

EXPLORATION OF AN ESOTERIC PSYCHOLOGY CLINICAL PRACTICE WITH HUMANISTIC/TRANSPERSONAL ROOTS

© 2013 Spiritual Studies Institute. All Rights Reserved.



Caveat/Disclaimer

Disclaimer: The information in these documents is not intended to diagnose, treat, cure, or prevent any disease or illness. They are presented for educational purposes only. Disease and health are not examined from a physiological and scientific point of view but are explored within the framework of esoteric philosophy (EP). Matters of personal health should be under the direction of a personal physician or skilled care provider.

Spiritual Studies Institute believes that EP is best suited for a medium-to-high functioning population. The ideal healees are mentally focused, are able to provide for themselves the necessities of life, and are able to reach out to and care for others. They have enough personality stability that it is safe and appropriate to stimulation the lower self with energies from the higher self to aid self-development.

The guiding rule of EP is always to *do no harm*. There can be a tendency to use new treatment modalities in situations for which they are not appropriate. EP should be viewed as a supplement to conventional psychological practices but in no way a replacement for them. Severe instances of dysfunction such as mania, suicidality, psychosis, drug overdose, dementias, or delirium require mainstream and even emergency clinical intervention. To abandon conventional treatments and apply EP in these situations would be wrong and potentially tragic, as lives could be put at risk. Once the healee is stabilized, however, the esoteric psychologist may play a supporting role as part of an overall medical team.

EP recognizes the benefits that psychopharmacology can play in the healing process and respects and appreciates the medical profession.



Presentation Overview

Alice Bailey

- Esotericist of first half of 20th century
- Wrote extensively about *esoteric psychology* (EP)
- Roberto Assagioli – a prominent student who was later influential in founding of humanistic/transpersonal psychology (HTP)

Dr. Uta Hoehne

- CA licensed psychologist
- Clinical practice with HTP roots
- Acknowledged esotericist
- Integrated Bailey's EP into clinical practice

Context

- Hoehne's use of esoteric techniques in HTP clinical practice



Founding of Humanistic & Transpersonal Psychology (HTP)

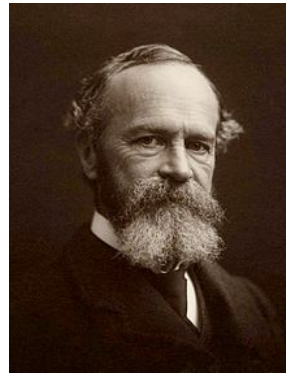
Overview

- Roots in the humanistic movement in 5th century BCE – Socrates and Plato.
- Humanistic movement flowered again in the Renaissance – da Vinci and Erasmus and in 17th and 18th century – Newton, Locke, Blake, and Goethe.
- In 20th century, James and Jung, among others, protested equating human behavior with that of other animals.
- Maslow, Sutich, and others founded the American humanistic psychology movement in the late 1950s to explore what makes one fully and optimally human.
- Maslow, Sutich, and others founded transpersonal psychology in the late 1960s to investigate experiences that transcend the normal, including spiritual experiences.



Founding of Humanistic & Transpersonal Psychology (HTP)

Those Who Came Before



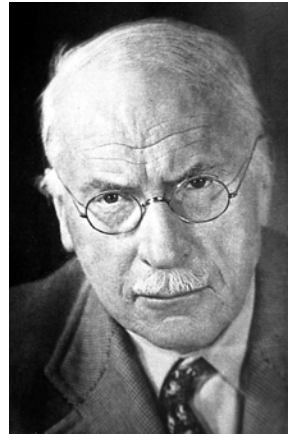
William James (1842-1910)

- Patriarch of American psychology
- Expanded the study of psychology to include the transpersonal
- Mental and emotional lives have locus of existence in other spheres of reality
- Spiritual experiences can be transformative



Founding of Humanistic & Transpersonal Psychology (HTP)

Those Who Came Before



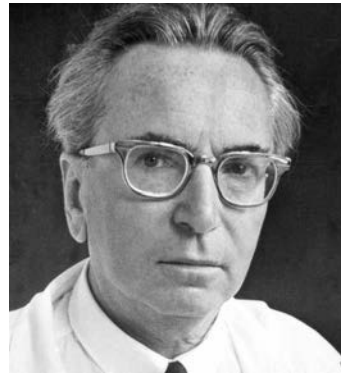
Carl Jung (1875-1961)

- *Doctor of the soul*
- *Individuation* – the inner transformative process whereby the person becomes a whole
- Importance of the unconscious in conscious life
- Beyond the personal unconscious lies the *collective unconscious*
- Dreams are hidden doors into inner realms
- Interested in occult (esoteric) matters



Founding of Humanistic & Transpersonal Psychology (HTP)

Those Who Came Before



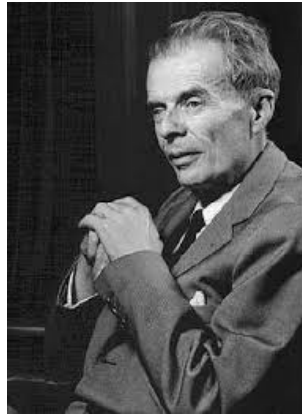
Viktor Frankl (1905-1997)

- Personal psychology enriched by horrific wartime experiences
- Jew in a German concentration camp – to survive had to reach out to something beyond himself
- Search for meaning is a primary motivational force
- Personal tragedy may be transformed into victory by change of attitude
- Personal meaning of life can help overcome neuroses



Founding of Humanistic & Transpersonal Psychology (HTP)

Those Who Came Before



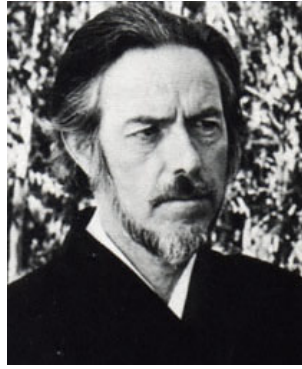
Aldous Huxley (1894-1963)

- Divine *Absolute* underlies all life
- If not a saint, best to study the works of those who are
- Reality conforms to a hierarchy – physical world only a part of a higher *Absolute Reality*
- The human purpose is to realize one's unity with this *Absolute*



Founding of Humanistic & Transpersonal Psychology (HTP)

Those Who Came Before



Alan Watts (1915-1973)

- Conduit between Eastern and Western thought and between ancient and modern traditions
- Psychotherapists often lacked *a metaphysical dimension and lived in the disinfected world of clerks, without the heart to respond the call of the distant bell*
- Contributed to HTP by crosspollination of Eastern into Western thought
- Explained Zen and Vedanta to Western audiences



Founding of Humanistic & Transpersonal Psychology (HTP)

Founders



Abraham Maslow (1908-1970)

- Focused more on unique individuals to reveal the highest human potential
- Labeled high-functioning individuals as *self-actualized* (later *self-actualizing* to denote a process)
- Attracted to higher values, such as truth, goodness, beauty, and unity, which he termed *being values*
- May have special moments (*peak experiences*) that are intrinsically valuable as an end in themselves
- Role of the counselor is to move client in the direction of growth



Founding of Humanistic & Transpersonal Psychology (HTP)

Founders



Anthony Sutich (1907-1976)

- Along with Maslow built much of the infrastructure (society and journal) for first humanistic and later transpersonal psychology
- Remarkable accomplishments as bedridden and almost totally incapacitated from a childhood accident
- Counseling can deal with more than presenting problem by promoting overall growth-centered focus
- Transpersonal experiences are positive, desirable, and beneficial (perhaps even divine)



Founding of Humanistic & Transpersonal Psychology (HTP)

Founders



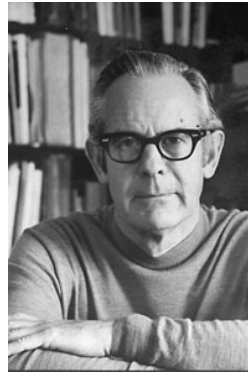
Carl Rogers (1902-1987)

- *Client-centered* (later called *person-centered*) approach to therapy to actualize oneself and become one's potential
- A growth-promoting environment (genuineness, worth, and understanding) allows positive things to happen
- Therapeutic relationship is person-to-person where the client is seen with unconditional self-worth regardless of outer conditions
- Therapist empathy is catalyst for positive change



Founding of Humanistic & Transpersonal Psychology (HTP)

Founders



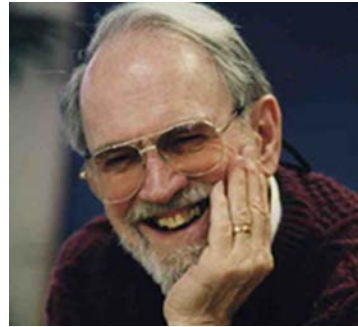
Rollo May (1909-1994)

- Injection existential concepts into HTP – focused on what it means to be human
- Sought to understand human existence rather than just develop how-to procedures
- Guided the client to accept responsibility for life, to find the true self, and to be that self
- Therapist provides the supporting conditions but *higher power* provides the actual cure
- Stressed the value of pain because change does not occur in response to advice alone



Founding of Humanistic & Transpersonal Psychology (HTP)

Founders



James Bugental (1915-2008)

- Human characteristic to seek growth-facilitating experiences
- One is responsible for one's life, and that responsibility cannot be delegated
- So-called negative emotions (pain, anger, grief, and guilt) are part of human experience and are to be understood and even valued
- Importance of the therapeutic alliance
- Therapist seen as facilitator rather than as director



Founding of Humanistic & Transpersonal Psychology (HTP)

