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THIRD BOOK

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*Beelzebub Tells How People Learned
and Again Forgot About the Fundamental
Cosmic Law of Heptaparaparshinokh*

AFTER Beelzebub had listened to what was communicated in the "Leitoochanbros" handed to him, his grandson Hassein again turned to him and said:

"My dear and kind Grandfather! Please help me to clear up for myself one contradiction which I do not understand and which does not accord with my logical confrontations.

"When you began your elucidations about the holy planet Purgatory, you enjoined me to try to take in everything you spoke about, without missing anything, and you also enjoined me constantly to maintain the intensive tension of my 'active mentation,' so that corresponding data for the formation of the notion relating to every question explaining the details of both primordial fundamental sacred cosmic laws should be completely crystallized in me. I did indeed try during all your elucidations to do so, and, it seems to me, I cleared up so much for myself about these cosmic laws that I could perhaps even freely explain them to someone else.

"In any case I can already very well represent to myself the sacred law of Triamazikamno with the particularities of all three of its sacred independent forces and cognize it for my personal essence quite satisfactorily; but as regards the sacred law of Heptaparaparshinokh, then, although I have not yet fully cleared up to my reason certain of its, in my opinion, unimportant details, nevertheless I hope that with a little more active pondering I shall understand them as well.

“Now, however, after I had—while trying to assimilate well these sacred laws—clearly sensed and I became aware, that they are very complicated and in general difficult for a ‘complete understanding,’ it suddenly greatly astonished me and continues to astonish and interest me how the three-brained beings who arise and exist on the planet Earth could not only understand these sacred cosmic laws, but could even have constated them among the surrounding cosmic results, because, from all your tales about them, I got the full impression that since the second Transapalnian perturbation there, when each of the newly arising results of theirs becomes a responsible being, he becomes, thanks to the abnormal prevailing Oskiano, the possessor of only ‘automatic-Reason.’

“And that it is impossible to understand both of these sacred cosmic laws with such a Reason, I became convinced with the whole of my essence, when I myself tried to understand them.”

Having said this, Hasein looked questioningly and eagerly at his beloved Grandfather.

Having thought a little, Beelzebub began to speak as follows:

“All right, my dear boy, I shall try to elucidate to you also about this natural perplexity which justly arises within you.

“It seems to me I already once told you that although from the period you mentioned on that planet almost all the three-brained beings there became, thanks to the abnormally established conditions of ordinary being-existence, possessors of only an automatic-Reason, nevertheless it does sometimes happen there that certain of them by chance escape this common fate and that instead of that automatic-Reason which has become usual there, a genuine objective ‘being-Reason’ is formed in certain

of them as it is in all three-centered beings of our great Megalocosmos.

“Although such exceptions, especially during recent centuries, are very rare there, yet, I repeat, they nevertheless do occur.

“In order that you may approximately represent to yourself and understand just how such exceptions may occur among them, you must first of all know that, in spite of the fact that from the time when all the consequences of the properties of the organ Kundabuffer began to be crystallized in them, it became proper to them to have automatic-Reason during their responsible existence, yet, nevertheless, always and up to the present time, at the arising and the beginning of the formation of each one of them, there is always in their presence the germs of all possibilities for the crystallization, during their completing formation into responsible beings, of corresponding being-data, which later during responsible existence could serve for the engendering and functioning of objective-Reason, which should be in the common presences of three-brained beings of all natures and of all external forms, and which, in itself, is nothing else but, so to say, the ‘representative-of-the-Very-Essence-of-Divinity.’

“Their, in the objective sense, extreme misfortune about that which you yourself already ‘perplexedly-instinctively-suspect,’ as I discern from the formulation of your question, especially from your having mentioned Oskiano, consists just in this, that they, having indeed at their arising such possibilities in themselves, immediately fall from the very first days after the separation from their mother’s womb—only thanks to the abnormalities established in the process of ordinary being-existence of beings around them who have already reached responsible age—under the stubborn influence of that maleficent means, invented by them themselves for themselves, which as I already

told you, represents in itself a something of the kind of Oskiano which they call 'education.'

"And in consequence, in this way all possibilities for the free formation of all that which is required for the engendering of objective being-Reason is gradually atrophied and finally disappears in these unfortunate, so to say, 'still-innocent-in-everything' newly arising beings during the period of their what is called 'preparatory age,' and as a result, when these newly arising beings later became responsible beings, they, in their, so to say, 'essence-center-of-gravity,' become the possessors, not of that objective-Reason which they ought to have, but of that strange totality of automatically perceived artificial even deceptive impressions which, having nothing in common with the localization of their spiritualized being-parts, nevertheless acquires a connection with the separate functionings of their common presence. In consequence of this, not only the whole process of their existence flows automatically, but also almost the whole process of the functioning of their planetary body becomes dependent only on chance, automatically perceived, external impressions.

"In very rare cases, certain of these favorites of yours who have reached responsible age, become possessors of genuine pure-Reason, proper to three-brained responsible beings. This usually proceeds there thus. For instance, it happens that immediately after the separation from his mother's womb one of the newly arising beings finds himself for the process of his subsequent formation among such surrounding conditions, where for some reason or other all kinds of those abnormalities—with which the entire process of the external being-existence of three-brained beings breeding on this ill-fated planet is already over-filled—do not touch him and do not influence him automatically maleficiently, and in consequence of this

the germs which are in him for the possibilities of acquiring pure-Reason, have not the time during the process of his subsequent formation to become atrophied to the very root. And further, it sometimes also happens that for the subsequent completing formation of such a three-brained being there, newly arisen in the said relatively normal conditions, his responsible guide during his preparatory age for responsible existence, is such a three-brained being as had before this, also of course by chance, already been completely formed in the same way, and in the functioning of whose waking consciousness, thanks to the frequent actualization in his presence of being-Partkdolg-duty, there had participated the data which had remained whole in his subconscious, for the engendering of the Divine impulse of 'Conscience.'

"And so, this same guide being aware with the whole of his Being of the important significance of this responsibility taken upon himself in relation to this new being who has, in the said manner, only as yet reached his preparatory age, begins, according to conscience impartially to create for his Oskiano every kind of what are called 'inner-and-outer-factors' for the perceiving of corresponding impressions in order to crystallize in his common presence all those data, the totality of which alone can give to the three-brained being who has reached responsible age, the power to be 'Svolibroonolnian,' or, as your favorites there on Earth would say, the 'potency-not-to-be-identified-with-and-not-to-be-affected-by-externals-through-one's-inevitably-inherent-passions'; and this being-impulse engendered in the being with these data, can alone help him to acquire the possibility of a free and impartial constation of all true phenomena appearing in the cosmic results around him.

"Here it is very opportune to repeat once again, that on most planets of our Megalocosmos, on which three-

brained beings arise and exist, there is an oft-repeated sentence, formulated in the following words:

“‘OUR COMMON-FATHER-ENDLESSNESS is only the Maker of a three centered being.’ The genuine creator, however, of his essence during the period of his preparatory existence is his ‘Oskianotsner,’ namely, he whom your favorites call tutor or teacher.

“And so even during the last century, it occasionally happened there that such a one from among your favorites who had already reached responsible age completely formed and prepared in the said manner for external perceptions, constating by chance a certain law-conformable particularity among the cosmic results around him, began to study it in detail and from every aspect and having ultimately attained, after long persevering labors, to some objective truth or other, initiated other beings around him and similar to him, into this truth.

“Now, my boy, listen to how these peculiar three-brained beings first became aware of this fundamental cosmic law of the sacred Heptaparaparshinokh and how the totality arose there of all the information concerning its various details thoroughly cognized by previous beings and which had become, after having been transmitted from generation to generation, the possession of every subsequent three-brained being of this planet of yours which could enable them to cognize this information also; and likewise listen to what—and when—thanks to always the same strangeness of their psyche, there resulted from all this.

“I wish to explain to you about this in even as great detail as possible, with all the sequence of the historical course of development both as regards the constation of the cognizance concerning this sacred law, as well as the gradual forgetting about it, because such information relating to all this will greatly help you, first of all, to

elucidate those, as you expressed it, 'unimportant details' of this sacred law, which you have not yet completely transubstantiated in your Reason; and secondly, thanks to these elucidations of mine, you will likewise learn that among the number of your favorites, even the contemporary ones, such responsible beings do occasionally appear in the sphere of genuine learned beings; and assuming that the other three-brained beings there existed more or less normally, then thanks to the impartial and modest conscious efforts of these beings, genuine objective learning might arise and gradually develop also on this ill-fated planet, as a result of which that welfare might be obtained also for them, which the three-brained beings of all the other planets of our great Megalocosmos have long ago deservedly enjoyed.

"In the beginning, during the period when the three-brained beings of that planet had in themselves the organ Kundabuffer, it was of course out of the question that the beings of the Earth could have learned about any cosmic truths.

"But afterwards, when the functioning of this maleficent organ which they had in their presences was destroyed, and when in consequence their psyche became free and became, so to say, their own and 'individual,' it was just from then on that all kinds of stories began concerning their 'relatively sane' being-mentation.

"The perceiving and cognizing of the fundamental cosmic law of the sacred Heptaparaparshinokh by the common presences of these three-brained beings who have taken your fancy, began for the first time on the continent Atlantis at that period when, do you remember, I already told you, certain beings there understood by themselves that something 'not-quite-right' proceeded in them and when they themselves discovered that they had certain

possibilities of being able to destroy this something 'not-quite-right' and of becoming such as they ought to be.

"It was just at that period of the 'flow-of-time' when certain of them began to observe those, according to sane being-mentation, 'abnormal functionings' which proceeded in their common presences, and to search out the causes of these abnormalities, and to try to find every kind of possibility for removing them from themselves, and when many branches of real science there had reached a high degree of development, that among the number of those who were seriously interested in this, as it was then called, 'most-necessary-functioning-of-Reason,' there was that terrestrial three-brained being by name, Theophany, who was the first to lay a rational foundation for the subsequent development of this branch of genuine science.

"As I later chanced to learn, this same Theophany was once pouring a certain mixture on to a marble slab to dry, consisting of the extract of the plant then called 'Patetook,' pine-resin, and cream of the milk of the then famous what were called 'Khenionian goats,' so that after its hardening a mastic should be obtained, used for chewing after eating; when for the first time he noticed that in whatever way and in whatever quantity this mixture was poured on to that marble slab, it always—concentrating in the same way—assumed after the final cooling a form composed of seven definite plane surfaces.

"This fact, unexpectedly constated by this Theophany, greatly astonished him and the intensive wish arose in his common presence to elucidate to his Reason the radical causes of this law-conformableness still unknown to him, and therefore from that time on, he began to repeat the same thing, but already with a conscious aim.

"Shortly after, still at the beginning of the investigations which Theophany undertook, his friends, other learned beings of that time, with whom he shared the beginnings

of his various elucidatory experiments on his constations, having become interested in this, also participated in these further researches of his.

“Well then, after long and detailed researches, this group of learned three-brained beings of your planet first became aware and categorically convinced that almost all the cosmic results observed around them which are actualized in the course of their manifestness in external transitory states perceived by the organs of beings in some or other definite form, always have seven independent aspects.

“As a result of the conscious labors of these several learned three-brained beings of your planet, that branch of almost normal science then arose and began to grow on the continent Atlantis under the name of ‘Tazaloorinono,’ the sense of which meant ‘the-seven-aspectness-of-every-whole-phenomenon.’

“But when that continent perished and absolutely nothing survived from this branch of genuine science, then again during the course of very many centuries the beings of this planet knew nothing about this sacred cosmic law.

“Evidently this branch of science on the continent Atlantis was so widely known that it was not found necessary to include anything about it in a Legominism, as was usually done, as I have already told you, by the learned beings of the continent Atlantis for all those notions, the knowledge of which they wished to transmit unchanged to beings of future generations.

“If a Legominism concerning this branch of science had also existed, then something or other would certainly have survived of this knowledge, as had survived of other knowledge attained by the beings of Atlantis, through those who were by chance saved after the loss of that continent.

“The knowledge concerning the sacred Heptaparapar-

shinokh was again known only after many, many of their centuries, thanks to two great terrestrial learned beings, the brothers 'Choon-Kil-Tez' and 'Choon-Tro-Pel,' who later became Saints and who are now on that holy planet Purgatory where we recently were.

"Do you remember, I already told you that on the continent of Asia there was a country Maralpleicie and that a King existed there by name Konuzion, a descendant of that learned member of the Society of Akhaldans, who had gone there from Atlantis for the observation of all kinds of natural phenomena of their planet, just that same King who had invented for his subjects the 'wise tale' already mentioned by me in order to save them from the pernicious habit of chewing the seeds of the flower 'Goolgoolian.'

"Well then, to the grandson of this King Konuzion, after the arising of an heir who later also became king over the beings of this group, there arose just these same two results of the male sex, twins, the elder of whom was called 'Choon-Kil-Tez' and the younger 'Choon-Tro-Pel.' The word 'Choon' then in the country Maralpleicie meant 'prince.'

"Owing on the one hand to the fact that the environment of these two brothers, direct descendants of one of the chief members of the great learned society, happened to be arranged correspondingly for their 'preparatory age,' and on the other hand that they themselves tried not to allow the atrophy of the hereditary inherency—which they as in general all newly arising three-brained beings of this planet have—to crystallize the data for engendering in themselves the power to actualize 'being-Partkdolg-duty,' and also in consequence of the fact that the 'affirming-source' of the causes of their arising, that is, their, as is called, father, decided to destine their responsible existence for the field of learning and took

all corresponding measures for their preparation for this, then already from the very beginning of their responsible age they almost became such as three-brained beings everywhere on the planets of our great Megalocosmos become who choose the same Aim, that is to say, those who carry out all their studied researches not for the satisfaction of their, what are called 'vainglorious,' 'proud,' and 'self-loving' weaknesses—as is done by the beings there, particularly the contemporary ones who choose the same field for themselves—but for the attainment of a higher gradation of Being.

"At the outset they became, as is said there, learned 'specialists in medicine,' and afterwards, learned in general.

"The period of their preparatory age and the early years of their responsible existence were spent in the town Gob, in the country Maralpleicie, but when this part of the surface of your planet began to be buried under sand, they were both among the number of those refugees who went East.

"This group of three-brained beings, refugees from the country Maralpleicie, among whom were also these two twin brothers, later great learned beings, crossed the Eastern heights of Maralpleicie and then settled on the shores of a great water-space.

"There was afterwards formed from them a settled group of these terrestrial three-brained beings still existing today, which, as well as the country which it inhabits, is now called 'China.'

"Well then, in this new place of their permanent existence called China, these same two brothers were the first to constate and to cognize, after the loss of the continent Atlantis, the fundamental cosmic law of the sacred Heptaparaparshinokh.

"It is in the highest degree an interesting and curious

circumstance that the initial source for this constation of theirs was the totality of cosmic substances localized in just that same surplanetary formation which is now called there 'Papaveroon' or as it is still called poppy; and owing to the implanting of the habit of chewing the seeds of this poppy, their great grandfather, the great King Konuzion first invented his, as already mentioned by me, 'religious teaching.'

"There were evidently transmitted by inheritance to these two great terrestrial learned beings from their great grandfather, the great King Konuzion, in addition to the ability of well considering and cognizing their being-duty in relation to beings around them similar to themselves, also an interest in and a passion for the study of this product, which has always been for your favorites one of the innumerable harmful means which have brought their psyche, already enfeebled without this, to its ultimate degeneracy.

"In order that you may better represent to yourself and well understand, why just such a small planetary formation as I mentioned, named Papaveroon or poppy, was the cause of the constation by these great terrestrial learned beings of that most great cosmic law, you must first of all know; that on all planets, for the purposes of the transformation of common-cosmic substances during the process of 'Iraniranumange,' there arise, among all kinds of surplanetary and intraplanetary formations in general as well as among formations called 'flora' in particular, three classes of formations.

"The formations belonging to the first class are called 'Oonastralnian-arisings'; those belonging to the second class, 'Okhtatralnian-arisings'; and those belonging to the third class, 'Polormedekhtian-arisings.'

"Through the Oonastralnian-arisings there are transformed in their evolutionary or involutory processes

those cosmic crystallizations or 'active elements' which obtain their arising only from the substances transformed by that planet itself, on which that kind of surplanetary or intraplanetary formation is formed for the purposes of the common-cosmic Iraniranumange.

"Through the Okhtatralnian-arisings there are transformed besides what I have mentioned, also those active elements which obtain their primary arisings from the substances transformed by the sun itself and the other planets of the given solar system.

"And through the arisings of the third class, namely, the Polormedekhtian, there are transformed besides the first two classes, also all those active elements which primarily arise from the transformations of the substances of various cosmic concentrations belonging to other 'Solar-systems' of our common Megalocosmos.

"The surplanetary flora-formation mentioned by me, named on your planet the plant Papaveroon, belongs to the class of Polormedekhtian-arisings and through it there evolves or involves, what is called, the 'totality-of-the-results-of-the-transformation' of all other cosmic 'gravity-center-concentrations,' which come into the atmosphere of this planet of yours through the common-cosmic process of what is called 'ubiquitous-diffusion-of-the-radiations-of-all-kinds-of-cosmic-concentrations.'

"Well then, my boy, after these two great terrestrial learned beings Choon-Kil-Tez and Choon-Tro-Pel had more or less arranged the new place of their permanent existence in the then still quite young China they began to continue the intentional actualization in their common presences of being-Partkdolg-duty, interrupted through no fault of theirs, in the field of the profession chosen by them for their responsible existence, namely, 'scientific-research' in the branch called 'medicine.'

"They then began to investigate that totality of cosmic

substances which still before this your favorites had learned to obtain there from the mentioned Polormedekhtian plant, and which they named opium, which then denoted in the speech of the beings of that group 'dream-maker.'

"These two great brothers then began to investigate this opium in consequence of the fact that they as well as many other three-brained beings of that time noticed that on the introduction into themselves of a certain species of this mass every painful sensation temporarily disappeared.

"They first of all set out to elucidate the action of all its properties in order perhaps to find a possibility, by means of one of its properties to destroy or change for the better that special form of 'psychic illness' which had then become very widely spread among the refugees around them, three-brained beings like themselves.

"During these researches of theirs, they first of all noticed that this same opium consists of seven independent crystallizations with definite subjective properties.

"And on further and more detailed investigations they definitely constated that each of these seven independent crystallizations of this 'one whole,' consists in its turn of seven others, also definite crystallizations with their seven independent subjective properties, and these, in their turn, again of seven, and so on almost to infinity.

"This then so greatly astonished and interested them that they put aside all the problems they had previously set themselves and from then on exclusively and perseveringly occupied themselves with the investigation of this fact which had astonished them, and which they had first constated, and ultimately attained to those results which both before—even at the period of the existence of the continent Atlantis—and at any other period later,

were unprecedented for the three-brained beings of your planet.

“Many centuries after the period of the planetary existence of these terrestrial great learned beings, now the Saints Choon-Kil-Tez and Choon-Tro-Pel, when I happened for one of my elucidations to become acquainted in detail with the history of their activities, it appeared that when they had become convinced beyond doubt that such a totality of cosmic substances as is named Opium consists of a whole range of compounds with seven ‘diversely-subjectively-proprietyed-active-elements,’ they then began with the same aim to investigate many other ‘cosmic results’ or, as is said there, ‘phenomena,’ which proceeded in their environment. But later, in these investigations of theirs, they confined themselves only to three, namely, to this same Opium, to what is called the ‘white-ray’ and to what is called ‘sound.’

“Investigating the mentioned three diversely manifested results of cosmic processes, they then, among other things, categorically made clear and became convinced beyond any doubt that although all these three results in respect of the causes of their arising and outer manifestations have nothing in common with each other, yet their inner construction and functioning are nevertheless exactly alike down to the smallest detail.

“In brief then, for the second time on your planet, in this still quite young China, after the loss of the continent Atlantis, these two twin brothers again constated and categorically made clear that all the separate and, by their exterior, independent phenomena—if each of them is taken as a unit—are in the totality of their manifestations again seven secondary independent units, having their own subjective properties; that these secondary independent units in their turn, consist of seven tertiary units and so on to infinity; and that in each of these primary,

secondary, tertiary, etc., units, the processes of mutual relation and mutual influence proceed equally in every detail down to the smallest exactitudes and with equal consequences.

“By the way, during their investigations, they then first defined, with separate names, the first seven independent aspects taken by them of the whole result, as well as their secondary and tertiary derivatives.

“Namely, the first seven fundamental aspects of each whole they called:

- (1) Erti-Pikan-On
- (2) Ori-Pikan-On
- (3) Sami-Pikan-On
- (4) Okhti-Pikan-On
- (5) Khooti-Pikan-On
- (6) Epsi-Pikan-On
- (7) Shvidi-Pikan-On

“And the secondary:

- (1) Erti-Noora-Chaka
- (2) Ori-Noora-Chaka
- (3) Sami-Noora-Chakoo
- (4) Okhti-Noora-Chaka
- (5) Khooti-Noora-Chaka
- (6) Epsi-Noora-Chaka
- (7) Shvidi-Noora-Chakoo

“And in order to distinguish to which of the three mentioned results of cosmic processes the given definition referred, they added after each of these definitions the following:

“For the definition of the nuances of sound they, noting the number of their vibrations, always added to this the word ‘Alil.’

“For the definition of the particularities of the composite

of the 'white-ray,' they added the expression 'Nar-Khra-Noora.'

"And for the definition of the active elements of the Polormedekhtian product called opium, they added only the number of their, what is called, 'specific gravity.'

"And to define specific-vibration and specific gravity, these great terrestrial learned beings took as the standard unit the unit of vibrations of sound, then first called by them the 'Nirioonossian-world-sound.'

"I will explain to you a little later about the meaning of the definition Nirioonossian-world-sound first adopted by the then great learned beings of the Earth, but meanwhile for the clarity of the understanding of my subsequent elucidations of the given theme, you must also know that everywhere on the planets genuine scientists take as the standard unit for their confrontative calculations of specific gravity and specific-vibrations that part, established by objective science, of the most most sacred Theomertmalogos which still contains all the fullness of what is called the 'vivifyingness' of all the three holy forces of the sacred Triamazikamno; but on your planet genuine scientists as well as those of new formation of all periods took and until today still take, as such a standard unit, what is called the 'atom of Hydrogen,' for the same purpose—namely, for the confrontative calculations of all those diversely propertied definite parts of some or other whole which had become known to them, as for instance, for the specific gravity of various active elements which had become known to them among the number which ought to be present in the spheres surrounding their existence—considering this atom of Hydrogen for some unknown reason to be in general the smallest and also indivisible.

"It must not be overlooked that these sorry scientists from among your favorites do not even suspect that if

this atom of Hydrogen of theirs is indeed the smallest and indivisible, there in all spheres of their planet, then this does not mean that it cannot be broken up many times more within the limits of other solar systems or even in the spheres of certain other planets of their own solar system.

“By the way, you should know that this same Hydrogen of theirs is just one of those seven cosmic substances which in their general totality actualize specially for the given solar system what is called the ‘inner Ansapalnian-octave’ of cosmic substances, which independent octave, in its turn, is a one-seventh independent part of the fundamental ‘common-cosmic Ansapalnian-octave.’

“Such an inner independent Ansapalnian-octave is likewise present in that solar system to which our dear Karatas belongs, and we call these seven heterogeneous cosmic substances of different properties:

- (1) Planekurab—which is
just their Hydrogen
- (2) Alillonofarab
- (3) Krilnomolnifarab
- (4) Talkoprafarab
- (5) Khritofalmonofarab
- (6) Sirioonorifarab
- (7) Klananoizufarab

“And on your planet the genuine learned beings at different periods called by various names these same seven relatively independent crystallizations of different properties or according to their expression active elements, which compose the inner Ansapalnian-octave of their own solar system; the contemporary, as they are called, learned chemists there, however, who are already ‘learned-of-new-formation-of-the-first-water’ call them:

- (1) Hydrogen
- (2) Fluorine
- (3) Chlorine
- (4) Bromine
- (5) Iodine

“For the last two definite crystallizations they have no names at all because their names did not reach them from their ancestors, and at the present time they even do not suspect the existence on their planet of these two cosmic substances, although these two cosmic substances are the principal necessary factors for their own existence.

“These two latter cosmic substances which might be quite tangible and quite accessible in all spheres of their planet, were still known only about two centuries ago among the ‘scientific beings’ there, who were then called ‘alchemists’—but whom the contemporary ‘comic-scientists’ simply call ‘occult-charlatans,’ considering them to be only ‘exploiters of human naïveté’—and were called by them ‘Hydro-oomiak’ and ‘Petrkarmak.’

“And so, my boy, these great terrestrial learned beings now Saints, the twin brothers Choon-Kil-Tez and Choon-Tro-Pel, were the first after the loss of Atlantis to lay anew the foundation of this knowledge. They not only laid anew the foundation of this ‘totality-of-special-information’ but they were even the first there on Earth who also constated two of the three chief law-conformable particularities present in that great law about which I have already spoken to you, and, namely, they were the first to constate two of its Mdnel-Ins; they then called that branch of genuine knowledge, similar to that which on the continent of Atlantis was called the ‘seven-aspectness-of-every-whole-phenomenon,’ the law of ‘ninefoldness’ and they called it thus because they added to the seven obvious ‘different-manifestations,’ called by them ‘Doo czako,’ of this great

law, these two particularities first constated by them and named by them 'Sooanso-Toorabizo,' which name meant 'obligatory-gap-aspects-of-the-unbroken-flowing-of-the-whole.' And they named this law thus, chiefly because during their detailed researches they became convinced beyond all doubt that in all the cosmic 'transitory results' they investigated, these particularities first constated by them likewise obligatorily always proceed in certain places of the process of this great law.

"These two great terrestrial Chinese learned beings then had recourse for their elucidatory experiments to every kind of what are called 'chemical,' 'physical,' and 'mechanical' experiments and they gradually formed one very complicated and in the highest degree edifying experimental apparatus, which they called 'Alla-attapan.'

"By means of this apparatus Alla-attapan, they then clearly proved to themselves and to others that in the very essence of all these three 'transitory results' of cosmic processes, and, namely, in the Polormedekhtian product, called there opium, in the white-ray and in sound there are the same properties, and, namely, there are in all these three outwardly quite different cosmic phenomena precisely the same what are called 'actualizing constructions' that is to say, for their manifestness there are in them precisely the same 'mutually-acting-law-conformablenesses,' and in all three of these outwardly different apparently independent manifestations the functioning of these 'mutually-acting-law-conformablenesses' have precisely the same action on each other as they have in their own manifestations, that is to say, the Doozako of any one result acts on the corresponding Doozako of another, precisely the same as it functions in that Doozako which is one of the seven aspects of this whole cosmic result.

"This same apparatus, by means of which these great brothers made their elucidatory experiments I saw with

my own eyes many centuries after that period when they existed there and I became very well acquainted with its construction.

“As the cause of my personal acquaintance with all the details of the construction and action of this remarkable experimental apparatus Alla-attapan was due to accidental circumstances connected with my essence-friend Gornahoor Harharkh, and as it will surely interest you very much and at the same time will be exceedingly instructive for you, I shall describe it to you in somewhat greater detail.

“My personal and exhaustive study of this astonishing apparatus Alla-attapan—which became, thanks to Gornahoor Harharkh, famous among the genuine scientists of almost the whole of our Megalocosmos—proceeded according to the following chance circumstances.

“Just at the time of one of my sojourns on the planet Saturn with my essence-friend, Gornahoor Harharkh, he, having already previously in some way heard about this apparatus, requested me during conversation, to bring him one of these experimental apparatuses from the planet Earth if I again happened to be there.

“And when afterwards I again visited the surface of this planet of yours, I procured there one of these apparatuses and took it with me to the planet Mars in order to send it on a convenient occasion to the planet Saturn to Gornahoor Harharkh.

“And so, in consequence of the fact that for a long time our ship *Occasion* did not happen to go to the planet Saturn, this apparatus Alla-attapan remained at my home on the planet Mars and it often came within the sphere of the automatic perception of the organs of my sight; and during a period of rest from active mentation I attentively examined it and ultimately became familiar with all the details of its construction and action.

“This famous experimental apparatus Alla-attapan consisted of three independent parts.

“The fore part was called ‘Loosochepana,’ the middle part ‘Dzendvokh,’ and the last, the hind part, was called ‘Riank-Pokhotarz.’

“Each of these three parts in their turn consisted of several special and separate adaptations.

“The first part which was named Loosochepana had a special cone-shaped pipe, the wide end of which was hermetically fitted into a frame of the sole window of that room where the experiments were made, and the other end was a small chinklike aperture with what is called a ‘collecting-disk,’ passing through which what are called the rays of ‘daylight’ coming from the window were transformed into as your favorites would say, a ‘concentrated-white-ray.’

“This concentrated-white-ray thereupon passing through a crystal of a special form was broken up into seven different ‘colored rays’ which, as is said, fell upon a small slab made of ivory and called ‘Pirinjiel.’

“This slab Pirinjiel was so constructed and regulated that the colored rays falling on it were again concentrated, but this time otherwise, and, proceeding through the second crystal, also of a special form, fell on another but larger slab, also made of ivory and called ‘Polorishboorda.’

“Opposite this Polorishboorda was a small apparatus of a special construction through which, on its being shifted in a certain way, any chosen colored ray there could be directed further from this Polorishboorda on to the third part of the Alla-attapan called ‘Riank-Pokhortarz.’

“Here, by the way, you might as well also be told that the knowledge relating to the construction of the first crystal of this part of the apparatus Alla-attapan also reached down to your contemporary favorites and they now call this crystal a ‘prism.’

“Through this prism contemporary terrestrial learned beings also obtain seven colored rays from the white-ray and they also fancy that through this they can learn about certain other cosmic phenomena.

“But, of course, from these fancies of theirs and from all kinds of other forms of their ‘scientific titillation’ nothing is obtained, only because through this prism of theirs they obtain from the white-ray only what are called ‘negative colored rays,’ and in order to understand any other cosmic phenomena connected with the transitory changes of this white-ray, they must obligatorily have its what are called ‘positive colored rays.’

“Your contemporary favorites, however, imagine that the colored rays which they obtain by means of this child’s toy of theirs, called by them prism, are just those same ‘positive rays’ which the great scientists obtained; and according to their naïveté they think that the, as they call it, ‘spectrum’ which they obtain from the white-rays gives just that order of the arisings of the rays in which they issue from their sources.

“And meanwhile in the given case, concerning these terrestrial sorry scientists of new formation among your favorites one can only utter the expression often used by them themselves, ‘To hell with them.’

“It is not for nothing that several of our Sacred Individuals in general do not call your contemporary favorites otherwise than ‘freaks.’

“And so, thanks to these two crystals, these great learned beings obtained from the white-ray its positive colored rays and afterwards, with the help of the slab Polorishboorda which was a part of the Loosochepana, any one of these colored rays was directed to the third and principal demonstrating part of this astonishing apparatus, namely, to the Riank-Pokhortarz.

“This principal part however consisted of an ordinary

three-legged stand, on the top of which two balls, also of ivory, were fitted one upon the other in a certain way, the upper ball being much larger than the lower one.

“On the lower, smaller ball just opposite that part of the Loosochepana through which the positive colored rays had already passed, a cavity of a special form was made, into which either the whole of the said Polormedekhtian product named opium or single active elements required for the experiments were placed during the experiments.

“Now the upper ball was bored right through diametrically, horizontal to the Loosochepana, and on this large ball there was also radially perpendicular to this large bore drilled right through, yet another smaller bore, reaching only to the center and which was just opposite the Loosochepana.

“This second bore, drilled halfway through, was made in such a way that the colored rays could be directed as desired either directly from the Loosochepana or reflected from the said cavity of the lower smaller ball.

“Through the open bore of the large ball, a, what is called ‘bamboo,’ previously prepared in a special manner, could be freely moved.

“A long time before the experiments many of these bamboos were soaked together in absolute darkness, or in, as is said there on the Earth, orange ‘light’ obtained from the burning of ‘Simkalash’ which was obtained from a certain kind of what is called ‘clay’ deposited in the soil of your planet, and the deposits of which are usually found near accumulations of ‘Salounilovian acids,’ which in their turn are formed from ‘Mamzolin’ or, as your favorites call it, ‘naphtha.’

“These bamboos were soaked in a liquid consisting of:

(1) The white of the eggs of the bird then called ‘Amersamarskanapa’

(2) The juice of the plant called ‘Chiltoonakh’

(3) The excretion of a quadruped being bearing the name 'Kezmaral'

(4) A specially prepared what is called 'mercury-amalgam'

"When these bamboos had been thoroughly soaked, they were inserted one by one into other thicker bamboos which had not been prepared in the said manner, and the ends of which were hermetically sealed.

"These latter preparations were of course also made in absolute darkness, or in the orange light of Simkalash.

"Later, when these soaked bamboos were necessary for the experiment, one end of the thicker unsoaked bamboo was inserted in a special way into the mentioned bore drilled right through the large ball of the Riank-Pokhortarz and opened by a small hook fixed to a thin stick by means of which the soaked bamboo could be moved at any speed desired.

"Now the action of the said liquid in which the bamboo was soaked was such that the part of the soaked bamboo on which the colored ray coming directly from the Loosochepana or, after being reflected from the cavity of the lower smaller ball, fell, was instantly permanently dyed the same color as that ray which had fallen on to it.

"The uncovered places of these bamboos soaked in the said manner were dyed the colors also corresponding to the sound vibrations which touched them, and which were obtained from what are called strings which were on the middle part of the apparatus called Dzendvokh.

"This Dzendvokh consisted of a very strong frame of special form made from the tusks of 'mammoths,' on which there were stretched many strings of various lengths and thicknesses, made partly from the twisted what are called 'goat's intestines,' and partly from the tail-hairs of beings there of various exterior forms."

"Tell me, please, my dear Grandfather, what is a mammoth?" asked Hassein.

"A mammoth," replied Beelzebub, "is a two-brained being; in the beginning it also bred on your planet and had, in comparison with other beings there of all brain systems, a large exterior form.

"This kind of being also became a victim of the consequences of that large piece broken off from the planet Earth and now called Moon, which is now an independent, as I expressed it, 'planetary upstart' of this solar system Ors, and the chief bearer of evil to this ill-fated planet of yours.

"The point is that when the atmosphere of this small planetary upstart began to be formed and became gradually harmonized, great winds arose in the atmosphere of the planet Earth, owing to which several regions of its surface—you remember, I have already spoken about this to you—were buried with sand; moreover, at this time snow constantly fell in what are called the 'north' and 'south' polar regions of its atmosphere, and all the depressions of the surface of these north and south polar terra firma regions were covered by these falls of snow.

"The beings of this exterior form used to breed on the mentioned regions of the terra firma surface of your planet, and during these unprecedented, as is said there, 'snow storms,' they were all also buried by snow, and since then this species of beings has never again been re-established there.

"It is interesting to notice that at the present time there, in these depressions formerly covered with snow, and which were later covered with 'Kashiman,' that is with those substances which in general form on the surface of terra firma regions what is called 'soil,' there are sometimes still found now even well-preserved planetary bodies of these mammoths.

“These planetary bodies of mammoths have been so well preserved for such a long time, because these snows were then very soon after covered with Kashiman and thus there obtained the condition of ‘Isoliazsokhlanness,’ that is, as your favorites would say, the condition of a hermetically closed sphere, in which these planetary bodies of mammoths have never since been exposed, as is said there, ‘to decomposition,’ that is to say, the active elements of which these planetary bodies are in general formed have not completely involved back to their prime origin.

“And so, my boy, the astonishing apparatus ‘Allattapan’ 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 also formed from the same factors.

“By means of this apparatus it was possible to verify and be convinced that in each of the mentioned three transitory results ensuing from common-cosmic-processes, and which have nothing in common outwardly with each other, there not only proceeds exactly similar what are called ‘mutual-actions-ensuing-one-from-the-other-and-forming-one-common-functioning,’ and that, in the sense of the evolutionary and involutory particularities of the law of Heptaparaparshinokh, the action of each separate intermediary stage in one general functioning influences the action of each separate intermediary stage in another, exactly as in its own, but also that according to the particularities of the properties of the vibrations which compose their aggregate, these transitory cosmic results have complete affinity.

“This complete affinity in the inner mutual relations of these three transitory results which have outwardly

nothing in common with each other was proved in the following way.

“For instance, a corresponding colored ray directed upon any active element of opium transformed it into another active element which corresponded in its newly acquired vibrations to the vibrations of the colored ray which had acted on the given active element.

“The same result was obtained if instead of these colored rays, corresponding sound-vibrations of the strings of the Dzendvokh were directed upon this same active element.

“Further, if any colored ray were made to pass through any active element of opium, then, passing through it, this same ray took on another color, namely, that color the vibrations of which corresponded to the vibrations of this active element; or if any colored ray were made to pass through the manifested what are called ‘wave-of-sound-vibrations’ still acting at that given moment from any corresponding string of the Dzendvokh, then, passing through this wave, it took on another color corresponding to the vibrations manifested by means of the given string.

“Or finally, if a definite colored ray and definite sound-vibrations from the strings were simultaneously directed upon any active element of opium from among those composing this Polormedekhtian product and which had a smaller number of vibrations than the totality of vibrations of the colored ray and of the said sound, then this active element was transformed into such another active element of opium the number of whose vibrations exactly corresponded to the totality of the numbers of the said two differently caused vibrations and so on and so forth.

“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.’

“After all that has just now been related to you, my boy, you can now be given that information thanks to which there might be crystallized in your mentation data for the representation into what general form the results of the tenacious-impartial-conscious-labors of these saints, the twin-brothers, the terrestrial-great-scientists were then molded in this China, and in addition also data for the representation concerning the degrees of the successive deterioration of being-Reason in the presences of these unfortunate terrestrial three-brained beings.

“And so, when for the second time, from my observations of the existence of these three-brained beings who have taken your fancy, there arose on this still quite young China thanks to the mentioned two great terrestrial scientists, the twin brothers, an independent branch of genuine science, that is, ‘the-totality-of-the-information-concerning - the - special - question - thoroughly - cognized-by-perfected-Reason’ of three-brained beings who had existed earlier, in the given case concerning the fundamental cosmic law of the sacred Heptaparaparshinokh then called the law of ‘ninefoldness,’ then this branch of science was not only handed down almost normally in an unchanged form from generation to generation during the first two to three centuries counting from the time of the sacred Rascoarno of the great twin brothers, but it even gradually became—thanks to their followers, also genuine learned beings of that period—as it is said ‘detailized’ and became accessible to the perception of even ordinary beings.

“This proceeded then chiefly because the practice—which had been established by the learned beings of the continent Atlantis—of handing down such information to the beings of subsequent generations only through beings who were genuine initiates, still continued among them.

“I must not fail, my boy, to remark and acknowledge with conviction that indeed, if such an already long-established practice had continued, though automatically, in the process of the existence of these unfortunate three-brained beings who have taken your fancy, then in the given case just such a totality of true information already thoroughly cognized by the Reason of their still ‘relatively normal’ ancestors, might have remained intact and might also have become the possession of your contemporary favorites; and those of them who constantly strive not to become ultimate victims of the consequences of the, for them, accursed organ Kundabuffer, might take advantage of this information with the aim of easing their already almost impossible what is called ‘inner struggle.’

“To the regret of all more or less conscious ‘relatively independent’ separate Individuals of our Great Megalocosmos and to the misfortune of all subsequent three-brained beings who arose on this ill-fated planet of yours during the mentioned period, namely, during two to three of their centuries, the gradual distortion and ultimate almost total destruction began of just that blessing which had been created for them by their great ancestors thanks to their conscious labors and intentional sufferings.

“This followed from two causes.

“The first cause was, that thanks to the same abnormal conditions of external being-existence established by them themselves, certain of them were formed into responsible beings with that special ‘organic-psychic-need’ which in their speech might be formulated thus:

“An - irresistible - thirst - to - be - considered - as - learned-by-beings-around-them-similar-to-themselves’; and such an ‘psycho-organic-need’ began to engender in them that strange inherency about which I have many times spoken and which is called by them ‘cunning wise-acting.’

“By the way, my boy, bear in mind once for all that when I used and will use the expression ‘learned beings of new formation’ I referred and will refer to those of your favorites, the learned beings just mentioned by me, who have this specific inherency.

“The other cause was that thanks at that period to certain external circumstances not depending on them, and which ensue from common-cosmic processes, chiefly owing to the action of the law of Solioonensius, the being-data crystallized in them which engendered the impulses of what are called ‘sensing’ and ‘foreseeing’ began to weaken in the common presences of the genuine initiated beings and they began to take such newly formed types as I have just described and to initiate them into some of the totalities of the true information known to them alone, among which was also that totality I mentioned, and from that time on this branch of genuine knowledge, which had already at that time become the possession of most of them, gradually began to be distorted and was ultimately again nearly quite forgotten.

“I employed the word ‘almost’ when I referred to the ultimate almost total destruction of that blessing because some fragments from the whole totality of this, in the objective sense, important true information nevertheless began—after the lapse of the mentioned period there, when their relatively normal process of being-existence was again re-established—to be again handed down to subsequent generations exclusively only through ‘genuine’ initiates and being handed down by succession from generation to generation reached unchanged even to your contemporary favorites, though to a very limited number of them.

“There remained, however, as the possession of most of your contemporary favorites from all this true knowledge which had already been attained and thoroughly cognized by their great remote ancestors, those several practical

unimportant fragments which had automatically reached them and which in the mentioned confused period were very widely spread among most of the ordinary beings of this then still quite young China.

“Among those unimportant fragments which automatically reached most of the contemporary favorites of yours there are, firstly, several methods of separating from the Polormedekhtian product named opium certain of its independent active elements; secondly, what is called ‘the law of combination of colors’; and thirdly, what is called, the ‘seven-toned scale of sound.’

“As regards the first of the enumerated three fragments of the practical results attained by the Reason of three-brained beings of this ancient China and which reached to your contemporary favorites, it is necessary to tell you that in consequence of the fact that certain of the constituent parts of this whole product called there opium became from then on—thanks to the special properties of their agreeable action on the abnormal general-psyche of the beings—to be continuously used by them, therefore the knowledge of many methods of getting certain of its independent active elements began to be transmitted from generation to generation and reached down to your contemporary favorites.

“And at the present time they also obtain many of its definite parts and use them very avidly for the satisfaction of always the same consequences of the properties of the organ Kundabuffer crystallized in them.

“These parts extracted by them from the general composition of this Polormedekhtian product have of course already other names among your contemporary favorites.

“A contemporary ‘comical learned chemist,’ a certain Mendelejeff, even collected the names of all those active elements now obtained and classified them as it were according to their ‘atomic weights.’

“Although his classification does not correspond at all to reality yet nevertheless according to these atomic weights of his it is possible approximately to establish that classification which was then made by the great terrestrial learned beings of the future China.

“Of the number of nearly four hundred active elements of opium which then became known to the great brothers, knowledge of how to obtain only forty-two active elements has reached the contemporary ‘chemists of the Earth’ and these active elements have now the following names there:

- (1) Morphine
- (2) Protopine
- (3) Lanthopine
- (4) Porphiroksine
- (5) Opium or nicotine
- (6) Paramorphine or thebaine
- (7) Phormine or pseudophormine
- (8) Metamorphine
- (9) Gnoskopine
- (10) Oilopine
- (11) Atropine
- (12) Pirotine
- (13) Dephteropine
- (14) Tiktoutine
- (15) Kolotine
- (16) Khaivatine
- (17) Zoutine
- (18) Trotopine
- (19) Laudanine
- (20) Laudanosine
- (21) Podotorine
- (22) Arkhatozine
- (23) Tokitozine
- (24) Liktonozine

- (25) Mekanidine
- (26) Popoverine
- (27) Krintonine
- (28) Kodomine
- (29) Kolomonine
- (30) Koilononine
- (31) Katarnine
- (32) Hydrokatarnine
- (33) Opianine (mekonine)
- (34) Mekonoiozine
- (35) Pistotorine
- (36) Phykhtonozine
- (37) Codeine
- (38) Nartzeine
- (39) Pseudocodeine
- (40) Microparaine
- (41) Microtebaine
- (42) Messaine

“The last time I was on your planet I heard that the contemporary learned beings of the community Germany found, as it were, methods of separating several other independent active elements from opium.

“But as I had already become convinced before this that the contemporary ‘scientists’ of that community, firstly, for the most part only fantasy, and, secondly, like the beings of ancient Greece, do not prepare anything good or beneficial for future generations, I therefore did not interest myself in these, as it were new, as they also call them ‘scientific attainments’ and do not know the names of these new active elements of the present day.

“As regards the second fragment of the practical results attained by the Reason of the same beings of ancient China and which has reached down to contemporary beings, namely, the knowledge relating to the ‘law of the

combination of colors,' then all the information concerning this has been handed down almost all the time from generation to generation, but each year it always underwent a greater change for the worse, and was only two centuries ago ultimately forgotten.

"At the present time some information relating to this law still continues to pass down and to become known only to certain of the three-brained beings there who belong to the group of beings there named 'Persians' but now that the influence of what is called contemporary 'European paintings' is automatically spreading more and more widely in this group then one must of course expect there the speedy and also total, as our esteemed teacher says, 'evaporation' of this information.

"And as regards the 'seven-toned scale of sound' which had reached them from the ancient Chinese beings, then you must be informed about this as detailedly as possible, because first of all, thanks to this information, you will better understand about the laws of vibrations in which all the peculiarities of the sacred Heptaparaparshinokh can be constated and cognized; and secondly, because, among those things intentionally reproduced by those same three-brained beings of yours, who have taken your fancy, for daily use in their general existence, I brought home from there also one 'sound-producing instrument' named there 'piano' on which the vibration-engendering 'strings' were placed which could be arranged just as on the Dzendvokh, that is the second special part of the famous experimental apparatus Alla-attapan, which was created by the great twin brothers and on which, when we return on to our dear Karatas, I shall be able to explain to you by demonstration, what is called, the 'successiveness-of-the-processes-of-the-mutual-blending-of-vibrations.' Thanks to these practical explanations of mine you will more easily be able to represent to yourself and approximately to

cognize just how and in which successiveness in our great Megalocosmos the process of the Most Great Trogoauto-gocrat proceeds and in what way the large and small cosmic concentrations arise.

“Relating about how such a fragment of ‘practical result’ from the ancient true knowledge survived and automatically reached down to your contemporary favorites, I shall first of all elucidate to you with more accuracy about this same definite law of vibrations which was first formulated by the great brothers as the ‘seven-gravity-center-vibrations-of-sound.’

“I already said that in the beginning, while that totality of true information or that fragment of ‘genuine knowledge’ was handed down from the beings of one generation to the beings of subsequent generations only through the genuine initiates there, it not only underwent a change in the entirety of the exact sense put into it, but it even began, thanks to other also genuine learned beings among their followers of subsequent generations, to be ‘detailized’ and became accessible then to the perception of even ordinary three-brained terrestrial beings.

“Among these followers a century and a half after the sacred Rascoarno of the saints-brothers, there was a certain genuine learned being, King-Too-Toz by name, who, on the basis of the principles of the construction of the middle part of the apparatus Alla-attapan named Dzendvokh, propounded a very detailed theory under the name ‘evolution and involution of vibrations,’ and for the confirmation of this theory of his he made a special elucidatory apparatus which he called ‘Lav-Merz-Nokh’ and which, by the way, later became also widely known among almost all the learned beings of our Great Megalocosmos.

“The said apparatus Lav-Merz-Nokh, like the middle part of the Alla-attapan, consisted of a very strong frame with a great many strings stretched on it made from the

intestines and tail-hairs of various quadruped beings there.

“One end of each string was fixed to one edge of this frame, and the other to pegs inserted into another edge.

“These pegs were inserted in such a way that they could be freely turned in their what are called ‘peg holes’ and the strings fixed on to them could at will be tightened or loosened as much as was necessary for the required number of vibrations.

“Of the great number of strings stretched on the Lav-Merz-Nokh, forty-nine were colored white and the totality of vibrations, that is to say, the definite sound obtained from the vibrations of each one of them was called a whole ‘center-of-gravity-of-the-octave,’ which definite sound corresponded to that which your favorites now call a ‘whole note.’

“Each seven strings of these ‘gravity-center-sounds’ or whole notes were then and are still called an ‘octave.’

“In this way there were stretched on the apparatus Lav-Merz-Nokh seven octaves of whole notes the totality of the general consonance of which gave what is called the ‘sacred Hanziano,’ that is, just what the two great brothers suspected and which happened almost exactly to coincide with what, as I already said, they then named ‘Nirioonossian-World-Sound.’

“Each such an octave of strings on the Lav-Merz-Nokh gave that totality of vibrations which according to the calculations of the great twin-brothers correspond to the totality of the vibrations of all those cosmic substances which, issuing from seven separate independent sources, compose one of the seven-centers-of-gravity of the ‘fundamental common-cosmic Ansapalnian-octave.’

“Each white string on the Lav-Merz-Nokh was tuned separately by this Chinese learned being King-Too-Toz in such a way that it gave that average number of vibrations which according to the calculations of the great

brothers ought also to be in substances which are one of the seven-centers-of-gravity of the given whole totality of substances, which in its turn is one of the seven centers of gravity of the fundamental cosmic octave of substances.

“On the Lav-Merz-Nokh, each octave as well as each whole note of the octave had names of their own.

“And, namely, the highest octave of the strings was called ‘Arachiaplñish,’

The second	highest	‘Erkrordiapan’
The third	highest	‘Erordiapan’
The fourth	highest	‘Chorortdiapan’
The fifth	highest	‘Piandjiapan’
The sixth	highest	‘Vetserordiapan’
The seventh	highest	‘Okhterordiapan’

“And the ‘gravity-center-strings’ themselves were painted white and were called the same in all octaves, but with the addition of the name of the given octave itself.

“And, namely, these whole notes were called thus:

The first	highest	‘Adashtanas’
The second	highest	‘Evotanas’
The third	highest	‘Govorktanis’
The fourth	highest	‘Maikitanis’
The fifth	highest	‘Midotanis’
The sixth	highest	‘Lookotanas’
The seventh	highest	‘Sonitanis’

“The contemporary beings of the Earth now call these same whole notes: ‘do,’ ‘si,’ ‘la,’ ‘sol,’ ‘fa,’ ‘mi,’ ‘re.’

“By the way, my boy, in order that the greatness of these two saints, brothers, should be still more evident to you, I draw your attention to the fact that the calculations made by them and the qualitiveness established by these calculations of what is called the ‘vivifyingness-

of-the-vibrations' of sound which corresponded according to their suppositions with the vivifyingness of cosmic sources of substances, appeared to coincide almost exactly with reality.

"This merit of theirs was all the greater, because as terrestrial beings they had no true information about this and were able to make their correct suppositions and almost accurate calculations of many objective cosmic truths exclusively only thanks to their own conscious labors and intentional sufferings.

"Further, on this Lav-Merz-Nokh in each octave between these white strings or whole notes, this learned being King-Too-Toz strung in certain places five further strings, but this time painted black.

"These black strings however he named 'Demisakh-sakhsa,' which according to the terminology of the beings of the Earth corresponded to what they call 'half notes,' and these 'half-note strings' on the Lav-Merz-Nokh were not strung between those whole notes between which, according to the indications of the saints Choon-Kil-Tez and Choon-Tro-Pel, there is according to the sacred Heptaparaparshinokh no possibility of the independence of the evolution and involution of the vibrations of sound, and these places they were the first to call 'gaps.' And in the given places of the octave where these gaps ought to be, this learned being King-Too-Toz strung special strings between the whole notes made of the tail-hairs of beings called there 'horse.'

"These hair strings gave vibrations which were not always the same and King-Too-Toz named these vibrations 'chaotic.'

"The number of the vibrations obtained from these hair strings depended not on the stretching of them, as in the case of other strings, but on other causes; chiefly on three causes ensuing from surrounding cosmic results,

namely: on the action of the vibrations dispersed around them obtained from other strings of the Lav-Merz-Nokh; on the state of what is called the 'temperature of the atmosphere' at the given moment; and on the radiations of the beings present nearby without distinction of brain system.

"On this Lav-Merz-Nokh between these white, black, and hair strings there were also strung in each octave fourteen strings also from 'twisted intestines,' which were painted red and called 'Keesookesschoor,' and if contemporary beings of the Earth were to use these strings they would call them 'quarter notes.'

"In addition to this, all those 'quarter note strings' which were stretched on either side of the hair strings were fitted in such a way that the vibrations issuing from them could at any moment be changed as desired by means of tightening or loosening these strings and thus the vibrations they produced could be regulated and by ear blended with the frequently changing vibrations obtained from the hair strings.

"And this was so done because thanks to the frequently changing vibrations of the hair strings, the qualitiveness of which, I already said, depended on the temperature of the atmosphere, on the radiations of the beings present nearby, and on many other causes, the vibrations of these 'red strings' acquired such a property that if they did not blend with the vibrations of the hair strings the vibrations issuing from them would act on the beings present very 'cacophonically-harmfully,' even to their possible total destruction.

"With the frequent changing however of the stretching of the red strings and with the blending of their vibrations with the general vibrations issuing from the Lav-Merz-Nokh, their harmlessness was obtained, that is to say, owing to this, the general vibrations issuing from the Lav-

Merz-Nokh became for the beings who heard them what is called 'Harmoniously flowing' and not harmfully acting.

"And so, my boy, this apparatus, Lav-Merz-Nokh, and also the detailed theory of this ancient conscientious learned being King-Too-Toz suffered the same fate as the incomparable apparatus Alla-attapan and the whole totality of true information cognized by the brothers.

"Owing to the continuing and even increasing formation in the sense of quantity of certain of your favorites of the mentioned new type with the said inherency of cunning wisecracking, all this totality of information was from that time on altered and its genuine sense and significance gradually forgotten.

"And as regards how the basic principle of the arrangement of the strings of the apparatus Lav-Merz-Nokh and also that part of the Alla-attapan, the Dzendvokh, automatically reached to your contemporary favorites, this proceeded owing to the following reasons:

"When the acuteness of the mentioned 'confused period' had passed and when certain of the surviving fragments from all these great attainments of Reason of the still 'relatively normal' three-brained beings of your planet again began to be transmitted to subsequent generations in that way which before this had already been well established in the process of their ordinary existence, that is to say, the way of transmission only through beings who had already merited to become and to acquire the knowledge of genuine initiates, and when each year from among these latter more and more responsible beings were formed with the inherency just mentioned, then at this same period of time a three-brained being, also a 'scientist of new formation' who arose in this same China under the name of Chai-Yoo, was formed into a responsible being and became the cause of the knowledge and practical adoption of this 'seven-toned scale of sound' becoming

generally accessible, and, being transmitted from generation to generation, it automatically reached also to your contemporary favorites.

“In the early years of his responsible existence this Chai-Yoo was destined—thanks to certain of his corresponding subjective merits—for a candidate of what is called ‘first-degree-of-initiate’ and, in consequence, help was given him without his knowledge, as it had long before been established by custom, by the genuine initiated beings there who had to do so to obtain every kind of information relating to various true events which took place on their planet in the past.

“And as my latest detailed investigations elucidated to me, he became worthy among other things to be also informed about the great apparatus Lav-Merz-Nokh in all details of its construction.

“And then, only in order that similar beings around him should regard him as a ‘scientist,’ this Chai-Yoo being one of the first so to say ‘ideally formed scientists of new formation’ there, that is, a being with a ‘completely formed inherency to wiseacre,’ not only ‘wiseacred’ a new theory of his own on the basis of this information learned by him in the said manner concerning the details of the great apparatus Lav-Merz-Nokh, ‘affirming and denying’ so to say absolutely nothing relating to the laws of vibration, but he also constructed his new simplified ‘sound-producing instrument’ named ‘King.’

“His simplification consisted in this, that without having at all taken into consideration the red and hair strings on the Lav-Merz-Nokh, he made the basis of his sound-producing instrument only the white and black strings, and moreover, only the number of strings of two octaves and he placed them thus, that one whole octave which was found in the middle had for its evolutionary and involutory continuation half an octave from its next

higher octave and half an octave from its preceding lower octave.

“And so, although the theory ‘wiseacred’ by this Chai-Yoo also did not last very long, yet nevertheless this sound-producing instrument King constructed by him had become generally accessible owing to its simplicity; and in consequence of the fact that the result obtained from it during intentional action turned out to be very good and satisfactory for, so to say, the ‘tickling’ of many data crystallized in their common presences thanks to the consequences of the properties of the organ Kundabuffer—it began to pass automatically down from generation to generation.

“Although the outer form of this sound-producing instrument together with the construction of its frame, the stretch of the strings and their names were changed many times by the beings of subsequent generations—having been ultimately formed among your contemporary favorites into their heavy sound-producing instruments complicated to the degree of idiocy, and in their power incomensurably degenerated to a ‘childish degree,’ such as ‘clavicymbals,’ ‘clavichord,’ ‘organ,’ ‘grand piano,’ ‘upright piano,’ ‘harmonium,’ and so on—yet the basic principle of what is called ‘the alternation of gravity center sounds’ has remained at the present time such as were actualized by the saints-brothers, Choon-Kil-Tez and Choon-Tro-Pel on the Dzendvokh, that is, the middle independent part created by them of the incomparable experimental apparatus Alla-attapan.

“That is why, my boy, this, as it is now called there, ‘Chinese seven-toned subdivision of the octave of sound’ simplified by the mentioned Chai-Yoo, which has reached down to your contemporary favorites and which is used at the present time by them for all their sound-producing instruments enumerated by me, might still, as I have al-

ready said, partly serve for, so to say, the 'practical confrontative study' and approximate cognizance of how in the process of the Most Great Trogoautoegocrat, from what is called the 'flowing-of-some-vibrations-from-others,' cosmic substances arise of different 'density' and 'vivifyingness,' and in which way, uniting and disuniting among themselves, they form large and small 'relatively independent' concentrations, and thus actualize the common cosmic Iraniranumange.

"Moreover, you will soon clearly convince yourself about this, when on returning to our dear Karatas, I will show you, as I have already promised, and explain practically the signifiante of the tuning on that contemporary sound-producing instrument, the piano, which was taken by me among a number of other things from the surface of your planet and which I brought in order experimentally to elucidate to myself on being free at home, one of its particularities which I did not have sufficient time to elucidate there on the spot and which is connected with the strange psyche of these three-brained beings who have taken your fancy and with the vibrations of different vivifyingness engendered around them.

"And if besides this I now still add, concerning the strange psyche of your favorites, what I constated during my last sojourn among them, namely, that none of the contemporary three-brained beings of your planet—in spite of the fact that they, having put this same 'Chinese seven-toned subdivision' as the basis of all their 'sound-producing instruments,' almost daily perceive the results of its consequences—are not only not at all inspired by this as they should be objectively, but on the contrary, under the action of this kind of consonance with the total absence of remorse and even with the impulse of satisfaction, intentionally maintain in themselves the flowing of those associations of all their spiritualized parts which arise

in their common presences under the influence of data crystallized in them from the consequences of the properties of the, for them, accursed organ Kundabuffer, then you, I am sure, after such a practical demonstration on this piano, will have not only an approximate representation concerning all what are called 'some-obtained-from-the - other - and - harmoniously - flowing - gravity - center-vibrations,' but likewise you will constate once more with the impulse of astonishment, to what an extent there is weakened in the common presences of these favorites of yours the essence of the action of those being-data, which in general are proper to be crystallized in the presences of all three-brained beings and the totality of which is called 'quickness-of-instinct.'

"And so, my boy, thanks on the one hand to the infallibly continuing deterioration in the common presences of these three-brained beings who have taken your fancy, of the quality of the functioning of the data crystallized in them for healthy being-mentation, and on the other hand to the always increasing number among them being formed into responsible beings of the mentioned new 'types,' namely, of learned beings of new formation, there ultimately reached the contemporary three-brained beings of this ill-fated planet from this detailed 'totality of information' already thoroughly cognized by the Reason of former beings similar to them, and almost unprecedented everywhere in the Universe among ordinary three-brained beings and which had gradually begun to change—namely, the totality of that true information which today is already used for the welfare of ordinary three-brained beings everywhere on the planets of our Great Megalocosmos with the exception of the beings of only that planet on which this totality of information arose—only that which our always esteemed Mullah Nassr Eddin defines by the following words:

“‘Glory to Thee, Lord Creator, for having made the teeth of wolves not like the horns of my dear buffalo, for now I can make several excellent combs for my dear wife.’

“And with particular regard to the ‘Chinese seven-toned subdivision of the octave’ which has reached down to your contemporary favorites, then although as I have already said, they use it widely in the process of their ordinary existence, yet at the same time they do not even suspect that such a subdivision was specially created and constructed on those sound principles on which everything existing in the whole of our Great Megalocosmos is maintained.

“If one does not consider that insignificant number of three-brained beings of certain small groups who existed on the continent Asia and who instinctively sensed the hidden meaning of this ‘Chinese division of a whole sound into seven definite centers of gravity’ and reproduced it practically, exclusively only during such being-manifestations of theirs as they considered sacred, then one may boldly say that in the presences of almost all three-brained beings who arose on this planet of yours during recent centuries the data for the cognizance of the altitude of thought and meaning put into this subdivision have already entirely ceased to be crystallized; but the contemporary three-brained beings there who breed on this same continent Asia as well as on all other terra firma of the surface of this planet of yours, having already lost every kind of instinctive feeling, all without exception use it for the satisfaction of only certain of their low purposes, unbecoming to three-brained beings.

“What is most interesting however of all the history related by me concerning the cognizance of the sacred law of Heptaparaparshinokh by three-brained beings who bred on your planet and which concerns chiefly the con-

temporary beings, is, that although a great number of all kinds of 'totalities of special information' or, as they themselves express it, 'separate branches of scientific knowledge' again arose among them at the present time and began by them, so to say, to be 'learned by rote,' yet concerning the 'law of vibrations'—which branch is the most important and which gives the possibility, though approximately, of recognizing reality—there is among them absolutely nothing, if, of course, one does not reckon that celebrated what is called 'theory of sound,' which arose comparatively recently, and which is 'seriously' studied and, as it were, 'known' by their contemporary, as they are called, 'learned physicists' and 'learned musicians.'

"In order that you may, so to say, 'illuminatingly project' the essence of your contemporary favorites, and in view of the fact that the causes of the arising of various misunderstandings—widely spread among certain of your favorites—in the sphere of this branch of knowledge there, are very characteristic and might serve you as excellent material in general for the representation and valuation of the sense and objective significance of all other contemporary separate independent branches of their what is called 'exact science,' I consider it necessary to explain to you in greater detail which theories concerning the 'vibrations of sound' are studied and, as it were, are known by these mentioned contemporary terrestrial 'sorry scientists.'

"But before speaking about this, my essence again enjoins the whole of my common presence to express my sincere condolence on the fate of all contemporary terrestrial three-brained beings, who thanks to their persevering 'being-Partkdolg-duty' peculiar to them finally attain to the state of that degree of Reason when it becomes inevitable for them to have in their presences also the

data of the genuine information relating to the law of vibrations.

“About this, I by association at the present moment remember with the impulse of regret, because at the period of my last sojourn among them I happened more than once to meet those three-brained beings there who according to their state of, so to say, ‘psychic perfection’ ought of necessity to absorb and transmute in themselves just the true information concerning the law of vibrations and at the same time I clearly understand that they could not extract such information from anywhere.

“There is, indeed, among them at the present time such a ‘totality of information’ or, as they themselves name it, a ‘theory of vibrations’; yet the mentioned unfortunate contemporary beings who are in need of this information cannot in spite of their wishes and efforts obtain anything tolerably satisfactory for their searchings, except various misconceptions and contradictions.

“And so, my boy, the basis for the arising of such terrestrial misunderstandings was that various fragments of information concerning the ‘law of vibrations’ reached the contemporary beings from two independent sources, namely, from those same ancient Chinese and from those ancient Greeks, about whom, you remember, I have already told you that their community was formed there long ago between the continents of Asia and Europe, by those Asiatic fishermen, who, out of boredom during bad weather, invented various ‘sciences’ among which was just this ‘science of the vibrations of sound.’

“And this science of theirs later also passing from generation to generation, reached your contemporary favorites almost simultaneously with the said Chinese science.

“All subsequent misunderstandings began with this, that in the information which had reached them from the ancient Chinese it was shown that the ‘whole octave of

vibrations' has seven 'restorials,' that is to say, that the octave consists of seven 'gravity center sounds'; while in the Greek information it was said that the 'whole octave of vibrations' has five 'restorials,' that is to say, that the octave consists of five centers of gravity or five whole notes.

"And so, only in consequence of the fact that in the presences of your favorites of recent centuries the functioning of every kind of data for 'being-logical-reflection' crystallized in them began to proceed almost, as it is said there, 'topsy-turvy,' and as both of these entirely differently sourced informations which reached them appeared to them, according to their 'bobtailed' logical mentation, equally plausible, then those beings of contemporary civilization who began in a new fashion to bake, like pancakes, all kinds of separate independent branches of their illustrious science, having fallen during several years into a state of what is called 'troubled perplexity,' could not in any way whatsoever decide which of these two contradictory theories to prefer and which of them to accept and include in the number of branches of their 'official science.'

"After a great deal of, as they still sometimes say, 'drying of saliva,' they finally decided, in order that no one should be offended and at the same time in order to have also this branch in their science, to unite into one both of these theories which had reached them from ancient times and which had nothing in common with each other. And a little later when one of them, named Gaidoropoolo, thought out a very long 'mathematical' explanation of this misunderstanding, namely, why in one theory there is mentioned the division of the octave into seven 'whole sounds,' while in the other, into only five 'whole sounds,' and why and how such an important contradiction had occurred, then these mathematical explana-

tions of his entirely pacified all the corresponding representatives of contemporary civilization so that now, with a quiet conscience, they produce all their wiseacring concerning vibrations on the basis of the 'mathematical explanations' of this obliging Gaidoropoolo.

"In these mathematical explanations the following considerations were adduced:

"Now, that is to say, this same obliging Gaidoropoolo, in a certain way known to himself, calculated the number of vibrations of all the Chinese seven whole notes and began to explain that in the Chinese 'seven-toned octave' those whole notes called 'mi' and 'si' are not whole notes at all but only half notes, since the number of vibrations which they have almost coincides with the number of vibrations of those Greek half notes which according to the division of the Greek octave are found just between the Chinese whole notes 're' and 'fa' and between 'si' and 'do.'

"He made the further supposition that it was obviously convenient for the Chinese to have the restorial of the voice, that is, the 'center of gravity' of the voice also on these half notes, and therefore they divided their octave not into five whole notes like the Greeks, but into seven, and so on in this way.

"After this explanation of Mr. Gaidoropoolo, as I have already told you, all the other contemporary scientists of new formation were completely pacified, having stuck a label also on this branch of their official science.

"And now among them, this branch under the name of the 'theory of the law of vibrations' exists there, as our wise teacher Mullah Nassr Eddin would say, 'in clover.'

"About the given case I still remember and willy-nilly cannot help expressing aloud that wise formulation of our always esteemed Mullah Nassr Eddin which expression he has in the following words:

“Ekh . . . you, Koorfooristanian pantaloons, isn't it all the same to you whether you have a mule or a hare for your farm work? Haven't both of these animals four legs?”

“These contemporary favorites of yours of course do not know and do not even suspect that these two independent divisions of the octave into whole notes which they now have and which they called the Chinese and the Greek have as the basis of their arising two entirely different causes: the first, that is, the Chinese division, is, as I already said, the result of the thorough cognizance by the great learned twin brothers—unprecedented on Earth previously as well as subsequently—of the law of Heptapara-parshinokh; and the second, that is the Greek division, was made only on the basis of what is called the ‘restorials of voice’ which were in the voices of the beings-Greeks of that period, when this ‘five-tone Greek octave’ was composed.

“Almost as many of these restorials of the voice or as they are still sometimes named ‘light sounds of voice’ are formed among your favorites and until today are still formed, as there are independent groups into which they are divided and still continue to be divided, and this proceeds so because these light sounds of voice are in general formed among the beings from many outer as well as inner surrounding conditions not depending on them themselves, as for instance: geographical, hereditary, religious, and even from the ‘quality-of-nourishment’ and the ‘quality-of-reciprocal-influences,’ and so on and so forth.

“Your contemporary favorites of course cannot understand that however hard these same ancient Greeks tried, or, so to say, ‘however conscientious their attitude toward this matter,’ they could not with all their wish find in the division of the octave of sound into definite tones either more or less than these five whole notes, since the totality

of all the conditions not depending on them, both inner and outer, gave them the possibility at the reproduction of their chanting to rely only on their five restorials of voice.

“‘Restorials’ or gravity-center-sounds in the voices of beings are in general and are called those notes which, during the reproductions of different sounds by corresponding organs, the beings manifest according to the properties fixed in them and depending on the general functioning of their presence—which properties in their turn are the result of heredity and of acquired faculties—freely, easily, and for a long time, without evoking any tension whatsoever on the part of other separate functionings of theirs, that is to say, in other words the restorials are obtained when the tempo of the result of such a manifestation of theirs fully harmonizes with other functionings of their common presence, the tempo of which is already fixed in them thanks to all the inner and outer conditions of their common being-existence.

“Thanks to the various conditions there of local character and also to various assimilated hereditary qualities, various ‘restorials of voice’ or gravity-center notes are formed in beings of almost each group or of each geographical place, and hence the division of the octave into whole notes among beings who breed on each definite part of the surface of this planet of yours is quite different.

“At the present time among your favorites such groups exist as have the capacity to reproduce the gravity-center notes in the octave of sounds not only in five or seven gravity-center sounds but even in thirteen and seventeen whole notes.

“To illustrate what I have just said, the beings of a certain smallish group might serve as a good example who dwell on the continent Asia to whose singing I personally very much liked to listen and who in their physio-

logical possibilities—although they had the data for the manifestation of only three restorials—could nevertheless in their chanting reproduce up to forty separate definite sounds.

“Their chanting was extremely delightful and at the same time, however lustily they might sing, yet the calm and sustained reproductions of the vibrations of sound were obtained among them only on one or other of these three of their ‘organic restorials.’

