly ideas people have about religion. However, Alfred Orage, a long-time student of Gurdjieff, says, "Beelzebub represents the ideal normal man... He has the whole of human experience behind him. He has a critique of human nature. He is objective, impartial and unprejudiced. He is indignant, but capable of pity and benevolence. He has made use of his exile to lead a conscious existence, and has spared no effort to actualise his potentialities. He is what we might be. He is what we ought to be. In his talks he presents us with a method by which we may become what we ought to be."<sup>3</sup>

In the pages of this work it is through Beelzebub (B) that Gurdjieff (G) speaks. And there will be points when B's story reflects what G describes in his first book, 'Meetings with Remarkable Men'. And B's story also give us hints pointing to how G, himself, was introduced to two fundamental cosmic laws, the Law of Three and the Law of Seven. These are represented visually in the triangle and hexad of the Enneagram, to which he makes no reference in this work, but that he first introduced to his students in St Petersburg in around 1915.<sup>4</sup> It is very helpful to have the Enneagram in mind as one comes across concepts in this work that are very difficult to grasp. And it is in Ouspensky's book, published in 1949 posthumously that one finds a more prosaic account of Gurdjieff's ideas.

---

<sup>2</sup> <https://www.gurdjieff.org/challenger1.htm>

<sup>3</sup> Notes on "Orage's Commentary on 'Beelzebub'" are contained in C. S. Nott's *Teachings of Gurdjieff: A Pupil's Journal* (York Beach, Maine: Samuel Weiser, Inc., 1962), pp. 125–215

<sup>4</sup> See P. D. Ouspensky: *'In Search of the Miraculous'* chapter 14, pp.278-98, 376-78

The symbol of the Enneagram consists of a circle, a triangle and a hexad. The circle with nine points evenly placed round it, represents the Law of One, which is about the unity of essence and diversity of forms that exists in the Universe, and the fact that all reality is interconnected and part of one sacred whole (*to which he makes no explicit reference in this work*). The triangle connecting 9 at its apex and the numbers 3 and 6 at its base represents the Law of Three, which is about how anything new arises in the Universe. G calls this 'the Law of World Creation'. And the hexad, consisting of interconnecting arrow lines connecting numbers 1,4,2,8,5 & 7, have to do with the order in which things have to happen in order that any 'cosmic formation' can evolve and develop. G calls this the 'Law of World Maintenance', or 'The Law of Octaves' (*it is connected to the mathematics of the musical octave*).<sup>5</sup>

## **BOOK ONE**

### **Chapter 2 [51] Why Beelzebub was in our Solar System**

In his youth B, on account of his extraordinarily resourceful intelligence, had been taken into the service on the 'Sun Absolute', the dwelling place of what B calls 'Our Sovereign Endlessness' (*which is how G speaks of the Ultimate Reality that religion calls 'God'*). *But, as the reader will see later, B's concept of that reality is very different from conventional religion. Nevertheless, he tends to use fairly conventional terms to speak of that reality*). However, due to his, as yet, unformed Reason, and impetuous forceful nature, he incited a rebellion against the Divine that threatens to destabilise whole 'Megalocosmos' (*B's term for the Universe*). Hence he is exiled to the planet Mars, a planet in the solar system in a remote corner of the Universe from where he begins to take an interest in and observe thorough a telescope, events involving some strange creatures (*human beings*) that have appeared on planet Earth.

From time to time our Lord Sovereign sent his messengers to the solar system to help three-brained beings (*i.e. human beings*) to live in a way that was in line with general World Harmony (*World, here as elsewhere in this work, referring not to the planet Earth, but to the Universe as a whole*). One of these beings was a certain Ashiata Shiemash, who, on completion of his mission, returned to the Sun Absolute and pleaded with 'His Endlessness' to pardon the now aged Beelzebub. The growth and development of B's wisdom during his exile having gained wide recognition, B was now en route in the space ship *Karnak* along with various members of his family and his faithful servant Ahoon, to a planet on which a conference was taking place and at which he was invited to speak. One of his kinsmen was his grandson, Hassein who plied him with questions concerning his time in the Solar system and, in particular, about the strange three-brained beings on planet Earth that he visited on a number of occasions and that he lived amongst for certain periods of time.

### **Chapter 3 [56] The Cause of the Delay in the Falling of the Ship Karnak**

The delay caused by the need to divert from their course to avoid a comet, gives B more time to answer Hassein's questions. And this chapter is the start of that conversation. From here on, the story is told in B's own words.

### **Chapter 4 [66] The Law of Falling (see p.83)**

This is nothing other than the law of gravity which, according to this science fictional legend, was discovered by Saint Venoma, the the centre of each sun or planet being its centre of gravity. (*But, I wonder if there is more to this than the literal physical law, because B uses that term a lot when talking about the sacred Law of Heptaparaparshinokh, or Law of Seven.* ) At any rate, Saint Venoma makes use of this law, and the energy of 'Elekilpomagtistzen' (*electromagnetism? But B uses another term for this later*) and the creation of a vacuum to invent the first method of propelling space ships.

### **Chapter 5 [70] The System of Archangel Hariton**

Fictional account of the system the Archangel Hariton invented so as to counteract the destructive effects of the law of falling on a space ship entering the atmosphere of a planet.

### **Chapter 6 [73] Perpetual Motion**

B pokes fun at silly human attempts to create a machine that relies on perpetual motion.

---

<sup>5</sup> Ibid. pp. 81, 122, 124-137, 182, 285.

### **Chapter 7 [76] Becoming aware of Genuine Being-Duty**

Hassein wakes up to the fact that everything that makes life comfortable today, and that he takes for granted, is the result of the labours of others who have invented things by trial and error and experimentation and that were the result of them fulfilling their 'being-duty' (*which is like fulfilling their divine purpose in life*).

### **Chapter 8 [79] Hassein, Beelzebub's Grandson, dares to call human beings, slugs!**

### **Chapter 9 [81-86] The Cause of the Genesis of the Moon**

[81] General-Cosmic-Harmony-of-Reciprocal-Maintenance-of-Cosmic-Concentrations: (*Harmony in the Cosmos exists when everything is functioning as intended by the Divine Cause of all. And everything exists not just for itself but for the well-being of the whole Cosmos.*) "Man exists for a purpose not his own. This includes all beings—animals, birds, insects and bacteria. Each species is designed for a certain cosmic use. The norm of man is the discharge of the design for which he was created—like a machine designed to do a bit of work."<sup>6</sup>

- Law of falling = Involution, gravity (*applied to the downward moving involution half of a cycle of the Process Enneagram*) [83, 121]
- Law of catching up = Evolution, Ascending (*applied to the upward moving evolutionary half of the Process Enneagram*) [83, 121]

**'Tastartoonarian-Displacements'** [83] (*Not sure what this means*)

**Heptaparaparshinokh:** [84] The Law of seven (*elucidated later*)

**Triamazikamno:** [84] Law of Three (*explained on p. 138 and pp.1138-1139*)

The **Ilnošparnian process:** [84, 86, 87] When the Law of Seven and Law of Three are deflected independently and function independently.

**Askokin:** [84] Sacred vibrations sent from earth to moon to keep it in its orbit and that can be formed on earth only when the law of seven and law of three are deflected and function independently (a way of functioning he calls "**Ilnošoparno**"—see above).

**Loondreperzo:** [84] The Moon, symbol of the unconscious and of an emotional labile state of being and also having the greatest influence on human actions. "The moon is the chief, or rather the nearest, the immediate, motive force of all that takes place in organic life on earth."<sup>7</sup>

**Anulios:** [84] A smaller fragment of Earth split off from it by the collision of the comet Kondoor at the same time as the moon was formed, the existence of which only the people of the extinct continent, Atlantis, knew but of which human beings since then have not been aware. They also called it 'Kimespai', meaning, "Never allowing one to sleep in peace."

**Microcosmoses & Tetarrocosses:** [86] The vegetable world & the animal world.

**Three-brained beings:** Beings created with three kinds of intelligence, kinaesthetic, emotional and cognitive (the capacity for real, objective reason). Gurdjieff calls these 'being centres'.

In order to perceive reality as it is and in order for these beings to progress and be 'coated' with their higher being body (subtle body) all three need to function healthily and in balance.

Humans have lost touch with their higher-being bodies and so function 'mechanically'.

The real reason that humans exist on earth is to maintain the balanced orbit of the two fragments that were split off from earth and orbit around it, namely the Moon and Anulios. (*The Moon also symbolises the soul that is the source of feelings. Anulios represents spirit, the highest part of three brained beings that is the source of Objective Reason.*) To prevent them from learning of this prematurely, and so destroying themselves before they had attained the capacity to reason objectively, an organ called 'Kundabuffer' was implanted in them [See p.89].

### **Chapter 10: [87-93] Why 'Men' are not Men**

---

<sup>6</sup> Alfred Orage, as quoted in Nott's Teachings of Gurdjieff, p. 194

<sup>7</sup> Gurdjieff, quoted by Ouspensky, 'In Search of the Miraculous' p85

**Kundabuffer:** [89, c.f.1219] An organ implanted in the tail of human beings before they lost it that made them perceive reality in an upside down way, and that caused a sensation of pleasure and enjoyment when exposed to repeated external impressions of the world. Once the Moon and Anulios became stable in their orbit this organ was removed. However, after this organ was removed, and humans lost their tail, humans continued to be affected by it and remained ignorant of the real reason for their existence, and so their growth into fully functioning three brained beings was hindered.

### **Chapter 12 [103-105] Why, in Man's Reason, Fantasy may be perceived as Reality**

**Being-Partkdolg-duty:** [103] The spiritual discipline and centring practice of self observation of all impressions and activity in all three 'being centres' of brains. Instead, humans have practiced various self-calming practises to avoid the discomfort of becoming aware of what is truly arising in them unconsciously.

### **Chapter 16 [121-133] The Relative Understanding of Time**

**Most Holy Sun Absolute:** [123] The dwelling place of our ALL-GRACIOUS ENDLESS CREATOR and the primary source of all cosmic phenomena that are actualised through the cosmic Law of Seven (Heptaparaparshinokh), both in the sense of their involution and evolution, and so perceived as having objectivity.

**Heropass:** [123-129] Time, or the flow of time as perceived by conscious beings.

Time itself, does not exist in any objective sense, "There is only the totality of the results ensuing from all the cosmic phenomena present in a given place". (*Read the rest of the passage to understand.*) This is "because it not the result of the fractioning of any definite cosmic phenomena".... "It alone is the ideally unique subjective phenomenon." ...

"Like Divine Love, time has no source from which its arising should depend", but blends proportionally with all phenomena in specific situations and 'arisings' or happenings. As a result it acquires a sense of objectivity and we experience time as a flow or sequence of happenings.

This objective sense of time is shared by all in the same space-time continuum and can be measured according to agreed standards, such as the cycles of the orbit of earth around the sun and the moon around the earth etc.

Nevertheless, our individual perception of time passing is very subjective and can appear to pass more quickly or more slowly than the objective measurement of time.

**Fulasnitamnian existence:** [130] The first kind of 'being existence', and that which is, or should be, normal for all three-brained beings. Fulasnitamnian existence is meant to function as the vehicle for the "transmutation of cosmic substances for the common cosmic **Trogoautoegocratic** process [c.f. p.136] so that their physical body could be 'coated' [clothed] with their 'Kesdjan' [soul] body.

**Body Kesdjan:** [131] The 'subtle body', i.e. a non-physical body, the vibrations of which can be perceived around as well as within a physical body and that affect it in subtle ways. It is where feelings arise that are also sensed in the physical body. (C.f. pp. 762/4)

**Itoklanoz existence:** [131] The second kind of "being existence" and the mode of existence of one brained and two brained beings (*animal life*). However, Mother Nature was forced to confer this on human "three-brained-beings" in order to maintain the required equilibrium of cosmic vibration so that the Moon and Anulios could be kept in their orbits around the earth once humans had ceased to function consciously. (*I sense that this is about more than the physical events that caused the moon to be split off from, and orbit around the earth, but about the fundamental psycho-spiritual splitting of body, mind and spirit. Is that correct?*)

As a consequence, according to Gurdjieff, their lifespan was shortened, and they have also lost the capacity to perceive the reality of any cosmic phenomena and to use objective reason. Their reasoning is not able to function as it was intended to function because all three brains are not fully conscious and working in harmony with each other.

### **Chapter 17 [134-148] The Arch Absurd:**

The chapter sub-title says that B asserts that 'our Sun neither Lights nor Heats'. So, when talking about suns, planets and moons, he is referring to the spiritual suns, planets and moons, all of which impact the physical suns, planets and moons and through these human are also impacted by cosmic events that occur in the spiritual dimensions of the universe. However, the absurd truth is that humans beings are unable to sense the spiritual dimensions of reality.

[134] The Second Transapalnian perturbation: *(the second of three cosmic events that occurred in the spiritual universe and that caused the (mythic?) continent of Atlantis to sink and disappear, c.f. pp. 288/9, 230, 263, 274/5/6, 279, 293, /4,300, 302, 342, 375/6, 468/9, 496, 623, /4, 814, 1055 {third event}— I am not sure to what cosmic event this refers. 'Cosmic-perturbation-theory' is a mathematical theory that attempts to describe the way the Universe expanded immediately after the Big Bang. 'Transapalnian' probably refers to an event in the spiritual sun impacted the whole universe in both the spiritual and physical dimensions C.f. also Ansapalnian Octave in relation to the sacred Heptaparaparshinokh p.830.)*

**Oskiano:** [135] *I.e. Education*

**Kshtatzvacht, kldazacht, tainolair, paischakir:** [136] Daylight, darkness, cold, heat etc. that manifest on certain planets during the Trogoautoegocratic process (see below).

[136] **The common cosmic Trogoautoegocratic process:** The cosmic process by which everything in the universe exists and is maintained [*c.f. p.130*]. This happens through the exchange of substances (G calls this the '**Iraniranumange**', meaning the 'reciprocal feeding' of everything that exists and that ensures that the passing of time might not result in any ill effect on the Sun Absolute. The Trogoautoegocratic process is actualised on the basis of two fundamental cosmic laws: the sacred **Heptaparaparshinokh** (*the Law of Seven*) and the sacred **Triamazikamno** (*the Law of Three*). *The Trogoautoegocratic process is symbolically represented in the Process Enneagram.*

**Etherokrilno:** [137] The prime source substance with which the universe is filled and which is the basis for the arising and maintenance of everything that exists. (*Underlying spiritual essence of all that exists. Might this be what modern science is identifying as dark matter or energy?*) Etherokrinlo enters into all that forms in the cosmos and serves to connect the active elements of these formations. Whereas Objective Science (*the term G uses for scientific materialism*) says that everything is mere matter.

**Omnipresent Okidanokh:** [138] The omnipresent active element that takes part in the arising of all arisings, both great & small (*identified, in chapter 18, as electricity or electromagnetism*). It is the fundamental cause of most of the cosmic phenomena, and in particular of the phenomena that proceed in atmospheres. [*ctd. 139*] The common cosmic active element (*electromagnetic*) energy: Its prime arising is the result of the blending of the positive, negative and neutralising forces of the Law of Three into one new force or energy. Its life giving vibrational energy is subsequently changed as it passes through the 'Stopinders' or 'gravity centres' of the Heptaparaparshinokh (*Law of Seven and represented by points 1,2, 4, 5, 7 and 8 of the process Enneagram*). It always participates in all cosmic formations, both large and small. (*There seems to be a subtle distinction between Okidanokh and Etherokrinlo.*)

**Triamazikamno:** [138] A universal cosmic law which states that when "Three independent and separate forces, a Holy Affirming (positive, active) force, a Holy Denying (negative, passive or resisting) force, and a Holy Reconciling (neutralising) force, act together in harmony they result in a new arising. "A law which always flows into a consequence and becomes the cause of other consequences, and always functions by three independent and quite opposite characteristic manifestations, latent within it, in properties neither seen nor sensed."