Selected Founding Principles

- Higher states of consciousness exist and a characteristic of these states is interconnectedness
- Contact with higher states of consciousness can be beneficial and even transformative
- Innate human characteristic is to evolve or to self-actualize
- Principal clinical goal of HTP – to assist others' evolution and attainment of self-actualization
- Negative emotions and experiences can stimulate process of self-actualization



Background of Alice Bailey



- Born in England in 1880 into a wealthy, aristocratic British family
- As volunteer in India, she met and married Walter Evans, a British officer, and then moved to United States
- Had three daughters but marriage did not last as Evans was physically abusive
- Bailey adrift in the United States with young children and no means of support
- At this low point, met two elderly English women who took her under their wings and also introduced her to the esoteric work of Helena Blavatsky
- Was enthralled by Blavatsky's work and found employment with the *Theosophical Society* (founded by Blavatsky) in Los Angeles; here she met and married her second husband, Foster Bailey
- Bailey left the *Theosophical Society* and became a writer and teacher of esoteric thought in her own right until her death in 1949



Bailey in Context of Esoteric Tradition

- Advanced the significant work of Helena Blavatsky's (1831-1891) *theosophy* (divine wisdom behind all religions and philosophies)
- *Theosophy* based on longstanding and rich tradition of esoteric thought wherein inner world of causes is behind the outer world of effects
- Western esoteric thought rooted in gnosticism, hermeticism, and Neoplatonism in Hellenistic world
- Throughout history, esoteric teachings were safeguarded and slowly released concurrently with the progress of human evolution
- Associated with teachings: writers of the Vedas, Moses, the Lord Buddha, Pythagoras, Plato, the Lord Christ, Kabala, Freemasons, and Rosicrucians
- EP a system of psychology taught in the *ageless wisdom* (knowledge predating human life) that is preserved by a group of *Masters*, known as the *Spiritual Hierarchy*



Bailey's Organization of Esoteric Psychology (EP)

- Writings on psychology included in the 10,000 pages of her 24 books published from 1922 to 1960 – comprehensive and internally consistent
- Three volumes in particular, totaling some 1,900 pages, tend to focus on psychology: *Esoteric Psychology: Vol. 1*, *Esoteric Psychology, Vol. 2*, and *Esoteric Healing*
- Great expectations for psychology as the major science; though in infancy, psychology holds the fate of humanity and can save the race
- Psychology, as it matured, would recognize: (1) the existence of soul, (2) *Law of Rebirth*, and (3) nature of the inner human structure in relationship to outer tangible form
- Real impact of psychology felt when psychologists take into account positive impact of the soul on personality

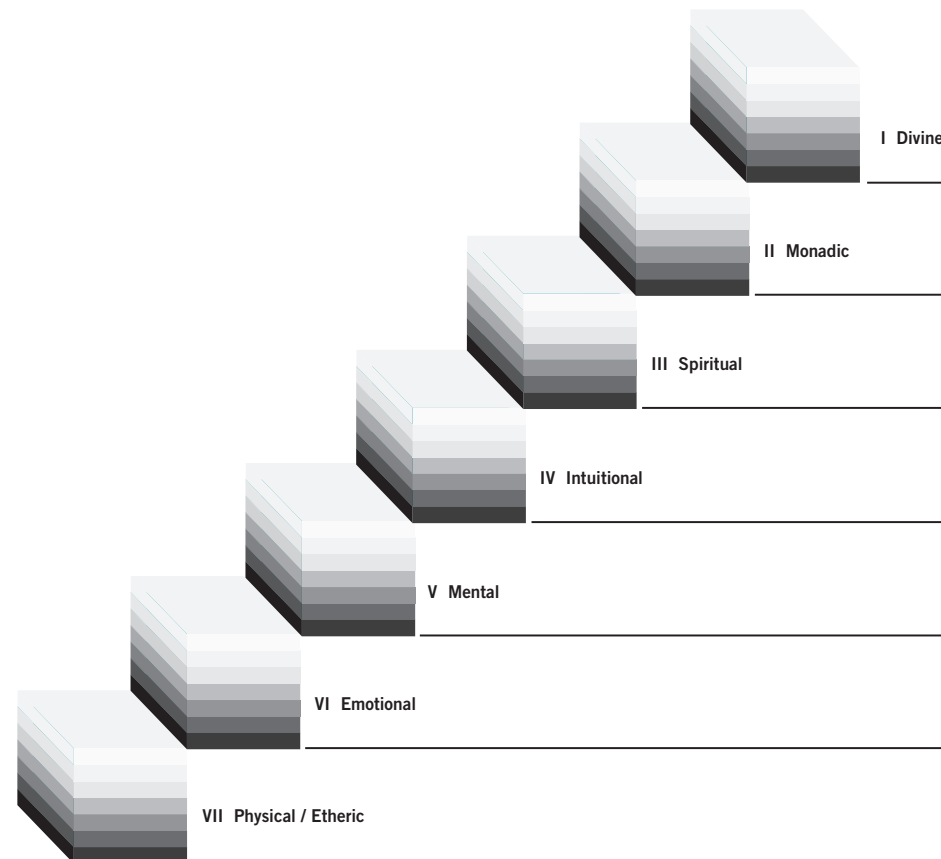


Selected Principles of Esoteric Thought

- Esoteric thought underling EP is vast and beyond scope of this presentation
- Basic understanding of macrocosm (solar system) and microcosm (human) helpful to contextualize EP
- *Macrocosm*: seven planes of the solar system from physical/etheric to divine, each with seven subplanes, everything differentiated into these seven qualities, grades, groups, or vibrations
- *Microcosm*: humans a quaternary: monad, spiritual triad, soul, and personality (physical/ etheric body, emotional body, and mental body)



The Seven Planes of The Solar System Staircase to Consciousness

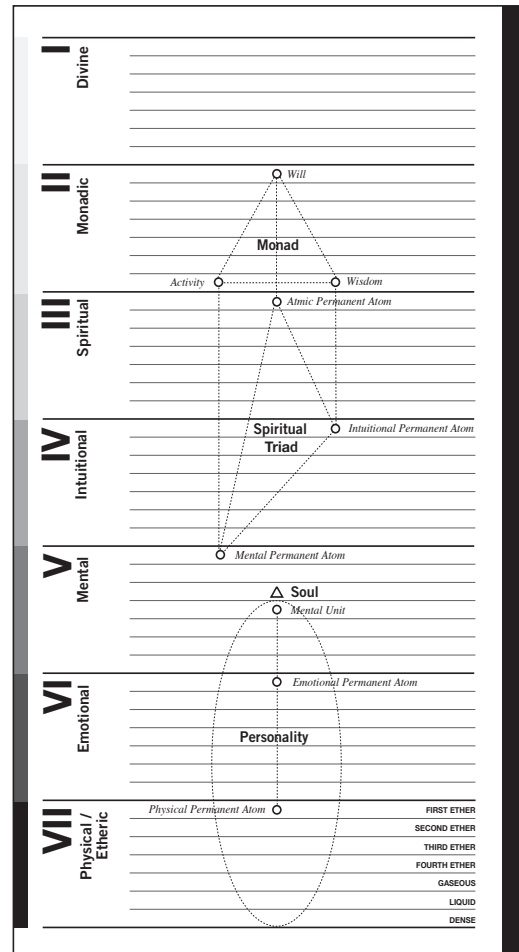


These are the seven planes within our solar system, which form a staircase of expanded consciousness.

Note. From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust.



Bailey's Human Constitution



—
Matter is Spirit in its lowest manifestation; Spirit is Matter in its highest.

—
The human originates on the Monadic plane.

—
The Spiritual Triad is the body of expression of Monad just as the Personality is the body expression of Soul.

—
Soul is the child of Mother Matter and Father Spirit and the mediator between the two.

—
The Personality consists of an etheric body, an emotional body, and a mental body all enclosed in a dense physical wrapper

The above illustrates the composition of the Human within the seven planes of consciousness in our solar system.

Note. From *A Treatise on Cosmic Fire*, by A. A. Bailey, 1925, New York: Lucis. Copyright renewed 1979 by Lucis Trust.



