

THEOSOPHY IN HEALING ADDICTIONS

By Gail A. Grynbaum*

It was C. G. Jung who first put forward directly the principle, that all our problems—all our diseases—are the result of maladjustment to our spiritual being. Each of us, for the most part as yet only in the spiritual super-consciousness, knows the path we should tread. If we feel disease, it is because somewhere we are going astray. This may be between ourselves and others, or it may be in our bodies. In both cases, the unease is both a signal to ourselves, a warning light, and a kind of riddle which contains its own answer.

— Laurence Bendit¹

INTRODUCTION

Theosophy can be both a practical tool and a bridge into the spiritual realm for the psychotherapist working with patients with addictive disorders. It is a philosophy that supports spiritual transformation and recognizes there are many worlds in which a person functions. The ideas of love, service, consciousness, and energy are very important in the theosophical tradition. I believe there is also a critical need for people working with addictions to understand these qualities, not only for the growth and recovery of our patients but also for ourselves.

When I speak about addiction I primarily mean compulsive behavior patterns involving alcohol, drugs, food, and relationships that many in the growing field of addictionology classify as a disease.

Professionals who work with addicts are often “wounded healers” who believe it is appropriate to acknowledge their own vulnerability and to share some of their own experience, strength, pain, and hope with the patient. It is often only the proof of their own healing that lets them believe that others can be made whole again. Laurence Bendit said that healing and growth are processes “taking place entirely within the mind of the patient” and that “the mind of the analyst acts as the catalyst [for] the release of energies hitherto held in check or prevented from expressing themselves in

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normal ways.”² The therapist working with addictions also must have specialized experience and knowledge in order to be the catalyst.

I come to this study with a history of over eight years of recovery from the abuse of food, drugs, and alcohol, and healing received through Jungian and psychosynthesis training and my own psychotherapy. Most of all, I come with a consciousness that is developing and growing, yet often groping in the dark.

The theosophical principles that I will focus on in this article are energy and auras; dreams and imagery; the law of periodicity; will, *karma*, and balance; love and service, as they relate to consciousness and addiction.

As Vern Haddick pointed out in a paper in *The American Theosophist*, the theosophical movement has not developed a depth psychology, but can contribute to modern psychology by its emphasis on metaphysics, the nature of existence, states of awareness, and holistic relating to Self and environment. Further, “as modern depth psychology has evolved, such practitioners as Jung, Rank, Assagioli, Progoff, and certain transpersonal psychologists have found that the human being, through direct experience of his basic spiritual nature, can activate resources and creativity of a magnitude not previously expected.”³

In addition, there has been an active and steady interest in the Prison Program of the Theosophical Society in America. Because of the large number of addicted persons both in prisons and in our society at large, I think it is helpful for students of Theosophy to understand the potential this tradition has to contribute to healing addictions.

ADDICTION AND CONSCIOUSNESS

I contend that the growing problem of addiction in this society is a symbol of spiritual bankruptcy, emotional emptiness, and lack of human relatedness that affects increasing numbers of people. New ways and insights for working with this problem are needed, especially ways that see this existential problem in a larger light as an illness that is not just physical and emotional but particularly spiritual. Jacqueline Small in her book *Transformers: The Therapists of the Future* says: “The presence of the addiction presents us with an opportunity for growth. It has arrived to force us to look at ourselves, specifically at those strengths and natural qualities of our Essence the addiction is masking.”⁴

Increasingly I believe that *spiritual* hunger may be at the basis of most of the “disease” of addiction. Addictions block consciousness by promoting escape to another reality that is not life-affirming. They take one into darkness instead of light, death instead of life, and unconsciousness instead of consciousness. I sense that Annie Besant addressed this issue when she said “Learn to discern the real from the false, the ever

fleeting from the ever-lasting. Learn, above all, to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' Doctrine—"5

For the addict, consciousness and the awareness that every moment is a choice of life or death, are at the basis for the healing and recovery from addiction. Sri Ram has said that "Consciousness is not a byproduct of the life process but an independent principle of existence, divine in its essential nature. It is an expression of Reality itself, and as such provides a ground upon which the successive stages of unfoldment rest; it is itself truly aligned with Reality."6 Theosophy is very concerned with the development of consciousness as well as the process of natural unfoldment of the self and the Self.

