



THE WORD

VOL. 16.

JANUARY, 1913.

No. 4.

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INTOXICATIONS.

THE word intoxication is in the "Standard Dictionary" said to mean, "The act of making drunk, or state of being drunk; drunkenness. A state of great mental excitement; elation, rising to frenzy."

Drunk, is defined as "Under the influence of intoxicating liquor to such an extent as to have lost the normal control of one's body and mental faculties, . . . to evince a disposition to violence, quarrelsomeness and bestiality."

Intoxication is a word made up of the subject or body, toxic, from Latin, *toxicum*, or Greek, *toxikon*, meaning poison; the prefix *in* meaning to take in or to produce; and, the suffix, *tion*, meaning act, state, or agent. Toxication is said to be "the act of poisoning or the state of being poisoned." The prefix *in* denotes the entering into or the producing of "the state of being poisoned."

Poison is said to be "any substance that when taken into the system acts in a noxious manner by means not mechanical, tending to cause death or serious detriment to the health." So that intoxication is the taking in of poison, or the producing of a state of being poisoned; which may "cause death or serious detriment to health." The time figured for this, depending on the amount and quality of the intoxicant taken or produced and on the ability or inability of the constitution to assimilate or resist it.

The word intoxication is not used by modern lexicons in the sense only of taking alcohol or drugs, but in a broader sense, as applied to the mind and the morals. The idea of the word is as true in its application to the mind and morals as it is when applied to an alcoholic condition. Here, the word intoxication will be used in a fourfold sense.

There are four kinds of intoxication to which man is subject, according to his four natures: Intoxication of his physical nature, of his psychic nature, of the nature of his mind, and of his spiritual nature. The intoxication of one of his natures may act upon one or upon each of the other three. The forms of intoxication treated will be physical intoxication, psychic intoxication, mental intoxication, and spiritual intoxication.

Used in reference to these four intoxications the meaning of the word intoxication is: The state of poisoning resulting from undue stimulating or preventing the use by the conscious principle of its bodily functions, its senses, its mental faculties or its powers.

For each of the four intoxications there are causes, its intoxicants, its ways of development, reasons for taking intoxicants, the effects of the intoxication, its duration and termination, and its cure.

Alcohol and narcotics are causes of physical intoxication. Such drinks as beers, ales, wines, gins, rums, brandies, whiskies, liqueurs, are drinks in which the spirit of alcohol is the intoxicating principle. The way of becoming intoxicated is by the drinking of these or other alcoholic substances, or taking them as ingredients in food. There are reasons given for taking alcoholic intoxicants, such as that it is a means of sociability, produces good fellowship, evokes good humor, causes joviality, that it is an appetizer, a refreshment, that it prevents the blues, that it quiets trouble, drives away dull care, relieves from sorrow, causes forgetfulness of misery, and overcomes despair, that it gets up courage, that it is a stimulant to thought. Others again, take it for the love of the sensation it produces, and others for medicinal purposes prescribed by the doctor.

The effects of the intoxication are shown by the physical actions, the bodily condition, the senses, the character, and by the mind of the individual; which are determined by the kind and quantity of the intoxicant taken, the condition of the body which consumes it, and the ability of the mind to deal with the intoxicant and the body. According to the nature of the individual and the different degrees of intoxication, there is exhibited a warmth, mellowness, exhilaration of manner accompanied by volubility, argumentativeness, combativeness, boisterousness, quarrelsomeness of speech; and these are followed by depression, relaxation, exhaustion, sluggishness, unsteadiness of gait, a thickness and uncertainty in speech, stupefaction, torpor, insensibility. The sensations vary from a mild pleasantness to shocks of violence, from intense excitement to suffering and deadness.

The alcohol in all alcoholic intoxicants begins to produce its effects on the entire constitution of the body as soon as it is taken into the stomach. Whether its perniciousness will be immediately produced or long deferred will depend on the compounding of the drink and proportion and the power of the spirit of alcohol in the compound. Depending on the compound, the alcohol first affects the body or the brain. In every case, however, it acts directly on the nervous systems, then on the fluids of the body, the muscles, and leaves no part of the body unaffected. When taken in small quantities by persons whose body is strong, whose health and digestion are good, the effects may be apparently beneficial; at least, no inconvenience is suffered. By long and habitual use, even in small quantities, and particularly by those with weak minds, weaker morals and unsound bodies, the effects are pernicious. When first taken, the alcohol acts as a stimulant in a small dose. In large doses it produces drunkenness; that is, the central and sympathetic nerves are acted on, the lobes of the cerebrum are numbed. These react on and still the cerebrospinal system, a paralysis of the central nervous system results, the voluntary muscles are rendered inactive, the stomach suffers and its

activities are inhibited. The only parts of the body not seized by numbness and paralysis are the automatic centers in the medulla oblongata, which carry on and regulate the circulation and respiration. If more alcohol is not taken, the period of drunkenness ends, the body resumes its functions, rights itself and the effects of the alcohol may disappear. By repeated periods of drunkenness, or by the habitual use of alcohol in any form, the nervous system often becomes deranged, the organs are incapacitated or diseased and cannot perform their regular functions. The alcohol causes the shrinking of the secretory glands of the stomach and checks its functions and impairs digestion. It hardens the liver, weakens the heart and kidneys, causes degeneration of the brain. In short, undermines the constitution by causing overgrowth of connective tissue in practically all the organs and tissues of the body. After death the presence of alcohol can be found in all the body fluids. It is easily found in the cerebro-spinal fluid when all traces of it have disappeared elsewhere in the body; that shows its particular affinity for the nervous system.