“This physiological particularity of theirs, namely, that whatever number of definite sounds they reproduced the beings of this small group always obtained in the whole octave of their voice only on these three restorials inherent in them what is called the ‘unchanging totality of vibrations,’ and that all during their manifestation these restorials had the property of evoking what is called ‘centralization’ and echo in the whole presence of a being, I made very clear to myself when, having become interested in their chanting, I began to investigate this particularity, rare among your contemporary favorites, with the aid of three special what are called there ‘tuning forks’ which I ordered, and with the aid of several very sensitive what are called ‘vibrometers’ which I possessed and which were invented for me personally by my essence-friend Gornahoor Harharkh.

“In the Chinese division of the octave into whole notes this being-property was not at all taken into account.

“The basis of the Chinese ‘subdivision of the octave into seven whole notes’ as well as the basis of all the information composing the totality of the special branch of knowledge relating to the law of Ninefoldness, consisted of the results of those conscious labors and intentional sufferings of the two great twin brothers for which their higher bodies became beatified, and who now dwell

on that holy planet on which we recently had the happiness to be.

“However it might have been there, my boy, yet at the present time I regret very much that it will be impossible for me with the contemporary sound-producing instrument piano which I brought from the surface of your planet, to explain fully to you the laws of vibrations of all sources which actualize the common-cosmic ‘Ansanbal-uiazar’ as this was ideally possible to do on the remarkable Lav-Merz-Nokh, created by the follower of the great twin brothers, himself not less great, also a Chinese learned being, King-Too-Toz.

“On that remarkable ‘elucidatory apparatus’ Lav-Merz-Nokh King-Too-Toz arranged and tuned, according to the corresponding calculations made by the great brothers, just as many strings for engendering vibrations as there are consecutive sources in the Universe from any planet up to the Protocosmos, in the presences of which the vibrations of cosmic substances changing according to law during the Trogoautoegocratic processes blend correspondingly for the actualization of everything further.

“However, my boy, although the sound-producing instrument piano which I brought from the surface of your planet is a very typical invention of your contemporary favorites, yet owing to the fact, as I have already told you, that the fundamental tuning of the strings of its whole notes and half notes has not yet been changed, therefore according to the consecutive blending vibrations evoked in a corresponding manner by the strings on it, it might still be possible experimentally to demonstrate at least the laws of vibrations issuing from any one fundamental common-cosmic octave of substances, that is to say, issuing from one of the seven fundamental totalities of sources; and thanks to this, it might be possible to represent to oneself and to cognize all the reciprocally acting vibra-

tions issuing from all other sources, because as I have already told you, all the variously scaled cosmoses as well as the independent seventh parts of these cosmoses, are almost exactly similar to the Megalocosmos, and in each of them, the sevenfold sources of vibrations have the same reciprocal actions as proceed in the Megalocosmos, and therefore having understood the laws of vibrations for any one center-of-gravity, it is possible to understand approximately also the laws of vibrations for all centers-of-gravity, if, of course, their difference of scale is taken into account.

"I repeat, if the strings of this piano are tuned correctly and the corresponding vibrations are evoked in corresponding strings, then the resulting blending of vibrations almost exactly coincides, even mathematically, with the law-conformable totality of vibrations of substances actualized by corresponding cosmic sources on the basis of the sacred Heptaparaparshinokh.

"On this piano the vibrations of each whole note and half note of any octave pass from one to another exactly according to the law of the sacred Heptaparaparshinokh and thus their vibrations—as this occurs always and everywhere in the Universe exactly similarly—mutually help each other to evolve or involve.

"Here, by the way, it will be very interesting to notice that if the calculations and enumerations obtained by these great terrestrial learned beings were almost exact, then they owed it to the fact that the standard unit which they took for their calculations chanced to be that unit which is taken everywhere in the Megalocosmos, that is, that same small particle of the most sacred substance Theomertmalogos, in which there might still be all the fullness of the power of vivifyingness proper to it.

"Well, just here I will explain to you as I promised, about the already mentioned 'Nirioonossian-World-Sound.'

"The Nirioonossian-World-Sound is just that sound the

vibrations of which have been taken from ancient times—and even at the present time there, is still taken, it is true, for a very small number of your favorites, of course, of this same China—for their sound-producing instruments as the ‘absolute vibrations’ of the note ‘do.’

“The history of the constataion of the existence there on your planet of this sound is as follows:

“It was first discovered by that learned member of the society Akhaldan which existed on the continent Atlantis, who was a progenitor of these same learned twin brothers and who, do you remember, I have already told you, chanced to meet the first settlers of the country Maralpleicie and was later elected by them as their chief.

“At that time, this same learned member of the society Akhaldan during his observations of different cosmic phenomena which proceeded on and beyond their planet, constated that in a definite locality of a certain part of this country, just near that locality where the town Gob arose, twice a year after certain meteorological perturbations in the atmosphere, the same definite sound always arose and was heard for a fairly long time.

“And therefore he then on the spot constructed an elevation such as he required, as is said there, for the observation of ‘heavenly bodies’; and he constructed this required elevation on this spot because he wished during these observations of his at the same time to observe and investigate also this ‘cosmic result’ at first entirely incomprehensible to him.

“And afterwards, when the two great brothers, the later saints, constated and began to investigate the sacred cosmic law of Heptaparaparshinokh, as they already had knowledge of this cosmic result they established themselves in the same place, and it is there that they succeeded in elucidating the character and the nature of this strange

sound which they made the unit of measurement of all their calculations in general.

“On this piano vibrations of extraneous origin come through different shocks and tremblings and for the greater part from what are called aerial vibrations of inertia, which are generally formed in the atmospheric space by the natural vibrations already referred to.

“It is necessary at this point in connection with the actualization of the fifth Stopinder of the sacred Heptaparaparshinokh to trace a parallel between two processes which externally have nothing in common with one another, namely: in the same manner as the first being-food cannot acquire its vivifying power until after its transformation into being-piandjïehari, in the same manner on this piano the vibrations of a chord do not acquire a corresponding vivifying power until they have been fused with the preceding vibrations produced, starting from the center of gravity of the totality of the vibrations of the note ‘sol.’

“This last particularity of the sacred law of Heptaparaparshinokh is absolutely certain in this given case, that is to say on the piano, but uniquely in consequence of the fact that if the vibrations of ‘mi’ and ‘ti’ are produced in a hermetically sealed room, these vibrations either cease instantaneously or else the notes ‘mi’ and ‘ti’ by reason of the momentum obtained from the first shock given for their arising undergo involution and immediately cease, that is to say as soon as the note ‘mi’ reaches the note ‘do’ and the note ‘ti’ the lower ‘fa.’

“In conclusion of the explanations that I have already given you relating to the subdivision into seven tones of the octave of sound which exists among your favorites, I must once again, alas, insist on this fact that if anything has remained and reached them of this knowledge, they have forgotten everything that was essential and always

for the same reason: the disappearance from their presences of the practice of actualizing being-Partkdolg-duty, the same disappearance which is the very cause of the gradual deterioration in them of the mentation proper to three-brained beings.”

At this point in his recital Beelzebub became absorbed once again in his own thoughts and his look was fixed on the tip of his grandson's nose.

There was a rather long silence after which he said to the latter:

“Ekh! my dear child, I must now speak to you willy-nilly about an experiment of which I was a witness on that same planet Earth and which refers to the laws of vibrations. I shall moreover speak to you about it in all possible detail for the two following reasons:

“The first is because I have already said much to you about this first fundamental sacred law of Heptapara-parshinokh. I would therefore be very distressed if for some reason or other you should not succeed in understanding clearly the particularities of this law. This is why I now find myself constrained to hide nothing from you concerning these experiments because I am sure that they will enable you to form for yourself an exhaustive representation.

“And in the second place I wish to impart to you all possible details concerning these experiments, because the terrestrial being who made them, thanks to the knowledge of cosmic vibrations which he had acquired, was the sole and unique being who during the many centuries that I existed upon the Earth recognized and came to know my true nature.”

The Bokharian Dervish Hadji-Asvatz-Troov

AS MY first meeting with this contemporary terrestrial three-brained being—with whom I saw the said experiments and thanks to whom, in all probability, information about the fundamental sacred cosmic law of Heptaparashinokh will again be established there and become accessible to everyone, even from among the ordinary contemporary beings with a thirst for knowledge—may turn out to be extremely interesting and instructive to you, I shall therefore tell you all about this meeting also, in all possible detail.

“This first meeting of mine with him took place three terrestrial years before my final departure from that solar system.

“Once while traveling over the continent Asia in that part of it called ‘Bokhara,’ I chanced to meet and get on friendly terms with a certain three-brained being belonging to the group inhabiting that part of the surface of your planet, who was by profession what they call there a ‘dervish’ and whose name was ‘Hadji-Zephir-Bogga-Ed-din.’

“He was very typical of those contemporary terrestrial three-brained beings who have a tendency to enthuse over, as is said there, ‘higher matters’ and who always automatize themselves to speak about them without any essential cognition with anyone they meet, on opportune and inopportune occasions. And whenever we met, he also liked to talk only about these matters.

“One day we started talking about what is called there the ‘ancient-Chinese-science’ named ‘Shat-Chai-Mernis.’

“This science is nothing but fragments of the above-mentioned totality of true information concerning the

sacred Heptaparaparshinokh cognized by the great Chinese twin brothers and by other genuine ancient scientists and then called by them the 'totality of true information about the law of Ninefoldness.'

"I have already told you that certain fragments of this knowledge remained intact and passed from generation to generation through a very limited number of initiated beings there.

"I must here say that if these fragments, which have by chance remained intact and which have passed and are still passing there from generation to generation through this very limited number of initiated beings, do not fall into the hands of contemporary 'scientists' there, then this will be a great stroke of luck for the future three-brained beings of your planet.

"And it will be a great stroke of luck because, if these surviving fragments of genuine knowledge were to fall into the hands of the contemporary 'scientists' there, then thanks to their inherency of wisecracking, they would without fail cook up all kinds of their 'scientific porridge' about the sense put into these fragments, and thereby the, without this, scarcely smoldering Reason of all the other three-brained beings would be entirely extinguished; and besides, these last remnants of the former great attainments of their ancestors would thereby be also completely 'wiped off' the face of this ill-fated planet.

"And so, my boy, once when I was talking with this dervish Hadji-Zephir-Bogga-Eddin about the ancient Chinese science Shat-Chai-Mernis, he, in the course of conversation, proposed that I should go with him to another dervish, a friend of his, a great authority on this ancient Chinese science, to talk about it with him.

"He told me that his friend resided in 'Upper Bokhara,' far away from everyone, and was there occupied with certain experiments concerning that same science.

“Having no special business in that town where we then happened to be, and as his friend resided just among those mountains the nature of which I had long intended to see, I at once agreed and on the very next day we set off.

“From that town where we were, we walked three days.

“Finally high up in the mountains of Upper Bokhara, we stopped at a small gorge.

“This part of ‘Bokhara’ is called ‘Upper’ because it is very mountainous and much higher than that part of Bokhara which, to distinguish it, is called ‘Lower Bokhara.’

“At the said gorge my acquaintance the dervish Hadji-Zephir-Bogga-Eddin asked me to help him move a small stone slab to one side and when we had moved it a small aperture was revealed underneath it from the edges of which two iron bars projected.

“He put these bars together and began to listen.

“Soon a strange sound was heard coming from them, and to my astonishment Hadji-Zephir-Bogga-Eddin said something into that aperture in a language unknown to me.

“After he had finished speaking, we moved the stone slab back to its old place and went on.

“After having gone a considerable distance we stopped in front of a rock and Hadji-Zephir-Bogga-Eddin began to wait very tensely for something, when suddenly the enormous stone which lay there opened and formed an entrance into a kind of cave.

“We entered this cave and began moving forward when I noticed that our way was lit up alternately by what are called gas and electricity.

“Although this lighting astonished me and several questions about it arose in me, I nevertheless decided not to disturb the serious attentiveness of my fellow traveler.

“When we had again walked a considerable distance further, we saw at one of the turnings coming to meet

us another terrestrial three-brained being who met us with the greetings customary there on such occasions and led us further.

“He, as it appeared, was the friend of my first dervish acquaintance.

“He was already according to terrestrial understanding quite elderly, and being tall in comparison with those living round about seemed extraordinarily thin.

“His name was Hadji-Asvatz-Troov.

“While talking with us, he led us to a small section of the cave, where we all sat down on the felt that covered the floor there, and while conversing, began to eat what is called cold Bokharan ‘Shila-Plav’ out of earthen vessels which this elderly being brought to us from a neighboring section.

“While we were eating, my first dervish acquaintance told him by the way that I was also very interested in the science Shat-Chai-Mernis and explained briefly which questions were already well known to me and what in general we had talked about before.

“After that, the dervish Hadji-Asvatz-Troov began to question me himself and I gave him corresponding answers, but of course in that form already habitual to me by which I could always hide my real nature.

“There on your planet I became in general so skillful in talking in this manner that your favorites always took me for one of their brother scientists.

“From subsequent conversation with him, I understood that this respected Hadji-Asvatz-Troov had already been long interested in the said knowledge and that during the last ten years he had been studying it exclusively only practically.

“I also understood that from this studying he had attained results such as it is no longer proper to terrestrial three-brained beings to attain.

“When I had made all this clear to myself, I was much astonished and became very interested to know how this had come about, because I already very well knew that this knowledge had already long before ceased to exist in the Reason of the three-brained beings of the Earth and that this venerable Hadji could scarcely have heard of it often and thus have had an interest, as happens among them, gradually formed in him.

“And indeed, my boy, it has already long ago become proper there to the three-brained beings who have taken your fancy to become interested only in what they often see or often hear about, and whenever they do become interested in something, then this interest of theirs stifles all other being-necessities in them, and it will always seem obvious to them that what interests them at the given moment is just the very thing that ‘makes the world go round.’

“When the relations necessary in such a situation had been established between this sympathetic dervish Hadji-Asvatz-Troov and myself, that is to say, when he had already begun to talk with me more or less normally without the so to say ‘mask’ which it has already become fully proper to contemporary beings to wear in their relations with other beings like themselves, especially when they meet these others for the first time—then, when these necessary relations had been established between us, I asked him, of course in the corresponding approved manner, why and how he had become interested in this branch of true knowledge.

“Here you might as well know that in general there on the surface of your planet on each separate part, during the process of the ordinary being-existence of these strange three-brained beings, their own special forms of external relationship with each other have gradually been formed and have passed from generation to generation.

“And these various forms of mutual relationship among them were formed of themselves after the being-property of sensing the inner feeling of similar beings in relation to oneself had become quite atrophied in their psyche, which property must infallibly exist in all beings of our Great Universe without distinction of form or place of arising.

“At the present time among them, good or bad mutual relationships are established exclusively only according to outer calculated manifestations, chiefly according to what they call ‘amiability,’ that is, by empty words in which there is not a single atom of what is called ‘the result of an inner benevolent impulse,’ such as arises in general in the presences of all beings in direct contact with ‘those similar to themselves.’

“There, at present, however, one being may inwardly wish another well, yet if for some reason or other this well-wishing being were in some way to express himself to another in words conventionally regarded as not good, then all is over; in all the different spiritualized localizations of the latter, data are invariably crystallized which always by association engender in his common presence the conviction that the former, who as a matter of fact inwardly wished him very well, only exists to do him always and everywhere every kind of what they call ‘vileness.’

“It has become very important there, particularly during recent times, to know every kind of form of ‘verbal address’ in order to have friends and not to make oneself ‘enemies.’

“The abnormal existence of these strange three-brained beings has not only spoiled their own psyche, but this abnormal existence of theirs has by repercussion gradually also spoiled the psyche of almost all the other one-brained and two-brained terrestrial beings.

“Data for engendering the aforesaid inner being-impulse are not yet formed either in the presences of any of those terrestrial one-brained or two-brained beings with whom these strange three-brained beings who have taken your fancy have long had and still have frequent contact and relations.

“Although these being-data are still formed in the presences of certain terrestrial one-brained and two-brained beings of other exterior forms, as for example those named by them ‘tigers,’ ‘lions,’ ‘bears,’ ‘hyenas,’ ‘snakes,’ ‘phalangas,’ ‘scorpions,’ and so on, who have not had and do not now have in their mode of existence any contact or relation with these biped favorites of yours, nevertheless there is already formed in their common presences, thanks of course to the abnormally established conditions of the ordinary existence of your favorites, one very strange and highly interesting particularity, namely, that the enumerated beings, tigers, lions, bears, hyenas, snakes, phalangas, scorpions, and so on, perceive the inner feeling of fear in other beings before them as enmity towards themselves, and therefore strive to destroy these others in order to avert the ‘menace’ from themselves.

“And this so happened because your favorites, thanks always to the same abnormal conditions of existence, have gradually become, as they themselves say, ‘cowardly’ from head to foot, and because at the same time the need of destroying the existence of others has been inculcated in them, also from head to foot. And so, when they, being already cowards ‘of the highest degree,’ are about to destroy the existence of the beings of these other forms, or when they chance to meet such beings—who it must be said, to their misfortune and to our regret, have become at the present time already much stronger than they, physically as well as in other being-attainments—then they

become 'afraid,' as they say there in such case, 'to the point of wetness.'

"At the same time, thanks to the inherent need in their presences to destroy the existence of other beings breeding on their planet, they at such moments contrive with their whole Being how to destroy the existence of these beings of other forms.

"And as a result of all this, from the radiations issuing from these favorites of yours inherent in their peculiar presences there are gradually formed in the common presences of these other beings of the aforementioned forms—side by side with the data which should exist in them for engendering the aforementioned impulse of 'instinctively showing respect and sympathy' to every form of being—other data with a special functioning, thanks to which the feeling of cowardice appearing in the common presences of other beings, chiefly in the presences of your favorites, is perceived as a 'menace' to themselves.

"That is why whenever these other mentioned one-brained and two-brained terrestrial beings meet with your favorites, they, wishing to escape the danger to their own existence, always strive to destroy the existence of these favorites of yours.

"There on your planet also, all beings, in the beginning, in spite of difference of exterior form and brain system, existed together in peace and concord; and even now occasionally, one of these favorites of yours perfects himself firstly to the degree of sensing with all his spiritualized parts that every being or, as is said, 'every breathing creature' is equally near and dear to our COMMON FATHER CREATOR; and secondly, thanks to having actualized in himself being-Partkdolg-duty, he attains the complete destruction in his presence of the data for engendering the impulse of cowardice before beings of other forms, in consequence of which these beings of other forms not

only do not attempt to destroy the existence of this perfected being from among your contemporary favorites, but even show him every kind of respect and service, as to a being with greater objective possibilities.

“In short, all this and a multitude of other small factors, also ensuing from the abnormal existence of these favorites of yours, have finally brought about the formation among them, for mutual relationship, of various forms of, as they express it, ‘verbal amenity,’ and, as I have already told you, each locality there has its own special form.

“The attitude taken towards me by this sympathetic terrestrial three-brained being Hadji-Asvatz-Troov was benevolent chiefly because I was the friend of a good friend of his.

“It must here be remarked by the way, that the three-brained beings of this part of the surface of your planet are the only ones among whom the relationship of true friendship still exists.

“Among them, as it is general everywhere among three-brained beings, and just as it was in the first epochs on that planet also, not only is a friend himself a friend, but his near relatives and his friends are also regarded as friends and are treated just the same as the friend himself.

“Because I then passed for the friend of the dervish Hadji-Zephir-Bogga-Eddin, who was a very good friend of this Hadji-Asvatz-Troov, he then at once treated me in a very friendly manner.

“I wished to make the relationship still better, as I very much wanted to know how he had become interested in this knowledge and how he had attained to such scientific accomplishments as were unsurpassed on the Earth, and therefore throughout our conversation I liberally used those forms of verbal amenity which were customary in that locality.

“When during our conversation which dealt exclusively

with the knowledge now called there Shat-Chai-Mernis, we came to speak of the nature and the significance of vibrations in general, and when we happened to talk about the octave of sound, Hadji-Asvatz-Troov then said that not only had the octave of sound seven aspects of relatively independent whole manifestations, but that the vibrations of any one of these relatively independent manifestations follow, in their arising as well as in their manifestation, the same conformity to law.

“Continuing to speak further about the laws of vibration of sound, he said:

“‘I myself became interested in the knowledge Shat-Chai-Mernis through the laws of vibrations of sound; and they were the cause of my devoting the whole of my life subsequently to this knowledge.’

“And, after thinking a little to himself, he related as follows:

“‘I must first tell you, my friends, that although I was a very rich man before I entered the brotherhood of the dervishes, yet I was very fond of working at a certain craft, namely, I used to make various stringed musical instruments of the kind called “sayaz,” “tar,” “kiamancha,” “zimbal,” and so on.

“‘And even after I had entered the brotherhood I devoted all my free time to this profession of making musical instruments chiefly for our dervishes.

“‘And the cause of my further serious interest in the laws of vibrations was the following:

“‘Once the Sheikh of our monastery called me to him and said:

“‘“Hadji! In the monastery where I was still an ordinary dervish, whenever during certain mysteries our musician dervishes played the melodies of the sacred canticles, all of us dervishes always experienced from these

melodies of the sacred canticles particular sensations corresponding to the text of the given sacred canticle.

““But here during my long and careful observations, I have never yet noticed any particular effect on our brother dervishes from these same sacred canticles.

““What is wrong? What is the cause of this? To find out the cause has recently been my aim and I have now called you to speak with you about it, and perhaps you, as an amateur specialist at making musical instruments, can help me to clear up this question which interests me.”

“Thereupon we began to enquire into this question from every aspect.

“After long deliberations we finally decided that probably the whole cause lay in the nature itself of the vibrations of the sounds. And we came to this conclusion because from our conversation it further became clear that in the monastery in which our Sheikh had been an ordinary dervish, they played, besides the tambour, stringed musical instruments, while here, in our monastery, they played these same sacred melodies exclusively on wind instruments.

“We further decided to replace immediately all the wind instruments of our monastery by stringed instruments; but then another very serious question arose for us, namely, that it would be impossible to get together from among our dervishes the necessary number of specialists for playing the stringed instruments.

“Then our Sheikh, having thought a little, said to me:

““Hadji, you, as a specialist in stringed instruments, try—perhaps you can manage to make a stringed musical instrument on which any dervish, without being a specialist, can produce the sounds of the necessary melody merely by a mechanical action, such as, for example, turning, striking, pressing, and so on.”

“This proposal of our Sheikh then immediately greatly

interested me, and I undertook the task with great pleasure.

“After this decision I got up and, having received his blessing, went home.

“Having returned home, I sat down and thought very seriously for a long time; and the result of all my thinking was that I decided to make an ordinary zimbāl and to devise with the help of my friend the dervish Kerbalai-Azis-Nuaran such a mechanism of little hammers that their striking should produce the corresponding sounds.

“And that same evening I went to this friend of mine, the dervish Kerbalai-Azis-Nuaran.

“Although this dervish friend of mine was regarded by his comrades and acquaintances as rather a queer sort, nevertheless they all respected and esteemed him, as he was very sensible and learned and often talked of such questions that everyone, willy-nilly, had to ponder about them seriously.

“Before his initiation into the dervishes, he had been a real professional, namely, a watchmaker.

“And in the monastery also, he devoted all his free time to this favorite craft of his.

“My friend this dervish Kerbalai-Azis-Nuaran had by the way recently become much enthused over a certain “freakish idea,” namely, he was trying to make a mechanical watch which would show the time very exactly without the aid of any spring whatsoever.

“This freakish idea of his he explained in the following brief and very simple formulation:

““Nothing on the Earth is absolutely still, because the Earth itself moves. On the Earth only gravity is still and then only in half the space occupied by its volume. I wish to get such an absolute equilibrium of levers that their movement which must necessarily proceed from the tempo of the movement of the Earth, should exactly correspond

to the required movement of the hands of a clock, and so on and so forth."

"When I came to this queer friend of mine and explained to him what I wanted to obtain and what help I expected of him, he also immediately became very much interested in this and promised to help me in every way possible.

"And the very next day we started work together.

"From this joint work, the skeleton of this mechanical musical instrument devised by me was soon ready. I myself marked and spaced the places for the corresponding strings, while my queer friend continued to work on the mechanism of the little hammers.

"And then, when I had finished stretching the strings and had begun to tune them correspondingly, just then that began which aroused that further interest in me which brought me to the experiments concerning the laws of vibrations which I began and am still continuing.

"It began in this way:

"I must first tell you that before this I already very well knew that half the length of any string gives twice the number of vibrations of a whole string of equal volume and density, and in accordance with this principle I arranged on the zimbal what are called "bridges" for the strings and then began correspondingly to tune all the strings for a certain ancient sacred melody in "one-eighth-toned" sounds, of course according to my "Perambarrasidaan" or, as it is called in Europe, "tuning fork," producing the vibrations of the Chinese absolute note "do."

"It was during this tuning that I first clearly constated that the principle, namely, that the number of the vibrations of a string is inversely proportional to its length, does not always but only sometimes coincide with the

obtaining of what is called a "common blending harmonic consonance."

"And this constation so greatly interested me that I then gave all my attention to the investigation of this alone and entirely ceased to occupy myself with the said zimbal.

"Then it so chanced to happen that my queer friend also became very much interested in the same thing, and together we began to investigate this fact which had so astonished us both.

"Only after several days did my friend and I notice that we were neglecting our main work, and therefore we decided from that day to devote half our time to finishing the zimbal and the other half to the said investigations.

"And indeed we very soon managed to carry out both of these tasks of ours in such a way that one should not hinder the other.

"Soon the mechanical zimbal devised by us was ready; it was entirely satisfactory to us and I must say turned out to be something of the kind of the "new Greek hand organ" but with quarter tone sounds and a little larger in size.

"It was set in action by turning, by which the little hammers struck the corresponding strings; and this correspondence was obtained by means of bundles of flattened reeds in which we had made dents, into which during the turning the ends of the little hammers fell and set the corresponding strings vibrating.

"For each separate sacred melody we prepared a separate bundle of these flattened reeds fastened together, and they could be changed at will according to the melody required.

"When we finally handed over our original zimbal to our Sheikh and told him what interested us most of all

at that moment, he not only gave us his blessing to leave the monastery for a while for our purpose to occupy ourselves with the question which interested us, but even put at our disposal a large sum of money from the resources accumulated in the monastery.

“We then moved here and began to live far from other people and outside of our brotherhood.

“This friend of mine and I lived here all the time in complete peace and concord, and only recently did I lose forever this never-to-be-forgotten and irreplaceable friend of mine.

“And I lost him in the following lamentable circumstances:

“Several weeks ago he went down to the banks of the river Amu Darya to the town X for various materials and instruments.

“As he was leaving the town to return here, a “stray bullet” from the firing taking place between the Russians and the Anglo-Afghans struck him down on the spot, and I was immediately informed of this calamity by our mutual acquaintance, a Sart, who chanced to be passing there.

“Several days afterwards I brought his remains here and buried him over there,’ he added, pointing to a corner of the cave where a peculiar form of projection could be seen.

“Having said this, Hadji-Asvatz-Troov stood up and making a gesture of prayer evidently for the repose of the soul of his friend, motioned with his head for us to follow him.

“We went and found ourselves again in the chief passage of the cave where this venerable terrestrial being stopped in front of a projection and pressed something, whereupon the block moved apart and behind it an entrance was formed into another section of the cave.

“This section which we came upon this time, was in addition to its formation by Nature Herself also artificially constructed so originally—according to the Reason of your contemporary favorites—that I wish to describe its construction to you as detailedly as possible.

“The walls of this section, the ceiling, and even the floor were lined with several layers of very thick felt. As it was afterwards explained to me, this accidentally natural formation was utilized and adapted so that there should not penetrate there, from the other sections or from the outside in general, the slightest vibration from any manifestations whatsoever, either from any movement, rustling, shuffling, or even from vibrations produced by the breathing anywhere nearby of various large or small ‘creatures.’

“In this unusual interior were several ‘experimental apparatuses’ of strange form and among them was a specimen of the sound-producing-instrument which I brought with me from the surface of your planet, the type of contemporary terrestrial sound-producing instrument which your favorites call a grand piano.

“The cover of this grand piano was open, and to each series of the strings visible beneath it were fitted independent little apparatuses which served as measures of the ‘degree of vivifyingness of the variously sourced vibrations’ and were called ‘vibrometers.’

“When I saw the large number of these vibrometers, the being-impulse of astonishment in my common presence increased to such an intensity as that which our Mullah Nassr Eddin expresses by the following words: ‘The limit of full satiety is bursting.’

“This impulse of astonishment had arisen and progressively increased in me from the moment when I saw, in the passages of the cave, the gas and electric lighting.

“I had already then wondered whence and how all this was present here.

“I already well knew before this, that although these strange three-brained beings there have again learned to utilize such sources from cosmic formations for their, as they say, ‘lighting,’ yet these means for this lighting of theirs are obtained by them with the aid of very complicated adaptations and these adaptations are accessible only where there is a large group of them.

“And suddenly here was this lighting, so far from any such group, and particularly in the absence around the place of any signs by which, among contemporary beings, such possibilities are in general accompanied.

“And when I saw the aforementioned vibrometer for measuring the ‘degree of the vivifyingness of vibrations,’ the impulse of astonishment in me, as I have already said, increased to the highest degree.

“I was yet the more astonished because concerning this I also already knew very well that at that period there, nowhere did there exist such apparatuses by means of which it is possible to count any vibrations whatever, and therefore I again wondered—from where could this venerable old man dwelling in these wild mountains so far from the beings composing contemporary civilization, have obtained such apparatuses?

“Notwithstanding this interest of mine, I did not venture to ask the venerable Hadji-Asvatz-Troov for an explanation just then; I did not venture to ask him, because it was to be feared that such a digressive question might change the course of the conversation which had begun and from which I expected the elucidation of the chief question which interested me.

“In this section of the cave were many other apparatuses as yet unknown to me, among which stood one very strange apparatus to which were attached several what are called ‘masks,’ from which something like pipes, made

of the throats of cows, went somewhere up to the ceiling of the cave.

“Through these pipes, as I also afterwards learned, the air necessary for the breathing of the beings present during the experiments could flow in from outside, because this interior was then closed hermetically on all sides.

“The beings who were present during the experiments wore over their faces those masks which were on this strange apparatus.

“When we were all seated on the floor in the said section of the cave, the venerable Hadji-Asvatz-Troov said among other things that during the period of his investigations he and his friend the dervish Kerbalai-Azis-Nuaran had also occasion to study very thoroughly all the theories existing on the Earth about vibrations made at any time by serious terrestrial scientists.

“He said: ‘We studied the Assyrian theory of the great Malmanash, and the Arabian theory of the famous Selneh-eh-Avaz, and the Greek—of the philosopher Pythagoras—and of course all the Chinese theories.

“‘And we made apparatuses exactly similar to those with which all these ancient sages made their experiments, and we even made an addition to one of their apparatuses, which is now the chief one for my experiments.

“‘With this apparatus Pythagoras made his experiments, and it was then called a “monochord,” but now that I have altered it, I call it a “vibrosho.”’

“Having said this, he pressed something on the floor with one hand, and with the other he pointed to a very strangely shaped apparatus standing there and added that it was the same altered ‘monochord.’

“The apparatus he pointed to consisted of a two-meter board the whole front half of which was divided into sections called ‘frets,’ like the neck of the sound-producing

instrument called 'guitar, and on it was stretched only one string.

"To the other half of this board were fastened a great number of vibrometers like those on the strings of the grand piano, and they were affixed in such a way that their indicating needles came just over the mentioned frets on the front side of the board.

"To the back half of this board was fastened a whole network of various small glass and metal pipes, which also served to produce sounds, but this time sounds obtained from vibrations arising from certain movements and currents of ordinary or of artificially compressed or rarefied air; and for measuring the vibrations of these sounds the same vibrometers served as were used for measuring the vibrations arising from the string.

"The venerable Hadji-Asvatz-Troov was about to say something, but just then from another section of the cave a small boy of the type called Uzbek entered, carrying on a tray a tea service and some green tea.

"When the boy had set the tray before us and had left, the venerable Hadji began to pour out the tea into the cups and turning to us jokingly uttered the following sentence used on such occasions in that locality:

"'Let us imbibe this gift of Nature in the devout hope that it may redound to her glory!'

"Having uttered this, he continued further:

"'I already feel that my sustaining forces are abating within me and hence I must imbibe the due quantity of what can aid the animation of the whole of myself until the next dose.'

"And with a gentle smile he began to drink his tea. While he was drinking it, I decided to take the opportunity to ask him about several questions which were all the time worrying me.

"First of all I asked him the following. I said:

“Highly esteemed Hadji! Until now I have been fully convinced that nowhere on the Earth does there exist an apparatus for the exact measurement of vibrations. Yet here I see so many of these measuring apparatuses.

“How am I to understand this?”

“Where did you get them?”

“To this the venerable Hadji-Asvatz-Troov replied as follows:

“These apparatuses for our experiments were made by my deceased friend Kerbalai-Azis-Nuaran, and it is chiefly to them that I am indebted for all my attainments in the knowledge of the laws of vibrations.

“Indeed,” he continued, “there once existed on the Earth at the time of the flourishing of the great Tikliamish, all kinds of similar apparatuses, but at the present time there are none of these apparatuses, unless of course one reckons that, so to say, “childish bauble” now existing there in Europe by means of which vibrations can, as it were, be counted, and which there in Europe is called a “siren.” I even had such a siren when I began my elucidatory experiments.

“This siren was invented two centuries ago by a certain learned physician named Zehbek and it was so to say perfected in the middle of the last century, by a certain Cognar-de-la-Tour.

“The construction of this childish bauble consists in this, that a current of condensed air is directed from a pipe on to a revolving disc drilled with little holes, each hole exactly coinciding in size with the opening of the main air pipe; and as this disc revolves, the passage for the current of air, entering these holes from the main pipe, is alternately opened and closed.

“And thus during the rapid revolution of this disc, successive shocks of air are obtained in the holes, and these produce an even-pitched tone of sound, and the

number of revolutions recorded by the clock mechanism, multiplied by the number of the holes of the disc, should give the number of the vibrations of that sound made in the given interval of time.

“Unfortunately for the Europeans, neither the first inventor nor the perfecter of that siren knew that sound can be obtained not only from the action of genuine vibrations but also from the simple flow of air; and as this siren of theirs sounds only from the flow of air and not at all from natural vibrations, therefore the determination of the exact number of vibrations by the indications of that siren is out of the question. . . .

“And, that sound can be produced from two causes, namely, from natural world-vibrations themselves and simply from the flow of air, is a very satisfying and interesting fact, and I shall now demonstrate it to you practically.’

“Having said this, the venerable Hadji stood up and brought from another section of the cave a pot of flowers in bloom, placed it in the center of that section of the cave, and then seated himself at the former monochord of the famous Pythagoras.

“Turning to us he said:

“I will now produce from these combined pipes only five different tones of sound, and you please look attentively at this pot of flowers and look at your watches and notice how long I continue to produce these sounds and also remember the numbers indicated by the hands of the vibrometers for these sounds.’

“Then with a pair of small bellows he began to blow air into the corresponding pipes, which then began a monotonous melody of five tones.

“This monotonous melody continued for ten minutes and not only did we remember the numbers indicated by the hands of the vibrometers but all these five tones of

sound were even very well impressed on our organs of hearing.

“When Hadji had finished his monotonous music, the flowers in the pot were in the same state of bloom as before.

“Then Hadji moved from the former monochord to the sound-producing instrument grand piano, and having again directed our attention to the hands of the vibrometers, he began to strike successively the corresponding keys of the grand piano, which gave out the same monotonous melody of the same five tones of sound.

“And this time also, the hands of the vibrometers indicated the same figures.

“Five minutes had barely passed when at a nod from Hadji, we looked at the pot of flowers and saw that the flowers in the pot had begun very definitely to fade, and when after ten minutes, the venerable Hadji again ceased his music, there were then in the pot only the quite faded and withered stalks of the former flowering plants.

“Hadji then again sat down by us and said:

“‘As my investigations of long years have convinced me and as the science of Shat-Chai-Mernis states, there do indeed exist in the world two kinds of vibrations: namely, so to say, “creative vibrations” and “momentum vibrations.”

“‘As I have made clear by experiment, the best strings for the production of the said creative vibrations are those made of a certain definite metal or of goat gut.

“‘But strings made of other materials do not have this property.

“‘Vibrations issuing from the latter kind of strings, and also the vibrations obtained from the flow of air, are purely momentum vibrations. In this case the sounds are obtained from those vibrations which arise from the me-

chanical action of the momentum evoked by them and from the friction of the air flowing from it.'

"Hadji-Asvatz-Troov continued:

"At first we made our experiments with the aid of this vibroscho alone, but one day when my friend Kerbalai-Azis-Nuaran was in the Bokharan town of X on business, he happened to see a grand piano there at an auction sale of a number of things belonging to a Russian general who had left, and noticing by chance that its strings were made of just the metal needed for our experiments, he bought it and afterwards, of course with great difficulty, brought it up here into the mountains.

"When we had placed this grand piano here, we tuned its strings exactly according to those laws of vibrations indicated in the ancient Chinese science Shat-Chai-Mernis.

"For the correct tuning of the strings we there not only took the absolute sound of the ancient Chinese note "do," but also, as that same science recommended, took into account the local geographical conditions, the pressure of the atmosphere, the form and dimensions of the interior, and the mean temperature of the surrounding space as well as of the interior itself and so on, and we even took into consideration from how many people human radiations might issue in this interior during our proposed experiments.

"And when we had thus exactly tuned this grand piano, then from that moment indeed, the vibrations issuing from it immediately acquired all those properties mentioned in the said great science.

"I will now demonstrate what it is possible to do with a knowledge of the laws of vibration attained by man, and with the vibrations issuing from this ordinary grand piano.'

"Having said this, he again stood up.

“This time he brought from another section of the cave an envelope, paper, and a pencil.

“On the paper he brought he wrote something, placed what he had written in the envelope, attached the envelope to a hook that hung from the ceiling in the center of the room, again sat down at the grand piano, and without saying a word began just as before to strike definite keys, from which there was again produced a certain monotonous melody.

“But this time, in the melody, two sounds of the lowest octave of the grand piano were evenly and constantly repeated.

“After a little I noticed that it was becoming uncomfortable for my friend the dervish Hadji-Bogga-Eddin to sit still, for he began to fidget with his left leg.

“A little later he began to stroke his left leg and it was evident from the grimaces he made that his leg was paining him.

“The venerable Hadji-Asvatz-Troov paid no attention to this and continued to strike the designated keys.

“When at last he had finished, he turned to us and, addressing me, said:

“‘Friend of my friend, will you please get up, take the envelope off the hook and read what is written inside.’

“I stood up, took the envelope, opened it and read as follows:

“‘On each of you, from the vibrations issuing from the grand piano, there must be formed on the left leg an inch below the knee and half an inch to the left of the middle of the leg what is called a “boil.”’

“When I had read this, the venerable Hadji requested us both to bare the indicated places on our left legs.

“When we had bared them, there was to be seen a real boil precisely on that place of the left leg of the dervish Bogga-Eddin; but to the extreme amazement of the ven-

erable Hadji-Asvatz-Troov, there was nothing whatsoever to be seen on my leg.

“When Hadji-Asvatz-Troov ascertained this, he immediately leaped from his place like a young man and cried out very excitedly, ‘It cannot be!’ and began to stare fixedly at my left leg with the eyes of a madman.

“Almost five minutes passed in this manner. I confess that for the first time on that planet I was at a loss and could not immediately hit upon a way out of the situation.

“At last he came closely up to me and was about to speak, but just then, from his agitation, his legs began to tremble very violently, and he therefore sat down on the floor and motioned me to sit down also.

“And when we were seated he gazed at me with very sorrowful eyes and in a penetrating manner spoke to me as follows:

“‘Friend of my friend! In my youth I was a very rich man, so rich that no fewer than ten of my caravans, each with no fewer than a thousand camels, were constantly moving in all directions over our great Asia.

“‘My harem was considered by all who knew it to be the richest and best on the Earth, and everything else was on the same scale; in short, I had in superabundance everything that our ordinary life can give.

“‘But all this gradually so wearied and surfeited me that when at night I lay down to sleep, I thought with horror that the same would be repeated on the next day and that I would again have to drag along the same wearisome “burden.”

“‘Finally it became unendurable for me to live with such an inner state.

“‘And then, once, when I felt the emptiness of ordinary life particularly strongly, the idea first arose in me of ending my life by suicide.

“For several days, I thought quite cold-bloodedly and as a result categorically decided to do this.

“On the last evening as I entered the room where I intended to actualize this decision of mine, I suddenly remembered that I had not taken a last look at her who was half the cause of the creation and formation of my life.

“I remembered, namely, my own mother who was then still alive. And this recollection of her reversed everything within me.

“I suddenly pictured to myself how she would suffer when she learned of my end, and moreover by such a means.

“When I remembered her I pictured to myself, as if in reality, how she, my dear old mother, would break down in utter loneliness with resigned sighs and inconsolable sufferings, and from all this there arose in me such pity for her that the sobbing evoked by this pity almost choked me.

“And it was only just then that I cognized with my whole Being what my mother meant to me and what an inextinguishable feeling towards her ought to exist in me.

“From that time my mother became for me the source of my life.

“Thereafter whenever it may have been, day or night, no sooner did I remember her dear face than I became animated with new strength, and the desire to live, and to do everything only that her life might flow agreeably for her, was renewed in me.

“Thus it continued for ten years, until from one of those pitiless diseases she passed away and I was again left alone.

“After her death my inner emptiness again began to weigh me down more and more, day by day.’

“At this point of his narrative, when the glance of the

venerable Hadji-Asvatz-Troov happened to light upon the dervish Bogga-Eddin, he again jumped up from his place and, addressing him, said:

“My dear friend! In the name of our friendship pardon me, an old man, that I have forgotten to put an end to the pain caused you from the evil-carrying vibrations of the grand piano.’

“Having said this, he sat down at the grand piano and again began to strike the keys; this time he produced the sounds of two notes only, one from among those of the higher octaves of the grand piano, and the other from among the lower, always alternately, and as he began he almost shouted:

“Now thanks again to the vibrations engendered by means of the sounds of the grand piano, but this time good-carrying ones, let the pain of my faithful old friend cease.’

“And indeed five minutes had scarcely passed before the face of the dervish Bogga-Eddin again cleared up, and of the enormous horrible boil which until that time had continued to ornament his left leg, not a trace remained.

“Then the dervish Hadji-Asvatz-Troov again sat down beside us and externally completely calm, continued to talk:

“On the fourth day after the death of my dear mother, I happened to be sitting in my room thinking in despair what was to become of me.

“Just then in the street near my window, a wandering dervish began to chant his sacred canticles.

“Looking out of the window and seeing that the singing dervish was old and had a very benign face, I suddenly decided to ask his advice and immediately sent my servant to invite him in.

“And when he had entered and, after the usual salu-

tations, was seated on the "Mindari," I told him of my soul-state without withholding anything at all.

"When I finished, the wandering dervish became intensely thoughtful and only after some time, looking at me steadily, he said as he rose from his place:

" "There is only one way out for you—devote yourself to religion."

"Having said this, he walked away uttering some prayer and left my house forever.

"After his departure, I again became thoughtful.

"This time the result of my thinking was that I decided the same day irrevocably to enter some "brotherhood of dervishes," but only not in my native country but somewhere further away.

"The next day I began to divide and distribute all my wealth among my relatives and the poor, and in two weeks I left my native country forever and came here to Bokhara.

"Once here in Bokhara, I chose one of the numerous brotherhoods of dervishes and entered it, selecting just that brotherhood whose dervishes were known among the people for the severity of their mode of life.

"But unfortunately, the dervishes of this brotherhood soon produced a disillusioning effect on me, and I therefore transferred to another brotherhood; but there again the same thing happened, until finally I was enrolled as a dervish of the brotherhood of the monastery, the Sheikh of which set me the task of devising that mechanical stringed musical instrument of which I have already spoken to you.

"And after that, as I have also already told you, I became very much absorbed in the science of the laws of vibrations and have been occupied with it up to the present day.

"But today this science has compelled me to experience the same inner state as I experienced for the first time on the eve of the death of my mother, whose love

had been my sole hearth of warmth which for so many years had sustained my empty and wearisome life.

“To this day I cannot recall without a shudder that moment when our physicians told me that my mother could not live more than one day.

“Then in that terrible state of mind, the first question that arose in me was: How shall I go on living?

“What further happened to me afterwards and what occurred I have also more or less told you.

“In a word, when I became absorbed in the science of vibrations, I gradually found for myself a new divinity.

“This science took the place of my mother for me and in the course of many years has proved just as sustaining, true, and faithful as my own mother had been to me, and until today I have lived and been animated only by its truths alone.

“Until now there has not yet been a single instance in which in their manifestations, the truths I have discovered concerning the laws of vibrations have failed to yield those precise results I expected.

“But today for the first time it has happened that the results I confidently expected were not obtained.

“My chief terror is that today I was more than ever careful in the calculations of the vibrations required for the given case, that is to say, I accurately calculated that the proposed boil should be formed on your body in just that place and in no other.

“And here the unprecedented has happened. Not only is it not in the designated place, but it has not even been formed on any part of your body at all.

“This science which until now has taken the place of my faithful mother, has today for the first time failed me, and in me at the present moment, there is indescribable grief.

“For today, I can still reconcile myself to this exceed-

ingly great misfortune of mine, but what will be tomorrow—I cannot even picture to myself.

“And if I can still somehow reconcile myself today, it is only because I very well remember the words of our ancient great prophet “Issi-Noora” who said that “an individual is not responsible for his manifestations only when in death agony.”

“Evidently my science, my divinity, my second mother—is also in its “death agony,” if it has betrayed me today.

“I know very well that death agony is always followed by death.

“And you, dear friend of my friend, have today involuntarily become for me like those physicians who then on the eve of the death of my dear mother announced to me that my mother could not live more than another day.

“You are for me today just such a newsbearer, that this new hearth of mine will tomorrow also be extinguished.

“The same terrible feelings and sensations which I experienced then from the moment when our physicians announced to me the imminent death of my mother until her death, are now being repeated in me.

“Just as then, in the midst of those terrible feelings and sensations, there was still a hope that perhaps she would not die, so also at this moment, something like that hope also still flickers in me.

“Ekh! Friend of my friend! Now that you already know my soul state, I earnestly ask you, can you explain to me what supernatural force was involved in this, that the anticipated boil which should infallibly have been formed was not formed on your left leg?

“For the faith that it must infallibly be formed, long ago became in me as firm as the “Tookloonian-stone.”

“And it has become so firm and unshakable because for almost forty years, day and night, I have persistently

studied these great laws of world vibrations until the understanding of their meaning and actualization has become for me, as it were, my second nature.'

"Having said these last words, this perhaps last great sage of the Earth looked into my eyes with an expression full of anticipation.

"Can you picture to yourself, my dear boy, my situation then? What could I reply to him?"

"For the second time that day, I could not on account of this terrestrial being, see any way out of the situation that had arisen.

"This time there was mixed in this state, so unusual for me, my 'being-Hikhdjnapar,' or, as your favorites say there, 'pity,' for that terrestrial three-brained being, chiefly because he was suffering through me.

"And this was because I was then clearly aware that if I spoke a few words to him, not only would he be calmed, but thanks to them, he would even understand that the fact that no boil was formed on my left leg proved the truth and precision of his adored science still more.

"I had full moral right to tell him the truth about myself, because by his attainments he was already 'Kalmanuor,' that is, a three-brained being of that planet with whom it is not forbidden us from Above to be frank.

"But at that moment I could in no way do this, because there was also present there the dervish Hadji-Bogga-Eddin who was still an ordinary terrestrial three-brained being, concerning whom, already long before, it was forbidden under oath from Above to the beings of our tribe to communicate true information to any one of them on any occasion whatsoever.

"This interdiction upon the beings of our tribe was made it seems on the initiative of the Very Saintly Ashiata Shiemash.

"This interdiction on the beings of our tribe was made

chiefly because it is necessary for the three-brained beings of your planet to have 'knowledge-of-being.'

"And any information, even if true, gives to beings in general only 'mental knowledge,' and this mental knowledge, as I have already once told you, always serves beings only as a means to diminish their possibilities of acquiring this knowledge-of-being.

"And since the sole means left to these unfortunate three-brained beings of your planet for their complete liberation from the consequences of the properties of the organ Kundabuffer are just this knowledge-of-being, therefore this command was given to the beings of our tribe under oath concerning the beings of the Earth.

"And that is why, my boy, I did not just then in front of the dervish Bogga-Eddin, decide to explain to this worthy terrestrial sage Hadji-Asvatz-Troov, the real reason of his failure.

"But as both dervishes were waiting for my reply, I had in any case to tell them something, and therefore, addressing Hadji-Asvatz-Troov, I then told him only as follows:

"'Venerable Hadji-Asvatz-Troov! If you agree to have my answer not now but a little later, then I swear by the cause of my arising that I will give you an answer which will fully satisfy you. You will be convinced not only that your beloved science is the truest of all sciences, but also that since the great scientists, the saints Choon-Kil-Tez and Choon-Tro-Pel, you are the greatest scientist of the Earth.'

"At this reply of mine, that venerable dervish Hadji-Asvatz-Troov merely placed his right hand on the place where the heart is located in terrestrial beings—and in that locality this gesture means 'I believe and hope without doubt.'

"Then, as if nothing had happened, he turned to the dervish Bogga-Eddin and began again to speak about the science Shat-Chai-Mernis.

"In order completely to smooth over the previous embarrassment, I spoke to him again, and pointing to a niche in the cave where many colored silk materials were hanging in strips, I asked him:

"'Most estimable Hadji! What is all that material over there in that niche?'

"To this question of mine he replied that those colored materials were also used for his experiments on vibrations, and he continued further: 'I recently made it clear for myself which colors of the materials—and to what extent—act by their vibrations harmfully on people and on animals.

"'If you wish I will show you this highly interesting experiment also.'

"Having said this, he again stood up and again went into the neighboring section from where he soon led in, this time with the help of the boy, three quadruped terrestrial beings called 'dog,' 'sheep,' and 'goat'; he also brought in several strangely shaped apparatuses resembling bracelets.

"He put one of these special bracelets on the arm of the dervish Bogga-Eddin, and another on his own arm, meanwhile saying to me by the way as he did so:

"'I do not put one of these apparatuses on you . . . as I have certain rather weighty reasons.'

"One of these strange collar-like apparatuses he then put on to the necks of the aforesaid goat, sheep, and dog, and indicating the vibrometers on these strange apparatuses, he asked us to remember or to note down all the figures which would be indicated by the hands of the vibrometers on each of these externally different beings.

"We looked at the figures shown by all the five vibrometers, and wrote these down in the 'block notes,' or as they are usually called there 'writing pads,' which were given to us by the boy.

"After this, the dervish Asvatz-Troov again sat down on the felt, and told us as follows:

"Every form of "life" has its own "total" of vibrations proper to it, which represents the totality of all the vibrations engendered from the various definite organs of the given form of life; and this total varies at different times in each form of life and depends on how intensely these variously caused vibrations are transformed by the corresponding sources or organs.

"Now all these heterogenous and variously caused vibrations always blend within the limits of the whole life in the general subjective what is called "chord of vibrations" of the given life.

"Just take as an example my friend Bogga-Eddin and myself.

"You see . . .' and showing me the figures on the vibrometer that he had on his arm, he continued:

"I have in general so many vibrations, and my friend Bogga-Eddin has so many more.

"This is because he is much younger than I and several of his organs function much more intensely than mine, and the corresponding vibrations in him thus "result" more intensely than mine.

"Look at the figures on the vibrometers of the dog, the sheep, and the goat. The sum total of the vibrations of the dog is three times greater than that of the sheep and half as much again as that of the goat, and in number of vibrations of his general chord of vibrations, this dog has a trifle less than myself and my friend.

"It must be remarked that among men, especially men of recent times, very many are to be met with who have not even as great a number of vibrations in the subjective chord of vibrations of their common presence as the number shown by the presence of this dog.

"This has come about because in most of these people I have just mentioned, one function for instance, and,

namely, the function of emotion, which actualizes the main quantity of subjective vibrations, is already almost completely atrophied, and therefore the sum total of vibrations in them proves to be less than in this dog.'

"Having said this, the venerable Hadji-Asvatz-Troov again stood up and went to the place where the materials of different colors lay.

"Then he began to unroll these colored materials consisting of what is called 'Bokharan-silk,' color by color; and with each piece of material, all of one color, he covered by means of specially constructed rollers, not only all the walls and the ceiling, but even the floor of this section of the cave, owing to which it appeared that the whole interior was draped with the material of that given color. And each of the colored materials changed the vibration number of all the forms of 'life.'

"After experiments with the colored materials, this great terrestrial scientist of recent times asked us to follow him, and, going out of this section of the cave back again into its main passage, we went into another small passage leading off to the side.

"Behind us trailed along the goat, the sheep, and the dog with their improvised collars.

"We walked a fairly long time until we finally came to the most important section of these underground spaces.

"There the venerable dervish Hadji-Asvatz-Troov again went to one of the niches of that big underground space and pointing to a big pile lying there of some material of a very strange color, said:

"This material is woven specially from the fibers of the plant "Chaltandr" and has its natural color.

"This plant Chaltandr is one of the rare formations on the Earth, the color of which not only has the ability to change the vibrations of other nearby sources, but is itself completely indifferent to all other vibrations.

"That is why for my experiments concerning vibrations

arising not from color but from other causes, I especially ordered just this material and made out of it, for the whole of this underground space, something like a large "tent" and so adapted it that it could be moved in any direction and given any form desired.

"And with this peculiar tent I am now carrying out my experiments, namely, those experiments which I call "architectural." And these architectural experiments are now making clear to me just which interiors—and to what extent—act harmfully upon people and upon animals.

"These architectural experiments have already fully convinced me not only that the size and the general interior form of a place have indeed an enormous influence on people and animals, but also that all interior what are called "curves," "angles," "projections," "breaks" in the walls, and many other things producing a change in the vibrations proceeding in the atmosphere of the place, always contribute to change for better or for worse the subjective vibrations of the people and animals there.'

"When he began to make his experiments with that large tent, I also noticed among other things that the surrounding vibrations which changed owing to various causes nearby, act much more strongly on the common presences of these three-brained beings who have taken your fancy, than on the terrestrial one-brained and two-brained beings.

"This also evidently proceeds in consequence of all the abnormal inner and outer conditions of their ordinary being-existence.

"After these architectural experiments, he led us to still other small sections, where he also showed us many other experiments from which it could easily be seen and understood just which variously caused vibrations, and how, act upon the subjective chords of vibrations of your favorites.

"During these experiments, there were also indicated

the results ensuing from vibrations formed from the radiations of other terrestrial beings of various types of those similar to them as well as of two-brained and one-brained beings, and also the vibrations engendered by their voices and by many other causative actions.

“He demonstrated and explained, among other things, also several experiments proving the harmful action on terrestrial contemporary beings of those causes which they themselves, as if intentionally, produce, especially in recent times, in great quantity—namely, what they call ‘works of art.’

“Among these latter were ‘pictures,’ ‘statues,’ and of course their famous music.

“From all the experiments demonstrated by this sage, it became clear that the most harmful vibrations, however, for contemporary terrestrial three-brained beings are those formed in them from their what are called ‘medical remedies.’

“I stayed in the underground domain of this truly learned being four terrestrial days, after which, with the dervish Bogga-Eddin, I returned again to that Bokharan town from which we had come; and thus ended my first meeting with him.

“During those four days he further demonstrated and explained to us much more concerning the ‘laws of vibrations’; but the most interesting thing for me personally was his last explanation about why and how, in that wild place remote from any place of the grouping of contemporary terrestrial beings, in this underground domain of his, there came to be gas and electric lighting.

“During this account of his, while elucidating a certain fact, this highly sympathetic terrestrial three-brained being could not restrain himself, for sincere tears suddenly began to flow, which then so touched me that even now I cannot forget it.

“Information about certain data elucidated by this

account of his can serve for your further existence as good material for corresponding confrontations and for the elucidation of all the results of what are called 'subjective destiny,' that is to say, of those results which in general occur in our Great Megalocosmos where a multitude of relatively independent separate individuals arise and exist together.

"It often happens that while existing together, destiny, for any separate individual in the process of his personal existence, turns out for him personally to be absolutely unjust, but for all the others existing together with him, there are obtained from this in the objective sense, an abundance of just fruits. And that is why I wish to tell you about this in as much detail as possible, and will even try to repeat this account of his to you as verbatim as possible without changing anything.

"It was just before our departure from this underground domain, that is, from that place on your planet, which among other things, convinced me that the results of the attainments of the Reason of the former three-brained beings, their ancestors, have not even there been entirely lost. Even if the subsequent generations of the beings of this strange planet cease to transmute in themselves the cosmic truths discovered by their ancestors, yet although their already discovered truths have not progressed as is everywhere proper because of the abnormal being-existence, they are nevertheless automatically concentrated in that strange underground kingdom of your planet, to await further perfection and elaboration for subsequent three-brained beings.

"And so, when I enquired about the methods of the gas and electric lighting in this underground kingdom of his, he related to me the following:

"The causes of the origin of these two kinds of lighting are entirely different, and each of these two kinds of lighting has its own independent story.

“Gas lighting existed here from the very beginning, and was arranged here on the initiative of myself and my old friend the dervish Kerbalai-Azis-Nuaran.

“As for the electric lighting, it came here only quite recently, and the initiator of its origin was also one of my friends who is still young and who came from among the Europeans.

“I think it will be better if I tell you the story of each kind of lighting separately.

“I will begin with the gas lighting.

“At the time when we first moved here, there was not far from here a certain holy place called the “holy cave” to which various “pilgrims” and “devotees” from all over Turkestan used to throng.

“The popular belief about this holy place was that once there had lived in this cave, as it were, the famous “Herailaz,” who later was taken up “alive” into Heaven.

“It was further said in this popular belief that he was taken alive into Heaven so unexpectedly that he even had no time to extinguish the fire which lit his cave.

“This last belief was supported by the fact that in that cave there was indeed an “undying fire.”

“And so, friend of my friend!

“As neither I nor my friend the dervish Kerbalai-Azis-Nuaran could believe in the verity of this popular belief, we therefore decided to probe into the real cause of that peculiar phenomenon.

“Having at that time sufficient material possibilities and having at our disposal the conditions necessary for the investigation of this phenomenon without any hindrance from anyone whatsoever, we began to seek the source of its arising.

“It turned out that not far from that cave there flowed under the ground a stream which washed a medium composed of minerals, the totality of the action of which, on the water, resulted in the separation of an inflammable

gas which through chance crevices in the ground found its way into that cave

“And the chance inflammation somehow of this gas must obviously have been the cause of the display there of that undying fire.

“When my friend and I had made this cause definitely clear to ourselves and had at the same time discovered that the said spring was located not far from our cave, we decided to give an artificial outlet to that gas into these caves of ours.

“And so, from then on this gas flowed through the pipes of clay we laid, here into the main section of our cave, and from there we distributed it by means of “bamboos” according to our needs.

“As for the appearance in our caves of electric lighting, the history of its origin is as follows:

“Soon after we had settled in these caves, there once came to see me through a very old friend of mine also a dervish, a still very young European traveler who sought my acquaintance on account of always this same action of the laws of vibrations which interested me.

“We were soon close friends, as he turned out to be firstly, very serious in the search for truth, and secondly, very kind and “susceptible regarding the weaknesses of all others without exception.”

“He was studying the laws of vibrations in general; but his studies were primarily of those “laws of vibrations” which cause the formation of various diseases in people.

“During these studies of his, he among other things made clear the causes of the arising in people of the disease existing there under the name of “cancer,” and the possibility of destroying in people this malignant arising.

“He then constated and could already actualize in practice the possibility that, by a certain mode of life and a certain preparation, any man can consciously elaborate

in himself vibrations by means of which, if he saturates the person infected with this terrible disease with those vibrations in a certain way and in a certain successiveness of the flow of time, it is possible to destroy it entirely.

“Although afterwards, when we parted, we did not meet again for a long time, we always had news of one another.

“I knew that this young friend of mine, soon after we parted, married in his native country and lived with his wife during the following years in full, as we say here in Asia, “family love and mutual moral support.”

“I was particularly interested in news of him which concerned his attainments in respect of the discovery of a cure for destroying in people just the aforesaid curse, because the causes of the arising of just those vibrations, owing to which data for that disease are crystallized, were closely related to the causes the elucidation of the vibrations of which were lately the chief interest in my life.

“I already knew that although he had not yet discovered any commonly accessible means of bringing about the destruction of that disease, yet according to trustworthy reports which frequently reached me, he employed for those who fell ill with this disease the not commonly accessible practicable cures which he had first constated, and their actualization in practice which he had attained, and he had always achieved the complete destruction of this terrible human scourge.

“I received very authentic information about these favorable results achieved by him in some tens of cases during that time.

“Then it happened that for reasons not dependent on either of us, I had no information about that young European, for about ten years.

“I was already beginning to forget his existence entirely when once, while I was specially absorbed in my

occupations, I heard someone give our secret signal, and when I called and asked who was there, I at once recognized his voice; he asked me to make the way accessible for him to enter our underground domain.

“Needless to say, we were both glad to meet again and once more to exchange views on our beloved science of the “laws of vibrations.”

“When the excitement aroused by our new meeting had abated, and when we had unpacked all the things my young friend had brought on camels—among which by the way were some of the famous contemporary European what are called “Roentgen apparatus,” almost fifty “elements of Bunsen,” several “accumulators,” and several bales of different materials for “electric wiring”—we began to talk quietly and from what he related about himself I learned with great grief the following:

“Several years before, when on account of higher World-laws surrounding conditions and circumstances became such that scarcely anywhere on the Earth did people have any security for the morrow or any settled dwelling place, he suddenly noticed the appearance in his beloved wife of just that terrible disease, the search for a cure for which had lately been one of the chief aims of his existence.

“He was particularly horrified because, in view of the surrounding conditions which had arisen, he had no possibility of employing, for the destruction of that terrible disease, that cure he had obtained and which only he alone so far could actualize.

“And when he had calmed down somewhat after this terrible constatation, he then made the only possible decision—to wait patiently for a corresponding time, and meanwhile to try to create for his wife such conditions of life that the progressive process of that terrible disease should flow as slowly as possible.

“More than two years passed, during which time the

surrounding conditions changed for the better; and this young friend of mine had the possibility of then preparing himself, at last, to employ that cure known only by him, against that terrible disease.

“And when he had begun to prepare himself to employ that cure, then on one sorrowful day for him, in one of the large European cities, in the jostling caused by some demonstration, he fell under an “automobile,” and although not quite killed, he received very serious bodily injuries.

“Owing to these injuries, firstly, his own life flowed for several months under a “lapse of memory,” and secondly, because of the absence of conscious and intentional direction on his part of the ordinary life of his wife, the process of the terrible disease flowed in her at an accelerated tempo, chiefly because during his illness she took constant and anxious care of him without sparing herself.

“And so, when this poor friend of mine finally regained consciousness, he soon saw to his horror that the disease process in his wife was already in its last stages.

“What could he do? What could be done . . . since owing to the consequences of the injuries he had received he was bereft of every possibility of preparing himself and of elaborating in himself the vibrations of the quality needed for the cure he had learned, of destroying in man that terrible disease.

“Thereupon and in view of all this and seeing no other way, he resolved to have recourse to that means of curing this illness which the representatives of contemporary European medicine employ and thanks to which, they allege, it is possible, as it were, to destroy in man that disease.

“Namely, he decided to have recourse to what are called X rays.

“The treatment with the said rays was begun.

“During the process of that treatment he noticed that, although the principal “concentration” or “gravitational center” of the disease in the body of his wife became, as it were, “atrophied,” yet at the same time a similar “concentration” was beginning, this time in an entirely different part of her body.

“After several months of repeated what they call in Europe “seances,” a similar independent concentration made its appearance in her and this time in still a new place—the third.

“And as a result of it all, it transpired one sad day that the days of the invalid were numbered.

“Having constated this horror, my young friend decided to throw aside all the wisecracking of contemporary European medicine and without consideration for his own state, he began to elaborate in himself the necessary vibrations and to saturate the body of the invalid with them.

“Although, in spite of difficulties almost insurmountable to him personally, he succeeded in prolonging the existence of his wife for almost two years, yet nevertheless she finally died from just that terrible human disease.

“It must be noticed further that during the last period of the illness, when he had already ceased to employ the wisecracking of European medicine, two further similar independent concentrations were noticed in the body of his wife.

“When my young friend had more or less calmed down after that terrible issue, and again devoted part of his time to his beloved studies and researches of the great World-laws, then, among other things, he became much interested to know why, during the treatment of the cancer by X rays there had arisen in the body of his wife those independent concentrations he had constated which usually do not develop in this disease and which during his long years of previous observations he had never noticed.

“In view of the fact that the elucidation of this question which interested him turned out to be complicated and in the surrounding conditions of the places of habitation there, impracticable, he decided to come to me and with my help clear them up by experiment.

“And that was why he had brought with him all the necessary materials for these elucidatory experiments.

“The next day I put at his disposal one of the sections of the underground domain and several what are called “Salkamourskian” goats and everything else required for his elucidatory experiments.

“Among other preparations, he with the help of the Bunsen elements, first put into operation the action of the Roentgen apparatus.

“And already three days after his arrival, that began, which was the cause of the arising of permanent electric lighting in our caves.

“And it began in the following way: As we were making certain experiments by means of my vibrometers and calculating the vibrations of the electric current which produces X rays in the Roentgen apparatus, we noticed that the number of vibrations of the electric current obtained by means of these Bunsen elements, all the time either increased or diminished; and because the number of vibrations in a certain length of time were most important for our elucidations during the flowing of the electric current, it then became clear to us that that kind of electric current was absolutely useless for the elucidations we required.

“This constation of ours very much discouraged and depressed my young friend.

“He immediately ceased the experiments he had begun and began to think.

“The following two days he thought unceasingly even during meals.

“At the end of the third day, as we were going together to the section where we usually had our repasts and were crossing the little bridge in the main section of our caves built over an underground stream, he suddenly stopped and striking his forehead, cried out excitedly “Eureka!”

“The outcome of that exclamation, then, was that on the next day, with the help of several hired Tadjiks, there were removed from various ancient and deserted mines lying near by, “lumps” of three kinds of “ore” as large as could be removed; and these were placed in a certain order in the bed of our underground stream.

“Then after laying that ore in the bed of the stream, he very simply connected from the stream two what are called terminals to the slightly charged accumulators which he himself had brought, and owing to this, the electric current of the famous what is called “amperage” began to flow into these accumulators.

“And when after twenty-four hours we passed the electric current thus obtained into the said accumulators through our vibrometers, then it turned out that although its amperage was not sufficient, yet the number of vibrations obtained from that electric current remained unchanged and absolutely uniform during all the time of its flow through my vibrometers.

“To increase the force of the electric current obtained in this peculiar way, he made “condensers” of various materials, namely, from goatskins, from a certain kind of “clay,” crushed “zinc ore” and “pine resin” and in this way there was obtained the electric current required for the amperage and voltage for the Roentgen apparatus he had brought.

“By means of this peculiar source of electric current, we ultimately clearly proved to ourselves the following:

“Although by the employment of this contemporary

device for the treatment of the said terrible disease in the whole body of man the place of the gravitational center becomes atrophied, yet it greatly facilitates the so to say "Metastases" in other glands and helps the sowing and successful flourishing of it in these new places.

"And so, friend of my friend! When my young friend had become satisfied after this elucidation, he ceased to be interested in the question in which he had then been absorbed, and when he returned home to Europe he left for our use that source which he had created and which required neither attention nor any outside material; and thereafter we gradually installed electric lamps where we needed them in our caves.

"Although that peculiar source of ours could not generate sufficient energy for all the lamps we had in our caves, yet by making switches everywhere and using the energy only when necessary, it was not wasted at other times but was gradually stored in accumulators, sometimes even in such a quantity that there was a surplus for various domestic purposes.'"

At this place of Beelzebub's tale, all the passengers of the transsystem ship *Karnak* experienced something like a sweet-sour taste in the region of the inner part of their mouths.

This signified that the ship *Karnak* was now approaching some planet, namely, a place of unforeseen stopping.

And this planet was the planet Deskaldino.

Whereupon Beelzebub ceased his narration and, with Akhoon and Hassein, all three went to their "Kesshahs" to get ready for the descent to the planet Deskaldino.

[Note: If anyone is very interested in the ideas presented in this chapter, I advise him to read, without fail, my proposed book entitled *The Opiumists*, if, of course, for the writing of this book there will be sufficient French armagnac and Khaizarian bastourma.

THE AUTHOR]

Beelzebub in America

TWO "Dionosks" later, when the intersystem ship *Karnak* had resumed its falling, and the confirmed followers of our respected Mullah Nassr Eddin had again sat down in their usual seats, Hassein once more turned to Beelzebub with the following words:

"My dear Grandfather! May I remind you, as you bade me, about . . . the three-brained beings . . . of the planet Earth . . . about those . . . how are they called? . . . about the beings who breed and exist just on the diametrically opposite side of the place where contemporary terrestrial civilization is flourishing . . . About those three-brained beings there, who, as you were saying, are very great devotees of the 'fox trot.'"

"Ah! About those Americans?"

"Yes, that's it, about those Americans," joyously exclaimed Hassein.

"Of course, I remember. I did, indeed, promise to tell you a little also about those contemporary queer ducks there."

And Beelzebub began thus:

"I happened to visit that part of the surface of your planet now called 'North America,' just before my final departure from that solar system.

"I went there from my last place of existence on that planet, namely, from the city Paris of the continent of Europe.

"From the continent of Europe I sailed there on a steamship, according to the custom of all contemporary what are called 'dollar holders,' and arrived in the capital of 'North America,' in the city of New York, or as it is some-

times called there, the 'city of the melting pot of the races of the Earth.'