In my early study of Theosophy I was struck by the similarities of this philosophy with the general principles and ideas that compose the recovery program for Alcoholics Anonymous and the related organizations of Overeaters Anonymous, Narcotics Anonymous, and Alanon. An eclectic Judeo-Christian and Eastern spirituality is at the heart of these recovery programs, as are the concepts of fellowship, service, unity, love, transformation, acceptance, forgiveness, surrender, and humility. The roots of Theosophy lie also in diverse historical, religious, and spiritual traditions. In the preface to one version of *The Secret Doctrine*, the seminal work of Theosophy, H. P. Blavatsky says "It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism, nor Christianity exclusively. *The Secret Doctrine* is the essence of all these."7 Both AA and Theosophy speak of God(dess) being within and manifested as the Higher Self. Psycho-synthesis aligns with this concept, as does Jungian thought.

These traditions have a spiritual base and believe that "when the Lower Self and the Higher Self operate together, transformation can occur. . . . It is from climbing from the bottom, through the addiction, that we transform it. The addiction is the very stuff our transformation is made of."8 Similarly, the Jungian analyst Marion Woodman says, "The addiction keeps a person in touch with the god . . . the god comes in through the wound."9

Since many persons believe that healing is dependent on allowing the spiritual dimension to emerge, I think it is incumbent on psychotherapists working with addiction to acknowledge and work with this realm of the patient's experience. Addiction is after all a disease that is based on searching for altered states of consciousness.

AURAS AS MANIFESTATIONS OF ENERGY

One of the primary ways someone's psychic energy is visible is through their auras. Addiction seems to create cages (almost the dark equivalent of an aura), and controls the etheric, mental, and emotional energies of people. There is a great deal of dark "energy" that possesses the addict who cannot stop his obsession.

Irving Cooper in *Theosophy Simplified* describes the aura and its relationship to the soul.¹⁰ He notes that auras are the manifestations of "other worlds" in relation to ourselves. Each person has an etheric double which is an exact counterpart of the physical body. This double is manifested by an aura layer which emanates outward from us, almost like concentric circles. There are four distinct layers of the aura.

The first layer, often used as an indicator of health, is often called the "health aura." In addition, one's vital force is blocked from flowing through this aura, and Cooper suggests that this can lead to the physical decay often associated with this disease. He also says that auras have colors associated with them. For example, the first aura layer seems to have a bluish-grey color.

In my work with hospitalized eating disordered and chemically dependent people, even weeks after they have detoxified from their substances, I have been able to clearly distinguish the "feel" of a heroin addict from that of a cocaine addict. For example, heroin addicts seem to have a flat, black, heavy aura, while cocaine abusers seem to have a more frenetic, sharp energy around them. Many bulimarexics[†] also have a jagged black energy about them.

Cooper states that a second aura layer surrounds the body in an oval shape and is the basis of our emotional well-being. It extends out on all sides and beyond the first aura. When the flow of energy in this aura is blocked, many emotional disturbances can occur. In the psychological literature these are often described as psychoses. Interestingly, in Theosophy, these disturbances of the psyche are de-pathologized and are viewed as "energy blockages" of the matter within the aura.

This second layer is described as more emotional and can have many different colors, depending on the person's development. A "less" developed person might show muddy colors, whereas one with "greater" consciousness might have several different colors, depending on where one would be on the continuum of mental health and emotional development. These colors can range from scarlet red (for anger) to greens (sympathy), pinks (love), and blues (devotion), and yet other colors for other emotions. A person who has blocked emotional expression by the use of drugs or alcohol, inhibits the flow of this vital aura energy and reverts to the lesser state of well-being, usually

[†] A person who suffers from an eating disorder marked by an alternation between abnormal craving for and aversion to food. It is manifested by episodes of excessive food intake followed by periods of fasting and self-induced vomiting or diarrhea.

marked by muddy colors. For example, an addict, often in a state of fear, intense anxiety, or depression, may show grey colors.

A third aura layer, also oval shaped, is responsible for our everyday thoughts and actions. The energy of this aura layer exhibits colors ranging from orange to yellow, depending on the development of consciousness of the person. This advancement relates to the person's ability to think logically, and an addict loses this ability with the intake of toxic chemicals into the body.

