

Note to readers:

The following excerpt consists of material taken from *"Beelzebub's Tales To His Grandson"* by G. I. Gurdjieff, pages 1040 through 1046. The material is copied from the Viking Arkana edition, published under copyright by Triangle Editions in 1992. Material is reproduced here for research purposes only, and is not intended for redistribution.

"It is evident that we men, like all units existing in the Universe, are formed and always consist of the same three independent forces, by means of which the process of reciprocal maintenance of everything existing is actualized, that is, the following three universal forces:

"The first of these forces continually arises from causes appearing within the Prime Source itself from the effect of the pressure of new arisings and, issuing from it by momentum, flows out of that Prime Source.

"The second universal force is what this first force becomes when, after having spent the momentum it had, it strives to reblend with the source of its arising, according to the fundamental cosmic law, 'the effects of a cause must always re-enter the cause.'

"In the general process of reciprocal maintenance, these two forces are entirely independent, and in their manifestations always and in everything keep their own properties and characteristics.

"The first of these two fundamental forces, the one that is always compelled to manifest outside the source of its arising, must constantly involve; and the second, on the contrary, in striving to reblend with the cause of its arising, must always and in everything evolve.

"Since the first of these three independent forces arises from vivifying actions proceeding in the very heart of the Cause of everything that exists and thus receives in its presence the germ of that same power of manifesting vivifyingness, it may be considered as 'Good,' that is, as a factor for the actualizing of the backward-flowing effects, which in relation to this first force can and must be considered as 'Evil.'

"Moreover, the first force, as it is manifested from inevitable and compelling causes arising in the Prime Source itself, can from this point of view be considered as passive.

"The second, backward-flowing force, because it must constantly resist, in order to have the possibility of re-entering its cause, or at least of withstanding the contrary flow of the first, passive force, which has received its momentum from the Prime Source, must be regarded as active.

"And as for the third universal force, this is nothing but the result of the clash, everywhere and in everything, of these two fundamental, descending and ascending forces.

"Although this third independent force is only the result of the first two fundamental forces, it is nevertheless the spiritualizing and reconciling principle of every cosmic formation.

"And it is the spiritualizing and reconciling principle because it arises and must exist in every cosmic formation as a presence, as long as this formation exists, as the result of diverse mutual resistances between the two fundamental forces, flowing in completely opposite directions.

"And so, my boy, it was in this sense and in this meaning that the terms 'Good' and 'Evil' were used for the first time by that unfortunate Makary Kronbernkzion.

"Thanks to his boolmarshan and to other data elucidated by me on the spot, my own personal opinion was crystallized in me about Makary Kronbernkzion himself and everything else--entirely different from the conclusion reached by the righteous dwellers on the holy planet as a result of their investigations, which though perhaps wisely conducted were not direct.

"I repeat, although the idea of external Good and Evil arose there for the first time owing to the individuality of this Makary Kronbernkzion, in my opinion he was not to blame for its taking such a maleficent form.

"However it may have been, my boy, the detailed and impartial research I made on the spot brought to light the following:

"When that idea had gradually taken on this maleficent form, it became for the psyche of your favorites what is called a 'determining factor' for the crystalization of data in their common presence for the fantastic notion that there exist, as it were, outside them objective sources of 'Good' and 'Evil' which act upon their essence. From then on, other peculiar data began to be crystallized in their general psyche--at first spontaneously and later with the help of their strange consciousness--which engender the conviction, through automatic being-associations, that the causes of all their manifestations, both good and bad, are not to be found in themselves, in their own criminal essence-egoism, but in some external influence not depending on them at all.

"The fundamental harm ensuing from this fantastic idea for all these unfortunates is that, thanks as always to the abnormal conditions of ordinary being-existence established by them, data cease to be crystallized in them for engendering what is called a 'being-world-view with diverse aspects'; and instead of this a 'world-view' is formed in them based exclusively on that maleficent idea of external Good and Evil.

"And indeed at the present time, your favorites base all questions without exception--those about ordinary being-existence as well as those about self-perfecting and about 'philosophies' and 'sciences' of every kind, and of course their innumerable 'religious teachings,' not to mention their famous 'morals,' 'politics,' 'laws,' 'ethics,' and so on--exclusively on that fantastic and for them in the objective sense pernicious idea.

