

Beelzebub's Tales: Book Two

The Side by Side Comparison

Edited by Robin Bloor



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Introduction

Ostensibly, there are two legitimate versions of Gurdjieff's magnum opus, *An Objectively Impartial Criticism of the Life of Man* or *Beelzebub's Tales to His Grandson*: the officially published version that first appeared in 1950, and *The 1931 Manuscript*, which was a completed draft that Gurdjieff updated in the years after its publication.

Gurdjieff allowed Alfred Orage to publish and sell *The 1931 Manuscript* to some of his American pupils in order to raise much needed funds. One hundred mimeographed copies were made of the manuscript, which were sold for \$10.00 each (equivalent to about \$186 in 2024 dollars). From 1926 to 1930, Orage held group meetings where he discussed some of the draft chapters of *The Tales* – he was, at the same time, editing and refining the text with Gurdjieff.

Notes on those meetings were published, in edited form, by C. S. Nott in his book *Teachings of Gurdjieff: A Pupil's Journey* and more recently by Book Studio, in a book entitled *Orage's Commentary on Gurdjieff's "Beelzebub's Tales To His Grandson,"* the text of which is taken from the meeting notes taken by Lawrence Morris and Sherman Manchester.

Students of The Work who read either or both of those books could be forgiven for assuming that the comments made during those meetings relate to the 1950 published version of *The Tales*. However, they do not, nor do they necessarily refer to the text of *The 1931 Manuscript* published here. Orage likely worked from earlier versions of the text.

The Virtues of The 1931 Manuscript

Readers who enjoy reading *The Tales* usually enjoy reading *The 1931 Manuscript* as well. Despite the differences between the two, the text bears the mark of Gurdjieff. It's permeated with his rhythm and style. In some chapters, the text of the two versions is very similar, while others show clear differences. When reading those different chapters, you often get the impression you're reading a Gurdjieff book you haven't encountered before. The subject matter may be familiar, but the text feels "new."

Our experience suggests that *The 1931 Manuscript* has a similar impact on the reader as the 1950 publication, when read in the first or second ways Gurdjieff recommends, which are:

“at least as you have already become mechanized to read all your contemporary books and newspapers” (the first way),

and:

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“as if you were reading aloud to another person” (the second way).

The third mode of reading Gurdjieff recommends to the reader, is to: “try and fathom the gist of my writings.”

Our experience suggests you'll find *The 1931 Manuscript* useful for this endeavour. Importantly, it offers a valid alternative version of most of the text. Both versions are unquestionably legitimate, as they were both authored by Gurdjieff. However, when read carefully word-for-word, they can offer different perspectives on the meaning.

If you discover any apparent contradiction between the two texts, resolving it is straightforward, as the 1950 publication is undoubtedly the definitive version. However, this rarely occurs. The more common outcome of reading both versions is that Gurdjieff's intended meaning seems to emerge with greater clarity.

Here, we suspect a very simple psychological mechanism at play. When we have only one version of a particular sentence or paragraph, we may attach a slightly distorted meaning to it, simply due to what Gurdjieff calls “mentation by form.” However, when we have two versions of the text, the likelihood of such internal distortion is reduced.

In summary, then, there are two main reasons why someone might choose to read *The 1931 Manuscript*.

- 1) For the sheer joy of reading unfamiliar text written by Gurdjieff
- 2) As part of an effort to “try and fathom the gist” of *The Tales*.

Of course, it's the second of these activities that this book has been designed to facilitate, making the direct comparison of the two texts as easy as possible.

The Structure/Layout of This Book

This book's layout is designed to let you compare the two versions of *The Tales* as far as possible paragraph by paragraph and line by line. For the sake of cost and usability, we also chose a layout and typeface that kept the page count below 550.

The 1950 version of *The Tales* is printed on the left-hand side of each spread, while *The 1931 Manuscript* is on the right. Page numbers for the 1950 version are shown with dotted lines and a number. On the right side, dotted lines only indicate a page change in the 1950 version.

This layout allows you to read *The Tales* paragraph by paragraph, comparing the versions side-by-side. Readers have found this approach to reading helpful in enriching the text's meaning.

Where page numbers are referred to numbers of the form p523 refer to the page numbers in The 1950 version of *The Tales* itself and numbers of the form [p123] refer to the pages of this book itself.

Differences Between The Two Versions in Overview

Between 1931 and 1950, the book underwent significant revisions. Extensive new text was added, and the original content was modified, mostly minor edits

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but with some substantial changes. *The 1931 Manuscript*, at roughly 290,000 words, is only 80% the length of the final book, which clocks in at around 360,000 words. Here's why:

- Gurdjieff added minor details and occasionally reworked passages to improve the text's rhythm.
- In some sections, he made the text more verbose, potentially hindering comprehension.
- He added new stories or expanded existing ones with significant details in specific parts.
- The book's structure was reworked in a few places. Notably, chapters 39 (The Holy Planet Purgatory) and 40 (Heptaparaparshinokh) were significantly altered, with some text moving from chapter 40 to 39. Ultimately, both chapters were lengthened. Additionally, the order of chapters 44, 45, and 46 was changed, and new text was included.
- Gurdjieff removed very little text from *The 1931 Manuscript*, though he did eliminate a few pages that largely duplicated earlier content.