The fourth aura, the Soul or Ego, provides the source of all of our spiritual drives. It is often called the "Higher Self," and any block in the flow of its energy can cause spiritual stagnation.

One aspect of sensing auras is an ability to perceive what Jung called "shadow" aspects of the psyche. An individual may project one aspect of the personality in the world, yet also have a shadow aspect, which are the hidden parts of the personality. Such a "shadow" can also manifest colors: for example, my mother projected her bright yellow side (or aura), but close behind that was her blackness and depression, clearly visible to me as a child.

Most psychotherapists and healers have strong intuitive aspects to their psyche and it is helpful for us to tune into how the client's energy feels, the colors of their auras, how far the auras expand or extend, and how they make us feel, and to use that information in our clinical assessments. We also can use knowledge of our own auras to create boundaries and to protect ourselves and our energies from people who are draining, intrusive, demanding, or who present us with an array of other emotional disturbances.

DREAMS AND IMAGERS AS KEYS TO "OTHER WORLDS"

In Theosophy, there is understanding of several coexisting etheric worlds that parallel our physical existence on this planet. Among these "other worlds" are two which are of vital importance, the Astral or emotional world, and the Mental or heavenly world. It is possible to enter these other worlds via such phenomena as dreams and imagery.

Dreams are symbols of our unconscious motivations and desires; in some ways they are maps of our psyches. "Suppose now that this unconscious part of our psyches has something to say to us. It cannot speak to us as we might talk to our neighbor over the fence. It must devise another means of communication: a symbolic language. By showing situations symbolically in dreams, the unconscious communicates with consciousness and discloses its own comments on the conditions of our life."¹¹ Dreams

have a fantastic and unreal quality and sometimes seem as if they emanate from another world.

C. G. Jung said of dreams that they are symbols implying something more than their obvious meaning, having a “wider ‘unconscious’ aspect that is never precisely defined.”¹² In fact, Theosophy takes this to be true: that dreams are the entrance into the “other worlds” and are a vital key to understanding our spiritual nature. The noted Jungian analyst, Marie Louise Von Franz, said in the film *The Way of the Dream* that “dreams are our blind spots,” that they are our superior intelligence, that they help give us deeper meaning in life and show us our great potential.

Jung has stated that dreams and the archetypes represented in them are common to all people in all civilizations throughout history. How could this be possible if dreams were merely one’s private thoughts acting themselves out? Jung proposed that a “collective unconscious” connects humanity. This too, is what Theosophy proposes. The etheric world is real, and a tangible part of our evolutionary process. By examining the content of our dreams we can gain vital information that may guide us in our growth. We can learn from our unconscious our true feelings and thoughts, and discover the patterns in our behavior.

The use of dream material is limited for some people because they are unable to recall the details of their dreams. By using guided imagery, a therapist can help a patient gain entry into the “other worlds,” much as in dreams but in a more immediate way. The symbols that emerge in imagery can be very powerful and may lead to insights into the unconscious in a way previously impossible. The major power of imagery lies in how it can mobilize one’s imagination. Most people experience imagery all the time, and just call it “worry.” Negative images can be transformed, however, to images offering health, wholeness, consciousness, and healing. Guided imagery is used in a very dynamic way in psychosynthesis.

Symbols and images are really the original unit of mental functioning. The psyche “does not speak English or French or Chinese; it speaks images which are the aboriginal forms of perception and expression.”¹³

Dreams and imagery emerge when we are in our “emotional bodies,” and it is important for the psychotherapist dealing with addictions to know how to guide clients to access the potentials for health in this mental state. Much of addiction is about altered states and flights from reality; having access to the “light” dreams of life in recovery, rather than the “dark,” drunken images of addiction, is very important in the healing process of addiction. Work in this realm can help the God(dess) to emerge into consciousness.