Esoteric View of Psychology

- Goal of esoteric teachings to put personality first into contact with soul and then to fuse that personality with soul
- Esoteric scope of psychology extremely broad as goes beyond personality development
- Several distinguishing points of EP:
 - Emphasis on soul
 - Client viewed and treated as a synthetic whole
 - Clinical issue one of balancing of subtle energies
 - Client's level of consciousness determined as appropriate next step depends upon existing evolutionary status
- Ideal characteristics of esoteric psychologist: mentally focused, goal oriented, patient, insightful, unselfish, empathetic, and allowing
- Presented EP as a hypothesis for experiment until proven false – never asked for blind acceptance



Principles of EP Potentially Applicable to Clinical Psychology

- ***Cyclic Manifestation & Law of Rebirth***: life proceeds from one incarnation to another; life is immortal and exists independent of its manifestation in form;
- ***Seven Rays***: all existence is along one of Seven Rays, the embodiments of seven qualities of deity, which produce somewhat different approaches to evolution;
- ***Esoteric Astrology***: conditioning and governing forces play upon the human world; vital energies from the solar system and beyond circulate like blood in the body;
- ***Evolutionary Status***: each human incarnation moves one closer to a physical body more responsive for expression of the indwelling Spirit;
- ***Duality***: one part of us responds to the *lower self* while the other part responds to the *higher self*; resulting struggle is responsible for many of our complexes and neuroses;
- ***Integration & Fusion***: human development progresses by the integration of the *lower self* then the fusion of that integration with the *higher self*;

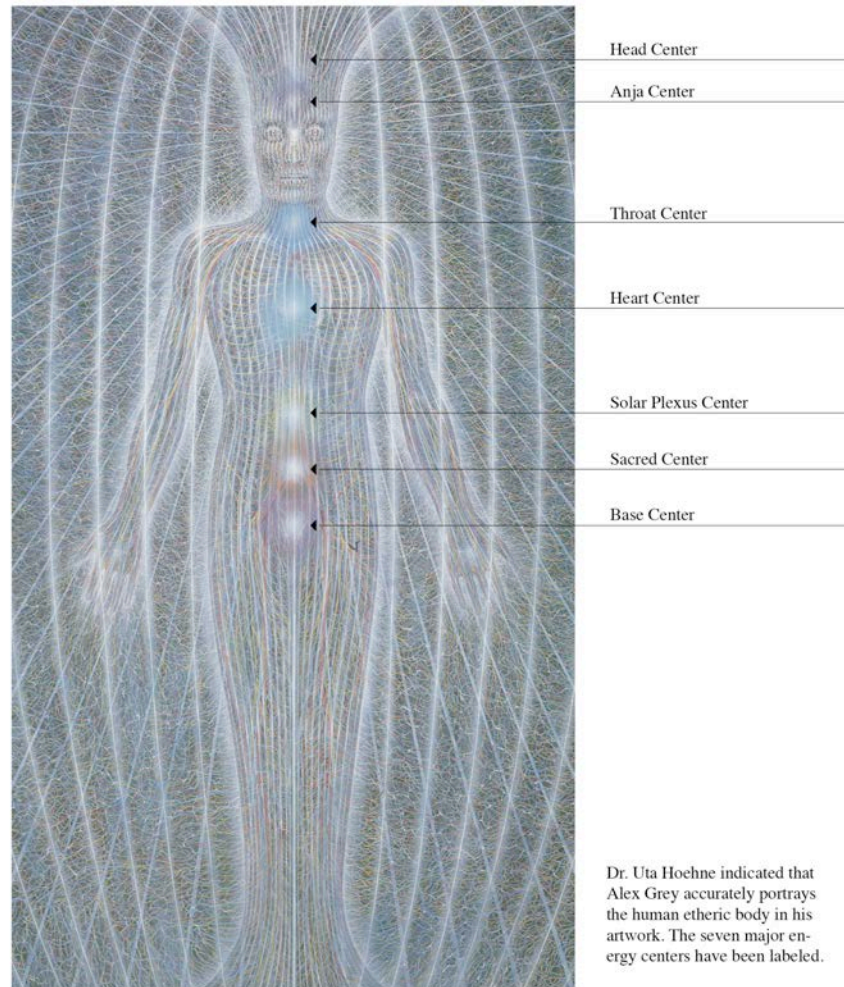


Principles of EP Potentially Applicable to Clinical Psychology (continued)

- ***Glamour***: humanity sees reality through engulfing distortions called glamour, which can be of a mental, emotional, or physical nature;
- ***Etheric Body & Energy Centers***: everything that exists has an energy body or *etheric body*, which is the mold for the dense physical body and through which subtle energies interact with the physical body;
- ***Use of Energy in Healing***: good health is the result of the even distribution of energies, and disease results if this is not present;
- ***Disease, Pain & Death***: disease results when soul energy does not flow freely through the etheric energy centers. Pain may be corrective if it moves one away from identification with one's forms. Death is simply a shift in location of one's consciousness from the physical planes to higher planes;
- ***Meditation***: EP generally encourages the use of meditation to enhance self-growth for advancing humanity; and
- ***Dreams***: there are multiple types of dreams with varying significance. A principle cause of a distressing dream life is the inability of the frustrated soul to impose its will on the physical brain.



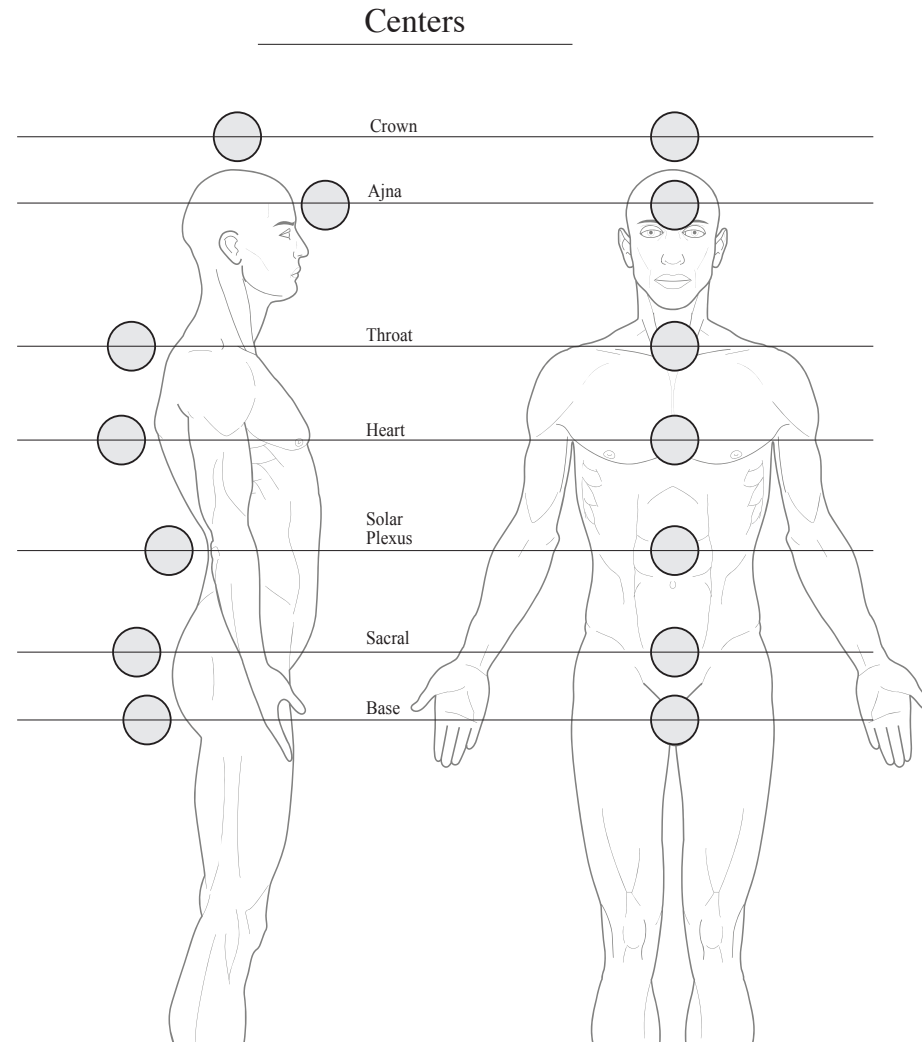
The Etheric Body and Its Energy Centers



Note. From Sacred Mirrors: The Visionary Art of Alex Grey by A. Grey, 1990, Rochester, VT: Inner Traditions.



The Etheric Body and Its Energy Centers



Resonance of EP with HTP (*why behind what*)

- EP agrees that *states of consciousness exist that are higher than ordinary human consciousness, and one characteristic of these states is interconnectedness.*
Explains these different levels of consciousness in detail; considers all to be interdependent as a linking *web of life* or vital energy body underlies every form;
- EP agrees that *contact with higher states of consciousness can be beneficial and even transformative as healing energies may flow downward from the higher self when the appropriate channels are open.*
Union or fusion of the *lower self* with the *higher self* underlies the entire scheme of evolution. As disease results from inhibited soul life, healing deals with the release of soul energy;
- EP agrees that *an innate human characteristic is to evolve or to self-actualize.*
A mighty Intelligence exists and works by using an orderly plan that underlies the evolutionary process. Soul imposes itself upon the human just as the human imposes itself upon the animal;
- EP agrees that *a principal clinical goal of humanistic/transpersonal psychologists is to assist others in their evolution and attainment of self-actualization.*
Goal is to coordinate the *lower self* and then to bring it under the control of the *higher self* or soul; and
- EP agrees that *negative emotions and experiences can be a stimulus in the process of self-actualization.*
Pain can be a stimulus that prods one along the path and overcomes obstacles along the way.

