



Spiritual Studies Institute

ESOTERIC HEALING SERIES

Psychological Diseases: Addiction

*We honor and thank all who came before us,
all teachers, from whom we have learned and who have
been there for us with infinite patience, love, and wisdom.*

Psychological Diseases: Addiction

1. What is Addiction?
2. Predisposing Factors
3. Energetic causes of addiction
4. Addiction – Obsession – Insanity
5. Healing

Psychological Diseases: Addiction: Introductory Remarks

KEY THOUGHTS

- o Desire
- o Addiction – Obsession – Insanity

In a previous lecture, we discussed the genesis of unlived soul life and disease. We learned “to be or not to be” seems a matter of adequately processing what we have experienced during the day. In this present lecture, we will focus on one of the dynamics that can occur when this process is partly or completely aborted. We will discuss desire for the not self in connection with addiction.

We all desire something: it maybe physical, emotional, or mental. It could be the lessening of pain by reaching for a pill, the experience of some pleasurable feeling by drinking our morning coffee, the increase of performance by taking some specialized nutrients. All these desires have their roots in the emotional body. However, if necessary, most of us have the will and ability to stop it. Furthermore, in spite of using and depending on something, we can continue to have a normal daily routine. We are able to stand fully in life, to work, to laugh, to relax, and over the years maybe even grow wiser and more mature.

However, not all of us are able to do so. For some unfortunate ones, the desire for something has become compulsive; they have become unresponsive to will and have lost the ability to stop. What could be the cause? Desire for something has sunk energetically from the emotional into the instinctive physical level of the person. Desire, therefore, has become an urge and cannot be resisted no matter what the consequences might be. Depending on the extent of the addiction, it can drive a person mercilessly toward repetition, toward exhaustion on all levels, and finally, sometimes even into death.

There are many stages from the first relinquishing of will, to slowly sinking into passivity, and finally, to the death, at least the death of that personality of the person we used to know and value. It appears like a slippery slope: from addiction to

being obsessed by something life-taking to not being in command anymore of one's faculties and therefore slowly becoming insane.

1. What is Addiction?

KEY THOUGHTS

- o Passivity
- o Moved by desire for the not-self
- o Outside force, entity, and/or substance
- o Surrender of free choice

How does esoteric healing understand addiction? Addiction has its roots in the desirous nature of the emotional body and can express itself on all three levels of the personality. Generally, if something is pleasurable, we want it to continue. Likewise, if something gives us pain, we want it to stop—sometimes even at any price. We are motivated by desire for something pleasurable to continue or something painful to stop (Hoehne, 2009). Passively and willingly, the addiction-prone personality gives oneself up to what is called esoterically the not self. It can be a force, entity, and/or substance. Bailey does not mention addiction directly, but writes about glamour on the emotional level, which can only be overcome by "conscious elimination of desire" (GWP, 41, 66).

What makes one person able to stop the addictive process and another not?

Most of the time, the healthy personality is able to transmute intense and/or uncomfortable emotions into something that can be in turn applied in daily living. Furthermore, these processed life experiences are utilized by soul for its own unfoldment (see also Genesis of Unlived Soul Life and/or Disease).

Addicts, however, are not able to reflect and transmute life experiences. Instead, they block any transformative process through their addictive behaviors. In addition, they retreat into a world of passivity. They seem to exhibit a weak sense of discrimination and discernment together with a fragile will. Consequently, their view of the world contracts around the availability and use of what they are addicted to. They surrender their own will to an outside force and give up one of the fundamental human rights, namely, to make choices, and to say yes or no.

2. Pre-Disposing Factors

KEY THOUGHTS

- o Addictive tendencies
- o Undeveloped capability to be guided by real, beautiful, and true values
- o Inner emptiness and restlessness
- o Deferred evolution of consciousness

What are the factors that might contribute to the proneness to addiction? Besides possible hereditary factors, there are several developmental influences from family, school, and social settings. According to the esoteric literature, addictive tendencies can have their roots in the second, third, and fourth 7-year period of human development. This is the time when the young person develops the emotional and mental bodies (also see Genesis of Unlived Soul Life and/or Disease, p. 2-3).