**Theomertmegalogos:** the prime emanation of our Most Holy Sun Absolute [*see above p.123*]. Stands for what the sacred scriptures of the three Abrahamic faiths call the 'Word of God' (see under '*Emanations*'—pp.760/1).

[140] On entering into any new cosmic unit that is arising (*being formed —A human being would be one such unit*) Theomertmegalogos is dispersed into the three fundamental sources from which it obtained its own prime arising, namely the three forces of the law of three. This process B calls **Djartklom**. These sources, each separately form the active, passive and reconciling forces

of the Law of Three in each new cosmic formation (*and, therefore in each new human life*). They continue to be capable of functioning in it as long as that cosmic unit exists. Only when that cosmic unit ceases to exist do the three sacred sources of the sacred Law of Three re-blend and are again transformed into 'Okidanokh' (*electromagnetism*).

[141] So long as any arising (cosmic unit or being), large or small, is in direct touch with the emanations of either the Holy Sun Absolute itself (*i.e. the Theomertmalogos*), or of any other sun (*i.e. so long as it is in direct contact with the divine source of all being*) and "any one part of that unit criticises or revolts against the former unbecoming perceptions or manifestations of another part of its whole", they will experience **Remorse**.

The 'Omnipresent Active Element Okidanokh' is always involved in this sacred process of Remorse. For, so long as either the sacred Theomertmalogos or the emanation of any other Sun surrounds the cosmic unit, 'Okidanokh' is dispersed into its three prime elements. However, when, as a result of internal criticism or conflict within any unit or being, it is no longer surrounded by these emanations (*i.e. loses touch with the divine source*), the three separate prime sources re-blend and Remorse is felt.

[141] Furthermore, when, during the sacred process that B calls **Aieioiuoa**, Okidanokh separates into its three primary sources, a proportion of the pure unblinded Etherokrinlo (*spiritual energy—dark matter?*) is released. And when these three sources of Okidanokh re-blend then the said proportion of Etherokrinlo is re-established. (*Not sure I understand what G is getting at here. How does the process of Aieioiuoa differ from Djartklom?*)

[142] B makes a distinction between Emanation and Radiation. And points out that that scientific materialism fails to make or understand this distinction.

[143] The process by which each brain evolves into its specific form is a result of the action of one or other of the three fundamental forces localised in the omnipresent Okidanokh and that function together according to the sacred Law of Three. "And further actualisations of the same holy forces proceed by means of the presences of the beings, just through those localisations" (*i.e. one of the three brains*).

[143/4] Okidanokh participates in the formation of all kinds of products which serve as being-foods, of which there are three kinds [*see p.781*], and is always contained in those products. As a result, the process of 'Djartkolm' [*see p.140*] proceeds in these foods in every three-brained-being, though not as a result of being in contact with the emanations of any large cosmic concentration (*i.e. Sun, meaning a manifestation of the divine?*) but as a result of either:

- by consciously practicing one's '**Partkdolg-duty**' [*see p.103*] or—
- by unconsciously letting Nature adapt (*digest?*) the food to achieve the required totality of vibrations.

Then Okidanokh's three fundamental parts blend with those perceptions that are present in the being at that moment and that have a corresponding vibration in the corresponding brain to give rise to various being-impulses (*i.e. motivational forces or urges*).

These three brains function not only as the apparatuses in which the exchange of substances required by the 'Most Great common-cosmic Trogoautoegocrat take place [*see p.130, 136*], but also as the means whereby three-brained-beings can consciously perfect themselves (*a process mapped out in the process Enneagram*).

[144] Speaking of being-impulses, B warns Hassein, "Always guard against such perceptions as may soil the purity of your brains." That occurs when one of the three elements of Okidanokh blend with perceptions that exist in them at that moment, they may experience the urge to do something that will pollute the purity of their being.

[145] Because humans are three-brained beings they have the potential to each personally perfect themselves. (*That is, when each of their three brains functions healthily and in balance with the other two, that person becomes a fully conscious human being, and so posses 'Objective Reason'.*)

Through the intake of Okidanokh infused being-foods the the Omnipresent Okidanokh disperses and is deposited in that being as the primary sources from which it arose. These acquire the

possibility of interacting independently to create further new arisings. So, three-brained beings can, by intentionally practicing being Partkdolg-duty (*contemplative self-observation*) make use of the three primary sources of Omnipresent Okidanokh that separate through the process of Djartkolm to become such individuals as have their own sacred Trimazikamno (*Law of Three*). By doing so they clothe themselves with all that is 'Holy' and enable Objective or Divine Reasoning to function in their three brains. Sadly, due to the conditions of human existence on Earth, these possibilities "beat their wings in vain".

[146/7] The location of the three forces of the sacred Triamazikamno (*Law of Three*) in the three brains of the human body:

- The Holy Affirming force is actualised and crystallised in the first brain, located in the head;
- The second, Holy Denying, force in the second brain located in the spinal column;
- And the third Holy Reconciling force in the third brain. B says that in primordial three brained beings, the third brain was located in the tail, that has since disappeared. So in modern humans it is located in separate locations in the nerve nodes, the majority of which are located in the solar plexus, which he places in the centre of the chest, in what some would call the Heart Chakra.

(*Modern science is increasingly recognising that we do, indeed have three brains, in the head, the gut, and the heart, with the greatest energy being in the heart. This differs from those localisations posited by G.*)

However, B maintains that, due to the particular circumstances of human existence, the only brain that functions at all is the one that actualises the denying force, which arises in the Heart, or emotional centre. This results in an imbalance and false perception of reality. The other two are only able to serve the 'common-cosmic Trogoautoegocratic' process (*i.e. unconscious process?*) rather than for becoming a fully conscious human being with a soul. The only way to help the other two brains develop into fully functioning brains is by 'Partkdolg-duty' or the practice of disciplined and intentional self observation.

**Chapter 18 [149-176] The Arch Preposterous:** Further elucidations of the properties of Okidanokh (*Electromagnetism*)

### **Chapter 19 [177-206] Beelzebub's Second Descent onto Planet Earth**

Beelzebub is commissioned to go to planet Earth and try to persuade human beings to cease the religious practice of animal sacrifices that had multiplied in their different religions. This was based on the false idea that such a practice was necessary in order to please or appease their deities. As a result there as an excess of sacred vibrations that are released when any living being dies. And this was beginning to affect the correct exchange of matters in the atmosphere of the Moon, so that its atmosphere is changing and this threatens to destabilise the harmonious movement of the whole solar system. (*This needs to be treated as an allegory, possibly about the impact of religion on the collective unconscious.*)

### **Chapter 20 [207-226] Beelzebub's Third Flight to Planet Earth**

This took place after the agricultural revolution and the chapter contains further satirical digs at religion, especially about ideas of heaven and hell.

### **Chapter 21 [227-251] The First Visit of Beelzebub to India**

Beelzebub visits India and relates how, to help free people from the predisposition to forget who they really are that was left over from the time when they had implanted in them the organ Kundabuffer, The Holy Mystery, whom he calls our great COMMON FATHER, sends a sacred individual whose reason had been enlightened, to teach people objective truth. The sacred individual in question was Saint Buddha. This chapter contains G's understanding of Buddhist teachings.

**Chapter 22 [268-314] Beelzebub's First visit to Tibet:** A dig at sectarian Buddhist practices

**Chapter 23 [268-314] Beelzebub's fourth sojourn on Earth:** a dig at Darwinian evolutionary theory and the origins of the human species

[275-278] **A discourse on sexually deviant practices:** B uses a term 'Exioëary' to speak of both semen in the male and ova in the female. Besides functioning as the means of procreation ensuring the continuation of the species, 'Exioëary' in humans has a sacred purpose. So, when a male and female engage in loving sexual union consciously, 'Exioëary' is transformed and used for the 'coating' of their higher-being bodies. B maintains that the the sensation of pleasure when ejaculating was subsequently sought in males outside of sacred sexual union by onanism (*masturbation*) because, when the sperm was not removed for its intended purpose, males experience suffering. And B says that in order to satisfy their need for sexual pleasure women seek it from other animal species (two-brained-beings) that gave rise to half bred beings. (*G seems to basing this on myths that appear in Genesis chapter 6. See more on p. 279/80*)

[278] **How the Three forces of the Law of Three participate in the formation of a new being:** In the male, sperm is produced as a result of the 'affirming' or 'positive' force, whereas in the female ova are produced as a result of the 'denying' or 'negative' force. It is the participation of the third 'Reconciling' force (*which, when the sex is taking place must surely be Love, Divine Love*), that gives rise to the formation of a new being and initiates what B calls the process of '**Elmoarno**'. (*When the sexual union is unconscious the third force is still love. However, those involved do not grow spiritually in the act.*)

[279/80] These pages contain a rather convoluted story about how the Law of Affinity impacted the Law of Three during **the second Transapalnian perturbation**. Apparently this was necessary in order to render **Heropass** (*the passing of time*) harmless (*why was it harmful?*), and because its holy (independent) parts had begun to be dependent upon forces coming from outside. (*How did that happen? And what is B's basis for these assertions? We have to wait for a fuller explanation of the Laws of Three and Seven that B will expound on later in Chapter 39*).

As a consequence of the Law of Three being changed by OUR CREATOR during the second Transapalnian perturbation the Law of Affinity made it possible for two different kinds of Exioëary (*i.e. of three-brained and two-brained beings*) to unite and blend (*their DNA*).

B goes on to assert that it is never normally possible for the DNA carried in the sperm of a male three-brained being to blend with the DNA carried in the ova of a two-brained being. But, under certain conditions, the DNA of a three-brained female may blend with the DNA of a two-brained male, but only as the active, instead of the passive, force. This was a temporary aberration during the "terrible years" of the "second Transapalnian perturbation.

*(There is no evidence of this having occurred as an historical event. But G maybe referring to this in a mythological sense and therefore to some deep psychological event. At any rate, G gives the above explanation for the existence of 'many ape-beings' that have similarities to humans in external appearance.)*

[294ff.] These pages contain a discourse on the origins of ancient wisdom traditions, that arose on the continent of Atlantis before it disappeared. These were preserved by those that survived the second Transapalnian perturbation, when the continent of Atlantis disappeared and they emigrated elsewhere and eventually settled in the Upper Nile valley, in what became Egypt.

They we were interested in and studied astrology. B describes coming across the emblem of this society, called Conscience, in Samlios. The description he gives is of a being that has the trunk of a bull, legs of a lion and wings of an eagle [*p. 309*]. This, he says, is an allegorical image representing the function of the thinking, the feeling and the kinaesthetic centres and was meant to stimulate shocks to each centre to enable people to get rid of undesirable factors (*passions?*) present in every one of us, both those we inherit from our forebears and those for which we are responsible ourselves, as a consequence of which we are not as we might be.

The emblem also reminds people of the fact that it is possible to be free of these passions and of what is involved in order to be free, which are **hard labours** (the bull like trunk), the **strength of courage** and a **self-respecting faith** that enables action (the legs of a lion), and the need to

**mediate** continually on questions not related to the physical aspects of ordinary everyday life (the wings of an eagle). As for the head, which is shaped like the breasts of a virgin, this represents Love and expresses the fact that **Love should be the driving force behind all our actions**. The neck is of amber, one of only seven substances that arise when all three forces of the Okidanokh are operating equally, signifying that **Love should be strictly impartial**. The pyramids in Egypt are structures of that period that have survived to this day.

**Chapter 24 [315-346] Beelzebub's Fifth Flight to Planet Earth**—at the time of the construction of the Tower of Babel. In it he pokes fun at more dualistic religious ideas.

### **Chapter 25 [347-352] The Very Saintly Ashiata Shiemash**

According to this legend the very saintly **Ashiata Shiemash** was born into a poor Sumerian family seven centuries before the the Tower of Babel was constructed. He was the only person to have succeeded in creating conditions in which human existence resembled that of normal three-brained beings elsewhere in the universe. Unfortunately, nothing was passed down to future generations. But there did survive marble tablets engraved with his counsels and commands. A small brotherhood of those initiated in his path exists in Asia. It is called the **Olbogmek Brotherhood**, because they believe there are not different religions, there is only one God.

### **Chapter 26 [353-365] The Legominism Concerning the Deliberations of Ashiata Shiemash**

A legominism (*writings on a tablet*) containing fragments of Ashaita Shiemash's teaching on the virtues of Faith, Hope and Love, which are meant to characterise humans instead of the passions of vanity, self-love, pride, self-conceit etc. survived and was preserved by the Olbogmek Brotherhood. Inscribed on it were the following words.

Faith of consciousness is freedom,  
Faith of feelings 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.”

B also pokes fun at a particular disease found amongst earthlings called 'tomorrow', the chief symptom of which is the tendency to almost always put off till later everything that needs to be done at the moment.

### **Chapter 27 [366-389] The Organisation for Man's Existence Created by Ashiata Shiemash**

The Olbogmek Brotherhood also preserved what B calls Ashaita Shiemash's organisation for man's existence. (*This is something akin to the Benedictine rule of life.*) Essential to this rule was the axiom, "The only person to be called and become the Son of God is the one who acquires in himself conscience. The source of Conscience is the emanations of the sorrow of our ALL-LOVING AND LONG-SUFFERING ENDLESS CREATOR which is formed from the struggle that constantly proceeds in the Universe between joy and sorrow. And in humans there is the conflict between desires and non-desires.

[386] **Being-Obligonian-strivings:**

- **First**, striving to have in ordinary everyday life all that is necessary for a satisfying existence.
- **Second**, to have a constant, unflagging and instinctive longing for being the best one can be.
- **Third**, the conscious striving to know more and more about the laws of World-creation and World-maintenance.

- **Fourth**, to strive from the start to pay for their arising and individuality as quickly as possible, in order afterwards to be free to lighten as much as possible the sorrow of OUR COMMON FATHER.
- **Fifth**, 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 self-individuality. (I.e. to become who they uniquely were created to be.) **All this requires conscious striving.**

The result of all the labours of the very saintly Ashaita Shiemash was a cessation of wars and a prolongation of human life during his time.

## Chapter 28 [390-410] The Destruction of All the Very Saintly Labours of Ashiata Shiemash

The destruction of all the very saintly labours of Ashiata Shiemash was due to a false understanding of individual freedom based on the belief that man's greatest happiness consists in not being dependent on or influenced by any one else. [p.395], and the arising of an atheistic philosophy, which appears to be a parody of Marxist political philosophy. The result was civil war, international conflicts and the splitting up into separate nations, each with their own interests pitted against others.

All this is set in the context of a mythic tale about an individual born of wealthy parents who comes up with these ideas and wants to spread them in order to become a famous person. He is the epitome of an egotistical unconscious being who is driven by Nalooosnian impulses (*ego-centric desires listed on p.406*), that B calls a **Hasnamuss** being.

[406-410] **Various kinds of Hasnamuss individuals and their destinies:**

- **The First kind**—one whose existence is only in a physical body, which means that on dying, nothing of that being survives.
- The **Second kind**—one in a '**Kesdjan**' body that cannot decompose on death, and that has to be reincarnated many times on Earth until that which cannot decompose is eliminated.
- **The Third kind**—the highest being body, or soul, that is not subject to decomposition in any sphere, but whose soul has the potential to be cleansed by remorse of conscience, repentance, and self-reproach. (*Later we discover that this takes place on the holy planet Purgatory.*)
- The **Fourth kind**—like the third kind, but whose soul cannot be cleansed and is called an 'Eternal Hasnamuss individual', whose destiny is 'eternal retribution'.

