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# **INDEX AND STUDY GUIDE**

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for

**Beelzebub's Tales to His Grandson**

**G. I. Gurdjieff**

COMPILED BY WILLEM A. NYLAND AND HIS GROUPS



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First Edition: Mimeographed printing, 1964  
Second Edition: March 2005  
Third Edition: April 2010

Published by:  
Land House Printing  
P.O. Box 155  
Occidental, CA 95465

Cover Art by Ilonka Karasz

ISBN: 978-0-615-32613-9  
Library of Congress Control Number: 2005923471

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## Preface

This document is an index and study guide for *Beelzebub's Tales to His Grandson: An Objectively Impartial Criticism of the Life of Man* by G. I. Gurdjieff and applies to the 1950 edition by Harcourt, Brace & Company (New York); Routledge & Kegan Paul (London).

*Beelzebub's Tales* was later published in 1964 by E. P. Dutton & Co., again published in 1973 by E. P. Dutton & Co. in a paperback edition of three volumes, again published in 1993 by Two Rivers Press, then again published in 1999 by Penguin Arkana, a paperback which contains correction of errata. This Index can be used with all of these editions.

This Index was compiled by Willem A. Nyland and his pupils. Mr. Nyland was a long time pupil of Mr. Gurdjieff. This is the third edition of Mr. Nyland's Index to *Beelzebub's Tales*. The first edition was published in mimeographed form in the early 1960's.

This Index does not apply to a revised translation of *Beelzebub's Tales to His Grandson*, first published in 1992 by Arkana, an imprint of Viking Penguin, a division of Penguin Books USA Inc.

This index should not be confused with the *Guide and Index to "Beelzebub's Tales to His Grandson"* published in 1971 by Traditional Studies Press. A second edition was published in 2003.

## Introduction

Early in 1949, Mr. Gurdjieff made his last trip from Paris to the United States. At the Hotel Wellington in New York, Willem Nyland, a long-time student, showed Gurdjieff the beginning of an index to the manuscript version of Gurdjieff's book, *All and Everything: Beelzebub's Tales to his Grandson*. Gurdjieff suggested that the Index be published along with the book.

The undertaking of such a detailed project was far too large for joint publication with the first volume of *All and Everything*, which occurred in 1950 shortly after Gurdjieff's death. Mr. Nyland gathered members of his group to work on the Index on a weekly basis, using the project as a way to focus on understanding *Beelzebub's Tales*. The work continued through the 1950s and into the 1960s.

Mr. Nyland was intimately involved in the creation of the Index and it reflects his commitment to the primacy of Gurdjieff's formulation of the ideas of Work on oneself as well as Mr. Nyland's profound understanding of how those ideas are brought to life within *All and Everything*. Throughout his teaching life Mr. Nyland emphasized the value of the continuous study of Gurdjieff's book. He believed that in the evaluation of one's own Work on oneself, there could be no better tool and so this Index was conceived.

Mr. Nyland's conception differed from the usual form of an index. His idea was that citations, including the indexed words, should be extensive enough to place the word in context, without requiring the reader to move back and forth between the book and the Index. Furthermore, one should be able to trace the development of an idea as it was presented, explained, and expanded upon through the various chapters.

As an example, if one looks up the term TRIAMAZIKAMNO in this Index, one can follow the concept from its initial mention in Chapter Nine, "The Cause of the Genesis of the Moon," through the primary explanation in Chapter Seventeen, "The Arch-absurd," and on through the more detailed explanations in Chapters Thirty-nine and Forty, "Purgatory," and "Heptaparaparshinokh." Interspersed with these citations are references to other quotations concerning allied concepts, as with the citation, to "see quote" for EXIOËHARY in Chapter Twenty-three, "The Fourth Sojourn."