KARMA, EVOLUTION, AND BALANCE

The concept of “hitting bottom” is often discussed in addictions literature. It correlates with what Vern Haddick called the “obligatory scene.” Haddick discussed how Freud, Otto Rank, and the transpersonal psychologists all saw, the crucial need for people to reach some sort of hellish depth in order to come through it and reach any kind of heights and integration in their lives.¹⁴

Theosophy gives karma a central place in its philosophy. Blavatsky said: “We consider karma to be the Ultimate Law of the Universe, the source, origin and foundation of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being.”¹⁵

Karma is often erroneously understood as simply a matter of fate, and nothing more. However, it is not an immutable law of physics, but a metaphysical principle. Karma is a method of teaching, and “destiny is Nature’s plan of education . . . in this world-school there are no failures.”¹⁶ If we cannot learn from our mistakes, we are doomed not only to repeat them, but also to pay the price for throwing ourselves and our world into a state of imbalance; karma is really a matter of ecological balance.

Destiny is often thought of as merely the unchangeable “will of God” or simply “chance” or synchronistic occurrences. In reality, destiny, like gravity, is a natural law with which we have to cooperate. We can no more defy it than we could defy gravity. The importance of this concept is that we influence our destiny. As H. P. Blavatsky said, “Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.”¹⁷

In martial arts like Tai Chi or Akido the use of force is unique. The energy of an attacking opponent is not to be opposed and hit head-on, but to be absorbed and re-directed with your own energy. A minimal amount of force is then required on your part to turn an attack in a different direction with a maximum of thrust behind it. In the same way, one can turn nature’s “law of karma” to work by cooperating with it rather than fighting it. The law of karma can be used to mold and shape our futures through right use of free choice and will. By making value-centered choices which reflect our innermost desires for ethical, virtuous, universal love, we can work within the laws of nature and achieve a modification of our “destiny.” Blavatsky said, “Sow kind acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.”¹⁸

Our own personal histories can light our future. It is only by accepting the consequences of our actions and taking full responsibility for them that we can really learn lessons in our lives. In a parallel fashion, Annie Besant suggested we should be grateful

for all the “unpleasant persons” that come into our lives “who tread on [our] toes and jar [our] sensibilities and ruffle [our] self-love. They are [our] best friends, [our] most useful helpers, and should never be regarded with anything but gratitude for the services they render in bruising our most dangerous enemy.”¹⁹

This concept correlates to my own reflections about the Jungian idea of the “shadow.” Our shadow, composed of those aspects in our personality that we try to hide or that cause us shame, ultimately can become our teacher. The people to whom we “over-react” often embody elements that we have difficulty recognizing or accepting in ourselves. These aspects are said to be parts of our shadow. There is great potential for growth in recognizing what is in our shadow and reckoning with it. Knowing our shadow can guide us to what lies within that needs healing.

An important aspect of karma is that it can bring greater optimism to one’s life. By realizing that something positive may evolve from our “mistakes,” that they can be stepping stones to higher levels, we can overcome situational depression caused by events which can be reframed and viewed as learning opportunities. As is stated in the book *Alcoholics Anonymous*, “We will neither regret the past nor wish to shut the door on it. . . . No matter how far down the scale we have gone, we will see how our experience can benefit others.”²⁰

This whole idea that our mistakes can become our teachers is an important concept for psychotherapists to affirm for their patients recovering from addictions, in order to help contain the experiences that seem like relapses or backsliding. Therapists can also use these principles in their own lives and with what seem like “mistakes” they make with their patients. Sometimes our “errors” are merely “grist for the mill,” which can add understanding of our own counter transference and/or codependency issues that come up in sessions. In line with this, it always interests me to consider why certain patients come to me for work. I suspect that it is because they have something to teach me as well as to secure healing for themselves.

PERIODICITY, THE WILL, AND RECOVERY

The will and karma are very important in their interrelationship. Haddick elaborates on this when he states, “The law of karma operates impartially and universally, within both nature and the human being. All things are innately seeking balance and harmony, and within the large cyclical pattern of the ordered universe the immutable law of karma works towards fulfilling that quest.” Appropriate use of the will can bring one in tune with his/her karma. This insight was also grasped by the psychotherapist Otto Rank who Haddick said “looked into the transrational depths of the psyche and saw the goal of therapy as relating the individual fully to his will, which when exper-

ience both inwardly and outwardly brings the necessary sense of wholeness to the human being.”²¹