(*This shows that G incorporates the four main ideas that different religious traditions have about what happens to humans on death of the physical body.*)

## BOOK TWO

### Chapter 29 [413-448] The fruits of former civilisations and the Blossoms of the

**Contemporary:** A satirical description of the cultures of Ancient Greece and Rome and their influence on subsequent European culture.

[438/9] **Itoklanoz**—The principle which, in general, determines the duration of the life of one or two-brained beings, who cannot develop Objective Reason and a fully fledged soul life. The lifespan of most humans is now determined by a mix of hereditary and environmental factors enumerated on pp.438/9.

[439-441] **Bobbin-kandelnoists**—something that gives brains a definite quantity of possible associations that crystallise in each of their three brains. As a result, in the period when they are being enculturated and educated in preparation for adulthood, the modern human ends up functioning in the same way as does a mechanical watch. "The difference between mechanical watches and [a human being] is only that in mechanical watches there is one spring, while in [humans] there are three." [441]

B identifies these as the '**thinking centre**', the '**feeling centre**' and the '**moving centre**'. And, because humans now "only arise according to the principle **Itoklanoz** and exist non-harmoniously", they exhaust the contents of these three centres disproportionately. As a consequence they "die in parts", or "die by thirds".

Then on p. [442] B cites various kinds of diseases as examples of dying by thirds.

- various kinds of physical diseases: examples of the effective death of the moving centre.
- various neurotic diseases: examples of the death of the feeling centre and associates these with the artistically inclined,
- and the “the craze for reading books and newspapers” as examples of the death of the thinking centre, which he associates with the scientifically inclined.

*(G seems to have a very low opinion of artists and scientists, as can be seen in subsequent chapters. He leaves the full explanation of why these three centres do not function harmoniously together, and why their resources are used up even without the conscious action of that person, till later.)*

### Chapter 30 [449-523] Art

A long discourse on contemporary art, which B thinks is yet another example of the loss of the potential that humans have to become divine beings so that all they become is ‘living flesh’.

B tells the story of how, during his stay in Babylon, he came across and then joined an exclusive club for foreign ‘learned beings’ called the ‘**Adherents of Legominism**’ in order to learn the Greek language. He discovered that members were those who, “with a sincerity proceeding from their separate spiritualised parts (*centres*), strove for High Knowledge only with the aim of self-perfection.” [p.454]

Being aware that in times of war valuable collections of legominisms (*writings*) containing much ancient wisdom are destroyed, the ‘Adherents of Legominism’ sought to find a way of preserving and handing the Higher Knowledge (*wisdom*) contained in them down to future generations.

The way they chose was to use the **Law of Sevenfoldedness**, which will exist on Earth as long as the Universe exists, and to produce various works of art in seven categories: religious ceremonies, architecture, paintings, sacred and popular dance movements, sculpture, theatre, music and song. But in each of these they would introduce a deliberate aberration in what is expected from the law of sevenfoldedness so that this higher knowledge would only be transmitted to those who were intentionally searching. And the other way of preserving this higher knowledge was to only transmit it orally to initiates. *(This explains why most of humanity has been unaware of such wisdom, and why G is deliberately obtuse in his writings.)*

[468/9] Humans gradually lost the ability to perceive the multiple different tones of colours in white light. “Only those who have perfected their highest being-part to the state of what is called ‘**Ishmetch**’ become able to perceive all [3,843,000] blendings and tonalities [of colour], with the exception of that one tonality which is ..... accessible to the perception only of our ALL-MAINTAINING CREATOR.” (p.469/70) *(Might this have an allegorical meaning. If so, what?)*

[470] B describes the way that all the many tonalities of colour, each with their unique vibration, arise from white light as a result of the Law of Seven. This process arises originally from the Prime source of all vibrations and passes through many cycles.

“In the presences of the Insalpanian-cosmic-concentrations’ (*i.e. on a planet*) every kind of definite formation acquires the property, from involving and evolving processes, of producing various effects on the organ of perception (*i.e. the eye and how the brain interprets the data*) of [human] beings.”

According to the completed result of the Law of Seven, a ‘common-Integral-vibration’ (*white light*) is formed consisting of seven classes of vibration of those cosmic sources. The arising and further action of each of these sources also depend on seven others which, in turn, depend on seven others and so on right up to the first most holy ‘unique seven propertied vibration’ (*source of all light*) issuing from the Most Holy Prime Source. And, all together these seven propertied vibrations compose the [white light] of all the sources [for every form that exists] in the whole Universe. And, thanks to the transformations of these latter [forms] they afterwards actualise in [planets] the said number of the various tonalities of colour.”

[471] White light that enters the atmosphere of a planet can be transformed by the process of Djartklom. White light remains as a ‘presence’, but its essence, as it were, disintegrates and produces processes for evolution and involution by the separate gravity centre vibrations of its arising. (*i.e. by the action of the active, passive and neutralising forces of the Law of Three.*)

During such transformations this white ray of light acts with its [three forces] upon other intraplanetary and surplanetary arisings and decompositions (*i.e. upon other things that arise and decompose both in and upon that planet?*) and, depending on and in accordance with the surrounding conditions, blend and become part of [them].

[485/6] B uses the term '**Ikritazkakra**' in the context of a description of the way in which Adherents of Legominism' acted out their roles in the theatrical productions they produced.

*'Ikritazkakra' seems to refer to the ability an actor has to play a role by being fully immersed in the character and role whilst, at the same time, restraining themselves within the limits of all the impulses and promptings which are evoked in any given moment.)*

*(It is interesting to note that though G does not describe or define personality types in the way that the Personality Enneagram does he nevertheless comes up with the exact same number of types of people as there are personality subtypes in the Personality Enneagram, namely 27.*

[487/8] In human beings every new impression blends with and is associated with old ones in each of the separate brains in different ways, depending on what "gravity-centre-impulses' are present at that moment in their whole presence." And, because they lack 'Ikritazkakra', the ability to dissociate from the roles they play or the image and identity they believe themselves to be, there exist in them three separate personalities which can have nothing in common with each other, either in the nature of their arising or in anything that they manifest. The desires of each personality are conflicted.

*(G does not talk about personality types. What he means by personality is what he later describes as the function of thee essential aspects of a human being, namely the body the emotions and the mind or capacity to reason. So there are only three personalities, and all of us have all three, but they are dissociated, and it is this that prevents them for developing and functioning as complete and whole human beings. For a fuller elucidation of the concept see chapter 48.)*

[489ff.] '**Vibroechonitanko**' means remorse. But this is explained in the context of a very detailed and complicated explanation of vibrations as the impact our organs of hearing. Knowing the way that music could elicit associations in all three 'brains', the Adherents of Legominism created music, the vibrations of which would evoke remorse in the the nerve-brain-ganglia of all three brains [p.490]. And B goes on to describe how it effected him; joy in his thinking centre, sorrow in his feeling centre, and religious feelings in his moving centre.

[495] '**Orpheist**'—someone who rightly senses essence. This, B explains, is the original root meaning of the word 'art', derived from a school of art named after Orpheus (*the legendary musician and prophetic poet of Greek mythology*). B then goes on to satirical dig at the pretentiousness of the actors in the performing arts, many of whom are totally focused on creating a popular ego image and who have no idea of the real essence of who they are because to discover this one has to practice 'Being-Partkdolg duty'.

[519ff.] Only two branches of the artistic productions of the 'Adherents of Legominism' have survived to this day.

- One is found in various **sacred dances**. However, there are only a few individuals who can, "by means of various conscious labours" decipher and learn the "information hidden in it and useful for their own Being."
- The other is painting. But of these, none of the originals survived. We are left with copies that no longer communicate the wisdom hidden in the originals. (*Is he referring to the painting of icons?*)

G concludes this chapter with a brief and legendary story about St Ignatius and the Benedictine order and the construction of the monastery of St Michael.

### **Chapter 31 [524-557] Beelzebub's 6th and last sojourn on earth**

B's 6th and last sojourn on earth lasts some 300 years. This visit was prompted by B's curiosity as to the cause of wars, he goes on to discuss the re reason why human beings are divided by languages and castes and have developed an inability to be sincere. He then tells of why he lived amongst them as a physician, and on how the profession had been corrupted by the desire to

become rich. This leads on to subsequent chapters dealing with various experiences he had during this sojourn.

**Chapter 32 [558-578] Hypnotism:** B considers the ancient science of hypnosis, rediscovered by Mesmer, and suppressed by 'learned beings of the new formation', to be the one means by which human beings might have been saved from the consequences of the organ Kundabuffer.

[563] The sacred **Antkooano** is the process by which one's Objective-Reason is perfected and which proceeds in three brained beings simply from the flow of time. Normally the perfecting of Objective-Reason can only happen through personal conscious labours and intentional sufferings. The sacred Antkooano Can only proceed on planets upon which all cosmic truths have become known to all the beings.

[564-578] These pages deal with **sleep and levels of consciousness**.

The spiritual part of human beings only functions fully in the whole of their being during sleep. Whereas it was meant to function during their waking state. B explains that this is due to two factors, one due to [nature] and the other due to [nurture].

- The first is the fact that in humans there are two levels of consciousness, the level of ordinary waking awareness and a subconscious level that wakes up during sleep. *(This has been corroborated scientifically, though G's explanation of how these function and their relationship with two kinds of blood circulation differs from scientific evidence. However, there may be a hidden meaning of his explanation.)*
- The second, is due to the way they are educated, as a consequence of which the spectrum of their awareness is narrowed and they see only that which appears to be real in the physical dimensions of reality, but are not conscious of that which exists in the spiritual dimensions of reality *(i.e. we have been taught to see the world through the restricted field of view of scientific materialism).*

Hence, the genuine data that is available only to awakened beings, and that engenders virtues such as faith, hope and love, and makes possible the development of Objective Reason, is hidden from them in the subconscious level, and plays no part in their development. *(My summary of p.565/6.)* They are not taught how to access the subconscious mind. However, humans can be helped to access the subconscious by hypnotism [p. 568/9].

B goes on to postulate that, as a result of not being truly conscious, humans are afflicted by all kinds of diseases.

### **Chapter 33 [579-590] Beelzebub as a Hypnotist**

B explains how he developed a particular hypnotic technique that proved remarkably successful in curing all manner of diseases, and tells of how, being grateful for his help, his reputation was enhanced to such an extent that he needed to find somewhere where he was less known and could rest. As a result he ends up in Egypt. He then describes the work of the ancient Akhaldan society and the remains of their work enshrined in the pyramids and the Sphinx.

### **Chapter 34 [591-565] Russia**

The chapter opens with B's encounter with a Russian citizen in Egypt who, on discovering his various talents and wisdom, invites him to accompany him back to Russia to help him sort out problems he has with the trusteeship of a Temperance Society. *(At this point I can see connections with his first meeting with Prince Lubovedsky as recounted in G's 'Meetings with Remarkable Men' on p119.)*

He arrives in St. Petersburg. Here he wants to set up a chemical laboratory, for which he requires a permit. His application is met with the resistance of various physicians who have power and influence in local government. However, through a sponsor with connections he is eventually introduced to none other than the Czar of Russia, who overrides the decisions of the local administration so that a permit was soon issued.

However, the civil war of the Bolshevik revolution meant he was forced to leave and travel all over Europe. *(All this accords with events in G's life.)*

This leads into a discourse on Bolshevism, and its causes and imperfections. And from there he digresses onto many other topics. Which are not so relevant so far as the Enneagram is concerned.

**Chapter 35 [657-659] A change in the Appointed course of the falling of the trans-space ship Karnak.**

**Chapter 36 [660/62] Germany:** A satirical dig at German culture

**Chapter 37 [663-693] France:** An account of the psyche of the French and French culture as experienced in Paris. B observes that the majority of people in the service sector of Paris are foreigners. He notes the popularity of Paris as a destination for Americans. Hence, one cannot judge French culture by Paris, which has become degraded, in B's View, due to pandering to the desires of visitors.

**Chapter 38 [694-743] Religion:** How the original teachings of the founders of all the world religions have been corrupted by subsequent generations of their followers, especially as it is co-opted by people in power. The corrupted dualistic version of the faiths are now deemed as being orthodox, and any followers who seek to stay true to the founding teachers are deemed to be heretical. He covers Buddhism, the Hebrew religion, Christianity, the Mohammedans (Islam) Religion and the Lamaist (Tibetan Buddhism).

**Chapter 39 [744-810] The Holy Planet Purgatory**

This is an important chapter. B describes The Holy Planet Purgatory as "the heart and place of concentration of all the completing results of the pulsation of everything that functions in the Universe" [p.745]. As such it represents the final stages of the process whereby human beings can become all that we potentially can become. It is here that all our three brains begin to function in an integrated way at the highest level. It is where our spirit is perfected, and we are clothed in our true spiritual body. It is also "the best, richest, and most beautiful of all the planets of the universe" [p.746]).

He then proceeds to explain in greater detail "the fundamental cosmic laws by which our present world is maintained and on the basis of which it exists ..... because every responsible three-brained being of our Universe.... will ultimately have to learn everything concerning this holy planet" (p.748).

*Whether or not the process of spiritual growth undergone on Planet Purgatory is something we experience in this life or after death is an open question. What is certain is that, sooner or later, to complete our development into human beings who fulfil our divine calling and purpose in life, we have to undergo the process of transformation that takes place on this mythical planet. It is clear that B, himself has undergone this process through his conscious labours and intentional suffering in this life. B therefore represents the ideal human being. If, however, we avoid the difficulties and challenges that these involve in this life, but have a soul has the potential to be cleansed by remorse of conscience, repentance, and self-reproach, then G believes it has to take place after death.*

[749] **The Creation of our 'World':** B explains why it was necessary for our OMNIPOTENT CREATOR to create the 'Megalocosmos' (I.e. our World, meaning, I think, the Universe.)

This has to do with the fact that, with the passing of time, the "the Most Holy Sun Absolute on which our ENDLESSNESS dwelt was gradually decreasing in volume. So our ENDLESSNESS decided to create the Universe in order to achieve immunity from the results of the passage of time.

*I'm not quite sure what to make of this. It contradicts the more non-dual understanding that the Holy Mystery that many call God is both nowhere and everywhere, and is both transcendent and imminent at the same time; and is not subject to the passing of time which, in absolute terms, does not exist at all.*

All that exists, both in the Universe and in the the Most Holy Sun Absolute before the creation of the Universe exists and is maintained on the basis of the system called '**Aoutoegocrat**' of "two

fundamental primordial cosmic sacred laws", namely the aforementioned sacred 'Heptaparaparshinokh' (*i.e. the Law of Seven*) and the sacred 'Triamazikamno' (*i.e. the Law of Three*).

[750] The Sacred **Heptaparaparshinokh**: (*G's explanation of the Law of Seven is much easier to grasp when it is visualised in the Enneagram.*)

At each of the seven 'centres of gravity, represented by the 'do' 'ray' 'me' musical scale, placed around the Enneagram at points 9, 1, 2, 4, 5, 7, 8, there is a deflection in the line of the flow of the [three independent] forces. These unite at the end of the cycle.

In the space between each of these centres of gravity there is what B calls a '**Stopinder**' (*a deflecting of the forces that keeps it moving round the Enneagram circle to finish back where it began, but in a higher octave, so to speak*). This law, passing through everything newly arising and everything existing, always completes its process with its seven Stopinders.

