

NARCOTICS AND HORMONES

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## NARCOTICS

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 self-study. 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 Epopts, 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 a 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.

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## 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 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.

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