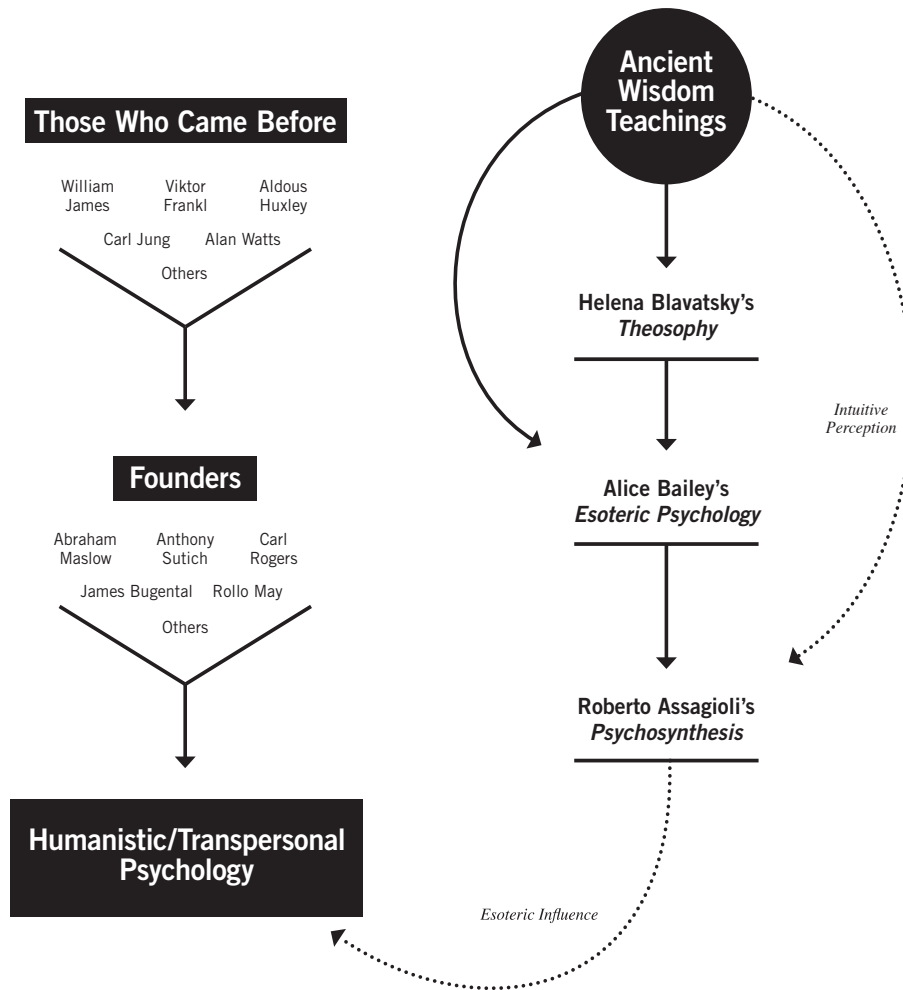


Roberto Assagioli: a Link between EP and HTP

- HTP owes much to the influence of Assagioli (1888-1974), the Italian psychologist who developed *psychosynthesis*, a forerunner of HTP
- Relationship of Assagioli and Bailey is not generally acknowledged though Assagioli apparently was a committed student of Bailey
- Bailey described Assagioli warmly in her autobiography, calling him a man of rare beauty of character, and indicated a close relationship
- Assagioli never referenced Bailey in his work presumably out of concern that acceptance of his work would be compromised
- Comparing his work to Bailey's reveals a striking similarity with Bailey taking a macro approach and Assagioli a micro approach (principles vs. practices)
- An unrecognized infusion of esoteric thought into the founding principles of HTP by virtue of Assagioli's influence



Roberto Assagioli as a Link Between EP and HTP



Background of Uta Hoehne, Ph.D.



- 76-year-old licensed California psychologist and acknowledged esotericist
- Productive HTP clinical practice in Del Mar and Solana Beach, CA
- Areas of specialization included mood disorders, anxiety disorders, personality disorders, life transition challenges, and spiritual issues
- Also an esotericist, both self-taught and a student of the Bailey EP
- Integrated esoteric principles in her 20-year clinical practice, just as Assagioli before her apparently did



Background of Uta Hoehne, Ph.D. (continued)

- Hoehne denies a specific spiritual awakening but acknowledges peak experiences and *higher psychic powers* such as etheric vision and developed intuition
- Early in her practice, experimented with the use of subtle energies in clinical practice, which she refers to as the *healing power of soul*
- Practice of EP was a natural unfoldment, learned more by practice and trial and error rather than directly from a book
- Was unfamiliar with esoteric literature until years later when she found book by Bailey and saw others practiced psychology as she did
- Practice always had both an objective and a subjective side. Objective as she relied upon her academic clinical training. Subjective based on observation and assessment of emotional, mental, and soul energies
- Agrees with Bailey that disease results from inhibited soul life – the art of the healer is to set the soul life free but always with respect to the free will of the healee
- *Allowing* is the operative word, for it is love rather than will that she tried to express



Background of Uta Hoehne, Ph.D. (continued)

- Founded Spiritual Studies Institute (SSI) in 2005 – a nonprofit, esoteric organization that links psychology and spirituality.
- SSI is dedicated to serving humanity by providing opportunities for self-discovery, group learning, and spiritual transformation.
- SSI’s organizational objectives: to become an invocation center, esoteric school, esoteric healing school, and conduit for effective public outreach.
- Seeks membership who are:
 - Integrated personalities searching for a spiritual anchor;
 - Mentally focused, seeking to understand not just believe;
 - Realize spiritual practice must be integrated in daily life;
 - Searching for meaning and yearning for soul; and
 - Care about humanity, not just self, family, and friends.
- Center of SSI’s logo is an opened lotus flower, for soul is viewed symbolically as an unfolding 12-petalled lotus flower that opens gradually with spiritual advancement.

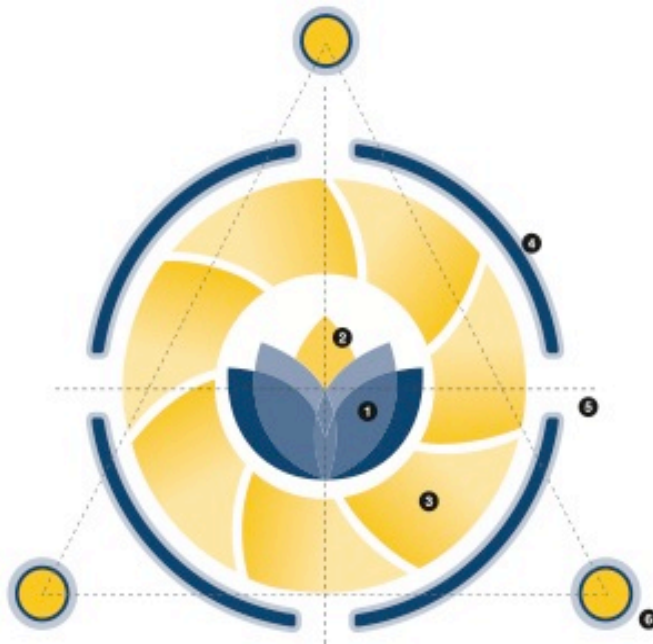


Esoteric Symbolism in the SSI logo

Spiritual Studies Institute



self-discovery • group learning • spiritual transformation



- 1 Opening lotus flower represents the unfolding of soul.
- 2 The center of the soul lotus reveals the Jewel, which is the spark of Spirit hidden within all.
- 3 These bands of energy represent the Seven Rays of divine impulses radiating out into the world.
- 4 The outer circles ground the lotus flower and the Seven Rays of divine impulses.
- 5 The four openings in the circles are symbolic of the equal armed cross of the perfected individual.
- 6 The points of the triangle represent Group Soul, Hierarchy, and the Soul of Humanity.



Commonality of Esoteric Teachings Alice Bailey & Uta Hoehne

Strong resonance between Bailey and Hoehne – Bailey's 12 principles of clinical EP are integrated into classes at the Spiritual Studies Institute:

- ***Cyclic Manifestation & Law of Rebirth***: Agrees. Teaches there are cycles and patterns within a given life and in a series of lives;
- ***Seven Rays***: Agrees. Teaches her students to identify the Ray composition of their physical/etheric, emotional, and mental bodies;
- ***Esoteric Astrology***: Agrees. Conducts full moon meditations in recognition of these conditioning forces;
- ***Evolutionary Status***: Agrees. Teaches patience toward the process of growth. It is safest to progress in *baby steps*. Intuition and etheric vision can aid the work of the esoteric psychologist;
- ***Duality***: Agrees. Psychology is the science best suited to address this conflict;
- ***Integration & Fusion***: Agrees. Psychology is the science best suited to assist with integration and fusion;



Commonality of Esoteric Teachings Alice Bailey & Uta Hoehne (continued)

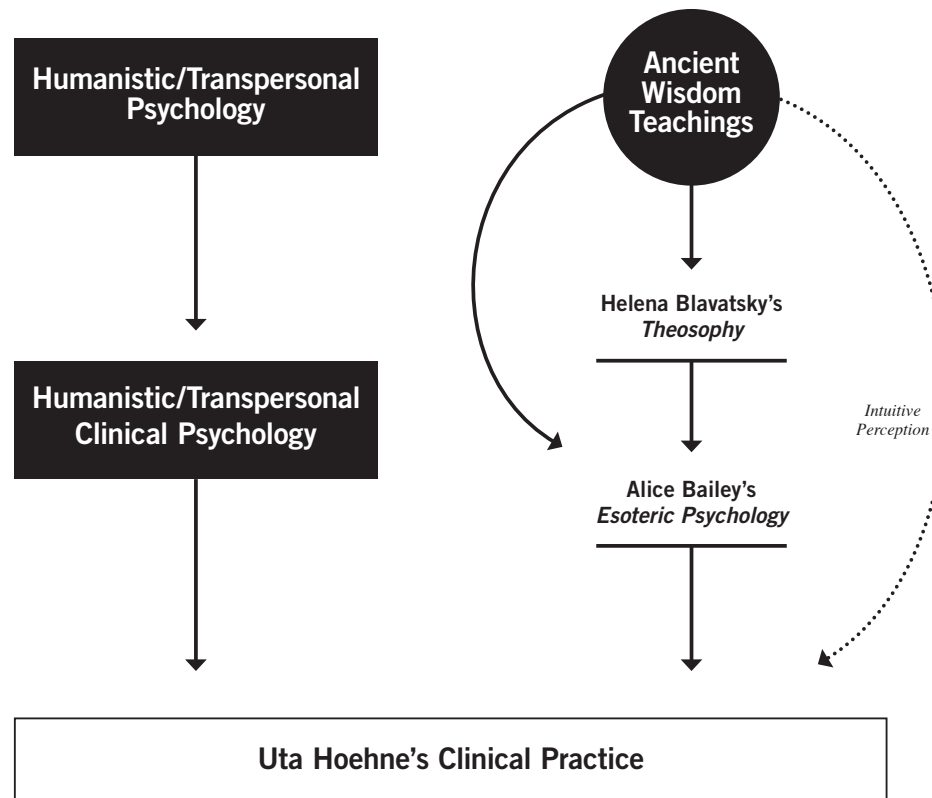
- ***Glamour***: Contextualizes glamour in terms of negative thoughtforms and teaches how to dissipate them;
- ***Etheric Body & Energy Centers***: Agrees. Teaches that the physical body is the shadow or puppet of the etheric body;
- ***Use of Energy in Healing***: Agrees. Teaches Bailey's energy technique of radiatory healing;
- ***Disease, Pain & Death***: Agrees. Healing results from the free flow of soul energy into the physical body – recognizes that pain can have a positive spiritual purpose – taught class on Bailey's understanding of the process of death;
- ***Meditation***: Agrees. Encourages her students to meditate daily; and
- ***Dreams***: Agrees. Encourages her students to record and ponder their dreams.