[751ff. (*c.f. pp.138ff.*)] B says that, according to the sacred **Trimazikamno** (*Law of Three*), something new arises from what has previously arisen as a result of the higher [force] blending with the lower in order to actualise the middle. Thus the new arising becomes either higher for the preceding lower, or lower for the succeeding higher.

*(What he is talking about here is difficult to untangle! But, from what he says, I think that each new arising evolves out of the previous as a result of the interaction of three independent forces. This evolutionary process is represented in the Enneagram as the progresses around the circle according to the Law of Seven or Law of Octaves. Thus, each evolutionary step up the 'do' 're' 'me' musical scale happens as a result of the the Law of Three.)*

The sacred **Trimazikamno** (*Law of Three*) consists of three independent forces:

- a) The first affirming, pushing or positive force B calls '**Surp-Otheros**'.
- b) The second denying, resisting or negative force B calls '**Surp-Skiros**'.
- c) The third reconciling, equalising or neutralising force B calls '**Surp-Athanatos**'.

B relates these to the Holy Trinity and cites three ancient prayers that express a longing that these three forces have a beneficial effect on one's own person (p. 752). "Sources of Divine rejoicings, revolts and sufferings, direct your actions upon us."; "Holy-Affirming, Holy-Denying, Holy-Reconciling, transubstantiate in me for my Being."; "Holy God, Holy Firm, Holy Immortal, have mercy on us."

[753] In the '**Autoegocrat**' system, that maintained the Most Holy Sun Absolute, the sacred **Heptaparaparshinokh** and the sacred **Trimazikamno** (*i.e. the Laws of Seven and Three*) functioned independently without the need for any other forces from outside. But, in order to prevent the diminution of Most Holy Sun Absolute, corresponding forces arising from outside the Most Holy Sun Absolute were required. Hence, the creation of the Universe and the fact that the system could no longer be called simply '**Autoegocrat**' but was now '**Trogoautoegocrat**'. This resulted in a change in the way that both these laws functioned, with the greatest change being in the the sacred **Heptaparaparshinokh** (*Law of Seven*).

[753/4] In the **Trogoautoegocrat** version of the **Heptaparaparshinokh**, the 'Stopinder' between the third and fourth deflections (*between Enneagram points 2 & 4 in the process Enneagram*) was lengthened. B calls this the '**mechano-coinciding-Mdnel-In**' (*that is an unconscious hazard point, represented in the Enneagram by point 3*).

And the 'Stopinder' between the last deflection and the beginning of a new cycle (*that is between Enneagram points 8 and 9*) was shortened so that it was dependent only on the influx of forces through that point and obtained from the outside as a result of all that any particular individual or 'cosmic concentration' had been through in previous steps of the process. (*My paraphrase of the end of paragraph 2, p.754.*) That 'Stopinder' B calls the '**intentionally-actualised-Mdnel-In**'.

Finally, the 'Stopinder' At the fifth deflection (*i.e. At Enneagram point 6*) is called the '**Harnel-Aoot**', its disharmony being the result of the changes in the other two.

*All this is much easier to grasp if we understand the Law of Seven as a cycle of a musical octave. The vibrational gaps between the notes in any key follow a pattern of tone-tone-semitone-tone-tone-semitone. The semitones represent hazard points where fresh*

*energy from without is required to keep the cycle going. In the Enneagram these appear at points 3 & 6. In effect the fresh energy from without is the vibration of the 'do' of a new octave, which is why the second hazard point appears at point 6. Hence G calls the Law of Seven the Law of Octaves.*<sup>8</sup>

[754/5] The process of transformation according to the Law of Seven proceeds as a cycle in which there are seven stages.

If, during the cycle, there are many vibrations coming from without that are nothing to do with the process, then the result on completing the cycle will merely be external (*superficial and affect only the outward appearance of the subject?*).

If, on the other hand, the process proceeds in absolute quiet, without any extraneous vibrations interfering with the vibrations that are essential to the process, then the results in the 'cosmic concentration' (*individual or entity*) undergoing the process at the end of the cycle remain within and are only discernible on close contact.

If, however, during the cycle there are neither a lot of extraneous vibrations nor does it proceed in absolute silence, then the results at the end of the cycle will be both external and internal.

Thus, from the beginning of this Universe, the Law of Seven, with its 'Stopinders' adjusted as explained above, operated in all manner of 'cosmic concentrations' (entities) from the smallest to the greatest.

[756] An understanding and application in oneself of the process of transformation actualised through these two cosmic laws will engender in all 'three brained beings' (*including us humans*) the Divine quality of impartiality, a quality that should be normal in all 'three brained beings'.

[756-759] B explains that the **Theomertmalogos**, meaning Word of God, is the Divine creative impulse that emanates from the Sun-Absolute. He insists that the Divine Will was only involved at the beginning, and that the subsequent creation proceeded automatically, thanks to these two fundamental laws of the cosmos as described.

*As can be seen in what follows, that does not mean that the Holy Mystery we call God is aloof from the process. Far from it. God is part of the process and manifesting him/herself in all that arises at each stage, but not manipulating it in any way.*

So the process of creation of Universe unfolded as follows:

Thanks to the now changed 5th deflection of the Law of Seven, these emanations (*Divine creative impulses*) began to act on the prime source cosmic substance, Etherokrilno, at certain points in space to form 'Second-order-Suns'.

Once fully actualised and once both the Law of Seven and Law of Three had finally become established in them, then the Divine creative impulse began to manifest itself in the quality of the third holy force of the Law of Three.

Any one of these newly arisen 'Second-order-Suns' could begin to serve as the first holy force in relation to all the others, and the all the other newly arisen 'Second-order-Suns' began to function as the second holy force in relation to the one that functioned as the first holy force.

As a result what B calls 'Third-order-Suns' (*meaning planets*) begin to be formed around the 'Second-order-Suns'. And, at the fifth deflection in the first cycle of the Law of Seven, just after the formation of planets, due to the now changed fifth deflection or 'Stopinder' half of the initial momentum for completing the cycle has been used up. Therefore, in the final stages of the cycle half of the manifestations of its action are external to the body and half are internal, that is used for itself. As a consequence, forms begin to arise on planets that bear similarities to that which have arisen before. This is the 'second particularly of the 5th Stopinder'.

From then on the outer cycle of the Law of Seven ceased and all of its actions and functioning entered forever into what had already come into being through it. And in each 'entity' in the Universe its own process of transformation, involving both evolution and involution, began to proceed.

B goes on to describe the evolution and involution of active elements and the way that they take part in Trogoautoegocratic principle of the reciprocal exchange of substances so that an equilibrium is established in the Universe. Thus the Most Holy Sun Absolute is no longer subject

---

<sup>8</sup> A fuller explanation of this theory can be found in Ouspensky's 'In Search of the Miraculous', pp. 124-137, 182 & 285

to decay due to the passing of time, and the ALMIGHTY UNI-BEING ENDLESSNESS is no longer anxious concerning his eternal dwelling place.

*The metaphysical explanation G offers here is highly speculative, though it does bear some resemblance to the way that the universe expanded after the initial 'big breath' that started the process. However it does serve to illustrate the how the Law of Seven operates in the real world.*

[760] B proceeds to give names to all that had been actualised in the process of creation.

- **Protocosmos:** the Most Holy Prime Source Sun Absolute;
- **Defterocosmos:** Second Order Suns;
- **Tritocosmos:** planets;
- **Microcosmos:** the smallest independent formation on the planets and which is the very smallest similarity to the whole — (*i.e. what we now call a halon*);
- **Tetartocosmoses:** those formations of the Microcosmos that appeared on planets thanks to the law of mutual attraction of the similar— (*i.e. animal life*);
- **Megalocosmos:** the collective term for all of the cosmoses which compose our present World (*i.e. Universe. B later identifies this as God, or, as I would put it, Universal Being.*)

[760/1] **Emanations:** B goes on to enumerate the emanations and radiations that issue from all the cosmoses of different scales [*bottom of p.760*]. It is important to bear these in mind, since he refers to them later by these names.

It is important also to distinguish between **emanation** and **radiation**. The term Emanation only applies to what issues from the Most Holy Sun Absolute, which is the Theomertmegalogos, or Word of God. All the rest of the cosmoses radiate their energy.

- The radiation of the Second Order Suns is called '**Mentekithzoin**';
- that of the planets is called '**Dynamoumzoin**';
- that of the Microcosmoses is called '**Photoinzoin**';
- and that of the Tetartocosmoses is called '**Hanbledzoin**'.

*I note that all these names all contain the word 'zoin'. I assume that relates to the Greek for life, as do other elements of these names such as 'dynamos' and 'photos'. And I presume that the 'Mentekithzoin' radiation relates to the mental activity of the mind, which begs the question: to what is G referring to when he talks of Second Order Suns?*

- The radiations of all the planets together in any solar system he calls '**Astroluolucizoin**',
- and the common radiations of all the 'Newly arisen Second Order Suns' he calls '**Polorotheoparl**'. (*So, something to do with the way 'God speaks'?*)
- And all the results from all the cosmic sources, taken together, B names '**Ansanbaluiazar**', that conveys the concept that everything issues from everything and enters into everything.

Finally, [*bottom of p. 761*] G gives names to certain substances that are formed in Tetartocosmoses (animals), only one of which he refers to later, namely '**Exioëhary**' meaning the male sperm and female ova, that are necessary for reproduction.

[762-764] **How 'higher being bodies' arise:** In order that our COMMON FATHER ENDLESSNESS could be helped in the administration of the enlarging World he had the idea of making it possible, through the repeating cycles of the Law of Seven, for certain species of animal to acquire individual Reason.

There follows an extremely convoluted explanation for the arising of 'two-natured' beings, that is beings who have both a physical body and are also 'coated' with a higher-being body (soul) that G calls the '**Kesdjan**' body. (*C.f.p.131*)

Under certain conditions these two natured beings began to absorb and assimilate into themselves cosmic substances arising directly from the Most Most Holy Theomertmalogos (*Word of God*), thus a higher sacred part or higher being body is formed around them.

When this process was completed it became possible for the sacred function of '**Objective Reason**' to become crystallised in those two natured beings, which is only possible in the presence of cosmic substances that arise directly from the Word of God.

However, it is only on the death of that being that it is possible for this higher being body to be reunited with the Cause of Causes, the Most Most Holy Sun Absolute, and so fulfil the purpose on which our ALL-EMBRACING-ENDLESSNESS has placed his hope.

[765-767] **Rascooarno** (*The term B uses for death, when the individual components of the body are separated and disintegrate*)

B identifies three kinds of 'being-bodies' that each three brained being possesses. The lowest is the [physical] planetary body. The second is a the higher non physical Kesdjan' body that, elsewhere, he identifies as 'soul'. But later he identifies both the first two as lower being bodies [p. 768]. Whereas the third and highest being body is identified as 'spirit'. In these pages B offers a speculative account of what happens to these three bodies on the death of an individual.

On the death of an individual, the second being body ('Kesdjan' body or soul) and the 'third being body' (that B identifies as 'spirit', and that has not been mentioned up till now) are separated from the fundamental planetary (physical) body.

The planetary body is left to decay on the planet and the second and third bodies (that is the soul and spirit) rise to and exist in the sphere from which the cosmic substances of the soul arise (*which we later find out is the extra planetary sphere of that solar system*).

At the end of a certain time during which the higher being part can be perfected, and only then, the second Rascooarno (*death*) of these two bodies occurs. At that point the 'higher being-part' (*the spirit?*) becomes an independent individual with its own individual Reason.

If the Reasoning of 'higher being part has not been perfected to the necessary degree, the 'Kesdjan' body, which cannot exist long in that sphere, has to find another Kesdjan body in which to continue the process of perfecting the Reasoning of their higher being part. B identifies this as what humans call reincarnation. B then criticises spiritualism for the dangerous and false assumption that each human already has a higher being part or spirit. B considers the phenomena used as proof of spiritualism's beliefs to be merely the products of a fertile imagination.

[768] **Decomposition of the Kesdjan body after death and what happens to the higher being body:**

According to B the Kesdjan body is formed from the radiations of other planets and of the Sun of that solar system.

*Clearly G is not talking about physical, but about a spiritual radiation. A basic assumption of his view of reality is that all bodies, be they solar, or planetary have a spiritual dimension and that the physical and spiritual exist together.*

Having entered into the sphere of the solar system from which its radiations arose this body also begins to gradually decompose. However, the higher being body that arose directly from the Theomertmalogos (*Word of God*) cannot decompose and exists in that given solar system so long as it does not perfect itself to the required Reason, that is to the degree that it can exist and be independent of Kesdjanian arisings without being affected by any painful external cosmic factors.

And after these 'cosmic arisings' (*here referring to three brained beings*) had perfected their Reason to the required degree they were, in the beginning, taken directly onto the Sun Absolute to fulfil roles for which they had been predestined to fulfil.

[769] **The Determinator of Reason:** This has to do with the degree to which any being is totally self-aware, and it also has to do with the degree to which any being is fitted (*B uses the term 'justification'*) to the role for which they have been created.

[769/70] **Three kinds of being mentation:**

All three brained beings have the capacity to 'crystallise' data for three kinds of what B calls 'being-mentation' or 'being-Reason', (*by which I understand he means three different kinds of mental activity*).

The degree to which this data can be crystallised (*which I take to mean the capacity to see the data clearly*) depends on the the degree to which the corresponding 'higher parts' are perfected in them. And this can only happen by that individual practicing 'being-Partkdolg-duty' (*i.e. self observation of all impressions and activity in all three being centres.*)

- The highest kind of 'being-Reason' is pure or Objective Reason, which is only found in those in whom the higher being body has arisen and been perfected so that this becomes the centre of gravity and prime initiator of the way they live.
- The second kind of being-Reason or mental activity is that of the Kesdjan being body, and happens when that individual is already 'coated' with that body and it functions independently. (*Later we find out that this kind of mental activity has to do with feelings.*)
- The third kind of being-Reason or mental activity is a function of one's planetary or physical body and consists of automatic and habitual response to external stimuli that have been conditioned by how people perceive what they have previously experienced. (*i.e. all the activity in our nervous system of which we are not conscious.*)

[770-773] At this point B digresses into an explanation of the unusual process of procreation in a planet called Modiktheo where, instead of a male and female uniting sexually to conceive a new three brained being, the new being is conceived in each of three different sexes, the Martna, Spirna and Okina, each conceiving one of the brains. These merge at a union that takes place, through mutual attraction, at the time of birth. The result is a unique type of three brained being in which all three being bodies are fully developed from birth. All this proceeds with the aid of the sacred Heptaparaparshinokh. (*I'm not clear what relevance this has to what he has been saying.*)

[774-779] **The transformation of cosmic substances in three brained beings:**

Human beings, like all three brained beings in the Megalocosmos, are complex devices for the great cosmic Trogoautoegocrat (*the process by which an equilibrium between all that exists in the Universe is maintained through an exchange of substances or energies*). And through each person the cosmic substances arising in each of the seven Stopinders of the Sacred Heptaparaparshinokh can be transformed. What is more, it is possible for each person, being a microcosm of the Megalocosmos, to absorb from those cosmic substances which are transformed through them what is needed for the coating and perfecting in them of both higher being bodies. And the idea that human beings are, each one, the image of God is because of this potential that all humans have to become a divine being.