Possibly unmindful of the after-effects, and with confidence of the immediate good it may do their patients, physicians have been the causes of numerous alcoholic wrecks. Many physicians prescribe alcohol in any of its forms as a stimulant or tonic, and it is sometimes said it will in some forms make blood, give strength, build up the body. Whether this is or is not so, it is certain that the alcohol taken as a medicine has insidiously created an appetite and desire for alcoholic intoxicants in the body, and the patient frequently develops into a drunkard.

Another way of developing drunkenness is by the enormous manufacture and sale of alcoholic intoxicants under the mask of what is called "patent medicines." These are widely advertised to cure every known or supposed ill and disease. Those who buy the sure cure patent medicine intoxicant believe they have been benefited by the stimulating effect it produces, and they buy more. The other ingredients of the cure-all are often harmless. But the alcohol in the patent medicine often produces the effect on those who use it, which those who manufacture it intend that it should. That is, it creates an appetite and desire for alcohol in that form.

The effect of alcoholic intoxication on the senses is varied from sensations of mildness to acuteness and great intensity, and then decreasing to complete insensibility. These changes may follow each other gradually or rapidly. There is a grateful glow which creeps through the body and produces an agreeable feeling. The eye and ear become more alert. The taste is keener. There is a feeling of conviviality and jolliness which prompts to seek association with others, or else a moodiness, moroseness, surliness and taciturnity with the desire to get away from others and be alone, or with a tendency to antagonism and ill nature. There is a feeling of heat, a readiness to take offense, to quarrel or fight about what is done or said. A feeling of sickness or of numbness is felt. Objects around seem to move about and blend. The ground moves in gentle waves, or like a troubled sea. There is no certainty of distances. The feet and legs become great weights. The eyes become heavy and swim, the ears dull. The tongue is too thick, and refuses to articulate. The lips lose their flexibility; they are wooden and will not assist in forming sound into words. Drowsiness comes. The body feels like lead. The conscious

principle is disconnected from its nervous center in the brain, and there is a collapse into insensibility and deadness. The after effects of the intoxication are stomach qualms, headaches, thirst, burning, trembling, nervousness, a loathing disgust at the thought of the intoxicant, a ravenous craving or a gnawing hunger for more drink, a stolidity, stupidity or soddenness, a condition called delirium tremens, in which the conscious principle is forced below the physical state, where it sees harmless or hideous creatures, flies, insects, bats, snakes, misshapen monsters, which the besotted attempts to chase or from which he tries to escape with little or no attention to physical conditions or those around him. In this state the one suffering may prattle about and pick the flies from the wall, or chase things through the air which no one but he can see, with eyes bulging with terror, panting with excitement, or he may, cold and livid with fear, try to dodge the things which pursue him, or to escape from what he sees, until he goes into convulsions, or from sheer exhaustion falls.

The effects of alcohol on the thought, the character, the mind of an individual, will depend largely upon the ability of the mind to control its use; but, however strong the mind, the continued consumption of alcoholic intoxicants in large quantities will inevitably produce the same physical effects. It must affect the thought and character; and, unless overcome, it will break down and enslave the mind.

Under the influence of alcohol strange changes appear to be wrought in the character. A quiet and good-natured person will be turned into a rowdy or a demon, and one who is usually given to much talk and aggressiveness may be mild-mannered and inoffensive. Under the influence of alcohol some will prattle like children or babble like imbeciles. Some will insist upon telling the story of their lives. Stern men may become sentimental and weep about some trifling event. Those who ridicule religion and its forms, may quote long passages from the scriptures, give dissertations on religious subjects, champion some form of religion or religious observances and argue the cause and desirability of saintliness, and perhaps of the evils of drunkenness. Under the influence of alcohol some men filling positions of trust and honor are changed into beasts who give free reign to and indulge their wildest passions and lusts, engage in lewd orgies, the thought of which would horrify their associates as it would themselves in sober moments. Under the influence of alcohol murders and other crimes are committed which men could not otherwise be made to do, and which bring sorrow and ruin to themselves and others.

Alcohol suppresses the thought of some and stimulates thought in others. Some writers and artists claim that they do their best work when under its influence; but these are only temporary effects, under the stimulation of alcohol. Habitual intoxication undermines the morals, colors the thought, and breaks down the mind. Other kinds of physical intoxication may cause debauchery, produce family troubles, destroy health and cause death; but only alcohol intoxication can completely destroy integrity and probity, remove all traces of honor and self-respect, change men of trustworthiness and kindness into heartless brutes and thieves and mean forgers, insensible to injury to others, and produce utter shamelessness and depravity. Alcohol only has been able to make men of

wealth and culture actually crawl in the gutter, and from there, reduced, raise their bloodshot eyes and reach out their unsteady hands to beg the passerby for enough to buy a drink.