A Summary of The Differences Between The Two Versions of Book 2

- The chapters on *Hypnotism* and *Beelzebub as Hypnotist* had a substantial amount of text added with Gurdjieff creating new material.
- The chapter *The Change in the Appointed Course of the Falling of the Transspace Ship Karnak* is missing entirely from *The 1931 Manuscript*.
- The chapter on *Russia* has missing sections and is substantially different in places. This is also true of the chapters on *France* and *Religion*.
- The short chapter *Just a Wee Bit More about the Germans* is substantially different.
- The chapter, *The Holy Planet Purgatory*, is substantially different. It was reorganised with three sections of text being moved and most of the text being substantially rewritten.

The Editing of the 1931 Manuscript

Our source for *The 1931 Manuscript* was a digital copy (PDF) that circulated online for years. It contained many typos, which we corrected to create a text that was “easy to read and study.” This book replicates exactly the text from our 2014 publication of the full manuscript. Here's a breakdown of our editing approach:

- **Typos and Spelling:** The original manuscript was clearly rushed into production and contained numerous typos. These were easy to identify and correct. However, we treated every word as significant (as each was chosen by Gurdjieff). Even for seemingly obvious errors, the editing process was meticulous. Whenever possible, we compared discrepancies with the 1950 publication's text and used common sense to determine the intended meaning.

The Sixth and Last Sojourn of Beelzebub on the Planet Earth

WHEN after two “Ornakras” the cosmic intersystem ship Karnak had left the spheres of the atmosphere of the planet Revozvradendr and began to fall back in the direction of the solar system ‘Pandetznokh’ onto the planet Karatas, Hasein, having sat down in his usual place, addressed Beelzebub with the following words:

“My dear and beloved Grandfather . . . be kind as always and tell me something more about the three-centered beings breeding on that planet which is called Earth.”

In reply to this, Beelzebub related about his sixth and last visit on the planet Earth.

He began thus: “I was on that planet for the sixth time just before I received my full pardon and permission to leave that most remote solar system situated even almost beyond the reach of the immediate emanations of the Omni Most Holy Sun Absolute, that is, just before my return here to the center of the Universe to the place of my arising, to the immediate bosom of our COMMON UNI-BEING-ENDLESSNESS.

“This time, circumstances unexpectedly so came about that I had to exist there among these peculiar beings a fairly long time, namely, a little less than a year of our time, or, by the time calculation there, more than three hundred years.

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“As initial cause of this last visit of mine to the surface of that planet which has pleased you, the following circumstances served:

“You must know that after my fifth visit to the surface of that planet of yours, I continued likewise, as before, to observe from time to time the existence of those three-brained beings who please you.

“I observed them particularly attentively at those periods when there proceeded among them their chief particularity, namely, their processes of ‘reciprocal destruction.’

“And I observed so attentively at these periods because I wished to make unquestionably clear to myself the causes of the periodic manifestations of such an exceptionally terrible need of their strange psyche—strange to the point of the phenomenal.

“When I happened to be a little freer I would at times follow for almost a whole Martian day or night every kind of their manifestations during these processes.

“Well, thanks to these special observations of mine, both from the planet Mars and during my former personal sojourns there among them, I had a more or less definite understanding concerning all the ways and means used by them for a more effective destruction of each other’s existence.

“Well, my boy, once while watching as usual this process of theirs from the planet Mars through my big Teskooano I suddenly noticed that which served as the initial cause impelling me to undertake my sixth descent; namely, I saw this

The Sixth And Last Descent Of Beelzebub To Our Planet

BEELZEBUB began as follows:

“I was on that planet for the sixth and last time just before I received my full pardon and permission to leave this solar system, and return to my native country.

“During this sixth descent of mine I spent a considerable time amongst these Earth beings. I was there for a quarter of our year or according to their time calculation fifty years.

“As I have already told you, I used to observe the existence of these beings through my observatory, and, as I have also told you, I was particularly interested in their peculiarity of mutual destruction. After many centuries, and with all my efforts I was still unable to find a completely satisfactory explanation of this phenomenon of the psyche of those beings. Nevertheless, I hoped to understand it sooner or later, and I therefore always very attentively observed these processes of mutual destruction, whenever I happened to be on that planet, as well as from my observatory. At other times when I was a little free, I had for hours together made observations of the particular methods of these processes so that I already knew all the subtleties involved and had psychological explanations in every instance.