But this true image is not of the God of their imaginations, of which they seem to have many silly ideas, but the image of the real God, by which word we sometimes still call our common Megalocosmos. (*Note G's non dual understanding of what the ultimate reality we call God is.*)

B goes on to poke fun at some of the silly ideas many have of what God is like [p.776/7]. But the main point he is making is that each three brained being is exactly similar in every respect to our Megalocosmos (*i.e. is a microcosmos of the macrocosmos, or a 'holon', to use the term coined by Arthur Koestler*).

For example [778/9]:

The cells of the head-brain (*i.e. neurones*) serve the same purpose in us as is served by all the higher perfected bodies of the three brained beings from the whole universe who have already united themselves with the Most Holy Sun Absolute or Protocosmos, namely as the Holy Affirming force.

The spinal marrow serves the same function in us in relation to the head brain as is served by the Second Order newly arisen Suns in relation to the Most Holy Protocosmos, namely as the Holy Denying force.

And just as, due to the outworking of the sacred Heptaparaparshinokh (*Law of Seven*), the affirmation of the Most Holy Protocosmos and the various denials of the newly arising Second Order Suns began to serve thereafter as a Reconciling principle for everything arising and already existing, so also, as a result of the first two principles, the affirming and denying, undergoing the process of transformation through the sacred Heptaparaparshinokh, the heart in three brained beings serves as the locus of the Reconciling principle.

However, due to the particular circumstances of human existence, mother Nature was forced to disperse the localisation of this third principle around the body, though it is most concentrated in the solar plexus.

*(Again, what we now know about the locality of our three brains, means that this explanation may need some revision. The principle still holds, though.)*

Hence, human beings possess all that is necessary so that they can, through the combined action of the Law of Seven and the three principles of the Law of Three, assimilate not only the

substances needed for the maintenance of their lower being bodies, but also for the coating and perfecting of their higher being body.

[781-785] **Three kinds of Being Food:**

- The first being food is ordinary food and drink, that the physical first being body needs.
- The second being food is the air we breathe, which is more than just ordinary air but has a spiritual quality that serves for coating and maintaining the existence of their second being bodies. (*So, in many ancient languages the word for wind, breath and spirit is one and the same. E.g. 'ruach', 'prana', 'pneuma'*)
- The Third being food consists of 'first sourced' substances that serve for the coating and perfecting of their higher being bodies. (*i.e. from the Divine source of all being.*)

This **third being food** enters into most humans without their conscious participation or awareness, and only as much as is necessary in order for them to function automatically and for the continuation of their species.

Humans lost all knowledge and understanding of these higher being foods and do not realise how important it is to consciously absorb them. In ancient times, on the continent of Atlantis, there were those who knew of the two higher being foods. They called the second being food 'Amarloos', meaning 'help for the moon' (*a symbol of our emotional intelligence*). They called the third being food 'Amarhoodan', meaning 'help for God' (*that is for the divine essence that is the core of who we really are—see p.815*). But after this knowledge was lost, human beings ceased to strive for perfection and lost the possibility of intentional contemplativeness, which is the principle way in which this being food is absorbed and assimilated.

[786ff.] In these pages B shows how the process of digesting all three being foods follows the Law of Seven with the help of the Law of Three. B names various stages and elements of this process, and relates this to the process of the Law of Seven and the various Stopinders of the Heptaparaparshinokh. He does so in order that the reader may gain some understanding of the "chief particularity of the sacred Law of Heptaparaparshinokh as well as the evolution and involution of the other being foods."

[787] **Harnelmiatznel** is the "mixture and fusion according to the 'affinity of vibrations' with the active elements which have already evolved in the presences of the beings and have acquired vibrations corresponding to the subsequent Stopinders of the being-Heptaparaparshinokh." (*i.e. the chemical reactions between the molecules of ingested food and the digestive juices, aided by particular enzymes.*) The whole process of digestion throughout the digestive tract happens thanks to the Harnelmiatznel process.

NOTE: G maintains a distinction as well as a correspondence between the 'being-Heptaparaparshinokh' and the 'fundamental common-cosmic Heptaparaparshinokh', which gives rise to the active elements found in all three being foods we ingest and assimilate.

[787-789]

**Being-Protoëhary:** Active elements "which correspond in their vibrations to to the ascending fourth Stopinder of the fundamental common-cosmic Heptaparaparshinokh" and which are formed in the stomach.

**Being-Defteroëhary:** Substances into which the Protoëhary, formed in the stomach, is transmuted in the Duodenum.

**Being-Tritoëhary:** Substances that are the end product of the digestive process that B calls 'Harnelmiatznel' and that are concentrated in the liver. B identifies the liver as the location in the body for the lower 'Mdnel-In' of the sacred Heptaparaparshinokh called the 'mechano-coinciding-Mdnel-In' (the unconscious hazard point, represented in the Enneagram by point 3).

At this point these substances cannot evolve further without some outside help. Without that help these substances involute back into the substances from which they began their evolution. (*The same goes for the all the definite centres of gravity in the being-Ansanbaluiazar—see p. 761, bottom*).

The external help comes in the form of the second being-food, air, that has been transmuted in the lungs (by the process of Harnelmiatznel) into 'Astralnomonian-Protoëhary' (*as opposed to being-Protoëhari*).

This, being mixed with the substances that have evolved from the first being-food, allows further evolution to take place according to the sacred Heptaparaparshinokh by the 'Harnelmiatznel' process (p. 789) so that **Being-Tritoëhary** is transmuted into '**being-Tetaroëhary**. At the same time Astralnomonian-Protoëhary, the first product of the second being-food, is transmuted into **Astralnomonian-Defteroëhary**. (*In the law of Octaves as represented in the Enneagram, this represents the 'do' of the first second supporting and parallel octave being moving up the scale to become 're'.*)

B points out that the difference between the way that the sacred Heptaparaparshinokh functioned in the Autoegocrat system and the way it functioned in the Trogoautoegocrat system is that, in the former, the process of transformation could be completed without any external help, whereas in the latter it could only complete the cycle with help from vibrations from external sources. He notes that the higher (*spiritual*) cosmic substances are transformed in a being in exactly the same way, a process he will explain in more detail later.

[790] **Being-Tetaroëhary**: The central concentration of which is (*B maintains*) in the hemispheres of the head-brain. (*Is he referring to neurotransmitters?*) Some of these substances serve the planetary body unchanged. Others, having all the possibilities for independent evolution, continue to evolve without outside help, and combining and reacting with previously formed higher substances are gradually transmuted into 'Piandjoëhary'.

[790-791] '**Being-Piandjoëhary**': These cosmic substances are concentrated in the cerebellum. And, according to the fifth deflection of the Sacred Heptaparaparshinokh, they manifest in ways that are opposite to each other (*c.f. The two ways in which a Six in the Personality Enneagram manifests?*). Which is why the beings themselves have to be on their guard in order to avoid undesirable consequences for their whole being. Some of these substances serve the needs of the planetary body itself. Others pass through 'nerve nodes' in the spinal column and 'breast' and are concentrated in the testicles (in the male) or ovaries (in the female), as Exioëhary (sperm and ova), which is the most sacred possession of the beings.

[792-793] **Exioëhary**: The vibrations of Exioëhary correspond to that of the previous Stopinder of the Sacred Heptaparaparshinokh (*that is 5th Stopinder which, for the Trogoautoegocrat, has been lengthened*). Due to the particularity of this Stopinder, it enters the 'higher-intentionally-actualising-Mdnel-In' of the Law of Heptaparaparshinokh (*i.e. the shock point 6 of the Process Enneagram*) where, in order for it to be transformed into higher substances and to acquire a vibration that corresponds to the 5th Stopinder of the **fundamental** process of the common-cosmic Heptaparaparshinokh, an external input of energy is required. This can only happen through 'being-Partkdolg-duty' (p.103) and by conscious labours and intentional suffering.

However, having ceased to practice 'being-Partkdolg-duty' long ago, what B calls this 'totality of cosmic substances' did not receive the required external help and so it began to involve back into the those 'crystallisations' from which their evolution began. This resulted in various illnesses and a shortening of life.

So human beings do not use these substances consciously neither for self perfecting nor for the purpose of creating a new life. In the following pages B denounces the sexuality of the modern age, the depravity of which, he considers to have come to us through Roman culture.

[797-802] **Higher-Being-Bodies on the planet Purgatory**:

The 'higher being-parts' in three brained beings are perfected so that they have the required sacred Objective Reason in accordance with the sacred Heptaparaparshinokh (*Law of Seven*). At the lower Mdnel-In (*first shock point at Enneagram point 3*) they receive the help of the second being-food, and they begin to be coated by and perfect their Kesdjan body, and then, at the higher Mdnel-In (*Second shock point at Enneagram point 6*), they begin to be coated with and perfect the third and highest being-body so that they acquire Objective Reason.

Originally, before a terrifying cosmic event that B calls the '**Choot-God-Litanical**' period (*G does not elaborate on what this refers to*), when these higher being-bodies were separated from the lower planetary body at death, they were immediately united with the Most Holy Prime-Source (Protocosmos) and began to fulfil their Divine foreordained purpose.

But, subsequent to the 'Choot-God-Litanical' period the Theomertmalogos that issued from the Most Holy Sun Absolute was mixed with emanations from sacred individuals who, having acquired in themselves their own Sacred Triamazikamno, had what B calls

'**Genotriamazikamnian contact**' with the emanations of the Most Holy Sun Absolute. This, B

says, resulted in a change in the harmonious movement of many solar systems which produced disharmony in the inner functioning of certain of their planets so that unusual vibrations began to mix with the sacred Theomertmegalogos that affected the 'coating' of the higher being-parts of beings on these planets.

The third harmonising principle or neutralising force of the sacred Triamazikamno in them is their second (Kesdjan) being-body. This always remains indifferent to their mechanical manifestations (*i.e. automatic conditioned reactions to events*). But, so far as their active manifestations are concerned, that is those that they consciously choose to manifest, the second being-body will tend to unite with whichever desires are more, whether of the lower passions or of the higher Divine virtues.

As a consequence various 'sins of the soul' (*c.f. Personality Enneagram passions*) began to manifest in them so they no longer were worthy to be united on the death of their planetary body with the Most Most Holy Protocosmos, even though they had already become 'independent-cosmic Sacred Individuals, perfected in Reason.

So our ALL-LOVING CREATOR, seeing they were no longer able to exist freely on the surface of ordinary planets, and having mercy on their souls, chose the best planet of all for them to live on and continue to perfect their higher being-body. That planet was then called Purgatory.

All beings who live there have this one hope, that as a result of the process of purifying their higher being-bodies, they may one day "be united with and become part of that 'Greatness' which our OMNIPOTENT ALL-JUST COMMON FATHER ENDLESSNESS actualises for the welfare and happiness of everything existing in our Great Megalocosmos." [p.801].

As soon as most three-brained beings in the Megalocosmos begin to acquire any degree of self-awareness, knowing of the existence of the Holy Planet Purgatory, they instinctually dream of going there when their planetary body dies to complete the process of transformation so that they can one day be united with and become part of the Most Holy Sun Absolute. Hence they joyfully accept the any suffering in their planetary body knowing that it is, in their own law of Triamazikamno, the indispensable denying manifestation. This must, of necessity, be always the opposite of what their higher being-body requires.

'**Disputekrielnain-friction**', the friction between these two conflicting desires is essential, for from it their Divine being-part arises and is perfected in them. (*C.f. the kind of inner conflict that St Paul describes between flesh and spirit, that are opposed to each other. Flesh being his term for what, in Enneagram terms, are called the passions of the ego.*)<sup>9</sup>

#### [803-805] **How false ideas about heaven and hell took hold on earth:**

B goes on to describe how, on planet Earth, after the destruction of Atlantis, the truth about Purgatory was partially lost and then distorted. As a result human beings began to be taken up with questions of whether or not they had a soul and whether or not it was immortal. B points to the Babylonian dualistic idea of paradise and hell as being the source of their anxiety, and says that they were found in some Legominism (*writings*) from these times. (*He is referring, I think, to the Zoroastrian ideas that became popular in the Persian era*) He pokes fun at these silly ideas.

According to B the concept of 'paradise' derived from the fact that Purgatory is, in its external conditions, a paradise. And the idea of 'hell' derives from the inner state of higher being-bodies who dwell there, who experience constant anguish, grief and oppression from the inner conflict between the passions of the ego and the holy desire of their higher beings to be perfected for the role to which they have been preordained to function in assisting [God] in his most sacred tasks.

#### [806-810] **Monastic life and abstinence:**

According to B, about 30-35 centuries ago, after a war when people began to want something to fill up the emptiness of their life, surviving fragments of the truth about being-Exioëhary were found. So they understood that it was possible through the sperm formed in them to perfect themselves. Unfortunately, they knew nothing about how that could happen.

So, as they pondered this, the false idea was formed that they could perfect themselves by abstaining from ejaculation. It was only after they saw the futility of such a practice that some in a subsequent generation realised that it would only be through the practice of self-observation (being-Partkdolg duty), which did, indeed, have positive results.

---

<sup>9</sup> St Paul's epistle to the Romans chapter 7:14-26

But, subsequent generations began to practice this automatically by imitation rather than by truly entering into conscious self-observation. B says that these beings began to live together in communities called 'monasteries' and that in these monasteries, they continued to practice abstinence. The result was a dualistic dissonance between their outer appearance and inner life. (*I.e. they were mostly hypocrites.*)

### THIRD BOOK

#### Chapter 40 [813-870] The Sacred Law of Heptaparaparshinokh

[813] **Introduction:** Hasein, Beelzebub's grandson, says how difficult it is to gain a complete understanding of this law, whereas the Law of Triamazikamno is fairly straight forward. He notes that it is impossible to really understand the Law of Heptaparaparshinokh without having Objective Reason, and that most earthlings only function on automatic thinking. Hasein then asks B for further clarification.

#### [815-816] The Loss of Objective Reason:

B then tells him that, though the majority of beings on earth only function with automatic reasoning, nevertheless a few have developed objective reasoning.

He also states that, at the beginning of their life, all humans have the potential to develop objective reason which, he says, is the 'representative of the Very Essence of Divinity' [p.815].

Unfortunately, for humans, that potential becomes atrophied in early years due to the way they are brought up and educated by others who know no better. As a consequence, they acquire false perceptions of reality, automatically perceived, which impacts every function of their planetary body.

#### [816-817] Two reasons why, in rare instances, an individual does acquire Objective Reason.

- Firstly it may be due to the fact that they are brought up in conditions where, for some reason, the abnormalities of existence that normally surround people on earth do not automatically touch or influence them in a bad way.
- Alternatively, it is because the main influence in their years of formation is another rare individual who, thanks to practicing 'being Partkdolg duty', has access in their waking consciousness to data that engenders in them the Divine impulse of Conscience. Such a person is the real creator of the essence of those for whom they are tutor or guide. Their conscience leads them to create an education whereby those they are teaching are exposed to every kind of inner and outer factors that will enable them to have an objective and impartial perception of reality and have the ability not to identify with and not to be affected by outer appearances as a result of passions, which are inevitably inherent in every human being. B affirms that in his day, he had found such a teacher and that they had initiated others in this path. (*This is obviously how G was initiated into this path of wisdom.*)

#### [818ff.] In these pages B gives a mythological account of the how knowledge of the sacred Heptaparaparshinokh was discovered, forgotten and rediscovered.

Human beings first became aware of the sacred Heptaparaparshinokh on the continent of Atlantis. Certain beings, there, became aware that something was not functioning normally in them, but that they also had the possibility to destroy that something within them.

There follows a story about Theophany, an early scientist, who observed that whenever he mixed and heated a certain mixture of edible substances onto a marble slab and let them cool, they always assumed, after cooling, a form composed of seven plane surfaces.

