

Gurdjieff and Opium

A Paper by Robert Posen

ORIGIN

Opium comes from the alkaloid-rich latex of the Oriental Poppy, *Papaver somniferum*.

Latex is “an emulsion (stable dispersion) of polymer micro particles in water. In nature, latex is found as a milky fluid, which is present in 10% of all flowering plants. It is a complex emulsion that coagulates on exposure to air, consisting of proteins, alkaloids, starches, sugars, oils, tannins, resins and gums. It is usually exuded after tissue injury.”

Here is a Wikipedia link showing the milky latex exuding from a poppy capsule:

<https://en.m.wikipedia.org/wiki/Alkaloid>

CAUSE OF ORIGIN

According to Gurdjieff in the 1931 manuscript, opium is a ‘polormedekhtic formation’. It is associated with the law of seven. The reason seems to be that it originated from the seven levels of the ray of creation. This is how I read the following passage, page 632:

“And the third kind of polormedekhtic individual is that through which there evolve or involve on the planet, crystallizations formed from substances from quite other solar systems. The poppy flower, the product of which these great Earth savants investigated, is one of the polormedekhtic individuums in which the crystallizations formed of substances derived from other solar system produce their processes of evolution or involution.”

This means that the poppy plant involved from the highest levels of creation and has the chance of evolving itself back up to the ray of creation. The question I would propose is how does it evolve itself back upwards? Does it evolve through being eaten? But being eaten to be transformed inside our digestive processes seems highly dangerous and toxic. So what is its natural life cycle, i.e. how does nature intend the poppy to be uplifted? I am not sure.

Also, the poppy has very other worldly properties or active elements and as such bears many differences from ‘Oonastralninan-arisings’ (which involve or evolve crystallizations from the planet itself) and ‘Okhtatralnian-arisings (through which active elements from the sun and other planets are transformed).

The word ‘flower’ is interesting here. The etymology from Middle English ‘flour’ referred to both the ground grain and the reproductive structure in plants. It comes from the Italian goddess of flowers ‘Flora’, and means to thrive or bloom. But this doesn’t really seem to jive with what Beelzebub and Gurdjieff are describing. If we pronounce the word as she is spelled FLOW-ER, we get a nearer picture of what is described. Energies and substances are flowing down the ray of creation and back up. The vegetation on our planet structures itself on the energies and substances it receives. Thus, the poppy flows energies and substances from the higher reaches of creation. Other flowering plants like cleavers, barley, wintergreen are ruled under Saturn. Mars rules sweet basil, barberry bushes and garlic. This is according to English physician Culpepper in the early 1600’s. And to complete the list, we have non-flowering plants that cover the earth like ivy which gets its energy and substance from this planet itself and evolves substances like oxygen for the atmosphere.

In this context, we can see that the poppy plant is unique in that it exudes a milk from its capsule. The capsule is called a pericarp (etymologically, the covering that goes around the fruit). Only 10% of flowering plants produce milk, but the poppy milk has alkaloids in it. If you look at the inside of the poppy capsule you will see lactiferous ducts surrounded by many poppy seeds. It is similar to the human breast which produces milk from lactiferous ducts.

Poppy milk is a toxic substance for humans but human milk is a nutritious substance for humans. Or is it? Research has shown that human milk is addictive and is a drug. One only has to compare the trance on the infant's face when it feeds at the breast with the look of someone in a trance induced by hallucinogens.

<https://www.medela.us/breastfeeding-professionals/blog/breaking-good-preemie-addiction-to-mothers-milk>

Now, with this background, we can see how some researchers like Gabor Mate can say that the endorphins, which are endogenous (ie. produced inside us) chemical messengers are:

“necessary for parental love. The infant's well-being would be jeopardized if the mother became insensitive to her own opioids. Nurturing mothers experience major endorphin surges as they interact lovingly with their babies—endorphin highs can be one of the natural rewards of motherhood.” (In the Realm of Hungry Ghosts by Gabor Mate.) These endorphins are opiates that the body produces. The body produces receptors in the spine, CNS and ANS to accept and fill out the conformation of the active molecule. From 2 forces--the transmitter substance and the receptor--a third force is produced to make the action potential.