"From the pier I went straight to a hotel called the 'Majestic' which had been recommended to me by one of my Paris acquaintances and which for some reason or other was additionally, though not officially, called 'Jewish.'

"Having settled in this Majestic hotel, I went the same day to look up a certain 'Mister' there, who also had been recommended to me by still another of my Paris acquaintances.

"By this word 'Mister' every being of the male sex is called on that continent who does not wear what is called a 'skirt.'

"When I found this Mister, to whom I had a letter of introduction, he, as is proper to every genuine American businessman, was up to his eyes in innumerable, as is said there, 'dollar businesses.'

"I think I might as well remark now at the very beginning of my elucidations about these Americans, that those three-brained beings there, especially the contemporary ones, who constitute the root population on this part of the surface of your planet, are in general almost all occupied only with these dollar businesses.

"On the other hand, with the trades and 'professions' indispensable in the process of being-existence, exclusively only those beings are occupied among them, who have gone there from other continents temporarily, and for the purpose, as is said, of 'earning money.'

"Even in this respect, the surrounding conditions of ordinary being-existence among your contemporary favorites, chiefly among those breeding on this continent, have been transformed so to say, into 'Tralalaoalalalala,' or, as our respected teacher Mullah Nassr Eddin would

define it, 'a soap bubble that lasts a long time only in a quiet medium.'

"Among them there at the present time, these surrounding conditions of ordinary collective existence have already become such, that if, for some reason or other, the specialist professionals of all the kinds necessary for their ordinary collective existence should cease to come to them from the other continents to 'earn money,' then it is safe to say that within a month the whole established order of their ordinary existence would completely break down, since there would be none among them who could even so much as bake bread.

"The chief cause of the gradual resulting of such an abnormality there among them is, on the one side, the law established by them themselves in respect of the rights of parents over their children and on the other hand the institution in schools for children of what is called a 'dollar savings bank' together with the principle of implanting in children a love of such dollars.

"Thanks to this, and to still various other peculiar external conditions of ordinary existence also established by them, themselves, just this love of 'dollar business' and of dollars themselves, has become, in the common presence of each of the native inhabitants of this continent who reaches responsible age, the predominant urge during his responsible what is called 'feverish existence.'

"That is why each one of them is always doing 'dollar business,' and, moreover, always several of them at once.

"Although the aforesaid 'Mister' to whom I had a letter of introduction was also very busy with these 'dollar businesses,' he nevertheless received me very cordially. When he read the letter of introduction I presented to him, a strange process immediately began in him which has already been noticed even by certain of your favorites—it having also become inherent in your contemporary favor-

ites in general—and which they call ‘unconscious preening.’

“And this same process proceeded in him because, in the letter I presented, the name of a certain other acquaintance of mine, also a Mister, was mentioned, who in the opinion of many, and of this ‘Mister’ also, was considered, as they call him behind his back, ‘a damn’ clever fellow,’ that is to say, a ‘dollar expert.’

“In spite of his having been entirely seized with this inherency, proper to your contemporary favorites, he nevertheless, as he talked with me, gradually calmed down, and eventually he informed me, that he was ‘ready to place himself entirely at my disposal.’ Suddenly, however, he remembered something, whereupon he added that to his profound regret, owing to circumstances over which he had absolutely no control, he could not possibly oblige me that day, but not until the following day, because he was extremely busy with important affairs.

“And, indeed, with the best will in the world, he could not have done so, for these unfortunate Americans, who are always governed by these dollar businesses of theirs, can do what they please only on Sundays, whereas it just happened that the day I went to see him was not a Sunday.

“There on that continent, all dollar and other businesses depend never upon the beings themselves: on the contrary, your favorites there always themselves depend entirely on these ‘businesses’ of theirs.

“In short, the day not being a Sunday, this genuine American Mister was unable to do as he pleased, namely, go along with me and introduce me to the people necessary to me, and we had therefore to agree to meet the following morning at a defined place on the famous street there called ‘Broadway.’

“This street Broadway is the foremost and principal street not only in this New York, but, as is said there, is

the longest street in any of the large contemporary cities of your planet.

“So I set off there on the next day.

“As the ‘automobile taxi’ in which I drove to this place happened not to come from one of Mr. Ford’s factories, I arrived too soon, and consequently this ‘Mister’ was not yet there.

“While awaiting him, I began strolling about, but as all the New York what are called ‘brokers’ take their ‘constitutional’ before their famous ‘quick lunch’ just in this part of the street Broadway, the jostling in this crowded place became so great, that, in order to escape it, I decided to go and sit down somewhere in some spot from where I could see the Mister I was awaiting arrive.

“A suitable spot seemed to be a neighboring typical restaurant there, from the windows of which all the passers-by could be seen.

“I must say, by the way, that there, on all that planet of yours, there are not so many restaurants in the places of existence of any other group of your favorites as there are in that New York.

“They particularly abound in the main section, and moreover, the proprietors of these restaurants there are chiefly ‘Armenians,’ ‘Greeks,’ and ‘Russian Jews.’

“Now, my boy, in order that you may rest a little from active mentation, I wish for a while to confine myself entirely to the form of mentation of our dear teacher Mullah Nassr Eddin and to talk about a certain in the highest degree original custom which has prevailed during the last few years in these contemporary New York restaurants.

“Inasmuch as the production, importation, and consumption of what are called ‘alcoholic liquids’ have recently been strictly prohibited to the ordinary beings by the power-possessing beings of this group, and correspond-

ing injunctions have also been given to those beings there upon whom the power-possessing beings rest their hope for their own welfare, it is now supposed to be almost impossible for the ordinary beings there to obtain such liquids. At the same time, in these New York restaurants, various alcoholic liquids called 'Arrack,' 'Doosico,' 'Scotch whisky,' 'Benedictine,' 'Vodka,' 'Grand Marnier,' and many other different liquids, under every possible kind of label, and made exclusively only on what are called 'old barges' lying at sea off the shores of that continent, are to be had in any quantity you please.

"The very 'Tzimus' of the said practice lies in this, that if you point your fourth finger and, covering one half of your mouth with your right palm, utter the name of any liquid you fancy, then immediately, without more words, that liquid is served at table—only in a bottle purporting to be lemonade or the famous 'French Vichy.'

"Now try with all your might to exert your will and to actualize in your presence a general mobilization of your 'perceptive organs' so that, without missing anything at all, you may absorb and transubstantiate in yourself everything relating to just how these alcoholic liquids I have enumerated are prepared at sea on old barges off the shores of that continent.

"I regret very much that I missed making myself thoroughly familiar with all the details of this contemporary terrestrial 'science.'

"All I managed to learn was that into all the recipes for these preparations, the following acids enter—'sulphuric,' 'nitric,' and 'muriatic' acids, and most important of all, the 'incantation' of the famous contemporary German 'Professor Kishmenhof.'

"This last ingredient, namely, Professor Kishmenhof's incantation for alcoholic liquids, is delightfully intriguing; and it is concocted, so it is said, as follows:

“First of all, there must be prepared, according to any old recipe, already familiar to specialists in the business, a thousand bottles of liquid; precisely one thousand bottles must be prepared, because if there should be merely one bottle more or one bottle less, the incantation will not work.

“These thousand bottles must be placed on the floor and then, quietly beside them, a single bottle of any genuine alcoholic liquid existing anywhere there, must be placed and kept there for a period of ten minutes; at the end of which time, very slowly and quite indispensably, while scratching the right ear with the left hand, one must utter with certain pauses this said alcoholic incantation.

“Upon this, not only are the contents of all the thousand bottles instantly transformed into precisely that alcoholic liquid contained in the said single bottle, but every bottle of the thousand even acquires the same label borne by that one bottle of genuine alcoholic liquid.

“Among the conjuries of this unprecedented German Professor Kishmenhof, there are, as I learned, several indeed most amazing ones.

“This famous German professor, a specialist in this branch, started, as is said, ‘inventing’ these remarkable conjuries of his quite recently, that is to say, in the early years of the last great general European process of reciprocal-destruction there.

“When a food crisis supervened in his fatherland Germany, he, sympathizing with the plight of his compatriots, invented his first conjury, which consisted in the preparation of a very cheap and economical ‘chicken soup.’

“This first conjury of his is called German chicken soup, and its execution is likewise extremely interesting, namely, as follows:

“Into a very commodious pot, set on the hearth, com-

mon water is poured, and then a few very finely chopped leaves of parsley are strewn into it.

"Then both doors of the kitchen must be opened wide, or, if there is only one door, a window must be opened wide, and, while the incantation is very loudly pronounced a chicken must be chased through the kitchen at full speed.

"Upon this, a most delicious 'chicken soup' is ready hot in the pot.

"I heard further that during the years of that great process of reciprocal-destruction, the beings of Germany made use of this conjury on a colossal scale, this method of preparing chicken soup having proved in practice to be, as it were, good, or at least extremely economical.

"The reason is that a single chicken could do duty for quite a long time, because it could be chased and chased and chased, until for some reason or other, the chicken all by itself, as is said there 'went on strike' and declined to breathe the air any longer.

"And in the event that the chicken resisted the infection of hypocrisy, in spite of its having existed among your favorites, and indeed did cease to wish to breathe the air any longer, then for this eventuality, as I afterwards learned, a common custom was established there among the beings of that group called Germany.

"Namely, when the chicken went on strike, its owners would very solemnly roast it in the oven, and for this solemn occasion would unfailingly invite all their relatives to dinner.

"It is interesting to notice also, that another professor of theirs, also famous, named Steiner, in the course of his what are called 'scientific investigations of supernatural phenomena,' mathematically established that on the occasions when these chickens were served at these 'invitation dinners,' always their owners would recite the same thing.

“Namely, every hostess, rolling her eyes to heaven and pointing to the chicken, would say with great feeling that it was the ‘famous Pamir pheasant’ and that it had been specially sent to them from Pamir by their dear nephew who resided there as consul for their great ‘fatherland.’

“On that planet there exist in general conjuries for every possible kind of purpose.

“These conjuries began multiplying particularly after many of the beings of this peculiar planet had become specialists in supernatural phenomena and came to be called ‘occultists,’ ‘spiritualists,’ ‘theosophists,’ ‘violet magicians,’ ‘chiromants,’ and so forth.

“Besides being able to create ‘supernatural phenomena,’ these ‘specialists’ also knew very well how to make the opaque look transparent.

“This same American prohibition of the consumption of alcohol can serve us yet again as an excellently illuminating example for understanding to what degree the possibilities for the crystallization of data for being-reflection are atrophied in these contemporary responsible power-possessing beings, in respect of the fact that such an absurdity is being actually repeated there.

“There on that continent, everybody without exception, thanks to this prohibition, now consumes this same alcohol—even those who in other circumstances would probably never have consumed it.

“There on the continent America, the very same is occurring with the consumption of alcohol as occurred with the chewing of the seeds of the poppy by the beings of the country Maralpleicie.

“The difference is that in the country of Maralpleicie the beings were then addicted to the use of at least genuine poppy seeds, whereas in America the beings now consume any liquid that comes their way, provided only

that it bears the name of some alcoholic liquid existing somewhere on their planet.

“And another difference is, that in respect of concealing their consumption of the prohibited product from government eyes, the contemporary beings now breeding on the continent America are not by any means so naïve as were the beings of the Maralpleicie epoch.

“To what lengths your contemporary favorites have gone in this respect, you can understand very well from the following examples.

“At the present time there in that place, every young man with his ‘mother’s milk’ scarcely dry on his lips, infallibly carries with him what seems to be a perfectly ordinary harmless cigarette case or cigar case; and, sitting in a restaurant or in one of their famous dance halls, he casually produces this cigarette case or cigar case from his pocket and everybody around imagines of course that he is about to smoke.

“But not a bit of it! He just gives a peculiar little twist to this cigarette case or cigar case of his, when, presto, a diminutive tumbler appears in his left hand, whereupon with his right hand he s-l-o-w-l-y and q-u-i-e-t-l-y pours out for himself from this cigarette case or cigar case into this diminutive tumbler of his, some kind of liquid—probably Scotch whisky, but concocted as I have already told you, on some barge off the American coast.

“During my observations there at that time, I once witnessed still another picture.

“In one of the said restaurants sat two young American women not far from my table.

“An attendant of this restaurant, or, as they say, a ‘waiter,’ served them with a bottle of some mineral water and a couple of glasses.

“One of the women gave a certain little twist to the handle of her fashionable umbrella, whereupon a liquid,

obviously also Scotch whisky or something of the kind, began likewise to flow very q-u-i-e-t-l-y and very s-l-o-w-l-y from the handle into their glasses.

“In short, my boy, the same is being repeated on this continent America as also took place quite recently in the large community called Russia. There the power-possessing responsible beings also prohibited the consumption of the famous ‘Russian’ vodka’ with the consequence that these beings very soon adapted themselves to consume, instead of this ‘vodka,’ the no less famous ‘Hanja,’ from the effects of which thousands of these unfortunate beings are still dying there daily.

“But in the present case, we must certainly give the contemporary American beings their due. In their skill at concealing their consumption of this famous alcohol from the authorities, they are infinitely more ‘civilized’ than the beings of the community Russia.

“Well then, my boy, to avoid the bustle of the street, I entered a typical New York restaurant, and having taken a seat at one of the tables there, began gazing out of the window at the crowd.

“As it is the common custom there on your planet, when people sit in a restaurant or any other such public place, always and without fail to pay what they call ‘money’ for something for the profit of the proprietor of the establishment, I did the same and also ordered for myself a glass of their famous what is called ‘orangeade.’

“This famous American drink consists of the juice squeezed from oranges or from the famous what is called there ‘grapefruit,’ and the beings of that continent drink it always and everywhere in incredible quantities.

“It must be admitted that this famous orangeade of theirs does occasionally refresh them in hot weather, but, on the other hand, in its action upon what are called the ‘mucous membranes’ of the stomach and intestines this

drink of theirs is still another of the many factors there, which, taken together, are gradually bringing about—although slowly yet inexorably certainly—the destruction of that ‘unnecessary’ and ‘negligible’ function called the ‘digestive function of the stomach.’

“Well then, sitting in the said restaurant with this famous orangeade and watching the passers-by in the hope of seeing among them the Mister I awaited, I began casually looking around at the objects in the restaurant also.

“On the table at which I was sitting, I saw among other things also what is called the ‘menu’ of the restaurant.

“‘Menu’ there on your planet, is the name given to a sheet of paper on which are written the names of all the varieties of food and drink available in the said restaurant.

“Reading the contents of this paper, I found among other things that no fewer than seventy-eight different dishes could be ordered there that day.

“This staggered me, and I wondered what on earth kind of a stove these Americans must have in their kitchens to be able to prepare seventy-eight dishes on it for just one day.

“I ought to add that I had been on every one of the continents there, and had been the guest of a great many beings of different castes.

“And I had seen food prepared innumerable times, and also in my own house. So I already more or less knew that to prepare a single dish, at least two or three saucepans were required; and I reckoned that as these Americans prepared seventy-eight dishes in one kitchen they would certainly need about three hundred pots and pans.

“I had the fancy to see for myself how it was possible to accommodate on one stove three hundred saucepans, so I decided to offer what is called there a ‘good tip’ to

the waiter who served me with the orangeade, to let me see the kitchen of the restaurant with my own eyes.

"The waiter somehow arranged it, and I went into the kitchen.

"When I got there, what do you think? . . . What kind of picture did I see? . . . A stove with a hundred pots and pans?

"Not on your life!! . . .

"I saw there only a small what is called there 'midget gas stove,' such as what are called 'old bachelors' and 'man-haters,' that is to say 'worthless spinsters,' usually have in their rooms.

"By the side of this 'pimple of a stove' sat an extremely fat-necked cook of 'Scotch origin' reading the newspaper inseparable from every American; he was reading, it seems, the newspaper *The Times*.

"I looked around in amazement and also at the neck of this cook.

"While I was thus looking round in astonishment, a waiter came into the kitchen from the restaurant and, in peculiar English, ordered a certain very elaborate dish from this fat-necked cook.

"I think I may as well tell you that I then also noticed from his accent that the waiter who ordered this dish with a fancy name had only recently arrived there from the continent of Europe, obviously with the dream of filling his pockets there with American dollars—with that dream in fact about these American dollars which indeed every European has who has never been to America and which now allows no one in Europe to sleep in peace.

"When this aspirant to an 'American multimillionaire-dom' had ordered the said fancy dish from the fat-necked cook, the latter got up from his place without haste and very heavily, and first of all took down from the wall a small what is called there 'bachelor's frying pan.'

“Then having lighted his ‘dwarf stove’ he put the frying pan on it; and still moving ponderously, he then went over to one of the many cupboards, took from it a tin of some canned food, opened it, and emptied its contents into the said frying pan.

“Then in the same way he went over to another cupboard, and again took out a tin of some canned food, but this time he put only a little of the contents into the frying pan, and having stirred the resulting mixture, he put the whole lot with precision on a plate which he set on the table and again sat down in his former place and resumed the interrupted reading of his newspaper.

“The waiter who had ordered this ‘fancy dish’ soon returned to the kitchen bearing a very large what is called ‘copper’ tray on which were a vast quantity of hollow metal, what is called fashionable cutlery, and having placed the dish with this strange food on the said tray he carried the whole into the restaurant.

“When I returned and resumed my seat at my table, I saw that at another table quite near, a Mister was sitting who was smacking his lips while eating the dish which I had chanced to see prepared in the kitchen.

“Looking again out of the window into the street, I eventually discerned the Mister I expected in the crowd, so, settling my bill at once, I left the restaurant.

“And now, my boy, maintaining the form of mentation of our dear teacher, I might as well tell you also a little about the ‘speech’ of these American beings.

“You must know that before my arrival on that continent I could already speak the ‘tongue’ of the beings of that continent, namely, what is called the ‘English tongue.’

“But from the very first day of my arrival in the capital of this North America, I already experienced great inconvenience in my ‘verbal intercourse’ because, as it turned out, although these beings use this English tongue for

verbal intercourse among themselves this English tongue of theirs is rather special and in fact quite peculiar.

“So, having felt the inconvenience, I made up my mind to learn this peculiar ‘conversational English’ of theirs also.

“On the third day after my arrival there, as I was on my way to my newly acquainted Mister specially to ask him to recommend me a teacher for this ‘English tongue,’ I suddenly saw reflected on the sky, by projectors, an ‘American advertisement’ with the words:

‘SCHOOL OF LANGUAGES BY THE SYSTEM
OF MR. CHATTERLITZ
13 North 293rd Street’

“The languages and the times when they were taught were set forth and, of the ‘American English language’ in particular, it was stated, among other things, that it could be learned in from five minutes to twenty-four hours.

“At first I could not make head or tail of it, but I decided all the same to go the next morning to the address indicated.

“When the next day I found this Mr. Chatterlitz, he received me himself in person, and when he heard that I wished to learn the ‘American English language’ by his system, he explained to me first of all that this conversational language could be learned by his system in three forms, each form corresponding to some special requirement.

“‘The first form,’ he said, ‘is the conversational language for a man who is obliged to earn here among us our American dollars.

“‘The second form is required for a man who, although not in need of our dollars, nevertheless likes to do dollar business and furthermore, in order that in his social relations with our Americans everybody will think that he is

not "just a nobody" but a real "gentleman" with an English upbringing.

"As for the third form of the English language this form is required by anybody who wishes to be able to procure, here, there, and everywhere and at any hour—Scotch whisky.'

"As the time for learning the second form of the English language by this system suited me best, I decided to pay him immediately the dollars he charged in order to know the secret of his system.

"When I had paid him the dollars he charged and he had, seemingly quite casually, but in reality not without that avidity which has also already become proper to all the beings of your planet, placed my dollars in an inside pocket, he explained to me that in order to learn this second form, only five words had to be memorized, namely:

1. Maybe
2. Perhaps
3. Tomorrow
4. Oh, I see
5. All right

"He added that if I had occasion to converse with one or more of their misters, I should only need to utter any one of these five words every now and then.

"That will be quite enough,' he added, 'to convince everybody that in the first place you know the English language very well, and secondly that you are an old hand at doing dollar business.'

"Although the system of this highly esteemed Chatterlitz was very original and meritorious, yet I never had occasion to put it into practice.

"And the occasion did not arise, because the next day I met by chance in the street an old acquaintance, an, as

he is called, 'editor,' from the continent of Europe who in conversation confided to me an even more ideal secret for the American language.

"When I told him, among other things, that I had been the day before to Mister Chatterlitz about the local language and had told him a little about the system, he replied:

"'Do you know what, my dear doctor? As you are a subscriber to our paper over there, I cannot help revealing to you a certain secret of the language here.'

"And he said further:

"'Knowing several of our European languages, you can by employing this secret of mine, be master of the language here to perfection, and indeed converse about anything you wish, and not simply make others think that you know the English language—for which purpose, I do not deny, the system of this Chatterlitz is indeed excellent.'

"He explained further that if when pronouncing any word taken from any European language, you imagine that you have a hot potato in your mouth, then some word of the English language is in general bound to result.

"And if you imagine that this same hot potato is furthermore well sprinkled with ground 'red pepper,' then you will already have the pronunciation of the local American English language to a tee.

"He advised me moreover not to be timid in choosing words from the European languages, since the English language in general consisted of a fortuitous concourse of almost all the European languages, and hence that the language contained several words for every ordinary idea, with the consequence that 'you almost always hit on the right word.'

"'And suppose that, without knowing it, you use a word entirely absent from this language, no great harm

is done; at worst your hearer will only think that he himself is ignorant of it.

“All you have to do is just to bear in mind the said hot potato and . . . no more “boloney” about it.

“I guarantee this secret, and I can safely say that if, on exactly following my advice, your “language” here does not prove to be ideal, then you may stop your subscription.’

“Several days later, I had to go to the city of Chicago.

“This city is the second in size on that continent and is, as it were, a second capital of ‘North America.’

“On seeing me off for Chicago, that Mister, my New York acquaintance, gave me a letter of introduction to a certain Mister there.

“As soon as I arrived in this city Chicago, I went straight to this said Mister.

“This Chicago Mister turned out to be very amiable and most obliging.

“His name was ‘Mister Bellybutton.’

“For the evening of the first day, this amiable and obliging Mr. Bellybutton suggested my accompanying him to the house of some of his friends so that, as he expressed it, I should ‘not be bored’ in a quite strange city.

“I, of course, agreed.

“When we arrived, we found there a fair number of young American beings, guests like ourselves.

“All the guests were exceedingly gay and very ‘merry.’

“They were telling ‘funny stories’ in turn and the laughter from these stories of theirs lingered in the room like the smoke on a day when the wind is south over the chimneys of the American factories where the American sausages called ‘hot dogs’ are prepared.

“As I also find funny stories amusing, that first evening of mine in the city of Chicago passed very gaily indeed.

“All this would have been quite sensible and very de-

lightful, if it had not been for one 'feature' of the stories told that first evening, which greatly astonished and perplexed me.

"And that is, I was astonished by their what is called 'ambiguity' and 'obscenity.'

"The ambiguity and obscenity of these stories were such that any single one of these American storytellers could have given a dozen points to 'Boccaccio,' famous there on the planet Earth.

"Boccaccio is the name of a certain writer who wrote for the beings of the Earth a very instructive book called the *Decameron*; it is very widely read there at the present time and is the favorite of contemporary beings breeding there on all continents and belonging to almost all communities there.

"The following day, also in the evening, this kind Mr. Bellybutton took me again to some still other friends of his.

"Here also were a large number of young American beings both male and female, sitting in various corners of a very large room conversing quietly and very placidly.

"When we were seated, a pretty young American girl soon came and sat down beside me, and began chatting with me.

"As is usual there, I took up the conversation, and we chatted about anything and everything, she asking me among other things many questions about the city of Paris.

"In the midst of the conversation, this American as they say 'young lady' suddenly, for no earthly reason at all, began stroking my neck.

"I immediately thought, How kind of her! She must certainly have noticed a 'flea' on my neck and is now stroking the place to allay the irritation.

"But when I soon noticed that all the young American

beings present were also stroking each other, I was much astonished and could not understand what it was all about.

“My first supposition concerning the ‘fleas’ no longer held good, because it was impossible to suppose that everybody had a flea on his neck.

“I began speculating what it was all about, but try as I might, I could give myself no explanation whatever.

“Only afterwards, when we had left the house and were in the street, I asked Mr. Bellybutton for an explanation of it all. He immediately burst into unrestrained laughter, and called me ‘simpleton’ and a ‘hick.’ Then, calming down a bit, he said:

“‘What a queer guy you are; why, we have just been to a “petting party.”’ And still laughing at my naïveté, he explained that the day before we had also been to a party, but to a ‘story party,’ and tomorrow, he continued, ‘I was planning to take you to a “swimming party” where young people bathe together but of course all dressed in special costumes.’

“When he saw that the same look of perplexed astonishment still remained on my face, he asked, ‘But if for some reason or other you don’t like such “tame affairs,” we can go to others that are not open to everybody. There are lots of such “parties” here and I am a member of several of them.

“‘At these parties which are not open to everybody, we can, if you like, have something more “substantial.”’

“But I did not take advantage of this kindness of this obliging and exceedingly ‘amiable’ Mr. Bellybutton, because the next morning I received a telegram which made it necessary for me to return to New York.”

At this point of his tales Beelzebub suddenly became thoughtful and after a rather protracted pause, sighing deeply, he continued to speak thus:

“The next day I did not go by the morning train as I had

decided on receiving the telegram, but delayed my departure until the night train.

“As the cause of the delay of my departure may well illustrate for you the evil resulting from a certain invention of these American beings which is very widely spread over the whole of your planet, and which is one of the chief causes of the continued, so to say ‘dwindling of the psyche’ of all the other three-brained beings of your unfortunate planet, I shall tell you about it a little more in detail.

“Just this maleficent invention of the beings of this continent, which I now intend to explain to you, has not only been the cause of the acceleration of the tempo of the still greater ‘dwindling’ of the psyche of all the three-brained beings breeding on that unfortunate planet of yours, but it was and still is the cause also that in the beings of all the other continents of recent times there is already completely destroyed that being-function which it is proper for all three-brained beings to have, and which was the one single function which even until the last century arose in their presence of its own accord, namely, that being-function which is everywhere called the ‘sane instinct to believe in reality.’

“In the place of this function, very necessary for every three-brained being, another special very definite function gradually crystallized, whose action induces in its bearer a continuous doubt about everything.

“This maleficent invention of theirs they call ‘advertising.’

“Better to understand what follows, I must first tell you that several years before this trip of mine to America, once when traveling on the continent of Europe, I bought myself some books to read in the train to pass away the prospective long and tedious railway journey. In one of these books, written by a very famous writer there, I read

an article about this America in which a great deal was said about what is called 'the slaughterhouses' existing in that same city Chicago.

"Slaughterhouse is the name there for a special place where three-brained terrestrial beings carry on the destruction of the existence of those beings of various other forms whose planetary bodies they are addicted to using for their first being-food, again owing to those abnormally established conditions of ordinary being-existence.

"Moreover, executing this manifestation of theirs in these special establishments, they even say and imagine that they do it from necessity and, as it were, in a perfectly what they call 'humane way.'

"This said terrestrial contemporary very famous writer, the author of this book, rapturously described, as an 'eye-witness,' a, in his opinion superlatively well-organized, slaughterhouse of this same city Chicago.

"He described the perfection of its machines of every possible kind and its marvelous cleanliness. Not only, he wrote, does humaneness to the beings of other forms reach in this slaughterhouse the degree of 'divinity,' but even the machines are so perfected that it is almost as if a live ox is driven through a door at one end and some ten minutes later, out of a door at the other end you could get, if you wished, hot sausages ready to eat. Finally, he specially emphasized that it was all done entirely by the 'perfected' machines alone, without the touch of a human hand, as a consequence of which, as he said, everything was so clean and neat there that nothing could possibly be imagined cleaner and neater.

"Several years after reading that book, I chanced to read again almost the same thing about this Chicago slaughterhouse in a certain also serious Russian magazine, in which this slaughterhouse was lauded in the same way.

"And thereafter, I heard of this Chicago slaughterhouse

from a thousand different beings, many of whom had been, presumably, eyewitnesses to the marvels they described.

“In short, before my arrival in the city of Chicago, I was already fully convinced that a ‘marvel’ unprecedented on the Earth existed there.

“I must mention here that I had always been greatly interested in these establishments of theirs, namely, those places where your favorites destroy the existence of various forms of terrestrial beings; and furthermore, from the time when I began organizing my observatory on the planet Mars, and had to do with various machines for it, I took always and everywhere a great interest in every other sort of machine as well.

“So, when I happened to be in this same city of Chicago, I thought it would be inexcusable on my part not to use the opportunity to see this famous ‘Chicago slaughterhouse.’ So, in the morning, on the day of my departure from there, I decided to go, accompanied by one of my new Chicago acquaintances to inspect this rare construction of your favorites.

“Having arrived there, we took as our guide, on the advice of one of the assistants of the chief director, an employee of a branch of some bank there which was connected with this slaughterhouse, and together with him we set off to inspect the place.

“Accompanied by him we first of all went through the places where the unfortunate quadruped beings are driven and where they remain until their slaughter.

“This place was in no way different from that of all establishments of the kind on your planet, except that this particular place was on a considerably larger scale. On the other hand, it was very much dirtier than any of the slaughterhouses I had previously seen in other countries.

“Afterwards we went through several more what are

called 'annexes.' One of them was the 'cold storage' for the meat that was ready; in another they destroyed the existence of quadruped beings simply with hammers and also stripped off their hide—again in the manner usual in other slaughterhouses.

"By the way, in passing through this last annex I remember I then thought: this place here is in all probability for the slaughter of cattle intended especially for the Jews, who, as I already knew, in accordance with the code of their religion, destroy quadruped beings in a special way.

"Walking through the said annexes took rather a long time, and all the while I was waiting for the moment when we should eventually arrive at the section about which I had heard so much, and which I was determined to see without fail.

"But when I expressed my wish to our guide to hasten on to that section, I learned that we had already seen everything there was to see in this famous Chicago slaughterhouse, and that no other sections existed. I had not, my dear boy, seen there anywhere a single machine, unless one includes the rollers on rails which are in all slaughterhouses for moving the heavy carcasses; and as for the dirt in this Chicago slaughterhouse, you could see as much as you liked.

"In cleanliness and general organization, the slaughterhouse of the city Tiflis, which I had seen two years before, could have given many points to this slaughterhouse of the city Chicago.

"In the Tiflis slaughterhouse, for example, you would not find anywhere on the floor a single drop of blood, whereas, in the Chicago slaughterhouse, everywhere, at every step, there were pools of it.

"Obviously some company of American businessmen, inevitably resorting to 'advertising' for every business in

general, had to advertise the Chicago slaughterhouse also, in order to spread a false notion about it, totally unrelated to reality, over the whole planet.

“As is in general the rule there, they certainly did not spare their dollars in this case either, and since the sacred being-function of ‘conscience’ is completely atrophied among contemporary terrestrial what are called ‘journalists’ and ‘reporters,’ the result is that in all your favorites breeding on all the continents there is crystallized just that definite, monstrously exaggerated notion of the slaughterhouses of the city of Chicago.

“And it can be said, indeed, that they did so in true American fashion.

“On the continent America, the three-brained beings have become so expert in this advertising of theirs, that it is quite possible to apply to them the saying of our dear Mullah Nassr Eddin which declares that ‘that man will become a friend of the cloven-hoofed who perfects himself to such Reason and such being that he can make an elephant out of a fly.’

“They have indeed become so skillful at ‘making elephants out of flies’ and they do it so often, that already at the present time on seeing a genuine American elephant, one has to ‘remember oneself with the whole of one’s being’ not to get the impression that it is only a fly.

“From Chicago I returned again to New York and as all my projects for the fulfillment of which I had come to this continent were then unexpectedly rapidly and rather successfully actualized, and seeing that the surrounding circumstances and conditions of the ordinary existence of the three-brained beings of that city turned out to be corresponding to what was required for my periodic complete rest which had already become customary for me during my last personal sojourn on the surface of your planet, I decided to stay there longer and

exist with the beings there merely according to the being-associations inevitably flowing in me.

“Existing in the said way in this central point of the beings of this big contemporary group and rubbing shoulders on various occasions with the various types among them, I just then without any premeditation but thanks only to my acquired habit of collating material, so to say ‘by the way,’ for those statistics of mine, which, as I have already told you, I gathered during the whole of my last personal sojourn among your favorites for the purpose chiefly of comparing the extent to which all the illnesses and all the strange what are called ‘being subjective vices’ existing among the beings of the different groups are spread, I constated a fact which greatly interested me, namely, the fact that in the common presences of almost half of all the three-brained beings I met there, the proceeding functioning of the transformation of the first being-food is disharmonized, that is, as they themselves would say, their digestive organs are spoiled; and that almost a quarter of them have or are candidates for that form of disease specific to beings there, which they call ‘impotence,’ thanks just to which disease a great many of the contemporary beings of your planet are forever deprived of the possibility of continuing their species.

“When I chanced to constate this, a great interest in the beings of just this new group arose in me, and I thereupon changed my previously determined mode of existence among them, and allotted half my time from my personal rest to special observation and investigation of the causes of this fact—for me so strange and for them so deplorable. In pursuit of this aim I even took occasion to visit various other provincial points of the beings of this new contemporary group; though I stayed nowhere more than one or two days, with the exception of the city ‘Boston,’ or, as it is sometimes called, ‘the city of the

people who escaped race degeneration.' There I existed for a whole week.

"And so, as a result of these observations and statistical investigations of mine, it became clear that both these aforesaid diseases, which to a certain extent are prevalent among the contemporary beings in general who breed on all continents, are, on this continent so inordinately widespread, that its proximate consequences were immediately patent to me, namely, that if it continues among them at the present rate, then just the same fate will befall this contemporary large independent group of three-brained beings who have taken your fancy, as recently befell that large community there which was called 'monarchic Russia,' that is to say, this group also will be destroyed.

"The difference will be only in the process of the destruction itself. The process of the destruction of the large community 'monarchic Russia' proceeded in consequence of the abnormalities of, so to say, the Reason of the power-possessing beings there, whereas the process of the destruction of this community America will proceed in consequence of organic abnormalities. In other words, the 'death' of the first community came from, as they say, the 'mind' whereas the death of the second community will come from the 'stomach and sex' of its beings.

"The point is, that it has long ago been determined that in general the possibility of long existence for a three-brained being of your planet depends at the present time exclusively only on the normal action of these two aforementioned being-functions, namely, upon the state of their as they say 'digestion' and upon the functioning of their 'sex organs.'

"But it is precisely these two functionings necessary to their common presence, which are now both going in

the direction of complete atrophy; and moreover, at a highly accelerated tempo.

“This community America is at the present time still quite young; it is still, as they say there on your planet, like an infant, all ‘peaches and cream.’

“And so, if while still so young its beings have in respect of the two chief motors of their existence thus deviated retrogressively, then, in my opinion, in this case also—as it in general occurs to everything in the Megalocosmos—the degree of the further movement for the purpose of blending again with the Infinite will depend on the direction and degree of the forces obtained from the initial impetus.

“In our Great Megalocosmos, there is even established for all beings with Reason a law, as it were, according to which one must always and in everything guard just against the initial impetus, because on acquiring momentum, it becomes a force which is the fundamental mover of everything existing in the Universe, and which leads everything back to Prime Being.”

In this place of his tales Beelzebub was handed a ‘Leitoochanbros,’ and when he had finished listening to the contents of the communication he turned again to Hassein and said:

“I think, my boy, that it will be very useful to you for your more detailed representation and understanding of the strangeness of the psyche in general of these three-brained beings who have taken your fancy and who arise on the planet Earth if I explain to you in somewhat greater detail the causes which, in the common presences of these American three-brained beings, produce disharmony in both of these fundamental functionings of theirs.

“For convenience of exposition I shall explain to you separately the causes of the disharmony of each of these two fundamental functionings, and I shall begin with

the explanation of the causes of the disharmony in the functioning of the transformation of their first being-food, or as they themselves would say, with the causes of the spoiling of their stomachs.

“For the disharmony of this function of theirs, there were and now still are several definite causes, comprehensible even to the Reason of ordinary-normal three-brained beings, but the chief and fundamental cause is that from the very beginning of the formation of their community, they gradually got accustomed—owing to all kinds of established surrounding conditions and influences proceeding from authority which happened to be formed of itself abnormally—and they are now already thoroughly accustomed, never to use for their first being-food anything fresh whatsoever, but to use exclusively only products already decomposed.

“At the present time the beings of this group almost never consume for their first being-food any edible product which still retains all those active elements put into every being by Great Nature Herself as an indispensable requisite for taking in power for normal existence; but they ‘preserve,’ ‘freeze,’ and ‘essensify’ beforehand all those products of theirs and use them only when most of these active elements required for normal existence are already volatilized out of them.

“And this abnormality proceeded in the ordinary process of being-existence of the three-brained beings who have taken your fancy—in this instance, in the case of this new group—and continues to be spread and to be fixed everywhere there, also of course in consequence of the fact that, subsequent to the time, when they—that is to say, when all the three-brained beings in general of that planet of yours—had ceased to actualize in themselves the indispensable being-efforts, there was then gradually destroyed in them the possibility for the crystallization in

their common presences of those being-data thanks to which, even in the absence of the guidance of true knowledge, the maleficence for themselves of any of their manifestations can be sensed instinctively.

“In the present case, if only a few of these unfortunates possessed this instinct proper to three-brained beings, they might then—if only thanks merely to habitual accidental being-associations and confrontations—first, themselves become aware, and afterwards inform all the rest, that as soon as the prime connection with common Nature of any product in general serviceable as a first being-food is severed, then no matter if this product be kept completely isolated, that is to say ‘hermetically sealed,’ ‘frozen,’ or ‘essensified,’ it must like everything else in the Universe change its form and decompose according to the same principle and in the same order in which it was formed.

“Here you should know concerning the active elements from which all cosmic formations are in general formed by Nature—both those subject to transformation through the Tetartocosmoses and which are the products of the first food of beings as well as in general all other completely spiritualized and half-spiritualized arisings—that, as soon as the corresponding time arrives, these active elements, in whatever conditions they may be found, obligatorily begin separating in a certain order of succession from those masses in which they were fused during the Trogoautoegocratic process.

“And the same, of course, proceeds with those products, so dear to the American beings, which they preserve in what are called ‘hermetically sealed cans.’

“However ‘hermetically’ these cans of products may be sealed, as soon as the time of, so to say, ‘disintegration’ arrives, the corresponding active elements infallibly begin to separate from the whole mass. And these active elements, thus separated from the whole mass, group them-

selves as a rule according to their origin in these hermetically sealed cans in the form of 'drops' or small 'bubbles' which, so to say, dissolve immediately the cans are opened for the consumption of these products, and, volatilizing into space, are dispersed to their corresponding places.

"The beings of this continent do sometimes consume fresh fruit; but as for these fruits of theirs—they cannot be said to be fruits, but simply and solely as our dear teacher would say, 'freaks.'

"By means of the trees, existing in abundance on this continent, little by little various scientists of 'new format' have succeeded with their 'wiseacrings' in making of these American fruits at the present time, just, so to say, a 'feast for the eye,' and not a form of being-nourishment.

"The fruits there are now already so formed as to have within them scarcely anything of what was foreordained by Great Nature to be consumed for the normal being-existence of beings.

"These scientists of new format there are of course very far from apprehending that when any surplanetary formation is artificially grafted or manipulated in any such fashion it arrives in a state defined by objective science as 'Absoizomosa,' in which it absorbs from its surrounding medium cosmic substances serviceable only for the coating of what is called its 'automatically self-reproducing subjective presence.'

"The point is, that from the very beginning of this latest contemporary civilization of theirs, it somehow so fell out among the beings of all the innumerable separate groups there, that, of the seven aspects of the fundamental commandment given to three-brained beings from Above, namely, 'strive to acquire inner and outer purity,' the single aspect they selected and in a distorted form have

made their ideal, is that aspect which is conveyed in the following words:

“‘Help everything around you both the animate and the still inanimate to acquire a beautiful appearance.’

“And indeed, and especially in the last two centuries there, they have striven simply to attain a ‘beautiful exterior’—but, of course, only in regard to those various objects external to them themselves, which chanced in the given period to become as they expressed it ‘fashionable.’

“During this said period, it has been of no concern to them whether any object external to them themselves had any substance whatsoever—all that was necessary was that it should have what they call ‘a striking appearance.’

“As regards the achievements of the contemporary beings of this continent in respect of actualizing the ‘external beauty’ of these fruits of theirs, then indeed, my boy, I have nowhere seen, not only on the other continents of the same planet but even on the other planets of that solar system, fruits so beautiful in appearance as those of the present time on this continent America; on the other hand, as regards the inner substance of these fruits, one can only use that favorite expression of our dear Teacher, which consists of the following words:

“‘The greatest of all being-blessings for man is the action of castor oil.’

“And to what height they have carried their skill in making their famous preserves out of these fruits—as for this, as is said, ‘neither tongue can tell nor pen describe.’ You have to see them for yourself to experience in your common presence the degree of the impulse of ‘rapture’ to which one can be carried on perceiving with the organ of sight the external beauty of these American fruit preserves.

“Walking down the main streets of the cities of the

beings of this continent, especially of the city New York, and seeing the display in any fruit store, it is hard to say at once just what it is the eyes behold. Is it an exhibition of pictures by the futurists of the city Berlin of the continent Europe, or is it a display of the famous perfumery stores for foreigners of the 'world capital,' that is, the city Paris?

"Only after a while, when you have finally managed to take in various details of the appearance of these displays and somehow start reflecting again, can you clearly constate how much greater is the variety of color and shape of the jars in these American displays of fruit preserves than in the mentioned displays of the continent of Europe; and this is evidently due to the fact that, in the common psyche of the beings of this new group, the combination resulting from the intermixture of former independent races, happens to correspond more completely to a better perception and a thorough cognition of the sense and beneficence of the achievements of the Reason both of the beings of the contemporary community of Germany in respect of the chemical substances they have invented, called there 'aniline' and 'alizarin,' as well as of the beings of the community France in respect of 'perfumery.'

"I myself when I first saw there such an exhibition could not refrain from entering one of these stores and buying about forty jars of all shapes containing fruit preserves of every shade of color.

"I bought them to please the beings then accompanying me, and who came from the continents of Asia and Europe where fruits so rarely beautiful to look at did not as yet exist. When I brought my purchases home and distributed them these beings were at first, indeed, not a whit less astonished and delighted than I had been by their appearance, but, afterwards, when they had con-

sumed them for their first being-food, all that was needed was to see their grimaces and the change of color on their faces to understand what effect these fruits in general have upon the organism of beings.

“The case is still worse on that continent with that product which, for them as well as for almost all the three-brained beings of the Universe, is the most important product for first being-food, and, namely, that product called ‘prospora’ which they themselves name ‘bread.’

“Before I describe the fate of this American bread I must tell you that this terra firma part of the surface of your planet called ‘North and South America’ was formed thanks to various accidental combinations ensuing, in the first place, from the second great ‘cataclysm not according to law’ which occurred to that ill-fated planet, and secondly, from the position that terra firma occupies in relation to the process of the ‘common systematic movement’ having a stratum of what is called ‘soil’ which was and still is suited for the production of that ‘divine grain’ of which this same ‘prospora’ is made. With conscious knowledge of how to use it, the soil surface of these continents is capable of yielding in a single what is called ‘good season,’ the ‘fullness of a complete process of the sacred Heptaparaparshinokh,’ or in other words, a ‘forty-nine-fold harvest,’ and even by its semiconscious use, as is not the case, the soil there yields of this ‘divine grain’ a considerable abundance in comparison with the other continents.

“Well then, my boy, when the beings of that continent began to have, thanks to various fortuitous circumstances, many of those objects which, for this strange psyche of the contemporary three-brained beings who have taken your fancy, are a subject for their dreams and are everywhere called there ‘dollars,’ thanks to which fact, according to long established usage there, they acquired in their ‘picturings’ of the beings of all the other continents, what

is called a 'sense of superiority,' with the result, also now usual among them, that they began to wiseacre with everything to achieve that said contemporary ideal of theirs, then they also began wiseacring with all their might with this divine grain out of which prosphora is made.

"They began employing every possible means to, so to say, deform this divine grain in order to give to its product a 'beautiful and striking appearance.'

"For this purpose they invented a variety of machines by means of which they 'scrape,' 'comb,' 'smooth,' and 'polish' this wheat, which has the misfortune to arise on their continent, until they accomplish the complete destruction of all those active elements concentrated on the surface of the grains just underneath what is called the 'husk' and precisely which are appointed by Great Nature for renewing in the common presences of beings what they have expended in worthily serving her.

"Hence, it is, my boy, that the prosphora or bread now produced there from this wheat which arises in such abundance on this continent, contains nothing useful to the beings who consume it, and from its consumption there is produced in their presences nothing but noxious gases and what are called there 'worms.'

"However, it must in all fairness be remarked, that if they got for themselves from this wheat nothing that enables them to serve Great Nature better or more consciously, nevertheless, by producing in themselves the said 'worms,' they do unconsciously very very greatly assist their planet in honorable service to the Most Great common-cosmic Trogoautoegocrat—for are not these worms also beings through whom cosmic substances are also transformed?

"At any rate, the beings breeding on this continent have already achieved by these wiseacring of theirs with

this bread, what they have greatly desired and striven to obtain, and, namely, that the beings of all the other continents should never fail to say of them, as, for instance, in the given case, something as follows:

“‘Astonishingly smart fellows, these Americans; even their bread is something extraordinary; so “superb,” so “white” and simply charming—really the splendor of splendors of contemporary civilization.’

“But that from this deformity of wheat, their bread results in being ‘worthless’ and, furthermore, constitutes another of the innumerable factors in the spoiling of their stomachs—what is that to them? Are they not also in the front rank of contemporary what is called ‘European civilization’?

“The most curious thing in all this naïveté of theirs is that they give the best and most useful of what Nature forms in this divine grain for their normal existence, to the pigs, or simply burn it, while for themselves they consume that substance which is formed by Nature in the wheat only for connecting and maintaining those active elements which are localized chiefly, as I have already said, just under the husk of the grain.

“A second and also rather important factor in the disharmonizing of the digestive function of these unfortunate American three-brained beings, is the system which they have recently invented for the elimination from themselves of the waste residue of their first-food; and that is to say, the ‘comfortable seats’ of what are called their ‘water closets.’

“In addition to the fact that this maleficent invention was and still is one of the chief factors in the said disharmonization now proceeding in them themselves and also in almost all the beings of the other continents—who, by the way, have already begun in recent times very jealously imitating them in all their peculiar methods of

'assisting' their transformatory functioning—your favorites, thanks to this invention of theirs, now striving to fulfill even this inevitable being function of theirs with the greatest possible sensation of pleasant tranquillity, have got, as it were, a new incentive for the jealous service of their god 'self-calming,' which as I have already said more than once, has been and still is for them almost the chief evil engendering and evoking all the abnormalities of their psyche as well as of their ordinary being-existence.

"A good example, and even, so to say, an 'illuminatingly enlightening picture for your being-representation' of what extraordinary perspectives are opened for the future by just this invention of theirs, is the fact that already certain of these contemporary American beings who have acquired, of course also by a variety of accidents, a quantity of their famous dollars, now arrange in their 'water closets with comfortable seats' such accessories as a small table, a telephone and what is called a 'radio apparatus,' so that when so sitting, they may continue their 'correspondence,' discuss over the telephone with their acquaintances all their dollar businesses, quietly read the newspapers which have become indispensable to them, or, finally, listen to those musical compositions, the work of various Hasnamusses there which, because they are, as is said, 'fashionable,' every contemporary American businessman is also obliged to know.

"The main harm in the significance of the resulting disharmony in the digestive functioning of all the contemporary three-brained beings of your planet from this American invention is due to the following causes:

"In former times, when more or less normal data for the engendering of objective Reason were still crystallized in the common presences of your favorites, and they themselves could reflect and understand when other similar and already enlightened beings explained the subject

to them, they made the said posture as was required; but subsequently, when the said being data had definitely ceased to crystallize in them, and they also began discharging this function of theirs only automatically, then, thanks to the system prevalent before this American invention, the planetary body could of itself, automatically, by virtue only of what is called 'animal instinct,' adopt the required definite posture. But now that American beings have invented these 'comfortable seats,' and they have all begun using them for this inevitable function of theirs, their planetary body can no longer possibly adapt itself even instinctively to the required posture, with the consequence that not only have certain what are called 'muscles' which actualize this inevitable being-function become gradually atrophied in those of your favorites who use these American comfortable seats, owing to which what are called obstructions are formed in them, but in addition the causes are engendered of several specifically new diseases which, in the whole of our Great Universe, arise exclusively only in the presences of these strange three-brained beings.

"Among the various primary and secondary causes, the totality of which is gradually bringing about the disharmonization of this fundamental function in the common presences of your contemporary favorites breeding on that continent of North America, there is still another exceedingly peculiar cause which, although 'blatantly obvious' among them, nevertheless, owing to their 'chicken reflections,' flourishes with an impulse of egoistic satisfaction, under as it were a 'cap of invisibility.'

"This peculiar cause arose and also began slowly and quietly, but infallibly disharmonizing this function in them, thanks simply to the fact that in the strange presences of the beings of this new large group, a 'ruling

passion' prevails, to be as often as possible on the continent of Europe.

"You should also be informed about this peculiar cause, chiefly because you will learn from it of yet another result, harmful for all your favorites, of the 'evil wiseacrings' of their contemporary 'scientists.'

"For your better representation and understanding of this cause of the gradual disharmonizing of this inevitable being-function in the common presences of the American beings, you should first be familiar with a certain detail of just those organs which actualize the said function in their common presences.

"Among their organs for the complete transformation of the first food is one that exists almost everywhere under the name of 'Toospooshokh,' or, as they themselves call it, a 'blind process' and in their scientific terminology, 'appendix.'

"The action of this organ, as appointed by Great Nature, is that various connective cosmic substances separated by the transformation of the various surplanetary crystallizations which compose the 'first being-food,' are gathered in it in the form of what are called 'gases,' in order that later, at the time of the elimination from the common presences of the beings of the already waste residue of the said food, these 'gases' should by this pressure assist this act.

"The gases gathered in this organ actualize by their so to say 'discharge' the mechanical action designed by Nature, independently of the general transformatory functioning proceeding in the beings, and only at definite periods of time established in each being differently according to subjective habit.

"Well then, my boy, thanks to their frequent trips to the continent Europe, the round trip taking from twelve days to a month, conditions are created for a daily change

of time for the fulfillment of this established function, with the consequence that a serious factor results for the gradual engendering of disharmony in the process of their common fundamental transformatory functioning. That is to say when for a period of many days, on account of the change of the established time, they fail to perform this indispensable function of theirs, and the 'gases' thus collected in this organ, not being utilized by them for the automatic action of the purpose indicated, and not fulfilling the design preconceived by Great Nature, gradually escaping from their presences unproductively into space—the totality of these manifestations of theirs, by the way, making existence on these passenger ships of theirs almost intolerable for a being with a normally developed organ for perceiving odors—then, as a result of all this, there often occurs in them what is called a 'mechanical obstruction,' which in its turn also conduces to the said gradual disharmonization of this fundamental transformatory function of theirs.

"When I began to explain to you, my boy, the causes of the disharmony in the presences of these American beings of the function of the transformation of the first being-food and when I mentioned the 'comfortable seats' invented by them, I said among other things, that these strange three-brained beings who have taken your fancy and who breed on the planet Earth, were 'again' striving to perform even this indispensable being-function of theirs with the greatest possible sensation of self-satisfaction for themselves. I said 'again' because previously in various periods of the flow of time, these strange three-brained beings there who have taken your fancy had already several times introduced something similar into the usages of their ordinary existence.

"I remember very clearly one of those periods when the beings of that time, who, by the way, according to

the notions of your contemporary favorites, were nothing but ancient 'savages,' invented every possible kind of convenience for performing this same although prosaic yet indispensable being-need, on account of which these contemporary Americans, who in their naïveté consider themselves already civilized to the *ne plus ultra*, have invented these comfortable seats in their water closets.

"This was precisely during the period when the chief center of culture for the whole of your planet was the country Tikliamish and when this country was experiencing the height of its splendor.

"For this being-function, the beings of the country Tikliamish invented something rather like these American comfortable seats, and this maleficent invention also spread widely everywhere among all the other beings of that ill-fated planet.

"If the said invention of the beings of the Tikliamishian civilization were compared with the invention of these contemporary Americans then, according to the expression they sometimes use for comparison, the latter may be called a 'child's toy.'

"The beings of the Tikliamishian civilization invented a certain kind of 'comfortable couch bed' which could be used for sleeping as well as for what is called 'lounging' so that while lying on this 'wonderful contrivance,' and without manifesting the slightest being-effort whatsoever, they could perform this same inevitable being-need for which the contemporary beings of the continent America have invented their 'seats of ease.'

"These 'wonder beds' were so adapted for this purpose that a lever by the side of the bed had only to be touched lightly to enable one instantly, in the bed itself, to perform this same indispensable need freely and of course very 'cosily' and also with the greatest so to say 'chic.'

"It will not be superfluous, my boy, for you to know

also, by the way, that these same famous 'beds' had the effect of causing great and momentous events in the process of their ordinary existence.

"So long as the previous relatively normal system still prevailed among the beings there for the said being-functions, everything went along very peacefully and quietly, but as soon as certain what are called power-possessing and wealth-possessing beings of that time had invented for this purpose the mentioned 'comfortable beds' which came to be called 'if you wish to enjoy felicity then enjoy it with a bang,' there then began among the ordinary beings of that time that which led to the said serious and deplorable consequences.

"I must tell you that it was just during those years when the beings of Tikliamish were inventing these 'wonder beds,' that this planet of yours underwent a common cosmic process of 'Chirnooanovo,' that is to say, that, concomitantly with the displacement of the gravity center movement of this solar system in the movement of the common-cosmic harmony, the center of gravity of this planet itself was also displaced.

"During such years, as you already know, thanks to this cosmic manifestation, there increases everywhere on planets—in the psyche of the beings inhabiting any planet undergoing 'Chirnooanovo'—a 'Blagonoorarirnian sensation,' or, as it is otherwise called, 'remorse of conscience' for one's past deeds against one's own convictions.

"But there on your planet, thanks to the common presences of your favorites having become so odd, from a variety of causes both proceeding from outside of them and arising through their own fault, the result of the action of this common-cosmic actualization does not proceed in them as it proceeds in the presences of the three-brained beings arising on other planets during 'Chirnooanovo'; that is to say, instead of this remorse of conscience, there

usually arise there and become widespread certain specific processes, called the 'reciprocal destruction of Microcosmoses in the Tetartocosmos,' which processes, when proceeding in them, they themselves look upon as what are called among them 'epidemics' and which in ancient times were known by the names 'Kalunom,' 'Morkrokh,' 'Selnoano,' etc., and in present days by the names 'Black Death,' 'cholera,' 'Spanish influenza,' and so on.

"Well then, thanks to the fact that many of these diseases then called 'Kolbana,' 'Tirdiank,' 'Moyasul,' 'Champarnakh,' and so on, and called by contemporary beings 'tabes,' 'sclerosis disseminata,' 'hemorrhoids,' 'ishias,' 'hemiplegia,' and so on, were widely prevalent among the majority of those using these exceedingly comfortable 'couch beds,' those beings from among them in whose common presences the data for Hasnamussian properties had, thanks to the complete absence of the actualization of being-Partkdolg-duty, already previously begun to be crystallized more intensively than usual, and among whom were those called 'revolutionaries,' observing this particularity, decided to take advantage of it for their own purposes; that is to say, types of this kind invented and circulated broadcast among the masses of beings of that time, that all the aforesaid epidemic contagious diseases resulted from the fact that, thanks to the beds, 'if you wish to enjoy felicity, then enjoy it with a mighty bang,' the 'parasitic bourgeois' contracted various diseases, which diseases afterwards spread by contagion among the masses.

"Thanks to that peculiar inherency of theirs called 'suggestibility,' which I mentioned before and which had been acquired in their common presences, all the surrounding beings, of course, believed this as they call it 'propaganda' of theirs, and, there usually being in these cases a quantity of talk about it, there was gradually crystallized in each of them the periodically arising factor which actual-

izes in their common presences that strange and relatively prolonged 'psychic state,' which I should call the 'loss of sensation of self'; in consequence of which, as also usually happens there, they set about destroying everywhere, not only these 'wonder beds,' but also the existence of those beings who used them.

"Although the acute stage of this, so to say, obtuseness in the presences of most of the ordinary beings of that period soon passed, nevertheless the 'raging destruction' both of these beds themselves and of the beings who used them, continued by momentum during several terrestrial years. Eventually, this maleficent invention went completely out of use, and soon it was even forgotten that such beds had ever existed on the planet.

"At any rate, it can be said with certainty that if the 'civilization' of the beings of the group now breeding on the continent America develops in its present spirit and at its present rate, then they also will unquestionably 'civilize themselves' to the degree of having 'bed couches' as astonishing as were those beds 'if you wish to enjoy felicity, then enjoy it with a bang.'

"It will not be amiss now, my boy, also to remark, by way of illustration, upon the invention of preserved products for the first being-food and their application in the process of being-existence by the beings of this contemporary group, who in recent times have chanced to become for the strange Reason of the beings of all the other continents, so to say, 'objects of imitation,' chiefly on account simply of the fact that they were supposed to be the first on their planet to invent such beneficent and convenient being-usages, namely, in the given case, the device of feeding themselves with preserved products, thanks to which they, as it were, save time.

"The contemporary unfortunate three-brained beings in general who breed on your planet are, of course, not

aware, nor for causes already explained to you, have they in themselves the possibility of reflecting, that their remote ancestors of various past ages, who were much more normally formed into responsible beings, must have 'racked their brains,' as is said, 'not a little' to discover means for minimizing the time spent on this inevitable being-necessity of feeding themselves with products; and having found such apparently expedient methods, they every time, after a brief trial of them, eventually became convinced that these products, of whatever kind and however they might be preserved, always deteriorated with time and became worthless for their first-food; and hence they ceased to employ these methods in the process of their ordinary existence.

"As a parallel to this contemporary means of preserving products for one's first being-food in hermetically sealed vessels, let us take as an example that means of preserving which I personally have witnessed in the country Maralpleicie.

"It was just at the time when the beings of the locality of Maralpleicie were vying in everything with the beings of the country Tikliamish and were engaged in a fierce rivalry with them that the beings of all other countries should consider their country the first and foremost 'center of culture.'

"Just then it was that they invented among other things something similar to these American preserves.

"Those beings of Maralpleicie, however, preserved their edible products sealed hermetically not in 'poison-exuding tin cans,' such as the contemporary beings of the continent America use, but in what were then called 'Sikharenenian vessels.'

"Those Sikharenenian vessels in Maralpleicie were prepared from very finely ground, what are called there

'mother-of-pearl,' ' yolks of hen's eggs,' and a glue obtained from the fish named the Choozna sturgeon.

"These vessels had the appearance and quality of the unpolished glass jars now existing there on your planet.

"In spite of all the obvious advantages of preserving products in such vessels, yet nevertheless, when certain beings with Reason in the country Maralpleicie constated that in those beings who habitually used products preserved in this way there was gradually atrophied what is called 'organic shame,' then, having succeeded in widely spreading among the other ordinary beings information about this constation of theirs, all the other surrounding beings, similar to them, gradually ceased to employ this method, and eventually it was so completely dropped from common use that even the knowledge that such a method had ever existed failed even to reach the fifth or sixth generation after them.

"On this continent Asia there have existed throughout almost all the ages all kinds of methods for preserving edible products for a long time, and even now several of these methods exist there which have come down to the contemporary beings from their very remote ancestors.

"But of all these methods not one was so harmful for the beings themselves as this method invented by these contemporary beings of the continent America, namely, the preserving of products in poison-exuding tin cans.

"Even this device for preserving products 'hermetically sealed' so that without being exposed to the effects of the atmosphere they should, as it were, escape the process of decomposition, exists among certain contemporary Asiatic groups, but they do not all have recourse for this purpose to the aid of these poison-exuding American tin cans.

"At the present time on the continent Asia, only what is called 'sheep's-tail fat' is used for this purpose.

“‘Sheep’s-tail fat’ is a product which is formed in a large quantity around the tail of a certain form of two-brained quadruped being, named there ‘sheep,’ breeding everywhere on the continent Asia.

“In this ‘sheep’s-tail fat’ there are no cosmic crystallizations harmful for the common presence of a three-brained being, and it is itself one of the chief products for the first-food of the majority of the beings of these general groups on the continent Asia. But as regards the metal from which these contemporary beings of the continent America prepare cans for the preservation of their products, however completely they may be isolated on the inside from the influence of the atmosphere, they also after a definite time, like the contents of the cans, give off from themselves various of their active elements, some of which are very, as they express it, ‘poisonous’ for the common presences of beings in general.

“These poisonous active elements which issue from tin or similar metal, remaining in hermetically closed cans, are unable to volatilize into space, and in time, meeting among the elements of the products within these cans certain elements which correspond to them by what is called ‘kinship of class by number of vibrations,’ fuse with them according to the cosmic law named ‘Fusion’ and remain in them; and together with these products of course afterwards enter into the common organism of the beings who consume them.

“Besides preserving their products in these poison-exuding tin cans so harmful for them, your contemporary favorites grouped on this continent America furthermore preserve them preferably in raw states.

“The beings of the continent Asia always preserve all their food products roasted or boiled, because, according to this custom which reached them from their remote

ancestors, products preserved in this way do not decompose so rapidly as when raw.

“The explanation is, that when a product is boiled or roasted, there is induced an artificial what is called ‘chemical fusion’ of the several active elements of which the fundamental mass of the given product consists, thanks to which fusion many active elements useful for beings remain in the products for a comparatively much longer time.

“I again advise you to become thoroughly and particularly well acquainted with all the kinds of fusion proceeding in the Megalocosmos, with the chemical as well as with the mechanical.

“Knowledge of this cosmic law will greatly help you, by the way, to represent to yourself and well understand why and how these numerous and varied formations are in general produced in Nature.

“And now what is called a ‘permanent fusion of elements’ is obtained in products from boiling or roasting, you will clearly understand if, upon reflection, you grasp merely the process which occurs during the artificial preparation of ‘prospora.’

“Prospora or bread is in general made everywhere by beings who are aware of its sacred significance. Only your contemporary favorites regard its preparation without any consciousness of its effect, but merely as a practice automatically transmitted to them by inheritance.

“In this bread the crystallization of cosmic substances is also obtained according to the law of Triamazikamno, the substances from the following three relatively independent sources serving as the three holy forces of this sacred law, namely: the holy affirming or active principle is the totality of those cosmic substances composing what your favorites call ‘water’; the denying or passive principle is the totality of the substances composing what your

favorites call the 'flour' obtained from the divine wheat grain; and the holy reconciling or neutralizing principle is the substance issuing or obtained as the result of burning, or, as your favorites say, from 'fire.'

"For a better elucidation of the thought I have expressed concerning the significance of a permanent fusion of diverse-sourced cosmic substances, let us take as an example the said relatively independent totality of substances which in the formation of this prosphora or bread is the active principle, namely, the relatively independent totality which is called by your favorites 'water.'

"This relatively independent totality of cosmic substances named there on the Earth water, being in itself one might say, a 'natural mechanical mixture,' can be preserved exclusively only in conditions of conjunction with common Nature. If the connection of this water with common Nature is cut, that is to say, if a little of this water is taken out of a river and kept separately in a vessel, then after a certain time the water in this vessel inevitably begins to be gradually destroyed, or as it might otherwise be said, to decompose, and this process, to the perceptive organs of beings, usually smells very 'malodourously,' or, as your favorites would say, this water soon 'stinks.'

"And the same will proceed with the mixture, as in the given case of this said water and flour. Only a temporary mechanical mixture or what is called 'dough' will be obtained, in which this water, after lasting also a relatively short time, will inevitably begin to decompose.

"Further, if this dough, that is, water mixed with flour, is baked over a fire, then, thanks to substances issuing from or formed from this fire—substances which in the given case, as I have already said, serve as the third holy neutralizing force of the sacred law of Triamazikamno—there will result in the given case a chemical fusion, that

is, a 'permanent fusion of substances,' as a result of which the new totality of substances obtained from this water and the flour, namely, the prosthora or bread, will now resist the merciless Heropass, that is to say, it will not decompose for a much longer time.

"The bread made in this way can 'dry,' 'crumble,' or even be to all appearances gradually completely destroyed, yet from this process of transformation the elements of the water will, during the said fairly long time, be no further destroyed but will remain active for the said time among what are called the 'enduring prosthorian active elements.'

"And in the given case, my boy, I again repeat that if the contemporary beings breeding on the continent of Asia preserve their products exclusively only in a roasted or boiled state, and not when raw, as the contemporary American beings prefer to do, this also occurs there in consequence of the fact that these usages reached the beings of Asia from their ancestors, the term of whose communities was many centuries, and who in consequence had a long practical experience, whereas the term of the community of those American beings is still, as our wise teacher would say, 'only a day and a half.'

"In order that you may better evaluate the significance of this invention of those contemporary beings breeding on the continent America, and which is, as it were, the real outcome of contemporary civilization, I do not consider it superfluous to inform you also of the methods of preserving several other products for a long time, which methods are now in use among the beings of the continent Asia.

"Such, for instance, is the method of preparing what is called 'Haorma,' a particularly favorite product of the beings of many groups of the continent Asia.

"This Haorma on the continent Asia is prepared in

a very simple manner, namely, small pieces of well-roasted meat are tightly packed into 'earthenware jars' or goatskin 'Boordooks.' (A Boordook is the skin stripped in a special manner from the being called 'goat.')

"Melted sheep's-tail fat is then poured over these roasted pieces of meat.

"Although the pieces of roasted meat thus covered with fat do also gradually deteriorate with time, yet over a relatively very long time they do not acquire in themselves any poison.

"The beings of the continent Asia use this Haoorma either cold or heated up.

"In the latter case, it is as if the meat were freshly killed.

"Another very favorite product there preservable for a long time, is what is called 'Yagliyemish' which consists of nothing else than various fruits.

"For this purpose, fruits freshly gathered from the tree are immediately strung on a cord in the form of what is called a necklace and then thoroughly boiled in water; when these odd necklaces are cooled, they also are dipped several times in melted sheep's-tail fat and, after all this, they are hung up somewhere, where they are exposed to the effects of a current of air.

"However long fruit prepared in this way may hang, it scarcely ever spoils, and when these odd necklaces are to be used for food, they are put into hot water for a little, whereupon all the fat on them being heated entirely disappears, and the fruit itself is as if it had been freshly picked from the tree.

"Even though fruit preserved in this manner differs very little in taste from fresh fruit and will keep a very long time, nevertheless all the well-to-do beings of the continent Asia prefer fresh fruit.

"And this is obviously because in most of them as direct

descendants of the beings of long-existing ancient communities, thanks to the possibilities which have reached them by inheritance, the crystallizing of data for the instinctive sensing of reality proceeds much more intensively in them than in most of your other contemporary favorites.

“I repeat, my boy, that there on your planet, the beings of past epochs, especially those breeding on this continent of Asia, had already many times attempted to use various methods of preserving products for a long time, and it always ended as follows: first of all, certain persons, thanks to their conscious or accidental observations, discovered the undesirable and harmful consequences of this kind of practice both for themselves and for those near them; and then, they communicated this to all the other beings, who, having also made observations with as much impartiality as possible towards themselves, also became convinced of the correctness of these deductions; and ultimately, they all ceased to employ these practices in the process of their existence.

“Even quite recently on this same continent Asia, certain beings again attempted not only to find a method by which it might indeed be possible to preserve their edible products for a long time without deterioration, but they even tried to find some entirely new means for minimizing as much as possible the time spent on this inevitable being-need of feeding on the first-food; and this time they were almost on the verge of discovering a very suitable method for this purpose.

“I can give you satisfactory details concerning the interesting results of their new investigations in this sphere because I not only personally knew the terrestrial three-brained being who by his conscious labors discovered the said method, but was even present personally at several elucidatory experiments upon the possibilities of applying

this method to beings, conducted by the initiator himself of the, so to say, 'new investigations.'

"His name was Asiman and he was a member of a group of contemporary Asiatic three-brained beings, who, having cognized their slavish dependence upon certain causes within themselves, organized a collective existence for the purpose of working upon themselves to deliver themselves from this inner slavery.

"It is interesting to notice that this group of contemporary terrestrial three-brained beings, one of whom was this Brother Asiman, had previously existed in the country formerly Pearl-land, now called Hindustan, but afterwards when beings from the continent of Europe appeared there and began disturbing them and hindering their peaceful work, they all migrated across what are now called there the 'Himalayan Mountains' and settled partly in the country Tibet and partly in what are called the 'valleys of the Hindu Kush.'

"Brother Asiman was one of those who settled in the 'valleys of the Hindu Kush.'

"As time was precious to the members of this brotherhood who were working for their self-perfection, and the process of eating robbed them of a great deal of time, this Brother Asiman, being very well versed in the science then called 'alchemy,' began working very earnestly in the hope of finding what is called a 'chemical preparation' on the introduction of which into himself, a being could exist without spending so much time in the preparation and consumption of all kinds of products for his first-food.

"After long and intensive work, Brother Asiman found for this purpose a combination of chemical substances in the form of a 'powder,' one small thimbleful of which, introduced into a being once in every twenty-four hours, made it possible for him both to exist without consuming

anything else except water as food, and to perform all his being-obligations without injury.

“When I chanced to visit this monastery where Brother Asiman existed with the other brethren of the said small group of your contemporary favorites, this preparation had already been used by all the brethren for five months, and Brother Asiman with the participation of others of the brethren who were also very familiar with this question was intensively busy with elucidatory experiments on a large scale.

“And these same experiments showed them that this preparation could not ultimately suffice for normal being-existence.

“After this constation of theirs, they not only entirely ceased the use of this preparation, but even destroyed the very formula for preparing it, which Brother Asiman had found.