The causes of physical intoxication by narcotics are consumption of opium, ganjah (from *cannabis indica*), bhang (*cannabis sativa*), the variants of these in their various compounds and with other substances.

The reasons given for the taking of a narcotic are, that they quiet the nerves, relieve from pain, produce sleep, and enable the consumers to get away from trouble, see visions and hear unusual sounds, and that they have to be taken because—it can't be helped. The ways by which the narcotic may be taken are consumption in the form of a pill, a draught, by injection, by smoking or eating it. Physicians are frequently the ones to introduce narcotics to those who later become victims to narcotic intoxication. Knowing the desire of the patient to have quick results and to get relief from pain, or to satisfy their craving for a drug, the physician prescribes or gives the narcotic without giving due consideration to the consequences which may follow. By the use of their needles, their pellets and their potions, some physicians swell from their patients the ranks of morphine fiends in every year. Hearing the wonderful effects produced by the smoking of opium, having "a friend," addicted to the habit who suggests trying it, going slumming, seeing the smokers with their pastes and pipes, out of idle curiosity, or from morbid desire, one tries a pipe, "just one." That is not usually enough. Another is necessary "to produce the effect." The effect is not usually what he has expected. He must get the expected effect. He does it again. So he becomes a "drug fiend." In a similar way one may get into the habit of ganjah, which is usually smoked. Bhang is drunk, or eaten as a confection, or taken as a beverage in its weaker form, called siddhi. Bhang is not hashish or indian hemp. Its effects are different. Hashish is the tender leaves from *cannabis sativa*, before its buds have opened, and the leaves dried and smoked. Bhang is the leaves taken after flowering, washed, steeped and drunk. Bhang is not generally known in the West, but is said to be in common use in India. There it is said to be taken by the individual alone, or in select gatherings, or at the great annual festival—Durja Pujah.

The effect of narcotics on the body are, that they interfere with digestion, increase or lessen respiration and circulation and deaden the nerves or make them acute. Opium makes the body inactive. Ganjah may act as an excitant. Bhang produces calmness. The effects of narcotic intoxications on the senses are, the stilling of the physical and the opening of other senses to things not physical, not normal. There is a languorous, dreamy feeling, as the passing into a waking slumber. Physical surroundings may be exaggerated, blend with or fall away from new scenes which appear. Women of beauty, handsome men, act or talk with engaging manners. In enchanted gardens which delight the eye, rapture-making music is heard and delicious perfumes add to the charm. That which most appeals to his sense, engages the attention of the subject. Relaxation, languor and ease are more pronounced from the effects of opium than from ganjah. Ganjah usually causes the sensual instincts to be more active than they are from the effects of opium. The sensations resulting from Bhang are dominated by those which prevail at the time of

its taking, while those from opium and ganjah are usually quite different. In ganjah and opium the sensations increase. In opium the languor increases until the subject becomes unconscious. From the unconscious state he emerges slowly or with a shock. The charm, the rapture, the delight are often reversed. Instead of the creatures of loveliness which enticed or bewildered him, he is beset by fiends, reptiles, vermin, and other loathsome and horrifying things, from the presence of which he can escape only by taking the narcotic again. Perhaps he is only seized by a burning dryness or splitting headache and other bodily discomforts which he may relieve by taking another dose. The after effects of bhang are not so pronounced, though it may take away the appetite; indeed, it will prevent hunger; and it, too, is likely to produce a feeling of emptiness, voidness and uselessness. If too large a dose is taken, the consumer will not wake up.

Narcotic intoxication has a pronounced effect on the thought and character of one who is subject to it. He experiences a certain freedom and stimulation of thought and play of fancy, which no ordinary person can have in his normal condition. This thought takes wing and travels through seemingly boundless spaces, in any part of which and according to the wish of the imagination, builds structures, equips armies, establishes empires. He even creates a world and peoples it; in all of which he wields the magic power to do and to enjoy. Under narcotic intoxication a humble clerk may become a king of finance, and control the markets of the world; a shop girl becomes a queen, attended by courtiers and adored or envied by her ladies; a homeless wanderer may at once be the lord of vast possessions. Anything which the thought and imagination may make possible is as reality itself in narcotic intoxication.

This action of the thoughts produces a reaction on the character which unfits it for its responsibilities and duties in the world. There is an unbalancing of values of things. The attention is divided between the periods of intoxication and obligations in the world. The moral tone is lowered, or morality may be thrown to the winds. However one long addicted to narcotic intoxication may try to hide his habit, it will be known to those who understand its nature. There is a certain emptiness, uncanniness, unhumanness, about the person, as though his senses were acting somewhere else. He is marked by a certain absence of awakensness, and he is surrounded by a peculiar atmosphere or odor which partakes of the character of the narcotic to which he is addicted, and which he seems to exude.