Similarly, Sri Ram noted, “Man has within himself the power of determination, of intelligent choice, of the will to do a thing and of doing it.”²² Otto Rank also discussed this process; according to Haddick, Rank sought to develop the will “‘by supporting the individual striving for self realization.’ Thus in Rank’s usage the word ‘will’ resembles the theosophical view of the orderly, dynamic flow of cosmic and individual unfoldment.”²³

In Theosophy, one of the fundamental propositions is that of the universality of the law of periodicity, of the ebb and flow of everything in nature. The law states that growth goes on, that all forms of matter change to provide a cyclic growth process for life on this planet, and that this parallels our spiritual growth or evolution. This law of periodicity is evidenced in addiction and recovery as well, in that they are periodic in nature and have definite cyclic patterns discernible at many levels. One must fall to a low enough “bottom” to awaken the upward part of the cyclic pattern. This “hitting bottom” commonly referred to by alcoholics and addicts is not just the primary one of having reached a physical bottom with addiction, but also a recurring phenomenon throughout the ups and downs of recovery and life itself. Jacqueline Small put it very concisely when she said that “Our higher knowledge is rooted in our knowledge of the lower. . . . Our task is to continue to be seekers of Truth in order to become seers of Truth.” The transformer must view addiction as the serpent coming full circle and swallowing its own tail only to form the circle of completeness, the symbol for the mandala.²⁴

This cyclic pattern of going from higher to lower to higher is absolutely necessary for the addict to maintain a sufficient degree of humility to stay on the path of Truth, rather than straying into paths of self-pity, disconnection from others and from the Wisdom or God(dess) within. The addict has blocked the Truth through old behavior patterns, and when straying back into them, whether under the influence of drugs or not, is just as capable of cutting off the vital forces that can promote new growth. Growth is not a linear process. Both Theosophy and Alcoholics Anonymous propose that it is unnatural to achieve continued growth solely on one’s own power. That power must come from some other source outside the individual and believed to be spiritual.

It seems paradoxical that the source and power that one seeks is in reality within the seeker, or “in other words, the Seeker and the Sought are really one. This paradoxical truth suggests that evolution is a cyclic process without a beginning or an end.”²⁵ Therefore, the possibility that recovery for the addict also has a cyclic nature is just as likely, since it too is a process of evolution.

It is helpful for the psychotherapist to understand the concept of periodicity, since so much of Western thinking is based on the linear approach. The psyche, consciousness, and recovery do not operate on a linear plane.

The search for the truth leads us to know that the will can be used in different ways. It is in the correct exercise of the will that we can come to know a spiritual power. AA literature says, "Our whole trouble had been the misuse of will power. We had tried to bombard our problems with it instead of attempting to bring it into agreement with God's intention for us."²⁶ Piero Ferrucci, the psychosynthesist, said in *What We May Be* that the will can be seen as an expression of "autonomy, the capacity of an organism to function freely according to its intrinsic nature rather than under the compulsion of external forces. . . . Assagioli talks about seven groups of qualities displayed by the will in action: energy, mastery, one-pointedness, determination, persistence, courage and organization."^{27, 28}

Our responsibility lies in the conscious choices we make each moment and how the will can be used to realize and fulfill what we desire. Theosophy teaches that will is a universal force, defining will as the force of Spirit in action. In the Alcoholics Anonymous recovery program, the will is referred to in much the same way: "It is when we try to make our will conform with God's that we begin to use it rightly."²⁹

Much of the therapeutic work with addicted persons is done with the will to evoke the inner wisdom that can lead them on a path of healing and recovery. In actuality, it is the will that helps addicts come out of the fog initially, align themselves with their karma, and move on to the path of recovery. I believe that one of the outcomes of successful therapeutic approaches can be to guide the person toward this "alignment of wills."

LOVE AND SERVICE

Renée Weber has said, "The universal healing power, not the healer's personal energy, accomplishes the healing. The healer is akin to a channel, passively yet paradoxically with discernment, permitting the cosmic energy to flow unobstructed through his own field into those of the healee."³⁰ I believe that what first comes through that channel, what Saint Francis of Assisi also spoke of, is love. It is the main factor in healing the ravages of addiction. I also feel that love, life energy, and acceptance are the main qualities necessary for the healer—whether professional or peer—in working with anyone dealing with psychic pain. Annie Besant said in *The Doctrine of the Heart* that it is "the purified heart, not the well-filled head, that leads us to our Master's Feet."³¹