For instance, a stressful family life, parents and caregivers who themselves show psychological instability, or who stress solely material success—all provide an environment for an unbalanced emotional and mental development. Furthermore, school education focused mainly on intellectual development, achievement, and setting goals too high, may marginalize the inner, intuitive development (Treichler, 1989, p. 73).

These conditions mentioned above often leave the young person with a lack of inner directions and a painful sense of inner emptiness. The ability to appreciate and be guided by the real, beautiful, and true values of our civilization has not been nurtured. To use a metaphor, it is as if certain muscles have not been exercised and developed, leaving the person hampered by weakness and perhaps even disabled.

The natural stirrings of soul may amplify the sense of lack of inner direction and inner emptiness to an almost intolerably degree. Under the right circumstances, such individuals who are curious are easily seduced to engage in taking drugs leisurely, which later could develop into a habit. Another example is the use and abuse of medication. A person with a low threshold for pain might manipulate different physicians to prescribe an unlimited supply of “pain killers.” Or, someone in an addictive, abusive relationship may be unable to separate from someone or something because of misunderstood love. The possibilities for addictions are endless. A one time numbing of pains can easily develop into a habit of a seemingly undemanding way to escape. As esoteric healers, we feel loving understanding for these dynamics.

3. Energetic Causes of Addiction

KEY THOUGHTS

- o Solar plexus chakra overdeveloped and/or stagnant
- o Inability to transmute polarized emotions
- o Heart chakra denied processed life impressions
- o Unprocessed life impressions become instinctual urges
- o Possible addiction to almost anything soul-less, the not-self

In general, within the energy field of addiction-prone individuals the solar plexus center is overdeveloped and/or stagnant. Energy cannot be channeled upward into the heart, transmuting desire into aspiration, devotion, and love of spiritual ideas. Instead, desires felt by the emotional body tend to sink down into the etheric body, connect with the life of the physical body, and become compulsive. Consequently, they need to be satisfied like any other physical urge. In turn, the heart chakra, which is deprived of transmuted solar plexus energies, is unable to awaken, fully open up, and express joy and love. Actually, individuals who are engaging in addictive behaviors are stalling their evolution.

What is happening to the energy bodies of such individuals specifically during the addictive process? Under the influence of a substance, soul, astral, and mental bodies are forced out of the physical/etheric body, without the loss of consciousness. This is in contrast to the normal process of falling asleep. Here these bodies leave and our conscious awareness fades. However, for the addict, in addition to the continuous awareness while taking a substance, an intensified sense experience is achieved. Sometimes these experiences are positive, a kaleidoscope of colors, shapes, and a sense of oneness. Sometimes, however, these experiences can become disorienting or even horrifying as if falling into the agony of hell.

The following question arises for the esoteric healer: Are these true inner world experiences or are they hallucinations due to an ingested substance similar to schizophrenic forms of hallucinations? We know, in this situation the ascending life stream—the soul—has temporarily left, leaving the physical/etheric body to the commands of the descending life stream.

Treichler (1989) describes this process the following way:

Under the influence of drugs, soul not only separates from the body but also enters into non-physical worlds. It is however pursued by powers of the individual's own metabolism that have been mobilized by the drug and enter into the soul the supernatural experiences of drug addicts are thus clouded, distorted, and given physical connotations by those metabolic powers, to the effect that the character of those supernatural worlds is changed and appears physical. (p. 70)

Therefore, we could say, while under the influence of a substance the experiences of the non-physical world are not inner-world experiences comparable to what the mystics and/or the occultists encounter. They live in the unspeakable beauty and vastness of these inner worlds, free from any soul-less influences.

It seems that one can become addicted to anything soul-less.

For instance, one's own or others thought forms could become addictive. This would be the case in an abusive relationship in which the own will of the abused has been broken, surrendered passively to all sorts of demeaning treatments—all under the pretense of falsely understood love. Another example of an addiction to a thought form is the preoccupation with an intense admiration for one's own personality, also called narcissistic. Esoteric literature views such a case as an obsession, "an intense pre-occupation with and an admiring satisfaction with the self, the lower self, and the personality" (EPII, 461). Or one's own idea developed into a thought form, once promising, over time, it can take over like a parasite, exhausting resources, and leaving the person discouraged, fatigued, and used up (TWM, 484).