The effects of bhang differ from those of opium and hashish in that the user of bhang may determine the subject of his thought before getting under its influence. Under the influence of bhang, one may carry on a conversation or conduct a course of reasoning. But everything he thinks or does will be exaggerated, enlarged or extended to a remarkable degree. Any subject of thought may be examined mentally as minutely as a piece of tissue under a high power microscope. Surrounding objects or word pictures will be enlarged and colored to accord with the prevailing sentiment. Every movement appears of great importance. A movement of the hand covers a long period of time. A step is like a hundred yards; a minute like a month, an hour an age; and all this may be experienced without being cut off from the physical.

The effects on the mind of narcotic intoxication are, that the mind loses the sense of values and the idea of proportion; it is undermined, and becomes unbalanced, incapable of grappling with the problems of life, of carrying on its development, of fulfilling its responsibilities or doing its share in the world's work.

The duration of alcoholic or narcotic intoxication may be lasting or only temporary. There are some who, after suffering temporary effects have refused to renew them. But usually when one becomes addicted to either habit, he remains its slave through life.

There are certain cures for alcoholism, under the names of their originators, which will suppress the desire for any alcoholic drink. The treatment for the cure of narcotic intoxication is not often successful. If the one "cured" does not again take drink he will remain cured. But if he is not first cured in his thought and if he allows his thought to ponder on the subject of his drinking and to consider the act of his drinking, the thought of drink will bring about a critical situation, in which he is urged by some one or by his own thought, "to take just one more." Then the old hunger is awakened, and he falls back to where he was before.

Cures for alcoholic or narcotic intoxication may give relief and help in effecting a cure, but the only cure for physical intoxication must be begun and effected by thought. There the struggle for mastery and immunity must be fought out to a finish and won, before there can be any permanent cure in fact.

The spirit which acts through narcotics dwells at the threshold of the senses. It will not allow the conscious principle in man to pass beyond its realm, or to know its secrets and mystery, until he has proved himself immune to the seductions of the senses and has learned to control them.

The spirit of alcohol is a high officer of the law. It stands at the boundary lines of the worlds. It is a servant of those who obey and are masters of the law, and will allow them to pass and even bear them on when they know and are able to control it. But it is a tyrant, merciless and cruel, to those who abuse it and disobey the law which it must serve.

In the February number will be treated other forms of Intoxicants.





THE WORD

VOL. 16.

FEBRUARY, 1913.

No. 5.

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INTOXICATIONS.

PSYCHIC INTOXICATION.

SPIRITUOUS liquors and narcotic drinks have been and are associated in thought with religions and often play a part in ceremonies. However, the use of alcohol or narcotics, in any form, for religious purposes shows a degenerate and degraded form of that religion.

No spirituous liquor or narcotic is used by one who worships in spirit and in truth. In whatever form, the intoxicant is the physical symbol of a reality above or within the physical. Losing sight of the reality, the religionist has clung to the form and ceremony instead of what they symbolize, and the sensuous and sensual minded suppose or believe their practices to be the worship of Deity.

The preparation of spirituous liquors or narcotics in the East and the West have taken two forms. One is from the juice of a plant, the other from the juice of a fruit. One is colorless or white, the other red. In the scriptures of the East the liquor for religious ceremonies is usually spoken of as the white, such as haomah or soma juice, supposed to be from the soma plant. In the West, the ceremonial drink was red, usually prepared from the juice of the grape and called nectar or wine. So, of whatever country, people have religions as their authorities for the drinking of spirituous liquors, and those desiring and wishing to excuse themselves for being addicted to them can use scriptures as their background and excuse. They may argue that patriarchs, prophets, seers of the past, and even great religious teachers, having partaken of or advised drink in one form or another, therefore, spirituous liquors are not only permissible but beneficial, and some argue that, where wine or some other drink has been in use for religious purposes from such remote time, there must be an occult significance in the practice. And so there is.

The religious observances, sacrifices or ceremonies mentioned in ancient scriptures do not, except in their degenerated forms, refer to physical practices. They refer to certain physiological and psychic processes, to mental attitudes and states, and to spiritual attainments.

By the white fluid is represented the lymphatic system and its fluid; the red is related to the circulatory system and the blood. The generative system and fluid act in connection with these. By physiological or alchemical processes is developed the wine, the amrita, the nectar, the soma juice, of which the scriptures speak. The meaning of the scriptures is not that these fluids should produce drunkenness, but that by interior processes they should renew youth until immortality is attained.

The libations, sacrifices and drinks spoken of in ancient scriptures, should not be taken literally. They are metaphorical. They allude to attitude of mind and psychic processes and their action on the body and its fluids, and to the reaction of the physical and especially the psychic senses on the mind.

The interplay between the forces of nature and the senses and their action on the mind produces psychic intoxication.

Psychic intoxication is the abnormal transference of action of the senses from the physical to the psychic state; the restraint or overstimulation of function of one or more of the senses; the inordinate desire to sense things of an astral or psychic nature; the disagreement of the senses and their inability to bear true witness and make true reports of the objects and things with which they are concerned.