“Once, while, as was my custom, I was looking from Mars, through the ‘Zuru-aga’ on one such process of mutual destruction, or, as they say, on their war, I saw what struck me as something entirely new, which nullified all my previous psy-

The section opposite, titled *Termoses*, was completely removed from the 1950 version of *The Tales*. The only part of it that remains is the mention of poisonous medicines which is found on page 552 [181]. →

physician in general is one who is obliged to help other beings to discharge their duty, those beings namely, who for some reason or other have some temporary derangement of bodily functioning, and cannot carry on their duty. But among beings of the planet Earth, the name physician is given as well to those beings who make a business of collecting information about methods of healing—for example, those methods which certain beings, such as old women who have become childish, (as it is usual for old women of the planet Earth to become)—have prescribed throughout the ages for healing the sick. These Earth physicians, in their turn, now prescribe these methods for those sick beings who apply to them for treatment. They have many thousands of things, which they use for healing, but the most important and essential, which really effect results, are only three in number: the first, the flower the seeds of which the beings of Goblandia chewed, that is the poppy, or elements obtained from it; the second, castor oil; and the third, quinine, a substance obtained from a certain tree. I shall also tell you about the significance of thousands of other of their remedies. For who knows, you may happen one day to be on that planet yourself, and you will then know how to use them.

Termoses

“It will be much better, I think, if I give you not my personal opinion, but the explanations which certain beings of that planet gave me regarding the importance of these remedies. He was a very queer fellow who first explained them to me. He was a priest by profession and belonged to what is called the Armenian religion. His name was Termoses.

“I got to know this queer priest fellow in the following way. At the insistence of a being with whom I was a little friendly, I wanted to get hold of a certain ancient Armenian Manuscript; and for this purpose I had to go to the country Transcaucasia, to the town of Alexandropol. This old Armenian priest Termoses was the very being to help me to get hold of this manuscript. He was a remarkably queer fellow compared with the other beings of that planet, and he was very amusing and witty. Of his numerous whims, I need only tell you one, from which you will understand the character of this Termoses.

“Special respect is shown on that planet Earth to those beings belonging, as a rule, to the profession of priest, and especially if they are old. You always bow before them and ask their blessing.

“As this Termoses was an old priest, everybody respected him quite without distinction of creed; and everybody regarded it as an honor to approach him and ask his blessing, and, of course, to kiss his hand. But Termoses himself could not bear this fussing. If anybody dared to come near him, without giving him a chance of beginning, Termoses would say, ‘If you have anything important to say, out with it quickly, and if not, be off with you, there’s somebody round the corner impatiently waiting to give you a free meal.’

“This was Termoses all over. In short, he was not like other beings, especially not like priests; yet in spite of this, all the Armenians of the town loved him.

you too may suddenly have to exist at some time or other on that peculiar planet among these queer folk, and you would not know how to deal with these numerous medicinal means and what significance to give them.

“First of all, know and remember this, that the young three-brained beings there, particularly of the most recent times, who prepare themselves to take, when they arrive

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at the age of responsible existence, the profession of a physician only learn by rote as many names as possible from among the many thousands of these said medicinal means now known there.

“And later, when they have already become responsible beings having this profession and receive the official title of physician and when they are called upon to help the beings who need it, then their whole help consists in this that they make a being-effort of a certain intensity just to remember the names of several of these medical means and to write them later on a scrap of paper called by them ‘prescription,’ with the intention of prescribing that mixture which should be introduced into the planetary body of, as they say, the ‘invalid.’ The intensity, however, of their effort depends first of all on the ‘social status’ of the being needing their help, and secondly on the number of eyes fixed upon them by the beings surrounding the given sick being.

“Well, further, this said prescription thus written by them is taken by the near relatives of the person needing the help of the contemporary Zirlikner there to one of their contemporary what are called ‘pharmacies,’ where their ‘pharmacists’ prepare the required ‘mixtures.’

“And how in general such mixtures are prepared in these pharmacies and exactly of what they are composed, well, just this you will well understand if I relate to you one only of the numerous informations I learned concerning it, and which I was told by one of the beings there having just this profession of a pharmacist.

“This, my present tale, refers to that period when I had already often begun to frequent that large community which was called Russia.

“Well, in one of the two chief places of existence of this said large community, namely, in the one which was called ‘Moscow,’ friendly relations happened to be established

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between myself and such a professional, that is, a pharmacist. “According to the notions there, this pharmacist was already an old being and his character was very kind, and even, so to say, obliging.

“He belonged to what is called there the ‘Jewish faith.’

“It is necessary to tell you here, that there, on almost all the continents at the present time, these pharmacists are, why I don’t know, mostly beings belonging to the Jewish faith.

“And so . . . when I used to go to that second chief place of Russia, where that acquaintance of mine, the pharmacist, existed, I would always call on him and there in the back room of his pharmacy, which as a rule they call a ‘laboratory,’ I

← A large amount of text, starting on page 536 [161] up to page 543 [171] was added after the publication of *The 1931 Manuscript*.

“I was told about these medicines by another being whom I used often to meet for various reasons in one of the capitals of the Russian social organization, where my business often took me during my sixth descent. He was a pharmacist. Beings of this profession keep shops where they sell the numerous varieties of medicines which these Earth physicians prescribe or advise for their patients. This phar-

 macist was an old acquaintance of mine. He had no whims, but he was a very good sort of being and very kind to everybody about him.

“By religion he was Jewish.

“Nobody knows why, but on all the continents of that planet, the profession of pharmacist is followed chiefly by beings of the Jewish faith.

“When I happened to be in his town, I always used to go to his shop and chat with him at the back, which room he called his laboratory.