“Several months later I again happened to come upon that monastery and acquainted myself personally with the document of these brethren which had been composed by them on the day when they finally ceased the use of this indeed astonishing preparation.

“This document contained, among other things, several very interesting details about the action of this said preparation of Asiman. It was stated that when this preparation was introduced into the presence of a being, it had besides its nourishing property, a particular action upon what are called the ‘wandering nerves of the stomach’; from which action not only did the need for food immediately cease in beings, but furthermore, every desire to introduce into oneself any other edible product whatsoever entirely disappeared. And if something should be forcibly introduced, it took a long time before the disagreeable sensation and state thus provoked would pass.

“It was also stated that at the outset no change was

noticed in the presence of beings who fed on this preparation.

“Even their weight did not diminish. Only after five months did its harmful effect begin to be evident in the common presence of a being in the gradual weakened functioning of certain perceptive organs and of the manifestations of their so to say ableness and sensitiveness. For example, their voices would grow weaker, and their sight, hearing, and so on, worse. Furthermore, in several of them from the beginning of the derangement of these being-functions, changes were observed in their common psychic state.

“In the document composed by these brethren, there was among other things, a lengthy description of the changes in the character of beings after five months’ use of this remarkable preparation of Asiman, and, in illustration, some very excellent and apt comparisons were given.

“Although the examples themselves which were given for comparison in this document have not remained in my memory, yet thanks to the so to say ‘flavor’ of them which I have retained, I shall be able to give you their purport if I use the language of our respected Mullah Nassr Eddin.

“For example, an ordinary good fellow with a character of as they say one of ‘God’s angels,’ suddenly became as irritable as those of whom our dear Mullah Nassr Eddin once said:

“‘He is as irritable as a man who has just undergone full treatment by a famous European nerve specialist.’

“Or again, beings who one day had been as pacific as the little butter ‘lamb’ which the pious place on the festal table at their most important religious feasts, would on the next day get as exasperated as a German professor

when some Frenchman, also a professor, discovers something new in contemporary science.

“Or again, a being whose love resembled that of a contemporary terrestrial suitor for a rich widow—of course before he has received a single penny from her—would turn just as spiteful as one of those malicious persons who, foaming at the mouth, will hate that poor author who is now writing about you and me, in his work entitled *An Objectively Impartial Criticism of the Life of Man*.

“This poor upstart author, by the way, will be hated both by the ‘full-bodied materialists’ and by the ‘ninety-six carat deists’ and even by those of the three-brained beings who have taken your fancy, who, when their stomachs are full and their ‘mistresses’ are for the moment making ‘no scenes,’ are ‘incorrigible optimists,’ but who, quite the contrary, when their stomachs are empty are ‘hopeless pessimists.’

“Now, my boy, that we have mentioned this ‘queer upstart writer,’ there is nothing for it but to inform you here of a certain perplexity which already long ago arose in me in regard to him and which has progressively increased, and that is concerning a naïveté of his.

“I must explain that from the very beginning of his responsible existence, he also became, whether by accident or by the will of Fate I do not know, a follower, and in fact a very devout follower, of our wise and esteemed Mullah Nassr Eddin, and furthermore in the ordinary process of his being-existence he has never lost the smallest opportunity to act entirely according to Mullah Nassr Eddin’s unprecedentedly wise and inimitable sayings. And now, according to the information which has reached me by etherogram, all of a sudden he appears to be constantly acting contrary to one of the very serious and exceptionally practical counsels—certainly not accessible

to everybody—of this Teacher above all teachers, which is formulated in the following words:

“‘Ekh, Brother! Here on the Earth if you speak the truth you’re a great fool, whereas if you wriggle with your soul you are only a “scoundrel,” though also a big one. So it is best of all to do nothing, but just recline on your divan and learn to sing like the sparrow that had not yet turned into an American canary.’

“Now, my boy, absorb carefully the information about the causes of the gradual disharmonization—in the presences of these contemporary beings of the continent America—of their second fundamental being-function, namely, the function of sex.

“The disharmony of this function in them is due also to several causes of diverse character, but the fundamental cause, in my opinion, is their negligence ‘engendered in their essence and already quite fused with their nature’ in keeping their sex organs clean.

“Just like the beings of the continent of Europe, the care they give to their faces and their use of what is called ‘facial cosmetics’ are only equaled by their neglect of these said organs of theirs; whereas more or less conscious three-brained beings are required to observe the utmost cleanliness in respect to just these organs.

“They cannot, however, be entirely blamed, because in this respect the beings of the continent of Europe are most at fault with their customs existing in the process of their ordinary being-existence.

“The point is that this as yet recently arisen contemporary large group is almost exclusively formed and continues to be supplied with beings from various large and small groups populating the continent of Europe.

“The result is that even if the majority of the three-brained beings now composing this newly formed large group there, are not themselves emigrants from the con-

continent of Europe, their fathers or grandfathers were, who, migrating to this continent of America, took along with them also their European customs, among which were those which brought about this uncleanness in respect of their sex organs.

“So, my boy, when I now tell you how the matter stands as regards the sex question among the Americans, bear in mind that everything I say will also refer to the beings of the continent Europe.

“The results of this uncleanness of the contemporary three-brained beings of the planet Earth, who have taken your fancy and who breed on the continents of Europe and America, are very clearly indicated in my statistics.

“Let us take for example what are called there ‘venereal diseases.’ These diseases are so widespread on the continent of Europe and on this continent of America, that at the present time you will scarcely ever meet a being who has not one or another form of those diseases.

“There is no harm in your knowing among other things, a little more about those interesting and peculiar data, which, in my statistics, indicate in figures how much more of these diseases there is among the beings of the continents America and Europe, than among those of the continent Asia.

“Many of these venereal diseases are entirely absent among the beings of the old communities of the continent of Asia, whereas among the beings populating the continents Europe and America, these diseases are almost epidemical.

“Let us take for example what is called ‘clap,’ or as scientists there call it ‘gonorrhoea.’ On the continent of Europe and America almost all the beings both of male and female sex have this disease in one of its different stages, but on the continent Asia it is met with only on

the borders where beings frequently mix with the beings of the continent of Europe.

“A good example of what has just been said are the beings belonging to the group existing there under the name Persia which occupies a relatively large territory on the continent Asia.

“Among the beings dwelling in the central, eastern, southern, and western areas of this relatively large territory, the mentioned diseases are not to be found at all.

“But in the northern part, especially in the locality called ‘Azerbaijan,’ which comes into direct contact with the large half-European, half-Asiatic community called Russia, the percentage of beings infected with this disease increases more and more in proportion to their proximity to this Russia.

“And exactly the same occurs in other Eastern countries of the continent of Asia: the percentage of this disease increases proportionately to the contact of their beings with the beings of the continent of Europe; for example, in the country called ‘India’ and partly in China, this disease has in recent times become widespread among the beings there, chiefly in those places where they come into contact with European beings of the community England.

“It can thus be said that the chief disseminators of this disease among the beings of the continent Asia are, from the northwestern side, the beings of the large group Russia, and from the eastern side, the beings of the community England.

“The cause of the absence of this disease as well as of many other evils in the said parts of the continent of Asia is in my opinion that the majority of the beings of the continent Asia have several very good customs for their everyday existence, which have reached them likewise from their ancient ancestors.

“And these customs are so deeply implanted in their everyday existence by their religion that at the present time, observing them mechanically without any wise-acring, beings are thereby more or less ensured against several evils which owing to the abnormally established conditions of being-existence have been gradually formed and still continue to be formed in uncountable numbers on that ill-fated planet.

“The beings of most of the groups on the continent Asia are safeguarded against many venereal diseases as well as against any other ‘sexual abnormalities’ if only, for instance, by such customs known there by the names ‘Sooniat’ and ‘Abdest.’

“The first of these customs, namely, sooniat, or, as it is otherwise called ‘circumcision,’ not only saves most of the Asiatic beings of responsible age from many venereal diseases there, but also safeguards many of the children and youths of the continents of Europe and America against, namely, that ‘scourge’ known there under the name ‘onanism.’

“According to this custom, the beings of responsible age in most of the contemporary groups of the continent of Asia usually perform on their ‘results’—that is to say, on their children—at a certain age, a ritual which consists in this, that in the case of boys they cut what they call the ‘frenum’ and ‘prepuce’ of the ‘penis.’

“And today those children of your contemporary favorites who of course automatically are subjects of this custom, are almost completely safeguarded against the inevitable result of several evils already definitely fixed in the process of the existence of your favorites.

“For example, according to my statistics, the said ‘scourge’ that is ‘children’s onanism,’ is scarcely met with among the children of those three-brained beings there who observe this custom of ‘circumcision,’ whereas all the

children and youths of the beings who fail to observe this custom are without exception exposed to this same sexual abnormality.

“The second custom I mentioned, namely, abdest, which by the way is called differently by the beings of different groups on the continent Asia, is nothing else than the obligatory ablution of the sex organs after every visit to what is called the ‘toilet.’

“Thanks chiefly to this second custom, most of your favorites breeding on the continent of Asia are safeguarded against many venereal diseases and other sexual abnormalities there.”

Having said this, Beelzebub became thoughtful, and after a long pause said:

“The present theme of our conversation has reminded me of a certain very interesting conversation, which I had there during my sojourn in France, with a young sympathetic three-brained being. I think that perhaps it would now be best for your understanding of all that has just been said, if I repeat to you that conversation in full, all the more so as, besides explaining the meaning of the custom abdest or ablution, this conversation will enlighten you on many further questions concerning the peculiar psyche of these favorites of yours.

“This same being, my conversation with whom I recall and now intend to repeat to you, was just that young Persian who, you remember, as I have already told you, was at the request of our mutual acquaintances my ‘guide’ in the city of Paris, where I happened to be, as I have already told you, just before my departure to this same continent America.

“One day I was waiting for this young Persian in a café in the city of Paris—as always the same Grand Café.

“When he arrived I noticed by his eyes that this time he was, as they say there, more ‘drunk’ than usual.

"In general he always drank more than enough of the 'alcoholic liquids' existing there; and when we happened to be together in Paris in the restaurants on Montmartre where it was obligatory to order champagne which I neither liked nor drank, he would always drink it all alone with great pleasure.

"Besides always drinking, he was also, as is said there, a great 'petticoat chaser.'

"The moment he saw what they call there the 'pretty face' of a being of the female sex, his whole body and even his breathing suddenly changed.

"When I noticed that he was this time more intoxicated than usual and when, having sat down beside me, he ordered coffee with what is called there an 'apéritif,' I asked him:

"'Explain to me, please, my young friend, why do you always drink this "poison"?"

"To this question of mine he answered:

"'Ekh! My dear Doctor! I drink this "poison," in the first place, because I am so accustomed to it that I cannot now stop drinking without suffering, and secondly I drink it because only thanks to the effect of the alcohol can I calmly look on at the obscenity which goes on here,' he added, waving his hand around.

"'I began drinking this, as you called it, poison because the accidental and for me unlucky and wretched circumstances of my life were so arranged that I had to come and live a long time in this maleficent Europe.

"'I first began to drink because everybody here whom I met also drank, and, unless you drink, you are called a "woman," a "girl," "dolly," "dearie," "sissy," "ninny," and similar derisive names. Not wishing my business acquaintances to call me by these offensive names I also began to drink.

"'And in addition, thanks also to the fact that when I

first came over to Europe, conditions of life here in respect of morality and patriarchy were entirely in contrast with those conditions in which I was born and brought up, I, seeing and perceiving all this, used to experience a painful feeling of shame and an unaccountable embarrassment. At the same time I noticed that from the effect of the alcohol I drank, not only was the depression I experienced alleviated, but I could look upon it all quite calmly, and even have the wish to participate in this abnormal life, so contradictory of my nature and my established views.

“Thus it came about that every time I began to feel the same unpleasant sensation I began to drink this alcohol, even with a feeling of some self-justification, and in this way became gradually accustomed to this, as you have quite justly called it, poison.’

“Having said this with a perceptive impulse of heartfelt grief, he paused a while to puff at his cigarette mixed with ‘Tambak,’ and, taking this opportunity, I asked him as follows:

“Well, all right . . . let us assume I have more or less understood your explanation of your inexcusable drunkenness, and can put myself in your position, but what do you say about your other, and, from my point of view, also inexcusable vice, namely, your “petticoat drooling”?

“Why! You run after every petticoat if only it hangs about someone with long hair!’

“At this question of mine, he, sighing deeply, resumed his speaking as follows:

“It seems to me that I got this habit, as well, partly for the reason I mentioned, but I think this weakness of mine can be explained by still another very interesting psychological cause.’

“Of course I expressed the desire to hear him, but first I suggested our going inside that Grand Café into the

hall of the restaurant itself, as it was already getting damp out of doors.

“When we were seated in the hall of the restaurant and had ordered their ‘famous champagne,’ he continued as follows:

“When you lived among us in Persia, my dear Doctor, you perhaps happened to observe the attitude existing there, very specific for us Persians, of men towards women.

“Namely, among us in Persia, men have two definite, one can say, “organic attitudes” towards women, in accordance with which women are, for us men, even unconsciously on our part, very sharply divided into two categories.

“The first attitude is towards the woman, the present or future mother; and the second towards the woman-female.

“This property of the men of our Persia who have in their nature data for these two independent attitudes and for this instinctive feeling, began to be formed only recently, about two and a half centuries ago.

“According to the explanations once given me by my “Mullah uncle,” whom those around him called behind his back “a Mullah of the old school,” it seems that, two or three centuries ago, owing to causes evidently ensuing from certain higher World-laws, men began to make war on each other everywhere on the Earth, and especially among us in Asia, more intensively than usual, and at the same time, somehow, in most of the men, the feeling of piety began very distinctly to decline and in some of them entirely disappeared.

“And just at that period a certain form of psychic disease spread among men from which many who were infected by it ultimately either became quite insane or committed suicide.

“Then certain wise people of various independent

groups on the continent of Asia began, with the help of various persons representative of medicine of that time—which, by the way, was then very superior to contemporary medicine—very earnestly to seek the causes of that human misfortune.

“After long impartial labors they discovered, in the first place, that the men who contracted this disease were exclusively those in whose subconsciousness, for some reason or other, there never arose any impulse of faith in anybody or in anything, and secondly, that those adult men who periodically performed the normal ritual of intercourse with women were not at all subject to this disease.

“When the news of this conclusion of theirs spread over the continent of Asia, all the rulers and chiefs of the separate Asiatic groups of that time grew alarmed, as almost all the regular troops at their disposal consisted of adult men, and moreover, the constant wars permitted none of them to live normally with his family.

“In view of the fact that at that period all the governments of the separate Asiatic countries needed and wished to have healthy and strong armies, they were compelled to conclude a truce and either themselves assemble or send their representatives to one place, namely, to the capital of what was then called the “Kilmantooshian Khanate,” in order jointly to find a way out of the situation which had arisen.

“After serious reflections and deliberations, these rulers of the various independent groups of Asiatic peoples, or their representatives, together of course with the representatives of medicine of that time, then came to the conclusion that it was possible to deal with the situation which had arisen, only if what is called prostitution should be established everywhere on the continent of Asia, as is now the case on the continent of Europe, and only if the

power-possessing people should deliberately encourage its development and co-operate in its success.

“Almost all the chiefs of the governments of that time fully agreed with this conclusion of the representatives of all the peoples of the continent of Asia who had gathered together in the capital of the Kilmantooshian Khanate, and, without experiencing any remorse of conscience, they began from then on not only to encourage and aid women in general—except indeed just their own daughters—to engage in this occupation so “abhorrently repulsive” to the nature of every normal person, but also to give, even with a feeling of benevolence, as if this were the most considerate manifestation of man, every possible assistance to women, without distinction of caste or religion, who might wish to leave or to go anywhere for this filthy purpose.

“Now that we have touched upon this subject, allow me, respected Doctor, to digress, and tell you here the reflections, in my view very interesting and wise, of this same Mullah uncle of mine concerning the causes in general of the arising of this evil and scourge of contemporary civilization.

“Once, on one of the days of Ramadan, when we were conversing as usual while awaiting the call of the Mullah of our district announcing the meal hour, and we happened to be speaking about this human “scourge,” he then, among other things, said:

““It is wrong and unjust of you to blame and despise all women of this kind.

““Most of them are not themselves personally to blame for their sad lot; one should blame exclusively only their parents, husbands, and guardians.

““And precisely their parents, husbands, and guardians should be blamed and despised who have allowed the arising in them during their age preparatory to adult be-

ing—while as yet they have not their own good sense—of the property called laziness.

““Although at this age this laziness is as yet only automatic in them, and young people have not to make very great efforts to overcome it, and are able in consequence, on acquiring their own good sense, not to allow it to gain complete control of them, yet nevertheless, as regards the organization of women’s psyche, the active principle must, owing to results not dependent on our will but ensuing from World-laws, unfailingly participate in every initiative and in every good manifestation of theirs.

““And it is just precisely in the early years of the adult life of these contemporary unfortunate prospective women-mothers—thanks to the various ideas of the people of contemporary civilization concerning ‘equal rights for women’ existing there under the catchwords ‘equal rights,’ ‘equal opportunities,’ etc. . . . ideas which are now already widespread everywhere on the Earth, which are naïve to the understanding of a man who has lived his life normally, and which are unconsciously accepted also by the majority of contemporary men—that these contemporary not yet completely formed prospective women-mothers, on the one hand, not having around them the law-conformable, requisite sources of the active principle, such as their parents, guardians and husbands, to whom the responsibility for them passes from the moment of marriage, and on the other hand thanks to the intensive process of imagination and enthusiasms which is proper to proceed in them and which is also in this transitional age foreordained by nature according to Law for the purpose of better actualizing the data for the development of their good sense, they, as it were, gradually absorb the said automatic laziness into their very nature, and this laziness

remains in their nature, as a progressive and indispensable necessity.

“ “A woman with such a nature of course does not wish to fulfill the obligations of a genuine woman-mother, and in view of the fact that being a prostitute enables her just to do nothing and to experience great pleasure, there is gradually formed in her both in her nature and in the ‘passive consciousness’ proper to her a factor for the irresistible urge to be a woman-female.

“ “But in consequence of the fact that in the instinct of each of these women the data proper to all women for the impulse of ‘shame’ are not atrophied suddenly and at once, and none of them, with all her mental wishing, can endure to become such a woman in her own native country, every one of them always instinctively and half consciously tries to get away to some other country where, far from her native land, without any inner discomfort, and also without doing anything, she can abandon herself entirely to this profession personally pleasant for her in almost every respect.

“ “And as regards the prevalence everywhere on the Earth at the present time of this human misfortune, the cause of this is in my opinion exclusively only those contemporary men in whom, owing to the same reasons, there arises—as in those young women, future prostitutes—a similar what is called ‘organic essential need to do nothing except enjoy oneself,’ and one of the forms of satisfying the criminal need of these ‘ulcers’ among contemporary people consists, in the given case, in enticing and assisting such women to leave their native land for some foreign country.

“ “It has already been noticed by many contemporary sensible people, that these two different sexes, victims of the same disease, as a rule consciously and instinctively seek and find each other; and in the given case they

exemplify the proverb which has existed from olden times, 'One fisherman recognizes another from afar.'"

"And so, respected Doctor! Thanks just to the afore-said causes wisely understood by my uncle, many women prostitutes from various other countries then appeared after several years among us in Persia.

"And owing to the instinctive attitudes which, as I have already said, had been acquired during centuries by the local women of Persia without distinction of religion towards morality and patriarchy in family traditions, these foreign women were unable to mix with the general mass of Persian women, with the consequence that from then on, there began to be among us the two categories of women I have mentioned.

"Well then, owing to the fact that the majority of these foreign women, living freely among us in Persia and going about everywhere, in the markets and other public places, often became objects for the gaze of our Persian men, there was gradually formed in the latter, of course unconsciously, along with the already existing attitude towards women as mothers, yet another attitude towards women as simply females.

"The property of having this definite double attitude towards women, being transmitted by inheritance from generation to generation, has even, among us, finally become so rooted that at the present time our men not only distinguish these two categories of women by their appearance as easily as one distinguishes between a man, a sheep, a dog, an ass, etc. . . . but there has even been formed in them a certain something which instinctively prevents them from mistaking a woman of one category for a woman of another.

"Even I myself could always unmistakably tell, from a distance, what sort of woman was passing. How I could tell this, whether by their walk or by some other sign,

with the best will in the world I could not now explain, but it is a fact that I could tell and was never mistaken, although, as I have already told you, both categories of women wore similar veils.

“And every normal Persian—normal in the sense of not being under the influence of tambak, alcohol, or opium, the consumption of which has in recent times been unfortunately spreading among us ever more and more—can always unmistakably tell which woman represents a “woman-mother” and which a “woman-female,” that is, a prostitute.

“To every normal Persian among us, a woman-mother, to whatever religion she may belong and regardless of family and personal relationships, is as his own sister, and a woman of the second category simply an animal who infallibly evokes in him a feeling of aversion.

“This property of instinctive relationship towards women is very strong in our men and is entirely independent of our consciousness.

“For example, even suppose it should happen somehow or other that the youngest and most beautiful woman of any district should find herself in the same bed with a man of the same district, this Persian man, even with all his willingness, provided, I repeat, that he were not under the influence of opium or alcohol, would be organically unable to treat her as a female.

“He would treat her as his own sister; and even if she herself should manifest organic actions towards him, he would only pity her the more, and regard her as “possessed by an unclean power” and would try his best to help her free herself from this misfortune.

“And the same Persian man will, in a normal condition, also treat a woman of the second category, that is, a prostitute, as a woman-female, since, however young and beautiful she may be, he will inevitably experience an

organic aversion to her; nor could he treat her as a woman unless there had been introduced into his organism the toxic products, maleficent for people, which I have enumerated.

“And so, respected Doctor, I lived until my twentieth year in Persia under these morals and traditions, like every ordinary normal Persian.

“At twenty, on account of shares I had inherited, I happened to become a partner in a certain large firm which exported Persian dried fruits to various European communities.

“And my position in this firm, thanks to various circumstances independent of me, was such that I had to be its chief local representative in those countries of the continent of Europe to which these fruits were exported.

“At first, as I have already told you, I went to Russia, then I went to Germany, Italy, and to other European countries, and now, finally, I have lived here in France already seven years.

“In the life of none of these foreign countries does there exist any such sharply drawn distinction between these two types of women, between the woman-mother and the woman-prostitute, as I saw and felt during the whole of my youth in my native country.

“Everywhere among them the attitude towards women is purely mental, that is, only thought out, not organic.

“For instance, a husband here, however unfaithful his wife may be, will never know it, unless he sees or hears of it.

“But among us in Persia, without any seeing or any gossip, a husband can tell instinctively whether his wife is faithful; and the same thing applies to the woman—a woman among us can feel any infidelity on the part of her husband.

“As to this special instinctive feeling in people, several

scientists from the continent of Europe have recently even made among us some very serious special investigations.

“As I happened by chance to learn, they came to the clear conclusion that in general where “polyandry” and “polygamy” prevail—that is to say, where “more than one wife” and “more than one husband” are permitted by the established local morale—there is acquired in people a peculiar “psycho-organic” particularity in their relations as men and women.

“This psycho-organic particularity exists also in the people of our Persia, in consequence of the fact that, as you know, we, being followers of the Mohammedan religion, have the custom of polygamy, that is to say, each man is permitted by law to have as many as seven wives.

“And this psycho-organic particularity in our Persian people by the way is that the feeling of the husband’s infidelity never arises in any of the lawful wives concerning his other lawful wives.

“Such a feeling appears in one of the wives only when her husband is unfaithful with a strange woman.

“It is only now, respected Doctor, that living here in Europe and seeing all that goes on between husbands and wives, I fully appreciate our custom of polygamy, so extremely sensibly established and so beneficial both for men and for women.

“Although every man among us is permitted several wives and not simply one, as is the case here in Europe where the Christian religion which allows only one wife is predominant, yet the honesty and conscientiousness of our men towards their wives are beyond compare with the honesty and conscientiousness existing among men here towards their one wife and their family in general.

“Just look around and see what is going on everywhere here.

“Glance around merely at these rooms of the Grand Café, where besides the ordinary professional prostitutes and “gigolos” who are constantly here, hundreds of men and women are always sitting at the little tables gaily conversing.

“Looking at these men and women now, you would say they were married couples who have come here together, either to see Paris or on some family business.

“But as a matter of fact it is practically certain that in all the halls of this Grand Café there is not a single couple among these men and women so gaily chatting and about to go to some hotel together, who are legal man and wife, even though, at the same time, every one of them may be, on paper, a legal husband or wife.

“The other “legal halves” of the men and women sitting here, who have remained at home in the provinces are probably now thinking and telling their acquaintances positively, that their “legal wife” or “legal husband” has gone to the world capital Paris to make some very “important” purchases for the family or to meet somebody there very important for the family, or something else of the same sort.

“But in reality, in order to get here, these birds of passage have had to intrigue for a whole year and cook up every kind of story to convince their legal halves of the necessity of their trip; and now here, in the company of deceivers and intriguers like themselves, in the name of and to the glory of the significance of the “epithalamium,” aided by that *finè art* which this great contemporary civilization has attained, they decorate their stay-at-home “legal halves” with the largest possible “fine art horns.”

“In Europe, thanks to the established order of family

life, it has now already come about that if you meet a man and a woman together and notice that while conversing, gay tones are heard in their voices and smiles appear on their faces, you can then be quite sure that very soon, if they have not already done so, they will very effectively and without fail put on some legal half a pair of the largest and most beautiful horns.

“Hence it is that any one slightly cunning man here may already be accounted a very “honorable man” and the “patriarchal father of a family.”

“To those around him it is of no concern that this “honorable” and “patriarchal father of a family” has perhaps at the same time—if of course his means permit—as many mistresses as he pleases on the side; on the contrary, those around him here usually show even more respect for such a man than for one who is unable to have any “mistresses” at all.

“Here, these “honorable husbands” who have the means, not only have on the side, in addition to their one legal wife, seven, but sometimes even seven times seven “illegal wives.”

“And those European husbands who have not the means of supporting several illegal wives in addition to their one legal wife, spend almost the whole of their time in what is called “drooling,” that is to say, for days on end they stare at and as it were “devour with their eyes” every woman they meet.

“In other words, in their thoughts or in their feelings, they betray their one legal wife an innumerable number of times.

“But although among us in Persia, a man can have as many as seven legal wives, yet nevertheless all his thoughts and feelings are occupied day and night how he can best arrange both the inner and the outer life of these legal wives of his; and the latter, in their turn, are absorbed

in him and try their utmost, also day and night, to aid him in his life duties.

“Here, the reciprocal inner relationship between husband and wife is the same; just as almost all the inner life of the husband is spent in being unfaithful to his one legal wife, so also the inner life of this one wife, from the first day of their union, is always straying outside the family.

“For a European wife, as a rule, as soon as she is married, her husband becomes for her inner life, as they say, her “own property.”

“After the first night, being then secure in her ownership, she begins to devote the whole of her inner life to the pursuit of a certain “something,” that is, to the pursuit of that indefinable “ideal,” which from early childhood is gradually formed in every European girl thanks to that famous “education” which is ever more and more always being invented for them by various contemporary conscienceless writers.

“During my stay in these European countries, I have observed that there is never formed in the being of a woman here, that “something” which should—in her as in our women—constantly maintain what is called “organic shame” or at least the disposition to it, upon which feeling, in my opinion, what is called “wifely duty” is based, and which is just what instinctively aids her to refrain from those actions which make a woman immoral.

“That is why every woman here can very easily, at any favorable opportunity, without either suffering or remorse of conscience, betray her legal husband.

“It is in my opinion owing to the absence of this shame in them, that here in Europe the line dividing the woman-mother from the woman-prostitute has gradually ceased to exist and that these two categories of women have already long ago been merged into one; so that at

the present time there is neither in the mind nor in the feelings of the men here, that division of women into two categories which almost every Persian makes.

“Here one can now distinguish the woman-mother from the woman-female only if one sees all her manifestations with one’s own eyes.

“In the European conditions of family life, owing to the absence of the beneficent institution of polygamy—an institution which in my opinion should long ago have been introduced here if only for the simple reason that, as statistics show, the women here far outnumber the men—there are thousands of other discomforts and improprieties which need not exist at all.

“And so, respected Doctor, the fundamental cause of my second vice was that being born and brought up in traditions of morality entirely opposed to those here, I came here at an age when the animal passions in a man are especially strong. The ensuing evils for me personally arose chiefly from the fact that I came here while still very young, and, according to the notions here, handsome; and owing to my genuine southern type, a great many women here for whom I represented a new and original type of male, began a regular hunt after me.

“They hunted me like “big game.”

“And I was big game for them not only on account of my specific type, a genuine southerner, but also on account of my gentleness and courtesy towards women, properties which had been instilled in me from my earliest childhood in my associations with our Persian women-mothers.

“When I came here and began meeting the women here, I was, of course, even unconsciously on my part, gentle and courteous towards them also.

“And so, meeting with the women here and at first only talking with them—chiefly on the subject of con-

temporary civilization and of the backwardness as it were of our Persia in comparison—I then, of course under the influence of alcohol which I was then already consuming in rather large quantities, fell for the first time, that is to say, I, as a prospective father of a family, behaved vilely.

“Although this cost me at the time much suffering and remorse of conscience, yet the environment together again with the action of this alcohol caused me to fall a second time; and thereafter everything headed so to say down an inclined plane and led to the point where I am now indeed in this respect a most filthy animal.

“Especially now at times, whenever I happen to be completely free from the influence of alcohol, I suffer moral anguish and loathe myself with the whole of my being, and at such moments I hasten all the more to pour this alcohol into myself again in order to forget myself and thus drown my sufferings.

“Having lived this ugly life in the countries of Europe I enumerated, I finally settled down here in Paris, in precisely that European city to which women come from every part of Europe and from other continents with the obvious intention of putting “horns” on their other legal halves. And here in Paris I have now become entirely addicted to both these human vices, that is, to alcohol and, as you have said, to petticoat-chasing, and I run left and right, without any sane reasoning at all. And now, the satisfaction of both these vices is more necessary to me than the satisfaction of my hunger.

“That is how it has all gone with me up to the present moment; and what will come next I do not know and do not care to know.

“I always even try my best and struggle with myself not to think about it.’

“As he said these last words, he sincerely sighed and dejectedly dropped his head. I then asked him:

“But, tell me, please, are you really not afraid of being infected with those terrible diseases which these women usually suffer from, whom a “petticoat-chaser” like you runs after?”

“At this question of mine he again sighed deeply and after a short pause told me as follows:

“Ekh! . . . my esteemed and worthy Doctor!

“In recent years I have thought about this question a great deal. It has even become for me a subject of such interest, that in a certain sense, it has been a blessed means whereby my inner “odious life” has in spite of everything flowed more or less durably.

“As a physician you will, I think, probably be greatly interested to know how and why this same question interested me so much several years ago, and to what conclusions I arrived after I had, in a relatively normal state, very seriously observed and studied it.

“About five years ago I had such a fit of depression that even alcohol scarcely had any effect on me nor pacified my psychic state.

“And it so happened just then that I often met with certain acquaintances and friends who talked a great deal about filthy diseases and how easily one could be infected with them.

“From these conversations I myself began thinking rather often about myself, and little by little I began fretting about my health almost like a hysterical woman.

“I used often to reflect that being almost always drunk and constantly having affairs with such infected women, then evidently, even if for some reason or other I had so far no obvious symptom of these diseases, I must nevertheless in all probability be already infected with one of them.

“After such reflections I first began consulting various

specialists, in order to find out what were the early symptoms of whatever disease I already may have had.

“Although none of the local specialists found anything at all in me, I nevertheless continued to doubt, because on the one hand my fretting about my health and on the other hand my own common sense continued to assure me that I must certainly already have been infected with one of these terrible diseases.

“All this brought me to the point that I decided at any expense, to have a consultation here in Paris, but this time with the leading specialists from the whole of Europe. I could afford myself this because, owing to the World War, when transport had everywhere broken down, and all commodities had gone up in price, our firm, having everywhere very large stocks of dried fruit in storage, had that year made considerable profits, a fairly good portion of which fell to my share.

“When I had called these European celebrities together, they unanimously pronounced after all kinds of very “detailed” investigations and what are called “chemical analyses” known to them themselves, that there was not the slightest sign of any venereal disease in my organism.

“Although this finding of theirs put an end to the chronic fretting about my health, yet it was the cause of the growth in me of such a strong feeling of inquisitiveness and curiosity to clear up this question, that from then on it became a sort of mania with me, a kind of “*idée fixe*.”

“And also from then on, the serious observation and study of everything concerning these diseases animated and justified the sense of what I have called “my odious life.”

“During this period of my life I made these observations and studies of mine at all times with my whole

inner real "I" while in a drunken, semidrunken, and also sober state.

"And then, among other things I also read assiduously every kind of literature existing here in Europe concerning these diseases, and also most of the books on this question in French and German.

"This I could easily do because, as you see, I have such a command of French that you can scarcely guess that I am not a real French intellectual; and with the German language also I get along very well, because I lived a fairly long time in Germany and always, in my free time, studied their language and their literature for want of something to do.

"So, when I became interested in this question, I was able to become fully acquainted with all the knowledge that exists in contemporary civilization on the subject of venereal diseases.

"In this literature there appeared to be hundreds of theories and hundreds of hypotheses concerning the causes of venereal infection, but I could not discover one convincingly categorical explanation how and why some people are infected with these diseases and others not, and I soon became convinced that I could not clear up this for myself with the knowledge existing on this question at the present time here in Europe.

"From all this literature—putting aside, of course, and not even mentioning the multitude of those thick "scientific books" here, whose contents immediately show every more or less normal person that they were written by people who were as is said "complete ignoramus" on these questions, that is to say, not specialists in human diseases at all—I got the general impression that people were infected and fall ill with venereal diseases only owing to their own uncleanness.

"When I made this categorical deduction, there was

nothing left to me but to concentrate all my attention upon finding out in what my personal cleanliness particularly consisted which had so far protected me against infection.

“I then began to deliberate with myself as follows:

“I do not dress any more cleanly than everybody else living here in Europe; I wash my hands and face every morning also like everybody else; once a week I make a point of going to a Turkish bath, also, it seems, like everyone; and in this way I turned over many things in my mind, and with the result I found nothing in which, in this respect, I was exceptional; and yet the fact remained that, from my loathsome life, I of course ran more chances of being infected.

“From then on my thoughts were guided by two definite convictions already fully established in me: in the first place, that anyone having relations with such women must inevitably sooner or later be infected; and secondly, that only cleanliness protects one from such infection.

“In this manner I continued to reflect for a whole week, until I suddenly remembered a certain habit of mine which here in Europe I always scrupulously concealed from my acquaintances; I remembered, namely, about that habit of mine which is called among us in Persia, *abdest*.

“The custom of *abdest* which, according to the notions here might be called *ablution*, is one of the chief customs among us in Persia.

“Strictly speaking, every follower of the Mohammedan religion must obey this custom, though it is practiced particularly strictly only by Mohammedans of the Shiite sect; and as almost the whole of Persia is composed of Shiites, the custom is nowhere so widely spread as among us in Persia.

“This custom is that every adherent of the Shiite sect, male as well as female, must, after every “toilet” unfaithfully wash his sex organs. For this purpose, every family has the necessary appurtenances considered among us even as the most important, consisting of a special vessel, a particular kind of bowl called “Ibrkh.” And the richer the family the more of these bowls they must have, since such a bowl must at once and without fail be put at the disposal of every newly arrived guest.

“I myself was from early childhood also personally accustomed to this habit, and it gradually so entered into my daily life that even when I came here to Europe, where this custom does not exist, I could not live a single day without making this ablution.

“For instance, it is much easier for me to go without washing my face even after a debauch, than not to wash certain parts of my body with cold water after the toilet.

“At present, living here in Europe, I not only have to put up with a great many inconveniences owing to this habit of mine, but I even have to forego some of the modern comfort which I could easily afford.

“For instance, I now live in Paris, where owing to my means I could well afford to live at the very best hotel with every modern comfort, but, thanks to this habit of mine, I cannot do this but am obliged to live in some dirty hotel situated far from the “center” and from all those places where I have to be almost every day.

“In the hotel where I now live, there are no comforts beyond this single comfort which is very important for me; and this is due to the fact that being of old construction, this hotel has “water closets” of the old type and not of the new contemporary American invention, and it is just that old system which is the most convenient and suitable for this habit of mine.

“It is quite likely that I even half consciously chose

France as my chief dwelling place because it is still possible to find everywhere here especially in the provinces, water closets of the old system as among us in Persia.

“In other countries of Europe this, as they now call it, “Asiatic system” scarcely exists. It has almost everywhere been exchanged for the American system with its comfortable, polished “easy chairs” upon which I, personally, could only rest and read the book called the *Decameron*.

“And so, my honorable Doctor, when I suddenly remembered this habit of mine, I at once understood without any further doubt, that if I had hitherto escaped being infected with some filthy disease, it was solely because I frequently wash my sex organs with cold water.’

“Having said these last words, this sympathetic young Persian extended his arms upwards and with his whole being exclaimed:

“Blessed forever be the memory of those who created for us that beneficial custom.’

“He said nothing further for a long while but looked pensively at a party of Americans sitting nearby who were discussing at that moment whether women dress better in England or in America; and then he suddenly turned to me with the following words:

“My highly esteemed and honorable Doctor!

“During my acquaintance with you I have become quite convinced that you are very well educated and as is said very well read.

“Will you be so kind as to give me your weighty opinion, so that I might at last understand and solve one problem which during recent years has aroused my curiosity and which when I am comparatively sober often arises in me and disturbs my thoughts.

“The point is, that living here in Europe where people profess the religion whose followers compose almost half

the world, I have not up to now come across a single good custom in their ordinary life, whereas among us who profess the Mohammedan religion, there are very many.

“What is wrong? What is the cause of it? Were there no good ordinances foredesigned by the Founder of that great religion for the ordinary life of people, the followers of that religion . . . ?”

“Well, my boy, as this young Persian had become sympathetic to me during our acquaintance, I could not refuse him this request, and I decided to explain the question to him, but also, of course, in such a form that he would not even suspect who I was and what was my genuine nature.

“I told him:

“You say that in the religion which half the world professes, and you probably mean the “Christian religion,” there are not such good customs as in your Mohammedan religion?”

“Are there not? On the contrary; in that religion there were many more good customs than in any of the religions of today; in none of the ancient religious teachings were so many good regulations for ordinary everyday life laid down as in just that teaching on which this same Christian religion was founded.

“If the followers of this great religion themselves, especially those who are called the “elders of the church” of the Middle Ages, treated this religion, step by step, as “Bluebeard” treated his wives, that is to say, put them into derision and changed all their beauty and charm—that is already quite a different matter.

“In general you must know that all the great genuine religions which have existed down to the present time, created, as history itself testifies, by men of equal attainment in regard to the perfecting of their Pure Reason, are always based on the same truths. The difference in those

religions is only in the definite regulations they lay down for the observance of certain details and of what are called rituals; and this difference is the result of the deliberate adoption by the great founders of these regulations which suited the degree of mental perfection of the people of the given period.

“At the root of every new doctrine upon which religions are founded, dogmas are always to be found, which have been taken from earlier religions and which had already been well fixed in the life of the people.

“And in this case, the saying is fully justified which has existed among people from of old—“there is nothing new under the sun.”

“The only things new in these religious teachings, as I have said, are the small details, intentionally adapted by the great founders to the degree of mental perfection of the people of the given epoch. And so as the root of this same doctrine upon which the Christian religion is based there was placed almost the whole of the previously existing great teaching which is now called Judaism, whose followers once also numbered almost, as is said, half the “world.”

“The great founders of the Christian religion, having taken the Judaic doctrine as their basis, changed only its outer details according to the degree of mental development of the contemporaries of Jesus Christ, and in it they effectively provided for everything necessary for the welfare of people.

“Provision was made in it as is said both for the soul and for the body; and it even provided all the necessary regulations for a peaceful and happy existence. And this was all surpassingly wisely provided for in such a way that this religion might be suitable also for people of much later epochs.

“Had the doctrine of this religion remained unchanged,

it might even perhaps have suited these contemporary people, who, by the way, our Mullah Nassr Eddin defines by his expression, "He will blink only if you poke his eye with a rafter."

"At its origin there entered into this Christian religion, besides those specially established regulations for ordinary existence which met the needs of the contemporaries of Jesus Christ, also many excellent customs which were already in existence and had become well fixed in the life of the people who were followers of the Judaic religion.

"Even those good customs which now exist among you in the Mohammedan religion were transmitted to you from the Judaic religion. Take, for example, just that custom of "sooniat" or circumcision which you mentioned. This custom was at first contained in this Christian religion also, and in the beginning was obligatorily and strictly carried out by all its followers. Only subsequently did it very quickly and suddenly entirely disappear from the Christian religion.

"If you wish, my young friend, I will tell you in detail about the arising of this custom, and you will understand from it why a custom so good for the health and normal life of people was included in the Judaic religion, and since the Judaic doctrine was made the basis of the Christian religion, this custom also could not fail to be taken over and introduced into the process of the ordinary life of the followers of the Christian religion.

"This custom which you call sooniat was first created and introduced into the Judaic religious doctrine by the Great Moses.

"And why the Great Moses introduced this custom into the religion of the Judaic people I learned from a very ancient Chaldean manuscript.

"It was said in this manuscript that when the Great

Moses was the leader of the Judaic people and conducted them from the land of Egypt to the land of Canaan he constated the fact during the journey that among the youths and children of the people confided to him from Above, there was very widely spread the disease then called "Moordoorten" which contemporary people call onanism.

"It was further said in the manuscript that having constated this fact the Great Moses was greatly perturbed and from then on began observing very closely in order to discover the causes of this evil and some means of uprooting it.

"These researches of his led this incomparable sage later to write a book under the title of *Tookha Tes Nalool Pan*, which in contemporary language means "the quintessence of my reflections."

"With the contents of this remarkable book I also once happened to become acquainted.

"At the beginning of the explanation about the disease Moordoorten it was said, among other things, that the human organism has been brought by Great Nature to such perfection that each and every organ has been provided with a means of defense against every external contingency; and hence that if any organ should function incorrectly in people, it must always be the people themselves who are to blame owing to their own established conditions of everyday life.

"And concerning the causes themselves of the appearance of Moordoorten among children, it was said in Chapter VI, Verse xi of this incomparable book that this disease occurs in children for the following reasons:

"Among the definite substances elaborated by the human organism and constantly thrown off by it as waste, there is a definite substance called "Kulnabo."

"This substance is in general elaborated in the organ-

ism of beings for the purpose of neutralizing other also definite substances necessary for the functioning of their sex organs, and it is formed and participates in the functioning of the said organs from the very beginning of the arising of the beings of both sexes, that is to say, from their infancy.

“Great Nature has so arranged it that after its utilization the residue of this substance is discharged from the organism of boys at the place between the “Toolkhtotino” and the “Sarnuonino,” and in girls from the places between the “Kartotakhnian hills.”

“The parts of the organism of boys located at the end of what is called the “genital member” and which are named in this incomparable book “Toolkhtotino” and “Sarnuonino” are named by contemporary medicine there “glans penis” and “prepuce penis”; and the “Kartotakhnian hills,” covering what is called the “clitoris” of girls, are called “labia majora” and “labia minora” or as is said in common language, “the large and small obscene lips.”

“For the substance “Kulnabo” contemporary medicine has no name at all, this independent substance being entirely unknown to it.

“Contemporary terrestrial medicine has a name only for the general mass of those substances among which is also the substance Kulnabo.

“And this total mass is called “Smegma,” a composition of entirely heterogeneous substances secreted by various what are called “glands” which have nothing in common with each other; as, for instance, the “grease” gland, the “Bartholinian” gland, the “Cooperian,” “Nol-niolnian,” and others.

“The separation and volatilization of these waste substances should in accordance with the providence of Great Nature be induced for the said places by means of all

kinds of chance contacts and by various movements occurring in the atmosphere.

“But, unforeseen by Nature, the clothing which people have invented for themselves prevent the said factors from freely effecting the separation and volatilization of these substances, with the result that this Kulnabo, remaining for a long time on these places, promotes the arising of perspiration; moreover, as this substance is in general the very best medium for the multiplication of what are called “bacteria,” which exist in the atmosphere as well as in what are called the “subjective spheres” of all kinds of things coming into direct contact with the children, there occurs from this multiplying there on the given parts of the organism of children a process called “itching.”

“On account of this itching children begin, unconsciously at first, to rub or scratch these places. Later, as there are concentrated in these parts of the organism all the ends of the nerves created by Nature for the special sensation required for the completion of the sacred process *Almuano*, which normally arises in adult people at the end of what is called copulation, and as, especially at a certain period when according to the providence of Great Nature there proceeds in these organs of children a process of preparation for future sex functioning, they experience from this rubbing or scratching a certain peculiar pleasant sensation, they therefore begin intentionally—having instinctively realized from which of their actions this pleasant sensation is evoked in them—to rub these places even when there is no itching; and thus the ranks of the little “*Moordoortenists*” on the Earth are always increasing by leaps and bounds.

“As regards just what measures the Great Moses took for eradicating that evil, I learned not from the aforementioned book *Tookha Tes Nalool Pan*, but from the contents of an also very ancient papyrus.

“From the contents of this papyrus it could be clearly seen that the Great Moses gave practical effect to the thoughts set down on this question in the book *Tookha Tes Nalool Pan*, by creating for his people those two religious rites, one of which is called ‘Sikt ner chorn’ and the other ‘Tzel putz kann.’”

“The sacred ‘Sikt ner chorn’ was specially created for boys and the sacred ‘Tzel putz kann’ for girls, and they were to be obligatorily performed on all children of both sexes.

“The rite of ‘Sikt ner chorn,’ for instance, was identical with your sooniat. By cutting what is called the ‘Vojiano’ or the ‘frenum penis’ of boys, the connection is severed between the head and the skin covering it, and thus there is obtained the free movement of this skin, or, as it is called, ‘prepuce penis.’”

“According to the information which has come down to us from ancient times and also according to our own common sense, it is plain that the Great Moses, who as we learn from another source was a very great authority on medicine, wished by this means to secure that the totality of substances accumulating in the said places might of itself be mechanically removed owing to all kinds of accidental contact and thus cease to become a factor for the arising of the mentioned maleficent itching. Concerning the vast learning of the Great Moses in the province of medicine, many diverse historical sources agree that he obtained his medical knowledge during his stay in Egypt as a pupil of the Egyptian high priests to whom this knowledge had come down from their ancestors of the continent Atlantis, the first and last genuinely learned beings of the Earth, the members of the society then called Akhaldan.

“The beneficial results of the customs then created

by the Great Moses even now continue to be fairly visible in practice.

“Concerning, for instance, the custom of circumcision in particular, I, being a good diagnostician and able to tell from one glance at a man’s face what disharmony he has in his organism, can safely say that this terrible children’s disease of onanism is scarcely ever found among those children upon whom this rite has been performed, whereas the children of those parents who fail to observe this custom are almost all subject to it.

“The exceptions in this respect are only the children of those parents who are indeed cultured in the full sense of the word and who clearly understand that the future normal mentation of their children depends exclusively upon whether they do or do not contract this disease in their childhood or youth.

“Such cultured parents know very well that if even once the sensation of the climax of what is called the “Ooamonvanosinian process” occurs in what is called the “nervous system” of their children before they reach majority, they will already never have the full possibility of normal mentation when they become adult; and hence it is that such cultured parents always consider it their first and chief duty towards their children to educate them in this respect.

“Unlike most contemporary parents, they do not consider that the education of children consists in badgering them to learn by rote as much poetry as possible, composed by “Moordoortenist psychopaths,” or in teaching them to “click their heels well” before their acquaintances, in which accomplishments according to the notions of people of recent times the whole education of children unfortunately consists.

“And so, my dear friend, and though very depraved yet nevertheless sympathetic young man.

“These two rites were created by the Great Moses and introduced then into the ordinary life of the Judaic people in order to counteract that maleficent invention of clothes, thanks to which those factors were destroyed which were provided by Nature for the protection of these organs from the harmful action of the substances given off by them; and these two rites were transmitted from generation to generation, both to the followers of this Judaic religion themselves as well as to others who took over these useful rites almost unchanged. And it was only after “the death of the great King Solomon” that the rite “Tzel putz kann” ceased for some reason or other to be performed even by the followers of this Judaic religion, and only the rite “Sikt ner chorn” automatically continued to be performed and reached the contemporary representatives of that race.

“And this custom together with many other ancient Judaic customs also reached the followers of the Christian religion, who at first observed it very strictly in their everyday life; but very soon, both this custom itself and even the information about its adoption among them similarly quickly disappeared from among the followers of this then still new religion.

“Yes . . . my dear friend, if only the teaching of the Divine Jesus Christ were carried out in full conformity with its original then the religion unprecedently wisely founded on it, would not only be the best of all existing religions, but even of all religions which may arise and exist in the future.

“Except for the custom of polygamy, there is nothing in the Mohammedan religion which was not also in the Judaic as well as in the Christian teachings.

“The custom of polygamy, established on the basis of the scientific deductions of the then famous Arabian learned being Nasoolan El Aool, was introduced into the

everyday life of people in general after the period of the founding of the Christian religion.

“Your religion arose much later and its contents were intentionally restricted by its great creators, who had it in mind to lay particular stress on certain everyday customs.

“They did this because at that time there were clearly manifest both the decline of the Christian religion and the disappearance in ordinary people of the capacity for contemplation, that is, for the state in which alone the truths indicated in the detailedly genuine religious teachings can be understood.

“Having noticed all this, the great creators of the Mohammedan religion decided on the one hand to simplify the teaching itself and on the other hand to emphasize certain customs, so that the everyday life of the followers of this new teaching—who had lost the capacity for contemplation and consequently the possibility of understanding truths consciously—might at least mechanically flow more or less tolerably.

“Just at that time, among other customs, they established and laid particular stress on the customs you mentioned of sooniat, abdest and polygamy, the beneficial results of which we can see even now in practice.

“For example, as you yourself have justly observed, thanks to circumcision and ablution one rarely finds among the followers of this religion either onanism or certain venereal diseases, and thanks to polygamy we see among the followers of this religion such a reciprocal so to say psycho-organic maintenance of the foundation of family life as is almost entirely absent among the followers of the Christian religion.

“Of the useful customs originally contained in the Christian religion and which were introduced by the creators of that religion into the life of its followers for

the preservation of health and for the maintenance of the foundations of morality necessary for a happy life, nothing now remains except the custom of periodic fasting, that is, of abstaining at certain times of the year from the consumption of certain edible products.

“And even this one surviving good custom is either already fading completely out of the ordinary life of the followers of this religion, or its observance is so changing year by year that no shock is obtained from it for the fasters, though it was just for that shock that this “fast” was established.

“The changes now taking place in the process of this Christian custom of fasting are very characteristic and provide an excellent example for understanding how in general all the “good Christian customs” have little by little undergone change, until they have finally entirely ceased to exist.

“A good illustration is the present-day observance of this fast by those called the Russian “Orthodox Christians.”

“These Russian Orthodox Christians took their religion entirely from those called the “Orthodox Greeks,” from whom, together with many other Christian customs, this same custom of “fasting” also passed to them.

“Most of the millions of these Russian Orthodox Christians still continue to fast as is said “rigorously,” in conformity with what is called the “orthodox code” now existing there.

“But as to the manner of their fasting, one cannot help recalling the saying of our dear Mullah Nassr Eddin in such cases:

““Isn’t it all the same if I sing like a donkey as long as they call me a nightingale.”

“The fasting of these Russian Orthodox Christians is just a case of this kind.

“As long as they are called Christians and moreover

Orthodox—even though they receive no shock whatever from the fast, is it not all the same?

“As I have already said, these Russian Orthodox Christians even of the present time very strictly observe the seasons and the days of the fasts indicated in the aforesaid “codes.”

“But as to what should and should not be consumed as food during a fast—just in that question “is buried the left paw of the curly-haired dog of the ex-Emperor Wilhelm.”

“You will clearly understand how these contemporary Russian Orthodox Christians fast, if I repeat to you the exact words of one of these genuine Russian Orthodox Christians, spoken to me not long ago there in Russia.

“I used to meet this Russian there on certain business and even became somewhat friendly with him and visited him in his home.

“He was considered by those around him a very good Christian and the patriarchal father of a family; he was descended from what they call the “Old Believers.”’

“Here, my boy, you might as well know that certain of the beings who compose this large group, Russia, are called by the rest Old Believers.

“Old Believers is the name given to those Orthodox Christians whose ancestors several centuries ago declined to accept the new rules then laid down by somebody or other for Russian Orthodox Christians, but remained faithful followers of the previously existing rules also laid down by somebody or other, only a century or two before the given ‘religious schism’ such as usually occurs among them from time to time.

“And so the said worthy Russian Old Believer—I continued to the young Persian—‘once when we were dining together at his house in the company of several other

Russians, also Orthodox Christians, turned to me and said:

““Eh! old dear!”

““By the way, I must tell you that it is common among the beings of this group there, after the second glass of genuine Russian vodka, to call their acquaintances by various pet names such as “old dear,” “my Zapooopoon-chik,” “my potbellied beauty,” “eh, my little brown jug,” and so on and so forth.

““And so this worthy genuine Orthodox Christian, addressing me as “old dear,” said:

“““Never mind, old dear! We shall soon be having Lent and then we shall feast together on real Russian dishes.

“““To tell the truth, here in Russia we almost always eat the same things during the ‘meat’ periods.

“““But it is quite a different story during the fasts, especially during Lent.

“““Not a day passes but one is privileged to see some of the most tasty dishes.

“““You know what, old dear?

“““I made the other day a remarkably interesting ‘discovery’ on this subject.

“““This new discovery of mine is miles above the discovery of that old codger Copernicus, who when he was once lying dead-drunk on the ground clearly sensed, it seems, that the Earth goes round.

“““Ah! What a marvel! What a discovery!

“““In our own mother Moscow alone, hundreds of thousands of such discoveries are probably made every day.

“““No! . . . My discovery is a real one and exceedingly instructive and substantial.

“““This discovery of mine is that we have all been complete fools and hopeless idiots ever to have imagined and been fairly convinced that for the host of good, varied,

and most tasty dishes during Lent we are indebted to the famous art of our chefs and cooks.

“ “On the day, peculiarly blessed for those near to me, when I became worthy to understand this truth, that is to say, when our incomparable Doonyasha finally succeeded in placing within the layers of the pie for the ‘gromwell fish soup with turbot livers’ a series of secondary layers, I understood with my whole being that this had been a great mistake on our part.

“ “First I understood this myself, and afterwards I proved it to the whole of my household, that if we have so many varied and most tasty dishes during Lent, we are indebted only to our blessed and glorious fishes alone.

“ “During fasts and especially during Lent, our homes are made happy by the frequent visits of the:

Most Honorable ‘Sturgeon’ and the
 Estimable ‘Sterlet’ and the
 Respected ‘Dried Sturgeon’ and the
 Ever-memorable ‘Turbot’ and
 Her Illustrious Highness The ‘Salmon’ and the
 Musical ‘White Sturgeon’ and the
 Serenely Plastic ‘Mackerel’ and the
 Eternally Angry ‘Pike’ and the
 Ever-demure ‘Gwyniad’ and the
 Leaping-alive ‘Trout’ and the
 Beauty ‘Trioshka’ and the
 Proud ‘Shamai’ and that
 Worthy Personality ‘Bream,’ and all our other like
 benefactors and protectors.

“ “Merely the names alone of these our givers of good and felicity are already for us the greatest gift of God.

“ “When we hear their names, our hearts almost leap within us.

““These names of theirs are not just names, but real music. Can one really compare the sounds of the music invented there by various Beethovenings and Chopinings, and other fashionable triflers, with the sounds of the names of these blessed fishes?”

““Every time we hear the names of these glorious creations, a state of bliss flows within us and courses through our veins and nerves.

““Eh, Blessed Fishes, first created by our Creator! Have mercy on us and sustain us also in these ‘meat days.’ Amen.”

““After this prayer, this worthy Orthodox Russian Christian drained a monster glass of genuine refined Russian vodka and stared fondly at a little statue of “Venus and Psyche” which stood nearby.

““And indeed, my friend, almost every Russian Orthodox Christian has a similar idea of fasting and a similar attitude towards it.

““During these “Christian fasts” which passed to them from the Orthodox Greeks, they all eat the flesh of fish.

““It is not considered a “sin” among them to eat the flesh of fish, and they eat it heartily as a fast dish.

““I personally find only one thing incomprehensible—from where did these Russian “sorry Orthodox” get the idea that during the Christian fasts, especially during Lent, the flesh of fish may be eaten?”

““I find it incomprehensible because the Orthodox Christians from whom they took this religion, namely, the Greeks, neither in the past nor in the present have ever eaten or do eat the flesh of fish during fasts.

““Even the Greeks of today eat fish during Lent only on one day, and even then in accordance with the code of the Orthodox Church in memory of a day associated with the Divine Jesus Christ.

““The result of a fast permitting the consumption of

the flesh of fish not only gives no shock at all to the fasters, but is even directly contrary to what the Divine Jesus Christ himself intended and taught, and for which this custom was established by the great creators of this Christian religion.

“In confirmation of what I have just told you, you might as well, my young friend, listen to what I once chanced to read about Christian fasting in an ancient Judaic-Essenian manuscript.

“In this ancient Judaic-Essenian manuscript it was stated that the custom established for the followers of the teaching of Jesus Christ, of fasting at certain times of the year, was instituted long after His death, namely, in the two hundred and fourteenth year after His birth.

“The custom of fasting was instituted and introduced into the Christian religion by the great secret Kelnuanian Council.

“This secret Kelnuanian Council was convened by all the followers of the then still new teaching of Jesus Christ in the locality of Kelnuk, lying on the shores of the Dead Sea. Hence it is known in the history of the Christian religion as the Kelnuanian Council.

“And it was held in secret because the followers of the teaching of Jesus Christ were then everywhere rigorously persecuted by the power-possessing people.

“The power-possessing people persecuted them because they greatly feared that if people lived according to this teaching, then although they themselves, namely, the power-possessing people, could also live very well, yet all the motives for displaying their power would disappear, and thereby those shocks would cease, the satisfaction of which evoke the tickling of their inner god named “Self-Love.”

“It was just during that Kelnuanian Council that its members first laid down the rule that the followers of

the teaching of Jesus Christ should on certain days abstain from consuming certain edible products for food.

“‘And the initial cause of the institution of this fast was the dispute at this Kelnuanian Council between two then famous learned men, namely, the great Hertoonano and the great Greek philosopher Veggendiadi.

“‘The great Hertoonano was the representative of all the followers of the teaching of Jesus Christ settled on the shores of the Red Sea, while the philosopher Veggendiadi was the representative of all the then followers of that teaching in Greece.

“‘The philosopher Veggendiadi was famous for his learning only in his own country, but Hertoonano was famous all over the Earth. He was considered the greatest authority on the laws of the inner organization of man, and also an authority on the science then called alchemy—not of course the alchemic science of which contemporary people have a notion and which they express by the same word.

“‘The famous dispute between the great Hertoonano and Veggendiadi arose on the following occasion.

“‘The philosopher Veggendiadi, it seems, occupied two days in affirming and proving that it was absolutely necessary to spread among all the followers of the teachings of Jesus the notion that to kill animals for the purpose of consuming their flesh for food was the greatest sin, and moreover that such flesh was very harmful to the health, and so on.

“‘After the philosopher Veggendiadi, several other representatives ascended the rostrum and spoke for or against his case.

“‘Finally, as this manuscript stated, the great Hertoonano with measured dignity slowly mounted the rostrum and spoke in the manner proper to him, clearly and calmly.

“According to the text of this manuscript, he then spoke as follows:

““I fully concur in all the evidence and arguments set forth here by our Brother in Christ, the philosopher Veggendiadi.

““I for my part will even add to all he has said, that to cut short other lives merely to stuff one’s own belly is an infamy of infamies such as only man is capable of.

““Had I not also been interested in this question for many years and had I not reached certain entirely different definite conclusions, then after all that our Brother in Christ Veggendiadi has said here, I should not hesitate a moment but should urge and conjure you all not to delay until tomorrow, but without looking behind to hasten back to your towns, and there in the public squares to cry aloud: ‘Stop! Stop! People! Consume no more meat for food! This practice of yours is not only contrary to all the commandments of God, but is the cause of all your diseases.’

““As you see, I do not do this now. And I do not do so only because during my long years of unremitting study of this question I have, as I have already told you, arrived at an entirely different definite conclusion.

““Concerning the definite conclusion at which I have arrived I can now tell you only this, that it will never happen on the Earth that all people will profess one and the same religion. Hence, in addition to our Christian religion, other religions will always exist. And it is not possible to be certain that the followers of these other religions will also abstain from consuming meat.

““But if we cannot now be certain that at some time or other all people on Earth will abstain from meat, then we must now, as regards the consumption of meat, take quite other more practicable measures, because if one part of mankind consumes meat and the other part does not,

then according to the results of my experimental investigations, the greatest of evils—than which nothing could be worse—would befall the people who did not consume meat.

“““Namely, as my detailed experiments have shown me, among people who do not consume meat but who nevertheless live among those who do, the formation ceases of what is called ‘will power.’

“““My experiments proved to me that although when they abstain from meat people’s bodily health improves, nevertheless, when such abstainers find themselves mixing with those who consume meat, their psychic state inevitably grows worse, in spite of the fact that the state of their organism may at the same time sometimes improve.

“““Thus, a good result for people who abstain from meat can be obtained exclusively only if they live always in complete isolation.

“““As regards the people who constantly consume meat or those products which contain the element called ‘Eknokh,’ although the appearance of the state of their organism undergoes no change, nevertheless their psyche, especially its chief feature which is sometimes designated by the general word the ‘character’ of man, gradually changes in regard to positiveness and morality for the worse, beyond all recognition.

“““I must tell you that I made all these deductions from the experiments I was enabled to conduct over a period of many years, thanks to two good philanthropic men, namely, to the rich shepherd Alla Ek Linakh and his money, and to the scientist we all respect, El Koona Nassa, with his remarkable invention the apparatus ‘Arostodesokh.’

“““By means of this said remarkable apparatus Arostodesokh I was enabled for several years to register daily the general state of the organism of all those thousands

of people who lived under test conditions at the expense of the good shepherd Alla Ek Linakh.

“ “ “May our CREATOR multiply his flocks!

“ “ “Well then, when, thanks to these experimental researches of mine, I became clearly convinced that if people continue to consume meat for their food it will be very bad for them, and that on the other hand if only some of them should abstain, no good would come of this either; I thereafter devoted myself entirely for a time to finding out what could nevertheless be done for the future welfare of the majority of the people.

“ “ “At the outset I then established for myself two categorical propositions: the first, that people accustomed for so many centuries to consuming meat for their food would never, with their weak wills, be able to make themselves cease consuming it in order to overcome this criminal tendency of theirs; and the second, that even if people should decide not to eat meat and should in fact keep their decision for a certain time, and should even lose the habit of eating meat, they would nevertheless never be able to abstain from eating it for a sufficient length of time to acquire a total aversion to it. They would not be able to do so because never on the Earth will it occur that all people will have the same religion or form a single government, without which condition there can never exist common to all, any suggestive, prohibitive, penal, or other kind of compulsory influence, owing to which alone people possessing in general the property of being stimulated by example, aroused by envy, and influenced magnetically, might be enabled to keep forever a resolution once taken.

“ “ “Notwithstanding these two facts, incontestably clear in my conviction, I nevertheless, with these facts as the basis of my subsequent researches, persevered in my

search for some possible way of escape from the unhappy situation confronting people.

“ “Of course all my further investigations on a large scale proceeded again with the aid of the inexhaustible wealth of the herdsman Alla Ek Linakh and the wonderful apparatus of the wise El Koonna Nassa.

“ “The results of these last researches of mine made it clear to me that although in general people’s psyche does indeed deteriorate from the constant introduction into the organism of the substance Eknokh, yet this substance has a particularly harmful effect only at certain times of the year.

“ “So, my Brethren in Christ . . . from all I have said and chiefly from the experimental observations which I made on people daily during a whole year and which clearly showed me that the intensity of the harmful effect of the substance Eknokh decreases at certain times of the year, I can now confidently express my personal opinion that if the custom would be spread and confirmed, among the followers of the teachings of Jesus Christ, of abstaining during at least certain times of the year from the use of these products in the formations of which that substance Eknokh takes a special part, then if such a measure could conceivably be put into effect, it would bring the people a certain amount of benefit.

“ “As my numerous alchemic investigations have shown me, the substance Eknokh participates in the formation of the organisms of all lives, without exception, breeding on the surface of the Earth as well as within its different spheres, as, for instance, within the Earth, in the water, in the atmosphere, and so on.

“ “This substance is present also in everything which exists for the formation of the said organism, as for example in the vascular fluid of every pregnant female of

every kind of life, and in such products as milk, eggs, caviar, etc. . . .”

“The ideas expressed by the great Hertoonano so astounded and agitated all the members of that Kelnuanian council that the commotion made it impossible for the great Hertoonano to continue speaking, and he was compelled to abandon his speech and descend from the rostrum.

“It was further said in that manuscript that the day’s result was a unanimous decision on the part of the members of the Kelnuanian council to fix, with the help of the great Hertoonano, those times of the year when the substance Eknokh had more harmful effects on people, and to spread widely among the followers of Jesus Christ the custom of fasting at these times of the year—that is, of abstaining at certain times of the year from products containing the, for them, harmful substance Eknokh.

“With this that Judaic-Essenian manuscript ended.

“As you see from this, the creators of this custom had in view that the followers of that religion should abstain at the fixed times from those products which contain the substance very harmful for their health and particularly to their psyche.

“‘But the Russian sorry Orthodox Christians, who consider themselves faithful followers of that great religion, also fast, but during their fast they eat the flesh of fish, that is to say, they eat just those organisms which contain according to the researches of the great Hertoonano that harmful substance Eknokh, precisely to guard them against which that wise and salutary custom was created.’

“And with that, my boy, I then concluded my conversation with that sympathetic young Persian.

“Concerning the destruction and transformation by contemporary beings of these good customs, which were handed down from the ancient days of their wise an-

cestors, our incomparable Mullah Nassr Eddin has also a very apt and wise sentence.

“‘Ekh! People, people! Why are you people? If only you were not people, you might perhaps be clever.’

“A favorite saying of the American Uncle Sam also does very well to define the same idea.

“It is said that when Uncle Sam from America happens to have drunk a little more gin than usual, he always says during a pause: ‘When nothing’s right—only then, all is right.’

“But for myself I will only say, in this case ‘Wicked Moon.’

“At any rate, my dear boy, I must admit that certain customs existing there which have reached the contemporary favorites of yours from remote antiquity are exceedingly good for the ordinary existence of the beings of certain communities there.

“These customs are good because they were invented and introduced into the process of the existence of beings by those three-brained beings there, who brought the perfecting of their Reason up to so high a degree as unfortunately none of your contemporary beings there any longer attains.

“The contemporary people-beings are able to create only such customs as make the quality of their psyche still worse.

“For instance, they have recently made a practice of always, here, there, and everywhere dancing a certain dance called the ‘fox trot.’

“At the present time this fox trot is indulged in everywhere at all times of the day and night not only by young and still unformed beings who do not even begin to be aware of the sense and aim of their arising and existence, but also by those whose faces clearly express—as it can be constated by every normal more or less sensible three-

brained being—that in respect of their duration of existence, as our teacher would say, ‘not only have they one foot in the grave but even both.’ The point, however, is that the process of the experience in a being during the said fox trot is exactly similar to that which proceeds during that children’s disease which the Great Moses called ‘Moordoorten.’

“The disease which the Great Moses devoted half his existence to eradicating from among children, a host of your contemporary favorites of responsible age have, almost deliberately, resurrected again and spread not only among children and the general mass of adults but also even among the aged as well.

“These good customs for ordinary existence reached your contemporary favorites from ancient three-brained beings of your planet, and very many now still exist there among the beings of various communities of the continent Asia.

“Certain of these customs existing there now, appear when first witnessed as absurdly strange and barbaric, but on a close and impartial investigation of the inner meaning of any of these customs, one can see how skillfully there has been incorporated in them for the people who follow them one or another moral or hygienic benefit.

“Take, as an example, one of the most seemingly senseless of the customs there—one existing among a certain tribe of Asiatic beings called ‘Kolenian Loors’ or ‘Kolenian gypsies’ dwelling between Persia and Afghanistan, and which other beings there call ‘Gypsy self-fumigation.’

“Exactly the same end is served by this seemingly stupid custom as by the Persian custom of ablution or abdest. This gypsy tribe is regarded as the lowest and filthiest of all the tribes existing on the Earth; and indeed they are so filthy that their clothes are always swarming with the insects called lice.

“Their custom of ‘self-fumigation’ also serves by the way to destroy these insects.

“Although the men-beings of that tribe are indeed exceedingly filthy, yet not only do no venereal diseases exist among them, but they do not even know and have never heard that such diseases can be contracted.

“In my opinion, this is the outcome entirely of that custom of theirs, which some ancient clever being there invented for the welfare of the people of his epoch, and which passing afterwards from generation to generation, chanced to reach these contemporary filthy beings of the tribe of Kolenian gypsies.

“For this rite of self-fumigation every family of gypsies has also what is called an ‘Atechkaini,’ that is a stool of special form which they regard as sacred; and this whole ritual of theirs they perform with the aid of this sacred stool.

“Every family of these gypsies has also what is called a ‘Tandoor,’ that is, a special kind of earth pit, such as is found in the houses almost everywhere on the continent of Asia and which serves as a hearth on which they usually bake bread and prepare food.

“In these Tandoors in Asia they burn chiefly what is called ‘Keeziak’—a fuel composed of the dung of quadruped animals.

“The rite itself consists in this, that when the family of these gypsies returns home in the evening they first remove all their clothing and shake them in this Tandoor.

“It is almost always hot in this Tandoor because the dung burns very slowly and the ashes formed around the Keeziak keep the fire burning for a very long time.