No conflict in esoteric understanding but difference in emphasis:

- **Bailey focused on esoteric principles**
- **Hoehne focuses on esoteric practices**



Hoehne as a Bridge Between the Clinical Practice of EP and HTP



Dissertation Research Design

Research Question

How and to what extent has Uta Hoehne, a licensed psychologist, applied Alice Bailey's principles of EP in an HTP-based clinical practice?

Exploratory Single-Case Study Design

- Study of a contemporary phenomenon within a real-life context
- Situation previously inaccessible to research & access to adequate data
- Opportunity to uncover significant new information
- Researcher has considerable background in topic

Participants

KEY INFORMANT

- Uta Hoehne, licensed California psychologist
- 20 years of clinical experience
- Accomplished esotericist

KEY INFORMANT'S STUDENTS

- Tom Manheim, licensed psychologist and esoteric student of Hoehne
- Anne-Marisa Stinson, licensed psychologist and esoteric student of Hoehne

Assessments

HOEHNE DATA

- Published and unpublished writings
- 10 one-hour interviews
- Interview topics include background information, actual use of EP techniques in clinical practice, esoteric perspective of common DSM-IV psychological disorders, and transferability of EP clinical techniques to other HTP clinical practices

STUDENT DATA

- Single interview with each
- Impact of Hoehne's EP clinical techniques in their own psychological practices

Procedures

DATA COLLECTION

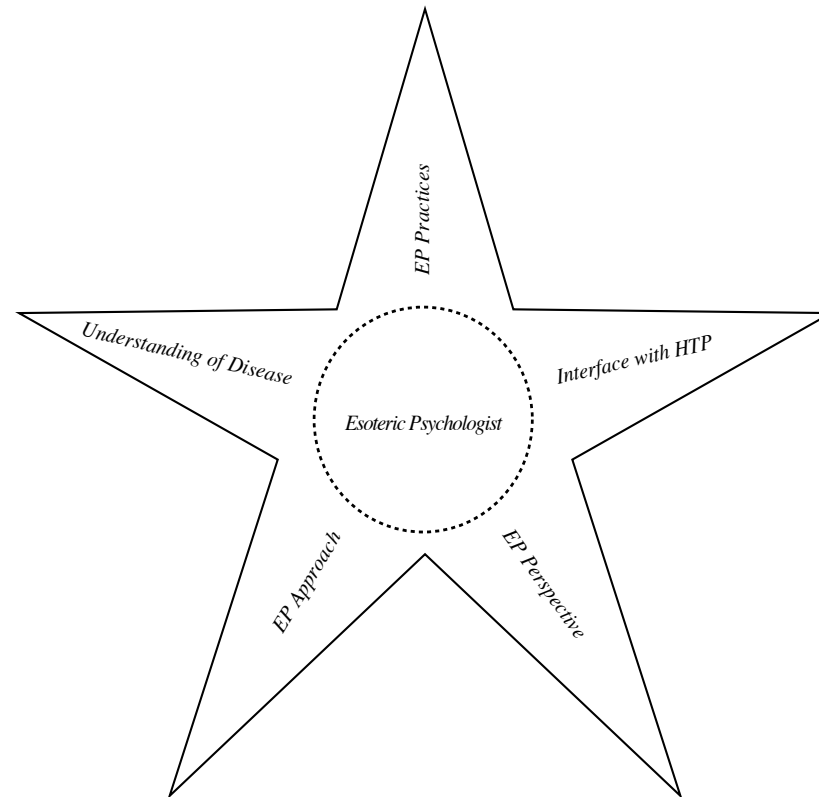
- Extensive review of published and unpublished writings
- Structured interviews based on previously submitted questions
- Interviews recorded and professionally transcribed or written answers submitted by key informant
- Extensive research database maintained

DATA ANALYSIS

- Concept-driven coding for organization and discussion of written material and interview texts
- Key informant reviewed and edited interview transcripts to ensure accuracy
- Students reviewed and edited their transcripts and my summary of the Hoehne supplemental writings to validate consistency of presentation



Characteristics of the Clinical Practice of EP



An esoteric psychologist works with healees to integrate the personality and then fuse that integrated personality with soul.

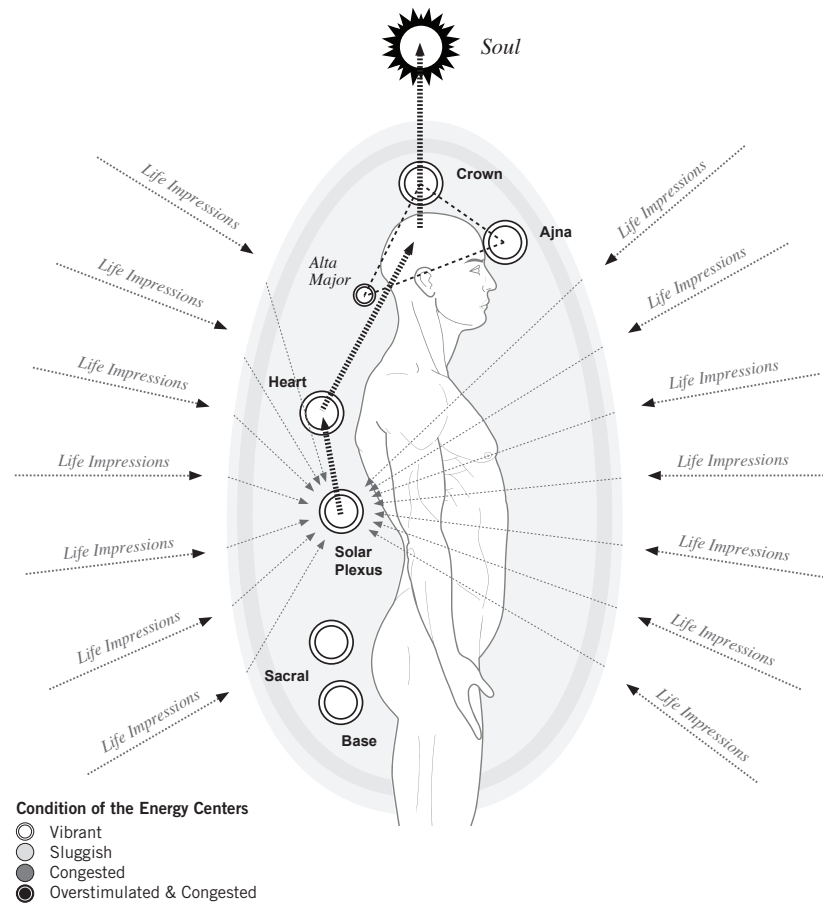
The five-pointed star is the esoteric symbol for the Perfected Human.



Nourishment of Soul

PROCESSED LIFE IMPRESSIONS

Life impressions constantly bombard one's energy bodies;
 Most congregate in the solar plexus center, which is the center of emotional sensitivity;
 The healthy personality raises these energies to the heart center and then to the head centers;
 These centers then transmute or raise the vibration of these energies; and
 These processed life impressions then nourish the soul and promote its evolution.



Key Thoughts Related to EP Perspective

- 1 Interconnectedness
- 2 Evolutionary Growth
- 3 Distortions of Reality



Key Thoughts Related to EP Perspective (continued)

1 Interconnectedness

- There is but One Life that manifests through and enlivens all forms.
- As such, everything in the universe is interconnected.
- This interconnectedness unfolds via an underlying etheric or energetic web of which the human etheric body is a part.
- The human etheric body is organized into seven principle energy centers, and the condition of these centers is the causal factor in the human's psychological and physical health.
- The triangle is the basic geometric building block of the etheric web, and the mental placement of specific energy triangles within the human etheric body can be helpful to move energy uninhibitedly.
- The esoteric psychologist acknowledges and encourages higher states of consciousness in the therapeutic process, where appropriate.

2 Evolutionary Growth

3 Distortions of Reality



Key Thoughts Related to EP Perspective (continued)

1 Interconnectedness

2 Evolutionary Growth

- EP's perspective is that human evolution concerns the evolution of consciousness or soul rather than the evolution of form.
- Soul's evolution is enhanced by life experiences but only when properly processed.
- To do so, one must raise the energies of the life experiences, which constantly bombard one, to the etheric heart center and then to the etheric head centers.
- This raising of the energy of life experiences alters their vibration and transmutes the energies into proper nourishment for soul and enhances its evolution.
- As a byproduct of this upward movement of energy, one's energy centers stay vibrant, which promotes psychological and physical health.
- In the evolutionary process, the parts of the personality eventually integrate and function as a coordinated whole. At this point, the personality can be safely fused with the higher self.