An interesting association arises in me in this connection. The Bokharian dervish is greatly in love with his mother and her memory in his mind, is the inspiration to continue his beloved studies in Shat-Chai-Mernis . At the end of the Bokharian Dervish chapter, Gurdjieff says: “If anyone is greatly interested in the ideas mentioned in this chapter, then I advise him to read without fail, my book entitled 'The Opiumists', that is, of course, if I ever write this book, as I intend.”

According to the dictionary, the word opiumist means “one is addicted to opium”. What in this chapter is relevant to opium addiction? The word opium does not, as far as I know, occur in the chapter. Does Gurdjieff want to explain in The Opiumists, the cause and cure of the addiction to opium? Somehow the Bokharian Dervish, who through his knowledge of the laws of vibrations and who cures boils from legs, can heal opiumists or at least prevent the addiction from occurring through his beloved art.

The emotional theme that arises in me in this chapter is love for what one is aiming for. Love and aim. Is this missing from an opium addict's life?

HISTORY

One of the first questions that Ouspensky asks Gurdjieff is about narcotics. On page 8, In Search of the Miraculous: “There are substances which yogis take to induce certain states. Might these not be, in certain cases, narcotics?” Why does he hesitate at first “in certain cases” and then blurt out his interest in narcotics? There was an aura of secrecy around narcotics. There has always been a so-called war on drugs where people feel guilty for getting high. And authorities assert their power over these people by banning the substances.

But the allure of drugs is very compelling. I lived in the sixties, and I know the aura around getting high to reach enlightenment. I feel it today as an overwhelming interest deep inside me. Hence this talk.

The fact that Ouspensky mentions narcotics and yogis means to me that there was great interest in these substances in Russia at that time. There was a Tibetan medicine centre in St. Petersburg at that time. Gurdjieff mentions that "Soloviev was later an authority on what is called Eastern medicine in general, and on Tibetan medicine in particular, and he was the world's greatest specialist in the knowledge of the action of opium and hashish on the psyche and organism of man" (page 134 Meetings).

Gurdjieff tells him that the schools in the East knew how to CONSCIOUSLY induce states in their students to isolate functions of the human organism usually blocked by the negative effects of education. "There are particular substances for each function". He criticizes the achievement of powers like reading other minds while intoxicated with a narcotic. This is useless. Gurdjieff wanted conscious guidance for a conscious purpose. Otherwise drugs are useless. Hallucinating dreams mean nothing.

History is waking up to this now with the opiate crisis. Since Sertürner isolated morphine in the 1800's, concentrated opiating substances changed the playing field. Before the whole plant was used. Opium was opium, a natural substance. But by making an alkaloid like morphine, the strength of the effect increased. You could replicate the exact dosage of the alkaloid and you could create new delivery systems for inserting the substance into the body, like injections.

This led to more exact dosing. But nowadays, not enough care is taken on the street to ensure purity and amount of drug. With such a rash of horrible suffering, there is talk of returning to the whole herb opium once again, as a medicinal substance with fewer liability to harm.

I notice that it is not so much the number of addicts who die each year but the emotions around their deaths that lead to books with the titles, *Opium Reality's Dark Dream* and *Opium How an Ancient Flower shaped and Poisoned Our World*.

Opium affects our emotional life and the question is how? Up until now I do not know.

ITS QUALITIES AND ATTRIBUTES

Medically, it was only in the 20th Century did Opium become associated with moral turpitude, drug fiends and crime. This was probably because of the creation of single isolates of opium called opiates, like morphine, codeine, and thebaine. Before that opium was a panacea and a euphoriant. Both English and Chinese people wrote poems while taking it. It helped fortify people before battle and facing harsh cold. The buddhists spread their herbal knowledge gained in their monasteries and instructed by Buddha uplift suffering they introduced 'dharma tea' to the Chinese in the eighth century. But it was not addictive. In some people it relieved arthritic pains and diarrhea.

In small doses "it exhilarates the mind, raises the passions, and invigorates the body; in large doses it is succeeded by intoxication, stupor, languor and death." In homeopathy, it lessens depression, torpor, drowsy stupor and lack of vital reaction. It is used for constipation. Externally one notices blue lips and venous pooling (red face, besotted countenance, and stertorous breathing and dyspnea).

OBJECTS CONNECTED AND RELATED TO IT

Gurdjieff is quoted as saying: "Narcotics creating ecstatic states such as hashish and certain others, do not affect the higher centres, but the lower, temporarily abolishing in them that which prevents them from hearing the voice of the higher centres, and uniting the three centres--the formatory, the emotional and the instinctive--for joint work."