Hypnotism

AND so," Beelzebub continued, "at this sixth sojourn of mine in person on the surface of that planet Earth of yours, I decided to settle there for a long stay and to become a professional physician there. I did indeed become one, only not such a physician as most of them are there, but I chose for myself the profession of what is called there 'physician-hypnotist.'

In *The 1931 Manuscript*, Gurdjieff's discussion of hypnotism, shown opposite, is written in a direct style, almost after the fashion of a lecture. The text of the 1950 version of *The Tales* is far too different to enable a line-by-line or paragraph-by-paragraph comparison. →

The Hypnotism

SO, MY dear Hasein, I decided to become a physician; not, however, an ordinary physician, but what they call a physician hypnotist, there being a great demand for such physicians in most of the continents and amongst all classes. Ordinary physicians rarely inspire the confidence and sincerity which I required for my purpose; and besides, I had already had a wide experience in this specialty, having before practiced among Earth-beings as a physician hypnotist.

"Grandfather, dear," said Hasein, "Please explain what hypnotism is."

"Hypnotism," began Beelzebub, "is the name these beings give to that property from which all their peculiarities proceed. This property is the feature which distinguishes their psyche from the psyche of all the other beings of the whole Universe.

"If these beings did not exist, then this property of hypnotism would also not exist in the whole Universe. Their whole life, moreover, moves, as it were, under a spell. The only difference is that in life the hypnotic condition moves slowly and gradually; and only when it is accelerated do the very obvious absurdities called 'hypnotism' arise.

"You can tell or show a being in his hypnotic state, anything you please, he will immediately believe it. He does not arrive at this belief in the usual gradual manner, but he at once becomes convinced for the rest of his life. Suppose, for instance, you show a flea to a being in that state and tell him it is a rhinoceros he will believe that is really a rhinoceros; and not only will this belief and understanding last while he is in that state, but afterwards when it has completely passed. Moreover, whenever they see a flea, it will really seem to them to be a rhinoceros. You can try all you like by ordinary means and logic to convince them otherwise—they will always continue to think that the flea is indeed a rhinoceros, and never doubt it. The more you try to prove the contrary, the more positive and convinced they become. The only other thing of which they will be equally certain is that you are eager to deceive them; and they will probably get offended and angry.

"It is quite possible to bring these beings into this accelerated hypnotic state by artificial means. Indeed having accidentally discovered this property of theirs and also accidentally how to induce this state in each other, they use it as a means of freeing themselves from certain too obvious and transparent absurdities. By chance, they also discovered that anybody in this state can be persuaded of the contrary of anything.

"For inducing this state, which as I have already said, they call 'hypnotism' they, by chance, found a certain means. The counter process of convincing others being called 'suggestion.' And those physicians who know how to induce this state in others, are called 'hypnotists' to distinguish them from ordinary physicians.

"Information regarding this property, its process and significance, has become amongst them, at the present time, a very well known science; and, as about

Russia

ALL the further events, during this last sojourn of mine on the surface of the planet Earth, connected with the abnormal form of the usual being-existence of those three-brained beings who please you, and, at the same time, many trifling incidents of all kinds which elucidated the characteristic details of their peculiar psyche, began from the following:

“Once, walking one morning by the said Pyramids, a certain elderly being, a stranger, and in exterior appearance not a native, approached me, and greeting me in the manner customary there, addressed me with the following words:

“Doctor! You will perhaps do me the kindness to allow me to be your companion on your morning walks? I have noticed that you always walk in this neighborhood alone. I am also very fond of walking here of a morning and as I, too, am quite alone here in Egypt, I venture to propose to you that I should accompany you on these walks of yours.”

“Since the vibrations of his radiations in relation to mine appeared not acutely ‘Otkaloparnian,’ or, as your favorites in such a case would say, ‘since he appeared to be sympathetic,’ and furthermore because I myself had already thought of establishing here also corresponding mutual relations with someone, in order as a rest from active mentation to converse sometimes by following only the course of freely flowing associations, I at once agreed to his proposition and from that day forth began to spend the time of my morning strolls with him.

“During our further acquaintanceship, it transpired that this foreigner was a subject of that large community called

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‘Russia,’ and that among his compatriots he was an important power-possessing being.

“During these walks of ours together it so happened that we began, why I don’t know, to talk chiefly about the weak will of the three-brained beings and about those weaknesses unworthy of them, which they themselves call ‘vices’ and to which they, particularly the contemporary beings, accustom themselves very quickly, and which finally become for them a basis, in the sense of the aim of their existence, as well as in the sense of the quality of their being-manifestations.

“Once during one of these conversations of ours he, addressing me suddenly, said:

“My dear Doctor! In my native land during recent times the passion for alco-

(Bath) Russia. Old Russia And The Cause Of The New

The text below from *The 1931 Manuscript* originally appeared in the previous chapter immediately following the tale concerning the confusing nature of the word “Doctor,” opposite p585 [229]. It has been inserted here to enable word-by-word comparison on the opposite section about Egypt.