3 Distortions of Reality



Key Thoughts Related to EP Perspective (continued)

① Interconnectedness

② Evolutionary Growth

③ **Distortions of Reality**

- Reality is generally distorted by glamour and/or negative thoughtforms with the effect that one often wanders in a fog.
- Thoughtforms control one's life much more than is customarily realized.
- Thoughtforms are living entities with an urge to survive and replicate. They often control one's actions and life.
- The resulting distortions of reality may inhibit the free flow of soul life through the etheric energy centers and cause psychological or physical disease.
- The esoteric psychologist tries to lessen or dispel one's glamour/negative thoughtforms.



Key Thoughts Related to EP Approach

- 1 Vocation
- 2 Harmlessness
- 3 Balance of Materiality and Spirituality
- 4 Attitude Toward Pain
- 5 Attitude of Allowing
- 6 Description of Practice



Key Thoughts Related to EP Approach (continued)

1 Vocation

- The clinical practice of EP is both a highly trained profession and a spiritual calling to a life of service to others.
- Practitioners need to have an ongoing, committed practice to personal attunement to the inner worlds of subtle energies. Esoteric psychologists must learn to control and direct these energies first within themselves and then later with healees.
- EP practitioners recognize that it is the healee's own soul, with its subtle energies, that brings about change, and that they are only facilitators of this process.

2 Harmlessness

3 Balance of Materiality and Spirituality

4 Attitude Toward Pain

5 Attitude of Allowing

6 Description of Practice



Key Thoughts Related to EP Approach (continued)

1 Vocation

2 **Harmlessness**

- The appropriate therapeutic approach to each healee is expressed in Bailey's rule for healers on harmlessness. Hoehne summarizes this rule as *I see – I understand – I have faith in you.*
- The intent of EP is to facilitate the release of the healee's own soul energy for positive change.

3 Balance of Materiality and Spirituality

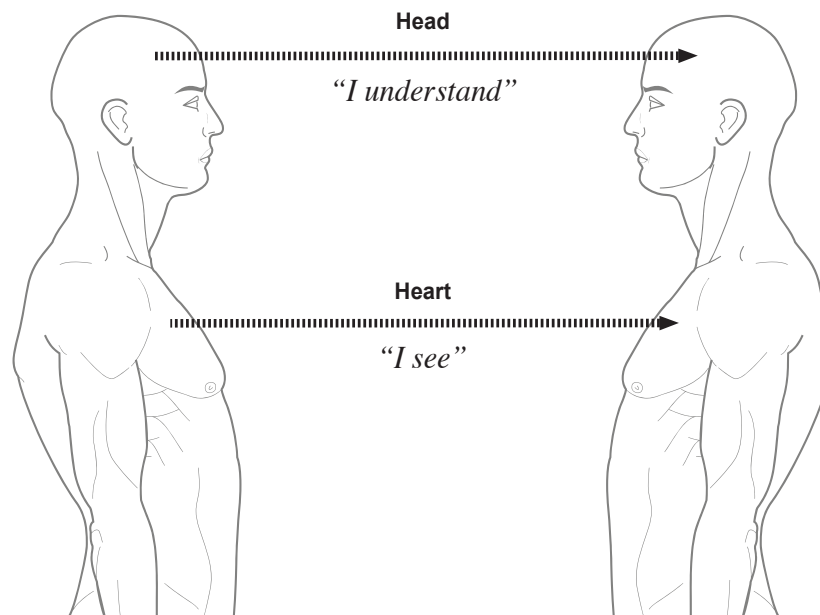
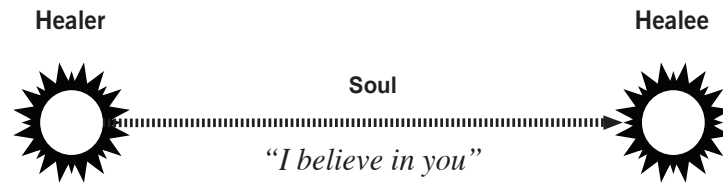
4 Attitude Toward Pain

5 Attitude of Allowing

6 Description of Practice



Approach of Harmlessness



Key Thoughts Related to EP Approach (continued)

- ① Vocation
- ② Harmlessness
- ③ **Balance of Materiality and Spirituality**
 - Esoteric psychologists choose the middle way between materiality and spirituality.
 - Excessive materialism can sever soul connection. Excessive spirituality can compromise service in this three-dimensional world.
- ④ Attitude Toward Pain
- ⑤ Attitude of Allowing
- ⑥ Description of Practice



Key Thoughts Related to EP Approach (continued)

- ① Vocation
- ② Harmlessness
- ③ Balance of Materiality and Spirituality
- ④ **Attitude Toward Pain**
 - Physical pain can be helpful as it may warn of approaching disease.
 - Psychological pain can be a powerful motivator to seek professional assistance and to make an effort to change.
 - The healee's soul removes pain; the esoteric psychologist only assists.
- ⑤ Attitude of Allowing
- ⑥ Description of Practice



Key Thoughts Related to EP Approach (continued)

- ① Vocation
- ② Harmlessness
- ③ Balance of Materiality and Spirituality
- ④ Attitude Toward Pain
- ⑤ **Attitude of Allowing**
 - The EP practitioner uses the energies of love, mind, and intuition but never the energy of will. EP is a process of *allowing* and never *forcing*.
 - Healees need their *ah-ha* moments and should be led in the direction of the answer but not necessarily given it.
 - The goal is not the development of perfection in healees but rather the development of appropriate relationships with their imperfections.
- ⑥ Description of Practice



Key Thoughts Related to EP Approach (continued)

- ① Vocation
- ② Harmlessness
- ③ Balance of Materiality and Spirituality
- ④ Attitude Toward Pain
- ⑤ Attitude of Allowing
- ⑥ **Description of Practice**
 - Hoehne feels her EP techniques worked best with those who are mentally focused, are able to provide for themselves the necessities of life, are in some pain (as a motivational factor), and are able to focus on others and not only on the personal self.
 - Hoehne regularly went on a week's retreat for silence and seclusion.
 - Hoehne expended considerable time and energy on her healees outside of the therapeutic hour.
 - Hoehne never worked alone but was always subjectively connected to a group of healers.



Key Thoughts Related to EP Understanding of Disease

- 1 General Understanding
- 2 Substance-Related Disorders
- 3 Schizophrenia and Other Psychotic Disorders
- 4 Mood Disorders
- 5 Anxiety Disorders
- 6 Personality Disorders



Key Thoughts Related to EP Understanding of Disease (continued)

1 General Understanding

- The relationship of personality to soul is one of opposing tensions. If unbalanced, the resulting disharmony impedes the flow of soul energy into the personality with disease as the consequence.
- Life impressions constantly bombard one's energy bodies and most congregate in the solar plexus center, the center of emotional sensitivity. This center may become overstimulated and then stagnate so that it is unable to move the energies of life impressions upward to the heart center and then to the head centers for transmutation and the nourishment of soul. The reciprocal down-flow of soul energy is impeded.
- Soul stands by helplessly as its instrument, the personality, fails to act as it was designed.
- The art of healing releases the inhibited soul life so it can flow freely into the personality. Once freed, the healee's own soul does the healing.
- Pain may be a useful indicator of a blockage in the upward and downward energy flow.

2 Substance-Related Disorders

3 Schizophrenia and Other Psychotic Disorders

4 Mood Disorders

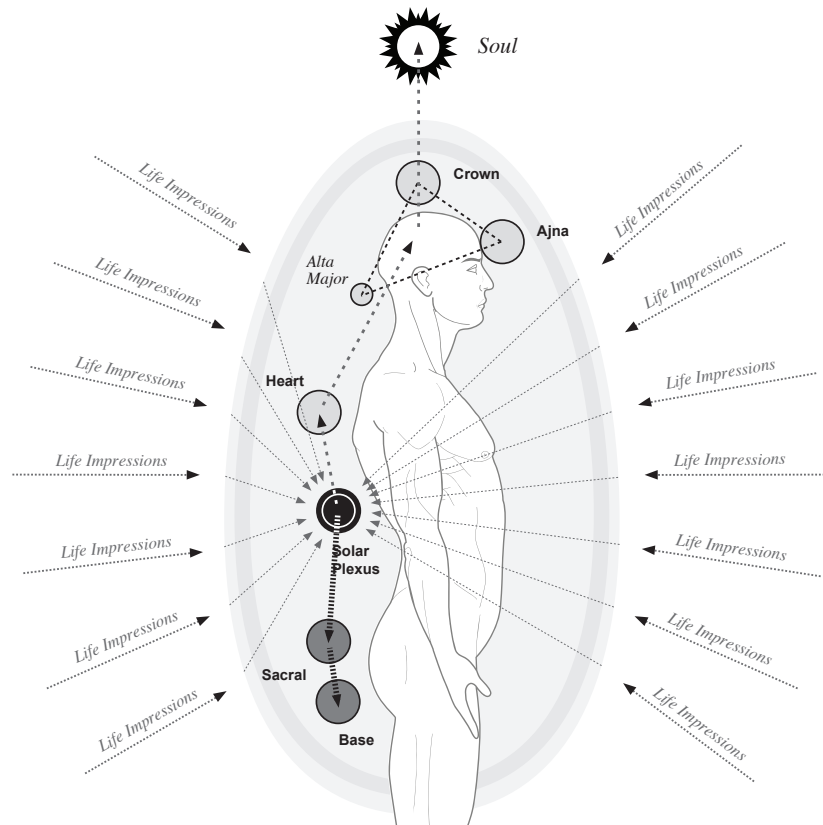
5 Anxiety Disorders

6 Personality Disorders



Unprocessed Life Impressions

Life impressions constantly bombard one's energy bodies;
 Most congregate in the solar plexus center, which is the center of emotional sensitivity;
 The solar plexus center may become overstimulated and then stagnate;
 These energies then do not flow upward to the heart and head centers for transmutation;
 These undigested life impressions build up in the solar plexus center or move downward;
 This creates a breeding ground for psychological and even physical diseases.