In the Karpenko episode, page 204, as I was reading over the incident at the firing range, I stopped to wonder what remedy I would give Gurdjieff hiding in the fox-hole, for the following symptoms which he describes tersely, but accurately:

1. "At the beginning I was completely stupefied" (stupefied = his senses are numbed, knocked out)
2. "intensity of feeling flooded me" (a gate opens, perhaps an energy centre from an accumulator rushes in, impelling thoughts to race. And his feeling centre and thinking centres dump out their contents)
3. "the force of logical confrontation increased" (thinking centre or formatory apparatus is forced to confront his totality,)
4. "For the first time, 'the whole sensation of myself" (hallucination, sensing function, instinctive centre)
5. "and a clear realization" (consciousness is conserved, self-awareness is present, something is realized by the totality, not thought out)
6. " certain annihilation, because at that moment my death seemed inevitable" (hallucination, some part of the psyche or even the ego is predicting a certain death)
7. "instinctive fear" gives way to "terror" (the surrounding realities disappear because the senses are numbed, knocked out leaving only a terrible nightmare)
8. "trembling of whole body" (the sympathetic nervous system is discharging its contents in a fright-flight-freeze situation or a heat-shock-toxin is causing the shaking)
9. "each tissue vibrated independently" (there is no centre to hold the individual parts, the master has left the driver, horse and carriage)
10. "despite the roaring of the guns, I heard the beating of my heart" (a retreat inwards. The outer senses "have been stripped" and the inner sense of hearing has been activated. Possibly he has entered a dream state where these reports are heard.)
11. "my teeth chattered so hard that it seemed as if at any moment they would break" (the teeth are like bones in this simile. Certainly the sensation of the chattering teeth is transferred by vibration to his nervous system and consciousness)
12. "inexorable Sovereign, Time, did not fail to assert his rights, and I began to grow accustomed to my ordeal". (He adapts to the situation. This is congruent with the General Adaptation Syndrome as discovered by Hans Selye in the 1930's. The stages are alarm, adaptation and exhaustion.)
13. "after eating some lunch I even, without knowing it, fell asleep"

This is where I really could not understand the state he was describing. How could he eat and then fall asleep after lunch? If I was in that state, I would not eat lunch! After all, the hypothalamus is sending out its releasing hormones to the pituitary to increase the heart rate, raise the blood pressure, increase respiration and is influencing the limbic system to shut off its feelings of hatred, jealousy and anger! Evidently, Gurdjieff had found a way to harmonize with the situation so much

so that he ate lunch!

Gurdjieff presents himself as a very physical man given to athleticism and not afraid to give a blow to someone when emotionally charged. Karpenko on the other hand recites poetry and is high minded, letting his feelings and drama lead him. Both however, are influenced by the Russian culture at the time where might makes right and the survival of the fittest wins out. Duels were used to fight for honour that was insulted, or to fight for a lady. The seconds in our scenario, do not try to neutralize the conflict as they are supposed to do. They went fishing instead.

So I searched for a remedy for this state described in this episode.

In the homeopathic literature, they prescribe remedies based on states. They say states are peculiar to humans. Animals and plants can be said to have states in that they have a fixed frequency, but humans have the possibility to change their reactions to the frequency of their environment and evolve. Emotions play a big role in defining the state.

For trauma, there are two main remedies to treat it: Arnica and Opium. And it is opium that describes the state that Gurdjieff found himself in at the shelling or firing range.

Here are the list of symptoms from the Materia Medica of Boger:

<https://www.materiamedica.info/en/materia-medica/cyrus-maxwell-boger/opiu>

Let us examine the keynotes:

"Placidity in the most dangerous diseases". The patient is sick but makes do. Remains calm and peaceful.

"Vivid imagination and increased courage with stupefaction and dullness of all senses." Here we have the keynote, 'stupefaction' which Gurdjieff uses "at the beginning I was completely stupefied. .." The etymology doesn't really say much but it is fun to sound out the consonances of the words: "amazing, dull, stupid, from Latin stupere, to be stunned". Stunned sounds like stoned. After taking drugs people get stoned, stupefied, dopey, numbed. We also get the state of stupor.