Even the process of meditation can become addictive. When practiced for prolonged times without proper instructions, it can be used as an escape from the daily challenges. This is especially dangerous when the assumed attitude is not calm, still, and focused, being open only to divine impressions through the neutral point of contact between mental and soul body, which is also called "laya center" (Powell, 1927, p. 160). All other boundaries of the personality need to be firm and contained during meditation.

Bailey points out:

In meditation, it is literally possible to play with fire. The devas of the mental levels manipulate the latent fires of the system and thus incidentally the latent fires of the inner man. It is woefully possible to be the plaything of their endeavor and to perish at their hands. (LOM, 129)

From these few examples on addiction we gather that something not in harmony with our being might take over parts or even the entire personality if we are not mindful stewards of our physical/etheric body at all times. To use a metaphor, if we are not attentive of our physical dwelling and leave it unattended for prolonged times, we may be invaded. First, there might be little creepy crawlers like ants and mice, later followed by burglars and maybe even squatters claiming our home as theirs. It seems a matter of language and interpretation, if we call this process the descending life stream, a force or energy, an entity, and/or a mental disease.

4. Addictions – Obsessions - Insanity

KEY THOUGHTS

- o Allies
- o Soul-less
- o Harmlessness

What is the relationship between addiction, obsession, and insanity?

We learned that addicts led by desire have turned away from soul. Instead, temporarily, they have given themselves up to the descending life stream, becoming an inviting landing patch for entities, forces, and/or energies. Any or all bodies of the personality can become obsessed and/or insane, but not soul. Obsession occurs when some entity is forcing its way in and pushing soul out of any or all bodies of the personality. Similarly, insanity is a disruption in the connection between soul and bodies of the personality (Powell, 1927, pp. 274, 275). We can see that addiction, obsession, and insanity are closely allied and interconnected.

Bailey defines obsession as follows:

The evil force enslaves the personality which, in the majority of cases, is but a shell. Of this, Hitler is a case in point. This produces greater potency on the physical and astral plane. It is quicker and immediate in results, but the lasting power is less and the effects are relatively temporary. (EXH, 307-308)

The dangers of leaving the physical/etheric body during the addictive process are obvious. The kinds of entities that could invade are legions. There are, for instance, groups of discarnate beings on either the emotional or the mental planes, divas, either singly or in groups, and the dark brotherhood (LOM, 99, 123-125).

How can we guard against such hazards? Institutionalized religion has strict rules in what to do and not to do to protect their followers from any harm from the sub- and superhuman worlds. Contacts with these worlds are only allowed through the hierarchy of their institution.

Esoteric healers are co-workers, not followers. Therefore, we need to perceive clearly and accept the laws of nature and act accordingly. Safety comes when practicing under the guidance of an experienced teacher, a well-proven method how to approach these worlds. The protection also seems to come from an open mind, staying interested to learn something new, entering the world of soul, and detaching from and letting go of our own thought creations when the time has come. However, the greatest safety provides the practice of harmlessness (LOM, 490).

5. Healing

KEY THOUGHTS

- o Reverse downward trend
- o Lift eyes upward toward soul
- o Education and group work
- o Ability to say NO (Discernment)
- o Pain as signal

Conventional treatment for addiction has been wide-ranging. However, many treatments do not include methods to change the consciousness of the addict consistently. What does esoteric healing have to offer?

Esoteric healers do not work with specific symptoms or organs. They work only with the energy center closest to the complaint. In the case of addiction, it is the solar plexus center, the sacral and the base center. The downward trend of these energies needs to be redirected upward toward the throat center via the heart. Part of Law IV of esoteric healing informs:

The art of the healer is concerned with the lifting of the downward focused eyes unto the soul, the true healer within the form. The spiritual or third eye then directs the healing force and all is well. (EH, pp. 533, 564-577)

The word "eyes" refers here to the eyes of the personality. Mental and emotional energies of the addict are brought to bear upon the use and repetition of the abused centers. Energy follows thought. Therefore, this process is a potent factor in sustaining the addiction. The spiritual or third eye sits between the two physical eyes, it directs, blends, and fuses the energies of the personality before the Fourth Initiation. After this point in evolution, the third eye becomes the agent of soul transmitting love (EH, 571). It is important to note, that the true healer is the soul of the healee.

Esoteric healers clearly need to assess the following about the healee:

- o the predisposition of the bodies,
- o the direction of the energy flow, and
- o the nature of the centers involved.