Even browsing index headings can elucidate the relative importance of certain ideas. For example, the heading "BEING," is followed by more than ninety items such as BEING-ABLENESS and BEING-ACT, BEING-ASSOCIATIONS, BEING-CONSCIENCE, BEING-EFFORT, BEING-

EXIOËHARY, BEING-FUNCTIONS, BEING-OBLIGOLNIAN STRIVINGS, and BEING-PARTKDOLG-DUTY, among others.

As each letter of the Index was completed, mimeographed copies were made available for distribution by subscription within Mr. Nyland's groups. Whenever Mr. Nyland wrote or spoke about the Index, his wish to help others interested in Work was evident. For example, from a meeting in January, 1964, Mr. Nyland said:

I do not know if you have had any reaction on the Index work as such. I had one, that it was not right to use the quotations because they were taken out of context... My answer, of course, was that it [each quotation] should lead a person to look it up in the book and to see what is before and what is after the quotation. And it was exactly for that reason that the Index would be extremely helpful.

After distribution of mimeographed versions of the Index in the years 1964–70, other projects consumed the group's attention and energy. While Mr. Nyland was alive, he spoke often about the project. It is clear from his statements that the Index could be a valuable aid in the practical application of the ideas of Gurdjieff.

In the early 1990's, a group under the leadership of the late Terry Winter Owens, who had herself taken part in the initial Index project while she was a member of Mr. Nyland's group, re-typed the Index into a digital form. After this took place, the goal of publishing the Index for wider dissemination gained increasing support. Later work commenced with proofreading, copyediting, deleting unnecessarily repeated entries, and many inclusions of new contributions as entries.

The Index now stands as a useful tool to be shared. In your use of the Index, should you discover corrections and/or additional entries from *All and Everything*, please send them to:

The Index Committee  
Chardavogne Barn  
7 Chardavoyne Road  
Warwick, NY 10990

We hope that the Index will encourage careful study of Gurdjieff's books and that this diligent examination will reward the reader many times over.

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## **INDEX AND STUDY GUIDE**

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**BEING-ORGAN FOR PERCEIVING**

305–06, Fourth Sojourn (V1 305–06)

“And the second fact, by virtue of the same degeneration of their sight into Koritesnokhnian is based on that law common to all beings, namely, that the results obtained from every manifestation of the Omnipresent Okidanokh are perceived by the organs of sight only when in immediate contact with those vibrations which are formed in beings and which actualize the functioning of the being-organ for perceiving, at the given moment, the visibility of cosmic concentrations situated beyond them; that is to say, only when the said results of the manifestation of the Omnipresent-Okidanokh proceed up to the limit beyond which, according to the quality of the given organ for perceiving visibility, what is called the ‘momentum of the impulse’ dies down, or to put it otherwise, they perceive the visibility of objects only when almost next to them.

“But if these results take place beyond the mentioned limit, then this manifestation does not at all extend to those beings in whose presences there are organs for the perception of visibility, formed only by the results of the totality of ‘Itoklanoz.’

“Here it is very opportune to repeat one of the profound sayings, seldom used there, of our Mullah Nassr Eddin, which very neatly defines the given case, that is, this degree of the limitation of the perception of visibility of your contemporary favorites.

“This wise saying of his, seldom used there, consists of the following words:

“‘Show me the elephant the blind man has seen, and only then will I believe that you have really seen a fly.’

**BEING-PART***see* KESDJAN

766, Purgatory (V2 358)

*see* DISPUTEKRIALNIAN-FRICTION

802, Purgatory (V2 394)

*see* ESSENCE

801–02, Purgatory (V2 393–94)

*see* URDEKHPLIFATA

802, Purgatory (V2 394)

**BEING-PARTS***see* ABRUSTDONIS

1168, Form &amp; Sequence (V3 358)

**BEING-PARTKDOLG-DUTY**

103, Fantasy (V1 103)

“My Dear and kind Grandfather, be so kind as to explain to me, if only in a general way, why those beings there are such that they take the ‘ephemeral’ for the Real.”