Others became interested in this phenomenon and, after numerous experiments, a branch of science that took as its fundamental principle the fact that every whole phenomenon always had seven aspects. However, after Atlantis perished, this branch of science also perished, since its knowledge had only been passed down orally, and there was nothing in writing (no Legominism).

However, knowledge was rediscovered through two twin brothers, Choon-Kil-Tez and Choon-Tro-Pel (*Choon meaning Prince*), who had been educated by descendants of the Society of Akhalddans that originated in Atlantis. They ended up in China. They rediscovered the Law through their observations on Papaveroon (*Opium*) that they were studying for medical reasons. B then goes on to explain in detail what they discovered, which was that there is a fundamental

sevenfold repeating structural pattern that exists in all phenomena and they also discovered the Law of Ninefoldedness (*which is depicted in the Enneagram symbol*).

[826ff. & 841] Choon-Kil-Tez and Choon-Tro-Pel discovered that Opium consists of seven independent crystallisations, each having their own specific properties. And that each of these crystallisations, in turn, consisted of seven more independent crystallisations, each with their own specific properties as well. And that each of these, in turn, had seven more independent crystallisations with their own specific properties, and so on. (*What he is describing are fractals that consist of holons.*)

These twin brothers then went on to investigate many other phenomena to see if the same could be true in them. Later they focussed their study on Opium, White Ray (*Light*), and Sound and discovered that though these three phenomena arose from different sources and manifested in different forms, in their inner structure and functioning they were all exactly the same.

Thus, they concluded that all phenomena, no matter what their different outward forms, if each is considered as a primary independent unit, consists of seven secondary independent units, and that these secondary units consist of seven tertiary units and so on to infinity.

They also concluded that in each of these primary, secondary and tertiary units the mutual relation and mutual influence proceed, in every detail, in exactly the same way and have equal consequences [*top p.828*].

B then enumerates the names given to each of the seven fundamental aspects of the whole, and then the names of each of the seven aspects of the secondary units. They then added a suffix to the names to distinguish between the units of sound, of light and of opium, all of which have their specific vibrations. B explains that he will elaborate of the way humans have defined the unit of sound (*referring to an octave of music*) later.

Meanwhile he states that genuine scientists take, as the standard unit for all their calculations, that part of the Theomertmalogos that contains the fulness of what is called the 'vivifyingness' of all three forces of the sacred Triamazikamno (*Law of Three*). But that on earth scientists take the hydrogen atom as the fundamental unit. (*Today, we know that even the atom of Hydrogen consists of many more smaller subatomic particles, and G is aware that this is the case.*)

He then explains that Hydrogen is one of the 'inner Ansapalnian octave' of substances. (*See p. 849. and note below.*) Humans have named the first five, (Hydrogen, Flourine, Chlorine, Bromine, and Iodine) but are unaware of the highest two. However, he claims they were known to Alchemists as 'Hydro-oomiak' and 'Petrkarmak'.

*This hints at the fact that what G is talking about here is not just to be understood on the physical level. Since 'Transapalnian' probably refers to an event in the spiritual sun impacted the whole universe in both the spiritual and physical dimensions, I assume 'Ansapalnian' refers to the non-non-spiritual 'inner' octave of the sacred Heptaparaparshinokh.*

Choon-Kil-Tez and Choon-Tro-Pel were also the first to constate (*ascertain*) the fact that in the cycle of Heptaparaparshinokh there were an additional two Mdnel-Ins (*at points 3 & 6 in the Process Enneagram*) that were necessary for the continuing process of transformation or 'exchange of substances'. So, what used to be the 'sevenfold law' became the 'ninefold law' (*As is symbolised in the Enneagram, meaning a figure of nine.*)

[833-840] **How B (i.e. G) learned about all this:**

B tells Hassein about what he and his friend on Saturn, Gornahoor Harharkh, discovered by conducting experiments with an apparatus invented by Choon-Kil-Tez and Choon-Tro-Pel that he brought back with him after a visit to planet Earth. This apparatus consisted of three parts which are given special names. The first part turns out to be none other than a prism through which white light is shone to split the it into the spectrum of seven colours. However, these, B says, are only 'negative coloured rays'. In order to understand any other cosmic phenomena connected with the transitory changes in this white ray they must have, in addition, 'positive coloured rays' [*p. 835*].

(At this point B pokes fun at the modern scientific community that thinks they know what light is and how the universe operates.)

The key component of the last part consisted of a kind of harp with strings of various thickness made of mammalian hairs stretched between the husks of a mammoth. As a result of experiments

with opium, white light and sounds, B and his friend were able to verify the way that the sacred Heptaparaparshinokh functioned in all three in exactly the same way.

[839-840] B gives an elaborate explanation of this that is difficult to understand. However, he provides simple summary first which reads: "... the astonishing apparatus 'Alla-attapan' which I described demonstrated that all the three mentioned 'transitory results' of cosmic processes not only manifest themselves alike in their inner manifestations, but that they are formed from the same factors." [middle paragraph of p. 839] And adds at the end: "This incomparable experimental apparatus likewise demonstrated that all the higher vibrations of one result always give the direction to all the lower vibrations of other 'transitory-cosmic-results'." [bottom of p. 840] (I am still not clear as to what exactly G is referring.)

[841-843] These two 'saints' passed the knowledge of the law of ninefoldedness on to their disciples who, in turn, passed it on to others so that it became well known for several centuries. However, this was only possible because those who passed the knowledge down were genuine initiates (had experienced the Law in practice). Sadly, knowledge of the sacred Heptaparaparshinokh was gradually distorted and almost lost completely.

This was because, firstly, a desire to be considered as learned beings caused some to cunningly 'wiseacre' (to feign knowledge of cleverness, a term G is fond of using!). B refers to them as 'learned beings of new formation'.

Secondly, due to certain external circumstances the ability to sense and foresee weakened in them, so that the knowledge about this sacred Law was passed on to those who had this desire to become learned beings and who were not true initiates. Thankfully, not all was lost. For there were a few who were genuine initiates amongst them.

[844-848] Knowledge about how a primary independent unit of something consists of seven other secondary independent units was partially retained for three different primary units or independent substances; opium from which seven derivative substances can be obtained, white light that consists of seven different colours, and a musical octave that consists of a seven toned scale of sound.

B goes on to elaborate the details of each. But he attaches the greatest importance to the seven toned octave in music. This is because understanding about the vibrations of the seven tones of an octave will enable us to understand the peculiarities of the sacred Law of Heptaparaparshinokh better, and this can be seen most easily in a piano, the structure of which is similar, B says, to the third item in the special instrument the ancient Chinese twin saints used for their investigations into the nature of reality [p.847]. And, through understanding the way that the sacred Heptaparaparshinokh operates in the production of sounds, B hopes his grandson (and we who read this) will be able to recognise just how and in what order the steps in the process of Trogoautoegocrat proceed and in what way both large and small cosmic concentrations (entities) arise [top p. 848].

[848-852] **The law of vibrations**, or the 'seven-gravity-centre-vibrations-of-sound' was (in this myth recounted by B) first elucidated by a genuine learned being called King-Too-Toz and demonstrated to be true in an harp like instrument. This consisted of a large number of strings. Of these, 49 were coloured white and tuned to produce the whole notes (tones) of seven octaves. Between the white strings in each octave there were 5 black strings, representing what B calls 'half notes' (i.e. semitones). The colours and arrangement of these strings is exactly the same as that found on a piano keyboard.

He lists the names given to the seven notes of an octave (p. 850) but says that humans call them 'do', 'ray', 'me' etc. The gap between two white strings not separated by a black string represents a sticking point in the sacred Heptaparaparshinokh that prevents the independent involution and evolution of any process from taking place. In this case the movement up or down a musical scale. (Of course, in a piano this is still possible.)

But, since what B is talking about here is not a literal piano but an instrument that represents a fundamental law of the universe, in these 'gaps' between two white strings in this instrument not separated by a semitone black string, are strings made of horse hair. These cannot be tuned in the ordinary way, since the note they produce is influenced by the sounds surrounding sounds produced by the instrument, the temperature of the atmosphere, and by radiations coming from beings nearby. As a result the instrument produces a cacophony of sound that is harmful to humans.

This is resolved by another set of red coloured strings made of gut that can be tuned in such a way as to modify the sounds of the instrument so that it sounds harmonious. These are strung between all the other strings. B has already pointed out that the totality of the vibrations produced in each octave of this (*mythical*) instrument corresponds exactly to each of the seven independent centres of gravity in the 'fundamental common-cosmic Ansapalnian-octave' [p. 849].

*All in all, this is an elaborate metaphor for the sacred Heptaparaparshinokh and explains how it functions in all the many different processes in the universe.*

[853-865] Genuine knowledge concerning the Law of sevenfoldedness and the Law of ninefoldedness was only transmitted to those few who were genuine initiates. According to B, it was one of these who, several generations later, was responsible for the way that the seven toned octave was adopted, leaving in place only the white and black notes. However, he did so with a desire that his learning as a scientist should be recognised, and so developed his own theory of music that omitted the essential knowledge of the sacred Heptaparaparshinokh upon which it is based. (*B uses the term 'wiseacre' again.*)

Hence human beings have no idea that the seven toned octave is based on the principles on which everything in the universe is maintained. Only the few genuine initiates on the continent of Asia sensed the hidden meaning of the Law of Seven that G also calls, elsewhere, the 'law of octaves'.<sup>10</sup>

B laments the fact that this knowledge is not readily available for these few who are genuine in their search for truth and practice true contemplation.

He then explains that the Greeks developed a five toned octave. Hence, there were two conflicting scales, the seven notes of the original Chinese octave and the five notes of the later Greek octave. (*He may be referring, I think, to the Solfeggio frequencies used in Gregorian chant.*)

A way of resolving this was devised by one Giadoropoolo (*a fictional character, p.862*) by creating semitones in two places of the seven toned octave, namely between the 'mi' and the 'fa', and between the 'so' and 'do' which is the first note of the octave above. (*Hence the musical octave in any key consists of the following pattern: tone, tone, semitone, tone, tone, tone, semitone.*)

He does not have much good to say for the five toned Solfeggio octave used in Gregorian chant, but acknowledges its calming effect, which B believes only serves to put us to sleep, rather than to wake us up by engaging in self remembering. (*Though I would argue that one can benefit from listening to such music consciously so that it does not put you to sleep.*)

Accessing the true knowledge concerning the law of seven and law of ninefoldedness is only possible as a result of conscious labours and intentional suffering such as those ancient Chinese twin brother saints engaged in [*bottom p. 865*].

[866-867] On the original musical instrument with the white, black, horse hair and red gut strings, it was possible to sound as many vibrations as as there are consecutive sources in the Universe. Despite the limitations of the piano, on which one can play only the whole and half tones of an octave, B says that it is at least possible to use it to demonstrate the laws of vibrations issuing from any one the seven fundamental cosmic-octave of substances, or sources for all that exists. And, because all variously scaled cosmoses, as well as their independent seventh parts, are almost exactly similar to the Megalocosmos as a whole. (*i.e. they are each holons in the greater whole, — c.f. 'as above, so below'*) it is possible to apply this knowledge to all the reciprocally acting vibrations from all other sources.

*The most important take away from these pages is that, on a piano, the vibrations of each tone and semitone of any octave "pass from one to the other exactly according to the law of the sacred Heptaparaparshinokh and thus their vibrations mutually help each other to evolve or involve."* And this is exactly the same as happens everywhere in the Universe.

[868] **Nirioonosian-World-Sound** is the sound of absolute vibrations for the note 'do' (*i.e. its frequency*) B then tells the story of how the twin brothers first noticed that after certain meteorological perturbations (*possibly thunder?*) a definite sound could be heard and the frequency of vibrations of this sound became the basic unit of measurement for all their future calculations.

---

<sup>10</sup> Ouspensky 'In Search of the Miraculous', pp.124-137

[869-871] B goes on to compare the way the sacred Heptaparaparshinokh functions in the process of digesting food and that of producing a chord of music on the piano.

Just as the first being-food cannot acquire its vivifying power until after it has been transformed into being-piandjoëhari [p.790], so also the vibrations of a chord on the piano do not acquire a corresponding vivifying power until they have been fused with the vibrations that have been produced previously, starting with the note 'sol'.

If a piano is in a hermetically sealed room so that there are no extraneous vibrations, then, when the 'mi' and 'si' vibrations are produced the vibrations either cease instantaneously or else, having acquired momentum from the first shock given for their arising (*i.e. from the hammer in the piano striking the string*), these notes undergo involution and immediately cease. That is, as soon as the note 'mi' reaches the note 'do' and the note 'si' reaches the lower 'fa' their respective vibrations cease. (*I am not sure of the significance of this last point.*)

In conclusion, B stresses that none of this has reached modern humans because they have neglected their being-Partkdolg-duty so they do not think as three-brained beings were created to think.

#### **Chapter 41 [871 – 917] The Bokharian Dervish Hadji-Asvatz-Troov**

*The story B tells of his meeting with Hadji-Asvatz-Troov, the Bokharian Dervish, is, I believe, G's way of recounting how he first came across the wisdom of the Law of Seven.*

He is introduced to this character in a remote mountainous region of Asia. (*This accords with J G Bennett, who said that G came across the Enneagram in a Sufi monastery in Afghanistan, the Bokhara mountains being in the north of Pakistan bordering Afghanistan.*) But the reader has to wade through a long digression about how humans relate to one another and how B has to navigate the social norms of approaching a new acquaintance before B recounts what he observed and learned from Hadji-Asvatz-Troov himself.

The chapter begins with a lengthy account of how Asvatz-Troov became interested in the laws of musical vibrations and how he and a dervish friend, Kerbalai-Azis-Nuran, collaborated to construct various musical instruments and instruments for measuring vibrations. His friend had been caught in the crossfire between The Russians and Anglo-Afghans [p.885] and had been killed.

B describes the hermetically sealed chamber of the cave in which these instruments were located and experiments conducted. Having studied all the theories about vibrations, the Assyrian, the Arabian, and the Greek theory of Pythagoras, as well as the ancient Chinese theory, Asvatz-Troov made instruments similar to those used by previous investigators. One of these was the Pythagorean monochord, an instrument similar to a one stringed banjo, as well as a siren and a grand piano that they managed to acquire. He then proceeds to relate what he had discovered.

[892-902] Asvatz-Toov demonstrated the difference in the effect on the flowers in a pot between five notes repeatedly played for ten minutes on a wind instrument and that of the same five notes played on the grand piano. The flowers were not touched by the sound made from a wind instrument but after these same notes being played on a grand piano these flowers for ten minutes the flowers had faded and stalks withered. He concluded that there are two kinds of vibrations, creative vibrations and momentum vibrations.

Only strings made from a certain kind of metal or of goat gut make creative vibrations. Vibrations from any other kinds of string or those obtained from the flow of air (*in wind instruments, I presume*) are only momentum vibrations. (*I am not sure what to make of this.*)

Asvatz-Toov had tuned the grand piano with the note 'do' as the 'absolute sound', tuned as in the ancient Chinese science of music. This, and all the other notes, were tuned to take into account the temperature and other variants in the atmosphere of the chamber. He played another monotonous melody on this finely tuned piano. This time it was very uncomfortable to listen to for the other dervish in the chamber.

After finishing, those around the piano were invited to examine their leg and, just below the knee a boil had appeared on all except B. Not knowing B's true identity Asvatz-Toov was somewhat surprised and perplexed as to why this should be. He then tells the story of how, having become very rich as a merchant, he became a dervish. Half way through the recounting of his story he remembers that the other dervish is still suffering, so he plays a pleasant melody and the boil disappears.