Psychic intoxication is due to physical causes, psychic causes and mental causes. The physical causes of psychic intoxication are things or physical practices which act on the senses through the organs of sense and transfer the senses from the physical to or connect them with the astral or psychic world. Among physical causes of psychic intoxication are crystal gazing; looking at a bright spot on a wall; exciting the optic nerve by pressing the eyeballs until flashes of color and pictures appear; sitting in a dark room and watching for colored lights and spectral forms; excitation of the auditory nerve by pressing toward the ear drums until strange sounds are sensed; the tasting of certain essences or taking of alcoholic or narcotic drinks until the physical is dulled or stilled and the psychic sense is awakened and excited; inhaling certain odors and incenses; magnetism and magnetic passes; the pronouncing or chanting of certain words or sentences; the exhalation, inhalation and retention of the breath.

These practices are engaged in because of inquisitiveness, idle curiosity, or at the suggestion of another, for amusement, for the sensations resulting, from the wish to obtain strange powers, because of the strong attraction which uncanny or psychic things wield over some persons, or because of a mercenary motive of obtaining money by the practices.

The physical effects following such practices for psychic results are sometimes not injurious to those who do not too long persist in their practices. To those who are determined to succeed and who are persistent in the practice there usually comes physical discomfort, accompanied by ailments and disease of the organs or parts of the body engaged in the practice. By overstraining or improper handling of such delicate instruments as the eye and ear, it is likely that the vision will be affected, the hearing impaired, and these organs will be made unfit to perform their physical functions. The results following the taking of alcoholic or narcotic drinks have been outlined. The effect of inhaling odors and

incenses for psychic results, is to excite or stupify the senses or to stimulate the sensual nature. The results following the practice of exhalation, inhalation and retention of the breath, called pranayama, have been described in The Word on previous occasions. Almost invariably the physical results are disastrous according to the persistence in this form of bodily abuse. The lungs are weakened by strain, the circulation made irregular, the heart weakened, the nervous system disorganized, and diseases of the organs and parts affected follow.

The psychic effects from physical practices for psychic purposes are the weakening of the connection between the physical and the astral form body. The ties are loosened; the astral form body in which the senses are centered is dislodged and its moorings loosened. It may pass into the astral world and then slip back into its physical body; it may slip in and out, like a loose joint in and out of its socket, or, like a visiting ghost at a seance pass back through the curtain and into the mediums body. Or, if the astral form does not pass from its physical body, and it seldom does, then, that part in which the sense is in contact, may by practice be switched from its physical nerve contact into astral contact.

As soon as the senses are made to contact astral matter or psychic forces they are attracted by kaleidoscopic flashes of color, by peculiarly arranged tones, by fragrances of flowers which seem familiar but which come from no earthly blooms, by a strange feeling when any of the objects are touched. As soon as the senses are attuned and related to the newly discovered world, unrelated scenes and figures and colors may crowd upon and into each other, moving panoramas may be on view, or the physical body and world may be forgotten, and the person with newly developed senses will seem to live in a new world, in which the experiences may be tame or full of adventure, may exceed in vividness and delight the most ardent imaginings, or be racked or wrecked by terrors no pen will depict.

When one has from natural adaptation or physical practices had the astral or psychic world opened to his senses, figures or scenes or sounds may at any time break into ordinary affairs of the senses and lead him off, truant from his work.

Psychic intoxication begins before a person's senses are switched into contact with the astral or psychic world. Psychic intoxication begins with an eager curiosity or earnest desire to see things, to hear things, to touch things, to have to do with things, other than physical. One may never have any of his psychic senses opened or developed, and yet suffer from psychic intoxication. Some such experience as seeing and talking with an apparition at a materialization seance, or table tipping by unseen hands, or "spirit-writing" between closed slates, or the levitation of objects, or seeing on a bare canvass or other surface a picture precipitated without physical means, will create in some people a desire, to have more of such exhibitions; and with each test the desire for more is increased. They may believe implicitly or doubt everything they see and what is told them by those concerned in the exhibit. Yet, like confirmed drunkards, they hunger for more, and are satisfied only when they are under the influence which prevails. Under this influence, created or induced by themselves or others, they are in a state of psychic intoxication.

But psychic intoxication affects more than the comparatively few who seek spiritistic manifestations, and those whose senses are attuned to the psychic world.

Gambling is a form of psychic intoxication. The gambler hopes to win more money by his games than he could by legitimate work. But he wants more than the money. Aside from the money there is a peculiar fascination in the playing of his game. It is the fascination he wants; the fascination of the game is the intoxicant which produces his psychic intoxication. It matters not whether the gambling for money is called illegal and pool rooms and gambling houses forbidden, or whether the law permits the gambling, as on stock or other exchanges, and at race tracks; the gamblers, though perhaps far different as to station of life, are the same by nature, or, are made kindred in spirit by the psychic intoxication of gambling.