To this question of his grandson, Beelzebub replied thus:

“It was only during later periods that the three-brained beings of the planet Earth began to have this particularity in their psyche, and just this particularity arose in them only because their predominant part, which was formed in them as in all three-brained beings, gradually allowed other parts of their total presences to perceive every new impression without what is called ‘being-Partkdolg-duty,’ but just merely as, in general, such impressions are perceived by the separate independent localizations existing under the name of being-centers present in the three-brained beings, or, as I should say in their language, they believe everything anybody says, and not solely that which they themselves have been able to recognize by their own sane deliberation.



**BEING-PARTKDOLG-DUTY** 104, Fantasy (V1 104)

“It was only because they failed to realize ‘being-Partkdolg-duty,’ which realization alone enables a being to become aware of genuine reality, that they saw in the said writer some perfection of other which was not there at all.

**BEING-PARTKDOLG-DUTY**

*see* SEKRONOOLANZAKNIAN-STATE 145, Arch-Absurd (V1 145)  
*see* DJARTKLOM 147, Arch-Absurd (V1 147)  
*see* 179, Second Descent (V1 179)  
*see* 245, India (V1 245)  
*see* LAW-CONFORMABLE RESULT 292–93, Fourth Sojourn (V1 292–93)

**BEING-PARTKDOLG-DUTY** 313–14, Fourth Sojourn (V1 313–14)

“Well then, my boy, at the period of this fourth sojourn of mine in person on the surface of your planet, I first arrived in the country now called Egypt, and after having stayed there a few days among the remote descendants of the members of the great learned society Akhaldan, and becoming acquainted with certain surviving results of their ‘being-Partkdolg-duty’ for the welfare of their descendants, I afterwards, accompanied by two of our tribe, went to the southern countries of the same continent, and there, with the help of the local three-brained beings, caught the necessary number of ape-beings.

“Having accomplished this, I telepathically signalled to our ship *Occasion* which descended to us, it must be said on the first, very dark night; and when we had loaded these ape-beings into that special section of the ship *Occasion* which had been constructed for Gornahoor Harharkh under his directions, we at once reascended to the planet Mars; and three Martian days later, on the same ship and together with these apes, I ascended to the planet Saturn.

**BEING-PARTKDOLG-DUTY** 384, Man’s Existence (V1 384)

“These favorites of yours also then began to have relations towards each other only as towards the manifestations varying in degree of a UNIQUE COMMON CREATOR and to pay respect to each other only according to the merits personally attained by means of ‘being-Partkdolg-duty,’ that is, by means of personal conscious labors and intentional sufferings.

**BEING-PARTKDOLG-DUTY** 437–38, Fruits (V2 27–28)

“But later, when they began existing in a manner more and more unbecoming for three-brained beings and entirely ceased actualizing in their presences their ‘being-Partkdolg-duty,’ foreseen by Great Nature, by means of which alone it is possible for three-brained beings to acquire in their presences the data for coating their said higher-parts—and when, in consequence of all this, the quality of their radiations failed to respond to the demands of the Most Great common-cosmic Trogoautoegocratic process—then Great Nature was compelled, for the purpose of ‘equalizing-vibrations,’ gradually to actualize the duration of their existence according to the principle called Itoklanoz, that is the principle upon which in general is actualized the duration of existence of one-brained and two-brained beings who have not the same possibilities as the three-brained beings, and who are therefore unable to actualize in their presences, the said—foreseen by Nature—‘Partkdolg duty.’

**BEING-PARTKDOLG-DUTY** 440, Fruits (V2 30)

**BEING-PARTKDOLG-DUTY** 480–81, Art (V2 70–71)

“So, my boy, from the time when these favorites of yours completely ceased consciously to actualize in their common presences the ‘being-Partkdolg-duty,’ thanks only to the results of which what is called sane ‘comparative mentation’ as well as the possibility of conscious active manifestation can arise in beings from various associations, and from the time when their separate ‘brains,’ associating now quite independently, begin engendering in one and the same common presence three differently sourced being-impulses, they then, thanks to this, gradually, as it were, acquire in themselves three personalities, having nothing in common with each other, in respect of needs and interests.