Condition of the Energy Centers

- Vibrant
- Sluggish
- Congested
- Overstimulated & Congested

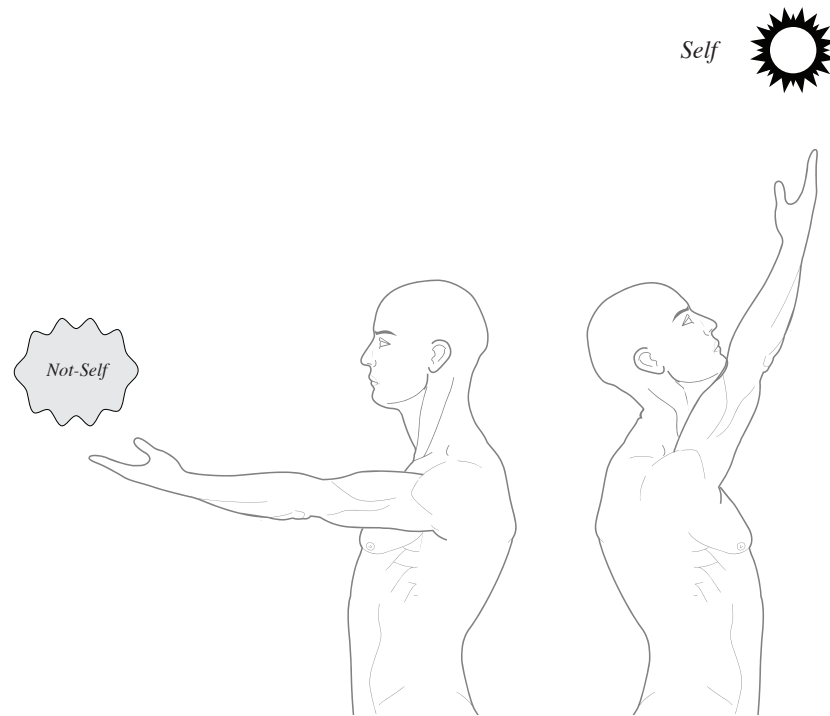


Key Thoughts Related to EP Understanding of Disease (continued)

- ① General Understanding
- ② **Substance-Related Disorders**
 - Addiction is broadly defined in EP and includes any chronic longing for the not-self.
 - The roots of addiction are in the emotional body and in an overstimulated/stagnant solar plexus center that is unable to move energies upward to transmute desire into aspiration and love, which opens channels for the resulting down-flow of soul energy.
- ③ Schizophrenia and Other Psychotic Disorders
- ④ Mood Disorders
- ⑤ Anxiety Disorders
- ⑥ Personality Disorders



Nature and Treatment of Addiction



The addict numbs pain by escape and surrender to an external substance (i.e., the not-self).
The esoteric psychologist seeks to shift the addict's vision and focus upward to the light of soul (i.e., to the self).



Key Thoughts Related to EP Understanding of Disease (continued)

- ① General Understanding
- ② Substance-Related Disorders
- ③ **Schizophrenia and Other Psychotic Disorders**
 - This disorder is often caused by the faulty development of the etheric body in early childhood.
 - Soul does not have a strong grip on its instrument, so the free flow of soul energy throughout the lower self is impeded or made impossible.
- ④ Mood Disorders
- ⑤ Anxiety Disorders
- ⑥ Personality Disorders



Key Thoughts Related to EP Understanding of Disease (continued)

- ① General Understanding
- ② Substance-Related Disorders
- ③ Schizophrenia and Other Psychotic Disorders
- ④ **Mood Disorders**
 - Depression, like addiction, is grounded in the emotional body and in an overstimulated/stagnant solar plexus center that cannot move energies of life impression upward for transmutation.
 - The sufferer clings to a negative emotional and mental schema, which results in a low level of energy and will. Depression is a signal that calls for life change.
- ⑤ Anxiety Disorders
- ⑥ Personality Disorders



EP Treatment Protocol for Depression

Key Thought: Reversal of energy flow from downward and inward to *upward and outward*

Causes of Depression

HOEHNE'S TREATMENT COMPONENTS	POLARIZATION	GLAMOUR	BURNOUT
1. Psychotherapy	✓	✓	
2. Cognitive distortions		✓	
3. Common therapeutic activities:			
• Reflective journaling	✓	✓	
• Sunshine			✓
• Exercise			✓
• Breath work	✓		✓
• Creative expression	✓		✓
• Proper nutrition			✓
• Loving pet	✓		✓
4. Transmutation	✓		
5. Meditation	✓	✓	
6. Triangle work	✓		✓
7. Antidepressant medicine	✓	✓	✓
8. First aid kit	✓	✓	✓



Key Thoughts Related to EP Understanding of Disease (continued)

- ① General Understanding
- ② Substance-Related Disorders
- ③ Schizophrenia and Other Psychotic Disorders
- ④ Mood Disorders
- ⑤ **Anxiety Disorders**
 - The roots of anxiety disorder also lie in the emotional body and in an overstimulated solar plexus center that is unable to move energies upward for transmutation. Unprocessed energies may inappropriately transfer to the brain to form the basis for ruminations, compulsions, or obsessions.
 - OCD is often associated with a hypersensitive emotional body and in exaggerated self-reference.
- ⑥ Personality Disorders



Key Thoughts Related to EP Understanding of Disease (continued)

- ① General Understanding
- ② Substance-Related Disorders
- ③ Schizophrenia and Other Psychotic Disorders
- ④ Mood Disorders
- ⑤ Anxiety Disorders
- ⑥ **Personality Disorders**
 - Cluster A (paranoid, schizoid, schizotypal) and B (antisocial, borderline, histrionic, narcissistic) disorders generally originate in the base and sacral centers of the etheric body, and Cluster C (avoidant, dependent, obsessive-compulsive) disorders generally originate in the solar plexus center of the emotional body.
 - The treatment focus is to assist the healee to unlock entrenched maladaptive patterns so as to substitute more adaptive ways of living that would harmonize the energy flow.



Key Thoughts Related to EP Practice (continued)

- 1 Use of Energy
- 2 Use of Higher Psychic Powers
- 3 Work with Glamour and Thoughtforms
- 4 Creativity in the Therapeutic Process
- 5 Tool to Process Life Impressions
- 6 Protocol of an EP Healing Session



Key Thoughts Related to EP Practice (continued)

1 Use of Energy

- The use of energy is the fundamental criterion for EP clinical practice, because EP focuses on causes that reside in the inner world of energies.
- Esoteric psychologists must develop the ability to direct and control their own subtle energies to be effective healers.
- EP uses the energies of love, mind, and intuition but not the energy of will.
- Esoteric psychologists always work as part of a healing team and energetically connect with the team each day.

2 Use of Higher Psychic Powers

3 Work with Glamour and Thoughtforms

4 Creativity in the Therapeutic Process

5 Tool to Process Life Impressions

6 Protocol of an EP Healing Session

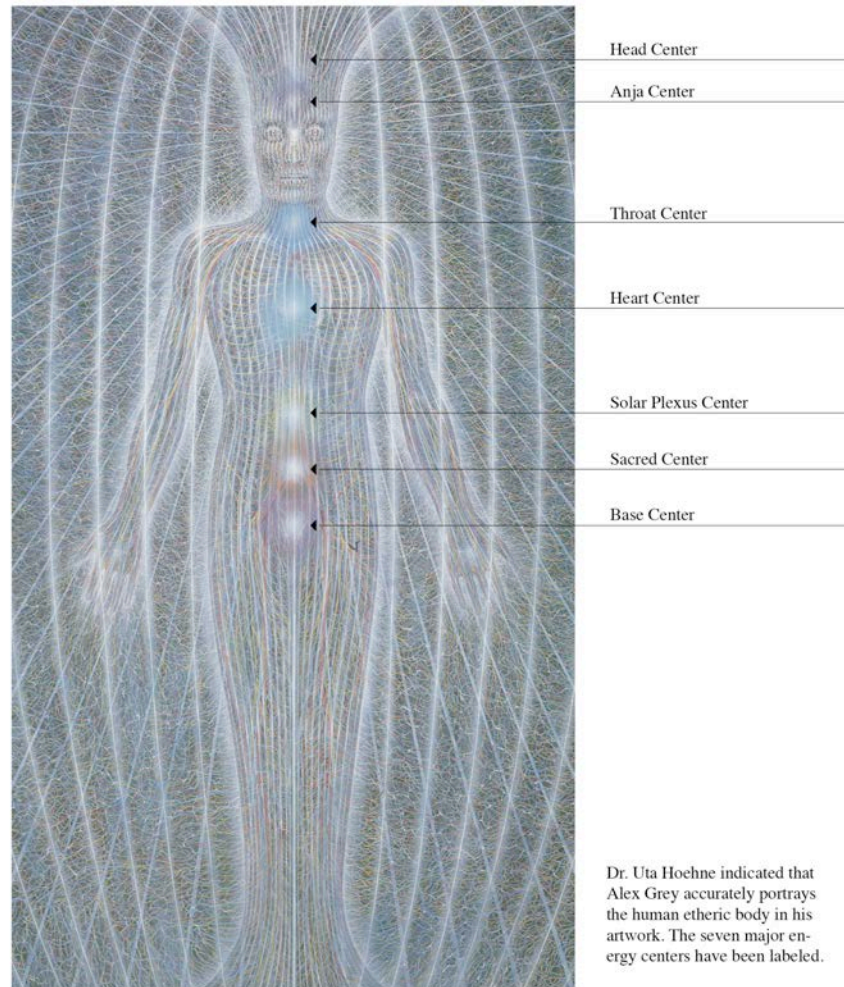


Key Thoughts Related to EP Practice (continued)