"And now, my boy, to conclude all I have said about this idea, I shall tell you how the beings of our tribe, who were exiled on that peculiar planet, involuntarily became participants in the arising of a certain comical story; and you will, I am sure, obtain an almost exact representation of that famous notion of your favorites about 'Good' and 'Evil.'

"The beings of our tribe were the involuntary cause of the final fixation of this weird notion in the process of ordinary existence of these strange three-brained beings in the following way:

"I have already told you that in the beginning, many beings of our tribe happened to exist on that planet and to mix with the ancestors of these favorites of yours, and even to have friendly relations with some of them.

"I must remark that in those days there was absolutely no intimation of this tragicomic story which I am about to tell you, unless it was in the fact that shortly before our tribe left that planet, a notion appeared and was current among the beings there, but only among the particularly naive, that the beings of our tribe were 'immortal.'

"This notion no doubt appeared because the beings of our tribe had a duration of existence much longer than theirs, and hence cases of the sacred rascooarno among us were rare. And it may even be that in that period this sacred process did not chance to occur to any of our tribe.

"I repeat that, aside from what I have just said, nothing special took place while our tribe was existing among them.

"But afterward, when for certain reasons the desire was expressed from Above that as few as possible of the beings of our tribe should exist on that planet, most of us emigrated to other planets of the same system, with scarcely any of our beings remaining among your favorites. It was only then that this comical story began there, in which, even now, the real names of certain beings of our tribe are involved.

"The events that gave rise to this singular coincidence, whereby these strange three-brained beings connected the names of beings of our tribe with this fantastic idea of theirs, were as follows:

"Soon after our beings departed from that planet, a certain Armanatoorga, who existed in the epoch when the Tikliamuishian civilization was flourishing, and who was by profession a priest--and even regarded by others as one of the 'learned priests'--was the first to build up a whole 'religious teaching' on this maleficent idea.

"In that 'religious teaching' of his he explained, among other things, that certain invisible spirits dwelling among them spread 'external' good and evil, and compelled men to take in and manifest this 'good' and this 'evil.' The spirits that were spreaders of 'good' were called 'angels,' and those that were spreaders of 'evil' were called 'devils.'

"The 'angels,' bearers or spreaders of 'good,' that is, of the most high and most divine, being themselves also high and divine, could never be seen or sensed by men.

"But the 'devils,' on the contrary, being of the lowest origin, that is, coming from the 'bottomless pit,' could be seen by men.

"And if men did not actually see the 'devils,' this was only because they were under their suggestion; and hence the more 'righteous' people became, the more visible were the 'devils' to their organs of sight.

"When this new religious teaching became widely known, certain of your favorites, learning from the tales of their ancestors of the existence among them in former times of supposedly immortal beings who had suddenly disappeared, decided to spread the rumor that these beings were obviously those very 'devils' who, foreseeing the arising of a true religious teaching and fearing that people would perhaps find them out, made themselves invisible but, in fact, continued to exist among them.

"It was then that the real names of certain members of our tribe, which also chanced to reach the beings of the epoch when this religious teaching appeared, acquired a quite special significance and were passed down from generation to generation even to your contemporary favorites.

"They continue to associate these names with all kinds of fantastic 'roles' which, according to their imagination, are the attributes of those clans of devil-beings, organized as it were by our Creator Himself, and sent to their planet to mock them.

"In short, in the imagination of these three-brained freaks of our Megalocosmos, a devil is an invisible 'somebody' who dwells among them on their planet at the command of our Creator All-Maintainer for certain of His aims.

"These devils are obliged to suggest to men-beings, by every sort of truth and falsehood, and to compel them to manifest at every step, those innumerable 'villainies' that have already become, as it were, a particularity of their presence.

"Not one of them, of course, suspects that if villainies of all kinds go on among them, it is only because, by existing unworthily, they permit the formation in them of their inner 'evil god'I called 'self-calming,' which has absolute dominion over the whole of their psyche, and for which alone this idea of 'external' good and evil is necessary.

"At all events, this fantastic idea of theirs brought considerable publicity to our incomparable Lucifer for the praise and glory of his name, for nowhere in the Universe are his talents so praised and glorified as by these favorites of yours."