“By the way, it is interesting to remark, that when these gypsies shake their clothes in the Tandoor a highly interesting phenomenon results from this action of theirs; namely, the lice in their clothes crawl out and falling into

the fire explode before burning, and the various sounds of the explosion of these lice, large and small, produces altogether a surprising 'musical symphony.'

"From the said explosion of the lice, a hearer sometimes has the impression that somewhere not far off, firing is going on from several dozen of their what are called machine guns.

"Well then, after these 'worthy gypsies' have shaken their no less worthy clothing, they proceed with the sacred ritual.

"First of all they solemnly and with a certain ceremony lower their sacred family stool into the Tandoor and in turn, according to age, they step into the Tandoor and stand upon it.

"The sacred stool consists simply of a small board to which four iron legs are fixed; and by this means it is possible to stand in the Tandoor without burning one's feet in the hot ashes.

"As each member of the family stands on that sacred stool, all the other members of the family sing their sacred canticle, while the one standing upon this stool slowly and solemnly, bending the knees, lowers and raises himself and at the same time recites prayers. The custom requires that he should do this until every part of his sex organs has been warmed by the Tandoor.

"A second custom, very similar and seemingly just as stupid, I saw among the people of another small tribe, called 'Toosooly Kurds,' dwelling in Transcaucasia not far from Mt. Ararat.

"This tribe is not filthy as is the tribe of the Kolenian gypsies. On the contrary, from their daily bathing in the river Aras and existing mostly in the fresh air—being chiefly shepherds—not only are the people of this tribe very clean but they even do not give off the specific odor

which is peculiar to people of almost all the small tribes which populate this great Asia.

"Each family of this tribe has its own what is called 'hut,' which serves as a dwelling and for the reception of guests—as the custom of visiting one another is highly developed among the separate families of this tribe.

"In each hut it is customary for them to have, in the corner of the front section, what is called a 'sacred Mungull,' that is a hearth on which a fire of smoldering charcoal or of the said Keeziak is constantly kept, and near each such sacred Mungull there hangs a small wooden box called 'Ktulnotz' which is always kept supplied with the roots of a certain plant.

"The 'rite of self-fumigation' consists in this, that every member of the family and every guest of either sex, before going into the principal section of the hut, is obliged to enter this sacred Mungull in order as they say to purify himself from the influence of those evil spirits by which man is surrounded when he is busy with honest work.

"And this purification is carried out in the following manner:

"Each person going into the hut must approach and take a few roots out of the hanging box and throw them into the fire, and afterwards, in the smoke from the burning of these roots, fumigate his sex organs. In the case of a woman, she simply spreads her skirt and stands over the Mungull! If it is a man, he either takes off or lets down his trousers and also stands over the said smoke.

"Only after such a purification can they enter the chief room; otherwise, as they affirm, not only will evil influences be brought into the house, but owing to these accumulated influences, a man might contract very evil diseases.

"These sacred Mungulls are usually screened by the

very best 'Djedjims,' that is, by a special fabric woven only by the Kurds.

"I repeat, my boy, there exists at the present time on that continent Asia a great many similar customs.

"I personally saw hundreds of them which seemed at first sight no less strange and barbarous but, upon a serious and impartial study of their hidden meaning, always revealed one and the same aim, namely, either the destruction of the noxious carriers of various diseases, or the strengthening of moral shame.

"But on the continent of Europe I scarcely found a single custom specially created either for purposes of hygiene or for instilling morality among the masses.

"It cannot be denied that various customs also exist on the continent of Europe, even thousands of them, but they are all established only in order that beings may have the possibility of pleasing each other, or to conceal the real state of affairs, that is to say, to disguise the undesirable forms of one's exterior—undesirable of course only according to subjective understanding—and to conceal the nullity of one's own inner significance.

"These customs existing there progressively increase year by year the 'duality' of the personality and mind of the beings there.

"But the principal evil lies in this, that at the present time there, all the 'Oskianotznel' of the rising generation, or the education of the children, is rendered and reduced only to the adoption of these innumerable customs which exist among them and engender only immorality. Hence it is that year by year the data crystallized in them by tens of centuries for the Being 'of an image of God,' and not simply, as they themselves would say, 'of an animal,' are on the one hand decrystallized, and on the other hand their psyche is already becoming almost such as our dear Teacher defines by the words:

“There is everything in him except himself.”

“And indeed, my boy, owing to the complete absence of good patriarchial customs and to their notorious ‘education,’ the contemporary beings of that continent have already become completely transformed into what are called ‘automatons’ or living mechanical puppets.

“At the present time any one of them can become animated and manifest himself outwardly, only when there are accidentally pressed the corresponding what are called ‘buttons’ of those impressions already present in him, which he mechanically perceived during the whole of his preparatory age.

“But unless these buttons are pressed, the beings there are in themselves only, as again our highly esteemed Mullah Nassr Eddin says, ‘pieces of pressed meat.’

“It must without fail be remarked here that one of the principal causes of this state of the beings of contemporary civilization is also that same onanism of theirs, a disease which in recent times has come to be almost epidemic there, and which is in its turn also a consequence again of their education of children, thanks to a certain maleficent idea established among its rulers and which is already, as it were, an inseparable part of the consciousness of everybody, namely, their maleficent idea that ‘to speak to children about the sex question is absolutely improper.’

“And further, I again emphasize that just this, for their naïve reason, trifling idea, the significance of which none of them takes into consideration—considering it simply as what they call a question of ‘decency’ or ‘indecenty’—is the chief cause of their having come to this phenomenal so to say ‘psychic mechanicality.’

“In the totality of definite understandings which they call ‘education,’ there is even a certain section which elucidates and exactly indicates just what is, as they express it, ‘decent’ and what is ‘indecent’ to say to children.

“You must know that at the end of my last sojourn on the surface of your planet, I had to make this maleficent terrestrial question the subject of my special observation and even to study it in great detail.

“To know approximately what results the terrestrial contemporary education of children leads to, I will tell you of just that one occurrence which was the first cause of my subsequent special interest in the question of this terrestrial misunderstanding.

“Although this occurrence took place in the large community of Russia, yet nevertheless this ‘story’ which I shall now tell you is very characteristic and gives a very good picture in general of the education of the children of their contemporary civilization.

“It is characteristic because in this large community Russia also, the contemporary responsible beings, especially the beings of what is called the upper ‘ruling class,’ educate their children exactly as the contemporary responsible beings of the other communities breeding on the continents of Europe and America educate theirs.

“My account of this occurrence, which evoked in me an impulse of interest to acquaint myself specially with the question of the terrestrial education of children, I shall preface with a story of something that occurred just previously to this and which admirably illustrates the significance of this education of theirs and was also, so to say, a ‘link’ in my gradually becoming interested in this question.

“I happened once to exist continuously for several months in the capital of this community—in the city of St. Petersburg.

“During my stay there I became acquainted with an elderly couple.

“The man was what is called a ‘senator’ and his wife

was a 'society lady' and a patroness of several 'welfare institutions.'

"I used to visit them often at their home and enjoyed playing chess with this senator—as is customary there among what are called 'respectable people.'

"This elderly couple had several daughters.

"All the elder daughters were already settled, that is, married; only their youngest daughter, twelve years old, remained at home.

"As this couple had no further responsibilities concerning their other daughters, they decided to give this youngest daughter of theirs the very best education according to the notions of that time, and for this purpose they placed her in a special 'boarding school,' a higher educational establishment called an 'institute.'

"This youngest daughter of theirs came home only on Sundays and for the chief holidays, and once a week on special days her father and mother used to visit her at the boarding school.

"I was almost always with them during the holidays, and I met this charming as yet unspoiled girl and sometimes even took walks with her in the neighboring what is called 'park.'

"During these walks we either joked or she told me about her lessons and her new impressions.

"During these meetings and conversations, a tie, something like friendship, grew up little by little between us.

"She was very quick in her perceptions and manifestations, or as your favorites themselves define such persons from among themselves, an 'alert and thoughtful' girl.

"My acquaintance, this senator, was sent on a certain as they say there 'inspection,' somewhere far off in Siberia.

"His wife decided to accompany him, for the senator was suffering from what is called 'liver trouble' and con-

stantly needed care; but they could not make this joint trip because of their youngest daughter, since there would be no one to visit her at the institute and to take her home during the holidays.

“So, one morning, the parents—these elderly acquaintances of mine—came to see me at my apartment and asked me if I would agree to take their place with their youngest daughter during their absence, to visit her every week at the institute and to take her home with me for the holidays.

“I, of course, at once agreed to this proposal of theirs and when, very soon after, the senator and his wife left for Siberia I began punctually to fulfill the obligations taken upon myself in regard to their daughter who had by that time become a pet of mine.

“Upon my first visit to this educational establishment which existed specially for the education of children, I noticed a certain strange thing which also served as one of the causes of my subsequent observations and studies of the consequences on your contemporary favorites of that ‘maleficence’ invented by them themselves.

“On the day of my visit to this, as they call it, ‘genteel institution,’ there were many visitors in the reception room where the meetings of the parents or guardians with their children or wards actually took place.

“One or two parents or guardians had only just come in, others were already talking with their children or foster children, others were waiting the arrival of their children and all their attention was fixed on the door through which the pupils of that establishment usually entered. I also, after I had come into this reception room and had explained to the inspectress on duty who it was I wished to see, sat down to wait for my chance foster child. While waiting I looked around. All the pupils of this ‘genteel establishment’ were dressed alike and all

wore their hair similarly braided in two braids, the ends of which, tied with ribbons, hung down their backs.

“What struck my eye was a certain peculiarity in these ribbons and braids. On some of the pupils these ribbons simply hung down the back, but on others, although they also hung down the back, yet the ends of these ribbons were tied together in a certain way.

“On the very next holiday, when I took my foster child home, talking with her over what is called a samovar, I asked her:

“Tell me, Sonia, please, why although the pupils of your institute dress alike in everything else, there is that peculiarity in the ends of their braids?” She immediately blushed and without answering this question of mine stared pensively into her tea, and only after a certain time nervously replied:

“It’s not just a simple thing among us. Although this is our big institute secret, yet I cannot help telling it to you, my friend, as I am quite sure that you will not give away this big institute secret of ours to anybody.”

“She proceeded to tell me frankly as follows:

“The manner of tying our ribbons was intentionally devised by the pupils so that they could recognize one another; that is, know to which club a pupil belongs, and at the same time so that the class teachers and supervisors, and in general anyone not a pupil of the institute, should not know or discover the secret.

“All the pupils of our institute are divided into two categories, one belongs to what is called the “men’s club” and the other to what is called the “women’s club,” and we recognize one another just by the manner of tying these ribbons.”

“After this she explained to me in detail in just what the difference between these two clubs lies.

“She said that as a rule all new arrivals in the institute

were at first members of the women's club, and only afterwards, if any pupil proved to be daring toward the teachers or in general showed herself very active in some way or other, then by the common consent of all the pupils she was enrolled as a member of the men's club and from that moment tied the ends of the ribbons of her two braids together.

"We usually make the meeting place of our club a spare classroom or dormitory, but more often the toilets.

"The members of the men's club have in general the following privileges: they have the right to choose and to command as many as they like and whom they please of the pupils who are members of the women's club; and these latter are obliged always to gratify every wish of the given member of the men's club and do their utmost to make her stay in our boarding school easy for her, as, for example, to make her bed in the morning, copy her lessons, share with her the presents sent from home, and so on and so forth.

"The chief occupation in the clubs consists of reading together forbidden books procured by one of the pupils. They chiefly read one very rare manuscript, obtained with money raised by a general institute subscription, wherein is expounded in detail the whole of the teaching of the famous poetess Sappho."

"I must tell you, my boy, that Sappho was the name of a certain Greek poetess who first discovered there on your planet the 'way to real happiness' for many women of the Greek-Roman as well as of the contemporary civilization.

"This great creator of 'women's happiness' had her dwelling place on the island of 'Lesbos,' from which word originated the title of those women who have already become worthy to understand and to actualize during the process of their existence the teaching of this

remarkable woman, and who at the present time are called 'Lesbians.'

"This foster child of mine, who had chanced to become my enlightener upon the subtleties of the psyche of the beings of the female sex of your planet, further explained to me that every pupil of the institute who was a member of the men's club could choose for herself as many partners as she wished for the common pastime; this of course proceeding in full accordance with the teachings of the poetess Sappho.

"I think that thanks merely to this one fact which I have related to you out of thousands of other observations of mine, you can already clearly picture to yourself that such a phenomenal ugliness could not exist among the rising generation if the notion was not prevalent there that it is exceedingly 'indecent' to talk to children about the 'sex question.'

"This notion of 'decency' came down to contemporary civilization by inheritance from the beings of the epoch called the 'Middle Ages.'

"These candidates for Hasnamusses of the Middle Ages, having been among the chief agents in the destruction of the real meaning of the teaching of the Divine Teacher Jesus Christ, then also devised and introduced into everyday existence, as a regulation, the maleficent invention which they called 'bon ton.' And this maleficent invention then became so strongly fixed in the psyche of the majority that it became organized for them and began to pass by heredity from generation to generation, so that now your contemporary favorites, who have become completely weak-willed, are unable, however they may try, to overcome such an abnormal psychic fixation as, in the given case, the notion of the indelicacy of talking to their children about the 'sex question.'

“What? Talk to one’s children about ‘sex’? Is that not indecent?”

“At the present time the people of contemporary civilization talk to their children and teach them for their edification only what has been invented or is being invented in the manuals of various candidates for ‘Hasnamuss individuals’ under the aforesaid title of ‘bon ton.’

“And since in all these manuals it seems that it is very indecent to talk about the ‘sex question’ and in the case of children even ‘immoral,’ then even if contemporary people see their favorite son or daughter rotting, they simply cannot, and even as I have already told you, with all their mental wish dare not, explain frankly to their children the harm and sin of these criminal habits.

“And so, my boy, when my good acquaintances the senator and his wife had returned from Siberia and I was free of the obligations I had taken upon myself in regard to my pet, their youngest daughter, there just then occurred the aforementioned event which served as the beginning of my special observations and studies of this terrestrial contemporary question, maleficent also to themselves.

“This sorrowful event occurred there in St. Petersburg itself in just such another educational institution and consisted in the following. The headmistress of this institution, finding that one of her pupils had behaved contrary to their famous regulations of ‘decency,’ reprimanded her so harshly and so unfairly that as a result the accused and her friend, two growing girls with the germs of data for future normal women-mothers, hanged themselves.

“My investigations into this case elicited the following:

“It appeared that among the pupils of the mentioned educational institution was a certain young girl Elizabeth who had been brought by her parents from a distant

estate to the capital in order that there, in a special higher educational institution, she might receive this same contemporary 'education.'

"Here in St. Petersburg in this said boarding school, it happened that this thirteen-year-old Elizabeth became great friends with another young girl, Mary, who like herself was not yet developed.

"The same year on the day of the 'spring holiday' or as it is otherwise called there 'May Day,' all the pupils of that higher educational institution were taken according to custom for an excursion into the country, and these two 'bosom friends' happened to be in different groups which were walking at some distance from each other.

"Out in the fields Elizabeth chanced to see a certain 'quadruped animal' called there a 'bull,' and very much wishing for some reason or other that her bosom friend Mary should not miss seeing this dear quadruped animal, she shouted, 'Mary! Mary! Look, there goes a bull!'

"No sooner had she uttered the word 'bull' than all the, as they are called, 'governesses' swarmed round this Elizabeth and flung at her all kinds of cruel preachings.

"How could one utter the word 'bull'!! Does not that quadruped animal occupy itself with what no well-brought-up person would on any account speak of and still less a pupil of such a 'genteel institution'?

"While the governesses were persecuting this poor Elizabeth, all the pupils of the institute gathered around and the headmistress herself came up, who, having learned what it was all about, began in her turn to reproach Elizabeth.

"'Shame on you!' she said. 'To utter such a word which is considered so very, very indecent.'

"At last Elizabeth could contain herself no longer and she asked amid her tears:

“What then ought I to have called that quadruped animal if it actually was a bull?”

“The word,” said the headmistress, “by which you call that animal, any of the scum call it. But you, since you are here in the institute, are not of the scum; so you should always find out how to call indecent things by names which do not sound indecent to the ear.

“For instance, when you saw that indecent animal and wanted your friend to look at it, you might have shouted, “Mary, look, there goes a beefsteak,” or “Mary, look yonder, there goes something that is very good to eat when we are hungry,” and so forth.’

“From all this poor Elizabeth became so nervous, especially as this ‘reprimanding’ took place in the presence of all her friends, that she could not restrain herself and cried out with all her might:

“‘Oh, you wretched old maids! Striped hobgoblins! Spawn of deepest hell! Because I called a thing by its name, you immediately begin to suck my blood. Be thrice damned!!!!’

“Having said these last words, she fell as they say there ‘in a faint,’ followed in turn by the fainting of the headmistress herself and of several ‘class mistresses’ and ‘governesses.’

“The ‘class mistresses’ and ‘governesses’ of this ‘genteel institution’ who had not fainted then raised such a ‘hub-bub’ as really only occurs at what is called the market where ‘Jewesses’ from the town of Berdichev exclusively bargain.

“The result of it all was that when the ‘class mistresses’ and ‘governesses’ who had fainted, revived, they then and there held in the field under the presidency of this same headmistress of the institution, what is there called a ‘teachers’ council,’ by whose sentence it was decided immediately on return to town to telegraph Elizabeth’s father

to come for his daughter, as she was expelled from the institute with loss of right to enter any other similar institute in the Russian Empire.

"The same day an hour after the pupils were sent home, one of what are called the 'porters' of the institute happened to find in the 'woodshed' that two as yet undeveloped growing future mothers were hanging by ropes fastened to the beams.

"In Mary's pocket was found a note with the contents:

"Together with my dear Elizabeth, I do not wish to live any longer with such nonentities as you, and I am going with her to a better world.'

"This case then so interested me that I began, of course privately, to investigate psychoanalytically from every aspect the psyche of all the parties in this sad story. I partly elucidated among other things that at the moment of the manifestation of her violent outburst, there was in the psyche of poor Elizabeth what is called there 'chaos.'

"And indeed it would have been astonishing if such a 'chaos' had not been in the psyche of this as yet unself-conscious thirteen-year-old girl, who before this miserable event had always lived on her father's big estate, where she had always seen and felt the same richness of nature as on that day in the field near the city of St. Petersburg.

"She had been brought to that stifling noisy city of St. Petersburg and had been kept for a long time in an improvised box. Suddenly she had found herself in an environment where every fresh impression evoked all kinds of memories of former pleasantly perceived sensations.

"On your planet, during what is called 'early spring' there are indeed sometimes pictures to the charm of which it is difficult not to yield.

"Picture to yourself the following: afar, cows are seen at pasture; near, at one's feet snowdrops shyly peep out from the earth; close to one's ear, a little bird flies by;

to the right is heard the twittering of quite an unknown bird; on the left one's sense of smell is quickened by the perfume of some also unknown flower.

"In short, at such moments as these, in the beings there, especially in one so young as Elizabeth, finding themselves, after a long period of oppressive existence in a suffocating city, in the midst of such a rich abundance of all kinds of unaccustomed impressions, the mental associations evoked from a natural being-joy would naturally arise of themselves from every external thing perceived.

"Elizabeth must have felt this especially strongly, having lived, as I have already said, before the institute, on her father's large estate which lay far from the already exceedingly abnormal conditions of city vanities.

"Thanks to this, every impression newly perceived by her would naturally call up previous childhood memories, each connected in its turn with various other pleasant incidents.

"So it is not difficult to picture to yourself that the sudden appearance of that quadruped animal called 'bull,' such as she had seen at home on the farm and which had enjoyed there the affection of all the children, who secretly even took it bread from the table, was to this as yet unformed impressionable young girl a shock for the corresponding associations under the influence of which, she, being full of a feeling of sincere happiness still unspoiled by the abnormally established conditions of being-existence, instantly wished to share her happiness with her bosom friend who was some distance off, and shouted to her to look at that dear bull.

"Now I ask you, how should she have called this quadruped being, since it actually was a bull?"

"Really, 'beefsteak'?—as advised by the 'esteemed' headmistress of this 'esteemed higher educational institution,' which existed there specially for the 'education of chil-

dren' according to the barbarous system of theirs existing there to their misfortune also at the present time.

"As you see, my boy, intending to tell you a little more about the three-brained beings who have interested you and who breed on that continent of North America, I have, by the way, said a great deal in general about the three-brained beings arising and existing on all the continents of that peculiar planet.

"I don't think you will have any grievance against me for this, since you have at the same time managed to learn many more facts elucidating the details of their strange psyche.

"Concerning specially what is called the 'degree of degeneration' of the common presences of those who compose this contemporary large group on the continent America in respect of the loss of possibilities for the acquisition of Being nearer to the normal Being of three-brained beings in general, I can tell you something somewhat consoling for them, namely, that in my opinion there remains among them the largest percentage of beings in whose presences the said possibility is not entirely lost.

"Although this new group is composed of and still continues to be increased by three-brained beings breeding on the continent of Europe, where for such beings with the aforementioned possibilities it is already necessary, particularly in recent times, as our wise Teacher Mullah Nassr Eddin says on such occasions, 'to look specially with the most powerful electric arc lamps,' nevertheless, I repeat, in this large group there is a larger percentage of such beings than on the continent of Europe.

"It seems to me that this has happened because there have migrated there, and still now migrate from the continent of Europe, beings chiefly from among what are called the 'simple beings' who are not, so to say, the

'hereditary offspring' of the European beings belonging to the 'ruling caste' in whom, thanks to transmission by inheritance from generation to generation during long centuries of predisposition to Hasnamussian properties, there is at the present time so much of what is called 'inner swagger' that it would never permit them to blend with the general mass in order to strive together with common efforts to become such three-brained beings as they should be.

"Thanks only to the fact that among the three-brained beings breeding on that continent there were only very few of the 'offspring of the ruling caste' and that the general mass of beings was in itself a medium in which it was still possible for 'our brother' to exist and not be under the influence of those local radiations which are formed owing to surrounding beings and which act harmfully on what are called the 'subjectively natural inner forces' of every being—I was therefore able during my stay among them to rest as I desired.

"Now, my boy, that I have spent so much of my time explaining the meaning of all the various innovations and all the renewals of former pernicious customs—which had already many times existed on their planet—among the beings of this big new contemporary grouping, and which have already at the present time become, in the objective sense, harmful not only for them themselves, but also for all the other three-brained beings who have interested you and who breed on quite other continents, it is therefore in my opinion already unavoidably necessary for a, so to say, 'closing chord' to initiate you also into those of my thoughts which began in my mentation on the last day of my sojourn among them in the city of New York and which ended on the steamer as it was moving away from that continent toward the East.

"On that day I was sitting in one of the singular cafés

there named 'Childs,' situated at what is called 'Columbus Circle,' awaiting the beings from the continent Europe who had accompanied me to this continent, to go with them to the dock of the outgoing steamer, and I was looking out of the window at the various passing beings from among the inhabitants of that city, who although according to automatized perception were distinguishable on that day in exterior appearance—of course chiefly due to the usage, recently fixed in them more than in any beings of any other continents of becoming 'slaves' to always that same maleficent terrestrial invention which they call 'fashion'—nevertheless somehow seemed to me, in respect of their inner content, particularly alike.

"Observing them, I thought just about the final deduction I had made the day before, that in the present period of the flow of the Heropass in the common planetary process of the ordinary existence of those in general strange three-brained beings, the source of the intensive manifestation of that already long-established particularity of the general totality of their strange psyche, which one of the highest sacred Individuals once characterized by the words 'the periodic fundamental source of the issuing of new causes of abnormality,' is represented just by the beings of this new grouping.

"The shock for the beginning of associations and for my further active meditations this time, was the constatation I happened to make of the fact that everything constituting what is called the 'totality of the subjective appearance' of each one of them—such as clothes, gestures, manners, and in general all the established usages which all three-brained beings acquire in the ordinary process of their collective existence—is a totally exact imitation exclusively only of all that exists among the beings of various other independent groupings breeding on other continents, an imitation of just that which is con-

sidered by the free beings of these other groupings, that is to say, by those beings among them who have already experienced and consequently been disappointed in everything the process of ordinary existence can give, as unworthy of manifestation by beings similar to them.

“This accidental constation of mine at once very much astonished me, chiefly because I was already informed from every aspect and wholly convinced that in the present period everywhere on this planet the beings of almost all the other groupings, those recently formed as well as those which are at a very advanced stage of their community, imitate to the full all the innovations of the beings of this still quite recently formed grouping and enthusiastically adopt these innovations in the process of their ordinary existence, and at the same time, all the external manifestations of the beings of this new grouping and consequently the ‘inner subjective significance’ which engenders these external manifestations, consist only of that which, as I have already said, has become to the great grief of the free beings of these other independent groupings fixed and inherent in the common presences of of the ordinary beings of these groupings.

“In consequence of this unexpected constation of mine, there then arose in me a highly intensive impulse of curiosity to make clear to myself the logical causes which had engendered this terrestrial incongruity.

“All that day, while sitting in this Childs awaiting the arrival of the beings from the continent of Europe who had accompanied me, and while riding in the ‘motor taxi’ and also while on the boat itself, I continued to ponder very actively the solution of this question, of course appearing to strangers as an automatic observer of everything proceeding around me; and in the ability outwardly to appear such, in order to resemble them in this respect, and thus not to be, so to say, conspicuous, or as they say

there 'not to strike the eye,' I became there on the Earth ideally or as they would say 'artistically' expert.

"Sitting on the deck looking at the twinkling of the lights on the shore of this continent gradually growing fainter as the steamer moved away towards the East, and pondering over and logically comparing all the facts ensuing one from the other, I, as a result, made it almost entirely clear to myself just why and how the said incongruity could have arisen on this ill-fated planet.

"At the beginning of these ponderings of mine, I established many facts which had enabled this to arise, but afterwards, when I began successively to exclude those which inevitably ensue—as is done in such cases—then as a result one fact became clear to me, which, though at first glance insignificant, astonished even me and which as it turned out was, all the time, and still is, the originating cause of this abnormality there.

"And that is to say, it turned out that owing to the consequences of that same famous 'education' of theirs, so many times mentioned by me, there inevitably arise in the common presence of each of them in general during his age of preparatory for responsible existence, to whatever independent group he may belong, data for the definite conviction that in the former epochs on their planet the beings similar to them had never perfected themselves to that Reason to which their contemporaries have attained and in which they can still continue to perfect themselves.

"When my thoughts were concentrated on this and I began to recall my former impressions concerning this question, those consciously and also those incidentally and automatically perceived during my previous observations of them in general, I gradually established that all your favorites, particularly in the last thirty centuries, had indeed become convinced during all their responsible

existence that their contemporary what they call 'civilization' is simply the result of the direct continuation of the development of the Reason which began at the very commencement of the arising of three-brained beings on their planet.

"And so when the beings, their contemporaries of any grouping, owing to the formation in them while still in their preparatory age of new data for this false conviction, accidentally became the possessors of something which is accounted in the given period desirable and thereby acquire authority, and at the same time find out, of course also accidentally, about some idea of the beings of past epochs which has already existed many times, and, giving it out as having been thought of by themselves, spread it around, then the beings of other groupings, through the absence in their common presences, due to wrong education, of the data which it is proper to all three-brained beings of responsible age to have in their presences, and which engender what are called 'an instinctive sensing of reality' and 'a broad outlook,' believe in the first place that this idea has arisen on their planet for quite the first time, and secondly that once the practical application of it has been actualized by those who already possess the said 'something desirable,' then it must indeed be very good, and they forthwith begin to imitate everything really good as well as bad, notwithstanding its complete contrariety to everything there is and to everything well fixed in their ordinary existence, merely in order to possess that which for today is considered desirable.

"I then even remembered that I had already once long before very seriously reflected on this matter in the period of my fifth personal sojourn on the surface of your planet, when the city of Babylon was considered the center of culture of these strange three-brained beings, and when I had, on account of some similar question, to make a

'logical analysis' of just this strange feature of the psyche of these peculiar three-brained beings.

I then, among other things, also reasoned as follows:

"That they think thus may perhaps be possibly justified by taking it into consideration that owing to the abnormal conditions of ordinary existence established in past epochs no exact information has reached them about events which have occurred in the past in the process of the existence of the three-brained beings who existed before them on their planet; but how is it possible to admit that up till now there has not arisen in the mentation of any one of them—in whom it has already been established that even until quite recently there does sometimes proceed a 'something' similar to the process of 'comparative logic'—at least the following simple and almost, as they themselves would call it, 'childish idea'?

"And, namely, if as they themselves say and are even certain, that their planet has already existed many, many centuries with their species on it, beings similar to them—that is to say, beings who could mentate—and that many many millions of them must have also arisen and existed before them, would there really not have been then, from among these many many millions, at least a few beings who could also have invented for the well-being of their contemporaries all kinds of comforts as in the given case these contemporary American beings are now inventing and all the others are uncritically and even rapturously imitating, as, for example, 'comfortable seats' in the water closets, preserves, and so on and so forth.

"This unpardonable lack of thought is all the more strange in that they themselves admit the existence of many, as they now call them, ancient sages, and also do not deny the great amount of most varied information which has come down to them concerning the many objective truths elucidated by these sages, which infor-

mation, by the way, certain of your favorites at the present time are, without any remorse of conscience, giving out as having been thought of by themselves and exploiting to the full for their various egoistic aims, without at all suspecting that the totality of the results of these wisecrings of theirs will inevitably lead their descendants sooner or later to total destruction.

“This particularity of their mentation—very complicated for any ‘logical analysis’ undertaken for the purpose of understanding it—engendering in them this false conviction, was during the whole of my observation of them, beginning with the end of the existence of the continent Atlantis, always, so to say, the ‘gravity center cause’ of almost all the more or less major events unfavorable for them in the process of their collective existence.

“Thanks to this false conviction, the result of their strange mentation, and in addition, thanks to the effect on the totality of the functioning of their feelings, of the consequences of the properties of the organ Kundabuffer which inevitably arise in their presences at responsible age and which are called ‘envy,’ ‘greed,’ and ‘jealousy,’ it always happens there, that when the beings of any grouping become the possessors of anything which in the given period is considered desirable, in most cases because of that maleficent practice fixed in their everyday existence, which they express by the words ‘not to cease progressing,’ there immediately arises in the common presences of all the beings of other groupings, on whatever continents they may breed, as soon as the rumor of this reaches them, the desire to have the same, and from that moment, there arises in each of them firstly, the need to imitate them, and secondly, the ‘indubitable certainty’ that the beings of this other grouping must exist very correctly, since they have been able to acquire just what in the given period is accounted desirable.

"In this connection, the so to say 'piquancy' of the strangeness of the mentation of your favorites is that there never occurs in their mentation the process called 'to ponder' in order to understand if only approximately the true causes of the possession by others of that on account of which there arise in them 'envy,' 'greed,' 'jealousy,' and so on.

"And so, my boy, in spite of the fact that as far as the acquisition and hence the possession of the results attained by the conscious labors and intentional sufferings of the three-brained beings of past epochs of their planet are concerned, the beings of their new group have absolutely nothing at all, but consist as to inner content as well as to exterior manifestations, only of everything bad that exists among contemporary beings of other independent groupings—solely because in recent times they have accidentally become the possessors of just that which in the objective sense is most despicable, yet which, owing in general to the fixed abnormal conditions of the ordinary existence of these unfortunates is considered desirable—nevertheless the beings of all the other groupings now imitate to the full everything they invent.

"Of all the maleficent inventions of the beings of this contemporary grouping which have accidentally acquired authority, the most harmful for their common presences—in respect of the possibility of rectifying in the future the so to say already actualized maleficences—must be considered the practice they have established of passing a great part of the time of their existences in high houses.

"In order that you may clearly picture to yourself the significance of all the harm from just this invention of theirs, I must first of all explain to you the following:

"Do you remember, when I spoke to you about that 'maleficent means' existing there at the present time called 'sport,' I said that the duration of the existence of these

favorites of yours was in the beginning also Fulasnitamian, that is to say, they had to exist until their body Kesdjan was completely coated in them and perfected up to the required gradation of Reason, and that afterwards, when very abnormal conditions of ordinary being-existence began to be established there, Great Nature was constrained to actualize their presences and also the subsequent process of their existence on the principle of Itoklanoz, that is, according to the results of certain surrounding causes.

“Thereafter, one of these causes has also been the ‘degree of the density of the vibrations’ of their ‘second being-food,’ that is, as they themselves would say, the ‘degree of condensation of the air they breathe.’

“The point is that this cosmic formation which serves as the second food for beings is also composed according to the second fundamental common cosmic law of the Sacred Triamazikamno, and is also actualized by means of its three heterogeneous cosmic substances.

“And, namely, the first is the emanation of the sun of that system in which this same definite cosmic arising serves as the ‘second food’ for beings.

“The second are the substances transformed on that planet itself on which the beings fed by this food exist.

“And the third are those substances which are transformed through the other planets of this system and which come to the given planet through their radiations.

“And so, the process of fusion of all those substances required for the normal formation and existence of beings, which are transformed by the planet itself and which actualize the second holy force of the Sacred Triamazikamno, can proceed in the correspondingly required definite proportion only within certain limits of the atmosphere from the surface of planets, because owing to the second grade cosmic law called Tenikdoa, or as your

favorites would call it, 'law of gravity,' these substances cannot penetrate beyond a definite height of the atmosphere.

"In my opinion you can yourself apprehend all the subsequent ensuing consequences of this question which I have just now brought to light, and compose data in yourself for your own opinion of the significance of this invention of theirs.

"I think, my boy, that I have now already fully satisfied your curiosity concerning these 'dollar fox-trotting' followers of what is called 'Christian Science.'

"In the name of objective justice it now only remains for me to remark that whatever they may turn into in the future, I had however during my existence among them the possibility of inwardly resting, and for this I ought now to express to them my sincere thanks.

"And you, just you, my heir, to whom has already been transmitted and will be transmitted by inheritance everything acquired by me during my long existence—of course only in so far as you yourself will deserve it by your own conscientious being-existence and honorable service to the ALL-COMMON FATHER MAINTAINER, OUR ENDLESSNESS—I command you, if you happen for some reason or other to be on the planet Earth, to visit without fail the city of New York, or if by that time this city should no longer exist, then at least stop at that place where it was situated and to utter aloud:

"'In this place, my beloved grandfather, my just Teacher Beelzebub pleasantly passed a few moments of his existence.'

"I even charge you—of course again as the heir to whom, as is general, will devolve the fulfillment of the obligations which his predecessor took upon himself and which for some reason or other were left unfulfilled—specially to turn your attention to and to elucidate a question which

greatly interested me and which I personally was unable to elucidate as it was still premature to do so; that is to say, I charge you to elucidate for yourself into what a 'maleficent form' for their descendants—if of course by that time their descendants still continue to arise—will the results have become molded of the 'disease' very widespread at that time, which one of their Misters, by name Onanson, called 'writing itch.'

"And indeed, my boy, having then during my stay there a more or less close relationship with many of them, I very soon found out that almost every one of them either had already written a book, or at that time was writing one, or was getting ready quickly to burst into authorship.

"Although this peculiar 'disease' was then, as I have already said, widespread among almost all the beings of this continent and moreover among the beings of both sexes and without distinction of age, yet among the beings at the beginning of responsible age, that is, as they themselves say, among the 'youth,' and particularly among those who had many pimples on their faces, it was for some reason or other, as it is said, 'epidemical.'

"I must further remark in just this connection, that there flourished that specific particularity of the strangeness of the common psyche of these peculiar beings who have taken your fancy, which has already long existed in their collective existence and which has been formulated by the following words: 'the concentration of interests on an idea which has accidentally become the question of the day.'

"Here also, many of them who turned out to be a little, as is said there, 'more cunning,' and in whom the data for the being-impulse called 'instinctively to refrain from all manifestations which may lead surrounding beings similar to oneself into error' were more atrophied, organ-

ized various what are called 'schools' and composed all kinds of 'manuals,' in which much attention was given to showing in detail just what the sequence of words should be so that all compositions should be better perceived and assimilated by the reader.

"And thus all those attending these 'schools' and all readers of these 'manuals' being themselves in regard to Being and in regard to information concerning reality exactly such types as our Teacher Mullah Nassr Eddin defined by the words 'nullities with an atmosphere of unendurable vibrations' began according to these indications to wiseacre; and since in the first place thanks to various other abnormalities fixed in the conditions of the ordinary existence of the beings of this new grouping, the process of reading has previously in general become an organic need of theirs, and secondly, that it was possible to appreciate the contents of any composition exclusively only by reading it through, and all the other beings of this continent, seduced, what is more, by all kinds of, as they say there, 'loud' titles read and read, then parallel with this, it was definitely noticeable how their mentation, which had already, so to say, become 'diluted' without this, continued to become more 'diluted' and still more 'diluted.'

"I did not lightly say that if by that time their descendants still continue to arise, because among other things I then noticed that same extraordinary particularity in respect of the consequences of the new formation of the planetary body of beings of the female sex which I had already once noticed long before in the process of the ordinary existence of these strange three-brained beings, and parallel with this, I minutely constated among other special observations, the consequences ensuing from this particularity.

"This extraordinary fact occurred there before the loss

of the continent Atlantis, in the process of the existence of a small group of three-brained beings who were concentrated from various large groupings of that time and who existed in isolation on the then famous island called 'Balakhanira,' situated on the west of Atlantis and which was engulfed within the planet at the same time as Atlantis itself.

"The continuation of the race of this small group ceased owing to this same strange particularity of the formation of the planetary body of the beings of the female sex, and this form of cessation of the race was then called by the learned members of the society Akhaldan, 'Dezsoopsentoziroso.'

"This extraordinary particularity was that several centuries before the final cessation of their race, there began gradually to narrow in their beings of the female sex what is called the pelvis.

"The progressiveness of this narrowing was such that two centuries before the final cessation of their race, they were already producing all the accidental conceptions in them and the so to say 'haphazard' forming of these conceptions for their appearance, as is said there, 'in God's World' by the means then called 'Sitrik,' namely, by means of what is now called Caesarian operations."

At this point of Beelzebub's tales, what is called a "crosscurrent" or "agitation" began in the ether which penetrated the whole of the ship *Karnak*. This signified that the passengers of the ship *Karnak* were summoned to the "Djamdjampal," that is, that "refectory" of the ship in which all the passengers together periodically fed on the second and first being-foods.

So Beelzebub, Hassein, and Ahoon ceased their conversation and hastily went off to the Djamdjampal.

*Beelzebub's Survey of the Process of the Periodic
Reciprocal Destruction of Men, or Beelzebub's
Opinion of War*

WHEN Beelzebub, Hasein, and Ahoon had returned from the "Djamdjampal" and had resumed their usual places, Hasein, again turning to Beelzebub, said:

"Dear Grandfather! Although thanks to your exhaustive explanations relating to different episodes which proceeded in the planet Earth during the process of the existence of the three-brained beings, I obtained a clear conception and convincing understanding of the surprising strangeness of their psyche, nevertheless the question still arises in me about one particularity of this psyche of theirs which I cannot yet understand at all and which, even taking their strange psyche into account, appears to me not logical. My thoughts constantly return to this perplexing question and were even concentrated on it during the sacred sacrament in the Djamdjampal.

"From all of your explanations concerning the process of the existence of these three-brained beings, I very definitely understood that although during all their responsible existence, particularly after the third Transapalnian perturbation there, they began to have chiefly purely automatic Reason, yet even with this automatic Reason they can mentate fairly often and deliberate so well that they are even able to constate all kinds of more or less exact laws of Nature on their planet, according to which they even invent something themselves.

"At the same time, parallel with this, the mention of that particularity of theirs proper to them alone, namely, the need of periodically occupying themselves with the

destruction of each other's existence, runs like a crimson thread through all your tales.

"And so, my dear Grandfather, I cannot at all understand how it can happen that in spite of having existed over such a long period, they have not yet become aware and until now continue to be unaware of the horror of this property of theirs.

"Don't they really ever see that these processes of theirs are the most terrible of all the horrors which can possibly exist in the whole of the Universe, and don't they ever ponder on this matter, so that they might become aware of this horror and find a means of eradicating it?"

"Please, Grandfather, tell me why it is so, and which aspects, composing the totality of the strangenesses of their psyche, are the causes of this particularity of theirs?"

Having said this, Hassein again looked expectantly and with a tense desire to know, at his dear grandfather.

In response to this request of his grandson, Beelzebub continued to look at him with, as it is said, a "remorseful smile" and then, sighing deeply, said:

"Ekh! . . . my dear boy. . . ."

"This particularity and all the results ensuing from it are chiefly the cause of all their abnormalities and so to say 'muddled logic.'"

And having again paused a little, he continued:

"Good, I will help you to get clear about this question, the more so as I have already once promised to elucidate it to you in detail.

"Of course, in this case, for the sake of the development of your active mentation, I shall not for this reason give you my personal opinion but will tell you about this also in such a way that you should be able to obtain the necessary material for logical confrontation and, in consequence, for the crystallization in you of the data for your own individual opinion about this matter.

“By the way, you have asked whether they really never ponder on this predisposition of theirs—phenomenally terrible and exclusively inherent in them alone.

“Of course they ponder, of course they see . . .

“A number of them do ponder even very often and, in spite of the automaticity of their Reason, they fully understand that this particularity of theirs, namely, their predisposition to periodic reciprocal destruction is such an unimaginable horror and such a hideousness that no name can even be found for it.

“Yet, unfortunately, from this pondering of these three-brained beings there, no sense at all is ever obtained.

“And no sense is ever obtained, partly because only isolated beings there ponder over this matter, and partly thanks to the absence there, as is usual, of one common-planetary organization for a single line of action; and therefore, if even the mentioned isolated beings ponder over this question and constate something sensible about this horror, then this constating of theirs is never widely spread and fails to penetrate into the consciousness of other beings. And in addition, it is very sad about this ‘sincere pondering’ of the beings upon similar questions. I must tell you that thanks to the abnormally established conditions of being-existence there, the ‘waking psyche’ as it is expressed there, of each one of them gradually becomes from the very beginning of responsible existence such that he can ‘think sincerely’ and see things in the true light exclusively only if his stomach is so full of first being-food that it is impossible for what are called ‘wandering nerves’ in it to move, or, as they themselves say, he is ‘stuffed quite full’; and besides, all his needs already inherent in him which are unbecoming to three-brained beings and which had become the dominant factors for the whole of his presence, are fully satisfied, of course, only for that given moment.

“And as, owing to those same wrongly established conditions there, not all the beings have the possibility of becoming thus satisfied, then, on this account and for many other reasons, most of them, even with their full desire, can neither think sincerely nor see and sense reality, and therefore ‘sincere thinking’ and the ‘sensing of reality’ have already long ago become a very rare luxury on this planet of yours and inaccessible to most of them.

“Only certain beings there who are called ‘important’ and power-possessing have the possibility of being satisfied to satiety; in truth, it is precisely these terrible beings who it would seem could, owing to their position, do something for the eradication of this evil, or at least diminish it to a certain extent.

“But just these ‘important’ and power-possessing beings who have the possibility of filling themselves to satiety and who could perhaps do something toward this end, in reality do nothing at all for still quite other reasons.

“And the fundamental causes of this, flow from always the same maleficent means fixed in the process of their ordinary being-existence and called by them ‘education.’

“This maleficent means is adopted there for all the young during their preparatory age, but especially adopted everywhere in relation to those young beings who later almost always, as a rule, become power-possessing.

“Well then, when these same young beings, who almost always become power-possessing, become responsible beings and begin to bear responsible obligations, they of course do not have any data at all for manifesting what is called ‘logical reflection,’ owing to the fact that they have not used the time destined by Great Nature exclusively for the purposes of preparing in themselves being-data for a worthy and responsible existence, but waste it only for developing in themselves the properties which flow from the totality of the results of this celebrated

education of theirs, which, as a rule, dictates to them how better to give oneself up to what is called 'self-calming.'

"Thanks to this abnormal education of theirs, not only is nothing crystallized in them to enable them to reflect and actualize anything effective in practice, but on the contrary, thanks to this abnormal education those many consequences of the properties of the for them accursed organ Kundabuffer devised by the great Angel, now already Archangel Looisos, are gradually formed in them and become organic functions, and, being transmitted by heredity from one generation to another, are in general crystallized in the psyche of these unfortunates.

"Namely, those consequences of the said organ are formed in them, which exist there today under the names of 'egoism,' 'partiality,' 'vanity,' 'self-love,' and so on.

"For such power-possessing or important beings there, our wise Mullah Nassr Eddin also had a very interesting definition, and, namely, he says:

"The degree of the importance of these people depends only on the number of their corns.'

"And so, my boy . . .

"When these three-brained beings of your planet, particularly of the present time, who have the means of gorging to satiety and of fully satisfying all their other needs and who perhaps could do something for the struggle against this phenomenal evil prevailing on their planet, are satiated, and their mentioned needs are satisfied, and they are seated on what are called their 'soft English divans' in order, as is said there, 'to digest it all'—they do not profit, even during this time so suitable for sincere thinking, by those favorable conditions, but indulge instead in the maleficent self-calming.

"And since it is impossible for all the three-brained beings of the Universe and therefore also for all the beings

of your planet to exist without the process of mentation, and since at the same time your favorites wish to have the possibility of indulging very freely in their inner 'evil god self-calming,' they then gradually and very efficiently accustom themselves that a sort of thinking should proceed in them purely automatically, entirely without the participation of any being-effort of their own.

"One must give them their due; in this they have attained perfection, and at the present time their thoughts flow in all directions without any intentional exertion of any part whatsoever of their presence.

"For instance, when after gorging and satisfying themselves these important and power-possessing beings of the Earth are seated on their said divans, the association of thoughts which ought inevitably to flow in them receives shocks from the reflexes of their stomach and sex organs and wander freely in all directions, as they say there, 'to their heart's content,' and so pleasantly free and easy, as if they, that is these thoughts of theirs, were 'strolling of an evening in Paris along the Boulevard des Capucines.'

"When these power-possessing beings of your planet are seated on their soft divans, subjects like the following a-think in them.

"For instance, how to get his revenge on that acquaintance of his, John Smith, who a few days before looked at a woman he 'liked,' not with his right eye but with his left.

"Or this 'digesting' terrestrial power-possessing or important being thinks: 'Why did not my horse come in first yesterday at the races as I expected, but some other?'

"Or, 'Why do those stocks which are in fact quite worthless, go up every day on the market, higher and higher?'

"Or, finally, he thinks something of this kind: 'If I were in John Smith's shoes who invented a new method of

breeding flies for making ivory from their skeletons, then from the profits obtained I would do this, that, and the other, and not as that fool, who, like a dog in the manger, will neither himself eat nor let others eat,' and so on in the same strain.

"Still, it does occasionally happen there, that some power-possessing or important being of the Earth suddenly chances to think not under the influences of the reflexes of his stomach and sex organs, but thinks sincerely and quite seriously about these or other questions, with particular regard to this terrifying terrestrial question.

"But even these sincere reflections of the power-possessors occur for the most part also quite automatically from casual external causes of the following kind. Either someone very near to them has had his existence violently terminated during the last such process of theirs, or someone offends them strongly and painfully, or someone stirs their emotions by doing some great favor for them or giving them something which they did not at all expect, or finally, when they really feel the approach of the end of their own existence.

"And in these cases, when the power-possessing beings there sincerely ponder about this phenomenal horror which proceeds on their planet, they are always greatly agitated by it, and of course in this state of theirs they make a vow to undertake at all costs and to actualize everything necessary to put an end to this increasing evil.

"But here lies the trouble, no sooner do the stomachs of these sincerely agitated beings become empty or no sooner do they recover a little from these externally arisen impressions which had dejected them, than they not only instantly forget their vow, but even they themselves again begin consciously or unconsciously to do precisely everything which is generally the cause of the outbreak of these processes between communities.

“As a rule, in consequence of the fact that these power-possessing or important beings there do not use the time foreseen by Great Nature for preparing themselves to become worthy responsible beings—owing chiefly to which during their responsible existence, even in their waking state, all kinds of associations in their common presences almost always flow automatically—therefore they themselves without any individual intentions and at times even half-intentionally try to do everything in such a way that the next process of reciprocal destruction should occur sooner, and they even hope that this next process should proceed on as large a scale as possible.

“Such a monstrous need arises in their abnormal psyche because they expect certain egoistic profits from these processes, either personally for themselves or for their nearest, and with their degenerated mentation they even hope that the greater the scale of the next process, the greater the extent of the said profits to be obtained, either personally for themselves or for their nearest.

“It even sometimes happens there, my boy, that certain of the power-possessing and important beings among your favorites unite and form a special society with the aim of jointly finding out and actualizing in practice some possible means for the abolition of this archcriminal property of theirs.

“Just as I was leaving that solar system forever, there was again there, on your planet, a great deal of talk about the formation of such a society and it seems that they intended to call their new society the ‘League of Nations.’

“I said ‘again’ because they had already many times formed similar societies which always finally died in the same strange way—namely, they always died without any ‘death agony.’

“I very well remember when such a society first arose there in the town of Samoniks in the country Tikliamish

just at that period when this country was regarded as the chief center of culture for all the three-brained beings of this peculiar planet of yours.

"Then for the first time, just such important beings from among the ordinary beings of most of the communities of the continent Asia, assembled at the mentioned place with the aim of jointly drawing up a common agreement that there should never again arise among the different Asiatic communities any cause whatsoever for such 'processes of reciprocal destruction.'

"This society of beings then had as their motto the following sentence: 'God is where man's blood is not shed.'

"But owing to their various personal egoistic and vain-glorious aims, the ordinary terrestrial important and power-possessing beings who had then assembled, very soon quarreled among themselves and went their ways home without accomplishing anything.

"Several centuries after the existence of Tikliamish there again arose a similar society of beings there on the same continent Asia, but this time, on the country which was then called 'Mongolplanzura.'

"This society existed there with the motto: 'Love one another and God will love you.'

"And this society, having given no positive results for the same reason, ended its existence also in the same manner.

"Later they again formed such a society, but this time in the country which is today called Egypt, and this society began to exist there under the motto: 'If you learn how to create a flea only then dare you kill a man.'

"Still later, the same arose in the country 'Persia' where the following sentence was taken as the motto for this society of theirs: 'All men are divine, but if only one is violently killed by another, then all will be as nothing.'

"On this last occasion which was quite recent, only

about four or five of their centuries ago, such a society was formed also on the continent Asia, in the city which it seems was called 'Mosulopolis' and at their arising this society was called, 'The-Earth-Is-Equally-Free-for-All.'

"But when some dispute shortly afterwards arose among the members, they renamed their society and it later ended its existence under the new name of: 'The-Earth-Must-Be-Only-for-Men.'

"The members of this latter society, namely, 'The-Earth-Is-Equally-Free-for-All,' might perhaps have accomplished something effective, because in the first place, they had as the basis of their aims an actualizable program and secondly, because they were all, without exception, old and honorable beings who had already had a great deal of experience during their planetary existence and had in consequence become disillusioned about everything that their ordinary planetary existence could in general give them.

"And, thanks to this, they had fewer egoistic, vain, and other properties, on account of which similar societies there usually break down.

"Above all, from this society something effective might have resulted because there was not a single power-possessing being among them, since on account of their same egoistic and vainglorious aims these beings sooner or later always dispatch all the accomplishments of any society whatsoever of a common planetary character of which they happen to be members—and moreover dispatch them with 'musical accompaniment'—to the famous swine of our Mullah Nassr Eddin, which always gobble up everything, without what are called 'parlor manners.'

"These terrestrial power-possessing and important beings, particularly the contemporary ones, at times do not frustrate such national affairs from which they might

expect considerable gain personally for themselves or for the beings of their own caste.

“From the tasks of such a society good results might be obtained for all the beings of their planet without distinction of caste, but then, as soon as the affairs of this society begin to be somewhat difficult, or, as it is said, a crisis arises, these tasks instantly bore the terrestrial power-possessing beings and even at the mention of them or when by association they themselves remember about them, expressions of martyrdom immediately appear on their faces.

“And the reason why also nothing resulted from the labors of those beings who called their society ‘The-Earth-Is-Equally-Free-for-All’—although almost everything was done by them for this aim that was possible to do there in the conditions which almost always reign on this incomparable planet—I shall tell you a little later, and even rather in detail, because the information concerning the causes of the fall of just this society, which was formed by your favorites in their attempt to eradicate or at least to diminish this archcriminal property which had been implanted in them, is once again very characteristic for your elucidation of the strangeness of their psyche in general and at the same time this information will serve as material for the understanding to a certain extent of the chief objective causes why these terrifying processes of reciprocal destruction proceed among them.

“And now as regards this contemporary society about which I spoke to you and told you that it was formed by the three-brained beings of your planet with the same aim of jointly elucidating and actualizing in practice corresponding measures for the total cessation on their planet of this terrifying process and which contemporary society of theirs will be called or is already called the League of Nations, then if you wish to know my sincere opinion,

I am more than sure that this time also nothing effective will come of it for two reasons.

“The first reason will become clear to you at the end of this tale of mine; and the second reason is that this property has already entered into the three-brained beings of that planet Earth, as is said into their ‘flesh and blood.’ And just as nothing could be accomplished by the beings of their planet of former epochs, who, becoming responsible beings had even attained in respect of Being at least to what is called ‘self-remembering,’ then all the more, nothing effective can be done, devised, or actualized by beings with that Reason which the beings of this contemporary society possess and who in respect of Being are only perfected to the degree which our dear Mullah Nassr Eddin defines by the notion expressed in the following words: ‘Look! Look! He already begins to distinguish mama from papa!’

“Still, I must remark that these contemporary important and power-possessing beings who are or will be members of this contemporary society will achieve personally for themselves by this new contrivance of theirs one ‘most formidable’ and ‘most useful’ result, namely, thanks to this ‘official society’ of theirs, they will have still another as it is said very plausible excuse for drawing wool over the eyes of their what are called ‘propriettes,’ who are for these terrestrial contemporary power-possessing beings either their ‘wife,’ ‘mistress,’ ‘mother-in-law,’ or finally, the ‘assistant’ in some large store, and so on.

“Whereupon, thanks to this new official society of theirs, they will have the opportunity of passing the time tranquilly among their friends, important and power-possessing beings like themselves, and at these official ‘five o’clocks’ which without doubt will be very often arranged ostensibly for affairs connected as it were with the aims of this

important official society of theirs, they will be able to pass the time without the silent though terrifying glances and watchfulness on the part of their 'proprietteses.'

"Such societies of power-possessing beings usually arise there at the beginning of the end of the great processes of reciprocal destruction. And almost each time they arise in the following way:

"A number of them, namely, from among those power-possessors, personally suffered during their last process of reciprocal destruction such 'heavy losses'—the 'momentum of the action' of which had not yet ceased in their common presence and had engendered for the general functioning of their psyche a certain combination—that the data in their subconsciousness for the arising of the being-impulse named 'conscience,' had begun by itself to take part in the functioning of that 'automatic consciousness' of theirs, which had already long ago become habitual to them; that is to say, there was obtained by itself in their general psyche that combination about which the Most Saintly Ashiata Shiemash had dreamed for all the three-brained beings of that ill-fated planet.

"Well then, my boy, owing to this, when the said power-possessing beings meet together and discuss a great deal about this terrible property of theirs, they gradually begin to see it almost in its true light and a genuine sincere desire just begins to appear in them to do everything possible to attain to the abolition of this appalling horror proceeding on their planet.

"And so, if it happens that several such terrestrials power-possessing beings with so to say 'resurrected conscience' should chance to meet, and, thanks to a long mutual influence, see and feel reality almost in its true light, then they unite in order jointly to find some possibility or other of actualizing these sincere wishes of their

“In this manner all such societies formed there usually begin.

“These beings might, perhaps, somehow or other achieve good results, but the evil lies in this, that, as a rule, other of these terrestrial important and power-possessing beings very soon enter such societies and begin to take part in them.

“These latter enter and take part in the tasks of such societies not because their conscience also begins to speak—far from it. They join only because, according to all those same abnormally established conditions of ordinary being-existence, they, being important and power-possessing, must as a matter of course be members of and participate in every ‘important’ society.

“When these other terrestrial important and power-possessing beings enter such societies and also begin to participate in their affairs, then they, with their personal egoistic and vainglorious aims, as a rule not only very soon send all the tasks of the society and everything that has been done by the beings with ‘resurrected consciences’ as is said ‘flying up the chimney,’ but as a rule, they also very soon, as it is also said there, ‘put genuine spokes into the wheels of the first founders of these societies.’

“And therefore, these societies of beings which are formed there for common-planetary welfare, always quickly die—and die, as I already told you, even without ‘death agony.’

“Concerning the effective results obtained from all these good beginnings of the important beings, our worthy Mullah Nassr Eddin has also a very wise saying, namely, he says:

“‘Past centuries have shown us that Karabaghian asses will never sing like nightingales, nor will they refrain from indulging their noble taste for real Shooshoonian thistles.’

“Here apropos, it will be opportune for you also to

know that during the long centuries of my attentive observations of the three-brained beings of the planet Earth I never once noticed that in any of the societies formed by them with the aim of jointly devising means for the happy existence of the great masses—which societies there, now and then, also happen to exist—did beings ever participate who had more or less objective Reason, to which, as I have already told you, many there did nevertheless attain by their perseverant efforts in their aim for self-perfection.

“In the course of observations during my last sojourn there I cleared up, among other things, that the beings with objective Reason do not happen to be in these societies for the following reasons:

“The point is that in order to participate in any society whatsoever, a being must always of necessity be important and such a being there among them, thanks once again to the abnormally established conditions of being-existence, can only be one who either has a great deal of money or who becomes what is called ‘famous’ among the other beings there.

“And since especially during recent times only those beings can become famous and important among them in whom the mentioned sacred function, namely, ‘being-conscience,’ is entirely absent, then in consequence of the fact that this sacred function in the presences of beings is in general always associated with everything that represents and is Objective Reason, then, of course, those three-brained beings with Objective Reason always have conscience as well, and consequently such a being with conscience, will never be ‘important’ among the other beings.

“That is why the beings with Pure Reason there never have had and never will have the possibility of taking

part in the societies of beings who are formed of important and power-possessing beings.

“And regarding the same question it happens there just as our dear Mullah Nassr Eddin has already once said, namely: ‘This is the highest punishment: pull at the tail the mane gets stuck, pull at the mane and the tail gets stuck.’

“Whatever might have been, yet as I have already said, your favorites at the present time again wish to find possible ways and means for the abolition of this terrible property of theirs which has become inherent in them and fastened on their psyche as strongly as the consequences of the properties of the organ Kundabuffer.

“And, of course, these members of the contemporary society, the League of Nations, will endeavor to attain this abolition by all kinds of regulations and various agreements devised by them, by which means those ancient beings also endeavored to attain it, that is to say, by those ways and means by which in my opinion it is now already absolutely impossible there to attain anything ‘effective.’

“From this contrivance of your contemporary favorites some advantage might be derived, even quite a great one, but only for their inevitable newspapers, for drawing-room conversations, and, of course, for the various Hasnamusian manipulations of the terrestrial as they are called ‘stock-jugglers.’

“The state of affairs in regard to this terrifying evil there is at the present time already such that to attain the immediate total destruction on the surface of their planet of this, as I said, hideous property which has already entered their flesh and blood, is not only a meaningless task for their miserable Reason, but is in general almost impossible.

“However, my boy, even these contemporary beings of this contemporary common-planetary society the League

of Nations, might perhaps—in spite of the fact that impartial Reason, proper to the presence of all three-brained beings who have already attained responsible age, is absent in them—also achieve positive results in the fundamental aim they have set themselves, if they occupy themselves with the solving and actualizing of only those questions which are in the sphere of their competence and powers.

“Knowing their, so to say, ‘ways,’ I am quite sure that they will not occupy themselves with those questions which are within the reach of their understanding.

“They would like to do and really do everything in such a direction that these processes of reciprocal destruction should cease immediately and forever.

“If, indeed, with all their Being they were aware of the whole objective terror of these processes and desired sincerely jointly to eradicate this evil from the surface of their planet, then they would willy-nilly penetrate into the essence of this question and would understand that such an inherency which had become fixed in their psyche during hundreds of centuries can never be decrystallized in the course of a few decades.

“If they understood this, they would not attempt to decide or to actualize anything in this respect for the welfare of their contemporaries, but would direct and use all their attention, all their powers, and all their possibilities, having only the beings of future generations in view.

“For instance, if instead of wiseacring now and as is still said there ‘Don-Quixoting’ with the aim of immediately attaining the total cessation of these processes of theirs, they were to occupy themselves with the eradication of the conviction, which has become fixed in their ordinary process of existence, of the virtue of two notions they have; that is to say, if they would try to attain the

abolition of the practice of exalting certain of the participants in these processes to what are called 'heroes' and to reward them with honors and what are called 'orders,' and also if they would try to attain the abolition even of one of their illustrious 'sciences' from among their many 'Hasnamussian sciences,' invented by certain pimped beings among them, in which it is nonchalantly proved that the periodic reciprocal destruction on the Earth is very, very necessary, and that if it did not exist an intolerable overpopulation would result on the Earth, and such economic horrors would ensue that men-beings would begin to eat one another.

"If they would attain the abolition of these two practices which have already become firmly fixed in the process of their abnormal ordinary being-existence, then, thanks to the abolition of the first, they would eradicate forever the greater part of those 'automatic factors' which make the psyche of the growing generation also predisposed to be subject to that special property on account of which they always fall into that state into which it has already become without fail habitual for them to fall during these processes; and thanks to the second they would help towards this, that there might not reach to the beings of future times at least one of those idiotic ideas from the number of already without this sufficiently numerous similar ideas constantly arising there, which are transmitted from generation to generation as 'something' lawful and indubitable and which all together are partly the cause of the formation in their presences of those properties not one of which is becoming to three-centered beings of our Great Megalocosmos and among the number of which there belongs also that property inherent in them alone which engenders in them even 'doubt in the existence of Divinity'; and owing chiefly to this doubt there has almost entirely disappeared from their common presences

the possibility of the precipitation of those data which should without fail be precipitated in the presences of all three-brained beings, the totality of which data engenders in them the impulse, called the 'instinctive sensing,' of those certain cosmic truths, which are always felt even by all one-centered and two-centered beings, wherever they might breed in the whole of the Universe.

"But the misfortune for all the other ordinary favorites of yours is that these power-possessing and important beings assembled from the whole of the planet do not begin to occupy themselves with these questions, considering them to be beneath their dignity.

"What next! Such 'important' members of such 'important' societies suddenly occupying themselves with such trivial matters!

"In general, in consequence of the fact that every kind of data for individual manifestation have already quite ceased to be crystallized in most of these three-brained beings who have taken your fancy, particularly the contemporary ones, and they manifest themselves only according to the dictates of the consequences of the properties of the organ Kundabuffer, they therefore do not like to occupy themselves with such affairs which are within their Reason and within their power, but occupy themselves always with decisions of such questions which are incomparably higher than their Reason.

"Thanks to this 'feature' of their strange psyche, one other peculiar and in the highest degree strange 'psychic-organic need' had been formed in them during the last twenty centuries.

"The chief manifestation of just this psychic-organic need of theirs consists in this, that each of them must always of necessity as they say 'teach others sense,' or 'put them on the right road.'

"Do you know, my boy, my mentioning this exceptional

feature of their character, inherent in all of them without exception, leads me to the thought of the desirableness of explaining to you at this point about their strange psyche and to give you the advice like that which that good old fellow, our Ahoon, already once gave you, when I ended my explanation about the contemporary terrestrial illustrious 'Art.'

"He then said, among other things, that if for some reason or other you happen to exist there on the planet Earth, and to mix with these strange three-brained beings, then you must always be very careful with those contemporary types there who are called 'representatives of Art' and never offend them, and thus not make 'violent' enemies among them.

"At that time, our dear Ahoon, bearing in mind their numerous weaknesses, such as their self-love, pride, vanity, and still many others, indicated to you in which cases just which of these specific properties of theirs it was necessary, as he expressed it, to 'tickle.'

"He even then explained to you in detail about what and how it was necessary to speak to them so that they should always have good relations with you and so that they should always and everywhere praise you and only speak good about you.

"Concerning this advice of his I can say nothing bad; it cannot be denied, it is ideal for the types he mentioned.

"These contemporary representatives of Art there in fact have in great abundance the specific properties enumerated by our dear Ahoon and if on each occasion you 'tickle' these particular properties of theirs, they will indeed 'worship' you and in everything always behave towards you not worse than those who were called there 'Asklaian-slaves.'

"But though this advice of his is excellent and even indispensable for existence among them, I personally do

not consider it practical for you; not practical in the first place, because since not all the beings of the Earth are like representatives of Art, this advice does not apply to all of them in general; and secondly, because it will be inconvenient for you always to have to remember all these numerous particularities and each time to stop and think on which occasion which of these numerous weaknesses of theirs must be 'tickled.'

"I wish to point out to you one great 'secret' of their psyche, namely, I wish to point out to you only one particularity of theirs which, if you know how to profit by it, might create in each one of them the same effect in their manifestations about which Ahoon spoke.

"If you will act upon them through this same particularity, then you will not only be on very good terms with them all, but even, if you wish, you will be able, knowing this 'secret' of their psyche, fully to ensure your tranquil and happy existence there both as regards 'money' necessarily required there, as well as other conveniences, the taste and blissful significance of which our dear Teacher expressed by the words 'Roses, Roses.'

"You, no doubt, my boy, have already guessed that by this secret of their psyche I refer just to this same, as I called it, 'psycho-organic need' of theirs to 'teach others sense' and 'to put them on the right road.'

"This special property formed in their psyche, thanks of course also always to the same abnormally established conditions of ordinary being-existence, becomes as it were—when each one of them already becomes a responsible being—an obligatory part of his presence.

"Everyone there without exception has this 'psycho-organic need'; old and young, men and women and even those whom they call 'prematurely born.'

"The mentioned 'particular need' of theirs arises in them, in its turn, thanks to another particular property

of theirs which is that from the very moment when each of them acquires the capacity of distinguishing between 'wet' and 'dry,' then, carried away by this attainment, he ceases forever to see and observe his own abnormalities and defects, but sees and observes those same abnormalities and defects in others.

"It has already become customary there at the present time that all your favorites always teach others like themselves even things the notion of which they have not even dreamed of, and the joke of it is that if these others do not learn from him, or at least, do not pretend that they wish to learn, then they are not only offended, but even always inwardly very sincerely indignant; and on the contrary, if one of these others should learn 'sense' from them or at least pretend that he is very anxious to learn it, then these beings will not only 'love' and 'respect' him but will feel fully satisfied and greatly delighted.

"It must be remarked here that only in these circumstances can your favorites speak about others without malice and without criticism.

"And so, my boy . . .

"I strongly advise you that if for any reason you have to exist among them, always pretend that you wish to learn something from them. Act in the same way towards their children and then you will not only be on excellent terms with them all, but the whole family will even look on you as the honored friend of the house.

"Always remember that any one of them, however insignificant he himself may be in essence, looks down, owing always to his self-conceit ensuing from this particular property, with contempt upon the conduct and actions of others, especially if their conduct and actions sharply contradict his own subjectively established point of view, and in these cases he, as I have already said,

usually becomes inwardly sincerely offended and indignant.

"I might as well here remark that thanks to this property of your favorites always to grow indignant at the defects of others around them, they make their existence, already wretched and abnormal without this, objectively unbearable.

"Thanks to this constant indignation, the ordinary being-existence of these unfortunates flows almost always with unproductive what are called 'moral sufferings,' and these futile moral sufferings of theirs continue, as a rule, by momentum to act for a very long time on their psyche, so to say 'Semzekionally' or, as they would say there on your planet, 'depressingly'; that is, they ultimately become, of course without the participation of their consciousness, 'Instruarian' or, as they would say, 'nervous.'

"And then they become in the process of their ordinary being-existence completely 'uncontrolled,' even in those being-manifestations of theirs, which have nothing in common with the primary causes which have evoked this 'Instruarness' or 'nervousness' of theirs.

"Only thanks to this property of theirs alone, 'to be indignant at the defects of others,' their existence has become gradually even archtragic-comic.

"For instance, at every step there you meet a picture of this sort:

"These freaks lose, so to say, that outer mask which thanks to the same maleficent means existing there, called 'education,' most of them have little by little learned to wear from their childhood and thanks to which they can very well conceal their genuine inner and outer trifling significance from others, and in consequence they automatically become slaves of others to the degree of humiliation; or, as they themselves say there, they fall as regards all their inner experience, under somebody's 'thumb'; for

instance, under the 'thumb' of 'wife' or 'mistress,' or of such another who by some means has ferreted out the inner insignificance of the given terrestrial being, and thus the latter ceases to have for them this artificial mask.

"And indeed, it is just such a terrestrial being under somebody's thumb who, as a rule, is more indignant than anyone else at other beings of their planet, as for instance at some King, who for some reason or other is unable to keep in submission tens or hundreds of thousands of his community. And it is just such beings who are under somebody's thumb who usually write various manuals in which they show in detail how and what must be done for the good 'government' of others.

"Or again, when one of the contemporary beings of this peculiar planet, whose heart as they say always 'sinks into his boots' from fright when, for instance, a mouse runs past him, learns that so and so on meeting a tiger felt a little timid, then this 'hero' will be inwardly extremely indignant with him and will, without fail, in conversation with his friends, 'foaming at the mouth' denounce him and prove that he is a vile, criminal 'coward' for having been frightened by such a 'mere' tiger.

"And yet again the various books and manuals concerning also what must be done and how, and what must not be done on meeting a tiger or other similar being, are written by these 'mouse-unflinching-heroes' there.

"Or, further, one of them who has a score of various as it is said there 'chronic diseases,' thanks to which for whole weeks at a time his stomach does not work and his whole body is covered with all kinds of malignant pimples, from which diseases he of course suffers day and night—in short, such a being there who for many years has been a genuine 'walking anatomical museum' of all the diseases existing on that planet—is always more in-

dignant than anyone else when someone has carelessly caught, let us say, a cold.