But clinically, it makes more sense to me to understand stupefied as a "loss of sense perception". It is like the "senses have been stripped" to use Bob Dylan's line in Mr. Tambourine Man. The eyes don't see, the ears don't hear, the tongue doesn't taste, the skin doesn't touch and the nose doesn't smell. It is like the state described in the Psalms describing the idols: "eyes they have but they do not see..."

There is "vivid imagination and increased courage". This is interesting as opium was given to soldiers before going to war. It gave them courage. Alexander the Great used opium a great deal according to what I have read. He was injured so much! And he spread the opium poppy wherever he went. He influenced a lot of people and places. People called him the Great, but for Gurdjieff he was a Hasnamuss.

"Dullness of senses." This is a lack of sense perception. The energy that should go outwards to the external world is turned inwards. In the inner world there are other scenes to observe and as the mind is never still, to create. It is clear from Gurdjieff that the opium dreams are created by the dreamer, and represent former associations and perhaps influences from other minds, like hypnotists, or rogue/tramp spirits.

The next sentence in the materia medica reads: "Heightened power of imagination even to ecstasy". This is hallucination. This is how De Quincey in Confessions of an English Opium Eater

describes it: "The ocean, in everlasting but gentle agitation, and brooded over by dovelike calm, might not unfitly typify the mind and the mood which then swayed it. For it seemed to as if then first I stood at a distance, and aloof from the uproar of life; as if the tumult, the fever, and the strife, were suspended; a respite granted from the secret burdens of the heart, a sabbath of repose..."

It makes for good poetry. John Keats, a user of opium, describes this state in Ode to a Nightingale: "and for many a time/ I have been half in love with easeful Death/ Called him soft names in many a mused rhyme,/ To take into the air my quiet breath;/ Now more than ever seems it rich to die..." Notice the love affair which persons with this type of personality have with death. They are attracted to death and after death states. Cocteau was in love with opium. He wrote of it so eloquently but it's tinged with sadness, because in being in love with death, life in the present is exchanged. But this could be the attraction for opium for communities who believe in continuity after death in that it gives them a chance to speak with their ancestors. One of my friends told me this about the Astral Plane: "it's an in between plane where you can converse with your ancestors. Talk to them." I mention this only in passing.

"Unconsciousness and dullness of mind and senses." This is dependent on the dose. Too much opium will bring you to sleep and unconsciousness, even death by poisoning. But smaller doses lead to dreaming and seeing wild images and hallucinations. They like this state because they are dissatisfied and have too many problems which opium allows them to escape. But afterwards it can lead to murderous feelings, rages and rantings. And this next symptom is important, they think of themselves as sinners. It relates to what Gurdjieff calls Remorse of Conscience. For some reason, unknown to me, but I would like to discuss, this experience at the firing range did not lead to him getting stuck in guilt, shame or a sense of sin to what he did to Karpenko but helped lead him to an awakening of conscience, empathy for others and remain centered in himself rather than in drama. It led to harmony with Karpenko. But he does say that this was also due to "various conscious actions upon me on the part of certain normally educated people".

Interesting to me is that the work Karp means fruit in Greek. Opium exudes from the capsule, the pericarp, of the poppy plant.

Let's skip down a couple of lines: "After effects of fright with fear". This is the remedy for persons who cannot get a trauma out of their heads. If opium is given immediately in the right dose after a fright there will be a harmonious balance created in the psyche.

Please notice in the next link the various preparations of opium available, especially Dover's Powder which contains 10% opium (or not, if our Jewish pharmacist in the Tales is right), ipecac, and potassum sulphate.

<https://www.materiamedica.info/en/materia-medica/william-boericke/opium>

Later on in the Karpenko chapter page 219, we have a very strange occurrence. They meet a bear coming out of the woods. Again I was interested in the symptoms he describes and the overall state that is described. Here is the description:

1. "All of a sudden there was a sound from near by--the kind that makes a man shiver from head to foot." (There is no mention of what sound it is and I surmise it was sound in himself, either generated from his own subconscious mind from previous associations or suggested to his subconscious by an outside agency.)
2. "--the kind that makes a man shiver from head to foot" (This sound puts a man into a state of fright, causing shivering. This is involuntary shivering of the body, nervous system and endocrine

system. The sound is near by. As if in each one of them.)

3. "We were, in the full sense of the word, stupefied" (he uses the same word to describe the state of loss of senses.)