“Amongst other things it was a part of my program to walk every morning in the direction of the ancient Sphinx and pyramids. I stayed in Egypt, in this manner, about two weeks, and once during a walk near the pyramids an elderly being approached me and addressed me as ‘doctor.’ Whether he knew of me before in his native country, or whether he had heard in Cairo, that I was a doctor, I do not know.

“Well, as I was saying, my dear Hassein, this elderly gentleman called me doctor, as everybody respectfully addressed me, without, of course, knowing how offensive it sounded in my ears, and how much I disliked it. And having addressed me by this odious title, he very amiably said ‘perhaps you will allow me to accompany you on your walks?’

“I have noticed’ he continued, ‘that you often walk alone in these places in the morning. As I also like walking here in the morning, and am quite lonely here in Egypt, I determined to ask if you would be kind enough to let me walk with you.’

“As this being seemed to be very kind and sympathetic, I began to take my morning walks with him. He turned out to be a Russian and a very important being in his native land.

“During our walks we chanced to talk mostly about the weak will of the beings on the Earth, and about those harmful vices into which they so readily fall, and which become imperative needs in the organism.

“During one of our walks, he suddenly said to me,

‘My dear doctor, in Russia my native land, the passion for alcohol is so strong

“The form of external existence of all communities existing on this continent Europe is little distinguished from the external form of existence of the beings of that large community Russia.

“The form, however, of existence of the beings of the various groupings of this continent differs among themselves only in so much as, thanks to the accidental longer

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or shorter continuity of the existence of the given community, there had been time for certain good customs and ‘instinctive habits’ to be automatically acquired and which became proper to the beings only of just this said community.

“Here, by the way, it is necessary to remark that the duration there of the existence of any community plays indeed a great role in the sense of the acquisition by beings of its good customs and instinctive habits.

“But unfortunately for all the three-brained beings of the whole Universe of every degree of Reason, the existence of every grouping of theirs, already more or less organized, is in general short-lived, thanks of course to that ever same chief particularity of theirs, namely, ‘periodic reciprocal destruction.’

“As soon as good being-usages for automatic existence begin to be established in the general process of any of their groupings, this terrifying process suddenly begins to proceed, and thus either these good customs and ‘automatic habits’ acquired during centuries are totally destroyed, or the beings of the given grouping, thanks already to the mentioned property, fall under the influence of beings of another grouping who have nothing in common with those under whose influence they were before this, and therefore very soon all these customs and moral habits acquired during centuries are replaced by other ‘new ones,’ which in most cases are premature and which in most cases are good for only, as is said, ‘a day.’”

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In The 1931 Manuscript, the opposite section has little similarity to any text that is found in the 1950 version of The Tales. It comprises remarks about monarchic and republican forms of government. →

“The mode of existence of European social organizations differs very little from that of the beings of that large social organization, Russia; and the difference is merely the difference between certain customs, existing in the beings of the various social organizations which were formed and strengthened in their psyche, in course of time.

“By the way, the duration of the existence of some of the social organizations really plays a great part in the formation of good customs. Unfortunately, however, no social organization on Earth exists long, owing always to the same peculiarity existing on that unfortunate planet; that is, the existence among them of the property of mutual destruction, or, as I have already told you, war.

“As soon as good conditions for a mechanical existence begin to be established in some social organization, either a war speedily puts an end to the customs acquired during centuries, or the social organization falls under the influence of some other, having nothing in common with its former model. Good customs acquired perhaps during centuries, are thus very soon replaced by others, mostly immature, and good only for a day.

“But the change of influence nearly always depends, as I have remarked, not on the beings of the social organizations themselves, but upon its king. Having him-

Just a Wee Bit More About the Germans

BEELZEBUB began thus:

*The opposite text in *The 1931 Manuscript*, has little similarity to the text that is found at the start of this chapter in the 1950 version of *The Tales*, → so they are shown separately here.*

“From St. Petersburg I first of all went to what are called the Scandinavian countries, and after traveling through these countries, I settled in the chief point of the beings of the contemporary grouping called ‘Germany.’”

Having said this and having patted the curly head of Hassein, Beelzebub with a good-natured smile but with an admixture of what is called slyness, continued

Just A Wee Bit More About The Germans, And France
or
(Germany and Paris)

AT THIS point Beelzebub finished his story and put the curl of his tail in order. A little later he turned to old Ahoon and said:

“Eh! Ahoon, are you again sitting with cocked ears listening to me like the prosecution on the planet Earth to the witnesses in a trial? You also now tell our Hassein something.”

“How can I do that, your Reverence?” answered Ahoon, “You know yourself how I was all the time very busy there serving your Reverence. And even when I was occasionally free, I was too much interested in the food and drink prepared by those beings. Nowhere on other planets do they spend so much time on it, and nowhere do they serve so many kinds of food and drink as on that planet; especially drinks. I tasted them all everywhere and compared their merits.”

“Well then, tell us about food and drink, and on which continents of the planet Earth they were best prepared,” said Beelzebub.

Upon this Ahoon smacked his lips with pleasure and answered: “As regards food, the continent Asia is beyond comparison above the other continents. In Asia one can say, the mouth waters at some dishes. But as regards drink, it would be a crime to say a bad word about the continent Europe. As regards . . . beer . . . how is it called? I have forgotten its name . . . Eh! Surely my memory is beginning to get weak from old age. Perhaps your Reverence remembers the name of that social organization which was situated almost in the center of the continent Europe, where pipe smoking was popular?”