[903-908] Asvatz-Toov used instruments to measure the vibrations that were present in a goat, a sheep and a dog, as well as the other dervish and himself. He then explains:

“Each form of life has its own vibration representing the total of all the vibrations coming from the various different organs of that life form. And this total varies at different times in each life form, depending on how intensely they are transformed by the various organs that give rise to them. These all blend within that life form to give a kind of chord of vibrations for that life.”

Asvatz-Toov then made a note of the readings from each life form to show how each was different. The sum total of vibrations in the dog was three times as great as the sheep and half as much again as that of the goat. He then comments that in recent times that of most humans is a little less even than those of a dog! The main cause of this, he says, is because the function of emotion, which gives rise to most of the vibrational energy, is severely atrophied in humans.

He then goes on to drape cloths of different colour around the chamber and shows how they also impact the vibrational frequency of each being.

Finally, he shows them another chamber in which there is a pile of cloth made from the Chaltandr plant, that has its own natural colour. This colour not only has the ability to change the vibrational frequency of other nearby sources but is, itself, not affected by them. Out of this material he had constructed a tent that could be changed in shape to reflect different architectural structures. Experiments convinced him that the size and shape of a chamber, together with its angles and curves will impact the vibrations, and therefore the wellbeing of those in the chamber.

He then goes on to relate how different works of art also impact the vibrations of a life form. These included paintings, sculptures and, of course, music. But, he concludes that the most harmful to life are the impacts of various medical remedies. [p. 907]

[909-917] Asvatz-Toov tells B how he was able to use natural gas (arising from an underground stream) in lamps and then a long and involved tale of how a Westerner, who was a medic interested in understanding the laws of vibration, met him and subsequently discovered how to treat cancer with radiotherapy, though, sadly for him, he was not able to save his wife from the disease.

After this tragedy he returned to Asvatz-Toov in his cave bringing all manner of equipment with him to continue his research. As a result he discovered how to make electricity using the natural materials and water that flowed in streams near the cave.

G ends this chapter with a footnote saying, “If anyone is interested in the ideas presented in this chapter, I advise him to read, without fail, my proposed book, ‘The Opiumists’, if, of course, for the writing of this book there is sufficient French Armagnac and Khaizarian bastourma.” (*G has a wicked sense of humour that shows in the way he pokes fun at human beings and human society and culture throughout this work. This is most obvious in his next chapter.*)

## **Chapter 42 [918-1054] America**

B shares reminisces and reflections on his encounters with people in America. He pokes not a little fun at what he considers to be a people enslaved to time and targets, and the valuing of material possessions and the making of money and various other vices of that culture. He admires the many cunning ways they get round the prohibition.

*(This is clearly G, reflecting on his own visits to America, which was during the time when alcohol was prohibited, but produced and sold illegally.)*

He also pokes fun at the advertising industry which, he says is one of the main causes for the dwindling of the psyche of humans who are so susceptible to the suggestions of the advertisements. He then observes that in America many have problems digesting food and that impotence is common, both of which are reasons why their lives are shortened.

[946] B puts their digestive disorders down to the popularity of eating food that, due to being frozen or canned, or processed, had lost some of its natural goodness. He later contrasts the modern methods of preserving food developed in America with ancient practices developed in Asia. He puts the prevalence of constipation in the population down to the comfortable toilet seats instead of the more natural squatting to defecate. (*We now know that constipation is caused by refined foods, rather than the posture adopted. But this is an example of the very wide range of topics covered in a book that has the subtitle: ‘All and Everything’.*)

[974ff.] **The causes of venereal diseases:** B puts this down to their lack of genital hygiene. In addition, the fact that males are not circumcised at an early age also contributes to the lack of genital hygiene.

Then he blames 'onanism' (masturbation) which, he believes, can be prevented by being circumcised. (*G seems to still be influenced by the religious scruples of his Orthodox upbringing.*)

[978] There follows a long digression in which B describes an encounter he had whilst in Paris with a Persian living there who was not only an alcoholic, but also addicted to sex. He started drinking in order not to be thought of as a "sissy" by his male business associates. And, due to the shock of living amongst people with very lax moral standards he felt acutely ashamed and embarrassed. But he noticed that when he drank alcoholic beverages that feeling lifted.

He then goes on to explain that, in Persia, men classify women into two categories, the woman who is one's spouse or mother etc. and prostitutes. The acceptance of prostitution came about as a result of wars when men who were away from home without their women folk would be psychologically more willing to fight if, when not fighting, they were able to have sexual relationships.

*(I find the culturally conditioned attitude towards women that this Persian man describes on pp. 986-987 to be misogynistic and distasteful!)*

And the rest of this long chapter deals with multiple topics ranging from circumcision (*both male and female!*) designed to prevent venereal diseases, but also to prevent sex being sought purely for the pleasure it gives.

*(I found myself disagreeing with much of its content, that seems to be rooted more in religious scruples than genuine wisdom! However, as Anna Challenger advises us in words I have quoted in full when commenting on Ahoon's mistake [p.1179], "The greatest tribute we can pay Gurdjieff is the effort to repay our debt to him for this book and his teaching, by engaging in our own life-long struggle to understand, share and apply his rich traditional and contemporary legacy and to not treat Beelzebub's Tales like Holy Writ—final and fixed words, beyond the approach of sincere and sustained study.")*

## Chapter 43 [1055-1118] Beelzebub's Opinion of War

### Chapter 44 [1119-1144] A Discourse on Justice and on the concept of Good and Evil

In B's opinion man's understanding of justice is, in the objective sense, an accursed mirage (*the actual wording of the title of this chapter*). B considers the concept of good and evil, as popularly understood, to be a maleficent idea that lies at the root of all religion. He reflects on this by recounting a (*mythical*) story about an unfortunate creature called Makary Kronbernkzion, whose soul, after his death, existed on Planet Purgatory and whose future depends on human beings who have got the wrong idea that Good and Evil exist as entities outside the World.

[1138-1139] **Three forces, not two:** B says that religion has not understood that in every unit that exists in the World (i.e. Universe) there exist not two but three independent forces, and that all three are needed for the reciprocal maintenance of the universe.

*(So. the reason religion got it so wrong is that they have a dualistic concept of reality, though G does not use this term. Are we not, here, revisiting the Sacred Trimazikamno or Law of Three?)*

- The **first** of these constantly arises from and flows out of the the Prime Source itself.
- The **second** of these forces is what the first becomes when, after the momentum which it received is fully spent, it tries to re-blend with the source from which it arose. It does so because of a fundamental law of the universe which is that the effects of a cause must always re-enter the cause.
- The **first** of these forces, which always has to manifest outside the source of its arising, must constantly involve (that is descend).
- The **second**, on the contrary, striving to blend with the source of its arising, must always and in everything evolve (that is ascend).

- Because the first of these forces is the life giving force that arises in and comes from the primary source of all that exists, it may be considered as 'Good'. In relation to this, the backward-flowing second force can and must be considered as 'Evil', even though it is the first force that has actualised the second. (*This is a very interesting and significant contribution to the theodicy debate.*)
- Moreover, the **first force**, which is manifested from inevitable and compelling causes arising in the Prime Source itself, can from this point of view be considered as **passive**. And the **second backward-flowing force**, because it must resist in order for it to be able to move against the forward flowing first force, must be regarded as **active**.
- As for the **third independent force**, it is none other than the clash between these two fundamental descending and ascending independent forces. Although this third force is only the result of both the first two fundamental forces, it is nevertheless **the spiritualising and reconciling source of everything that is formed** (*created or comes into existence*) in the Universe. This is because it must exist in them as a presence all the time while the results that arise from various unusual mutual resistances that occur between the first two forces that are flowing in opposite directions exist.

[1140-1144] A discourse on the false concept that human beings have of what they call devils and angels and heaven and hell. (*This harps back to something he said about this in the chapter on 'The Holy Planet Purgatory'.*)

**Chapter 45 [1145-1160]** In B's opinion, man's extraction of Electricity from nature and its destruction during its use, is one of the chief causes of the shortening of the life of man.

#### **Chapter 46 [1161-1172] Form and Sequence**

[1165-1166] B, explains that two principles have guided him to choose the form and sequence of the knowledge concerning three-brained beings that he is passing on to his grandson (*and so to the reader*).

- Firstly, not to express his own opinions, in order that the 'data' that is crystallised in [the mind of the reader] is not filtered through the mind of another person. (*I find that odd, because it seems to me that he has expressed plenty of his own opinions about subjects. And, anyway, is there such a thing as pure unfiltered data? Some of what he says, it seems to me, is conditioned by his own personal experience and by his religious upbringing — e.g. explanations concerning onanism.*)
- Secondly, to relate the data in such a way and in such a sequence that [the reader] can marshal [their] own subjective reasoning concerning all causes only on the basis of these facts.

B's purpose in applying these principles is in order that, through actively contemplating this 'data', the process of 'coating' and perfecting both of the higher-being parts in his grandson (*i.e. in us, the readers*) might proceed more intensively.

B mentions two 'sacred substances' that are 'elaborated' in a person through 'active mentation' for 'coating and perfecting' their higher-being bodies: '**Abrusdonis**' and '**Helkdonis**'. (*But he does not explain to what these terms refer.*)

B goes on to explain the difference between '**knowledge**' and '**understanding**'.

- Through the 'conscious Reason of Understanding', something blends with and forever becomes a part of 'the common presence' of that individual (*their essence?*). As a result what they perceive through the information that they are contemplating becomes forever part of their essence, no matter what changes in their circumstances.
- However, what is perceived through 'the Reason of Knowing' and what they perceive of every impression they have from past experience only has a temporary impact on the person. So they need repeated exposure to the conditions that gave rise to the impression in order to recapture the knowledge, so to speak. Otherwise, these impressions either evaporate or their recall of the event or data changes.

[1166-1168] The 'Sacred Triamazikamno' proceeds in both kinds of reason. However, the factors that enable the three forces to function fully are different.

For the '**Reason of Knowing**' the contradictory impressions that are crystallised in any one of the three brains serve as the affirming and denying factors of the Law of Three. And any new impressions that come from without functions as the third factor.

However, for the '**Reason of Understanding**' the affirming factor is the newly perceived impressions in whatever brain is functioning as the 'centre-of-gravity' at that moment (*the focus of attention and therefore energy?*). The second factor is the corresponding data as perceived in another brain. And the third factor that B names as '**being-Autokolizikners**' is 'the result of persevering in 'Being-Partkdolg-duty' (*i.e. comes into play as the result of persevering in contemplative spiritual practices – conscious suffering and intentional labours*).

Because the Law of Three functions in this way, it is only through contemplative spiritual practices that someone has the conscious knowledge and understanding that enables them to 'blend' (*i.e. integrate*) all newly perceived impressions of every kind with previously perceived impressions in a way that is appropriate for the growth of that person.

In such persons, during the said process, '**Zernofookalnian-friction**' occurs by which the substances B calls '**Abrusdonis**' and '**Helkdonis**' for the coating and perfecting of the higher parts of their being are formed. (*Not sure what G is talking about by using these obscure terms! But it may have to do with the fact that our emotions need to be touched as well as our thinking.*)

[1168-1169] In those whose thinking is conscious all newly perceived impressions are integrated with previously perceived impressions in an orderly sequence, and thus these contribute to a greater understanding of what is needed in that moment for that situation in which they find themselves.

Whereas in those whose thinking processes are unconscious and who have only the 'Reason of Knowledge' all newly perceived impressions are merely random pieces of information and has no significance for their future welfare and development. Such knowledge is purely subjective has nothing in common with 'Objective Knowledge'.

[1169-1170] The particular sequence in which B chose to impart his knowledge to his grandson (*i.e. that G chose to impart his knowledge to us readers*), was in order that our understanding might be gradually built up in a way that fitted with the the way that true objective knowledge is acquired by three-brained beings who have the reason of understanding. By gradually enlarging the quintessence of information he is imparting he is aiming to avoid prematurely provoking feelings of indignation, offence, vexations and so forth, in his grandson before he is ready to receive new information.

Had he given his own opinions on the way that human beings on Earth function before imparting objective information about them, [his readers] would not have actively engaged with the information in a way that created this necessary 'Zernofookalnian' friction. As a result it would only be received as information and no real understanding would have developed. (*i.e. the information has to touch us at a deeper, emotional level, as witnessed by the fact that he found his grandson weeping at the beginning of the chapter.*)

[1171-1172] **The need for rest:** At this point B advises his grandson to take a break from 'active mentation'. He stresses that the reasoning of any individual depends on the correct functioning of all three parts of that individual.

Without the spiritualised parts of a being the body is only a dependent cosmic formation, conscious of nothing. Nevertheless, in order that the body might serve the essence of a person their spiritualised parts need to treat the unconscious parts fairly (*B uses the term 'justly'*) and not demand of them more than they can give. That means that the body needs to rest from time to time.

During this rest the unconscious part gradually adjusts its tempo to that of the objective tempos of the Megalocosmos (*The Cosmos as a whole, and of the Ultimate Reality that we call God*).

So, B advises, if you want your thinking to be to function correctly, you need to give the activity of thinking a break from time to time. For, "only by a gradual change in tempo of one part of the whole is it possible to change the tempo of all this whole without injuring it."

What B calls 'active mentation' can only function healthily when all three centres, the thinking-centre, the feeling-centre and the moving-motor-centre are functioning equally together.

The chapter opens with the spaceship Karnak, on which B and his grandson had been travelling, slowing down and being approached by one of the four great Egolionopties, vessels on which Archangels travelled. It comes alongside and a procession of archangels, angels, cherubim and seraphim, all waving palm branches, come aboard bearing a casket from which something orange radiated. *(It is clear, despite what B has said previously about what humans believe about these beings, that he thinks that such cosmic beings exist. It is just that religious concept of them is faulty, just as religious concepts of the Holy Mystery many call 'God' is)*

[1174] The hymn in praise of the CREATOR OF ALL

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 sounds of our glorifying  
 Only rejoice and abide in beatitude.  
 By thy unprecedented labours thou has given us  
 the beginning of our arisings,  
 By thy vanquishing of the heropass  
 have we obtained the possibility  
 Of perfecting ourselves to the sacred Anklad,  
 And now only rest, as merited,  
 And we in gratitude, will maintain all that thou has created  
 And always and in all things will extol thee forever,  
 Extol thee Maker-Creator  
 Thou, the Beginning of all ends,  
 Thou, Proceeding from infinity,  
 Thou, having the end of all things within thyself,  
 Thou, our ENDLESS ENDLESSNESS.

[1175-1178] **B's Restoration:** A ceremony takes place during which B's horns, which he had lost in his youth when he was exiled to the planet Mars, are restored on account of his being pardoned. This happens as any on board the Karnak who wish are willing to renounce certain particles of their own horns. As they do so by touching the sacred rod held by the 'arch-cherub' horns grow on B's head. And then forks gradually appear and grow. Each fork represents a level of growth in Reason to which a being can attain, the maximum number possible being five before a being attains to the sacred Anklad. B's horns grow to a majestic five forks (*somewhat like the horns on the stag of a red deer*). And all bow to show their respects towards B, including the arch-cherub. And the ceremony is followed by much rejoicing.

[1179] Ahoon, B's faithful servant throughout his travels, begs B's pardon for not having sensed the reality of the sacred Reason that lay hidden beneath the external appearance of any three-brained being, and of which he was unaware because, in his youth, no one had instructed him in the practice of being-Partkdolg-duty. Of this reality he was now aware, since B's external form manifested the inner reality.