4. "and the trembling which took possession" (trembling again to describe the terror)

5. "our teeth were chattering" (this could be due to drug withdrawal or to anxiety and panic.)

6. "Even after these reassuring words we were unable to fully recover our composure and looked at each other in deep silence, our faces revealing utter bewilderment. The old man, rising heavily from his seat, aroused us out of our stupor..." (stupor again is a keynote. They look at each other from a place of deep silence as if hypnotised.)

WHAT IT EXPLAINS AND PROVES

Gurdjieff explains how hormones create our atmosphere:

"Hormones are clouds of fine matter, finer than the gaseous matter known to us which is given off by various organs of our body. These clouds permeate our whole organism with incredible rapidity and, intermingling, are the cause of the state in which the organism finds itself at a given moment. Moreover, they also constitute the atmosphere of emanations which envelops a human organism for a certain distance and which under certain conditions can even be seen. These emanations or radiations of the organism connect it with the fine atmosphere which surrounds it and which penetrates the atmosphere in which we move and breathe. The radiations of the human body, or rather, the network of radiations which forms the emanations, is of two kinds: First the absorption, the sucking into the organism of certain substances from the surrounding atmosphere and second, the throwing out of certain matters from the organism. If the activity of radiations of the second kind is too intense,, the organism uselessly loses its energy. If the activity of radiations of the first kind predominates, the organism gets stronger and healthier."

"One or another state of the emanations of our body determines the state of our health."

We are all living beings taking in substances and letting them go. Like plant life there is a give and take automatically with the environment. Our hearts can absorb too much and we need help to let go of these emotions and logically confront them. Knowledge is needed.

But if our hearts absorb too many impressions, emotions and sensations, then to avoid paralysis, a new reconciling vibration or energy can be induced or activated by the person to let the emotional garbage release. This involves grounding the person and elaborating the correct vibrations in oneself to cure them.

"Elaborating vibrations" was what the Western friend of the Bokharian could not do for his wife with cancer because of a car accident. It would seem then that for Gurdjieff the antidote for opium signified a vibrational antidote for the opium state.

NARCOTICS (& Hormones)

Narcotics creating ecstatic states such as hashish and certain others, do not affect the higher centres, but the lower, temporarily abolishing in them that which prevents them from hearing the voice of the higher centres, and uniting the three centres-the formatory, the emotional and the instinctive-for joint work. But the action of the ordinary narcotics is very unsure and inexact;

although, at the same time, it is possible to prepare special substances which would act in a very exact manner on the centres of the human organism and produce one or another effect at will. These specially prepared narcotics are used in Eastern psychological schools for various experiments.

In relation to the use of narcotics all schools may be divided into two classes: in one case narcotics are used for attaining certain definite results, for instance, experience may show that a certain substance, introduced into the organism, can give a man certain powers and capacities which he ordinarily does not possess. In that case narcotics may be used for creating these states and for using them for definite purposes. For example, under the influence of certain narcotics a man may become clairvoyant, may read other people's thoughts, foretell the future, see events which take place at great distances and so on. Or he may get a great hypnotic power enabling him to suggest to other people or to a whole crowd one or another idea, or make them see pictures and images which do not really exist. Naturally such a temporary increase of man's powers and capacities has nothing to do with growth and evolution. On the contrary, this temporary intensification is followed by a terrible reaction during which the organism loses all it may have acquired, at times loses even the very possibility to acquire anything in future, and sometimes simply dies. The effects obtained from the use of narcotics in schools of this kind may be very varied and exciting, but they invariably contain a certain dose of uncertainty and risk. It is never possible to foretell exactly what results will be obtained; it is never possible to tell what the consequences of these results will be. As a rule these are schools possessing only incomplete knowledge, sometimes conducted by men who had come into contact with true esoteric schools, but who had not finished their training there and who wish to act at their own risk and peril, with no relation whatever to esoteric work.