**BEING-PARTKDOLG-DUTY** 484–85, Art (V2 74–75)  
*see* IKRILTAZKAKRA  
*see* ESSOAIERITOOASSNIAN-WILL 485, Art (V2 75)

**BEING-PARTKDOLG-DUTY** 506, Art (V2 96)

“After the need to actualize being-Partkdolg-duty in themselves had entirely disappeared from the presences of most of them, and every kind of association of unavoidably perceived shocks began to proceed in the process of their waking state only from several already automatized what are called ‘series-of-former-imprints’ consisting of endlessly repeated what are called ‘impressions-experienced-long-ago,’ there then began to disappear in them and still continues to disappear even the instinctive need to perceive every kind of new shock vital for three-brained beings, and which issue either from their inner separate spiritualized being-parts or from corresponding perceptions coming from without for conscious associations, for just those being-associations upon which depends the intensity in the presences of beings of the transformation of every kind of ‘being-energy.’

**BEING-PARTKDOLG-DUTY** 538, Sixth Sojourn (V2 128)  
*see* REMORSE OF CONSCIENCE 645–46, Russia (V2 237–38)  
*see* SUGGESTIBILITY 654–55, Russia (V2 246–47)  
*see* ADOPTERS-BY-COMPULSION

**BEING-PARTKDOLG-DUTY** 737–38, Religion (V2 329–30)

“It is interesting to notice that even in this totality noted ‘from-bits-here-and-there,’ which your favorites call the Holy Writ, there are many precise words and even whole phrases, uttered at that ‘Lord’s Supper’ by the Saint Jesus Christ Himself, as well as by those directly initiated by Him who in this same Holy Script are called ‘disciples’ or ‘apostles,’ and which words and phrases your favorites, particularly the contemporary ones, also understand, as always and everything, only ‘literally,’ without any awareness of the inner meaning put into them.

“And such a nonsensical ‘literal’ understanding proceeds in them, of course, always owing to the fact that they have entirely ceased to produce in their common presences Partkdolg-duty, which should be actualized by being-efforts, which in their turn, alone crystallize in the three-brained beings data for the capacity of genuine being-pondering.

**BEING-PARTKDOLG-DUTY** 769–70, Purgatory (V2 361–62)

“In every three-brained being in general, irrespective of the place of his arising and the form of his exterior coating, there can be crystallized data for three

independent kinds of being-mentation, the totality of the engendered results of which expresses the gradation of his Reason.

“Data for these three kinds of being-Reason are crystallized in the presence of each three-brained being depending upon how much—by means of the ‘being-Partkdolg-duty’—the corresponding higher-being-parts are coated and perfected in them, which should without fail compose their common presences as a whole.

**BEING-PARTKDOLG-DUTY**

*see* CONSCIOUS LABORS

791–92, Purgatory (V2 383–84)

*see* BEING-EXIOËHARY

792–93, Purgatory (V2 384–85)

*see* ILLNESSES

793, Purgatory (V2 385)

**BEING-PARTKDOLG-DUTY**

807, Purgatory (V2 399)

“However hard these same beings of your planet who were first interested in this question strove to get clear about this, they arrived at nothing, and it was only the second generation of them who ultimately, after long conscious observations and intensive active mentations, categorically understood that this was indeed possible, exclusively only on condition of a ceaseless fulfillment of being-Partkdolg-duty, and those of them, beings of the said generation as well as certain of the subsequent two generations, who began seriously to actualize this, did indeed attain the expected results.

**BEING-PARTKDOLG-DUTY**

*see* ABSTINENCE

807–08, Purgatory (V2 399–400)

*see* MONKS

808–09, Purgatory (V2 400–01)

*see* CONSCIENCE

816–17, Hepta (V3 6–7)

**BEING-PARTKDOLG-DUTY**

822–23, Hepta (V3 12–13)

“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.