*Anna Challenger adds the following as a concluding thought to her article: "Let us not repeat Ahoon's mistake—that is to say, let us not, like buffoons, imitate the external gestures of Beelzebub or Gurdjieff while failing to do the inner (and outer) work needed to develop our own being. The greatest tribute we can pay Gurdjieff is the effort to repay our debt to him for this book and his teaching, by engaging in our own life-long struggle to understand, share and apply his rich traditional and contemporary legacy and to not treat Beelzebub's Tales like Holy Writ—final and fixed words, beyond the approach of sincere and sustained study."<sup>11</sup>*

[1183] The chapter (and book) ends by Hassein asking B what he would say about human beings on planet Earth, should 'our ALL-EMBRACING CREATOR ENDLESSNESS HIMSELF were to summon B into his presence. B replies that he would plead that a new organ be implanted in them that would enable them at every moment to be aware of the inevitability of their own death as well as the death of all on whom their attention rests. For, to quote Dr. Anna Challenger, "Only with death kept always in the forefront on their minds would human beings be able to overcome the egoism that has destroyed their Essences, caused all their abnormalities, and made them

<sup>11</sup> <https://www.gurdjieff.org/challenger1.htm>

harmful, not only to themselves, but to the whole of the Universe.” *(It is interesting to note that this is exactly what the Buddha advised his followers to do.)*

#### **Chapter 48 [1184-1238] From the author**

This chapter, an afterword, contains [p.1189ff.] a lecture delivered by someone on behalf of the author in New York in January 1924 entitled: **‘The Variety, According to the Law of the Manifestations of Human Individuality.’**

According to laws governing the process of life, adult human beings, no matter what their race or the conditions in which they were born and grew up, have what G calls four distinct and independently functioning ‘personalities’. *(By personalities he is not referring to the modern idea of personality traits represented, for example, in the modern personality Enneagram, but that in each individual there are four distinct independently functioning ‘selves’).*

The first personality is simply that part of their being that functions automatically that all animal life, including humans, possess (*i.e. a body*). That automatic functioning is a response to data they have received previously, either as a result of impressions they have had of the world around them or as a result of information that has ‘artificially’ been implanted in them (*through their education*). The data can also come from the process of ‘daydreaming’, a process that, G says, is inherent in both animals and human beings. *(In other words, what we imagine might be the case or how things will pan out for us, or what we would like to happen to us.)*

The second personality (*or part of a person’s being*), functioning in most cases independently of the first, is simply the sum total of information that person receives at any given moment through all their sense organs, the sensitivity of each depending on both hereditary factors and on that to which they have been taught to pay attention. *(It is only later that it becomes clear that he is referring to what he calls ‘the feeling centre’.)*

The third independent part of the whole being, G says, “is the prime functioning of his whole organism as well as [his motor reflexes]”. *(By which I understand G simply to mean behavioural responses) the quality of which are also a result both of hereditary and educational factors. (Again, it is not clear, but I think he is referring to a person’s thinking centre.)*

The fourth personality, which should be separate and independent from the first three, is simply what manifests in a person as a result of the way that all the other three parts function. It is what gives that person a sense of self, of being an “I”.

*(The descriptions of the second and third parts of a person do not seem to tally with what I understand by the feeling centre and thinking centre. But the way he has arranged these and the what he goes on to say about these when he describes the analogy with a hackney carriage below indicates that this is the case.)*

In order that each of the first three parts of a person can be spiritualised and manifest each has its own ‘centre of gravity localisation’ in a person. *(I think G is referring to the three brains here.)* And each of these, with its own entire system, has its own inherent and unique predispositions. Thus, in order that a person may develop and become a fully rounded and whole human being, each of these three parts needs its own special kind of education. And that is not the same as the kind of education that a person normally receives. Only then, says G, “can the ‘I’ which should be in a man, be his own ‘I’.” [1191]

G makes the distinction between the True Self, an “I without quotation marks” and the pseudo ‘I’, the ‘I’ with quotation marks (*i.e. the difference between ego personality and the ‘True Self’*).

G then goes on to draw an analogy between the three ‘personalities’ he has described and a horse drawn hackney carriage.

A person’s body corresponds to the carriage itself; a person’s feelings correspond to the horse that is harnessed to the carriage and is drawing it; the coachman that is directing the horse corresponds to that which we call consciousness, or thinking. And, finally, the passenger seated in the carriage and commanding the coachman corresponds to that which is called ‘I’. In the case of someone who is their true self, the passenger is the owner of the carriage. But for the person who is simply identified with this false (*ego*) self, the passenger is simply the person who hires the hackney carriage for a ride.

The problem is that, due to the way we have been educated, on reaching what G calls ‘responsible age’ that which should be present in a person, namely a sense of the True Self, is

entirely lacking. Instead, a false ego self is in charge. The three parts of a person that should be functioning in an integrated way with the True Self in charge, are, instead, functioning in an unintegrated way. The result is a broken down carriage (*a malfunctioning body*), a creak of a horse (*and an untrained one, too—referring to our untrained emotional responses*), and a sleepy half-drunk coachman (*an indisciplined mind*) whose time designated by Mother Nature for the perfecting of one's being passes while he waits in a corner, fantastically daydreaming, for any old passenger to hire him, and then to dismiss him and his carriage (*i.e. someone who is too easily swayed by popular opinion or who do not think for themselves and seek objective knowledge*). [1193]

Just as in the case of a hackney carriage, each part of a person has its own appropriate needs, psyche, its own notions, its own subjective supports and its own viewpoints, that have developed over the time when the person's sense of self was being formed.

G then goes on to poke fun at the way each part manifests in most human beings.

The attitudes and behaviour of a typical coachman by which he is referring to the way most humans think. With a limited education "He considers himself competent even in questions of religion, politics, and sociology; with his equals he likes to argue; those he regards as his inferiors, he likes to teach; his superiors he flatters, with them he is servile; before them, as is said, 'he stands cap in hand'." [1194] .... "On every convenient occasion and at every free moment he slips into 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." [1149/5]

G says that the comparison between the way a person's feelings and the way a horse functions clearly illustrates the unbalanced way we educate our children. This drives their inner life inside. Not having been treated with love or friendliness, the 'horse' "is ready to surrender itself completely to any who gives it the slightest caress." [1195] It is constantly seeking to gratify its felt needs for food and sex.

Like the coach, which needs regular maintenance, such as the greasing of its moving parts, the body, if not looked after in the appropriate way, fails to function properly.

The net result of the way humans have been educated is that, not having been trained to understand and support each other properly, each of these three parts functions separately.

Just as the different parts of a hackney carriage are all connected to each other, so also are the different parts of a human being. The body, G says, is connected to the feelings by the blood (*he may be referring to hormones and neurological transmitters here*), the feelings are connected to a person's thinking by something he calls 'Hanbledzoin', a personal magnetism that arises from intentional being-efforts. [1200] But in most humans the thinking no longer affects (*in the sense of directing*) the feelings.

To correct this malfunctioning of our parts each requires its own kind of education, for which purpose G established his 'Institute for the Harmonious Development of Man'

According to G "'man' differs from animals only by the greater complexity of his reactions to external impressions and by having a more complex construction for perceiving and reacting to them." [1203]

In most people what they call will is exclusively only the result of desires. However it is only people who possess a high degree of Being, that have real will (*the power to act*).

"All other people are simply automatons, machines, or mechanical toys set in motion by external forces, acting just in so far as the 'spring' placed in them by surrounding accidental conditions acts. And thus the spring can neither be lengthened or shortened, nor change in any way on its own initiative." [1204]

Speaking of the process of education G is quoted saying that: "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 feelings of duty, honour, conscience, and so on and so forth."

Hence, "The ordinary man is not free in his manifestations, in his life, in his moods. He cannot be what he would like to be, and what he considered himself to be, he is not that." [1208]....

"At the same time, man should indeed be the acme of Creation, since he is formed with, and has in himself all the possibilities for acquiring all the data exactly similar to the data in the ACTUALIZER of EVERYTHING EXISTING in the Whole of the Universe."

"To possess the right to the name of 'man', one must be one." [1208/9]

In order to become a fully functioning and complete human being, that is one that knows and lives out of the truth of who they really are, a divine being, it is necessary, out of a desire issuing from all three parts of one's being, to work on "an all round knowledge of oneself". At the same time it is necessary to struggle unceasingly with one's subjective weaknesses. Having become aware of what these are, and how to deal with these, to strive "to eradicate them without mercy".

The key practice that sets this process in motion is correctly conducted self-observation. Here G gives a warning against excessive zeal in doing this, for it is not so simple to do as it may, at first, seem. It is essential to be utterly committed to be sincere with oneself. That is to be unconditionally open to whatever they observe, to go where this investigation leads them, even when what surfaces is uncomfortable.

This calls for a courage to face what surfaces from the dark shadows of their subconscious mind. Old established beliefs that have provided a kind of security may need to be uprooted and new ones take their place. Old habits and strategies to defend the ego may need to be torn down. One will, therefore, feel very vulnerable during this process. The person who does so will recognise that their whole life has been a blind reaction to what attracts or repulses them, feelings that are formed unconsciously.

However, in order that these principles might be properly perceived and transubstantiated in the person undergoing this process of transformation G believes it is necessary to establish a corresponding form of language. This is because words commonly used have acquired meanings that prevent us from being able to use them to describe what he wants to convey. He then goes on to explain why he has used words that he has made up, borrowing some syllables from various languages, to talk about these truths such as we have come across in Beelzebub's tales. His aim, in doing so, is to help the reader bypass the filters of the mind and let the sounds of the words go deeper into the less conscious awareness of the heart and body so that their impact may be felt and sensed at a deeper level.

[1219] At this point G, himself, interrupts the person delivering the lecture to add a further explanation of the consequences in humans of having had the organ called Kundabuffer, implanted in them by Mother Nature in ancient prehistoric times [See p. 89], but that was subsequently removed. However, due to the law that states that often repeated acts are assimilated and become habitual, the consequences of having had that organ implanted in them have been passed down to us and remain in us till this day. (G says that he will explain the theoretical basis for this in another lecture, but a brief outline has been given on p.89. However, it seems not to have any historical foundation but is simply a mythological explanation given to account for certain psychological traits found in humans.)

G illustrates the value of this being the case by asking us to imagine how we would feel if someone who has not sown anything worthwhile during his adult life, and so has nothing to reap, so to speak, might feel were they able to experience the reality of their death ahead of time. Why, he postulates, they would immediately go and hang themselves out of anguish and feelings of despair. However thanks to the fact that they, for the most part, cannot imagine how death feels, they can exist in blissful ignorance.

In addition they also invent all kinds of fantastic explanations for what they really sense and also for what they do not sense at all, which seem to be perfectly reasonable according to their own logic, they are able to quieten themselves. How is it, for example, that a human being can be so terrified of a harmless mouse, yet not terrified at all by the thought of his or her own death? It is out of kindness, and in order that human beings don't kill themselves before they have managed to procreate for the continuation of our species, that Mother Nature has arranged that they do not feel terror at their inevitable death.

[1127] G returns to the question of the difference between the 'real man' (*real human being*) and a 'man' in quotation marks, which has been the central theme of the lecture. Both the real man who has already acquired his own "I" and the man in quotation marks (*ego self*) must serve the Higher Cosmic Purpose (*referred to above on p.1126 and by which he means the continuation of human life and life on earth generally*). Whereas the man who is his true self does so consciously, the man in quotation marks serves that purpose unconsciously. The former, living not just for themselves but for the greater good of all, are therefore able to both serve the all-universal actualising and, at the same time, applying part of the way he manifests to acquiring for himself

“imperishable Being”. Whereas the latter, not being aware of the fact he or she is serving this higher purpose, exists only as a thing which, when no longer needed, disappears forever.

[1128] He then uses the analogy of a large river arising from various sources to illustrate what he means. The water in the river represents humanity as a whole. Each person is like a droplet of water in that river. As the river flows down, it comes to a place where the water divides into two streams. One stream flows on gently in a broad valley to arrive, unobstructed at the ocean, and all of the drops of water in it merge with the ocean. The second stream flows over places where, due to a “cataclysm not according to nature”, it ultimately flows into crevasses the earth, that are there due to that same cataclysm, and seeps down to the very depths of the earth.

After splitting in this way the waters of the two streams flow independently and do not mingle. However, at certain points the two streams are so close that, especially during storms, splashes of water or droplets from the second stream are blown into the first.

The life of any individual from birth until they reach adulthood is like a drop of water in the river before it reaches the place when it divides into two. The way the river as a whole flows, as well as the in each stream after it divides is determined by natural laws. But for each drop, all of its movements are accidents determined by the various conditions it encounters. There is no predetermined fate for the individual droplets, only for the river as a whole.

The first stream consists of people who through conscious labours and intentional suffering are evolving towards the acquisition of Objective Reason. It is the evolutionary stream; its individual drops of water, upon entering the ocean, retain the potential for evolving into higher forms or concentrations. Those drops which make up the second stream bear no individual significance, but collectively serve nature by means of an involutory process.

As each drop flows in the river each undergoes their own inner subjective struggles to deny them selves, as a result of which there might arise that ‘something’, that sense of self, of the “I” referred to earlier in the lecture. Those in whom the True Self has begun to actualise join the branch of the river that flows uninterrupted into the ocean. Those in whom the ‘I’ is merely the ego personality, join the other.

The ocean represents the general sphere of Nature which often has what G calls the ‘reciprocal exchanges of substances’, that is where all is broken down and recycled into new life. So far as this analogy goes, when the drop of water representing an individual life merges with the ocean, that is on the death of that person, the essence of who they have become merges into the greater ‘Soul’ of the universe and can then evolve further, as it were, into the next higher form of life.

Whereas, when the drop of water in the other stream sinks into the depths of the earth, which represents the death of an individual without a true sense of self, it participates in what G calls the continuous process of ‘involuntary construction’ and is transformed into steam and is distributed into corresponding spheres of new arisings. (*I think he means, by this, that as their physical body decays and is broken down, it reenters the food chain.*)

*(The 3rd paragraph on p.1230, about the subjectivised second-grade results of foams laws spreading over the separate drops in each stream, is very difficult to understand!)*

*(G views the way most children are educated, learning by rote and not being taught to think for ourselves, as being one of the chief reasons why people do not develop in the way they were meant to—though I understand that good teaching does, indeed, encourage children to think for themselves rather than learn merely by rote.)*

As a consequence of the way we have been educated those in the stream that ends in the earth, rather than in the ocean, basically passively drift through life. This means that they inevitably serve only as a means for Nature’s ‘involuntary and evolutionary construction’. And it also means that they spend their lives having to “slavishly submit to every caprice of all sorts of blind events”.

However, G then asserts that it is not too late for his adult audience to hearken to what he has said and to change course, that is, metaphorically, to cross over into the stream that leads to the ocean. But to do so is not easy.

First, they need to have sufficient understanding of the truth of their situation to develop a strong desire for change. And then, it is necessary to spend a period of time in preparation. They have to die to ordinary life. It is what religion means about dying to self, for, as is said in [Christian] teaching, without death there is no resurrection. However, that death and resurrection is nothing like what religion commonly teaches us to believe. It is not the death of a physical body and

## Beelzebub's Tales

resurrection to appear before the judgement seat of God. It is the death of what we might call the 'ego' self. *(It is unfortunate that St Paul chose the term 'flesh' to refer to what we would call ego.)*

*In the Process Enneagram that difficult cross over happens at the bottom of the cycle where there is a gap between between the 'fa' (point 4) a the 'sol' (point 5) that, to get past requires a long detour via points 2 an 8. It represents the change in direction from involution to evolution.*