In schools of a different kind, schools directly connected with esoteric schools, narcotics are used solely for experiments. A temporary opening up of higher centres by means of one or another narcotic may sometimes be useful to a man, for it may show him what the future has in store for him. A man looks over the fence, as it were, into his future. In other cases narcotics are used to show a man his present, that is to say, the form and level of his being. There are more than fifty formulas of complicated substances capable of producing a definite effect on one or another centre, function or property of the human organism. The use of these substances may considerably help in the work of Self-Observation and selfstudy. But this is possible only under the guidance of a man who has full knowledge of the organization and the functions of the human machine and of all the sides of the action of the narcotics. Independent attempts in this direction almost invariably produce negative results, because a man who tries to experiment with narcotics does not know the state of his organism or the effect that one or another narcotic may produce on it. In order to attain definite results in one or another organism it is sometimes necessary to use very complicated mixtures of narcotics, or else introduce into the organism two, three or four complicated substances one after another, in definite doses and at definite intervals of time. All this requires a thorough knowledge of the human machine and cannot give exact results without such knowledge.

The use of narcotics to change the state of consciousness and alter the conditions of psychic functions affords a tremendous scope for experimental psychology. Strictly speaking, experimental

psychology begins with the moment when the knowledge of using substances to affect human functions in one or another direction is reached. All the rest is only observing psychology. The use of narcotics in psychological schools is very ancient. In all popular beliefs, legends and tales there are stories about miraculous potions, ointments and incense, which changed the outer aspect of a man, made him invisible, or extremely beautiful and endowed him with miraculous powers. There are Indian legends about the sacred potion, soma, which gave miraculous powers. In the Eleusinian Mysteries the Epopots, before the initiation, were given a sacred drink. Ancient historians looked upon this drink as a ritual, a ceremonial, but in fact it had a much deeper meaning. The idea of the philosopher's stone, of the elixir of life, permeating all mediæval alchemy is connected with the same thing, that is to say, with rumours which penetrated to the masses or to unprepared minds of superstitious people about the use in schools of potions and narcotics, producing incomprehensible psychic effects.

But it goes without saying that it is impossible to produce any stable change of being by means of narcotics or chemical substances. Preparations of this kind can only produce a temporary, quickly vanishing effect. To believe that it is possible to create individuality, consciousness or will in a man by means of chemical preparations is the same as, for instance, to believe that by introducing some substance into his organism a man may become a painter or a musician, or a poet, or know a foreign language.

Although on the other hand the use of certain substances for experimental purposes may enable a man, for a short time to understand a foreign language unknown to him; but, of course, only to understand, not to speak it. In this case a man is, for a short time, brought to such a state that he understands not the words, but the thoughts behind the words, for the thoughts, or the form of thoughts is the same in all languages.

It should be understood that every esoteric school which exists in the midst of ordinary life for a certain length of time gives rise to a multitude of talk, rumours and tales, many curious people who either cannot or dare not enter the school themselves make use of all kinds of stray information about it in order to form some idea of the school. Moreover, every school inevitably leaves in its trail a series of people who have not finished learning, who have begun but have left through weakness of character and lack of perseverance. Such people serve as a rule as the source of information about schools. Thousands of the most incredible suppositions and tales usually exist about the methods of work, means of investigation, experiments and so on. Then, the people themselves who had been in contact with a school but had left, often begin after some time, to regret having left it, they feel remorseful and try to invent for themselves some means of continuing the same work as at school. But, quite naturally, they have no knowledge of the substance of this work and imitate only its outer form. In all forms of imitation narcotics always play a very important part. Mediæval literature contains very rich material on the subject of preparation of various potions, ointments and so on. All these substances produced a two-fold action: First, by the very method of preparation they hypnotized man and kept him in the circle of certain ideas and emotions. Secondly, as they contained definite narcotics (mostly preparations of hemp, poppy and belladonna), they produced certain hallucinations, reproducing what a man had thought or

feared or hoped. A characteristic example is the so-called witches' ointments, which, so it is said, produced certain definite hallucinations, the same for all those who used them. But this is also connected with the fact that all those who used them knew what they were to see.

HORMONES

The work of human centres, the speed of which is so different and which are so easily influenced by extraneous matters introduced into the organism, is controlled and governed in the organism itself, under normal conditions of existence, not only by currents passing through the nerves to the brain, but also by a certain chemical action inside the organism.