The "purified heart" lies in the etheric bodies which are vehicles for the principle of life or prana. This life force is universal: "It is the ocean in which the Earth floats; it

permeates the globe and every being and object on it.”³² When this life force is blocked, as occurs in addiction, all humanity can suffer, since we are all connected by this energy. Theosophists propose as their first object “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.”³³

“The energy of altruistic love, so closely associated with the first objective of the Theosophical Society, is another such area for joint work which the perennial wisdom can help rescue from the neglect it has suffered to date at the hands of modern psychology.”³⁴ The individual’s own growth is vital to keeping this process in balance, since all energies are connected via the other worlds. Therefore, the work with individuals becomes of paramount importance in terms of the effect it can have on humanity as a whole.

This principle of universality of the life force has profound implications for the recovering addict. It implies that one’s inner self is, in reality, connected with all people, and that by self-destructive behavior, one is destructive to humanity as a whole. By healing one, we affect all. Since it is important for the recovering addict to make amends for the wrongs he has done, both according to karmic law and in the recovery program of Alcoholics Anonymous, the realization of the interconnectedness of one’s actions via the etheric worlds can help the addict in developing his own path to recovery.

The call for relatedness to others is a strong one, and is even represented in the second aura level of emotions, passions, and desires. While this level is often seen as “the lower nature,” it is only so when allowed to “run wild,” as happens with the addict. On the other hand, the misdirected passions and desires of the practicing addict can be turned toward their real goals of love and compassionate helping that are so much a natural part of human beings.

There are some striking parallels between Alcoholics Anonymous and Theosophy on the subject of love and its spread through service. It is helpful for the psychotherapist to understand this. One of the main ideas in AA is for each person who is recovering from addiction to help others who are recovering. The underlying concept here is one of service and unconditional love, an integral philosophy of many Eastern and Western spiritual traditions. Annie Besant said: “To reach this gentleness and power of sympathy should, then, be the aim of each of us, and it can only be gained by unremitting practice of such gentleness and sympathy towards all, without exception, who surround us.”³⁵

The same concept is discussed in an AA book entitled *The Twelve Steps and Twelve Traditions*: “Even the newest of newcomers finds undreamed rewards as he tries to help his brother alcoholic, the one who is even blinder than he is. This is indeed the kind of giving that actually demands nothing. He does not expect his brother sufferer to pay him, or even to love him.”³⁶

Both the healer and the healed are benefited in the process of recovery through service and love. The psychotherapist needs to remember a great deal about techniques, theory and practice, but above all, we must love and accept our clients, for that is what seems to be the greatest healing force. Carl Rogers called it “unconditional positive regard.” Saint Francis of Assisi said: “Lord, grant that I may seek rather to comfort than to be comforted, to understand, than to be understood, to love, than to be loved. For it is by self-forgetting that one finds. It is by forgiving that one is forgiven. It is by dying that one awakens to Eternal Life.”

CONCLUSION

From this brief study of Theosophy and how it can contribute to the healing process in addiction, I have found deep insights into the nature of humanity as well as support for many of the ideas I hold about the process of recovery. When I first studied Jung, I was impressed with his concept of the psyche, that it mirrored the great expanse of the universe yet was reflected inside each person’s soul. I am equally impressed by Theosophy and the vastness it envisions within, among, and outside each of us.

The vastness of the vision of Theosophy is complemented by its integrative aspect of the nature of humankind. As Laurence J. Bendit so aptly states,

Healing is basically the result of putting right our wrong relation to our body, to other people and to our own complicated minds, with their emotions and instincts at war with one another. . . . The process is one of reorganization, *reintegration* of things which have come apart. . . . If he is spiritually aware even to a small degree, he will look for the cause within himself, not blame fate or others, or accident. From this he learns that no individual exists otherwise than in the context of his fellows and, beyond them, that of the whole of life.³⁷

The integration and acceptance of life so essential to recovery is greatly empowered in both the healer and the healed by following the principles of life as laid out in Theosophy.