Another phase of psychic intoxication is felt in outbursts of anger or passion, when some influence seems to rush into the body, boil the blood, fire the nerves, burn out the strength, and to leave the body exhausted from its raging violence.

Sex intoxication is the most difficult form of psychic intoxication for man to deal with. The sex influence surrounds each person and may act as an intoxicant to one of opposite sex. It is the most subtle and that on which depends all other forms of psychic intoxication. One may come under this form of intoxication due to the presence of another or by his own thought. But when one is under the influence, it enters through and overpowers the senses, is a whirlwind with the emotions, and may compel to acts of madness.

The effects of psychic intoxication are not disastrous to the body only, and the senses, but also to the mind. Psychic intoxication in any form claims attention and prevents thought in one's legitimate field of work. It interferes with one's particular business and duties in life. It uses the physical body up and makes it unfit for useful work, inhibits or overstimulates the senses and so disqualifies them from being fit instruments for the mind's work in the world, and it gives wrong impressions and false reports through the senses to the mind, and it discolors the mind's light and prevents the mind from getting an understanding of true values and of seeing its work with the senses and in the world.

Psychic intoxicants cannot be seen through the physical eyes, as can such physical intoxicants as whiskey or wine, but their effects may be as deadly. A psychic intoxicant is an element or force of nature which should be harnessed and used wisely when introduced into the body, else it may act as disastrously as dynamite.

By certain physical practices, the physical body and its organs are made more sensitive to psychic influences. Then by some suggestion, or thought, or fancied insult, the emotions will be stirred up. Then the senses open and are made to contact the particular element or elements to which they correspond. Then the blind force rushes into the body, whirls the emotions and shocks and shakes the physical body and uses up its nervous energy.

The astral form body is the center toward which all intoxicating psychic influences move. The astral form body is a magnet by which the cells making up the physical body are held in place. The astral form body may act as a sponge and as a storage battery. As a sponge absorbs, the astral form body may be allowed to absorb influences and things which dwarf and eat it away. But it may, on the other hand, be made to grow in strength and usefulness in the ocean of life in which it is borne up and supported. As a storage battery, the astral form body may be allowed to be controlled by creatures which draw off and absorb its force and burn out its coils; or, it may be made a battery of increasing capacity, and its coils may be kept charged with full power to go on any journey and do all necessary work.

But for the astral form body to be made a storage battery of power, the senses must be guarded and controlled. To guard and control the senses and fit them to be good ministers of the mind, a man *must* refuse to take psychic intoxicants, *must* refuse to give way to psychic intoxication. Outbursts of passion must be checked or prevented, else the coils for the storage of life will be burnt out, or his power drawn off.

Things of the senses and psychic influences need not be excluded from the senses and interests. One cannot exclude them and remain living in the world. Things of the senses and psychic influences are necessary as fuel, but not as intoxicants. No influence that cannot be controlled should be allowed to come into the body, and only such psychic influences should be permitted entrance as are useful or can be made use of in one's purpose in life. Nature's forces are indispensable servants to their masters. But they are relentless drivers of their slaves, and persistent chasteners of men who refuse to become their masters.



THE WORD

VOL. 16.

MARCH, 1913.

No. 6.

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MENTAL INTOXICATION

FROM the time the mind becomes conscious of the world in its physical body, until it is free from the necessity of a physical body, it is subject to some form of mental intoxication. To overcome mental intoxication one must become master of the mind's actions. By overcoming mental intoxication one gains knowledge. When all intoxications are overcome, one is unclouded and uses knowledge freely.

The cause of each kind of intoxication is in the mind itself. The inert and undeveloped stuff of each of the faculties composing the indivisible unit mind causes or allows the mind's intoxication, from without and from within. The causes of intoxication are operative in the worlds in which the faculties of the mind are active. Intoxication of the mind is brought about by the increasing or suppressing of its normal function in the world in which it is active.

There are four things inherent in the mind and which the mind seeks and with which it becomes intoxicated. These are love, wealth, fame, power. Love is of the focus faculty, in the physical world; wealth is of the image and dark faculties, in the psychic world; fame is of the time and motive faculties in the mental world; power is of the Light and I-am faculties in the spiritual world.

The focus faculty, the faculty of the mind incarnate, seeks each of the four in turn, under its many forms in the physical world, then turns from each to seek them in the other worlds.

From each of these four arises its own glamour, by which the mind is intoxicated, life after life. None of the many forms of mental intoxication can ever satisfy the mind. The mind can be satisfied only by a realization of those things which stand above or within love, wealth, fame, power.

A realization of love, wealth, fame, power cannot be had until after one clearly perceives what they are. Clear perception of love, wealth, fame, power comes by seeking the things which are above or within them and from which they come. The search for the things which are above or within love, wealth, fame, power, rouses and develops and makes pure the inert

and undeveloped stuff of the faculties of the mind, and so removes the causes of the four kinds of intoxication.

The things which stand above or within love, wealth, fame, power, are relationship, worthiness, immortality, knowledge. These are realized only after one has dispelled the glammers of love, wealth, fame, power.

(To be concluded)



THE WORD



VOL. 17

APRIL, 1913.