“And these walking anatomical museums there invariably instruct others with great authority how to get rid of this cold and it is precisely they alone who write various books and manuals concerning all kinds of other diseases there and expound in minute detail how to guard against and get rid of them.

“At every step one might also observe such an absurdity as this: One of them who even does not know in the least what that ordinary tiny being which often bites him, called ‘flea,’ looks like, writes a ‘huge volume’ or draws up a special what is called ‘popular lecture’ that the flea whose bite made the neck of a certain historical King Nokhan swell, had on its left paw an ‘abnormal orange-crimson growth of a peculiar strange form.’

“Well then, if this expert in fleas there will write his voluminous work or if he will read for a whole evening his popular lecture on the ‘orange-crimson growth’ on the mentioned flea, then if anyone will not believe him and will express his doubt to his face, he will not only be offended but even greatly indignant; and he will be indignant chiefly because this somebody is such a what is called ‘ignoramus,’ that he has even not yet heard anything about the ‘truths’ communicated to him by this ‘expert.’

“Thanks to all the aforementioned, such pictures are met with at every step there on your planet in the existence of these strange three-brained beings, that only from observing and studying them every normal being existing there, if he will indeed take in and study his perceptions, might become fully instructed in all branches of general objective science.

“For the satisfying of your favorites’ astonishingly strange need I mentioned, as is said there, not to suffer,

they must always have at least one 'victim' for their teachings, but among a number of them who have acquired for some reason or other in these manifestations of theirs a certain authority over others and who have become in consequence by increasing habit, more impudent, the appetite grows to the point of acquiring an always greater number of these 'victims.'

"Yes, my boy, when you will exist among them and will be a witness of these incongruous being-manifestations, then, even in spite of the fact that you know the cause of these incongruities, you will be unable, as they express it, not to 'laugh' inwardly and at the same time with the whole of your Being you will pity these unfortunates, and with your 'inner laughter' there will gradually be mixed by itself what is called 'an-essence-palnessoorian-grief.'

"The same particularity of the psyche of the three-centered beings there is especially strongly developed there among the beings belonging to their caste, called the 'intelligentsia.'

"The word intelligentsia itself almost denotes that notion there which we define by the words 'force-in-oneself.'

"Yet, though by its essence the word intelligentsia has there almost the same sense, nevertheless the beings there, particularly the contemporary ones, for some reason or other call by this word just those beings who are the exact opposite of what this word denotes.

"The word intelligentsia is also taken from the ancient Greek language.

"It is interesting to notice that this same word was used also by the Romans; but having taken it from the Greeks not by its sense but by its sound, they later imagined that the roots of this word belonged to their own language.

"But among the ancient Greeks this word denoted a being so perfected that he was already able to direct his

functions as he wished, and not for instance as occurs with every what is called inanimate cosmic formation, every action of which proceeds only as a reaction to external causes.

“Such beings, no doubt, are also still met with there on your planet as approximately answer to this sense of the word, but only among those contemporary beings of the planet Earth who are considered, according to the understanding of most of the beings there, as ‘unintelligent.’

“In my opinion, if those beings especially of the most recent times who are called there intelligentsia would simply be called ‘mechanogentsia,’ then perhaps this would be more correct.

“It would be more correct because the contemporary intelligentsia there can themselves not only give absolutely no direction at all to their being-functions, but there are already finally atrophied in them even those data for impulses of essence-initiative for daily being-existence which in general are always placed by Great Nature herself in all three-centered beings at their arising.

“During their responsible existence these intelligentsia beings there always act or manifest only when they receive corresponding shocks from outside, and it is these same shocks proceeding from outside which give them the possibility of becoming correspondingly animated and of experiencing, only through the unrolling of the series of former corresponding automatic perceptions already present in them and not depending at all on their own wish or will; and these external shocks of theirs for the said kind of experiencing are usually in the first place, animate or inanimate things accidentally coming within the sphere of their organs of perception of visibility; secondly, the various beings they meet; thirdly, the sounds or words reverberating where they happen to be; fourthly, scents accidentally perceived by their sense of smell; and finally,

unaccustomed sensations that proceed from time to time during the functioning of their planetary body, or as they say, their 'organism' and so on.

"But never do their outer manifestations in general nor those inner-being-impulses of theirs, which ought to be under the directive of their being-'I,' proceed according to their own wish resulting from the whole of their entire presence.

"I must here tell you further that certain of those terrestrial 'intelligentsics,' in whom during the period of their responsible existence certain already established forms of their inner functioning have, for various reasons, become definitely changed, are no longer called by the other terrestrial beings 'intelligentsics' but are given other names composed of different words, or, more exactly, of the roots of the words of ancient Greek.

"Namely, they name them:

'Bureaucrats'
 'Plutocrats'
 'Theocrats'
 'Democrats'
 'Zevrocrats'
 'Aristocrats'

and so on. . . .

"The first of the names enumerated, namely, bureaucrats, is given to those intelligentsics in whom the series of their ordinary automatic associations already present in them which engender experiencings are limited, that is to say, however varied the shocks coming from without may be, associations are evoked in these bureaucrats of always the same experiencings which thanks to the frequent repetition acquire their own specific character and manifest quite independently without the participation

of any separate spiritualized being-part whatsoever of their common presence.

“And as regards the beings of the second of the enumerated states, that is, those who also after a certain transformation of their psyche are called by other beings plutocrats, then to the beings thus called, those of the intelligentsics there are promoted who previously, during the period of their responsible existence, were able very artistically to get all the honest, that is ‘naïve,’ fellow countrymen of theirs they came across, into their toils, thanks to which they become the owners of a great quantity of what is called there ‘money’ and ‘slaves.’

“Here, bear in mind that it is just from these terrestrial types that most Hasnamuss-individuals arise.

“When I was there during my investigations of the questions which interested me, I chanced to learn the secret of the origin of this word plutocrat.

“As I have already told you, during the last twenty-five centuries there every suspicious notion and every suspicious thing has for some reason or other been called by ancient Greek words; likewise these names, as bureaucrats, aristocrats, democrats, and so on, which express in themselves suspicious notions, are also composed of two ancient Greek words.

“For instance, the word bureaucrat consists of two words: ‘buro’ which means ‘chancellery’ and ‘crat’ which means ‘to keep’ or ‘to hold.’

“And both of these words together mean: ‘those . . . who manage or keep the whole chancellery.’

“And as regards the word plutocrat, it seems that the history of its origin is somewhat different and does not go very far back.

“This word was formed only seven or eight of their centuries ago.

“Although these types already existed in ancient Greece, also, yet they were then called there ‘plusiocrats.’

“Several centuries ago, however, when many of these ‘types’ were developed there and when it became clear that the other beings of the Earth had somehow to dignify them with a title, then those beings there who at that time were in charge of such questions invented for them this name plutocrat.

“It seems that they then deliberated and pondered a very long time precisely what name to invent for them. They deliberated and pondered a long time because they already very well understood that these types on their planet are scoundrels of the deepest dye, and already so to say, saturated by every kind of Hasnamussness to the marrow of their bones.

“At first in order to dignify them they wished to invent some or other very ‘forceful’ word corresponding to their inner significance; but later they became afraid of doing so, because these terrestrial types, thanks to what is called ‘ill-gotten’ gains, had already then acquired ‘force and power’ far greater perhaps than that of their kings. And they were afraid that if they dignified them by just such a word as would define their real significance, then they might be greatly offended and begin to do still more harm to the other beings; and therefore they ultimately decided to be cunning and invented this word thanks to which they could call them by their real name and at the same time appear to ‘dignify’ them.

“The mentioned beings of that time achieved this in the following way:

“As the title of these terrestrial types had of course also to be composed of two ancient Greek words and as all such names have the ancient Greek word ‘crat’ as their second half, then, in order that the new word might not

strike anyone's eye, they left in it this same ancient Greek consonance.

"The first half, however, of this word was not taken from the ancient Greek as was usually done, but from the what is called 'Russian language,' namely, they took the Russian word 'plut'—in Russian 'plut' means 'rogue'—and in this way obtained plutocrat.

"These terrestrial beings then indeed attained their aim as perfectly as possible because at the present time there on your planet both these terrestrial parasites themselves and also all the other beings of the Earth are quite content with this 'title.'

"These terrestrial monsters are so satisfied with their title that, out of swagger, they go about in top hats, even on weekdays.

"And the other terrestrial beings are also satisfied, since they call these 'freaks' by their genuine names, not only without making them angry, but even causing them to strut like 'turkey cocks.'

"As regards the third of the names I enumerated—namely, theocrats—by this title those 'intelligentsics' there were then dignified in whose common presences in the psycho-organic sense there proceeded almost the same 'perturbation' as in those who became plutocrats.

"The difference between the plutocrats and the theocrats there is only this, that the first act upon their surroundings for the satisfaction of their Hasnamussian needs through that function which is called among them 'trust'; while the second act through that function which has gradually replaced in your favorites the sacred function that serves all the three-brained beings as one of the three sacred paths for self-perfecting, and this function they call by the name 'faith.'

"In order that you should obtain a more complete notion about these theocrats, it will be sufficient, if I

relate to you once more one of the sayings of our highly esteemed Mullah Nassr Eddin. Concerning these theocrats there he once uttered something very strange.

“Namely, he said: ‘Isn’t it all one to the poor flies how they are killed? By a kick of the hooves of horned devils, or by a stroke of the beautiful wings of divine angels?’

“And concerning those types there whom all others called democrats, it is first of all necessary to tell you that these types there do not always come from the so to say ‘hereditary intelligentsics’; for the greater part they in the first place happen to be simple ordinary terrestrial beings and only afterwards when they chance to become intelligentsics and when with functions present in them degenerated also from the sacred function of ‘Conscience,’ almost the same proceeds in them as among the future plutocrats and theocrats—they are transformed into just these democrats.

“Here it might as well be remarked that when some of these democrats for some reason or other occasionally occupy the places of the power-possessing beings, then a very, very rare cosmic phenomenon sometimes occurs from their actions, namely, as Mullah Nassr Eddin says, ‘the very corns turn pedicures.’

“And this rare phenomenon occurs in my opinion because when the democrats there chance to occupy the places of the power-possessing beings, they have in themselves no inherited aptitudes at all for instinctively being able to direct others and in consequence they are quite unable to direct the existence of beings who happen to be in their power.

“Our priceless Teacher Mullah Nassr Eddin has also for these terrestrial types a corresponding sentence; each time he recites it he first raises his arms to Heaven and only then with great reverence pronounces:

“Thanks be to Thee, Great and Just CREATOR, that by

Thy abundant and just grace it is so ordained that cows do not fly like pretty little birds.'

"Now, my boy, from the various intelligentsics enumerated by me it remains for me to tell you about those terrestrial types whom the other beings call zevrocrats and aristocrats, who are distinguished by the cognomens given to them, such as 'emir,' 'count,' 'khan,' 'prince,' 'melik,' 'baron,' and so on, the consonance of which for some reason or other acts extremely pleasantly on that function of your favorites which is always very strongly expressed in them, which remains in them up to their very death and which is called 'vanity.'

"And I must frankly confess to you, that it is very difficult to explain about these types there not only in ordinary speech but also in the language of our most wise Mullah Nassr Eddin.

"The most we can say of them is that they are simply 'jokes of nature.'

"Still, I must say that although both these types there among your favorites are called differently, yet in fact these same aristocrats and zevrocrats are similar in every respect and have exactly identical inner properties.

"Remember I have already told you that there on your planet, in various communities, there exist two kinds, as is said there, of 'state organization.'

"One is called a 'monarchic' state organization and the other a 'republican.'

"In the communities where a republican state organization exists, these types are called zevrocrats; but where a monarchic state organization exists, they are called aristocrats.

"Trying to give you at least some notion about these two terrestrial types, I think it will be best if I tell you about one of my embarrassments which occurred to me every time when, being on your planet, I accidentally

happened to meet these 'misconceptions.' At chance meetings with them, one thing chiefly surprised me—how could this kind of terrestrial three-brained type exist on your peculiar planet almost as long as the other three-brained beings there?

"Such a question was evoked in me by the beings there who belong to the caste of the bureaucrats, yet nevertheless as regards them one might still explain this to you, at least 'more or less.' Although the series of experiencings in them is also very limited, yet at any rate they actually have them; they have them at least for every hour of the day and night.

"All the experiencings, however, of these aristocrats and zevrocrats there, according to my observation, can be reduced to only three series.

"The first concerns the question of food; the second consists of the recollections associated with the former functionings of their sexual organs; and the third relates to the memories of their first nurse.

"And how the beings, who have in all only three series of such experiencings, could have the length of their existence the same as other beings on the surface of your planet, will always be for me an insoluble puzzle.

"It is said that about this same puzzling question, that is, about how these terrestrial types manage to exist on the surface of the planet, even the great cunning Lucifer once grew very thoughtful, and he grew so intensely thoughtful that all the hairs of the tip of his tail turned quite gray.

"About these mentioned so to say 'jokes of nature,' it remains for me only to attempt to explain to you why such a sharp difference exists there in the names of one and the same kind of being.

"I said 'attempt' because I myself do not know exactly the cause of it, yet, knowing the roots of both words

from which these names were formed, I think I can presume with great certainty that it was obtained thanks to a certain custom existing there.

"I must tell you that your favorites there for some reason or other delight in sometimes arranging what are called 'puppet shows.'

"For some reason or other it also pleases them that these same zevrocrats or aristocrats should also take part in these 'puppet plays' of theirs, and accordingly they drag them also into these 'puppet shows.'

"As these beings there are in themselves already quite vacuous and consequently feeble, it becomes necessary during these 'puppet shows' for other beings of the given community to support them.

"And simply from the method of their supporting, that is to say, by which arm they are supported, the difference in name was obtained; in the communities, namely, where 'monarchic state organization' exists, it has already long ago been the custom to support them with the right arm, and hence in these communities such types are called aristocrats.

"And in the communities in which a 'republican state organization' exists they are supported with the left arm, and hence they are called zevrocrats.

"Concerning in general a similar difference in the names there of terrestrial beings, another remarkable saying of our wise Mullah Nassr Eddin comes to my mind which he himself once told me personally.

"Once we spoke about the difference in the legal proceedings and in the sentences passed between the Turkish and Persian 'kazi,' that is magistrates; and concerning the equality of their justice, he then said:

"'Ekh! My dear friend!

"'Is there such a thing anywhere on Earth as a wise legal examination of men's guilt?

“The kazi are the same everywhere, only their names are different. In Persia they are called Persian, in Turkey, Turkish.

“And that is just as it is everywhere on Earth; donkeys are alike, they are only differently called.

“For instance, the species of donkey breeding in the Caucasus is called “Karabaghian”; and precisely the same kind of donkey breeding in Turkestan is called “Khorasanian.”’

“And this wise sentence of his was thereafter always imprinted in my brain; and during my existence on your planet I always remembered it when I had any comparison to make.

“May his name be praised forever on that planet where he arose and was formed!

“And so, my boy!

“I repeat once more! If for some reason or other you have to be on their planet, bear always in mind that the weakness about which I have told you is most strongly developed in the most ordinary intelligentsics there and in those who ordinarily spring from them and belong to one or another of the enumerated castes with the names ending in ‘crat.’

“Well, now, my boy, after this digression which I have made for your practical benefit, let us return again to the serious question touched upon; I shall begin with the history promised you about how the society of terrestrial beings which had as its motto “The-Earth-Is-Equally-Free-for-All’ arose and fell, because the information about this will give you the possibility to understand well just about that first and chief cause why there on your planet this terrible process of periodic reciprocal destruction by these unfortunate three-brained beings of our Great Megalocosmos must already almost inevitably proceed.

“And likewise you will learn how the, so to say, local

Nature—when something unforeseen hinders its correct functioning for the purposes of the common-cosmic Trogo-autoegocrat—adapts itself so that its results should correspondingly blend with the harmony of this most great cosmic law.

“The said society of terrestrial beings—men arose, as I have already told you, six or seven centuries ago on the continent Asia in a town then existing under the name of Mosulopolis.

“And it arose from the following cause:

“Just at that period, the processes I have mentioned were flowing particularly frequently on just that same continent.

“These processes occurred partly between different communities and partly within the limits of these communities themselves; and these latter processes afterwards came to be called ‘civil wars.’

“One of the chief causes of these terrible processes which became frequent both between and within communities on the continent Asia was, at that period, a religion, then only just formed, which had been fantastically founded on the teaching of a genuine messenger of our ENDLESSNESS—Saint Mohammed.

“The foundation of the said society was then first laid by the brothers of the fraternity then existing in Central Asia under the name of ‘The Assembly of the Enlightened.’

“Here it must be noticed that in those days the brothers of this fraternity were beings who were very much venerated by other three-brained beings around them of almost the whole of that planet, and hence this brotherhood was sometimes also called ‘The-Assembly-of-All-the-Living-Saints-of-the-Earth.’

“This brotherhood of the three-brained terrestrial beings had already long before been formed of such beings who had also noticed in themselves the consequences of

the properties of the organ Kundabuffer and had banded together to work collectively for their deliverance from these properties.

“And so, when on their continent Asia, these terrible processes of reciprocal destruction there became already too frequent, certain brothers of the said fraternity, with the most venerable Brother Olmantaboor at their head, just decided for the first time to try whether it would not be possible to obtain by some means, if not the total abolition of this terrible phenomenon proceeding on their planet, at least the reduction of this crying evil.

“Having devoted themselves to the carrying out of this decision of theirs they then began to visit various countries of the continent Asia and everywhere very movingly preached the colossal criminality and sin of these actions of men and in this way they found many people earnestly with them.

“And as a consequence of all their impartial and truly philanthropic labors, there was formed in the city Mosulopolis the mentioned large and serious society of men-beings under the title, ‘The-Earth-Is-Equally-Free-for-All.’

“Already quite from the beginning, the members of this society of men-beings actualized to this end many things which no beings of the Earth, either before or since, were able to actualize.

“And they were able to do this, only because the program itself from the very beginning was very well drawn up in respect of its actualizability in the conditions existing there.

“Among other things, there entered into the fundamental program of this society—gradually to act in such a direction as would enable them to obtain a result—in the first place, the actualization for all the beings of the continent Asia of one common religion which they wished to base

upon the teaching of the sect of what are called the 'Parsis,' only changing it a little; secondly, one common language, and for this common language they wished to adopt what is called the 'Turkoman' language, the oldest on the continent Asia and one whose roots had already entered into very many Asiatic languages.

"And thirdly, there entered into the fundamental program of this society finally to bring about the organization in the center of Asia, namely, in the city Margelan, the capital of what was called the 'Ferghanian Khanate,' of a chief and basic government for all the countries of Asia under the name of 'The-Council-of-the-Elders,' the members of which had to be honorable beings from all the Asiatic communities.

"It had to be so named because only the oldest and most deservedly honorable beings could participate in it.

"According to their understanding only such beings of their planet are able to be impartial and just toward other beings of the Earth, irrespective of to what religion or nationality they belong.

"Among the members of this society then in the city Mosulopolis, there were already beings belonging to almost all the Asiatic communities.

"Among them were also those called 'Mongols,' 'Arabs,' 'Kirghizes,' and 'Georgians,' 'Little Russians,' and 'Tamils,' and even the personal representative of the then famous conqueror Tamarlane.

"Thanks to their intensive and indeed impartial and unselfish activities, those increasing wars and civil wars on the continent Asia began to diminish, and it was anticipated that many other good things might still be done for this same end.

"But something just then happened which began the breakup also of this society of effective men-beings of that unparalleled planet.

“And everything subsequent came about through the affluence of a then very famous philosopher, Atarnakh, and his theory expounded by him in a treatise under the title: ‘Why do Wars Occur on the Earth?’

“When this philosopher made his appearance among the members of this society, all their notions were confounded.

“I know very well the history of this same philosopher Atarnakh also, because during my studies of ever the same consequences of the creations of the Most Saintly Ashiata Shiemash it became necessary for me to learn in detail about his activities also, and of course also about himself.

“This philosopher Atarnakh was born in that same city Mosulopolis in a family of those who are called ‘Kurds.’

“He, on attaining responsible age, became for the planet Earth a very great learned being.

“In the very beginning, this same Kurd, Atarnakh, perseveringly studied during many Earth-years every possible question which it seemed to him might give him an answer to the question, ‘what in general is the sense of man’s existence,’ and during his study of these questions it seems that by some means there fell into his hands a very ancient but well-preserved what is called ‘Sumerian manuscript.’

“This manuscript was well preserved because it had been inscribed on the skins of being-snakes called ‘Kalian-jesh’ with the blood of the being ‘Chirman.’

“As my investigation made clear to me, the contents of this manuscript, inscribed by some ancient being, extremely interested the philosopher Atarnakh who was particularly struck by that place of the manuscript where, as presupposed by this ancient learned being, it was said:

“‘In all probability there exists in the World some law of the reciprocal maintenance of everything existing.

“Obviously our lives serve also for maintaining something great or small in the World.’

“This idea expressed in the ancient manuscript so captivated the philosopher Atarnakh that thereafter he devoted himself wholeheartedly to the study of only this aspect of the question which had interested him.

“This idea served as the basis for his whole further plausible theory, which, after minute researches during several years and elaborate experimental verifications of his own conclusions, he expounded in his chief work under the name ‘Why Do Wars Occur on the Earth?’

“I became acquainted also with this theory of his.

“It was indeed near to reality.

“All the suppositions of this Kurd Atarnakh were very similar to the great fundamental cosmic law Trogoautoegocrat existing in our Universe, which law I explained to you in more or less detail when I was speaking about the holy planet Purgatory.

“In this theory of the philosopher Atarnakh it was very definitely proved that there exists in the world, without any doubt, a law of the ‘reciprocal-maintenance-of-everything-that-exists’ and that for this reciprocal maintenance certain chemical substances also serve, with the help of which the process of the spiritualization of beings, that is to say ‘Life,’ is carried out, and these chemical substances serve for the maintenance of all that exists only after the given life ceases, that is, when a being dies.

“With the help of very many elucidatory logical confrontations it was also fully proved in the theory of Atarnakh that at certain periods there must infallibly proceed on the Earth such a definite quantity of deaths as in their totality will yield vibrations of a ‘definite degree of power.’

“Once, when at a general meeting of the beings-members of this society, ‘The-Earth-Is-Equally-Free-for-

All, this anything but ordinary terrestrial three-brained being, who was also the elected representative from the whole population of the country called 'Kurdistan,' expounded this theory of his very eloquently and in great detail at the request of his fellow members, then great confusion and agitation proceeded among the members of this society.

"They were so struck with this theory of his, that at first, as is said there, a 'sepulchral silence' prevailed among them for quite a time, and, plunged into stupor, none of them could even stir, and only after the lapse of rather a long time such a great noise and hullabaloo arose among them as if the saving of each one's life depended on the degree of his excitement and its outer manifestations.

"The result of it all was that late in the evening of the same day they unanimously decided to elect from their midst several learned beings, jointly to investigate thoroughly the details of this theory which had struck them and afterwards to make a detailed report upon it to the general assembly.

"From the very next day, those elected learned members of the society 'The-Earth-Is-Equally-Free-for-All' very earnestly set to work to familiarize themselves with the theory of this Atarnakh.

"But to the misfortune of all three-brained beings of future times, arising on this ill-fated planet, it turned out that although all the elected learned members were also already advanced in years, and those malignant functions which in the beings of the Earth make their Being so to say 'jealous' and 'greedy' were almost atrophied in them, yet for various reasons, chiefly owing to their abnormal education, certain of them it seems had not yet acquired enough ground to be convinced of the nonactualizability of their dreams—which they owed to that notorious abnormal education of theirs—with the result that they were

still not yet sufficiently disillusioned to be able to be fully impartial and just.

“In consequence of this, from that very same day, as they gradually became familiar with the details of this astonishing theory, they began to get into the state of typical beings of the Earth, that is to say, they began to forget the extraordinary hypothesis that had struck them, which was mentioned in that theory, and began gradually to return, as is proper to three-brained beings there, to their former typically subjective and therefore always changeable conviction, and immediately split into two opposite parties.

“Some of these began without any logical criticism to take convincingly on faith all the hypotheses made in this theory; others however did not fail, as is in general proper to most of the learned beings of the Earth, to speak and to prove quite the opposite of these hypotheses; and as a result they worked themselves up into a state of enmity not only against the theory of Atarnakh, but even personally against him himself.

“In short, my boy, instead of these learned members, who were elected for the detailed study of the theory of Atarnakh, helping the other members of their society to get out of their confusion and agitation and to unify their disputes among themselves, they brought still more bewilderment into their notions, and gradually in the common presence of each separate member of this earnest society, data began to arise automatically for two totally opposite convictions.

“The first of these convictions was that everything takes place precisely according to the theory of the philosopher Atarnakh, that is to say, that there must necessarily proceed ‘wars’ and ‘civil wars’ on the Earth quite independently of the personal consciousness of men; and the second conviction was that which all the members of the society

had already previously had, namely, that if they succeeded in carrying out the program which their society had set itself, this evil also which proceeded on their planet, might be destroyed root and branch, and everything might proceed in a desirable way.

“It was just from that time that discussions, quarrels, and disturbances arose among all the members of that society; and in this case also the same began to proceed as I already mentioned and as had in general long before become customary there: Those quarrels and disturbances of theirs gradually spread also among the ordinary beings there, in this case, to the citizens of the city Mosulopolis and were the cause of the inflaming of their abnormal psyche.

“And I do not know how all this would have ended, if the brothers of the society, ‘The Assembly of the Enlightened,’ had not also just then arrived there and had not taken a hand in this affair.

“Thanks to their influence, all the members of this serious society gradually calmed down and started anew peaceably and seriously to ponder and deliberate upon just what to do in the future.

“The result of all their serious deliberations and ponderings was that they unanimously elected Atarnakh as their chief director, and begged him to help them to find an issue from this situation.

“After several meetings, already directed by the Kurd philosopher Atarnakh himself, the following categorical conclusion was unanimously arrived at.

“According to the laws of Nature, there must periodically always proceed on the Earth, independently of the will of men, ‘wars’ and ‘civil wars’; and this is because during certain periods there is required for Nature a greater quantity of deaths. In view of this we are all, with much grief but with inevitable inner resignation,

compelled to agree that by no mental decisions of man is it possible to abolish the shedding of blood between states and within states themselves; and we therefore unanimously resolve to wind up current affairs and everything done by our society and perforce disperse for home and there to drag out our inescapable 'burden of life.'

"It was only after this categorical resolution was proposed when all the members without exception of that indeed serious society decided to begin that same day the complete liquidation of all their affairs; only then did that, in the opinion held there, truly learned, though very proud and self-loving Kurd Atarnakh ascend the cathedra and speak as follows:

"My honorable colleagues:

"I am very sincerely grieved that I have unintentionally been the cause of the dissolution of this great philanthropic undertaking, into which you, the most honorable and wise of all the countries of the Earth, have for several years put more impartial and unselfish labor than men of the Earth have ever been or ever again will be able to bear for others, that is, for men quite unknown and indifferent to them.

"You have labored unceasingly for some years to obtain for the masses the most necessary welfare and, although I too have worked upon my theory for many years, also for people unknown to me, nevertheless it has been the cause of the frustration of your indefatigable labors and benevolent aspirations.

"The consciousness that it seems that I am to blame for all the misunderstandings which have arisen among you has given me no peace during these last days, and I have been thinking and pondering all the time whether it is not possible somehow to repair this involuntary fault of mine.

"And so, wise colleagues elected from the whole Earth,

I wish to share with you the final conclusion to which these deliberations of mine have brought me.

“If the universal laws I have discovered are opposed to the means you expected might bring a certain happiness to mankind, then, however strange it may seem to you at first glance, if only these same laws be employed otherwise, they might serve for the attainment of this aim we have set for ourselves.

“Now listen to what we must do to attain this aim. The results of all my researches clearly prove that Nature requires that at certain periods a certain number of deaths should take place on the Earth; and at the same time I have succeeded in making clear that for the needs of Nature it is indifferent which deaths these are, whether deaths of people themselves or deaths of the lives of other forms of beings.

“From this it follows that if the number of deaths required by Nature is made up by the deaths of other forms of lives of the Earth, then obviously the need for the number of deaths of men themselves will thus be of itself correspondingly reduced.

“And it will be quite possible to attain to this if all the members of our society continue to work with the same intensity, only not with the aim of realizing our former program, but of reviving upon the Earth on a larger scale than before the ancient custom among men of offering sacrifices to their gods and saints by destroying the lives of other forms.’

“When this proud Kurd had finished his speech, there arose among the members of the society ‘The-Earth-Is-Equal-Free-for-All’ an astonishment and agitation not less than on the occasion when he had first expounded his famous theory.

“For nearly three days and three nights following that memorable day they scarcely adjourned, but in the halls

that had been put by the citizens of Mosulopolis at the disposal of this all-planetary society of men-beings there was a continuous rumble of discussion and deliberation; at last, on the fourth day, an official general meeting was convened at which by general consent a resolution was carried, to do in the future also everything exactly as should be indicated by the great Kurd, the philosopher Atarnakh.

“And on that same day, the name of that society was changed.

“Some days later, the members of that society now under the new motto, ‘The-Earth-Only-for-Men,’ dispersed from the city Mosulopolis to their native countries where, under the general instructions issuing from the philosopher Atarnakh, they so acted that among the populations of the continent Asia the idea should be strengthened and again take root of ‘making themselves agreeable’ to their gods and idols by killing beings of different forms.

“And indeed, afterward, when they began to actualize in practice this new program of theirs, there very soon began to be re-established among the beings all over the continent Asia the custom of offering sacrifices to their fancied ‘saints’ by the destruction of the existence of various weak and stupid one-brained and two-brained beings there.

“From the beginning the members of this new society, ‘The-Earth-Only-for-Men,’ began to actualize this task of theirs for the most part through what are called the ‘clergy’ of that religion which was formed upon the teaching of Saint Mohammed and which at that period was very widely spread over the whole continent Asia.

“And this custom was adopted this time on a larger scale than it had been, when at the request of the Angel Looisos I descended there to try to do what I could to destroy that same custom among the three-brained beings

there, which seemed at that time to His Conformity very undesirable for cosmic phenomena of a greater scale, because during all this time the number of your favorites had greatly increased and consequently the number also had increased of those anxious to 'give pleasure' to their fantastic idols.

"The destruction of the existence of other forms of beings was resumed there not only privately in houses, among their families, but also publicly in special places.

"But this time these special places were chiefly associated in a certain respect with the memory of Saint Mohammed, or with those around him.

"The number of these slaughters increased there by year to year to such an extent that already only some hundred or so of their years after the time of the arising of the society 'The-Earth-Only-for-Men' the number had amounted during one of their years in one single place alone to a hundred thousand of such beings as they had sacrificed in previous times, namely, 'oxen,' 'sheep,' 'camels,' and so on.

"During the last two centuries such special honored favorite places were the cities Mecca and Medina in Arabia, the city Meshed in the locality called Bagdad, the environs of Yeninishlak in Turkestan, and several others. . . .

"In a word, there on the continent Asia, blood again 'flowed like a river.'

"These sacrificial offerings were most frequent during the Mohammedan feasts called 'Bairam' and 'Goorban,' and likewise during the Christian feasts existing there under the name of 'Shrovetide,' 'Saint George's Day,' and so on.

"In this way, my boy, afterward when thanks to the strenuous efforts of the members of the society 'The-Earth-Only-for-Men' there had again been implanted in three-

brained beings there such an abnormality, then these terrible processes of theirs began indeed to proceed there less often and on a smaller scale, and through this the sporadic, relatively great, what is called 'mortality' was diminished, yet the general 'mortality' of the three-brained beings was not only not reduced by this but even increased, since owing to the continued progressive deterioration of their being-existence and in consequence owing to the deterioration of the quality of the radiative vibrations of their presences in the process of their existence required from them by Nature, the length of their existence on the one hand was still further diminished, and on the other hand their what is called 'birth rate' was increased.

"So it continued until that time when a certain famous Assadulla Ibrahim Ogly, a Persian dervish who obtained his arising and who was formed into a responsible being on that same continent, turned all this in another direction.

"The dervish Assadulla Ibrahim Ogly began his activities there only some thirty or forty terrestrial years ago.

"Being simply only a fanatic of the Mohammedan religion without that serious and deeply learned knowledge possessed by the Kurd Atarnakh, he perceived in the custom of sacrificial offerings only horrible injustice on the part of the people toward beings of other forms, and he set as the aim of his existence to obtain, at whatever cost, the destruction on the Earth of this, in his opinion, antireligious custom.

"Having begun from that time to wander on the continent Asia, chiefly in those countries where the greater part of the three-brained beings were the followers of the Mohammedan religion, he began to work mainly through dervishes like himself, who are to be found in almost all the communities there on the continent Asia.

“This ingenious and energetic Persian dervish Assadulla Ibrahim Ogly, here, there, and everywhere, very cleverly persuaded these other dervishes of the ‘truth’ of his idea, and these in their turn now everywhere persuaded the ordinary beings of the continent Asia that the destruction of the existence of beings of other forms is not only not pleasing to God, but that the destroyers would even be obliged to bear ‘in another world’ in hell, a double punishment, one for their own what are called ‘sins’ and one for the ‘sins’ of the beings destroyed by them, and so on.

“And thanks to preachings of this kind about the ‘other world’ by dervishes, considered great authorities on such questions, the beings of Asia did indeed year by year diminish their sacrificial offerings.

“In short, the result of all the activity of this ‘good’ Persian dervish was precisely the latest great process of reciprocal destruction, or, as your favorites call it, ‘The Great World War.’

“And so, my boy, although the hypothesis put forward in the theory of that uncommon learned Kurd Atarnakh very nearly, as I have already told you, approximated to reality, yet nevertheless he failed to understand what was most important, namely, that the vibrations required by Nature, which have to be formed from the radiations issuing from beings both during their existence as well as from the process of their Rascoarno, have no significance quantitatively, but only qualitatively.

“It is possible that the Kurd Atarnakh, being an unusual terrestrial being, would have understood this also if he had known the details of the results that had been obtained after those conditions of being-existence had been already more or less established on this planet, which were especially created for the three-brained beings arising there by the Most Saintly Labors of the ‘essence-loving’ Very Saintly Ashiata Shiemash.

“During that said period, not only did their rate of ‘mortality’ begin to decline, but what they call their birth rate also began to decline.

“Their birth rate declined because, when the three-brained beings there were already existing more or less as is becoming to three-centered beings and when the radiations issuing from them were yielding vibrations more akin to the vibrations required from them by Nature both for the Most Great common-cosmic Trogoautoegocrat in general and for the maintenance of the Moon and Anulios in particular, then Great Nature did not fail to adapt herself to the diminishing of their birth rate, the more so as in recent times the need for the said vibrations for the maintenance of the existence of the planet Moon had to be diminished.

“The aspect of this fundamental question regarding the significance of the sense and aim of the existence of your favorites is so important for the understanding of a great deal that proceeds there on the Earth, and by the way also of the question touching the causes of war, that I consider it necessary to refer to it once more.

“I first learned that the destiny of beings arising on this planet of yours is chiefly to elaborate—by means of the process of their existence—the vibrations required by Nature for the maintenance of those former parts of the planet now called Moon and Anulios, when, do you remember, I became worthy personally to converse for the second time with His Conformity the then still Angel, but now Archangel, Looisos.

“His Conformity then told me that although the movements of both former parts of the planet Earth were now already finally regulated with the general harmony of movement and that every kind of apprehension of some or other surprise in the near future had absolutely vanished, yet to avoid any possible complications in the dis-

tant future it had been explicitly decided by the Most High, Most Sacred Individuals to actualize the 'corresponding' on the planet for the formation of what is called the Sacred Askokin so that this sacred cosmic substance, required for the maintenance of that planet's former parts, might continuously issue from that planet.

"And further, His Highness also explained that this cosmic substance, the Sacred Askokin, exists in general in the Universe chiefly blended with the sacred substance 'Abrustdonis' and 'Helkdonis,' and hence that this sacred substance Askokin in order to become vivifying for such a maintenance must first be freed from the said sacred substance Abrustdonis and Helkdonis.

"To tell the truth, my boy, I did not at once clearly understand all that he then said, and it was only later that I came to understand it all clearly, when, during my studies of the fundamental cosmic laws, I learned that these sacred substances Abrustdonis and Helkdonis are just those substances by which the higher being-bodies of three-brained beings, namely, the body Kesdjan and the body of the Soul, are in general formed and perfected; and when I learned that the separation of the sacred Askokin from the said sacred substances proceeds in general when the beings on whatever planet it might be transubstantiate the sacred substances Abrustdonis and Helkdonis in themselves for the forming and perfecting of their higher bodies, by means of conscious labors and intentional sufferings.

"And when I had become interested in these favorites of yours and had begun to observe and to study their strange psyche, only then did I finally understand to which end both Great Nature herself and the Most High and Most Saintly Individuals always patiently adapt themselves to everything, and concerning this, the following personal opinion was formed in me.

“That if these favorites of yours would at least properly ponder over this and serve Nature honestly in this respect, then perhaps their being-self-perfecting might as a consequence proceed automatically even without the participation of their consciousness and in any case, the poor Nature of their ill-fated planet would also not have to ‘puff and blow’ in order to adapt Herself to remain within the common cosmic harmony.

“But unfortunately for everything existing in the Megalocosmos, there is no honesty in your favorites even in respect of the fulfillment of their duties to Nature, not even to that Nature to which, strictly speaking, they owe their very existence.

“As regards the absence of honesty in your favorites in the fulfillment of their duty towards Nature, I have just now remembered a very wise sentence of our incomparable Teacher Mullah Nassr Eddin which in the present case justifies its hidden meaning.

“He once said:

“‘Plague and cholera are, at any rate, less ignoble than human honesty, since people with a conscience can at least live at peace with them.’

“And so, my dear Hassein, when it appeared that the instinctive need for conscious labor and intentional suffering in order to be able to take in and transmute in themselves the sacred substances Abrustdonis and Helkdonis and thereby to liberate the sacred Askokin for the maintenance of the Moon and Anulios had finally disappeared from the psyche of your favorites, then Great Nature Herself was constrained to adapt Herself to extract this sacred substance by other means, one of which is precisely that periodic terrifying process there of reciprocal destruction.

“Here, for the correct valuation of your contemporary favorites it will be apropos to remind you that after the

action of the organ Kundabuffer had been destroyed in the three-brained beings of your planet, the first generations very soon learned that a certain cosmic substance had to be transformed through them and that their assistance in this transformation was one of their chief being-duties.

“Do you remember, I have told you that the beings of the continent Atlantis even considered this being-duty of theirs as sacred and called it ‘Amarloos’ which in their language means ‘Help-to-the-Moon.’

“The three-brained beings of the continent Atlantis of that period, namely, the period then called the ‘Samliosian civilization,’ even devised and very strictly practiced certain customs that greatly contributed to the fulfillment of those being-duties as productively as possible.

“The beings of the continent Atlantis even very wisely and expediently devised the fulfillment of these two being-duties—namely, the duty of the perfecting of their higher bodies and the duty of serving the Most Great cosmic-Trogoautoegocrat—by uniting them into one and performing them simultaneously.

“And this union they organized in the following way:

“In every populated locality, and even in separate districts of these localities, three very substantial indispensable special buildings were erected there.

“One, for the beings of the male sex, was called ‘Agoorokhrostiny.’

“The second building, specially for beings of the female sex, was called ‘Gynekokhrostiny.’

“And the third, for such beings as were then called the ‘middle sex’; this sacred building was called ‘Anoroparionikima.’

“The first two of these substantial buildings were then considered sacred by the beings of the continent Atlantis, and these buildings were for them the same as their

'temples,' 'churches,' 'chapels,' and other sacred places are for the contemporary beings of the Earth.

"When I descended for the first time on that planet and was on the continent Atlantis, I personally visited certain of these buildings and at that time became very well acquainted with their purpose.

"In the male temples, namely, in the Agoorokhrostiny, beings of the male sex of the given locality or of the given district performed in turn corresponding 'mysteries' while in the special state called 'self-remembering.'

"The beings of the continent Atlantis had a definite notion that beings of the male sex are sources of active manifestation, and hence in their Agoorokhrostiny they gave themselves up to active and conscious contemplation the whole time, and in this state performed these corresponding sacred mysteries, so that there should be transubstantiated in them the sacred substances Abrustdonis and Helkdonis.

"And they did this deliberately and with full consciousness in order that this certain sacred substance, liberated in them, and issuing through their radiations for its further vivifyingness, should become the active part of that sacred law which they call the 'Holy Trinity.'

"In the sacred Gynkokhrostiny, built for the beings of the female sex, each of these beings were obliged at certain periods, namely, at those periods which contemporary beings call 'menstruation,' to stay without leaving. Moreover, the women, acknowledging themselves to be passive beings, had to be, the whole time of their stay there, only passive, in order that the vibrations issuing through their radiations should serve as the passive part of that same sacred law for their further vivifyingness.

"And hence they passed their whole time in these Gynkokhrostiny, in a state of complete passivity, trying consciously not to think about anything.

“With this aim in view, they tried to have no active experiencings during their monthly states, and in order that thoughts flowing by association should not hinder them from concentrating, everything was arranged so that their thoughts should be directed the whole time to wishing well to their present or future children.

“And as regards the third kind of the buildings of the beings of that time, which were called Anoroparionikima, as I already told you, the beings then called the ‘third sex,’ for whom these buildings were erected, our Mullah Nassr Eddin would call ‘misconceptions,’ or beings who are ‘neither one thing nor another.’

“Among these middle-sex beings were beings both of the male sex and the female sex.

“These were beings who, for various reasons, already lacked the possibility either of perfecting themselves or serving Nature; they were, as is said in a saying of our same Mullah Nassr Eddin, ‘Neither a candle for the Angel, nor a poker for the devil.’

“Those beings of the male sex were put into these houses for a certain time who, for some reason or other, were already entirely deprived of the possibility of ever consciously contemplating; and of the number of the beings of the female sex, those were placed in them who generally either did not ‘menstruate’ at all, or in whom ‘menstruation’ occurred abnormally; likewise those who in the sense of their sexual desires became transformed at certain periods into, as it was said there, ‘Knaneomeny,’ or, as our dear Mullah would say, ‘into veritable mares in the spring.’

“Among the beings then on the continent Atlantis, conceptions of several definite, very peculiar symptoms were current, according to which the given beings were recognized and confined in the Anoroparionikima.

“And these symptoms were as follows:

- (1) If a being believed in any kind of ‘balderdash’

(2) If a being began to prove to others anything about which he himself knew nothing whatsoever, or was not sure of

(3) If a being failed to keep his word of honor, or took his oath in vain

(4) And finally, if there appeared in any being tendencies to 'spy' upon the others and to be occupied with 'Took-soo-kef'

"But the most conclusive symptom of all was when that property appeared in somebody which was then called 'Moyussool' and which contemporary beings already consider an illness and call 'hemorrhoids.'

"In these Anoroparionikima, beings of this kind were obliged to remain without stirring from them during those periods indicated by the surrounding beings; but they were under no compulsion to do anything, but existed as they liked. In regard to them there was only one aim, that they neither met nor spoke with normal beings of the given locality.

"Such beings were then confined in these buildings because, according to the notions then, they at certain periods of the month, thanks to these various 'taints' of theirs, interfered by their radiations with the quiet and regular existence of the surrounding beings.

"Yes, indeed . . . my dear boy. . . .

"Beings of the later period of the existence of the continent Atlantis had already many very good customs for normal being-existence; but, as regards the contemporary beings of your planet, one can only pity them, because owing to the second great calamity to their ill-fated planet, the said continent with everything upon it entered into the planet, and with it there disappeared also all those good customs for ordinary existence which had gradually during long centuries entered into the process of their ordinary existence.

"After that continent of Atlantis had perished, the cus-

tom was again on the point of being re-established among later three-brained beings there, of having special constructions similar to those of which I have just told you for the process of ordinary existence.

“The need for these special buildings was again understood and they were actualized by a very sensible Hebrew king named Solomon.

“And that special building which this sensible Hebrew king decided first of all to construct and which still continued long afterwards among his subjects, was called ‘Tak-tschan-nan.’

“They somewhat resembled the Gynecokhrostiny, such as had existed in Atlantis, and beings also of the female sex, were put into them, and they were obliged to remain there during the whole of their menstruation.

“The King Solomon hastened then to establish this custom because, during his wise reign, he had often constated that when beings of the female sex experienced the state of menstruation their character became for the surrounding beings, especially for their husbands, not only intolerable, but in respect of resulting ‘inconsistent relations and dealings’ with other beings like themselves, even psycho-organically harmful; and he therefore decided without delay to promulgate a severe law for his subjects according to which special isolated buildings were compulsorily constructed near every populated district in which to confine the beings of the female sex for the whole duration of their said state.

“I even chanced to read the law he promulgated.

“In this law it was said, among other things, that women during their menstruation are, in the consecrated sense, unclean; and that during these periods, for others, and especially for their husbands, not only to touch them, but to speak with them, is the highest sacrilege and a crime.

“An unclean force or evil spirit will enter into those husbands or into men in general who touch or even speak with them during this period; in consequence of which there would be among men in their everyday relations and affairs only misunderstandings, quarrels, and enmity.

“This last statement of this great ‘Earth-sage,’ King Solomon, remains today an unchangeable truth.

“And indeed, at the present time, this also is one of the numerous causes thanks to which, in the general complexity, ordinary existence has already become nonsensical in the extreme for the beings of your planet.

“In the contemporary ‘Earth-beings’ of the female sex, there is still further increased during these states that specific property of theirs which was acquired in them during recent centuries and which they call ‘hysteria,’ and during this state of theirs they bring surrounding beings, particularly their husbands, to this, that the latter become like those beings there of whom our great Mullah Nassr Eddin says:

“‘The purpose of their existence is to be the victims of leeches.’

“And indeed, it is only because the contemporary beings of the female sex go about freely during ‘menstruation’ that many contemporary beings of the male sex not only can never have good and kind relations with each other, but on account of this, very frequently become genuine what are called ‘later-repenting blasphemers.’

“This favorable custom created by the wise King Solomon existed among the Hebrew people for a considerable time and would certainly have been spread all over the Earth also, had it not been for that specific property of the beings there, about which I have also already once told you.

“Namely, when this Hebrew people, as usually happens there, had fallen from their greatness and were despised

and persecuted by the beings of other communities, who on account of the impulses of jealousy and envy of all those higher than themselves, hated her in the days of her greatness and power, which impulses had already become inherent in the three-brained beings of your planet—then these beings of other communities, of course, also despised all the indeed good customs which they had already had.

“That is why this good custom was not only not spread further, but gradually, also owing to their other characteristic properties, which I have already sufficiently explained to you, that is to say, owing to the fact that this Hebrew people had themselves fallen under the influence of other communities which had become great, and had followed their examples—this good custom began to be despised and was ultimately forsaken and forgotten by the very founders themselves.

“At the present time, this custom exists there only among a very small community to be found in the mountains of the Caucasus and bearing the name ‘Khevsoory,’ just those same Khevsoory who give many scientists there no sleep, because of the problem of the origin of that small community.

“As regards your favorites also destroying the good customs for ordinary existence already existing on their planet and attained by their ancestors, we must, like it or not, again express our condolence with poor Nature there who must always be adapting and readapting Herself.

“And concerning a misfortune of this kind, for their Nature, our very dear Teacher, the peerless Mullah Nassr Eddin, has also some very wise sentences.

“Namely, in similar misfortunes he sometimes says: ‘Ekh . . . if you’re unlucky in life, you may even be infected by your godmother with venereal disease,’ or sometimes he also says:

“Oh, you unfortunate creature! Your mother must have sung an Armenian ballad while you were being born.’

“Even the interpreter of Russian wisdom, Kusma Proutkoff, has good sayings for such a case:

“The unluckiest among us is the fir cone, because every Makkar stumbles over it.’

“I repeat, this unfortunate Nature of the planet Earth must continuously and without respite adapt Herself to manifest always otherwise, and yet again otherwise, so as to remain within the common-cosmic harmony.

“In order that you may represent to yourself and understand well in what way unfortunate Nature there so adapts Herself that there should be attained what is called the ‘equilibrium of vibrations,’ required from this planet for the common-cosmic harmony, I shall explain to you only about one fact which is just now being actualized there, that is to say, subsequent to that process of theirs which they called the ‘World War.’

“It was plainly owing to the fact that during the said process, what is called ‘poison gas’ was invented by beings called ‘Germans,’ and what are called special ‘rapid-fire machine guns’ by beings called ‘Englishmen,’ that the amount of Rascoarnos or deaths unforeseen by Nature took place on this occasion and in a far greater quantity than was then required by Her, or, as the candidates for Hasnamuss there, namely, the commercial businessmen, would say, ‘overproduction’ occurred in respect of the deaths of the three-brained beings required there.

“In consequence, Nature there had again to begin from that moment to ‘puff and blow,’ and, as is said there, ‘jump out of Her skin’ in order to correct this unforeseeingness and adapt Herself once again in a corresponding manner.

“This time, from what I myself learned for certain during my last stay there, and also from the intimation communicated to me by etherogram, Great Nature there

is evidently about to increase, for future times, the birth rate of other forms of beings there.

"I noticed in the cities Petrograd and Tiflis situated in the large community Russia, of which community more beings perished than of any other during that World War of theirs, that that kind of quadruped being which as a rule never appeared there, namely, the quadruped beings which hate people and which are called 'wolves,' were already prowling in the streets.

"In the information communicated to me by etherogram it was said, among other things, that in the same large community Russia the birth rate of beings of the kinds of rodents called 'mice' and 'rats' had increased to such an unprecedented extent that at the present time they are beginning to devour most of the stored provisions of the beings of the said community.

"It was further conveyed in the same etherogram that the power-possessing beings of the community Russia had applied to the beings of another European community to undertake the destruction of the existence of those small beings—mice and rats—which had multiplied among them, in return for which they promised to pay them as much money as it would cost.

"Though a temporary reduction of the numbers of these poor rats and mice may be obtained by the various means at the disposal of those specialists in the destruction of the existences of others, yet the beings of the other communities will possibly not quite consent to do this 'gratis.' To pay in money, however, this the beings of that Russia who promised it will, of course, not be able to do, since it might cost them in money much more than their last war.

"And to get money from the same sources from which they drained it during that great process, as our dear Mullah Nassr Eddin says, 'As to this, nothing doing! Even

a donkey can understand that peasant flesh costs nothing in peacetime.' ”

Having said this, Beelzebub became silent and began to look expectantly at his grandson who, as if talking to himself, very sadly, in a tone full of despair, said:

“How will it all end? Is there really no way out at all?”

“Must these unfortunate souls who were formed on that unfortunate planet really remain eternally unperfected and be endlessly coated into various planetary forms and everlastingly toil and moil on account of the consequences of the properties of that accursed organ Kundabuffer, which, owing to the reasons extraneous to them themselves, was attached to the planetary bodies of the first three-centered beings of that ill-fated planet?”

“Where, then, is that pillar upon which, as it were, our whole Megalocosmos rests, and which is called Justice?!!!!

“No! This cannot be! Something is wrong here, because during the whole time of my existence, not once has a single doubt ever crept into me as to the existence of objective Justice.

“All I have to do is just to clarify and understand . . . why! . . . why!

“At any rate, from this present moment, the aim of my existence shall be to understand clearly why the souls arising in these terrestrial three-centered beings are in such an unprecedented, terrifying situation. . . .”

Having said this, poor Hassein, full of melancholy, drooped his head and became sadly thoughtful.

And Beelzebub looked at him with a very strange look; strange because in this look his love for Hassein was very clearly seen, and at the same time it could be sensed that he was nevertheless very glad that his grandson was experiencing such a depression.

This silence continued a fairly long time. At last Beelze-

bub heaved a deep sigh, with, as it were, the whole of his essence, and spoke to his grandson in the following words:

“Yes, my dear Hasein. . . .

“Certainly there is something not quite right here.

“But if nothing could be done for the beings of that planet by that Being who now already has the Reason of the sacred ‘Podkoolad’ and is one of the first assistants of our ENDLESSNESS in the government of the World, namely, the Very Saintly Ashiata Shiemash—if He could do nothing, what then can we expect, we, beings with the Reason of almost ordinary beings?

“You remember the Very Saintly Ashiata Shiemash, then in his deliberations, under the title ‘The Terror of the Situation’ said:

“‘If it is still possible to save the beings of the Earth, then Time alone can do it.’

“We can now only repeat the same in regard to this terrible property of theirs, of which we have just been speaking, namely, their periodic processes of the destruction of each other’s existence.

“We can only say now, that if this property of terrestrial beings is to disappear from that unfortunate planet, then it will be with Time alone, thanks either to the guidance of a certain Being with very high Reason or to certain exceptional cosmic events.”

Having said this, Beelzebub again began to look at Hasein with that same strange look.

*In the Opinion of Beelzebub, Man's Understanding
of Justice Is for Him in the Objective Sense
an Accursed Mirage*

SMILING and continuing to look affectionately at his grandson Hassein, Beelzebub said:

"It is only now, my dear future substitute, after all that I have related to you and all that you have in a general way taken in during this time concerning the three-brained beings breeding on the planet Earth, that I find it opportune to tell you about that terrestrial 'question' to which I promised to devote myself at the very end of all my tales.

"Namely, about that maleficent idea widespread among all of them, which, you remember—when I spoke about the chief 'kink' in their psyche, that is about their diverse and peculiar 'Havatvernonis' or, as they themselves call them, 'religions'—I said was made by them the basis of all these religions of theirs, and which maleficent idea was called 'Good and Evil.'

"I then also told you that, on account of this maleficent idea existing among the terrestrial three-brained beings, great events or, as I would express it in the words of your favorites, 'turmoils' recently occurred on the holy planet Purgatory, and the involuntary cause of their arising were certain members of your 'Hernasdjensa' or, according to the expression of your favorites, your 'genealogical tree.'

"In order that you should the better picture to yourself and more easily assimilate all that I intend to explain to you, it is in my opinion necessary first of all to say something about certain of these long-past events which at first glance have nothing in common with this idea.

“And so . . . I have already once told you that when I descended for the fifth time on to the surface of this planet of yours, I remained on it a short time and soon returned home to the planet Mars.

“This happened then because my friends notified me from the Center that in the near future there would appear on the planet Mars one of the Cherubim near to OUR ALL-EMBRACING ENDLESSNESS, who had some command or other concerning me.

“After my sojourn on the planet Mars, the said Cherub did indeed soon make his appearance, and the command given him from Above concerning me was this, that owing to my conscious labors for the attainment of results for the purpose of common-cosmic welfare, that is to say, owing to the fact that I had attained on your planet the abolition of the practice of ‘sacrificial offerings’ among the three-brained beings who have taken your fancy, and also owing to the personal petition of His Conformity the Angel Looisos before our COMMON FATHER ENDLESSNESS, my punishment for my personal transgression was reduced in this respect that thenceforward it should no longer affect my posterity.

“So it was just from then on that my children, that is your father and your uncle Tooilan, could already, whenever they wished, at their own desire, return to the Center, and there discharge their appropriate obligations to the innumerable actualizations of our UNIVERSAL FATHER.

“After this great event for our family, my children indeed soon left the planet Mars and returned to the Center, where on their arrival, being already great sages in certain spheres of objective knowledge and good actualizers of its laws in practical application, they were soon appointed to appropriate responsible duties.

“Your father, as I have already told you, was immediately assigned to the post of ‘Zirlikner’ on one of the parts of the surface of our dear Karatas, in which post he gradu-

ally became worthy of obtaining the responsibility of chief Zirlikner over all the three-brained beings breeding on our planet, which post he still retains.

“And your uncle Tooilan, as I have also already told you, was then enrolled as one of the assistants to the director of the etherogram station on the holy planet Purgatory, which, then as now, has an ‘etherogram connection’ with almost all the planets of our Great Universe.

“Later he also merited the post of chief director and this post he still retains at the present time.

“I must explain to you, my boy, also why on their arrival there at the Center, my results or, according to the expression of your favorites, my ‘sons,’ then became worthy immediately to obtain these responsible posts.

“In order that this should become comprehensible to you, I must tell you that among those exiled with me, at the very beginning of our exile there, was the chief ‘Zirlikner’ of our planet Karatas, the then still young but already very learned Pooloodjistius, who after the all-gracious pardon, became worthy to be and still is an assistant to the Great Observer of the movements of all the concentrations of the Megalocosmos—His Self-Keepness the Archseraph Ksheltarna.

“And so, when I began there on the planet Mars to organize my observatory, this same learned Pooloodjistius proposed to me that I should take him in the capacity of inspector and manager of this new establishment of mine.

“Of course I then immediately agreed with his proposal, as he was a very great authority on locating all large and small concentrations as well as an authority on the laws of their reciprocal maintenance, and from then on this great learned Pooloodjistius began to exist in my house on the planet Mars.

“Later when the results of my active principle arose

and were formed to corresponding age, I once asked this learned Pooloodjistius to undertake the duty also of 'Oskianotsner' or, as your favorites would say, 'educator' of my children; and to this proposal of mine he agreed with great readiness, because, existing there under unusual conditions, he had no possibility of using his multifarious learning to his satisfaction, and, thanks to this proposal of mine, what is called a 'wide field of activity' was opened up for him in this respect.

"From then on, apart from the execution of his strict duties which at the beginning were not too much for him, he began to devote himself entirely to the creation of corresponding outer and inner conditions so that my sons should take in impressions for the purpose of crystallizing in themselves the requisite being-data for a responsible existence worthy of three-brained beings.

"My sons soon became so attached to him that they never left his side even during the execution of his strict duties concerning my observatory, and even under these conditions the good Pooloodjistius constantly enlightened their Reason and gave them practical explanations about all the observations on the concentrations, the methods of studying their mutual influence, and the significance of these influences themselves.

"He always explained to them why and for what purpose any definite cosmic concentration occupies just a certain place, and informed them about the particularities of the influence of these concentrations on each other during the common-cosmic Trogoautoegocratic process.

"In this way, under the guidance of this remarkable learned being, there was not only crystallized, in the common presences of my results, data required for every kind of responsible three-brained being, but also numerous data for the thorough cognizance and the sensing of true information about cosmic concentrations and their functions.

"By the way, it was just at this period that their subjectively favorite subjects for observation and study were gradually formed in each of my sons.

"Namely, your father liked to observe and study the mutual influence and maintenance of cosmic concentrations situated in the spheres nearest to the Prime Source, the Most Most Holy Sun Absolute, and your uncle Tooilan manifested an interest in the observations on the planet Earth and in the process which proceeded on it of the being-existence of the three-brained beings who have interested you. When I happened to be occupied with something else, I often commissioned him to keep note of all the changes which proceeded there.

"When my sons were prepared to leave the planet Mars forever, your uncle Tooilan begged me to keep him periodically informed of my observations of the Earth beings which I of course promised to do; and they flew away from there to the center nearer to Our Lord.

"When they arrived there and it proved that they were well informed concerning the position of cosmic concentrations and their properties and particularities, and also that they were practically versed in the calculations of the totality of the reciprocal influences, then thanks to all this they were immediately assigned to the said responsible duties.

"And so when I learned of the permanent place of their existence and to which posts they were found worthy, I, from then on, according to my promise, sent every quarter of our year to Tooilan an exact copy of all my written summaries of those observations which I continued to make. Rather many years passed since the time I began to send Tooilan these etherograms and I personally did not know what became of them until I received information about these same turbulent events on the planet Purgatory. It transpired that the great Governor of the holy planet Purgatory, His All-Quarters-Maintainer the Arch-

cherub Helkgematios, having once by chance learned that one of the assistants of the Governor of the etherogram station, Tooilan, periodically received from the solar system Ors very long etherograms from his father, evinced a desire to become acquainted with their contents, and having become acquainted with them, he not only became interested in them himself, but even commanded your uncle Tooilan always to reproduce the contents of these etherograms in the common planetary 'Toolookhterzinek,' * so that some of the 'higher being-bodies' dwelling on the holy planet might, if they wished, for a rest, be informed of the psyche of those peculiar three-brained beings breeding on one of the very remote corners of the Megalocosmos.

"Your uncle Tooilan afterwards always did so. Whenever he received etherograms from me he always reproduced their contents in the common planetary Toolookhterzinek, and in this way all those righteous souls dwelling on the holy planet were kept informed of all my observations and investigations of everything concerning their strange psyches.

"From then on, certain of the righteous higher being-bodies there on the holy planet not only began to follow all my observations very attentively, but they also began to ponder on the strangeness of their psyche.

"The results of the pondering of the blissful higher being-bodies was that they began to understand that something was wrong with the psyche of the three-brained beings of that planet Earth, and they even discerned something suspicious in the cause of this 'something wrong,' and ultimately many of them began to be seriously indignant at what first seemed to them an injustice coming, as it were, from Above.

* Toolookhterzinek is similar—of course to a certain degree—to that which on Earth is called a "radiogram."

“The more these indignant righteous ‘souls’ shared their impressions with others, the greater their number gradually increased, so that everywhere in the ‘Zarooaries’* on the holy planet they thought and deliberated among themselves only about this.

“The result of it all was that all of the inhabitants of the holy planet chose fifty righteous souls from among their number to investigate jointly and to find out the true reason why such an absurdity exists in the psyche of the three-brained beings of that planet Earth, which makes the self-perfecting impossible for that ‘higher being-part’ which for various reasons sometimes arises also in certain of them.

“These chosen fifty religious ‘souls’ were just those who were already worthy to be candidates for going to the Most Most Holy Source of Everything Existing.

“Then even His All-Quarters-Maintainer the Archcherub Helkgematios, the Governor of the holy planet, not only sanctioned the choice of these fifty blissful souls but also by His own all-gracious decision expressed a desire to help them in every way in the fulfillment of their undertaking.

“And so, my boy, when these fifty candidates for the Sun Absolute began their investigations, then, after long and complicated researches, it became clear to them that the fundamental cause of the whole abnormality of the psyche of the three-brained beings arising on this planet was that a very definite notion arose and began to exist, that outside the essence of beings, as it were, there are two diametrically opposite factors—the sources of ‘Good’ and the sources of ‘Evil’—which are just the instigators for all their good and bad manifestations.

“It was then established by them that this universally

* Zarooaries on the holy planet correspond approximately to what on the planet Earth are called towns and villages.

disseminated maleficent idea, the data for which gradually became crystallized in each of them during their formation into preparatory age, already dominates their common psyche at their responsible existence and becomes on the one hand a tranquillizer and justifier of all their manifestations and on the other hand the fundamental impeding factor for the possibility which arises in certain of them for the self-perfecting of their higher being-parts.

“When the righteous dwellers on the holy planet had made all this clear to themselves, they began to consider and deliberate among themselves how to find a way out of the situation and what they could do from their side.

“As it was related to me, they began to arrange meetings and conferences everywhere in Zarooaries, to try by collective effort to arrive at some decision, and after long deliberations and complicated what are called ‘ballots’ by the righteous souls of single Zarooaries as well as by different Zarooaries, the following resolution was ultimately almost unanimously carried:

“First of all to lay a petition at the feet of our **MAKER CREATOR** that **HE** in **HIS** Providence should send to the three-brained beings of the planet Earth a Messenger from Above with data corresponding to such a Reason as could on the spot find a possibility of uprooting this maleficent idea; and secondly, in view of the fact that the actualization on the surface of this planet of such a maleficent idea was and until now is the fundamental cause of all the terrifying misfortune for the sacred higher being-parts arising there, to venture with contrition to request our **COMMON FATHER** not to allow the higher being-part of that terrestrial three-brained being who was the cause of the arising there of a maleficent idea to be taken on the holy planet, even if this higher being-body is perfected to the required gradation of Sacred Reason, but to

doom it to exist eternally on the planet Remorse-of-Conscience.'

"Well it was just then, my boy, after the dwellers on the holy planet had sanctioned this resolution, that as I expressed it, that 'turmoil' broke out there which, even until now, not one of the Sacred Individuals who knew this epic story can recall without so to say 'shuddering.'

"This turmoil was evoked there in the following way: After the said resolution was carried, it was soon undertaken on the initiative of all those fifty chosen candidates for the Sun Absolute, to elucidate just which terrestrial three-brained being—with perhaps his higher being-part already formed in him—was the cause of the arising on this planet of yours of such a maleficent idea.

"And according to this elucidation, it turned out that that three-brained being who was the first to give the beginning of the crystallizing of that maleficent idea was a certain Makary Kronbernkzion whose higher being-part perfected to the required gradation of Reason had not only become worthy to go to the holy planet, but was even already considered one of the first candidates to be taken on to the Most Most Holy Sun Absolute.

"As was afterwards related to me, when this became known a 'groan,' so to say, hovered over the whole of the holy planet, and there was not a single righteous soul there who could think without remorse about this terrible fact.

"For almost a quarter of a year they only 'judged back and forth' about this unprecedented turmoil, and in each 'Zarooary' commissions and subcommissions of every kind again set to work to resolve such an extraordinary situation as had arisen.

"The result of it all was that the following resolution, again on the same basis, was this time passed:

"To leave in abeyance the first common-planetary sentence which was passed concerning the higher-part of

Makary Kronbernkzion and to lay at the feet of HIS ALL-MOST-GRACIOUS ENDLESSNESS the request of all the dwellers of the holy planet to mitigate this terrifying sentence.'

"And therefore, at the next appearance on the holy planet of our ALL-MOST-GRACIOUS CREATOR ENDLESSNESS, this request was laid at His feet.

"Our ALL-MOST-GRACIOUS CREATOR then, as it is said, only thought a little and then consented to command that this deserving soul should continue to exist on the holy planet until the future results of his evil deed should be revealed.

"In spite of the fact that this completely formed higher being-part was the fundamental cause of the impossibility for all the higher being-bodies which arise in the presences of certain three-brained beings of this planet to perfect themselves completely, this gracious command was given by OUR COMMON FATHER evidently because He hoped that ultimately these three-brained beings themselves might perhaps cognize their errors and begin to exist as is becoming to three-centered beings to exist. And in that case there would be no need to punish so terribly the higher-part of that being who, without yielding to adverse conditions not depending on himself and much stronger than his possibilities, and mercilessly struggling with his own inevitable denying principle, was able to perfect himself to such a gradation thanks to which he had acquired the possibility of reaching the threshold of the basis of everything existing in the Universe.

"Owing to the said command of our ALL-MOST-GRACIOUS CREATOR, the higher-part of this poor Makary Kronbernkzion now still exists on the holy planet and his future now depends exclusively only on the three-brained beings who have taken your fancy."

After rather a long pause Beelzebub continued thus: "The information concerning these events proceeding on

the holy planet first reached me just during my sixth personal descent on the surface of your planet, and I, of course having become very interested in it all, began on my part also to investigate in detail on the spot this distressing story connected with the three-brained beings who have taken your fancy.

"First of all, my boy, I consider it necessary to tell you sincerely, just to you, my direct substitute, that although all the righteous dwellers on the holy planet, with the help of various and at the same time very elaborate means, made it clear that the fundamental cause of all the abnormalities of the psyche of these three-brained beings who have taken your fancy was and until now still is only this maleficent idea, yet nevertheless I cannot myself confirm this categorically.

"Of course it cannot be denied that this fantastic idea played a big part in respect of the gradual so to say 'dilution' of the psyche of these unfortunates.

"Many impressions were a-taken in me and data crystallized for a subjective opinion, when having become interested in this story, I began among other things to make my researches and to make clear to myself also the story of the arising and formation of this same Makary Kronbernkzion.

"It was just these same special investigations of mine which clearly showed me that although he indeed first used the words 'Good' and 'Evil,' yet he was not to blame that these words later acquired there in the process of the existence of the beings of all subsequent generations such a maleficent sense for your favorites.

"If, my boy, I now initiate you into the information I learned concerning the history of the arising and process of the existence there of this Makary Kronbernkzion, then perhaps corresponding data would be crystallized in you

for an approximate representation concerning this terrestrial fact.

“I shall begin by saying that when I decided to occupy myself there with this, I then began from that time on, whenever I met any corresponding individual to inquire about everything which in totality might throw some light on one or other aspect of the individuality of this Makary Kronbernkzion.

“You will probably be interested to learn that among the first individuals I met who could give me some information about what I have said, a very aged being of our tribe turned out to be very useful. In conversation he cleared up many things for me and indicated to me several very good sources from which I later drew very useful and detailed information.

“This elderly being about whom I now speak was none other than the uncle of that young being of our tribe on whose account I had to descend to this planet of yours the first time and who afterwards became the chief over all the beings of our tribe who were exiled to that system Ors.

“This mentioned elderly being of your planet existed just on the continent Atlantis and just at that period when that Makary Kronbernkzion existed there also.

“According to all the information I learned and also according to every other special method of my investigation, it transpired that this terrestrial three-brained being named Makary Kronbernkzion arose and began to exist there on the continent Atlantis from the sacred process of ‘Elmooarno’ which proceeded between two terrestrial beings there of different sex who had just reached responsible age.

“Owing to the fact that this couple had a healthy heredity in every respect, and that the external conditions of ordinary being-existence in general there were still

relatively normal and for this couple happened to be specially favorable, hence the result of this sacred process, that is to say, this same, according to them, 'son' of theirs who was later called Makary Kronbernkzion, already received in his presence from the beginning of his arising and during his early existence almost the same data for the Being of a future responsible being as every Keschaptmartnian three-brained being should possess at his arising anywhere on any other planet of our Great Megalocosmos, and as a desire happened to arise in his producers, or as it is said there in his 'parents' to prepare their 'result' to become a responsible being with a 'scientific career,' and as they also happened to find successful guides for him, then when this result of theirs became a responsible being, he became a very good 'scientist'—of course, very good for the planet Earth.

"He soon became worthy on account of his scientific merits even to become a full member of the learned society Akhaldan.

"During the process of his responsible existence in the scientific field, he once more clearly saw the real value of his own significance and sincerely realized his 'nullity.'

"From then on he began with sore grief to meditate seriously on these realizations of his, and the result of his meditations was just this, that in every part of his entire presence, the hope gradually began to arise and ultimately even the conviction became definitely fixed that conscious labors and intentional sufferings might transform him from a nothing into a 'something.'