“Is it Germany?” asked Beelzebub.

“Yes, yes, your Reverence, just Germany. To say anything bad about the German beer would be a crime.”

“Tell us, Ahoon, your opinion about these Germans,” persisted Beelzebub.

“What is my opinion worth? These German beings are not so bad when they sit in their beer houses with hot sausages on the table. But one of their passions does not please me at all, that is, their craze for collecting all kinds of rubbish belonging to beings of other social organizations. They collect every sort of thing, stories, proverbs, porcelain and clay objects, carpets, all kinds of drawings, dead butterflies and much other superfluous lumber. They collect, as they persuade everybody, knowledge of some kind or other. As regards their other qualities, it is difficult for me to form an opinion. I think that Hassein can get a pretty complete idea of their psyche if I tell him just this, that when these German beings gather together for feasting or any such purpose they always sing:

The Holy Planet “Purgatory”

AFTER several Dionosks the cosmic ship *Karnak* left the holy planet, and again began to fall further in the direction of the place of its final destination, and, namely, in the direction of that planet on which Beelzebub had had the place of his arising and whither he was returning to finish his long existence; to finish that long existence of his, which, on account of certain definite circumstances, he had to fulfill on various cosmic concentrations of our Great Universe and always under conditions very unfavorable for him personally, yet which he nevertheless objectively fulfilled quite meritoriously.

And so, when the usual tempo of the falling of the ship *Karnak* had been re-established, Hasein, the grandson of Beelzebub, again sat down at his feet and turning to him, said:

“Grandfather, oh, dear grandfather! Explain to me, please, why, as my uncle Tooilan told me, does our COMMON ALL-EMBRACING UNI-BEING AUTO-CRAT ENDLESSNESS appear so often on this holy planet on which we have just been?”

At this question of his grandson, Beelzebub this time became thoughtful a little longer than usual and then, also with greater concentration than was usual for him, slowly said:

“Yes . . . I do not know, my dear boy, with what to begin this time in order to answer this question of yours in such a form as would satisfy me also, since among many other tasks I have set myself in respect of you, as regards your ‘Oskiano,’ there is also this, that you, at your age, should have an exhaustive knowledge and understanding about this holy planet.

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“In any case, you must first of all be told that this same holy planet, which is called Purgatory, is for the whole of our Great Universe, as it were, the heart and place of concentration of all the completing results of the pulsation of everything that functions and exists in the Universe.

“Our COMMON-FATHER-CREATOR-ENDLESSNESS appears there so often only because this holy planet is the place of the existence of the, in the highest degree, unfortunate ‘higher-being-bodies,’ who obtained their coating on various planets of the whole of our Great Universe.

“The ‘higher-being-bodies’ who have already merited to dwell on this holy planet suffer, maybe, as much as anybody in the whole of our Great Universe.

“In view of this, our ALL-LOVING, ENDLESSLY-MERCIFUL AND ABSOLUTELY-JUST CREATOR-ENDLESSNESS, having no other possibility of helping these unfortunate ‘higher-being-bodies’ with anything, often appears there so that by these appearances of HIS HE may soothe them, if only a little, in their terrible inevitable state of inexpressible anguish.

“This planet began to actualize that aim for which it now exists much later than

The Holy Planet Purgatory

THE next day, the ship set off for its final destination in the direction of the Planet Karatas, where Beelzebub is now dwelling.

Shortly after the ship had started, Hasein sat down as usual at Beelzebub’s feet, and said, “Grandfather, dear grandfather, please explain to me, why, as we have been told, on this holy planet Purgatory, on which we have just been, OUR ALL-COMPREHENSIVE ENDLESSNESS so often appears?”

At this question, Beelzebub thought a little longer than usual and then said: “It is a pity, my dear Hasein, that it is impossible at the moment to reply at length to this question of yours, because we shall soon be arriving on our planet. For a complete understanding, that is, such an understanding as I would like to give you of this holy planet, Purgatory, I should be obliged to talk a very long time. But do not fail to remind me of it, on a more convenient occasion when I may be able to explain it all to you. The understanding of the holy planet Purgatory is the most important thing for your education, and sooner or later, it will become decidedly necessary for every being, of whatever nature or form, to know of it.

“Nevertheless, my dear boy, as we shall not be arriving home at once, in order

to shorten the time, I will try my best to reply in brief to your question, “Why our ENDLESSNESS appears so often on that holy planet?”

Then Beelzebub spoke as follows:

“Our ENDLESS CREATOR appears so often on that planet, only because, there dwell the most unfortunate souls from among all the souls existing in the Universe. The souls who are on this planet Purgatory suffer as nothing and nobody suffers in the whole Universe.

“And for this reason OUR ALL-LOVING BOUNDLESSLY COMPASSIONATE CREATOR, HIS ENDLESSNESS, having no other possibility of helping them with anything, appears often on that planet, to soothe these souls in their terrible inevitable state and grief, by his presence.

that period of the flow of time when the completing process of the 'creation' of the now existing 'World' was finished.