No. 1

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MENTAL AND SPIRITUAL INTOXICATIONS

THE mind is repelled from or attracted to or indifferent to the objects and subjects to which it is turned. This is true in every period of life, from the first memories of childhood to the going out of the flame of the candle of life. Rarely, if ever, is there a time when man can see clearly and judge without prepossession, twist or sentiment, any question affecting him. His judgment on certain questions will be different at successive periods, though the things and questions remain the same. He is bewildered when a child, has expectations and confidence as a youth, In manhood he has his responsibilities, and in old age doubts, indifference, uncertainties and hopes.

The changes of the body produce impressions on the incarnate portion of the mind; reactions follow, and the mind changes its attitude toward the without and the within. Elation follows depression, joy sorrow, and the shadow of fear fades when the star of hope rises. So is the action of the mind in each period of bodily change affected by glamour, and the reaction from the glamour. The glamour attracts, charms, bewilders, intoxicates; its reaction brings pain; but both always disorder.

Intoxication of the mind and reaction ever follow each other in life, and from life to life. The mind cannot know happiness nor do its true work with intelligence until it becomes no more intoxicated. The cessation of its intoxications can be brought about by the mind only when it refuses to be attracted by or attach itself to things outside itself. It does this by turning its thought and attention to and learning to use and control its actions within. Thereby an attempt is made to bring the inert and yet undeveloped matter of the faculty or faculties thus brought into action under control, and to develop and coordinate them. By turning his attention to the actions of the mind within, one learns how the mind operates without, and knows how to control its operations.

Mental intoxication is caused by the fermentations of the undeveloped matter of the mind in its processes of development. In the measure one sees the actions of the mind within and understands the motives which prompt action, the glamour without is dispelled. Then there is yet the glamour of the mind within, after the mind has lost interest in the world and the things of the world and is taken up with its own processes and workings only.

Man, giving attention to the mind's activities within, sees that the things outside him are the outer reflection of the inner forms and workings of the mind. The reflections of the mind in the things without exerts an intoxicating influence on the mind within. Even though not yet freed from mental intoxication from without, he sees at least the cause of it and knows glamour to be glamour. This knowledge begins to dispel the glamour, conquers intoxication. He masters exterior mental intoxication to the degree he first discovers and then controls the inner workings of the mind and its intoxications. Then he knows the realities which are within. Intoxication of the mind is failure to know a reality. Realities are within; what appears outside, objectively, is a reflection from within.

The prizes which the world holds out are love, wealth, fame and power, and mankind strives for these. The world offers them as rewards. During the adventures, battles, pilgrimages, in his long line of incarnations, there are moments when man seems to have won one or more of the prizes; but this seems so for a moment only. As soon as they are within his grasp he cannot hold them. They slip away or shrivel into nothingness and are gone. Whether he falters or pursues, or is vexed, broken or in stupor, life rouses and drives him, and makes him struggle on. All things he desires are included in these four prizes. For the prize on which his mind's eye is fixed, he strives with as much strength as he has or can keep at his disposal. Sometimes two of the prizes attract him equally, and if he does not give up one for the other, but strives for both, he is at war with himself, and his efforts feeble.

In his present male and female body, man wants to give up love as little as a drunkard wants to abandon drink. Man can not give up love while he continues as he is.

Love and sex are so close, intimate, that man instinctively sees and thinks of love from the standpoint of his sex. It is nearly impossible to live in a normal body and think of love without the thought of male or female. Unless he knows himself a conscious being, not form, within and distinct from the body of sex in which he is, he cannot have love without the tincture of sex. He must learn and know the essence of love before he can love truly and without injury to himself and the one he loves. Knowledge—and in a sense above the ordinary knowledge—must precede love and direct it steadily if love is not to result in mental intoxication.

The thought of love relates one to the being he loves. The thought of mother, father, sister, brother, friend, wife, child or relative, is of character and sex. Love extends beyond the physical to angels, to God—and the thought of man is that they are either masculine or feminine—a fact which is noticed plainly, especially in ecstatic worship.

Love must be inherent before it can be sensed; it must be sensed before it can be thought of; it must be thought of before it can be known. Love is inherent in the mind; it is sensed in every human body in varying degrees, from infancy to old age; it is thought about by the mind as the mind matures and strives to know itself; its mystery is known at full maturity of the mind. That which prompts and is within love is not approached until man seeks to realize the divine. That which stands within love is relationship. Love is to teach man his relation to all things. While under love intoxication man cannot think of nor know his true relationship to the bodies and things he loves. So love holds him to sex and to sense until he is willing and ready to think and to know. When man thinks of until he knows his relation to that which he loves, love ceases to be an intoxicant of the mind, it serves its purpose. It reveals and relates the parts of the mind to the whole. It shows the indissoluble relationship of each mind to all and all minds to each other.