"And then he began to labor consciously with a complete mercilessness towards his denying-part and to create intentionally disturbing conditions for this denying-part of his. Moreover he began to actualize these conscious labors of his and intentionally created conditions of his exclusively only in the manifestations and perceptions in

the sphere of those duties of a responsible being which he had taken upon himself, that is to say, in the matter of scientific investigations.

“It was just during that period of his existence that he understood certain cosmic truths.

“And in consequence of the fact that data for the engendering of the being-impulse called ‘love-of-kind’ were still crystallized in him as in most of the three-brained beings of that period, then in order that other beings of his planet around him similar to him should also know about these truths which he had learned, he created out of marble a ‘Boolmarshano’ until the title of ‘The Affirming and Denying Influences on Man.’

“A Boolmarshano on the continent Atlantis was what the contemporary beings there have replaced by what they call ‘books.’

“An exact copy of the mentioned Boolmarshano made from the tusks of what are called ‘Chirniano,’ I happened to see personally later, namely, at my sixth descent there, and to decipher it rather in detail.

“As the information I learned concerning the question—in what way the said copy of the Boolmarshano incised with his own hand by Makary Kronbernkzion and which I happened to decipher during my last sojourn on your planet, remained intact and reached to the contemporary epoch—will be very instructive and interesting to you, I will briefly tell you about it.

“When the original of that Boolmarshano was created and sincerely admired and approved by the other learned members of the society Akhaldan, it was placed in the middle of the central what is called ‘cathedral’ of the beings belonging to that society.

“In consequence of the fact that the contents of the said Boolmarshano then began to interest a greater and greater number of the beings of that period, then the

leaders of the mentioned society decided to make several copies of it in order to place them in the same way in all the branches of the Church in other cities of that same continent Atlantis as well as on other continents.

"Seven very exact copies were made of it just for this purpose from the said tusks of the Chirniano.

"One of these mentioned copies, as my what is called 'Spipsychoonalian investigations' cleared up for me, was then assigned to that branch of the Church which was situated on the small continent then existing named 'Sinndraga,' which lay not far from the still existing continent Africa.

"During the second Transapalnian perturbation to that ill-fated planet, this small continent 'Sinndraga,' also just like the continent Atlantis, entered with all that was on it within the planet.

"And as regards the continent Grabontzi or, as it is now called, 'Africa,' you must notice that although this continent did not then enter wholly within the planet, yet nevertheless the same happened to it as happened to other still existing continents, as for instance to the continent Asia; namely, certain parts of it entered within and in their place, from beneath the water, others arose, which having become joined to its remaining parts, became formed as it is now at the present time.

"When, as it seems, the said copy was brought to the continent Grabontzi in order from there to send it further, then, just at that time, that second great catastrophe befell to this ill-fated planet, and owing to that fact that that part of the surface of the continent Grabontzi on which this copy was found happened to remain intact, this copy did not enter within the planet.

"After this terrifying event, this production of the pending Saint Makary Kronbernkzion lay for a long time beneath the ruins and was gradually covered with 'Kashi'

man,' and only after about thirty centuries, when the three-brained beings who have taken your fancy again multiplied and their process of reciprocal destruction proceeded near this place between the communities of that time named 'Filnooanzi' and 'Plitazoorali,' the beings belonging to the community 'Filnooanzi,' when digging holes to obtain drinking water for themselves and their camels, came across this copy and dug it out.

"And when soon after that, the beings belonging to both of the mentioned communities concluded among themselves, as it has already become usual there, what they call a 'friendly peace,' and began to divide everything acquired during this process of theirs by various means which have also already become usual there and which they express as 'conquest,' 'pillage,' 'commandeering,' 'indemnities,' and so on—then this discovery also, which according to the understanding of the beings of the Earth of that period was valued only as rare material, was divided into halves, and the beings of each separate community took for themselves one half of the said great creation.

"One of the halves of this copy, passing for various reasons from one group to another, finally fell, after seven centuries, into the hands of what are called the 'Egyptian high priests.'

"That strange and peculiar combination of several tusks, already incomprehensible to them, became a sacred relic to them, and in this character it existed there until the period when that Persian king, about whom I once already told you, went there with his hordes, and made, as is said there, a 'clean sweep' of that same unfortunate Egypt.

"Further, that same half of the copy of the Boolmarshano happened to get this time to the continent of Asia and, again passing from hand to hand, passed in the middle of my sixth descent there, by inheritance from his

grandfather, just to that Aisorian priest by whom I saw it for the first time.

“As for the second half of that unprecedented work which cannot be made again there, passing also from hand to hand owing to reasons of every kind, it finally also happened to get into one of the central communities of Asia, and during one of what they call ‘earthquakes’ there it entered within the planet, though not very deep beneath its surface.

“Here I must tell you by the way also how during that sixth descent of mine, I learned about all the aforesaid events—as well as about in general certain other similar information—which had happened long before.

“I have already told you that during that sixth descent of mine there, I became a professional, namely, a ‘physician-hypnotist,’ and that I studied the strange psyche of your favorites with the help among other things of ‘hypnotism’ also, that is through the special specific inherency acquired in their psyche.

“During the period of these activities of mine among them, I specially prepared some of them in a certain way, and made from these subjects what they themselves in former epochs called ‘Pythias’ and what contemporary beings call ‘mediums.’

“Into Pythias or mediums those three-brained beings are converted there in whom, either spontaneously only owing to accidentally arranged surrounding conditions, or intentionally on the part of another consciousness, the inner functioning of the planetary body gets well accustomed to every change of the inner general psyche during sudden changes of their blood circulation, in consequence of which in such subjects there is not hindered the free functioning of various peculiarities of their general psyche which are consciously or unconsciously directed from outside and of the chief automatic data still present in them

for genuine being-consciousness, which totality of functioning proceeding in them they call 'subconsciousness.'

"In this same subconsciousness of theirs, owing to many causes formed in them, that particularity of the common psyche of the three-brained beings also accidentally survived which, in general, might function under certain conditions and which is called the 'seeing-and-sensing-of-what-has-occurred-in-the-remote-past.'

"And so, my boy, when during that sixth descent of mine I learned about the beginning of that sad common-cosmic history which came about there on your planet, and when I began to investigate it on the spot during my sojourn there, and also to make clear to myself the individuality of this Makary Kronbernkzion, then, because a very long time had already elapsed since that event, and even every 'Kalzanooarnian' trace concerning the Being who was to blame for it all had absolutely vanished there, I decided to have recourse, in addition to the ordinary forms of investigation, also to this Spipsychoonalian means.

"Among these Spipsychoonalian means of mine, I had recourse also to what is called 'mediumism,' that is to say, I had recourse to the mentioned special property of the said mediums specially prepared by me.

"When, during my investigations concerning the actions and personality of this Makary Kronbernkzion, it seemed probable that there still existed on the surface of that planet 'something' which had a close connection with him, I just began to look for that 'something' also in the said manner.

"Having learned in this way that the aforesaid Aisorian priest possessed the half I referred to of the copy of the original Boolmarshano created personally by Makary Kronbernkzion, and likewise having learned that the same Aisorian priest existed on the continent Asia in the locality called 'Urmia,' I went there and, having found him, soon made it clear that indeed he had a very ancient and, as he

expressed it, 'shapeless large ivory mass' which he himself considered very antique and valuable.

"Although after brief negotiations he agreed to show it to me, yet he did not wish to sell it for any money at all; nevertheless, as a result of my talks and persuasions of several days, he allowed me to make an alabaster copy of it which I took away with me.

"As for the second half, although owing to the same method of searching I soon found out where it was, yet it cost very much trouble and bother to obtain it for the immediate deciphering of its contents.

"Although I said that the second half had not yet had time during that period to enter deeply into that planet, yet nevertheless it did enter so deep that it was impossible to obtain it by ordinary methods.

"But my chief trouble was caused then by this, that the place where it existed was near a center populated by your favorites, and I had to prepare everything in advance and to take all suitable measures in order that none of them should either learn nor even suspect anything about it at all.

"Among the measures I took, for instance, was even the purchase of parts of the outskirts of the given place from various large and small proprietors, and I had it dug by workmen exclusively of foreign origin, under the guise of preparing a shaft for what are called copper mines.

"And so, my boy! After I had found both of these halves of the copy of the creation of the pending Saint Makary Kronbernkzion by the aforesaid means, and took them to the city of the country now called 'Turkestan' in which at that period I had the chief place of my existence, I began to decipher the inscriptions and incisions on the Boolmarshano of the scientific thesis by Makary Kronbernkzion under the title of 'The Affirming and Denying Influences on Man.'

"When we return home, I shall without fail try to re-

call and tell you as nearly as possible word for word the whole contents of this great production of the Reason and, as is said, of the 'hand' of a three-brained being, but meanwhile I will expound to you only that part of it in which Makary Kronbernkzion first employed the notion of 'Good and Evil,' signifying by these words those forces which are just the basis for the formation of the presence as well as of the flowing state of every separate relatively independent cosmic arising, and also of course of every being.

"If the notions recorded on this Boolmarshano were put into ordinary language, they could be stated in the following words:

"Evidently we men, also like all the existing units of the World, are formed and always consist of the same three independent forces, by means of which the process of reciprocal maintenance of everything existing proceeds; namely, of the following three independent World forces:

"The first of these forces constantly arises from the causes which proceed in the Prime Source itself and from the pressure of the newly arisen, and issuing from it by momentum, flows out of that Prime Source.

"The second World force is what this first force becomes, when, after having spent the momentum which it has received, it strives to reblend with the source of its arising, according to the fundamental World law called "The effects of a cause must always re-enter the cause."

"Both of these forces in the general process of reciprocally maintaining forces are entirely independent, and in their manifestations have always and in everything their own properties and particularities.

"The first of these two fundamental forces, namely, that one which for compelling reasons always manifests outside the source of its arising, must constantly involve; and the second one, on the contrary, striving to blend

with the cause of its arising, must always and in everything evolve.

“‘Owing to the fact that the first of the mentioned three independent forces arises from vivifying actions proceeding in the very foundation of the cause of everything existing and thus receives in its presence the germ of the possibility of manifesting vivifyingness, it may be considered as ‘Good,’ that is, as a factor for the actualizing of the backward-flowing effects which in relation to this first force can and must be considered as ‘Evil.’

“‘Moreover, the first of these forces, 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 constantly resist in order to have the possibility of penetrating backward or at least the possibility of withstanding the opposite-flowing first passive force which has received its momentum from the Prime Source causes, must be regarded as active.

“‘And as for the third independent World force, this force is nothing else but only the result of the clash everywhere and in everything of these two fundamental descending and ascending independent forces.

“‘Although this third independent force is only the result of both first fundamental forces, it is nevertheless the spiritualizing and reconciling source of every World formation.

“‘And it is the spiritualizing source of every World formation because it arises and must exist in them as a presence all the time while the given results exist which arise from various unusual mutual resistances occurring between the said two fundamental forces flowing in entirely opposite directions.’

“And so, my boy, it was in this sense and in this mean-

ing that the words 'Good' and 'Evil' were first used by this unfortunate Makary Kronberkzion.

"Thanks to the aforesaid Boolmarshano of his and according to other data elucidated by me there on the spot, there was crystallized in me, both concerning Makary Kronberkzion himself and everything else, my own special opinion, entirely different from the one which the righteous dwellers of the holy planet expressed as a result of all their researches, which although wise were not direct.

"I repeat, although the idea of 'external Good and Evil' first arose there thanks to the individuality of that Makary Kronberkzion, yet he was, in my opinion, not to blame for it having taken such a maleficent form.

"However it might have been, my boy, indeed according to the detailed and impartial researches I made there on the spot concerning all this, the following then became very definitely clear to me:

"When this maleficent idea there gradually took on such a definite form and began to be for the psyche of your favorites what is called an 'actualizing factor' for the crystallization in their common presences of data for the fantastic notion, namely, that outside of them there exist, as it were, objective sources of 'Good and Evil' acting upon their essence; then from that time on, other peculiar data—at first spontaneously and later through their strange consciousness—began to be crystallized in the general psyche of each of them, which data, owing to automatic being-associations, engender the conviction that the causes of all their manifestations, both good and bad, are not they themselves personally nor their own criminal essence-egoism, but some or other external foreign influences not depending on them at all.

"The fundamental evil, for all these unfortunates, from this fantastic idea resulted there chiefly because, even be-

fore this—of course thanks always to the same conditions of ordinary being-existence established by them themselves—data ceased to be crystallized in them for the engendering of what is called 'various being-aspects of a world view,' and instead of this a 'world view' is formed in them based exclusively on that maleficent idea about external Good and Evil.

"And indeed at the present time there, your favorites have already based all questions without exception, questions concerning ordinary being-existence as well as questions about self-perfecting and also about various 'philosophies' and every kind of 'science' existing there, and of course also about their innumerable 'religious teachings' and even their notorious what are called 'morality,' 'politics,' 'laws,' 'morals,' and so on, exclusively on that fantastic but for themselves in an objective sense very maleficent idea.

"If now, my boy, in addition to all I have told you concerning this maleficent idea, I shall tell you only about how the beings of our tribe who were exiled on this peculiar planet involuntarily became the participants of the arising of a certain comical story; then, I am sure, you will obtain almost a real conception of the weird notion of your favorites about 'Good' and 'Evil.'

"The beings of our tribe were in the following way the involuntary cause of the complete fixing of this comical story in the process of the ordinary existence of these strange three-brained beings.

"I have already told you once that many beings of our tribe happened in the beginning to exist there and to mix with the ancestors of these favorites of yours, and even to have friendly relations with certain of them.

"It is necessary to remark that when our tribe indeed existed there among them, there was absolutely nothing at all concerning this tragicomic story about which I sha

now tell you, unless we exclude the fact that before our tribe left that planet the last time a notion arose and began to exist among certain beings there—but only among those particularly naïve—that the beings of our tribe are, as it were, ‘immortal.’

“And this notion then arose there evidently because the beings of our tribe had an incommensurably longer duration of existence than theirs, and hence the cases of the sacred ‘Rascooarno’ among our tribe were rare, and perhaps it happened that in those periods this sacred process did not even occur to any of our tribe.

“I repeat that besides the aforesaid, there was nothing else there at that period when our tribe existed among them.

“Only afterwards when for certain considerations the desire was expressed from Above that as few as possible of the beings of our tribe should exist on that planet, and when therefore the majority of us emigrated to exist on other planets of this same system, in consequence of which scarcely any of our beings remained among them, just from that time on began that aforementioned comical story in which, even until now, the real names of certain beings of our tribe are involuntarily involved.

“The events which gave rise there to this peculiar coincidence, namely, that these strange three-brained beings connected the names of many beings of our tribe with this fantastic idea of theirs, came about owing to the following:

“Soon after our beings departed from this planet, a certain Armanatoora who had belonged to the epoch of the blossoming of the Tikliamishian civilization, and who was by profession a priest—but from among those of this profession whom others regarded as ‘learned priests’—was the first who built up a whole ‘religious teaching’ based on this maleficent idea.

“It was just in that same ‘religious teaching’ that he,

among other things, explained for the first time that certain invisible spirits existing among them spread 'external Good and Evil,' and compelled men to take in and manifest this 'Good and Evil'; and that these 'spirits,' the spreaders of 'Good,' were called 'Angels,' and those 'spirits,' the spreaders of 'Evil,' were called 'Devils.'

"The Angels, the bearers and spreaders of 'Good,' that is of the most high and most divine, being themselves high and divine, could never be seen or sensed by men.

"But as regards the Devils, they, having the lowest origin, that is to say, coming from 'below' itself, can on the contrary be seen by men.

"And if sometimes men do not actually see Devils, then this is only because of their 'suggestion,' and hence the visibility of Devils for the perception of human sight increases in proportion to the increase of the 'righteousness' of people.

"When this new religious teaching was widely spread, certain of them, according to the tales of your ancestors, had information about the existence in former times among them of those beings who, as it were, were immortal and who suddenly disappeared; and it was just these beings who decided to spread the supposition that evidently they were just these same Devils who, foreseeing the arising of a true religious teaching and fearing that people in consequence would perhaps 'find them out,' made themselves invisible but continued in reality to exist among them.

"It was then that the real names of many beings of our tribe, which also chanced to reach in the said manner to the beings of the period when this mentioned religious teaching appeared, acquired a greater special meaning and passing from generation to generation; these names even reached to your contemporary favorites.

"To these names they have, up till now, continued to attribute all kinds of fantastic 'roles,' which, according to

their imagination, must be present in those 'corps' of beings-devils, which have been, as it were, specially organized by our CREATOR HIMSELF and sent to their planet to mock them.

"In short, to the imagination of these three-brained freaks of our Megalocosmos, a Devil is that invisible 'somebody' existing, as it were, among them, who on the command of our CREATOR ALL-MAINTAINER dwells on their planet for certain of HIS ALL-MAINTAINER'S aims.

"These Devils, as it were, suggest by every truth and falsehood to men-beings and compel them to manifest at every step those innumerable 'villainies' which have already become, as it were, a property of their essence.

"Of course, none of them even suspects that if every kind of villainy proceeds among them in general, then they do these villainies exclusively only because, existing wrongly, they thus permit to be formed in them their inner 'evil-God,' which I once called 'self-calming' and which has absolute dominion over the whole of their psyche and for which only this idea of 'external Good and Evil' is necessary.

"At all events, from this fantastic idea of theirs, very great publicity was obtained there for the praising and glorifying of the name of our Incomparable Lucifer, because nowhere in the Universe are his capabilities so praised and glorified as they are praised and glorified by these favorites of yours."

At this point of Beelzebub's tales, there entered that part of the cosmic ship *Karnak* where the conversations took place one of the servants of the ship, who gave Beelzebub a newly received 'Leitochanbros' addressed to him; and on leaving he turned to everybody and joyfully exclaimed that the reflections of the sphere of the planet Karatas could already be seen.

In the Opinion of Beelzebub, Man's Extraction of Electricity from Nature and Its Destruction During Its Use, Is One of the Chief Causes of the Shortening of the Life of Man

AFTER Beelzebub had listened to the contents of the Leitoochanbros and had put it by the side of the "Sinooa" near him, that is something similar to our *étagère*, he again deeply sighed and continued to speak as follows:

"It would be only half a calamity for our common Megalocosmos, if the abnormalities of the ordinary existence of the three-brained beings of this planet of yours had all kinds of bad consequences only for them themselves, that is, for the three-brained beings, which they are, and also for the possibilities of completely perfecting themselves with those higher being-bodies which have already had the extreme misfortune to arise within them or which will arise within them in the future.

"But now the whole terror lies in this, that their abnormal existence already begins to have a repercussion and a harmful influence on the normal existence of the three-brained beings who breed on quite different planets, though, it is true, belonging to the same solar system, and also have a harmful influence on the possibilities of the normal self-perfecting of their higher being-parts coated in their common presences.

"I happened to learn about this distressing fact of common-cosmic character only just before my departure forever from that solar system Ors.

"The most interesting information for you, of all the events which have given cause for a clear constating and completed crystallizing in my common presence of the

'imperishable' being-data for the indubitable conviction of precisely such a common-cosmic distressing fact, might be the information that in this I was greatly helped by none other than the result, or as your favorites would say the son, of my essence-friend Gornahoor Harharkh, the young conscious individual Gornahoor Rakhorkh, who also, like his producer, devoted the whole of his existence to the study of all the details of the properties of the cosmic Omnipresent-Okidanokh and also, little by little, became worthy of being considered one of the what are called 'higher-degree' common-cosmic learned three-brained beings.

"Do you know, my boy? In consequence of the fact that all the events and conversations which served as the cause of the gradual elucidation and crystallization in me of the data for the indubitable conviction of such a common-cosmic distressing fact are in general very interesting, and might be for you very instructive, and, as only the reflections of the sphere of our dear Karatas are meanwhile visible, I will tell you also about this in somewhat greater detail.

"In order to give you a fuller representation about why in my Being the data has been crystallized for the constating and thorough cognizing of this, I shall tell you, in its order, about what proceeded and shall begin from the moment, when, while still on this planet of yours, I first heard about my full pardon.

"As soon as I heard about this special most glorious act of grace toward me, I, of course, decided at that very moment to return at the first opportunity to the dear essence-place of my arising.

"And for this it was necessary for me first of all to ascend to the planet Mars in order thoroughly to prepare for such a long journey.

"Several days after having left your planet forever, I,

as always, returned on our same *Occasion* to the planet Mars.

“Arriving there on the planet Mars we soon received a command from Above that I and all other beings of our tribe who wished to return to the place of their arising should assemble on the planet Saturn, using the ship *Occasion*, on which planet that large intersystem ship *Omnipresent* would land which would bring us all to our destination.

“I nevertheless had to exist on the planet Mars for a certain time in order to liquidate all my personal affairs there, and to give various orders concerning the beings of our tribe. And it was just at this time that I was told that the ‘Toof-Nef-Tef’ there very much wished to see me.

“Toof-Nef-Tef on the planet Mars is the name given to the being who is the head of all the three-brained beings breeding on this planet and he is like that being who in the same position on your planet is called ‘king.’

“I knew this Toof-Nef-Tef or king in his youth when he was only a ‘Plef-Perf-Noof,’ and a Plef-Perf-Noof is almost the same as our Zirlikners or, on your planet Earth, ‘physicians.’

“Apropos, I must also tell you that on almost all the planets of our Great Universe and likewise on the other planets of this solar system also, a being becomes the head of beings by merit, just from among these former Plef-Perf-Noofs, or physicians.

“My first meeting with the Martian Toof-Nef-Tef took place when we first arrived on this solar system, and settled on this planet Mars. He was then a Plef-Perf-Noof just on that part of the surface of this planet where I and all who came with me had the place of our residence.

“Since then, existing on various parts of the surface of the planet Mars in the capacity of Plef-Perf-Noof, he merited becoming the head over all the beings breeding

on the planet Mars; and when he neared the state of the sacred 'Ischmetch,' he desired to return to just that part of the surface of his planet where he had spent his youth. That is why this former Plef-Perf-Noof, now Toof-Nef-Tef, happened at that time to be near the place of my residence on Mars.

"This Martian Toof-Nef-Tef was, according to the notions of your favorites, already an extremely old being: he was by the time-calculation of the planet Mars about twelve thousand Martian years old, which is only a little less than the time-calculation of the Earth.

"Here you must be told that on the planet Mars the duration of the existence of beings in general is almost the same as that of the three-centered beings of all the other planets of our Megalocosmos, excepting of course those beings who are directly formed from the first 'Tetar-tocosmoses,' and whose duration of existence may be three times as long.

"The three-brained beings arising and existing on the planet Mars as well as the three-centered beings of all those planets of our Megalocosmos on which an existence normal for three-centered beings proceeds, also have full possibility of reaching the state of the sacred Ischmetch, namely, that being-state when the existence of a being already becomes dependent, as regards the Most Great cosmic Iraniranumange, only on those substances which arise directly from the manifestations of the Most Most Holy Prime Source Itself, and not as it proceeds in the other beings whose existence depends on cosmic substances arising through the results of all corresponding gravity-center concentrations of the common-cosmic fundamental Ansabaluiazar.

"And when they reach this state of the sacred Ischmetch and the Reason of their highest part is already perfected up to the required gradation of the sacred measure of Reason; then in the first place, the process of the sacred

Rascooarno may also proceed with them, but only by their own wish; and secondly, their highest being-body is taken directly to the holy planet Purgatory.

“And so, when I returned to the planet Mars from the planet Earth, and while I was hurriedly finishing the liquidation of my affairs there, I was informed that the Toof-Nef-Tef of the planet wished to see me personally.

“This request of the honorable Toof-Nef-Tef was translated to me through our Ahoon by means of what is there called a ‘Kelli-E-Ofoo.’ *

“The text of this Kelli-E-Ofoo was as follows:

“I have heard that you, your Right Reverence, have become worthy of receiving from our COMMON FATHER CREATOR full pardon for the transgressions of your youth, and that you are now leaving my native land forever. And therefore, I, an old being, very much wish to see you and to bless you personally for the last time, and at the same time to thank, through your person, all the beings of your tribe for their constant good relations with the beings of my native land during so many years.’

“At the end of this Kelli-E-Ofoo was the postscript:

“I personally would present myself at your house, but as you know, the size of my planetary body does not permit me in any way to do so, and hence I am compelled to beg you not to refuse to come to my “Fal-Fe-Foof.” †

“I must say that the three-brained beings of the planet Mars knew our genuine nature from the very beginning, and also the true reason why we were compelled to dwell on their planet.

“They were not like the three-brained beings of your planet who never knew anything and never even suspected who we were and why we existed on their planet.

* Kelli-E-Ofoo on the planet Mars is the same thing which on the Earth is called a “note.”

† Fal-Fe-Foof in Martian speech signifies a dwelling.

“And so, my boy, when I received the said invitation from the honorable Toof-Nef-Tef, I of course immediately decided to go to him without delay, and when I arrived there, this, in the full sense of the word, great Toof-Nef-Tef, after all the prescribed ceremonies and exchange of courtesies, turned to me as we were talking, with his request, which was just the cause for the subsequent crystallization in me of corresponding data for the indubitable conviction that the results ensuing from the abnormal existence of the three-brained beings of your planet had already begun to act harmfully also on the ordinary existence of the three-brained beings arising and existing on the planet Mars, in respect of their ‘potency’ to perfect themselves as is proper to all three-brained beings.

“I shall try to give you in our speech the contents of this request of the Great Toof-Nef-Tef almost literally.

“He then said as follows:

“‘Your Right Reverence!

“‘Thanks to the most gracious pardon granted to you from Above, you have again acquired the right freely to actualize your justly merited wishes. And thanks to this all-embracing grace, you have again all the possibilities of becoming what you might long ago have been owing to your formerly acquired merits as regards Reason, and of course from now on, you, your Right Reverence, will undoubtedly meet various Individuals corresponding to your Reason who have already reached the higher gradations of Reason.

“‘And so, I take the liberty of applying to you, as my old friend, with the request which consists in this, that on meeting these Individuals you should remember about me, an old being, and not forget to ask their opinion about that fact which during recent years has almost all the time

been a shock for the arising of disturbing associations in all my spiritualized parts, and that when you will have learned their opinion, not to refuse to communicate it to me somehow or other at a suitable occasion.'

"And he continued further:

"The point is that during the last few "Ftofoos" I con-
stated very definitely that, among the beings of our planet,
the "Noorfooftafaf" * increases each "Ftofoo," and parallel
with this, I observed in them a proportional diminishing
of the intensity of their potency for the possibility of active
mentation.

"When I first discovered this fact, so deplorable for
the beings of our planet, and began from then on inten-
sively to ponder and to seek the cause of it, in order
to be able to give corresponding indications to those beings
who have entrusted themselves to me to help them in
their struggle to uproot this lamentable factor that has
newly arisen in their common presences, then in spite
of the fact that I meditated very often and long on this
question which constantly agitates me, I have up till now
not been able even approximately to elucidate for myself
where the trouble lies and what corresponding measures
must be taken to destroy this evil.'

"Thus ended the request of the honorable Toof-Nef-Tef
of the planet Mars, and I, my boy, of course, there and
then promised this oldest friend of mine to inquire about
all this and at my first meeting with a corresponding
Individual to communicate the reply to him without fail.

"Several Martian days after the interview of which I
have told you, we left this hospitable planet forever and
ascended to the planet Saturn.

"No sooner had we arrived on the planet Saturn, than
the chief of our tribe there at once came and announced

* The expression "Noorfooftafaf" signifies on this planet
something like what is called on the Earth "will-lessness."

to us the contents of the etherogram he had just received in which it was stated that the big intersystem ship *Omnipresent* would land on the planet Saturn only early in the 'Hre-Hree-Hra.'

"Hre-Hree-Hra means there one of those periods of time determined by a certain position occupied by this planet in relation, on the one hand to the sun of its system, and on the other, to another planet of this same system called Neptune.

"There are in one year seven of these definitely established periods there on the planet Saturn, and each of them has its own name.

"As by the time-calculations of the planet Mars there yet remained to this Hre-Hree-Hra almost half a 'Foos,' or by the time-calculation of your favorites, about one and a half months, we decided to organize our ordinary being-existence there during this waiting in a more or less suitable manner.

"One part of our beings remained on the ship *Occasion* itself, another found accommodation in the places offered us by the amiable beings of the planet Saturn, and I with Ahoon went to Rirkh, that is to just that large populated center of beings there where my friend Gornahoor Harharkh existed.

"In the evening of our arrival there I, by the way, asked this essence-friend of mine during friendly conversation how the existence of his heir proceeded, that is my dear 'Kesdjanian-result-outside-of-me,' or as your favorites would say my godson, Gornahoor Rakhoorkh.

"He thanked me and said that Rakhoorkh existed quite well, that he had already become his heir in all respects, and that he had made the aim of his existence also the study of the details of the *Omnipresent* substance Okidanokh which had previously been for himself also the aim of all his responsible existence.

"After having paused a little, he added that in respect of the knowledge attained of the question of the cosmic substance Okidanokh his heir had already, as he expressed himself, 'smelled-out-its-very-essence.'

"He said further that owing to the results of the scientific attainments of his heir, all the data for every conviction that had been previously crystallized in his essence, thanks to persevering labors during long years, had by that time not only been totally decrystallized, but that he had even entirely destroyed all his inventions relating to the investigations of this omnipresent cosmic substance, among which was also his famous 'non-radiating lamp'; and sighing deeply, he ended by saying:

"I am now in full agreement with the opinion of the "result-of-my-all," that it was the greatest misfortune for me to have been occupied so long with this, in the objective sense, absolutely "unredeemable sin."

"Talking further on various incidental topics, we began, in accordance with the flowing of associations of being-mentation, to talk also of the three-brained beings breeding on the planet Earth.

"You remember, I have already told you that my friend Gornahoor Harharkh was always kept informed of my observations on their strange psyche which I sent to him as well as to your uncle Tooilan, even with duplicates of certain of my notes.

"So, as we were talking of these three-brained beings who have taken your fancy, Gornahoor Harharkh happened by the way to ask me:

"Tell me, please, my friend, is it possible that the general duration of existence of these unfortunates still continues to diminish?"

"When I began to explain to him the state of affairs there at the present time on this question, and the new data I had elicited concerning that abnormality there,

just at that moment, the 'result' of Gornahoor Harharkh, Gornahoor Rhakhoorkh himself, entered the room where we were.

"Though the newcomer had exactly the same exterior as his 'producer' he had the appearance of being very virile and full of fiery youth.

"When he had taken his place on his perch, as is proper to the three-brained beings of that planet, he began, as is usual to them, to welcome me in an 'angelically musical voice' with kind and self-satisfying wishes of being-feeling.

"And in conclusion he said, with a certain pathos:

"'Although you are only my "Kesdjanian father," yet, in view of the fact that during my "Hirr-Hirr" * you assuredly fulfilled with the feeling of full and thorough cognizance the divine obligations taken upon yourself in respect of me, there have been crystallized in my common presence in respect of you data equivalent to those which should be in the common presence of each three-brained being in respect of his own producer, and it is, without doubt, just because of this that I very often remember you and each time in my thoughts I wish for you such ensuing circumstances at all times as can lead in general to, in the objective sense, a good and happy future.'

"You probably, my boy, did not understand what I meant when I told you that Gornahoor Rakhorkh took his place on his perch.

"The point is that the three-brained beings of this planet according to their outer coating gradually acquire the habit of resting only in that posture, when after having stooped in a special way they let the whole weight of their planetary body rest on their lower extremities, and for these means of resting it gradually became necessary

* *Hirr-Hirr* on the planet Saturn is the name given to that sacred ceremony which is similar to what is called on the planet Earth "baptism."

for them to be at a certain height; hence it is that the three-brained beings there have established the practice of fixing at a certain height, in the rooms where they exist, special sticks for resting, which they call perches.

"I may as well say also that these perches of theirs are usually embellished with various knick-knacks or carved with all kinds of figures, just as is done by your favorites also, when they manifest the same weakness in regard to what they call their 'furniture.'

"And so, after having taken his place on his perch and expressed his welcome, my dear 'Kesdjanian-result-outside-of-me,' or my godson, Gornahoor Rakhoorkh, began to take part in my conversation with Gornahoor Harharkh.

"And so, my boy, when during our general conversation on various topics, I, by the way, became interested to learn from my godson what was the reason which led to the crystallizing in his presence of data for the engendering of the impulse to interest himself seriously in the sphere of the elucidating of the details of the Omnipresent cosmic-substance Okidanokh, thanks to which, he also, like his producer, had become worthy to make certain great cosmic discoveries; then after young Rakhoorkh's reply with explanatory details to this question of mine, the fact became clear to me that the abnormal existence of your favorites already began to act harmfully on the normal existence and on the conscious self-perfecting of beings breeding on the planet Mars, and at the same time, thanks to this detailed reply of his, which was based on scientific foundations, I drew also data for the elucidating of that question for the solution of which my old Martian friend, the Great Toof-Nef-Tef had applied to me with his request.

"I will try, my boy, to reproduce to you in our speech all the thoughts of this reply of his, also as exactly as possible.

“After having thought a little at the question which I had put to him, Gornahoor Rakhoorkh replied with deep seriousness:

“At the beginning of my existence, namely, at the age when I was still preparing to be a responsible being, I—as is proper to all three-brained beings at this age—devoted the greater part of my time to practicing for the potency “to-deliberate-actively-and-long”; and of itself it so happened that during the interval of time for necessary rest, I used to be occupied with the various experimental apparatuses of my producer.

“And it was just then at that period of my existence that I began to notice more than once, that on certain days the forces and degree of my active mentation grew particularly worse.

“What I thus constated aroused in me a subjective interest which served as the source for the engendering in my presence of the requisite impulse for the thorough cognizance of the cause of this fact, and from then on I began to pay attention both to myself as well as to what proceeded around me and to seek out the causes for it; and after one “Rkhee” I became convinced beyond doubt that this undesirable state proceeded with me each time, on the day when our large “Lifechakan” * was in action.

“It was just this fact which I then first constated which was the cause that I have, since then, become seriously interested in this omnipresent cosmic substance and deeply absorbed in the study of its details.

“As a result, from the very beginning of my subsequent experimental elucidations, I came to possess an immeasurable number of every kind of proof for the elucidation, both for myself and for others, of the fact that the

* Lifechakan approximately corresponds to what on Earth is called a “dynamo.”

Omnipresent substance Okidanokh is such a particle of the common presence of the atmosphere of our planet, and evidently of the presence of the atmosphere of other planets, as takes part both in the arising of every planetary and surplanetary formation—among which of course there is also the “Hraprkhabeekhrokhnian” part of every being—as well as in the maintenance of their existence.

“Upon my further experimental elucidations I also became aware, beyond all doubt, that although our solar system like all the other solar systems of the Great Universe has its own Ansanbaluiazar, and each planet with its atmosphere is a special place of concentration of one or another class of cosmic substances of the given “Systematic-Ansanbaluiazar,” yet nevertheless the cosmic-substance Okidanokh is an indispensable and predominant part of the presence of each planet.

“And later, also thanks to my experiments, it became clear to me that this cosmic substance is, owing to the common universal equilibrium, concentrated in every system in a strictly corresponding proportion and is distributed also in a strictly definite proportion between the atmosphere of each planet of the given solar system, and that when this universal substance is used up by accident or design in any one place of atmospheric space, it must without fail be replenished for the equilibrium of its common proportionalness in the atmosphere, and this proceeds by its flowing in from other places, and thereby this balancing transposition of Okidanokh must proceed not only from one space to another in the atmosphere of any planet, but also from the atmosphere of one planet to the atmosphere of another planet, if in this other planet for some reason or other more than its established norm is used up.

“Finally, I still further very definitely and from every aspect made clear to my reason and proved to others

that the Omnipresent cosmic-substance Okidanokh present in our atmosphere and which is constantly being replenished, is for the common presence of our planet not only necessary and most important for every kind of arising and maintaining of existence, but also that the essence of every "relatively independent" intraplanetary and surplanetary formation as well as of the beings of every system of brains and external coating depends on this substance, and likewise that the possibilities for three-brained beings to perfect themselves and ultimately to blend with the Prime Cause of everything existing depends exclusively also on it.

"I repeat, as a result of all my experimental elucidations, I very definitely cognized for myself and acquired indubitable data for the possibilities of proving from every aspect to all those around me, beings like myself, that the destruction in the presences of the planet and of its atmosphere, of the Omnipresent cosmic-substance Okidanokh is almost equivalent to the conscious destruction of all the labors and results of the First-Sacred-Cause of everything that exists.'

"With these words, captivated by the theme of this exposition, my dear godson, the young high-spirited Gornahoor Rakhoorkh, finished his talk.

"In the middle of Gornahoor Rakhoorkh's explanations concerning the mentioned properties of the Omnipresent cosmic-substance Okidanokh and the inevitable consequences of its extraction and destruction from the common presence of your planet, the suspicion arose in me, and in my memory there gradually began to be restored all kinds of general pictures—previously perceived during my personal sojourn among your favorites just during the period of my close observations on their existence from the planet Mars of the impressions from their ordinary being-existence—of how they at different periods repeat-

edly obtained this substance or its separate parts from the nature of their planet and used them for their different, naïvely egoistic aims.

“And when during the further explanations of Gorna-hoor Rakhoorkh, I, by association, remembered the request of the great Toof-Nef-Tef of the planet Mars, I then with all my being became aware without any doubt of all the maleficent consequences of just this manifestation of the three-brained beings of your planet.

“They named the totality or the separate parts of this substance, sacred just for them, differently at different periods, and at the present time they name the result of the blending and the mutual destruction of two parts of this omnipresent substance ‘Electricity.’

“And, indeed, although there they had already several times in earlier epochs found out, of course thanks always to accidentally successive circumstances, how to extract by various means from the nature of their planet, and to use for every kind of their, as I already said, ‘naïvely egoistic’ aims, various parts of this omnipresent substance absolutely necessary for normal cosmic processes, yet never have they destroyed so much of it as in recent times.

“So in this way, thanks to the explanations of my ‘Kesdjanian-result-outside-of-me,’ in the first place it became indubitably clear to me concerning the maleficent action, already begun, of the results of the ordinary abnormal being-existence of the three-brained beings who have taken your fancy; and secondly, the disturbing question of my old friend was solved of itself, namely, why during recent times it had become more and more difficult for the three-brained beings of the planet Mars to perfect themselves.

“As regards the solution in this manner of this question, I might say that it was obtained, just as is said about similar cases, in one rarely used saying of our esteemed

Mullah Nassr Eddin, who formulated it in the following words:

“‘One can never know who might help you to get out of galoshes.’

“And the solution of this question was thus obtained, because my very old friend had in view individuals with quite other data and possibilities than these Saturn friends of mine possessed, who were only ordinary three-brained beings; my friend probably did not suspect that in most cases concerning these questions, just these ordinary three-brained beings, who acquire information about every kind of genuine cosmic fact exclusively only thanks to their being-Partkdolg-duty, are more competent than any of the Angels or Cherubim with their prepared Being, who, though perfected in Reason to high gradations, yet as regards practical confrontation may appear to be only such Individuals as our always respected Mullah Nassr Eddin defines in the following words:

“‘Never will he understand the sufferings of another who has not experienced them himself though he may have divine Reason and the nature of a genuine Devil.’”

At this point of Beelzebub's tales, there were diffused all along the intersystem ship *Karnak* artificially produced vibrations which had the property of penetrating into the common presences of all the passengers of the ship and which acted on what are called the “wandering nerves” of the stomach.

This artificially produced manifestation was an announcement to the passengers about their assembling in the common what is called “Djameechoonatra,” a kind of terrestrial “monasterial refectory” in which the second being-food is collectively taken.

*Beelzebub Explains to His Grandson
the Significance of the Form and Sequence
Which He Chose for Expounding the Information
Concerning Man*

AFTER the process of taking in the second being-food, Beelzebub did not immediately return from the "Djameechoonatra" where they usually spent their time in conversation, but first went to his "Kessshah."

Kessshah is the name given to those compartments on space-ships which on terrestrial steamers are called "cabins."

Beelzebub first entered his Kessshah in order to cool his already extremely decrepit tail a little in a certain liquid, to which he was compelled to have recourse from time to time on account of his old age.

When on returning from his Kessshah he silently entered that section of the ship *Karnak* where they usually spent their time, he unexpectedly saw the following picture, unusual for him:

His beloved grandson Hassein was standing with his face to the corner, his hands covering his eyes, weeping. Beelzebub, deeply moved, quickly approached Hassein and in a voice full of anxiety, asked him:

"What is the matter, my dear boy? Are you really weeping?"

Hassein wished to answer, but it could be seen that the sobbing of his planetary body prevented him from speaking.

Only after a rather long time, when the planetary body of Hassein was a little calmed did he, gazing at his grand-

father with very sad eyes, but yet with a smile of affection, say:

“Do not worry about me, my dear Grandfather, this state of mine will soon pass. Evidently during the last ‘dianosk’ I actively pondered a great deal and in all probability, from this unaccustomed ‘newly tempoed’ functioning, the general tempo of the functioning of the whole of my common presence has changed.

“And now, until this new tempo of my mentation harmonizes with the other tempos of my common functioning already established in me, such abnormalities as this weeping will probably proceed in me.

“I must confess, my dear Grandfather, that the fundamental cause for the arising in my common presence of such a state was the arising by association in my mentation of the picture of the situation and destiny of those ill-fated higher being-bodies which, owing to various chance happenings, arise and are half-formed in the common presences of the terrestrial three-brained beings.

“These associative thoughts, with a proportionately increasing impulse in me of sadness, began still in the Djameechoonatra during the sacred feeding of the second being-food; the thought about them arose in my mentation by association when I was overfilled with happiness from all that took place there.

“In me it began to think, concerning these ill-fated three-brained beings about whom you have given me so much information during recent times, that only thanks to the consequences of the properties of that ‘something’ accursed for them—which, through causes not depending on their essences at all but exclusively only on the unforeseeingness of certain Most High Sacred Individuals was implanted in the common presences of their ancestors—not only their ‘higher being-bodies’ which are coated in them but also they themselves as ordinary beings are forever deprived of the possibility of experiencing that

bliss, which is actualized in the presences of all kinds of relatively independent individuals, during such a sacred feeding of the second being-food in which we have just participated.”

When Hassein finished speaking Beelzebub looked long and fixedly into his eyes, and then, with a smile which revealed a being-impulse of love, he said:

“Now I see that during the last dianosk you indeed actively pondered a great deal, or, as certain of your contemporary favorites would express themselves, ‘during this time you did not inwardly sleep.’ Now let us take our usual places and speak about that theme to which I already once promised you to refer, and which will be wholly appropriate to the present occurrence.”

When they were already seated and when Ahoon had also arrived, Beelzebub began to speak as follows:

“First of all I shall begin by expressing outwardly in words, the impulse of joy concerning you which proceeds from within my common presence. I personally am very, very glad for this crisis which has occurred and still continues in you. I am glad chiefly because your sincere sobbing which I saw and which was manifested just at this present period of your existence, when you, according to the laws of the Great Heropass, are on the threshold of the Being of a responsible being—that is, at just that age when every kind of data for those functionings which during the responsible existence of each three-brained being compose his individuality is crystallized and acquires a harmonious tempo in the common functioning—gives me the assurance that the approximate cognizance or even only the sensing of so to say the ‘taste’ of this being-joy of mine which is at the first glance not logical, is very desirable and even necessary for you at the period of your responsible existence, as well as for all three-brained beings who have reached responsible age. I shall therefore first of all explain to you about it.

“Your weeping gives me the assurance also that in your future responsible existence there will also be in your common presence those being-data which are the foundation of the essence of every bearer of Divine Reason and which are even formulated by our COMMON FATHER in words placed over the chief entrance of the holy planet Purgatory decreeing the following:

“‘ONLY - HE - MAY - ENTER - HERE - WHO - PUTS - HIM - SELF - IN - THE - POSITION - OF - THE - OTHER - RESULTS - OF - MY - LABORS.’

“This is what your essence manifested in this present case when, personally experiencing bliss and accidentally remembering by association that others were deprived of it, you sincerely sobbed with the whole of your presence.

“I am glad for you more particularly because the said data, necessary for a being, begin to function in you just at the time when there are crystallized and formed in you all those being-data, the crystallization of which does not at all depend upon a being's own Reason but depends exclusively only upon surrounding beings, external conditions, and the Most Great common-cosmic Iraniranumange.

“Well, then, now we can return to my intended theme, that is, why during the whole of our journey on this space-ship I have told you so much and in such a sequence about the three-brained beings breeding on the planet Earth.

“The point is, that when I returned to our dear Karatas, I, being free from any other being-duties whatsoever, voluntarily took upon myself the responsible guidance of your finishing Oskiano for the Being of a responsible being, or, as your favorites would say, ‘your education.’ And, in view of the fact that the present period of your existence is for you just that period when in general, in three-brained beings, all those functions present in them are harmonized, which in totality during the period of responsible existence just actualize in them that form of

mentation which is called 'sane-mentation'; I, in consequence of this, when we set out on this journey in the space-ship *Karnak*, thought of profiting by this time to help you so that the harmonizing of the functions of yours and the formation of your future active mentation which depends on them should proceed precisely in that order, of the correctness of which I became convinced with the whole of my presence during the process of my long personal existence.

"When at the beginning of our journey I noticed that you were very interested in the three-brained beings of the planet Earth, I then decided, under the aspect of gratifying that interest of yours, to tell you everything about them in such a way so that there should be crystallized in you for your future being-associations the required what are called 'Egoplastikoori,' without any admixture of doubt.

"For this, I have in almost all my tales strictly held to the two following principles:

"The first: not to say anything as if it were my own personal opinion, in order that data necessary for your own convictions should not be crystallized in you in a prepared form according to the opinions of another.

"And in accordance with the second principle: to relate to you in just such an order and in such a premeditated and selected sequence about all the events which proceeded on this planet Earth connected with the arising among these three-brained beings who have taken your fancy, of various gradually progressing inner and outer abnormalities in the process of their ordinary being-existence, the total of which has given them their present desolate and almost inescapable state—in order that you should be able to marshal your own subjective reasoning concerning all causes, only on the basis of certain facts which I have told you.

"I decided to do this in order that many diversely

essenced 'Egoplastikooris' for your future logical confrontation should be crystallized in corresponding localizations in your common presence, and also in order that from active mentation the proper elaboration in you of the sacred substances of Abrustdonis and Helkdonis for the purpose of coating and perfecting both of your higher being-parts should proceed more intensively.

"And now, my boy, in order that what I am saying at this moment should become still more comprehensible to you, I find it necessary to repeat in another and more definite form about the difference already mentioned by me many times for different motives, between what are called 'knowledge' and 'understanding' present in three-brained beings in general.

"In order that this difference should stand out more clearly, I shall again take as an example the ordinary Reason of your favorites.

"If one makes an analogy between this as they themselves call it 'conscious Reason' of theirs which is completely fixed in contemporary beings, and that Reason of three-brained beings in general who breed on other planets of our Great Megalocosmos, then the former which they have in them might be called the 'Reason-of-knowing' and the latter the 'Reason-of-understanding.'

"The conscious Reason-of-understanding, which in general it is proper for three-brained beings to have, is a 'something' which blends with their common presence, and therefore information of every kind perceived with this Reason becomes forever their inseparable part.

"The information perceived with this Reason, or results obtained thanks to being-contemplation of the totality of formerly perceived information—however a being himself may change and whatever changes may proceed in the spheres around him—will be forever a part of his essence.

"And as for that Reason which for most of your contemporary favorites has become habitual and which I

called the Reason-of-knowing, every kind of new impression perceived through this Reason, and likewise every kind of intentionally or simply automatically obtained result from formerly perceived impressions is only a temporary part of the being, and might result in them exclusively only in certain surrounding circumstances, and on the definite condition that the information which constitutes all his foundation and entirety should without fail be from time to time so to say 'freshened' or 'repeated'; otherwise these formerly perceived impressions change of themselves, or even entirely, so to say, 'evaporate' out of the common presence of the three-brained being.

"Although in respect of the Sacred Triamazikamno the process of the arising of both kinds of being-Reason flows equally, yet the fulfilling factors for the actualization of its three separate holy forces are different. Namely, for the formation of the Reason-of-knowing the formerly perceived contradictory impressions crystallized in any one of the three localizations which three-brained beings have, serve as the affirming and denying factors and the new impressions proceeding from without serve in this case as the third factor.

"And for the Reason-of-understanding these factors are as follows: the first, that is the 'sacred-affirming,' is the newly perceived impressions of any localization which has at the given moment what is called the 'center-of-gravity-functioning'; the second or 'sacred-denying' is the corresponding data present in another of his localizations; and the third factor is what is called the 'being-Autokolizikners,' or as they otherwise call it 'Hoodaz-babognari,' the sense of which name signifies, 'the results of the persevering actualizing of the striving towards the manifestation of one's own individuality.'

"By the way, you might as well hear still once more even if you do know it, that the said being-Autokolizikners are formed in the presences of three-brained beings in general

in all three localizations exclusively only from the results of the actualization of 'being-Partkdolg-duty,' that is to say, thanks to those factors which, from the very beginning of the arising of the three-brained beings, our UNI-BEING COMMON FATHER designed to be the means for self-perfection.

"It is these same formations in the common presences of three-brained beings which are actualized as the third holy force of the Sacred Triamazikamno for the arising of the Reason-of-understanding.

"Only thanks to this factor, in the process of the blending of newly perceived impressions of every kind in the presences of three-brained beings, are there crystallized on the basis of the Sacred Triamazikamno data for one's own cognizance and understanding proper to the being alone; and likewise exclusively only during such processes of the crystallization of the data for consciousness in the presences of three-brained beings does there proceed what is called 'Zernofookalnian-friction' thanks to which the sacred substances Abrustdonis and Helkdonis are chiefly formed in them for the coating and perfecting of their higher parts.

"I must tell you here that only the newly perceived impressions which are crystallized in the said order and which are newly arise in beings from conscious mentation, settle in the localizations of beings, just in those series of formerly fixed data which are similar to these impressions and which correspond to those already present in them.

"And new impressions, crystallized in another order, that is through the Reason-of-knowing, settle in the being-localizations at random, quite without any kind of, so to say, 'classification.' All these new impressions settle in the series of those former impressions which almost always have nothing in common with them.

"Well then, it is chiefly for this reason that everything

which has been newly learned settles in the presences of three-brained beings who have only the Reason-of-knowing and always remains only simply as information without any kind of cognizance by the whole of their Being.

“And therefore new data of, every kind, formed and fixed in this way for the three-brained beings who have the Reason-of-knowing, have in respect of their use no significance at all for the welfare of their own subsequent existence. Moreover, the duration of the decrystallization of this kind of fixed impressions depend on the quantity and the quality of the impulses engendered in the given being. As regards this latter fact ensuing from the already degenerated functioning of the Reason proper to the three-brained beings and which most of your contemporary favorites today already have, one also very rarely used saying of our respected teacher Mullah Nassr Eddin is remembered in me by association and is expressed by the following words:

“‘As soon as anything is needed, it seems that it is filthy and eaten by mice.’

“Although every kind of what your favorites call ‘knowledge’ which they have and which has been acquired in the common presences of beings in the said manner, is also subjective, yet it has absolutely nothing in common with what is called ‘Objective Knowledge.’

“Well then, my boy, in order that the mentioned Zernofookalnian-friction should be obtained in beings, and that at the same time the crystallization of the new perceptions should proceed for the Reason-of-understanding, I—already knowing very well what are called the ‘laws-of-the-fixing-and-unfixing-of-ideas-in-localizations,’ the details of which laws, to mention it, by the way, I learned also, thanks to the three-brained beings who have taken your fancy, during my sojourn among them as ‘professional hypnotist’—had in view during my tales, among many other necessary principles in respect of the current per-

ception of new information through guidance from without, always to keep also to the same inevitable rule, so that the gradualness of the enlarging of, as is said, the 'quintessence of the information' should proceed in you with the entire absence of the being-impulses of 'indignation,' 'offense,' 'vexation,' and so forth.

"In respect of the sequence of my information to you and of the results of your essence-understanding, I must still tell you that if, when I first noticed your interest in the three-brained beings who arise on the planet Earth, I would have given from the very beginning, concerning every event, only my personal conviction and the opinions which had become fixed in me about them during the period of my observations, and only afterwards would have begun to give you the abundant and many-sided 'totality of information' already related by me, then all these facts I related would have been taken in by you without your own being-logical confrontation, and the data which had been crystallized for this information would have settled in your corresponding localizations only simply as information without any genuine being-understanding of them.

"That is why in all my tales about the three-brained beings who breed on the planet Earth I was guided by this, that on the one hand there should be crystallized in the corresponding localizations of your common presence many diversely formed data for your future being-association concerning all the 'totalities' or 'branches' of Objective Knowledge; and on the other hand that the process of Zernofookalnian-friction should proceed intensively in your common presence, and that that result should be obtained which I have just witnessed in the way you answered my question, 'Why are you weeping?'

"Now, my boy, as I have already become more or less convinced that the time I have spent has not been in vain, and that my tales about the three-brained beings of your

planet who have taken your fancy have brought you the benefit I expected, then, I think we might stop talking about them so as not to evoke the process of active mentation in you any longer; besides, time is short, for we shall soon be on our dear planet.

“Nevertheless I must now briefly explain and strictly command you that as long as our journey lasts, that is to say, as long as we speak about the three-brained beings of the planet Earth, you should try with the Reason you have in your presence so to arrange that certain of those functions which flow in you and which in general give three-brained beings the possibility of active mentation, should remain inactive, or as is said, should ‘rest’; that is to say, those functions should rest in you which during this time participated more intensively than usual in your active mentation, the functionings of which do not depend on the essence of beings but depend exclusively on what is called the ‘harmony of the common-cosmic tempo.’

“By the way, you should always remember that the Reason of any being and the intensity of the action of this Reason depend on the correct functioning of all the separate parts of his whole presence.

“For instance, all the functionings of the ‘planetary body’ and the body itself are the chief parts of a being, but the separate functionings as well as the whole of this body itself without other of the spiritualized parts of the being are only a dependent cosmic formation, conscious of nothing, and therefore, on the basis of what you once called the ‘common universal pillar of Justice,’ each spiritualized part of a being must always be just towards this dependent and unconscious part and not require of it more than it is able to give.

“Just as everything else in the Megalocosmos, in order that the ‘planetary body of a being’ may correctly serve its chief part, that is to say, in order that this auxiliary part of the whole being should properly serve his essence itself,

this essence must always be just and make demands on it only according to its inherent possibilities.

“Besides this question of Justice, it is necessary to act toward the unconscious part of a being in such a way as to make it possible for certain functions to remain inactive from time to time, in order that it might be always possible for this unconscious part gradually and in its time to blend its newly acquired subjective ‘tempos’ with the objective ‘tempos’ of our common Megalocosmos.

“One must notice that in the Megalocosmos the blending of tempos proceeds only ‘Kaznookizkernian,’ that is, as your favorites would say, with ‘law-conformable gradualness.’

“And so, if you wish that your ‘active mentation’ during your future responsible existence should proceed correctly and productively, you must now, if such a mentation has already begun in you and if such an inner process has undesirable consequences for your planetary body, not occupy yourself at all for a while with such mentation, however much you may like it and however greatly it may interest you, otherwise ‘Dezonakooasanz’ will result in you, that is to say, only one part of your whole presence will acquire another tempo, and in consequence you will become again, as your favorites would say, ‘lopsided.’

“By the way, most of your favorites, particularly the contemporary ones, when they become responsible, become just such lopsided beings.

“In short, only by a gradual change of the tempo of one part of the whole is it possible to change the tempo of all this whole without injuring it.

“I find it necessary to repeat that the ‘active mentation’ in a being and the useful results of such active mentation are in reality actualized exclusively only with the equal-degree functionings of all his three localizations of the results spiritualized in his presence, called ‘thinking-center,’ ‘feeling-center,’ and ‘moving-motor-center.’”

The Inevitable Result of Impartial Mentation

BEELZEBUB intended to say more, but just then everything was suddenly lit up with a "pale blue something." From that moment the falling of the ship *Karnak* began to diminish perceptibly in speed.

All this meant that one of the great Cosmic Egolionopties was about to come alongside the space-ship *Karnak*.

And indeed through the transparent outer parts of the ship *Karnak* the source of that "pale blue something" soon became visible, which lit up not only the whole of the interior of the ship *Karnak* but also all the space of the Universe surrounding this great cosmic Egolionopty as far as the ordinary vision of beings could reach.

Of these great Egolionopties there are only four in the Universe and each of them is under the jurisdiction of one of the four All-Quarters-Maintainers of the Universe.

A hurried and anxious commotion began among all of the beings aboard, and in a short time all the passengers and the crew assembled in the main hall situated in the center of the ship.

Each of them bore a branch of myrtle in one hand and a Devd'el Kascho in the other.

When the great cosmic Egolionopty had come alongside the ship *Karnak*, certain parts of the latter were moved apart in a special way and there passed from the Egolionopty into the main hall of the ship a procession composed of several archangels and a multitude of angels, cherubim, and seraphim, and they all too bore branches in their hands, but of palm.

At the head of this procession walked a venerable archangel and immediately after him two cherubim fol-

lowed solemnly, bearing a casket from which something also radiated, but this time something orange.

In front of everyone in the main hall of the ship *Karnak* stood Beelzebub and behind him were ranged his kinsmen and the captain of the ship and all the others stood behind them at a respectful distance.

When the said procession from the Egolionopty neared the beings of Beelzebub's nature who were assembled in expectation, they halted and all of both forces, differently natured three-brained beings, joined together in singing the "Hymn to our ENDLESSNESS," which Hymn is always sung on such occasions everywhere in the Universe, by beings of all natures and all forms of exterior coating.

This Hymn consists of the following words:

Thou Long Patient CREATOR Of All That Breathes,
 Thou Abundantly LOVING CAUSE Of All That Exists,
 Thou Unique VANQUISHER Of The Merciless Heropass,
 Now To The Sounds Of Our Glorifying
 Only Rejoice And Abide In Beatitude.

By Thy Unprecedented Labors Thou Hast 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 Hast
 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.

When the Hymn had been sung, the venerable archangel approached Beelzebub and solemnly proclaimed:

“By the decree of his All-Quarters-Maintainer, the Arch-cherub Peshtvogner, and bearing his own sacred rod, we appear before you, your Right Reverence, in order to restore to you, in accord with the pardon granted you from Above and for certain of your merits, what you lost during your exile—your horns.”

Having said this, the venerable archangel turned toward the casket borne by the cherubim and with profound reverence carefully took from it the sacred rod.

Meanwhile all those present knelt down on one knee, while the angels and cherubim began to sing the appropriate sacred canticles.

Taking the sacred rod in his hand, the archangel turned again towards Beelzebub and spoke thus to the beings of Beelzebub's nature:

“Beings created by our same **UNI-BEING ENDLESSNESS** Who has pardoned this once erring being Beelzebub, who by the infinite grace of our **CREATOR** will again exist among you, beings like Himself. . . .

“As the variety and degree of Reason of beings of your nature are defined and manifested by the horns on your head, we must with the permission of our All-Quarters-Maintainer, and with your help, restore the horns lost by Beelzebub.

“Beings created by our **ONE COMMON FATHER**, your aid will consist in this, that each of you should consent to renounce for Beelzebub's merited pardon certain particles of your own horns.

“Whosoever therefore consents and wishes to do so, let him approach the sacred rod and touch its handle, and on the length of time the handle of the sacred rod is held will depend the amount of active elements passing from

your own horns for the formation of the corresponding horns on this pardoned being of your nature."

Having said this, the venerable archangel, holding the chief end of the sacred rod, that is, the ball, over the kneeling Beelzebub, turned the handle towards those there assembled in such a way that whoever wished might touch it.

As soon as the venerable archangel had finished speaking, a very great commotion began among the beings of Beelzebub's nature, each desiring to approach nearer and to be the first to touch the sacred rod with their hands as long as possible.

Order, however, was soon established and each then in turn approached and held the handle for as long as was indicated by the captain of the ship, who had taken upon himself the necessary direction.

During the solemn, sacred action, horns little by little began to grow upon the head of Beelzebub.

At first, while just the bare horns were being formed, only a concentrated quiet gravely prevailed among those assembled. But from the moment that forks began to appear upon the horns a tense interest and rapt attention began to be manifested among them. This latter state proceeded among them, because everybody was agitated by the wish to learn how many forks would make their appearance on Beelzebub, since by their number the gradation of Reason to which Beelzebub had attained according to the sacred measure of Reason would be defined.

First one fork formed, then another, and then a third, and as each fork made its appearance a clearly perceptible thrill of joy and unconcealed satisfaction proceeded among all those present.

As the fourth fork began to be formed on the horns, the tension among those assembled reached its height, since the formation of the fourth fork on the horns signified that the Reason of Beelzebub had already been perfected

to the sacred Ternoonalad and hence that there remained for Beelzebub only two gradations before attaining to the sacred Anklad.

When the whole of this unusual ceremony neared its end and before all those assembled had had time to recover their selfpossession from their earlier joyful agitation, there suddenly and unexpectedly appeared on the horns of Beelzebub quite independently a fifth fork of a special form known to them all.

Thereupon all without exception, even the venerable archangel himself, fell prostrate before Beelzebub, who had now risen to his feet and stood transfigured with a majestic appearance, owing to the truly majestic horns which had arisen on his head.

All fell prostrate before Beelzebub because by the fifth fork on his horns it was indicated that He had attained the Reason of the sacred Podkoolad, i.e., the last gradation before the Reason of the sacred Anklad.

The Reason of the sacred Anklad is the highest to which in general any being can attain, being the third in degree from the Absolute Reason of HIS ENDLESSNESS HIMSELF.

But the Reason of the sacred Podkoolad, to which Beelzebub had already perfected himself, is also very rare in the Universe, hence even the venerable archangel prostrated himself before Beelzebub because his own degree of Reason was as yet only that of the sacred Degindad, i.e., wanting three degrees to the Reason of the sacred Anklad.

When all had arisen to their feet, the venerable archangel, addressing this time all the assembled beings of various natures, proclaimed:

“Beings created by One CREATOR, we have all just become worthy to be the first to behold the final formation of the appearance of that which is the dream both of all

those present and of the beings in general of the whole of our great Megalocosmos.

“And now let us all together exult and rejoice over such a worthiness, which is for us such a revivifying shock for our ability to struggle against our own denying source, which ability alone can lead us to that sacred Podkoolad attained by one of the sons of our COMMON FATHER, who although he first transgressed on account of his youth, yet afterwards was able by his conscious labors and intentional sufferings to become worthy with his essence to be one of the very rare Sacred Individuals of the whole of our Great Universe.”

After this proclamation of the archangel all the beings without exception present on the space-ship *Karnak* then began to sing the prescribed sacred canticle entitled “I Rejoice.”

And when this last sacred canticle also had been sung, all the angels and cherubim, with the venerable archangel at their head, returned to the cosmic Egolionopty which then left the ship *Karnak* and disappeared gradually into space, whereupon the passengers and crew began to disperse to their places and the *Karnak* resumed its falling toward its destination.

After the termination of the Most Great Universal Solemnity just described, Beelzebub with His grandson and His old servant Ahoon, deeply moved like all of the other passengers of the space-ship *Karnak* by this unexpected event, returned to that part of the ship where all their talks proceeded concerning the men-beings arising and existing on the Earth.

When Beelzebub, now with a transfigured appearance corresponding to His merits and visible to all, had occupied His usual place, Ahoon, His old servant who had been close to Him during almost the whole of His exist-

ence, unexpectedly fell prostrate before Him and in a sincerely entreating voice began to speak:

“Sacred Podkoolad of our Great Megalocosmos! Have mercy upon me and pardon me, an unfortunate ordinary three-centered being, for my past disrespectful manifestations, voluntary and involuntary, towards Your Sacred Essence.

“Have mercy and pardon me: just this three-centered being, who, though he has existed a very long time, yet to his misfortune—only because in his preparatory age nobody aided the crystallization in him of the data for the ability of intensively actualizing being-Partkdolg-duty—had until now been so shortsighted that he had been unable to sense the reality present beneath an exterior with which, according to the common-cosmic Trogoautoegocrat, all those existing and newly arising units of the Megalocosmos are coated, who ought to have in their presence that sacred ‘something’ which is called Reason.”

Having said this, Ahoon stood as if sunk in a stupor of silent expectancy.

And Beelzebub, also in silence, gazed at him with a look which though perceived externally from without, was full of love and forgiveness, yet there could be felt in it also His Essence-grief and inevitable resignation.

During this afore-described scene, Hassein stood apart in the posture everywhere called the ‘posture-of-the-all-famous-universal-hermit,’ Harnatoolkpararana of the planet Kirmankshana.

And when a little bit later Beelzebub cast His eyes around and noticed His grandson in the said posture, He turned to him and said:

“What, my boy! Can it be that the same proceeds in your presence as in our old Ahoon’s?”

To this question of Beelzebub’s, Hassein, also in an uncertain tone unusual for him, timidly replied:

“Almost . . . yes . . . Sacred Podkoolad of our Great Megalocosmos. Only with this difference, that at this moment the impulse of love both for our Ahoon and for the three-brained beings of the planet Earth now functions still more strongly in me.

“This impulse of love has become stronger in me, evidently because, as it seems to me, both Ahoon and the three-brained beings of the planet Earth have greatly aided me in becoming worthy to be a recent eyewitness of the Great Solemnity of Him who is the cause of the cause of my arising and Whom hitherto I have called my dear grandfather and Who has already visibly become one of the sacred Podkoolads of our Great Megalocosmos, before Whom all will bow and before Whom I have at this moment the happiness to stand.”

“Eh, eh, eh!” exclaimed Beelzebub, and having given his features the usual expression He was wont to assume during his sojourn on the Earth, said:

“First of all I wish to remark and in the speech of Mullah Nassr Eddin, whom I particularly honor, to voice the thought which arises by association concerning Ahoon’s words which were not peculiar to him and his assumed posture quite unusual for him.

“Our dear teacher in such a case would say, ‘Don’t shed tears in vain like that crocodile which snapped at the fisherman and missed biting off his lower left half.’

“And now first take your usual places and then let us talk a little more.

“Although our ship is now entering the spheres of our planet Karatas, yet as usually happens with space-ships, in order to exhaust the momentum they have acquired, a fairly long time will elapse before it stops at its destined mooring place.”

Hassein and Ahoon immediately and silently proceeded to follow the suggestion of Beelzebub, though by their

movements and the translucency of their inner psyche, it was evident that there had been a marked change in their attitude toward the person of Beelzebub since the above-described Common Universal Event.

When they had taken their places they sat down, this time not with the unconstraint they had formerly shown.

Then Beelzebub, turning to Hassein, said, "First of all, my boy, I give you my word that when we return home—unless any event from external causes independent of our Essence will prevent this—I shall explain to you everything relating to the three-brained beings who have taken your fancy, concerning that which during this journey of ours on the ship *Karnak* I promised to explain, but which I have for some reason or other left unexplained.

"But meanwhile, if you have any question in mind that now needs explanation, ask.

"I warn you, however, that we have not enough time to reply in the manner that has become proper to our talks during all this time and hence try to formulate your question in such a way that my answer also may be brief.

"By such a question you can even, apropos, once more show me to what extent your logical mentation has increased during my tales concerning the strange psyche of the three-centered beings arising and existing on the planet Earth."

At this proposal of his grandfather, Hassein deeply thought rather a long time, and then, in an exalted mood, spoke as follows:

"Sacred Podkoolad and fundamental cause of the cause of my arising!

"Since the solemnity which has just taken place, when Your Sacred Essence became coated with a corresponding visible exterior and when thereby the whole of its significance which cannot be perceived nor understood by all

three-brained beings became clear and even sensible to me as well as to every other cosmic unit, save Yourself, every word spoken by You and every counsel of Yours is taken by me as law.

“I must therefore strive with the whole of my presence to carry out the suggestion You have just made to me and try as well and as briefly as possible to formulate my question.

“Sacred Podkoolad, and cause of the cause of my arising.

“In order that the convictions formed in me during this time, owing to Your explanation of the abnormalities proceeding on the Earth, may become definitely crystallized in me, I still wish very much to have this time Your personal and frank opinion as to the following: How You would reply if, let us suppose, our ALL-EMBRACING CREATOR ENDLESSNESS HIMSELF, were to summon You before HIM and ask You this:

“‘Beelzebub! ! ! !

“‘You, as one of the anticipated, accelerated results of all My actualizations, manifest briefly the sum of your long-centuried impartial observations and studies of the psyche of the three-centered beings arising on the planet Earth and state in words whether it is still possible by some means or other to save them and to direct them into the becoming path?’”

Having said this Hasein arose and standing in a posture of reverence began to look expectantly at Beelzebub.

And Ahoon also rose.

Beelzebub, smiling lovingly at this question of Hasein's, first said that He was now quite convinced that His tales had brought Hasein the desired results; and then in a serious tone He continued that if our ALL-EMBRACING UNI-BEING-CREATOR should indeed summon Him before HIM and ask Him thus, He would answer.

Thereupon Beelzebub suddenly also arose unexpectedly and having stretched His right hand forward and His left hand back, He directed His vision somewhere afar off, and it seemed that with His sight He was, as it were, piercing the very depths of space.

Simultaneously 'something' pale yellow began little by little to arise around Beelzebub and to envelop Him, and it was in no way possible to understand or to discern whence this something issued—whether it issued from Beelzebub Himself or proceeded to Him from space from sources outside of Him.

Finding Himself in these cosmic actualizations incomprehensible for all three-brained beings, Beelzebub in a loud voice unusual for Him very penetratingly intoned the following words:

“THOU ALL and the ALLNESS of my WHOLENESS!

“The sole means now for the saving of the beings of the planet Earth would be to implant again into their presences a new organ, an organ like Kundabuffer, but this time of such properties that every one of these unfortunates during the process of existence should constantly sense and be cognizant of the inevitability of his own death as well as of the death of everyone upon whom his eyes or attention rests.