"In the beginning all these 'higher-being-bodies' who at the present time have the place of their existence on this holy planet went directly on to our Most Most Holy Sun Absolute, but later when that all-universal calamity, which we call the 'Choot-God-litanical period' occurred in our Great Universe, then after this terrifying common-cosmic calamity, similar 'higher-being-bodies' who now dwell on this holy planet ceased to have the possibility of blending directly with our Most Most Holy Sun Absolute.

"Only after this 'Choot-God-litanical period' did the necessity appear for such a kind of general-universal functioning

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which this holy planet 'Purgatory' actualizes at the present time.

"It was just from this time that the whole surface of this holy planet was correspondingly organized and adapted in such a way that these 'higher-being-bodies' might have the place of their already unavoidable existence on it."

Having said this, Beelzebub became a little thoughtful and with a slight smile continued to tell the following:

"This holy planet is not only the center of the concentrations of the results of the functioning of all that exists, but it is also now the best, richest, and most beautiful of all the planets of our Universe.

"When we were there, you probably noticed that we always saw and sensed that from there all the space of our Great Universe or, as your favorites would say, all the 'skies' reflected, as it were, the radiance which recalls the radiance of the famous and incomparable 'Almacornian turquoise.' Its atmosphere is always pure like the 'phenomenal-Sakrooalnian-crystal.'

"Everywhere there, every individual with all his presence senses 'everything external,' 'Isklolunitsinernly,' or as your favorites would say 'blissfully-delightfully.'

"On that holy planet, as the informed say, of springs alone, both mineral and fresh, which for purity and naturalness are unequalled on any other planet of our Universe, there are about ten thousand.

"There, from the whole of our Universe are gathered the most beautiful and best songbirds, of which as the informed also say, there are about twelve thousand species.

"And as for the surplanetary formations, such as 'flowers,' 'fruits,' 'berries,' and all others of the same kind, words are inadequate. It can be said that there are collected and acclimatized there almost the whole 'flora,' 'fauna,'

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and 'foscalia' from all the planets of our Great Universe.

"Everywhere on that holy planet, in corresponding gorges, are convenient caves of all kinds of 'interior form'—made partly by Nature Herself and partly artificially—with striking views from their entrances, and in these caves there is everything that can be required for a blissful and tranquil existence, with the complete absence of any essence-anxiety whatever in any part of the presence of

"To understand these souls, it is first and absolutely necessary for you to know, in general, what a soul is. But even before you can understand this, you should understand why souls exist in the Universe at all, and why souls, as well as the whole of the Universe, were created by our ALMIGHTY CREATOR.

The section below has been moved to here from p516 as the text from *The 1931 Manuscript* corresponds to the opposite text of the 1950 publication.

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"You have probably observed, my boy, that on that holy planet, the skies are always turquoise, the atmosphere there is constantly crystal clear, there are perfumes of the most heart-tranquilising aroma, and of springs alone there are ten-thousand, as authorities on the matter tell us, of mineral as well as fresh water, such as scarcely exist in such limpidity and naturalness on any other planet of our Megalocosmos.

"From all the Universe there are collected on that planet the most beautiful and best songbirds and of these, as the authorities also tell us, there are nearly twelve thousand species; and as for fruits, flowers and berries words cannot describe them.

"On that holy planet it is possible to say with confidence, there are collected every species of flora, fauna, and foscalia from the whole Universe. Besides all this, on that planet everywhere, there are in corresponding gorges various caves, partly made by nature and partly artificial, commanding magnificent views; and

these caves are so arranged that everything necessary to a peaceful and comfortable existence is there.

chiefly seeing our COMMON FATHER ENDLESSNESS HIMSELF so near and so often, have become aware that on account of the undesirable elements present in them, they are still unable to help HIM in the fulfillment of HIS most sacred tasks for the good of our whole Megalocosmos.

“And so, those two words then, evidently, were just the causes why the poor initiates of that time, when infected by the general psychosis, imagined that the same things were talked of in that fantastic beautiful theory of the Babylonian future Hasnamusses, but only in greater detail; and they began half consciously to insert certain details of this fantastic theory into the Legominisms concerning the holy planet, and afterwards these informations, passing from generation to generation, blossomed out with the additions of these fancies, which again our dear Mullah Nassr Eddin expresses by the one word: ‘Kmalkanatonashachermacher.’

“According to what I have just told you, my boy, you can in general judge what kind of understandings and representations they have at the present time there on your planet about the what are called ‘questions of the beyond’; it can truly be said that if these understandings and notions of your eccentrics about their questions of the beyond were heard by our hens, they would begin to laugh so hard that the same thing might happen to them from their laughter as happens there among your favorites from what is called castor oil.

“For a better sensing and cognizing and at the same time for a better fairylike illumination of the meaning of these expressions which I just used—hens’ laughter and castor oil—I must tell you about some other consequences which flowed from always the same cunning wisecracking of

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these favorites of yours, in this case concerning the question of the ‘being-Exioëhary,’ the more so since the knowledge about this will give you additional data for elucidating by a concrete example certain particularities, which I have already explained to you, of the fundamental cosmic sacred law of Heptaparaparshinokh.