Love cannot give up its secret to those who delight in its burning arrows, nor to those who groan from its inflicted wounds, nor to those who coldly analyze the empty word. Love yields its secret only to those who will dispel its glamour. To do this one must examine and know, within, the objects of love which are without. Husband, wife, child or other person, are objects of love without. What is it that is loved? If it is the character, the mind, the soul, in that person that he loves, then death of that person, or the thought of death or parting, will cause no pang of loss, because the character or mind or soul cannot be lost; it lives in thought, and is ever with the one who thinks of it. When one loves a person, it is usually not the character or mind or soul that is loved; it is the person. Looking at the form without subjects one to its glamour. While looking at the outer form, that within to which it is related cannot be seen. One dispels the outer glamour by looking within and asking what is affected by the personal form without. As the incarnate mind, the conscious light within the body, continues in its search, it finds that love is not for the person without, but for something within, which is aroused and reflected by that person. As one wants mirrors not for the sake of mirrors but because he may be gratified when he looks into them, so he wants near him those whom he thinks he loves, because of the sentiment or sensation in him which they arouse or reflect. When one looks steadily in his light within, he finds there that which is or was reflected in the form without. When he finds this he is cured of his love intoxication for the form without. Its glamour is dispelled.

He now loves that within, without need of its reflection from without. Forms within which cause sensations of love, should be held steadily in the light within until they are seen through. As each is seen through it will disappear, and will show the organ and the nerve center to which it is related, and the thought that called its matter into form.

The forms disappear when the thoughts to which they are related are perceived. When the thought of love is perceived without the inner forms of love, then that which is love should be summoned in the conscious light within. Then the focus faculty of the mind will focus the subject in the light within, and it will be known that that which is love is one's own identity and very self. One's own self is love. When this love is known, the thoughts of love should again be summoned within the light; then the will

should be to find the identity of self in each of the thoughts; and then it is known that the self in each is the same as in one's own self; that in love is the relation of sameness within each of the selves.

One who thus knows the secret of the relation of love has unlimited capacity to love. Love intoxications have no power. His love is in the self in all beings.

One who knows the relation and whose love is in the self in all beings, masters wealth and fame and power intoxications without great difficulty. The method of overcoming love intoxication should also be applied in conquering other forms of mental and spiritual intoxication.

Wealth intoxication begins with the thought of wealth. Desire to have, induces the mind to think of getting and having. Thinking develops the thought of getting and having. The thoughts of getting and having call into action the strength in the undeveloped matter of the mind which strives for the possessions it conceives as wealth. This striving with the undeveloped matter of the mind, by the faculties which deal with wealth, keeps the mind in a state of wealth intoxication. Wealth intoxication continues until that matter is developed and controlled.

A sense of security, the notion of being important, the valuation which men put on wealth, the credit which others give, their estimate of him as "his being worth so much," his belief in his importance, are forms which his wealth intoxication takes.

One who would overcome wealth intoxication may begin by asking himself, what of all his possessions he can take with him after death. Only that is his which he can take with him. When the method of conquering love intoxication is applied to wealth intoxication, one sees his insignificance and loses the notion of his importance. His worth diminishes as his possessions disappear when examined by the light of the mind. When possessions fade and vanish by the light of the mind, it is as though burdens are removed, and there comes a feeling of freedom. As the valuation which the world places on his worth is reduced by the light of his mind, his true valuation appears. Wealth gives place to worthiness, which is the standard of valuation of himself and of things. Worthiness is that for which he works.

Fame intoxication is the will to do something which will make one live in the thoughts of men. To do this the soldier fights, the sculptor chisels, the artist paints, the poet sings, the philanthropist spends; all try to do something by which they will live, to which time will add lustre. Ever are they led on by this thought, which they project into the world.

Fame intoxication is overcome by searching for that which projects the thought of fame. It will be found that fame is a mental shadow, projected by the mind from the thought of its immortality. The mental intoxication of fame lies in seeking this shadow, a name rather than his self. Fame intoxication ceases when he finds and follows that in him which is immortal. Then he is not intoxicated, but sheds a light which illumines and dispels his illusive thought. He ceases to think of fame, to work for fame. He thinks and works for immortality, the state of being continuously conscious in whatever form or condition he may be.

Spiritual intoxication is the working of the faculties of the mind to have what it conceives to be power. Its intoxication is continued by the thought of itself before all else, and by the will that it should have reverence and worship from other beings. Power intoxication blinds the mind to the rights of others, and exaggerates its own greatness. It uses its power to compel homage and worship. Its intoxication is increased by the acclamations, praise, reverence, of others, and by the thought of its own greatness. Power intoxication makes of man a menace to himself and to the world.

Power intoxication is overcome by holding power in the mind's light and seeing within it. In time knowledge will be found within power. Power is a form in which knowledge acts and is the expression of knowledge. When knowledge is found the self is known. Love then shows the way and knowledge identifies the love in one's self and knows it in all others. Then power intoxication is at an end. Knowledge is power, which is used to increase knowledge in others, not to demand their praise or worship. One's self is known in relation to others, not apart from them. Knowledge is for the use of all.



THE
WORD FOUNDATION, INC.

A Non-Profit Organization Established in 1950
P. O. Box 17510 • Rochester, NY 14617 • USA

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