“Only such a sensation and such a cognizance can now destroy the egoism completely crystallized in them that has swallowed up the whole of their Essence and also that tendency to hate others which flows from it—the tendency, namely, which engenders all those mutual relationships existing there, which serve as the chief cause of all their abnormalities unbecoming to three-brained beings and maleficent for them themselves and for the whole of the Universe.”

From the Author

AFTER six years of work, merciless toward myself and with almost continuously tense mentation, I yesterday at last completed the setting down on paper, in a form, I think, accessible to everybody, the first of the three series of books I had previously thought out and six years ago begun—just those three series in which I planned to actualize by means of the totality of the ideas to be developed, at first in theory and afterwards in practice, also by a means I had foreseen and prepared, three essential tasks I had set myself: namely, by means of the first series, to destroy in people everything which, in their false representations, as it were, exists in reality, or in other words “to corrode without mercy all the rubbish accumulated during the ages in human mentation”; by means of the second series, to prepare so to say “new constructional material”; and by means of the third, “to build a new world.”

Having now finished the first series of books, and, following the practice already long ago established on the Earth—never to conclude any great, as is said, “undertaking” without what some call an epilogue, others an afterword, and still others “from the author,” and so on—I also now propose to write something of the same kind for them.

With this end in view I very attentively read over this morning the “preface” I wrote six years ago entitled “The Arousing of Thought” in order to take corresponding ideas from it for a corresponding so to say “logical fusion” of that beginning with this conclusion which I now intend to write.

While I was reading that first chapter, which I wrote

only six years ago, but which seems to me by my present sensing to have been written long long ago, a sensing which is now in my common presence obviously because during that time I had to think intensely and even as might be said, to "experience" all the suitable material required for eight thick volumes—not for nothing is it stated in that branch of genuine science entitled "the laws of association of human mentation," which has come down from very ancient times and is known to only a few contemporary people, that the "sensing of the flow of time is directly proportional to the quality and quantity of the flow of thoughts"—well then, while I was reading just that first chapter, about which, as I said, I thought deeply from every aspect and which I experienced under the most exclusive action of my own willed self-mortification, in which, moreover, I wrote at a time when the functioning of my entire whole—a functioning which engenders in a man what is called "the-power-to-manifest-by-his-own-initiative"—was utterly disharmonized, that is to say, when I was still extremely ill owing to an accident that had not long before occurred to me, and which consisted of a "charge-and-crash" with my automobile at full speed into a tree standing silently, like an observer and reckoner of the passage of centuries at a disorderly tempo, on the historic road between the world capital of Paris and the town of Fontainebleau—a "charge" which according to any sane human understanding, should have put an end to my life—there arose in me from the reading of that chapter a quite definite decision.

Recalling my state during the period of the writing of that first chapter I cannot help adding here—owing to still another certain small weakness in me which consists of my always experiencing an inner satisfaction whenever I see appear on the faces of our estimable contemporary as they are called "representatives of exact science," that

very specific smile peculiar to them alone—that although my body after this accident was, as is said, “so battered and everything in it so mixed up” that for months it looked like a fragment of a general picture which might be described as “a bit of live meat in a clean bed,” nevertheless, and for all that, my correctly disciplined what is usually called “spirit,” even in that physical state of my body, was not in the least depressed, as it should have been according to their notions, but, on the contrary, its power was even intensified by the heightened excitation which had arisen in it just before the accident owing to my repeated disappointment in people, particularly in such people as are devoted, as they say to “science,” and also to my disappointment in those ideals which until then had been in me, and which had gradually been formed in my common presence, thanks chiefly to the commandment inculcated in me in my childhood, enjoining that “the highest aim and sense of human life is the striving to attain the welfare of one’s neighbor,” and that this is possible exclusively only by the conscious renunciation of one’s own.

And so, after I had very attentively read over that opening chapter of the first series, which I had written in the said conditions, and when in my memory by association there had been recalled the texts of those many succeeding chapters, which, according to my conviction, ought to produce in the consciousness of the readers unusual impressions which in turn always, as is said, “engender substantial results,” I—or rather, this time, that dominant something in my common presence which now represents the sum of the results obtained from the data crystallized during my life, data which engender, among other things, in a man who has in general set himself the aim, so to say “to mentate actively impartially” during the process of responsible existence, the ability to penetrate

and understand the psyche of people of various types—I decided, urged by the impulse called “love of kind” which simultaneously arose in me not to write in this conclusion anything additional and correspondent to the general aim of this first series, but to confine myself simply to appending the first of a considerable number of lectures copies of which now are in my possession and which were publicly read during the existence of the institution I had founded under the name of the “Institute-for-the-Harmonious-Development-of-Man.’

That institution by the way no longer exists, and I find it both necessary and opportune, chiefly for the purpose of pacifying certain types from various countries, to make the categorical declaration here and now that I have liquidated it completely and forever.

I was constrained with an inexpressible impulse of grief and despondency to make this decision to liquidate this institution and everything organized and carefully prepared for the opening the following year of eighteen sections in different countries, in short, of everything I had previously created with almost superhuman labor, chiefly because, soon after the said accident occurred, that is, three months afterwards, when the former usual functioning of my mentation had been more or less re-established in me—I being still utterly powerless in body—I then reflected that the attempt to preserve the existence of this institution, would, in the absence of real people around me and owing to the impossibility of procuring without me the great material means required for it, inevitably lead to a catastrophe the result of which, among other things for me in my old age as well as for numerous others wholly dependent on me, would be, so to say, a “vegetation.”

The lecture which I propose to append as a conclusion to this first series was more than once read by my, as they

were then called, "pupils of the first rank" during the existence of the mentioned institution. Certain of them, by the way, turned out subsequently, to my personal sincere regret, to have in their essence a predisposition to the speedy transformation of their psyche into the psyche called Hasnamussian—a predisposition which appeared and became fully visible and clearly sensible to all more or less normal persons around them, when, at the moment of desperate crisis for everything I had previously actualized, due to the said accident, they, as is said, "quaking for their skins," that is to say, fearing to lose their personal welfare which, by the way, I had created for them, deserted the common work and with their tails between their legs took themselves off to their kennels, where, profiting by the crumbs fallen from my so to say "idea-table" they opened their, as I would say, "Shachermacher-workshop-booths," and with a secret feeling of hope and perhaps even joy at their speedy and complete release from my vigilant control, began manufacturing out of various unfortunate naïve people, "candidates for lunatic asylums."

I append just this particular lecture, in the first place, because, at the very beginning of the dissemination of the ideas I imported into life, it was specially prepared here on the continent of Europe to serve as the introduction or, as it were, threshold for the whole series of subsequent lectures, by no less than the whole sum of which was it possible both to make clear in a form accessible to everybody the necessity and even the inevitability of a practical actualization of the immutable truths I have elucidated and established in the course of half a century of day-and-night active work and also to prove the actual possibility of employing those truths for the welfare of people; and secondly I append it here, because, while it was last being publicly read, and I happened myself to be

present at that numerous gathering, I made an addition which fully corresponds to the hidden thought introduced by Mr. Beelzebub himself into his, so to say, "concluding chord," and which at the same time, illuminating once more this most great objective truth, will in my opinion make it possible for the reader properly to perceive and assimilate this truth as befits a being who claims to be an "image of God."

LECTURE NUMBER ONE

THE VARIETY, ACCORDING TO LAW, OF THE MANIFESTATIONS OF HUMAN INDIVIDUALITY

(Last read in New York in the Neighborhood Playhouse,
January, 1924)

According to the investigations of many scientists of past ages and according to the data obtained at the present time by means of the quite exceptionally conducted researches of the Institute-for-the-Harmonious-Development-of-Man according to the system of Mr. Gurdjieff, the whole individuality of every man—according to laws and conditions of the process of life of people which have from the very beginning become established and gradually fixed on the Earth—of whatever heredity he is the result, and whatever be the accidental surrounding conditions in which he arose and developed, must already at the beginning of his responsible life—as a condition of responding in reality to the sense and predesignation of his existence as a man and not merely as an animal—indispensably consist of four definite distinct personalities.

The first of these four independent personalities is nothing else than the totality of that automatic functioning which is proper to man as well as to all animals, the data for which are composed in them firstly of the sum total of the results of impressions previously perceived

from all the surrounding reality as well as from everything intentionally artificially implanted in them from outside, and, secondly, from the result of the process also inherent in every animal called "daydreaming." And this totality of automatic functioning most people ignorantly name "consciousness," or, at best, "mentation."

The second of the four personalities, functioning in most cases independently of the first, consists of the sum of the results of the data deposited and fixed, which have been perceived by the common presence of every animal through its six organs called "receivers-of-the-varied-qualified-vibrations," which organs function in accordance with newly perceived impressions and the sensitiveness of which depends upon transmitted heredity and on the conditions of the preparatory formation of the given individual for responsible existence.

The third independent part of the whole being is the prime functioning of his organism as well as what are called the "motor-reflex-reciprocally-affecting-manifestations-proceeding-in-it," and the quality of these manifestations also depends on those aforesaid results of heredity and of the circumstances during his preparatory formation.

And the fourth, which should also be a separate part of the whole individual, is none other than the manifestation of the totality of the results of the already automatized functioning of all the three enumerated personalities separately formed and independently educated in him, that is to say, it is that part which is called, in a being, "I."

In the common presence of a man, and for the spiritualization and manifestation of each of the enumerated three separately formed parts of his entire whole, there is an independent, as it is called, "gravity-center-localization"; and each of these gravity-center-localizations, each

with its own entire system, has, for its general actualization, its own peculiarities and predispositions inherent in it alone. In consequence of this, in order to make possible the rounded perfecting of a man, a special corresponding correct education is indispensably necessary for each of these three parts, and not such a treatment as is given nowadays and also called "education."

Only then can the "I" which should be in a man, be his own "I."

According to the already indicated seriously instituted experimental investigations carried on over many years, or even according merely to the sane and impartial reflection of even every contemporary man, the common presence of every man—particularly of one in whom for some reason or another there arises, so to say, the pretension to be not just an ordinary average man, but what is called "one of the intelligentsia" in the genuine sense of the word—must inevitably consist not only of all the said four fully determined distinct personalities, but each of them must of necessity be exactly correspondingly developed, to ensure that in his general manifestations during the period of his responsible existence all the separate parts should harmonize with each other.

For a comprehensive and visible clarification to oneself of the varied sources of the arising and the varied qualities of the manifested personalities in the general organization of man, and also of the difference between what is called that "I" which should be in the common presence of a "man-without-quotation-marks," that is, a real man; and, as it can be expressed, the pseudo "I" which people today mistake for it, an analogy can be very well made. Though this analogy, as is said, has been "worn threadbare" by contemporary what are called spiritualists, occultists, theosophists, and other specialists in "catching fish in muddy waters," in their cackle about what are

called the "mental," "astral," and still other such bodies which are supposed to be in man, nevertheless it is well adapted to throw light on the question we are now considering.

A man as a whole with all his separately concentrated and functioning localizations, that is to say, his formed and independently educated "personalities," is almost exactly comparable to that organization for conveying a passenger, which consists of a carriage, a horse, and a coachman.

It must first of all be remarked that the difference between a real man and a pseudo man, that is between one who has his own "I" and one who has not, is indicated in the analogy we have taken by the passenger sitting in the carriage. In the first case, that of the real man, the passenger is the owner of the carriage; and in the second case, he is simply the first chance passer-by who, like the fare in a "hackney carriage," is continuously being changed.

The body of a man with all its motor reflex manifestations corresponds simply to the carriage itself; all the functionings and manifestations of feeling of a man correspond to the horse harnessed to the carriage and drawing it; the coachman sitting on the box and directing the horse corresponds to that in a man which people call consciousness or mentation; and finally, the passenger seated in the carriage and commanding the coachman is that which is called "I."

The fundamental evil among contemporary people is chiefly that, owing to the rooted and widespread abnormal methods of education of the rising generation, this fourth personality which should be present in everybody on reaching responsible age is entirely missing in them; and almost all of them consist only of the three enumerated parts, which parts, moreover, are formed arbitrarily of

themselves and anyhow. In other words, almost every contemporary man of responsible age consists of nothing more nor less than simply a "hackney carriage," and one moreover, composed as follows: a broken-down carriage "which has long ago seen its day," a crock of a horse, and, on the box, a tatterdemalion, half-sleepy, half-drunken coachman whose time designated by Mother Nature for self-perfection passes while he waits on a corner, fantastically daydreaming, for any old chance passenger. The first passenger who happens along hires him and dismisses him just as he pleases, and not only him but also all the parts subordinate to him.

Continuing this analogy between a typical contemporary man, with his thoughts, feelings, and body, and a hackney carriage, horse, and coachman, we can clearly see that in each of the parts composing both organizations there must have been formed and there must exist its own separate needs, habits, tastes, and so on, proper to it alone. From the varied nature of their arising, and the diverse conditions of their formation, and according to their varying possibilities in each of them there must inevitably have been formed, for instance, its own psyche, its own notions, its own subjective supports, its own viewpoints, and so on.

The whole totality of the manifestations of human mentation, with all the inherencies proper to this functioning and with all its specific particularities, corresponds almost exactly in every respect to the essence and manifestations of a typical hired coachman.

Like all hired coachmen in general, he is a type called "cabby." He is not entirely illiterate because, owing to the regulations existing in his country for the "general compulsory teaching of the three R's," he was obliged in his childhood to put in an occasional attendance at what is called the "parish church school."

Although he himself is from the country and has remained as ignorant as his fellow rustics, yet rubbing shoulders, owing to his profession, with people of various positions and education, picking up from them, by bits here and bits there, a variety of expressions embodying various notions, he has now come to regard everything smacking of the country with superiority and contempt, indignantly dismissing it all as "ignorance."

In short, this is a type to whom applies perfectly the definition, "The crows he raced but by peacocks out-paced."

He considers himself competent even in questions of religion, politics, and sociology; with his equals he likes to argue; those whom he regards as his inferiors, he likes to teach; his superiors he flatters, with them he is servile; before them, as is said, "he stands cap in hand."

One of his chief weaknesses is to dangle after the neighboring cooks and housemaids, but, best of all, he likes a good hearty tuck-in, and to gulp down another glass or two, and then, fully satiated, drowsily to day-dream.

To gratify these weaknesses of his, he always steals a part of the money given him by his employer to buy fodder for the horse.

Like every "cabby" he works as is said always "under the lash," and if occasionally he does a job without being made, it is only in the hope of receiving tips.

The desire for tips has gradually taught him to be aware of certain weaknesses in the people with whom he has dealings, and to profit himself by them; he has automatically learned to be cunning, to flatter, so to say, to stroke people the right way, and, in general, to lie.

On every convenient occasion and at every free moment he slips into a saloon or to a bar, where over a glass

of beer he daydreams for hours at a time, or talks with a type like himself, or just reads the paper.

He tries to appear imposing, wears a beard, and if he is thin pads himself out to appear more important.

The totality of the manifestations of the feeling-localization in a man and the whole system of its functioning correspond perfectly to the horse of the hackney carriage in our analogy.

Incidentally, this comparison of the horse with the organization of human feeling will serve to show up particularly clearly the error and one-sidedness of the contemporary education of the rising generation.

The horse as a whole, owing to the negligence of those around it during its early years, and to its constant solitude, is as if locked up within itself; that is to say, its so to say "inner life" is driven inside, and for external manifestations it has nothing but inertia.

Thanks to the abnormal conditions around it, the horse has never received any special education, but has been molded exclusively under the influence of constant thrashings and vile abuse.

It has always been kept tied up; and for food, instead of oats and hay, there is given to it merely straw which is utterly worthless for its real needs.

Never having seen in any of the manifestations towards it even the least love or friendliness, the horse is now ready to surrender itself completely to anybody who gives it the slightest caress.

The consequence of all this is that all the inclinations of the horse, deprived of all interests and aspirations, must inevitably be concentrated on food, drink, and the automatic yearning towards the opposite sex; hence it invariably veers in the direction where it can obtain any of these. If, for example, it catches sight of a place where

even once or twice it gratified one of the enumerated needs, it waits the chance to run off in that direction.

It must further be added that although the coachman has a very feeble understanding of his duties, he can nevertheless, even though only a little, think logically; and remembering tomorrow, he either from fear of losing his job or from the desire of receiving a reward, does occasionally evince an interest in doing something or other for his employer without being driven to it; but the horse—in consequence of there not having been formed in it at the proper time, owing to the absence of any special and corresponding education, any data at all for manifesting the aspirations requisite for responsible existence—of course fails to understand (and indeed it cannot be expected that it should understand) why in general it must do anything; its obligations are therefore carried out quite inertly and only from fear of further beatings.

As far as the carriage or cart is concerned, which stands in our analogy for the body without any of the other independently formed parts of the common presence of a man, the situation is even worse.

This cart, like most carts, is made of various materials, and furthermore is of a very complicated construction.

It was designed, as is evident to every sane-thinking man, to carry all kinds of burdens, and not for the purpose for which contemporary people employ it, that is, only for carrying passengers.

The chief cause of the various misunderstandings connected with it springs from the fact that those who made the system of this cart intended it for travel on the by-roads, and certain inner details of its general construction were in consequence foreseeingly made to answer to this aim.

For example, the principle of its greasing, one of the chief needs of a construction of such different materials,

was so devised that the grease should spread over all the metallic parts from the shaking received from the jolts inevitable on such roads, whereas now, this cart that was designed for traveling on the byroads finds itself stationed on a rank in the city and traveling on smooth, level, asphalted roads.

In the absence of any shocks whatsoever while going along such roads, no uniform greasing of all its parts occurs, and some of them consequently must inevitably rust and cease to fulfill the action intended for them.

A cart goes easily as a rule if its moving parts are properly greased. With too little grease, these parts get heated and finally red-hot, and thus the other parts get spoiled; on the other hand, if in some part there is too much grease, the general movement of the cart is impaired, and in either case it becomes more difficult for the horse to draw it.

The contemporary coachman, our cabby neither knows nor has any suspicion of the necessity of greasing the cart, and even if he does grease it, he does so without proper knowledge, only on hearsay, blindly following the directions of the first comer.

That is why, when this cart, now adapted more or less for travel on smooth roads, has for some reason or other to go along a byroad, something always happens to it; either a nut gives way, or a bolt gets bent or something or other gets loose; and after these attempts at traveling along such roads, the journey rarely ends without more or less considerable repairs.

In any case, to make use of this cart for the purposes for which it was made is already impossible without risk. If repairs are begun, it is necessary to take the cart all to pieces, examine all its parts, and, as is done in such cases, "kerosene" them, clean them, and put them together again; and frequently it becomes clearly necessary im-

mediately and without fail to change a part. This is all very well if it happens to be an inexpensive part, but it may turn out to be more costly than a new cart.

And so, all that has been said about the separate parts of that organization of which, taken as a whole, a hackney carriage consists can be fully applied also to the general organization of the common presence of a man.

Owing to the absence among contemporary people of any knowledge and ability specially to prepare in a corresponding way the rising generation for responsible existence by educating all the separate parts composing their common presences, every person of today is a confused and extremely ludicrous something, that is to say, again using this example we have taken, a something resembling the following picture.

A carriage just out of the factory, made on the latest model, polished by genuine German craftsmen from the town of Barmen, and harnessed to the kind of horse which is called in the locality named Transcaucasia, a "Dglozidzi." ("Dzi" is a horse; "Dgloz" is the name of a certain Armenian specialist in buying utterly worthless horses and skinning them.)

On the box of this stylish carriage sits an unshaven, unkempt, sleepy coachman-cabby, dressed in a shabby cloak which he has retrieved from the rubbish heap where it had been thrown as utterly worthless by the kitchen-maid Maggie. On his head reposes a brand-new top hat, an exact replica of Rockefeller's; and in his buttonhole there is displayed a giant chrysanthemum.

This picture, however ludicrous, of contemporary man, is an inevitable result, chiefly because from the first day of the arising and formation of a contemporary man, all these three parts formed in him--which parts, although diversely caused and with properties of diverse quality, should nevertheless, at the period of his responsible exist-

ence for pursuing a single aim, all together represent his entire whole—begin, so to say, to “live” and to become fixed in their specific manifestations separately one from another, never having been trained either to the requisite automatic reciprocal maintenance, reciprocal assistance, or to any, even though only approximate, reciprocal understanding; and thus, when afterward concerted manifestations are required, these concerted manifestations do not appear.

Thanks to what is called the “system of education of the rising generation” which at the present time has already been completely fixed in the life of man and which consists singly and solely in training the pupils, by means of constant repetition to the point of “madness,” to sense various almost empty words and expressions and to recognize, only by the difference in their consonance, the reality supposed to be signified by these words and expressions, the coachman is still able to explain after a fashion the various desires arising in him, but only to types similar to his own outside of his common presence, and he is sometimes even able approximately to understand others.

This coachman-cabby of ours, gossiping with other coachmen while waiting for a fare, and sometimes, as is said, “flirting” at the gate with the neighbor’s maid, even learns various forms of what is called “amiability.”

He also, by the way, according to the external conditions of the life of coachmen in general, gradually automatizes himself to distinguish one street from the other and to calculate, for instance, during repairs in some street, how to get to the required street from another direction.

But as for the horse, although the maleficent invention of contemporary people which is called education does not extend over the horse’s formation, and in consequence its inherited possibilities are not atrophied, yet owing to

the fact that this formation proceeds under the conditions of the abnormally established process of the ordinary existence of people, and that the horse grows up ignored like an orphan by everybody, and moreover an ill-treated orphan, it neither acquires anything corresponding to the established psyche of the coachman nor learns anything of what he knows, and hence is quite ignorant of all the forms of reciprocal relationship which have become usual for the coachman, and no contact is established between them for understanding each other.

It is possible, however, that in its locked-in life the horse does nevertheless learn some form of relationship with the coachman and that even, perhaps, it is familiar with some "language"; but the trouble is, that the coachman does not know this and does not even suspect its possibility.

Apart from the fact that, owing to the said abnormal conditions, no data for even an approximate understanding of each other are formed between the horse and the coachman, there are also still other and numerous external causes, independent of them, which fail to give them the possibility of together actualizing that one purpose for which they were both destined.

The point is, that just as the separate independent parts of a "hackney" are connected—namely, the carriage to the horse by the shafts and the horse to the coachman by reins—so also are the separate parts of the general organization of man connected with each other; namely, the body is connected to the feeling-organization by the blood, and the feeling-organization is connected to the organization actualizing the functioning of mentation or consciousness by what is called *Hanbledzoin*, that is, by that substance which arises in the common presence of a man from all intentionally made being-efforts.

The wrong system of education existing at the present

time has led to the coachman's ceasing to have any effect whatever on his horse, unless we allow the fact that he is merely able by means of the reins to engender in the consciousness of the horse just three ideas—right, left, and stop.

Strictly speaking he cannot always do even this, because the reins in general are made of materials that react to various atmospheric phenomena: for example, during a pouring rain they swell and contract; and in heat, the contrary; thereby changing their effect upon the horse's automatized sensitiveness of perception.

The same proceeds in the general organization of the average man whenever from some impression or other the so to say "density and tempo" of the Hanbledzoin changes in him, when his thoughts entirely lose all possibility of affecting his feeling-organization.

And so, to resume all that has been said, one must willy-nilly acknowledge that every man should strive to have his own "I"; otherwise he will always represent a hackney carriage in which any fare can sit and which any fare can dispose of just as he pleases.

And here it will not be superfluous to point out that the Institute-for-the-Harmonious-Development-of-Man, organized on the system of Mr. Gurdjieff, has, among its fundamental tasks, also the task of on the one hand correspondingly educating in its pupils each of the enumerated independent personalities separately as well as in their general reciprocal relationship; and on the other hand of begetting and fostering in each of its pupils what every bearer of the name of "man without quotation marks" should have—his own "I."

For a more exact, so to say, scientific definition of the difference between a genuine man, that is, man as he ought to be, and a man whom we have called "man in quotation marks," that is, such men as almost all con-

temporary people have become, it is fitting to repeat what was said about this by Mr. Gurdjieff himself in one of his personal "lecture talks."

It was as follows:

"For the definition of man, considered from our point of view, neither anatomical, nor physiological, nor psychological, contemporary knowledge of his symptoms can assist us; since they are inherent in one degree or another in every man and consequently apply equally to all. Hence they do not enable us to establish the exact difference which we wish to establish between people. This difference can only be formulated in the following terms: 'Man is a being who can do,' and 'to do' means to act consciously and by one's own initiative."

And indeed every more or less sane-thinking man who is able to be if only a little impartial, must admit that hitherto there has not been nor can there be a fuller and more exhaustive definition.

Even suppose that we provisionally accept this definition, the question inevitably arises—can a man who is a product of contemporary education and civilization do anything at all himself, consciously and by his own will?

No . . . we answer at the very beginning, to this question.

Why not? . . .

Solely because, as the Institute-for-the-Harmonious-Development-of-Man experimentally proves and from experiments categorically affirms, everything without exception from beginning to end does itself in contemporary man, and there is nothing which a contemporary man himself does.

In personal, family, and communal life, in politics, science, art, philosophy, and religion, in short, in everything entering into the process of the ordinary life of a contemporary man, everything from beginning to end does itself,

and not a single one of these "victims of contemporary civilization" can "do" anything.

This experimentally proved categorical affirmation of the Institute-for-the-Harmonious-Development-of-Man, namely, that the ordinary man can do nothing and that everything does itself in him and through him, coincides with what is said of man by contemporary "exact-positive-science."

Contemporary "exact-positive-science" says that a man is a very complex organism developed by evolution from the simplest organisms, and who has now become capable of reacting in a very complex manner to external impressions. This capability of reacting in man is so complex, and the responsive movements can appear to be so far removed from the causes evoking them and conditioning them, that the actions of man, or at least a part of them, seem to naïve observation quite spontaneous.

But according to the ideas of Mr. Gurdjieff, the average man is indeed incapable of the single smallest independent or spontaneous action or word. All of him is only the result of external effect. Man is a transforming machine, a kind of transmitting station of forces.

Thus from the point of view of the totality of Mr. Gurdjieff's ideas and also according to contemporary "exact-positive-science," man differs from the 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.

And as to that which is attributed to man and named "will," Mr. Gurdjieff completely denies the possibility of its being in the common presence of the average man.

Will is a certain combination obtained from the results of certain properties specially elaborated in themselves by people who can do.

In the presences of average people what they call will is exclusively only the resultant of desires.

Real will is a sign of a very high degree of Being in comparison with the Being of the ordinary man. But only those people who possess such Being can do.

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 this spring can neither be lengthened or shortened, nor changed in any way on its own initiative.

And so, while admitting great possibilities in man, we deny him any value as an independent unit as long as he remains such as he is at the present time.

For the purpose of confirming the complete absence in the average man of any will whatsoever, I will add here a passage from another of Mr. Gurdjieff's personal lectures, in which the manifestations of this famous assumed will in man are picturesquely described.

Addressing those present, Mr. Gurdjieff then said:

"You have plenty of money, luxurious conditions of existence, and universal esteem and respect. At the head of your well-established concerns are people absolutely reliable and devoted to you; in a word, your life is a bed of roses.

"You dispose of your time as you please, you are a patron of the arts, you settle world questions over a cup of coffee, and you are even interested in the development of the latent spiritual forces of man. You are not unfamiliar with the needs of the spirit, and are well versed in philosophical matters. You are well educated and widely read. Having a great deal of learning on all kinds of questions, you are reputed to be a clever man, being at home in a variety of fields. You are a model of culture.

"All who know you regard you as a man of great will,

and most of them even attribute all your advantages to the results of the manifestations of this will of yours.

“In short, from every point of view, you are fully deserving of imitation, and a man to be envied.

“In the morning you wake up under the impression of some oppressive dream.

“Your slightly depressed state, that dispersed on awakening, has nevertheless left its mark.

“A certain languidness and hesitancy in your movements.

“You go to the mirror to comb your hair and carelessly drop the brush; you have only just picked it up, when you drop it again. You then pick it up with a shade of impatience, and, in consequence, you drop it a third time; you try to catch it as it is falling, but . . . from an unlucky blow of your hand, the brush makes for the mirror; in vain you rush to save it, crack . . . there is a star of cracks on that antique mirror of which you were so proud.

“Damn! Devil take it! And you experience a need to vent your fresh annoyance on some one or other, and not finding the newspaper beside your morning coffee, the servant having forgotten to put it there, the cup of your patience overflows and you decide that you cannot stand the fellow any longer in the house.

“It is time for you to go out. The weather being pleasant, and not having far to go, you decide to walk. Behind you glides your new automobile of the latest model.

“The bright sunshine somewhat calms you, and a crowd which has collected at the corner attracts your attention.

“You go nearer, and in the middle of the crowd you see a man lying unconscious on the pavement. A policeman, with the help of some of the, as they are called, ‘idlers’ who have collected, puts the man into a ‘taxi’ to take him to the hospital.

"Thanks merely to the likeness, which has just struck you, between the face of the chauffeur and the face of the drunkard you bumped into last year when you were returning somewhat tipsy yourself from a rowdy birthday party, you notice that the accident on the street-corner is unaccountably connected in your associations with a meringue you ate at that party.

"Ah, what a meringue that was!

"That servant of yours, forgetting your newspaper today, spoiled your morning coffee. Why not make up for it at once?"

"Here is a fashionable café where you sometimes go with your friends.

"But why did you recall the servant? Had you not almost entirely forgotten the morning's annoyances? But now . . . how very good this meringue tastes with the coffee.

"Look! There are two ladies at the next table. What a charming blonde!

"You hear her whispering to her companion, glancing at you: 'Now he is the sort of man I like!'

"Do you deny that from these words about you, accidentally overheard and perhaps intentionally said aloud, the whole of you, as is said, 'inwardly rejoices'?"

"Suppose that at this moment you were asked whether it had been worth while getting fussed and losing your temper over the morning's annoyances, you would of course answer in the negative and promise yourself that nothing of the kind should ever occur again.

"Need you be told how your mood was transformed while you were making the acquaintance of the blonde in whom you were interested and who was interested in you, and its state during all the time you spent with her?"

"You return home humming some air, and even the sight of the broken mirror only elicits a smile from you.

But how about the business on which you had gone out this morning. . . . You only just remember it. Clever . . . well, never mind, you can telephone.

"You go to the phone and the girl connects you with the wrong number.

"You ring again, and get the same number. Some man informs you that you are bothering him, you tell him it is not your fault, and what with one word and another, you learn to your surprise that you are a scoundrel and an idiot and that if you ring him up again . . . then . . .

"A rug slipping under your feet provokes a storm of indignation, and you should hear the tone of voice in which you rebuke the servant who is handing you a letter.

"The letter is from a man you esteem and whose good opinion you value highly.

"The contents of the letter are so flattering to you, that as you read, your irritation gradually passes and changes to the 'pleasant embarrassment' of a man listening to a eulogy of himself. You finish reading the letter in the happiest of moods.

"I could continue this picture of your day—you free man!

"Perhaps you think I am overdrawing?"

"No, it is a photographically exact snapshot from nature."

While speaking of the will of man and of the various aspects of its supposedly self-initiated manifestations, which for contemporary what are called "enquiring minds"—but according to our reasoning, "naïve minds"—are matters for wisecracking and self-adulation, it will do no harm to quote what was said by Mr. Gurdjieff in another "conversational lecture," because the totality of what he then said may well throw light on the illusoriness of that will which every man supposedly has.

Mr. Gurdjieff said:

“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, honor, conscience, and so on and so forth.

“And each and all claim immutability and infallibility for the methods they employ for grafting these branches on to the main trunk, called man’s personality.

“The sheet of paper gradually becomes dirty, and the dirtier it becomes, that is to say, the more a man is stuffed with ephemeral information and those notions of duty, honor, and so on which are dinned into him or suggested to him by others, the ‘cleverer’ and worthier is he considered by those around him.

“And seeing that people look upon his ‘dirt’ as a merit, he himself inevitably comes to regard this same dirtied sheet of paper in the same light.

“And so you have a model of what we call a man, to which frequently are added such words as ‘talent’ and ‘genius.’

“And the temper of our ‘talent’ when it wakes up in the morning, is spoiled for the whole day if it does not find its slippers beside the bed.

“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 considers himself to be, he is not that.

“Man—how mighty it sounds! The very name ‘man’ means ‘the acme of Creation’; but . . . how does his title fit contemporary man?

“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.

And to be such, one must first of all, with an indefatigable persistence and an unquenchable impulse of desire, issuing from all the separate independent parts constituting one's entire common presence, that is to say, with a desire issuing simultaneously from thought, feeling, and organic instinct, work on an all-round knowledge of oneself—at the same time struggling unceasingly with one's subjective weaknesses—and then afterwards, taking one's stand upon the results thus obtained by one's consciousness alone, concerning the defects in one's established subjectivity as well as the elucidated means for the possibility of combatting them, strive for their eradication without mercy towards oneself.

Speaking frankly, and wholly without partiality, contemporary man as we know him is nothing more nor less than merely a clockwork mechanism, though of a very complex construction.

About his mechanicality, a man must without fail think deeply from every aspect and with an entire absence of partiality and well understand it, in order fully to appreciate what significance that mechanicality and all its involved consequences and results may have both for his own further life as well as for the justification of the sense and aim of his arising and existence.

For one who desires to study human mechanicality in general and to make it clear to himself, the very best object of study is he himself with his own mechanicality; and to study this practically and to understand it sensibly, with all one's being, and not "psychopathically," that is, with only one part of one's entire presence, is possible only as a result of correctly conducted self-observation.

And as regards this possibility of correctly conducting self-observation and conducting it without the risk of incurring the maleficent consequences which have more than once been observed from people's attempts to do this without proper knowledge, it is necessary that the warning must be given—in order to avoid the possibility of excessive zeal—that our experience, based on the vast exact information we have, has shown that this is not so simple a thing as at first glance it may appear. This is why we make the study of the mechanicality of contemporary man the groundwork of a correctly conducted self-observation.

Before beginning to study this mechanicality and all the principles for a correctly conducted self-observation, a man in the first place must decide, once and forever, that he will be sincere with himself unconditionally, will shut his eyes to nothing, shun no results wherever they may lead him, be afraid of no inferences, and be limited by no previous, self-imposed limits; and secondly, in order that the elucidation of these principles may be properly perceived and transubstantiated in the followers of this new teaching, it is necessary to establish a corresponding form of "language," since we find the established form of language quite unsuitable for such elucidations.

As regards the first condition, it is necessary now at the very outset to give warning that a man unaccustomed to think and act along lines corresponding to the principles of self-observation must have great courage to accept sincerely the inferences obtained and not to lose heart; and submitting to them, to continue those principles further with the crescendo of persistence, obligatorily requisite for this.

These inferences may, as is said, "upset" all the convictions and beliefs previously deep-rooted in a man, as well as also the whole order of his ordinary mentation;

and, in that event, he might be robbed, perhaps forever, of all the pleasant as is said "values dear to his heart," which have hitherto made up his calm and serene life.

Thanks to correctly conducted self-observation, a man will from the first days clearly grasp and indubitably establish his complete powerlessness and helplessness in the face of literally everything around him.

With the whole of his being he will be convinced that everything governs him, everything directs him. He neither governs nor directs anything at all.

He is attracted and repelled not only by everything animate which has in itself the capacity to influence the arising of some or other association in him, but even by entirely inert and inanimate things.

Without any self-imagination or self-calming—impulses which have become inseparable from contemporary men—he will cognize that his whole life is nothing but a blind reacting to the said attractions and repulsions.

He will clearly see how his what are called world-outlooks, views, character, taste, and so on are molded—in short, how his individuality was formed and under what influences its details are liable to change.

And as regards the second indispensable condition, that is, the establishment of a correct language; this is necessary because our still recently established language which has procured, so to say, "rights-of-citizenship," and in which we speak, convey our knowledge and notions to others, and write books, has, in our opinion already become such as to be now quite worthless for any more or less exact exchange of opinions.

The words of which our contemporary language consists, convey, owing to the arbitrary thought people put into them, indefinite and relative notions, and are therefore perceived by average people "elastically."

In obtaining just this abnormality in the life of man,

a part was played in our opinion, by always that same established abnormal system of education of the rising generation.

And it played a part because, based, as we have already said, chiefly on compelling the young to "learn by rote" as many words as possible differentiated one from the other only by the impression received from their consonance and not by the real pith of the meaning put into them, this system of education has resulted in the gradual loss in people of the capacity to ponder and reflect upon what they are talking about and upon what is being said to them.

As a result of the loss of this capacity and in view, at the same time, of the necessity to convey thoughts more or less exactly to others, they are obliged, in spite of the endless number of words already existing in all contemporary languages, either to borrow from other languages or to invent always more and more words; which has finally brought it about that when a contemporary man wishes to express an idea for which he knows many apparently suitable words and expresses this idea in a word which seems, according to his mental reflection, to be fitting, he still instinctively feels uncertain whether his choice is correct, and unconsciously gives this word his own subjective meaning.

Owing on the one hand to this already automatized usage, and on the other hand to the gradual disappearance of the capacity to concentrate his active attention for any length of time, the average man on uttering or hearing any word, involuntarily emphasizes and dwells upon this or that aspect of the notion conveyed by the word, invariably concentrating the whole meaning of the word upon one feature of the notion indicated by it; that is to say, the word signifies for him not all the implications of the given idea, but merely the first chance significance de-

pendent upon the ideas formed in the link of automatic associations flowing in him. Hence every time that in the course of conversation, the contemporary man hears or speaks one and the same word, he gives it another meaning, at times quite contradictory to the sense conveyed by the given word.

For any man who has become aware of this to some degree, and has learned more or less how to observe, this "tragicomic feast of sound" is particularly sharply constated and made evident when others join the conversation of two contemporary people.

Each of them puts his own subjective sense into all the words that have become gravity-center words in the said so to say "symphony of words without content," and to the ear of this impartial observer it is all perceived only as what is called in the ancient Sinokooloopianian tales of *The Thousand and One Nights*, "cacophonous-fantastic-nonsense."

Conversing in this fashion, contemporary people nevertheless imagine they understand one another and are certain that they are conveying their thoughts to each other.

We, on the other hand, relying upon a mass of indisputable data confirmed by psycho-physico-chemical experiments, categorically affirm that as long as contemporary people remain as they are, that is to say "average people," they will never, whatever they may be talking about among themselves, and particularly if the subject be abstract, understand the same notions by the same words nor will they ever actually comprehend one another.

This is why in the contemporary average man, every inner experience and even every painful experience which engenders mentation and which has obtained logical results which might in other circumstances be very beneficent to those round about, is not manifested outwardly

but is only transformed into so to say an "enslaving factor" for him himself.

Thanks to this, even the isolation of the inner life of each individual man is increased, and as a consequence what is called the "mutual instruction" so necessary to people's collective existence is always more and more destroyed.

Owing to the loss of the capacity to ponder and reflect, whenever the contemporary average man hears or employs in conversation any word with which he is familiar only by its consonance, he does not pause to think, nor does there even arise in him any question as to what exactly is meant by this word, he having already decided, once and for all, both that he knows it and that others know it too.

Question, perhaps, does sometimes arise in him when he hears an entirely unfamiliar word the first time; but in this case he is content merely to substitute for the unfamiliar word another suitable word of familiar consonance and then to imagine that he has understood it.

To bring home what has just been said, an excellent example is provided by the word so often used by every contemporary man—"world."

If people knew how to grasp for themselves what passes in their thoughts when they hear or use the word "world," then most of them would have to admit—if of course they intended to be sincere—that the word carries no exact notion whatever for them. Catching by ear simply the accustomed consonance, the meaning of which they assume that they know, it is as if they say to themselves "Ah, world, I know what this is," and serenely go on thinking.

Should one deliberately arrest their attention on this word and know how to probe them to find just what they understand by it, they will at first be plainly as is said

“embarrassed,” but quickly pulling themselves together, that is to say, quickly deceiving themselves, and recalling the first definition of the word that comes to mind, they will then offer it as their own, although, in fact, they had not thought of it before.

If one has the requisite power and could compel a group of contemporary people, even from among these who have received so to say “a good education,” to state exactly how they each understand the word “world,” they would all so “beat about the bush” that involuntarily one would recall even castor oil with a certain tenderness. For instance, one of them who among other things had read up a few books on astronomy, would say that, the “world” is an enormous number of suns surrounded by planets situated at colossal distances from each other and together forming what we call the “Milky Way”; beyond which, at immeasurable distances and beyond the limits of spaces accessible to our investigation, are presumably other constellations and other worlds.

Another, interested in contemporary physics, would speak of the world as a systematic evolution of matter, beginning with the atom and winding up with the very largest aggregates such as planets and suns; perhaps he would refer to the theory of the similitude of the world of atoms and electrons and the world of suns and planets, and so on in the same strain.

One who, for some reason or other, had made a hobby of philosophy and read all the mishmash on that subject, would say that the world is only the product of our subjective picturings and imaginings, and that our Earth, for example, with its mountains and seas, its vegetable and animal kingdoms, is a world of appearances, an illusory world.

A man acquainted with the latest theories of poly-dimensional space would say that the world is usually

looked upon as an infinite three-dimensional sphere, but that in reality a three-dimensional world as such cannot exist and is only an imagined cross section of another four-dimensional world out of which comes and into which goes everything proceeding around us.

A man whose world view is founded on the dogmas of religion would say that the world is everything existing, visible and invisible, created by God and depending on His Will. Our life in the visible world is brief, but in the invisible world, where a man receives reward or punishment for all his acts during his sojourn in the visible world, life is eternal.

side with the visible world, there exists also another, a world of the "Beyond," and that communication has

One bitten with spiritualism would say that, side by already been established with the beings populating this world of the "Beyond."

A fanatic of theosophy would go still further and say that seven worlds exist interpenetrating each other and composed of more and more rarefied matter, and so on.

In short, not a single contemporary man would be able to offer a single definite notion, exact for all acceptances, of the real meaning of the word "world."

The whole psychic inner life of the average man is nothing but an "automatized contact" of two or three series of associations previously perceived by him of impressions fixed under the action of some impulse then arisen in him in all the three heterogeneous localizations or "brains" contained in him. When the associations begin to act anew, that is to say, when the repetition of corresponding impressions appears, they begin to constate, under the influence of some inner or outer accidental shock, that in another localization, the homogeneous impressions evoked by them begin to be repeated.

All the particularities of the world view of the ordinary

man and the characteristic features of his individuality ensue, and depend on the sequence of the impulse proceeding in him at the moment of the perception of new impressions and also on the automatism established for the arising of the process of the repetition of those impressions.

And it is this that explains the incongruity, always observed even by the average man during his passive state, in the several associations having nothing in common, which simultaneously flow within him.

The said impressions in the common presence of a man are perceived owing to the three, as it were, apparatuses in him—as there are apparatuses in general in the presences of all animals—acting as perceivers for all the seven what are called “planetary-gravity-center-vibrations.”

The structure of these perceptive apparatuses is the same in all the parts of the mechanism.

They consist in adaptations recalling clean wax phonograph disks; on these disks, or, as they might otherwise be called, “reels,” all the impressions received begin to be recorded from the first days after the appearance of a man in the world, and even before, during the period of his formation in his mother’s womb.

And the separate apparatuses constituting this general mechanism possess also a certain automatically acting adaptation, owing to which newly arriving impressions, in addition to being recorded alongside those previously perceived and similar to them, are also recorded alongside those impressions perceived simultaneously with these latter.

Thus every impression experienced is inscribed in several places and on several reels, and there, on these reels, it is preserved unchanged.

These impressed perceptions have such a property that

from contact with homogeneous vibrations of the same quality, they, so to say, "rouse themselves," and there is then repeated in them an action similar to the action which evoked their first arising.

And it is this repetition of previously perceived impressions engendering what is called association, and the parts of this repetition which enter the field of a man's attention, that together condition what is termed "memory."

The memory of the average man, in comparison with the memory of a man harmoniously perfected, is a very very imperfect adaptation for his utilization, during his responsible life, of his previously perceived store of impressions.

With the aid of memory, the average man from among impressions previously perceived, can make use of and, so to say, keep track of, only a very small part of his whole store of impressions, whereas the memory proper to the real man keeps track of all his impressions without exception, whenever they may have been perceived.

Many experiments have been made, and it has been established with indubitable exactitude, that every man in definite states, as for example, in the state of a certain stage of hypnotism, can remember to the most minute particular everything that has ever happened to him; he can remember all the details of the surroundings and the faces and voices of the people around him even those of the first days of his life, when he was still, according to people's notions, an unconscious being.

When a man is in one of these states, it is possible, artificially, to make even the reels hidden in the most obscure corners of the mechanism start working; but it often happens that these reels begin to unwind of themselves under the influence of some overt or hidden shock evoked by some experiencing, whereupon there suddenly

rise up before the man long-forgotten scenes, picturings, faces, and so on.

At this point, I interrupted the lecturer and considered it opportune to make the following addition:

THE ADDITION

Such is the ordinary average man—an unconscious slave of the whole entire service to all-universal purposes, which are alien to his own personal individuality.

He may live through all his years as he is, and as such be destroyed for ever.

But at the same time Great Nature has given him the possibility of being not merely a blind tool of the whole of the entire service to these all-universal objective purposes but, while serving Her and actualizing what is foreordained for him—which is the lot of every breathing creature—of working at the same time also for himself, for his own egoistic individuality.

This possibility was given also for service to the common purpose, owing to the fact that, for the equilibrium of these objective laws, such relatively liberated people are necessary.

Although the said liberation is possible, nevertheless whether any particular man has the chance to attain it—this is difficult to say.

There are a mass of reasons which may not permit it; and moreover which in most cases depend neither upon us personally nor upon great laws, but only upon the various accidental conditions of our arising and formation, of which the chief are heredity and the conditions under which the process of our “preparatory age” flows. It is just these uncontrollable conditions which may not permit this liberation.

The chief difficulty in the way of liberation from whole

entire slavery consists in this, that it is necessary, with an intention issuing from one's own initiative and persistence, and sustained by one's own efforts, that is to say, not by another's will but by one's own, to obtain the eradication from one's presence both of the already fixed consequences of certain properties of that something in our forefathers called the organ Kundabuffer, as well as of the predisposition to those consequences which might again arise.

In order that you should have at least an approximate understanding of this strange organ with its properties, and also of the manifestations in ourselves of the consequences of these properties, we must dwell a little longer upon this question and speak about it in somewhat greater detail.

Great Nature, in Her foresight and for many important reasons (about which theoretical explanations will be given in later lectures), was constrained to place within the common presences of our remote ancestors just such an organ, thanks to the engendering properties of which they might be protected from the possibility of seeing and feeling anything as it proceeds in reality.

Although this organ was later "removed" also by Great Nature from their common presences, yet owing to a cosmic law expressed by the words "the assimilation of the results of oft-repeated acts"—according to which law, from the frequent repetition of one and the same act there arises in every "world concentration" under certain conditions a predisposition to produce similar results—this law-conformable predisposition which arose in our forefathers was transmitted by heredity from generation to generation, so that when their descendants in the process of their ordinary existence established numerous conditions which proved to be congenial for the said law-conformableness, from that time on the consequences of the various proper-

ties of this organ arose in them, and being assimilated owing to transmission by heredity from generation to generation, they ultimately acquired almost the same manifestations as those of their ancestors.

An approximate understanding of the manifestations in ourselves of these consequences may be derived from a further fact, perfectly intelligible to our Reason and beyond any doubt whatever.

All of us, people, are mortal and every man may die at any moment.

Now the question arises, can a man really picture to himself and so to say "experience" in his consciousness, the process of his own death?

No! His own death and the experiencing of this process, a man can never, however he may wish, picture to himself.

A contemporary ordinary man can picture to himself the death of another, though even this, not fully.

He can picture to himself, for instance, that a certain Mr. Smith leaves the theater and crossing the street, falls beneath an automobile and is crushed to death.

Or that a signboard blown down by the wind falls on the head of Mr. Jones who happened to be passing and kills him on the spot.

Or that Mr. Brown, having eaten bad crayfish, gets poisoned and, no one being able to save him, dies the next day.

Anyone can easily picture all these. But can the average man contemplate the same possibility for himself, as he admits for Mr. Smith, Mr. Jones, and Mr. Brown, and feel and live through all the despair from the fact that those events may happen to him?

Think what would happen to a man who clearly pictured to himself and lives through the inevitability of his own death.

If he seriously ponders and is really able to enter deeply into this and to cognize his own death, what could be more terrifying?

In ordinary life, particularly in recent times, over and above the depressing fact of the inevitability of death which must infallibly occur to them, there are indeed for people a large number of other similar facts, whose real picturing alone of the possibility of experiencing them must evoke in us feelings of inexpressible and intolerable anguish.

Suppose that such contemporary people as have already lost entirely all possibility of having any real objective hope for the future, that is to say, those of them who have never "sown" anything during their responsible life and who in consequence have nothing to "reap" in the future—suppose they should cognize the inevitability of their speedy death, then from only an experiencing in thought alone would they hang themselves.

The particularity of the action of the consequences of the properties of the said organ on the common psyche of people consists just in this that, thanks to it, there does not arise among most contemporary people—these three-brained beings in whom were placed all the hopes and expectations of our CREATOR, as possible servers of higher purposes—the cognition of any of these genuine terrors, and also that it enables them peacefully to carry on their existence in unconscious fulfillment of what was foreordained, but in the service only of Nature's nearest immediate aims, as they have meanwhile lost, on account of their unbecoming abnormal life, any possibility of serving higher purposes.

Thanks to these consequences, not only does the cognition of these terrors not arise in the psyche of these people, but also for the purpose of self-quieting they even invent all kinds of fantastic explanations plausible to their

naïve logic for what they really sense and also for what they do not sense at all.

As, for instance, suppose that the solution of the question of our inability really to sense various possible genuine terrors, in particular the terror of one's own death, should become, so to say, a "burning question of the day"—which occurs with certain questions in the contemporary life of people—then in all probability all contemporary people, ordinary mortals as well as those called the "learned," would categorically offer a solution, which they would not doubt for a moment and, as is said, spluttering at the mouth, would set about to prove that what in fact saves people from being able to experience such terrors is just their own "will."

But if this is admitted, then why does not this same presumed will protect us from all the little fears we experience at every step?

In order to sense and understand with your whole being what I am now saying, and not merely to understand with that so to say "mind-fornication" of yours, which to the misfortune of our descendants has become the dominant inherency of contemporary people, picture to yourself now merely the following.

Today, after the lecture, you return home, undress, and get into bed, but just as you are covering yourself with your blanket a mouse jumps out from under the pillow and scuttling across your body ducks into the folds of the blankets.

Admit candidly, does not a shiver actually already run through the whole of your body merely at the bare thought of such a possibility?

Is it not so?

Now please try to make an exception and without the participation of any of that, so to say, "subjective emotionalness," whatsoever, which has become fixed in you,

think with your mentation alone about such a possible occurrence to you, and you yourself will then be amazed that you react to this in this way.

What is so terrifying in this?

It is only an ordinary house mouse, the most harmless and inoffensive of beasts.

Now I ask you, how can all that has been said be explained by that will, which is presumed to be in every man?

How is it possible to reconcile the fact that a man is terrified at a small timid mouse, the most frightened of all creatures, and of thousands of other similar trifles which might never even occur, and yet experiences no terror before the inevitability of his own death?

In any case, to explain such an obvious contradiction by the action of the famous human will—is impossible.

When this contradiction is considered openly, without any preconceptions, that is to say, without any of the ready-made notions derived from the wiseacring of various what are called "authorities," who in most cases have become such thanks to the naïveté and "herd instinct" of people, as well as from the results, depending on abnormal education, which arise in our mentation, then it becomes indubitably evident that all these terrors, from which in man there does not arise the impulse, as we said, to hang himself, are permitted by Nature Herself to the extent in which they are necessary for the process of our ordinary existence.

And indeed without them, without all these, in the objective sense, as is said, "fleabites," but which appear to us as "unprecedented terrors," there could not proceed in us any experiencings at all, either of joy, sorrow, hope, disappointment, and so on, nor could we have all those cares, stimuli, strivings, and, in general, all kinds of im-

pulses, which constrain us to act, to attain to something, and to strive for some aim.

It is just this totality of all these automatic, as they might be called, "childish experiencings" arising and flowing in the average man which on the one hand make up and sustain his life, and on the other hand give him neither the possibility nor the time to see and feel reality.

If the average contemporary man were given the possibility to sense or to remember, if only in his thought, that at a definite known date, for instance, tomorrow, a week, or a month, or even a year or two hence, he would die and die for certain, what would then remain, one asks, of all that had until then filled up and constituted his life?

Everything would lose its sense and significance for him. What would be the importance then of the decoration he received yesterday for long service and which had so delighted him, or that glance he recently noticed, so full of promise, from the woman who had long been the object of his constant and unrewarded longing, or the newspaper with his morning coffee, and that deferential greeting from the neighbor on the stairs, and the theater in the evening, and rest and sleep, and all his favorite things—of what account would they all be?

They would no longer have that significance which had been given them before, even if a man knew that death would overtake him only in five or six years.

In short, to look his own death, as is said, "in the face" the average man cannot and must not—he would then, so to say, "get out of his depth" and before him, in clear-cut form, the question would arise: "Why then should we live and toil and suffer?"

Precisely that such a question may not arise, Great Nature, having become convinced that in the common presences of most people there have already ceased to be any factors for meritorious manifestations proper to three-

centered beings, had providentially wisely protected them by allowing the arising in them of various consequences of those nonmeritorious properties unbecoming to three-centered beings which, in the absence of a proper actualization, conduce to their not perceiving or sensing reality.

And Great Nature was constrained to adapt Herself to such an, in the objective sense, abnormality, in consequence of the fact that thanks to the conditions of their ordinary life established by people themselves the deteriorating quality of their radiations required for Higher Common Cosmic Purposes insistently demanded, for the maintenance of equilibrium, an increase of the quantity of the arisings and existings of these lives.

Whereupon it follows that life in general is given to people not for themselves, but that this life is necessary for the said Higher Cosmic Purposes, in consequence of which Great Nature watches over this life so that it may flow in a more or less tolerable form, and takes care that it should not prematurely cease.

Do not we, people, ourselves also feed, watch over, look after, and make the lives of our sheep and pigs as comfortable as possible?

Do we do all this because we value their lives for the sake of their lives?

No! We do all this in order to slaughter them one fine day and to obtain the meat we require, with as much fat as possible.

In the same way Nature takes all measures to ensure that we shall live without seeing the terror, and that we should not hang ourselves, but live long; and then, when we are required, She slaughters us.

Under the established conditions of the ordinary life of people, this has now already become an immutable law of Nature.

There is in our life a certain very great purpose and

we must all serve this Great Common Purpose—in this lies the whole sense and predestination of our life.

All people without exception are slaves of this “Greatness,” and all are compelled willy-nilly to submit, and to fulfill without condition or compromise, what has been predestined for each of us by his transmitted heredity and his acquired Being.

Now, after all that I have said, returning to the chief theme of the lecture read here today, I wish to refresh your memory about what has several times been referred to in defining man—the expressions “real man” and a “man in quotation marks,” and in conclusion, to say the following.

Although the real man who has already acquired his own “I” and also the man in quotation marks who has not, are equally slaves of the said “Greatness,” yet the difference between them, as I have already said, consists in this, that since the attitude of the former to his slavery is conscious, he acquires the possibility, simultaneously with serving the all-universal Actualizing, of applying a part of his manifestations according to the providence of Great Nature for the purpose of acquiring for himself “imperishable Being”; whereas the latter, not cognizing his slavery, serves during the flow of the entire process of his existence exclusively only as a thing, which when no longer needed, disappears forever.

In order to make what I have just said more comprehensible and concrete, it will be useful if we compare human life in general to a large river which rises from various sources and flows on the surface of our planet, and the life of any given man to one of the drops of water composing this river of life.

This river at first flows as a whole along a comparatively level valley, and at that place where Nature has particularly undergone what is called a “cataclysm not

according to law," it is divided into two separate streams, or, as it is also said, there occurs in this river a "dividing of the waters."

All the water of one stream, soon after passing this place, flows into a still more level valley, and with no surrounding what is called "majestic and picturesque" scenery to hinder it, ultimately flows into the vast ocean.

The second stream, continuing its flow over places formed by the consequences of the said "cataclysm not according to law," ultimately falls into crevices in the earth, themselves also consequences of the same cataclysm, and seeps into the very depths of the earth.

Although after the branching of the waters the waters of both these streams flow further independently and no longer mingle, yet along the whole extent of their further course, they frequently approach so near each other that all the results engendered from the process of their flowing blend, and even at times during great atmospheric phenomena, such as storms, winds, and so on, splashes of water, or even separate drops pass from one stream into the other.

Individually the life of every man up to his reaching responsible age corresponds to a drop of water in the initial flow of the river, and the place where the dividing of the waters occurs corresponds to the time when he attains adulthood.

After this branching, any considerable subsequent movement, according to law, both of this river as well as of any of the small details of this movement for the actualization of the predetermined destination of the whole river, applies equally to every separate drop, just in so far as the given drop is in the general totality of this river.

For the drop itself, all its own displacements, directions, and states caused by the differences of its position,

by its various accidentally arisen surrounding conditions, and by the accelerated or retarded tempo of its movement, have always a totally accidental character.

For the drops, there is not a separate predetermination of their personal fate—a predetermined fate is for the whole river only.

At the beginning of the flow of the river, the lives of drops are here one moment, there the next moment, and a moment later they might not at all be as they are, but splashed out of the river and evaporated.

And so when, on account of the unbecoming life of people, Great Nature was constrained to engender the corresponding in their common presences, then from that time on it was so established for the purposes of the common actualizing of everything existing that human life in general on the Earth should flow in two streams; and Great Nature foresaw and gradually fixed in the details of Her common actualization such a corresponding law-conformableness, that in the drops of the water of the initial flow of the river of life, which have corresponding inner subjective what are called “struggles of one’s own self-denial,” there might arise or not arise that “something,” thanks to which certain properties are acquired giving the possibility, at the place of the branching of the waters of the river of life, of entering one or the other stream.

This something, which in the common presence of a drop of water is a factor actualizing in it the property corresponding to one or another of the streams, is in the common presence of each man who attains responsible age that “I,” which was referred to in today’s lecture.

A man who has in his common presence his own “I” enters one of the streams of the river of life; and the man who has not, enters the other.

The subsequent fate of any drop in the general river

of life is determined at the dividing of the waters, according to the stream the drop happens to enter.

And it is determined, as has already been said, by the fact that one of these two streams ultimately empties itself into the ocean, that is, into that sphere of general Nature which often has what is called repeated "reciprocal exchange of substances between various great cosmic concentrations" through the process of what is called "Pokhdalissdjanča," a part of which process, by the way, contemporary people name "cyclone": in consequence of which this drop of water has the possibility to evolve, as it is, to the next higher concentration.

And at the end of the flow of the other stream, as has already been said, into the crevices of the Earth's "nether regions," where it participates in the continuous process called "involutionary construction" which proceeds within the planet, it is transformed into steam and distributed into corresponding spheres of new arisings.

After the branching of the waters, great and small successive law-conformablenesses and details for the outer movement for the purpose of actualizing the predetermined destination of both streams also ensue from these same cosmic laws, but only the results ensuing from them are so to say "subjectivized" for both streams correspondingly; and although they begin to function independently, yet all the time they mutually assist and sustain each other. These subjectivized second-grade results, issuing from fundamental cosmic laws, sometimes function side by side, sometimes collide or cross, but never mix. The actions of these subjectivized second-grade results can sometimes under certain surrounding conditions spread also over the separate drops.

For us contemporary people, the chief evil is that we—thanks to the various conditions of our ordinary existence established by us ourselves, chiefly in consequence

of the abnormal what is called "education"—attaining responsible age and acquiring presences which correspond only to that stream of the river of life which ultimately empties itself into the "nether regions," enter it and are carried along where and whither it wills, and without pondering about the consequences, we remain passive, and submitting to the flow, drift on and on.

As long as we remain passive, not only shall we have inevitably to serve solely as a means for Nature's "involuntary and evolutionary construction," but also for the rest of our lives we shall have to submit slavishly to every caprice of all sorts of blind events.

As most of the hearers present have already, as is said, "crossed over" into responsible age and frankly cognize that until now they have not acquired their own "I," and at the same time, according to the substance of all I have said here, have not pictured for themselves any particularly agreeable perspectives, then, in order that you—just you who cognize this—should not be greatly, as is said, "disheartened" and should not fall into the usual what is called "pessimism" everywhere prevalent in the contemporary abnormal life of people, I say quite frankly, without any *arrière-pensée*, that, according to my convictions which have been formed thanks to long years of investigations strengthened by numerous quite exceptionally conducted experiments on the results of which are based the "Institute-for-the-Harmonious-Development-of-Man" founded by me—even for you, it is not yet too late.

The point is that the said investigations and experiments showed me very clearly and very definitely that in everything under the care of Mother Nature the possibility is foreseen for beings to acquire the kernel of their essence, that is to say, their own "I," even after the beginning of their responsible age also.

The foresight of Just Mother Nature consists in the

given case in this, that the possibility is given to us, in certain inner and outer conditions, to cross over from one stream into the other.

The expression which has reached us from ancient times, "the first liberation of man," refers to just this possibility of crossing from the stream which is predestined to disappear into the nether regions into the stream which empties itself into the vast spaces of the boundless ocean.

To cross into the other stream is not so easy—merely to wish and you cross. For this, it is first of all necessary consciously to crystallize in yourselves data for engendering in your common presences a constant unquenchable impulse of desire for such a crossing, and then, afterwards, a long corresponding preparation.

For this crossing it is necessary first of all to renounce all the what seem to you "blessings"—but which are, in reality, automatically and slavishly acquired habits—present in this stream of life.

In other words, it is necessary to become dead to what has become for you your ordinary life.

It is just this death that is spoken of in all religions.

It is defined in the saying which has reached us from remote antiquity, "Without death no resurrection," that is to say, "If you do not die you will not be resurrected."

The death referred to is not the death of the body, since for such a death there is no need of resurrection.

For if there is a soul, and moreover, an immortal soul, it can dispense with a resurrection of the body.

Nor is the necessity of resurrection our appearance before the awful Judgment of the Lord God, as we have been taught by the Fathers of the Church.

No! Even Jesus Christ and all the other prophets sent from Above spoke of the death which might occur even during life, that is to say, of the death of that "Tyrant" from whom proceeds our slavery in this life and solely

from the liberation from which depends the first chief liberation of man.

Summing up all that has been said, the thoughts set out in the lecture you have heard read, as well as what I have added today, that is about the two categories of contemporary people who in respect of inner content have nothing in common, and about that grievous fact which has been made clear to a certain degree thanks to the addition I have made, namely, that in the common presences of people in recent times, thanks to progressively deteriorating conditions of ordinary life established by us—particularly owing to the wrong system of education of the rising generation—the various consequences of the organ Kundabuffer have begun to arise much more intensely, I consider it necessary to say and even to emphasize still more that all misunderstandings without exception arising in the process of our collective life, particularly in the sense of reciprocal relationship, and all disagreements, disputes, settling-ups and hasty decisions—just these decisions, after the actualization of which, in practice, there arises in us the lingering process of “Remorse-of-Conscience”—and even such great events as wars, civil wars, and other similar misfortunes of a general character proceed simply on account of a property in the common presences of ordinary people who have never specially worked on themselves, which property I this time would call “the-reflecting-of-reality-in-one’s-attention-upside-down.”

Every man, if he can even a little seriously think, so to say “without being identified” with his passions, must agree with this if he takes into account merely one single fact often repeated in the process of our inner life, namely, that all our experiencings which at first, just at the moment they are still proceeding in us, seem to be startling terrors, appear, after the lapse of only an insignificant

time and when these experiencings have been replaced by others and are recalled by chance, and when according to our logical reasoning we are already in another mood, not worth, as is said, "a brass farthing."

In the average man the results of his mentation and feelings often lead to this, that, as it might be expressed, "a fly becomes an elephant and an elephant a fly."

The manifestations in the common presences of the said people of this maleficent property is particularly intensely actualized just during such events as wars, revolutions, civil wars, and so on.

Just during these events, the state, even constated by them, is particularly sharply manifested, under the action of which they all with few exceptions fall, and which they call "mass psychosis."

The essence of this state consists in this, that average people receiving in their already feeble mentation, which at such times becomes still more feeble, shocks from the maleficent stories of some or another lunatic, and becoming in the full sense of the word victims of these malicious stories, manifest themselves completely automatically.

During the period when they find themselves under the action of such a scourge—a scourge which has already become for contemporary ordinary people their inalienable inherency—there already entirely ceases to exist in their common presences that sacred what is called "conscience," the data for the possibility of the acquisition of which Great Nature endowed them with, as godlike beings in differentiation from mere animals.

Informed people sincerely regret just this inherency in contemporary people, because, according to historical data and also to experimental elucidations of numerous genuine learned beings of past epochs, Great Nature has already long ceased to have need for such a phenomenon as mass psychosis for Her equilibrium. Rather the con-

trary, such a periodically arising inherency in people compels Her always to new adaptations, as for instance increasing the birth rate, changing the what is called "tempo of the general psyche," and so on and so forth.

After all I have said I consider it necessary to say and even to emphasize further that all the historical data which have reached contemporary people and which have chanced to become known also to me, namely, the historical data concerning what really did occur in the past in the life of people, and not just those data invented by contemporary what are called learned beings, chiefly from among the Germans—with which histories all the rising generation is stuffed almost everywhere on the Earth—clearly show that people of former epochs did not divide into two streams of life, but that all flowed along in a single river.

The general life of mankind has been divided into two streams since the time of what is called the "Tikliamishian civilization," which directly preceded the Babylonian civilization.

It was just from then on that there gradually began to be and ultimately was finally established that organization of the life of mankind which, as every sane-thinking man ought to constate, can now flow more or less tolerably only if people are divided into masters and slaves.

Although to be either masters or slaves in a collective existence among children, like ourselves, of the COMMON FATHER, is unworthy of man, yet thanks at the present time to the conditions existing which have already been thoroughly fixed in the process of the collective life of people, the source of which lies in remote antiquity, we must be reconciled to it and accept a compromise that, according to impartial reasoning, should correspond both to our own personal welfare, and also at the same time not be contrary to the commandments specially issuing to

us people from the "Prime-Source-of-Everything-Existing."

Such a compromise, I think, is possible if certain people consciously set themselves, as the chief aim of their existence, to acquire in their presences all the corresponding data to become masters among those around them similar to themselves.

Proceeding from this and acting according to the wise saying of ancient times affirming that "in order to be in reality a just and good altruist it is inevitably required first of all to be an out and out egoist," and also profiting by the good sense given us by Great Nature, each one of us must set for his chief aim to become in the process of our collective life a master.

But not a master in that sense and meaning which this word conveys to contemporary people, namely, one who has many slaves and much money, handed down, in most cases, by inheritance, but in the sense that a given man, thanks to his, in the objective sense, devout acts towards those around him—that is to say, acts manifested by him according to the dictates of his pure Reason alone, without the participation of those impulses which in him as in all people are engendered from the mentioned consequences of the properties of the maleficent organ Kundabuffer—acquires in himself that something which of itself constrains all those about him to bow before him and with reverence carry out his orders.

I now consider this first series of my writings ended and ended in just such a form that satisfies even myself.

In any case, I give my word that from tomorrow I shall not waste even five minutes of my time on this first series.

And now, before beginning work on the second series of my writings, in order to put them, from my point of view, into a generally accessible form, I intend to rest for a whole month, to write positively nothing, and for a stimulus to my organism, fatigued to the extreme limit,

s-l-o-w-l-y to drink the still remaining fifteen bottles of "super-most-super-heavenly-nectar" called at the present time on Earth "old Calvados."

This old Calvados, by the way, twenty-seven bottles of it, I was thought worthy to find, accidentally covered over with a mixture of lime, sand, and finely chopped straw, several years ago when I was digging a pit for preserving carrots for the winter in one of the cellars of my now chief dwelling place.

These bottles of this divine liquid were buried in all probability by monks who lived near by, far from worldly temptations, for the salvation of their souls.

It now seems to me for some reason or other that they buried these bottles there, not without some ulterior motive, and that, thanks to their what is called "intuitive perspicacity," the data for which particularity of theirs, one must assume, was formed in them thanks to their pious lives, they foresaw that the buried divine liquid would fall into hands worthy of understanding the meaning of such things; and now indeed this liquid stimulates the owner of these hands praiseworthy to sustain and assist the better transmission to the next generation of the meaning of the ideals on which the co-operation of these monks was founded.

I wish during this rest of mine, which from any point of view I fully deserve, to drink this splendid liquid, which alone during recent years has given me the possibility of tolerating without suffering the beasts similar to myself around me, and to listen to new anecdotes, and sometimes, for lack of new ones, old ones—of course, if there happen to be competent raconteurs.

It is now still midday, and as I have given my word that I would not, beginning only from tomorrow, write anything further for this first series, I still have time and shall not be breaking my word, if I add with a clean con-

science that a year or two ago, I had categorically decided to make only the first series of my published writings generally accessible, and as regards the second and third series, to make them not generally accessible, but to organize their distribution in order, among other things, to actualize through them one of the fundamental tasks I have set myself under essence-oath; a task which consists in this: ultimately also to prove, without fail, theoretically as well as practically, to all my contemporaries, the absurdity of all their inherent ideas concerning the suppositious existences of a certain "other world" with its famous and so beautiful "paradise" and its so repugnant a "hell"; and at the same time to prove theoretically and afterwards without fail to show practically, so that even every "complete victim" of contemporary education should understand without shuddering and know, that Hell and Paradise do indeed exist, but only not there "in that world" but here beside us on Earth.

After the books of the first series have all been published, I intend for the spreading of the contents of the second series, to organize in various large centers simultaneous public readings accessible to all.

And as regards the real, indubitably comprehensible, genuine objective truths which will be brought to light by me in the third series, I intend to make them accessible exclusively only to those from among the hearers of the second series of my writings who will be selected from specially prepared people according to my considered instructions.