**BEING-PARTKDOLG-DUTY**

*see* OPIUM

825–26, Hepta (V3 15–16)

*see* LAW OF VIBRATIONS

859–60, Hepta (V3 49–50)

**BEING-PARTKDOLG-DUTY**

869–70, Hepta (V3 59–60)

“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.”

**BEING-PARTKDOLG-DUTY***see* DISEASES

960–61, America (V3 150–51)

*see* MULLAH NASSR EDDIN

1159–60, Electricity (V3 349–50)

**BEING-PARTKDOLG-DUTY**

1167–68, Form &amp; Sequence (V3 357–58)

“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.

**BEING-PARTKDOLG-DUTY***see* AHOON

1179, Impartial Mentation (V3 369)

*see* NEWLY ARISING UNITS

1179, Impartial Mentation (V3 369)

*see also* PARTKDOLG-DUTY**BEING-PIANDJIËHARI***see* HEPTAPARAPARSHINOKH

869, Hepta (V3 59)

**BEING PITY***see* FATE

513, Art (V2 103)

**BEING POLITE ONLY WITH YOUNG LADIES***see* CUSTOMS

653, Russia (V2 245)

**BEING-REASON***see* MOON

63–64, Cause of Delay (V1 63–64)

*see* PYRAMIDS

311–12, Fourth Sojourn (V1 311–12)

*see* BEING-PARTKDOLG-DUTY

769–70, Purgatory (V2 361–62)

**BEING-REASON**

814–15, Hepta (V3 4–5)

“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.

**BEING-REASON**

*see* TENACIOUS-IMPARTIAL-CONSCIOUS-LABORS 840–41, Hepta (V3 30–31)  
*see* 1167, Form & Sequence (V3 357)

**BEING-REFLECTION**

*see* PROHIBITION 926–27, America (V3 116–17)

**BEING-RUMINATION**

*see* HEPTAPARAPARSHINOKH 492–93, Art (V2 82–83)  
*see* TRIAMAZIKAMNO 589–90, Hypnotist (V2 180–81)  
*see* BON TON 616, Russia (V2 208)  
*see* NAÏVETÉ 630–31, Russia (V2 222–23)  
*see* DESTRUCTION-OF-EVERYTHING-WITHIN-SIGHT 631–32, Russia (V2 223–24)  
*see* WIDE-BEING-HORIZON 685, France (V2 277)

**BEING-SARPITIMNIAN-EXPERIENCING** 672–73, France (V2 264–65)

“Then, namely, for the second time in the whole of my existence, there proceeded in my Being the process of this same being-Sarpitimnian-experiencing, which had engendered in my common presence a revolt on account of various unforeseeingnesses on the part of our Most High, Most Saintly Cosmic Individuals, and of all the objective misfortunes flowing from them, which have already obtained and, maybe, will still continue to obtain on this planet Earth as well as in all our Great Universe.

“How was it possible not to foresee in their calculations of the harmonious movement of cosmic concentrations that the comet Kondoor would collide with this ill-fated planet Earth?

“If those who should have done so had foreseen this, then all subsequent unfortunate consequences issuing one from the other would not have happened and there would not have been the need to implant in the first three-brained beings of that ill-fated planet that, for them, maleficent organ Kundabuffer which was the cause of all subsequent distressing and terrifying results.

**BEING-SELF-APPRECIATION** 513, Art (V2 103)

“But when, towards the end of that sixth sojourn there, certain of them were formed with the kind of inner presence which is now possessed by all the representatives of almost all the branches of that art of theirs, and when these newly arisen types taking part in the process of ordinary being-existence on the basis of equal rights with the other three-brained beings there happened to get into the field of the reception of my sight with their already exaggerated, inner, abnormal, what is called ‘being-self-appreciation,’ then they served as a shock for the beginning of the arising in me of the impulse of pity, not only for them themselves, but also for all these unfortunate favorites of yours in general.