Notes

1. Laurence Bendit, “The Spirit in Health and Disease,” in *Spiritual Aspects of the Healing Arts*, comp. Dora Kunz (Wheaton: Theosophical Publishing House, 1985), 93.
2. Laurence Bendit, *An Introduction to the Study of Analytical Psychology*, 11, quoted in Vern Haddick, *The American Theosophist* (May 1981): 153.
3. Vern Haddick, “Convergence of the Twain: Modern Psychology and Theosophic Thought,” in *The American Theosophist* (May 1981): 152.

4. Jacqueline Small, *Transformers: The Therapists of the Future* (Marina del Rey, CA: Devorss & Co., 1982), 64.
5. Annie Besant, quoted from *The Voice of the Silence*, in *The Doctrine of the Heart* (Adyar: Theosophical Publishing House, 1972), 5.
6. N. Sri Ram, *Thoughts for Aspirants* (Adyar: Theosophical Publishing House, 1960), 2, quoted in *Reality, Consciousness and Person: Summaries of Theosophical Writings Relevant to Therapy*, edited by Vern Haddick for the (then) California Institute of Asian Studies, October 1979.
7. H. P. Blavatsky, *The Secret Doctrine, An Abridgement*, edited by Elizabeth Preston and Christmas Humphreys (London: Quest, 1966), xxiii.
8. Jacqueline Small, *Transformers*, 66.
9. Marion Woodman, "Worshiping Illusions: An Interview with Marion Woodman," in *Parabola* XII, no. 2 (May 1987): 65.
10. Irving S. Cooper, *Theosophy Simplified*, 8th ed., (Madras, India: Theosophical Publishing Co., 1979), 25–32.
11. John Sanford, *Dreams, God's Forgotten Language* (Philadelphia: Lippincott, 1968), 21.
12. C. G. Jung et al., *Man and His Symbols* (Garden City, NJ: Doubleday, 1964), 25.
13. Edward Whitmont, *The Symbolic Quest* (Princeton, NJ: Princeton University Press, 1969), 37.
14. Vern Haddick, "Karma and Therapy," in *Spiritual Aspects of the Healing Arts*, 181, 182.
15. H. P. Blavatsky, *The Key to Theosophy: An Abridgement*, ed. Joy Mills (Wheaton, IL: Theosophical Publishing House, 1972), 121, quoted in Vern Haddick, "Karma and Therapy," 183.
16. Cooper, *Theosophy Simplified*, 57.
17. H. P. Blavatsky, *The Voice of the Silence*, 1889, Fragment 1- p. 14, quoted in *Theosophy, Introduction to Divine Wisdom* (San Francisco: The Lodge of Theosophists, 1983), 7.
18. H. P. Blavatsky, *The Voice of the Silence*, 1889, Fragment 11- p. 31, quoted in *Theosophy, Introduction to Divine Wisdom*, 7.
19. Annie Besant, 18.
20. *Alcoholics Anonymous*, 3rd ed. (New York: AA World Services, 1976), 83–84.
21. Vern Haddick, "Karma and Therapy," 184, 182.
22. N. Sri Ram, 8.
23. Vern Haddick, "Karma and Therapy," 187.
24. Jacqueline Small, 68.
25. I. K. Taimni, *The Theosophist* 87, no. 12 (September 1966) quoted in Cooper, *Theosophy Simplified*, 65.

26. *Twelve Steps and Twelve Traditions* (New York: AA World Services, 1952), 40.
27. Piero Ferrucci, *What We May Be* (Los Angeles: J. P. Tarcher, 1982), 77, 81.
28. It is interesting that seven (and Assagioli lists seven groups here) is very significant in numerology and that Theosophy also places seven in a significant place in its teachings. It believes in seven principles of Man, the sevenfold development of the earth and the universe, and that "all beings have a septenary constitution." *Theosophy, Introduction to Divine Wisdom*.
29. *Twelve Steps and Twelve Traditions*, 40.
30. Renée Weber, "Philosophical Foundations and Frameworks for Healing," in *Spiritual Aspects of the Healing Arts*, 38.
31. Annie Besant, 15.
32. *Theosophy, Introduction to Divine Wisdom*, 31.
33. From the three declared Objects of the Theosophical Society.
34. Vern Haddick, "Convergence of the Twain."
35. Annie Besant, 10.
36. *Twelve Steps and Twelve Traditions*, 110.
37. Laurence J. Bendit, "The Spirit in Health and Disease," 93–94.