Hopking (2005) tells us:

The base center controls repetitive actions, which can result in misdirected will. The sacral center involves building, transforming, personal abuse. This center is also connected to plants and to opiates. The throat center directs this twisted energy upward and outward towards selfless service for humanity, the acceptable and intelligent "obsession and addiction," the "magnificent obsession." (p. 181)

The turnaround of flow can be influenced through education and support. It involves the strengthening of discernment, the ability to make and live healthier choices, and the power to say NO. More consistent change in consciousness in the addicts only seem to come about when aspiration toward the real, beautiful, and true spiritual values are encouraged, whatever form it may take. Pain felt by the addict can be a great motivator for change. First avoided by resorting to the self-administered "medicine" of the repetitive use of the not self, now it can become a helper, a sign that signals "wrong way" and redirects the sufferer upward toward a more balanced and healthy functioning. Group work, in addition to individual treatments, seems most effective here.

Esoteric healers need to keep in mind that the addictive tendencies, once established, will stay with the sufferer for the duration of the present life, either latent or overt. The neural pathways charged by habit within the physical body are ready to spring into action at any time. Esoteric healing cannot promise a reliable consciousness shift of the addict. Ongoing support and awareness about the dynamics of addiction are necessary.

Furthermore, esoteric healers need to keep in mind, that it is not the soul of the healee, but parts or the whole personality, which has fallen under the power of the not-self. Esoteric healers gently and firmly address the wounds of the addicts. They

intuit "healing words," contact the addicts directly in their pains, and therewith facilitate expansion and upward movement (see also Hoehne, 2008). The rules for esoteric healers give clear guidelines how to sense, feel, and think for the healee to be able to accomplish the work (see Appendix F, also see TWM, 317-321).

According to the esoteric literature, triangle work is as follows:

For dissipation of addiction and obsession:

Base center – sacral center - throat center

(Hopking, 2005, p. 181).

For dissipating glamour:

Ajna center – left eye – right eye

(Hopking, 2005, p. 226).

Healing obsession is not the topic of this paper. It is complicated and demands a highly specialized and qualified esoteric healer. It involves exorcism with the aid of mantras and religious rituals, educative work at day and protective shielding at night (LOM, 126-127).

It is our responsibility as esoteric healers to be with firmness, love, and understanding on the side of those brothers and sisters who have fallen under the spell of the material world, the not-self. To use a metaphor, it is as if they are drowning in the sea of matter. Those of us esoteric healers who have specialized in addiction and substance abuse are like lifeguards. When a drowning person signals for help, lifeguards/esoteric healers are sprinting to the rescue, but always observing the laws of nature.

To summarize, in addiction, obsession, and insanity the natural tendency of all life forms to develop upward toward the light has been slowed or negated. Addiction has its roots in the desirous, emotional body. Desire and restless stirrings have not been lifted into the light of soul, the light of illumination and awareness. Instead, addicts have passively and willingly surrendered to an external substance, entity, and/or force—to the not self. This leaves them open and vulnerable to a whole array of friendly and/or unfriendly invaders, leading them down the soul-less road of obsession and perhaps even insanity.

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APPENDIX F Rules for Healers

Rule I

*Enter thy brother's heart and see his woe.
Then speak.
Let the words spoken convey to him the potent force
He needs to loose his chains.
Yet loose them not thyself.
Thine is the work to speak with understanding.
The force received by him will aid him in his work.*

Rule II

*Enter thy brother's mind and read his thoughts,
But only when thy thoughts are pure.
Then think.
Let the thoughts thus created enter thy brother's mind
and blend with his.
Keep detached thyself,
For none have the right to sway a brother's mind.
The only right there is, will make him say:
"He loves. He standeth by. He knows.
He thinks with me and I am strong to do the right."
Learn thus to speak.
Learn thus to think.*

RULE III

*Blend with thy brother's soul and know him as he is.
Only upon the plane of soul can this be done.
Elsewhere the blending feeds the fuel of his lower life.
Then focus on the plan.
Thus will he see the part that he and you and all men play.
Thus will he enter into life and know the work accomplished.*

(TWM, 317-321)

Reference:

Bailey, A. A. (1979). *Treatise on white magic*. New York, NY: Lucis Publishing.

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