**BEING-SELF-CONSCIOUSNESS** 191–92, Second Descent (V1 191–92)

“‘And it is desirable because owing to faith alone does there appear in a being, the intensity of being-self-consciousness necessary for every being, and also the valuation of personal Being as of a particle of Everything Existing in the Universe.

**BEING-SELF-PERFECTING** 1107, War (V3 297)

“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.

**BEING-SELF-SHAME**

423, Fruits (V2 13)

“Although every time the place of the center of culture of your favorites, those strange three-brained beings, has been changed, and what is called a new ‘civilization’ has arisen, and each new civilization has brought for the beings of succeeding epochs something both new and maleficent, nevertheless, not one of these numerous civilizations has ever prepared so much evil for the beings of later epochs, including of course the contemporary epoch, as that famous ‘Greco-Roman civilization.’

“Without mentioning the large number of other minor psychic features, unbecoming to be possessed by three-brained beings and now existing in the presences of your favorites, that civilization is mainly to blame for the complete disappearance from the presences of the three-brained beings of succeeding generations, and especially of the contemporary beings, of the possibility for crystallizing the data for ‘sane-logical-mentation’ and for engendering the impulse of ‘being-self-shame.’

**BEING-SENSATION**

*see* HAPPINESS-FOR-ONE’S-BEING

323–24, Fifth Flight (V1 323–24)

**BEING SENSATIONS**

*see* COSMIC PHENOMENON

133, Time (V1 133)

**BEING-SHAME**

417, Fruits (V2 7)

**BEING-SIGHT**

*see* IMPRESSIONS

586, Hypnotist (V2 177)

**BEING-SKERNALITS-IONNIKS**

566, Hypnotism (V2 156)

“Thanks only to such a, in the objective sense, maleficence, but according to their naïve subjective understanding ‘benevolence’ towards their offspring, all the sacred data put in by Great Nature Herself for forming in them their real being-consciousness become isolated and remain during the entire period of their existence in their almost primitive state, and every kind of impression unavoidably perceived by means of the six ‘being-Skernalits-ionniks,’ or, in their terminology, ‘sense-organs,’ present in their presences for the specific perception of externals—by the way, they count them as five—come to be localized and, acquiring their isolated functioning, gradually become predominant for the whole of their common presence.

**BEING SUBJECTIVE VICES**

*see* IMPOTENCE

943, America (V3 133)

**BEING-TETARTOËHARY**

*see* ASTRALNOMONIAN-PROTOËHARY

788–89, Purgatory (V2 380–81)

*see* HEPTAPARAPARSHINOKH

790, Purgatory (V2 382)

*see* PIANDJOËHARY

790–91, Purgatory (V2 382–83)