The theory of hormones in modern physiology is a fairly close illustration of the state of affairs in our organism. It was thought for a long time that psychic centres communicate with one another and with external organs by means of nerve-ducts. This is to a certain extent true, but it does not exhaust everything that can be said about the relationship of centres to one another and to the external organs of perception, as well as to the periphery of the body in general. The theory of communication through nerves failed to explain many facts, among them the extraordinary speed of communications inside the organism, because transmission by means of nervous ducts everywhere requires a certain time, however short. And a transmission in all directions and a total subjugation of the whole organism to some one emotion, some one feeling would require a certain length of time, easily recorded and calculated, if the period of time was as long as seconds. Observations show, however, that these transmissions and subjugations take place instantaneously, without any possibility of establishing the interval of time between the impact and the result. This is the result of the activity of hormones. Hormones are clouds of fine matter, finer than the gaseous matter known to us which is given off by various organs of our body. These clouds permeate our whole organism with incredible rapidity and, intermingling, are the cause of the state in which the organism finds itself at a given moment. Moreover, they also constitute the atmosphere of emanations which envelops a human organism for a certain distance and which under certain conditions can even be seen. These emanations or radiations of the organism, connect it with the fine atmosphere which surrounds it and which penetrates the atmosphere in which we move and breathe. The radiations of the human body, or rather, the network of radiations which forms the emanations, is of two kinds: First, the absorption, the sucking into the organism of certain substances from the surrounding atmosphere and second, the throwing out of certain matters from the organism. If the activity of radiations of the second kind is too intense, the organism uselessly loses its energy. If the activity of radiations of the first kind predominates, the organism gets stronger and healthier. Certain forms of nervous diseases and disorders, for instance, contusions, falls and bruises when there is no definite traumatic injury-depend on the violation of the right radiations. A strong shock may break off radiations, but such a breaking off is possible only with a very strong and quick shock. The slow movement taking place around us does not break off radiations because the vibrations of radiations are so quick that slow movement cannot affect them.

As regards people influencing one another there is a great deal that has remained unknown to Western European science. But experimental investigations in esoteric schools have established the

fact that there are people who, by their emanations, have a good a or a bad influence on others. There are people who give to others and take from them and thus, as it were, counterbalance one another. But there are other people who give too much and take nothing in return; and yet others who seem to take energy from other people. One or another state of the emanations of our body determines the state of our health. Right and healthy emanations make a man completely or almost immune from infectious diseases, for many microbes perish in the atmosphere of man's healthy emanations. In the same way, inside the organism, hormones may neutralize any origin of disease, any poison, even one capable of killing a man. Not only do healthy emanations affect microbes, they also act on certain insects, especially on the grubs of certain insects, which perish in the atmosphere of strong and healthy emanations. It is known that in time of war, or generally in the conditions of difficult camp life, parasites which live on the human body do not trouble all men equally. There are people who are literally devoured by those parasites, and side by side with them are others who, in exactly the same conditions, do not suffer from them at all, or suffer very little. It is also known that people living in the most ideal conditions, when suffering from some diseases, diabetes, for instance-may have parasites on their body, for in their case their atmosphere is very healthy for parasites.

From BEELZEBUB'S THIRD FLIGHT TO THE EARTH, p213

“This same King Konuzion once constated that the beings of his community were becoming less and less capable of work, and that crimes, robberies, and violence and many other such things as had never occurred before were on the increase among them, or, if they had occurred, had seemed to be quite exceptional phenomena.

“These constatations surprised and at the same time grieved King Konuzion, who after thinking deeply about it, decided to find out the causes of this sorrowful phenomenon.

“After long observations he finally cleared up for himself that the cause of the phenomenon was a new habit of the beings of his community, namely, their habit of chewing the seed of a plant then called ‘Gulgulian.’ This surplanetary formation also arises on the planet Earth at the present time, and those of your favorites who consider themselves ‘educated’ call it ‘Papaveroon,’ but the ordinary beings simply call it the ‘poppy.’

“Here it must without fail be noticed that the beings of Maralpleicie then only had a passion for chewing those seeds of the mentioned surplanetary formation which had without fail to be gathered at the time of what is called ‘ripeness.’

“In the course of his further close observations and impartial investigations King Konuzion clearly understood that these seeds contained a ‘something’ that could completely change, for the time being, all the established habits of the psyche of those beings who introduced this something into themselves, with the result that they saw, understood, felt, sensed, and acted quite otherwise than they were previously accustomed to see, sense, act, and so on.

“For instance, a crow would appear to them to be a peacock; a trough of water, a sea; a harsh clatter, music; good will, enmity; insults, love; and so on and so forth.