“After the loss of the continent Atlantis, certain knowledge concerning the origin and significance of this same ‘being-Exioëhary’ also survived, and this knowledge also began to pass from generation to generation.

“And so, about thirty or thirty-five of their centuries ago, when after a big process of reciprocal destruction, the majority of them again began—as it usually happens there in general after these terrifying excesses—often to see reality and to be less satisfied with the conditions of their ordinary existence, it so happened that the surviving fragments of the knowledge concerning the significance of being-Exioëhary reached in their authentic form to certain of them who had particularly strongly sensed the emptiness of their existence and who had begun to seek possibilities by which they could somehow fill up this emptiness.

“In these though fragmentary yet nevertheless authentic informations, it was very convincingly indicated that by means of the substances ‘Exioëhary’ or sperm formed in them, it was possible to perfect oneself, but unfortunately for them there were no indications, in this information which had survived and reached them, what and how precisely this had to be done.

“Then certain of them began to think and to strive persistently somehow to

“But in the Legominism of these very two words, the two following ideas were expressed; that is, the word Paradise determined that splendor and opulence which are on the holy planet, and by the word Hell, that inner state which in reality the souls possess who live on this planet, namely the state of sorrow, affliction and oppression.

“Such an inner state the souls living on that planet Purgatory always have indeed, because after inexpressible, suffering labors, as I have already told you, they, having finally reached this holy planet, and having seen and understood all, and also and so often, are not yet able, owing to the undesirable chemical substances in them, to help HIM in the fulfillment of HIS Holy Problems of the Universe.

“And so, my dear boy, these two words, Paradise and Hell, then become the chief reason of the fact that in the minds of these poor ‘great initiates’ of that time, their conceptions, which even apart from this, was already muddled, became more so.

“On account of these two words, those unfortunate beings imagined that the fantastic theory of the Babylonian dualists was the same as that mentioned in that Legominism. And they added unconsciously and somewhat consciously certain details of this theory to the Legominism for further transmission, owing to which fact at the present time, the ‘great initiates’ there on the Earth have such astonish-

ing ideas on the subject of the Beyond, that when the hens of our highly esteemed Mullah Nassr Eddin hear them their cackle produces the very same results as follows from the use of that unique eternally true and beneficent remedy—castor oil.”

The Section below has been moved here from opposite page 504 as it roughly corresponds to the opposite text of the 1950 publication.



“For instance, the knowledge was passed down to contemporary beings, that this Exloehary is really formed in them, and that its substances can serve beings for their perfection. That is true, but unfortunately for them, they did not acquire knowledge of the necessary means. No information reached them regarding the possibility of working out in oneself the substances of Abrustdonis and Helkdonis, which substances alone can help the further evolution of the substances of the Exloehary to this end.

“On the basis of this same degree of knowledge of the Exloehary, that is, only the truncated remains, many contemporary beings have wished to perfect themselves by means of this Exloehary. With their peculiarity, they began to ‘get clever’

monks' appear to be what your favorites would express as 'bigots' of a high degree; and in their hidden inner manifestations, not shown to others, what your favorites would call 'expert cynics,' also of a high degree.

“As regards the causes why ‘Poisonioonoskirian-vibrations’ are obtained among certain of the abstaining monks from the involutory process of the Exioëhary instead of the deposit of fat, there even exists one very detailed theory there about this, worked out by certain, as they are called, ‘Catholic monks’ who, several centuries ago, proved in great detail that this proceeds because in the first year of their existence these same ‘thin monks’ very zealously occupied themselves with that occupation from which ‘pimples’—known even to medicine there—generally appear on the faces of young beings there.

“For a full representation and understanding concerning the significance of this kind of abstinence among contemporary monks there, it remains for me to add that of which I became convinced during my last sojourn there among them, and, namely, that already, thanks only to these consequences flowing from the involutory process of the Exioëhary, the fixation of various consequences of the properties of the organ Kundabuffer in the common presences of these unfortunate terrestrial abstaining monks has become greatly facilitated and has in consequence increased.”

At this point in his narrative, Beelzebub was interrupted by a ship's servant who gave him a 'Leitoochanbros,' which he put to his ear and began to listen to its contents.

is formed, are already spoiled to such an extent, that these substances are either not produced at all, or are produced in a form, which during the involution of substances of the Exioëhary forms substances of this same Yadoiounoksir. Those monk-beings get thin, and their character gradually divides into two, into the outer, visible to all, and the inner, purely subjective, invisible to others. Outwardly they become hypocrites, as they are called, of the highest order, but inwardly they become cynics, as they are called, also of the highest order.

“And so, my dear boy, in your contemporary beings substances are consciously taken and are transformed in them only from one degree of the fundamental cosmic octave, and as regards the two other kinds of food, they are transformed in them for the cosmic Trogoautoegocrat quite unconsciously, and therefore the beings only automatically help Nature, and not as is done by the beings of other planets with the full consciousness of their duty to the Universe in gratitude of their existence.