- BEING-TRIAMAZIKAMNO**  
*see* TRENTROODIANOS 242–43, India (V1 242–43)
- BEING-TRITOËHARY**  
*see* BEINGS-APPARATUSES 787, Purgatory (V2 379)
- BEINGS**  
*see* MICROCOSMOSES 125, Time (V1 125)  
*see* KESDJAN 764, Purgatory (V2 356)
- BEINGS-APPARATUSES** 787, Purgatory (V2 379)  
 “And this totality of cosmic substances, temporarily crystallized in the common presences of ‘beings-apparatuses’ which correspond in their vibrations to ‘being-Tritoëhary,’ have as the gravity-center place of their concentration in the presences of being the, what is called, ‘liver.’
- BEINGS-APPARATUSES**  
*see* APPARATUSES-COSMOSES 789–90, Purgatory (V2 381–82)  
*see* HEPTAPARAPARSHINOKH 790, Purgatory (V2 382)  
*see* MDNEL-IN 791, Purgatory (V2 383)  
*see* DENYING PRINCIPLE 796, Purgatory (V2 388)  
*see* THEOMERTMALOGOS 797, Purgatory (V2 389)
- BEINGS EN MASSE**  
*see* CORPORATE FEELING 611–12, Russia (V2 203–04)
- BEINGS-MONSTERS**  
*see* IN-THE-LIKENESS-OF-GOD 197–98, Second Descent (V1 197–98)
- BEINGS OF NEW FORMATION**  
*see* PHYSICIAN-HYPNOTISTS 575–76, Hypnotism (V2 166–67)  
*see* PSYCHOANALYSIS 577–78, Hypnotism (V2 167–69)  
*see also* LEARNED BEINGS OF NEW FORMATION
- BEINGS-OF-THE-SAME-BLOOD**  
*see* TELEOKRIMALNICHNIAN THOUGHT-WAVES 438–39, Fruits (V2 28–29)
- BEINGS THERE WHO ARE CALLED IMPORTANT**  
*see* SENSING OF REALITY 1058, War (V3 248)
- BEING-UNDERSTANDING**  
*see* OBJECTIVE KNOWLEDGE 1170, Form & Sequence (V3 360)
- BEING-USAGES**  
*see* RECIPROCAL DESTRUCTION 656, Russia (V2 248)
- BEING-VOCAL-CHORDS** 152, Arch-Preposterous (V1 152)
- BEING-WORLD-OUTLOOK** 419–20, Fruits (V2 9–10)  
 “And from then on, as the craze for ‘cooking up’ these sciences passed from generation to generation, the beings of that group, whose ancestors had been simple Asiatic fishermen, became ‘specialists’ in inventing all kinds of sciences as these.

“These sciences, moreover, also passed from generation to generation and a number of them have reached the contemporary beings of that planet almost unchanged.

“And hence it is that almost a half of what are called the ‘egoplastikoori’ arising in the Reason of the contemporary beings of that ill-fated planet, from which what is called a ‘being-world-outlook’ is in general formed in beings, are crystallized just from the ‘truths’ invented there by these bored fishermen and their subsequent generations.

“Concerning the ancient shepherds who later formed the great powerful community called ‘Rome,’ their ancestors also were often forced, on account of bad weather, to put their flocks into sheltered places, and to pass the time together somehow or other.

“Being together, they had ‘various talks.’ But when everything had been talked out and they felt bored, then one of them suggested that as a relief they should take up the pastime which they called for the first time ‘cinque-contra-uno’ (five-against-one), an occupation which has been preserved down to the present time, under the same name, among their descendants who continue to arise and exist there.

### **BELCULTASSI**

*see* AKHALDAN

294, Fourth Sojourn (VI 294)

### **BELCULTASSI**

294–95, Fourth Sojourn (VI 294–95)

“My elucidation of all those inner and outer being impulses and manifestations which caused this Belcultassi then to found that truly great society of ordinary three-brained beings—a society which in its time was throughout the whole Universe called ‘envied for imitation’—showed that when this same later Saint Individual Belcultassi was once contemplating, according to the practice of every normal being, and his thoughts were by association concentrated on himself, that is to say, on the sense and aim of his existence, he suddenly sensed and cognized that the process of the functioning of the whole of him had until then proceeded not as it should have proceeded according to sane logic.

“This unexpected constation shocked him so profoundly that thereafter he devoted the whole of himself exclusively to be able at any cost to unravel this and understand.

### **BELCULTASSI**

295–96, Fourth Sojourn (VI 295–96)

“And it was just then that this bearer of the later Saint Individual Belcultassi, recalling in this way all his former perceptions, experiencings, and manifestations, clearly constated in consequence, that his exterior manifestations did not at all correspond either to the perceptions or to the impulses definitely formed in him.

“Further, he then began to make similar sincere observations of the impressions coming from outside as well as those formed within himself, which were perceived by his common presence; and he made them all with the same exhaustive, conscious verifications of how these impressions were perceived by his separate spiritualized parts, how and on what occasions they were experienced by the whole of his presence and for what manifestations they became impulses.

“These exhaustive conscious observations and impartial constations finally convinced Belcultassi that something proceeded in his own common presence not as it should have proceeded according to sane-being-logic.