- ① Use of Energy
- ② **Use of Higher Psychic Powers**
 - Esoteric psychologists work with higher psychic powers but never lower psychic powers.
 - Intuition is divine insight that provides direct perception of the inner world of causes.
 - Etheric vision may develop in conjunction with intuition and provides a view of the condition of the healee's inner energy structure.
- ③ Work with Glamour and Thoughtforms
- ④ Creativity in the Therapeutic Process
- ⑤ Tool to Process Life Impressions
- ⑥ Protocol of an EP Healing Session



The Etheric Body and Its Energy Centers



Note. From Sacred Mirrors: The Visionary Art of Alex Grey by A. Grey, 1990, Rochester, VT: Inner Traditions.

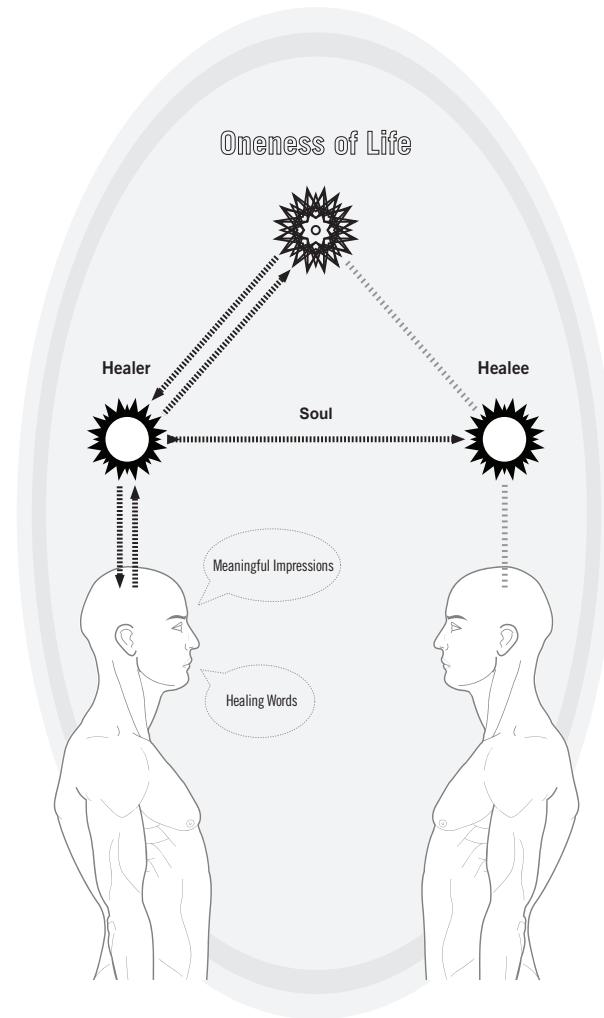


Key Thoughts Related to EP Practice (continued)

- 1 Use of Energy
- 2 Use of Higher Psychic Powers
- 3 **Work with Glamour and Thoughtforms**
 - Glamour and negative thoughtforms can inhibit the free flow of soul energy and cause disease.
 - The healee's soul may present the esoteric psychologist with an impression that is symbolic of the restricting thoughtform.
 - The starting point to dissipate a controlling thoughtform is the recognition that the thoughtform is one's own unconscious creation or was inherited from family or surroundings.
 - Meditation and the esoteric psychologist's use of meaningful impressions in therapy are the most effective tools to address these distortions of reality.
- 4 Creativity in the Therapeutic Process
- 5 Tool to Process Life Impressions
- 6 Protocol of an EP Healing Session



Process of Meaningful Impressions and Healing Words



Key Thoughts Related to EP Practice (continued)

- ① Use of Energy
- ② Use of Higher Psychic Powers
- ③ Work with Glamour and Thoughtforms
- ④ **Creativity in the Therapeutic Process**
 - Creative expression is recommended in EP therapeutic protocols.
 - Creative expression helps transmute stagnant solar plexus energy.
 - Creative expression can enhance one's intuition.
- ⑤ Tool to Process Life Impressions
- ⑥ Protocol of an EP Healing Session



Key Thoughts Related to EP Practice (continued)

- ① Use of Energy
- ② Use of Higher Psychic Powers
- ③ Work with Glamour and Thoughtforms
- ④ Creativity in the Therapeutic Process
- ⑤ **Tool to Process Life Impressions**
 - A daily period of reflection or spiritual diary-writing is an important tool to process life impressions so as to live a purposeful and soulful life and to prevent disease.
 - Different approaches to spiritual diary-writing can accomplish different things, from venting intense emotions to providing spontaneous insights.
- ⑥ Protocol of an EP Healing Session



Key Thoughts Related to EP Practice (continued)

- ① Use of Energy
- ② Use of Higher Psychic Powers
- ③ Work with Glamour and Thoughtforms
- ④ Creativity in the Therapeutic Process
- ⑤ Tool to Process Life Impressions
- ⑥ **Protocol of an EP Healing Session**
 - Specific and stringent preconditions are required for the practice of EP.
 - Considerable preparation is undertaken for each healee session.
 - Multiple energy triangles are used by the esoteric psychologist, including connection to the healee's soul, to the divine, and to the soul of the healing group to which the esoteric psychologist belongs.
 - At the day's end, the esoteric psychologist meditates on the essence of each session.



Key Thoughts Related to EP's Interface with HTP

- 1 Evolution of Hoehne's Clinical Practice
- 2 Compatibility of EP with HTP
- 3 Key Departures of EP Practices from HTP Practices



Key Thoughts Related to EP's Interface with HTP (continued)

1 Evolution of Hoehne's Clinical Practice

- Hoehne took an eclectic approach to the practice of psychology and used those approaches that she found to work.
- She was educated in experimental and clinical psychology, but the psychologists who most influenced her clinical practice were Carl Jung, Victor Frankl, Abraham Maslow, Carl Rogers, and Rollo May.
- Above all else, she considers the Christ to be the Great Healer.
- She intuited certain EP practices, experimented with them, and integrated them into her practice, because she found these EP practices to work. Later, she discovered Bailey's work, which seemed to validate what she had intuitively been doing.

2 Compatibility of EP with HTP

3 Key Departures of EP Practices from HTP Practices



Key Thoughts Related to EP's Interface with HTP (continued)

1 Evolution of Hoehne's Clinical Practice

2 **Compatibility of EP with HTP**

- Hoehne believes that HTP and EP share the key core beliefs of interconnectedness; higher states of consciousness whose cultivation can be beneficial; that the human is prewired for evolution toward the good, the beautiful, and the true; that being there for others helps one to become liberated from the confined personal self; and that pain and negative emotions, when properly addressed, can be a stimulus for positive change.
- Assagioli apparently disguised his esoteric orientation, but with his input, EP principles influenced founding HTP principles.
- Esotericists believe in the existence of Ancient Wisdom teachings, which might be understood to be eternal archetypal patterns, a part of which relates to psychology.
- EP practices of integration and fusion fully synthesize the humanistic and transpersonal approaches.

3 Key Departures of EP Practices from HTP Practices



Key Thoughts Related to EP's Interface with HTP (continued)

- ❶ Evolution of Hoehne's Clinical Practice
- ❷ Compatibility of EP with HTP
- ❸ **Key Departures of EP Practices from HTP Practices**
 - Hoehne and her students believe that the key points of demarcation of EP from HTP lie in the expansion of the understanding of human nature to include the subtle world of energies and the intentional use of these energies in the therapeutic process.
 - This expansion of approach found in EP introduces soul as a major factor in clinical practice.
 - EP hypothesizes the healing impact of the flow of soul energy through the personality and the detrimental effects of the inhibition of soul energy.
 - Hoehne used energy in clinical practice, first unconsciously and later consciously, before she was ever introduced to formal esoteric teachings. She used energy with her healees because she found that it produced positive results in clinical practice.
 - Hoehne's students also use energy in their clinical practices and feel that they are pioneers in a new frontier of psychology.



Other Practitioners of Clinical EP

Thomas Manheim, Ph.D.

- Graduate of Saybrook University
- CA licensed psychologist and long standing student of Hoehne
- Provides individual, couples, and group psychotherapy
- Focus on mood disorders, anxiety disorders, personality disorders, life-transition challenges, and financial issues in private practice



Anne-Marisa Stinson, Psy.D.

- Graduate of Alliant University
- CA licensed psychologist and long standing student of Hoehne
- Provides individual, couples, and group psychotherapy
- Focus on mood disorders, addictions, anxiety disorders, personality disorders, and life-transition challenges in private practice



Other Practitioners of Clinical EP (continued)

Both psychologists agreed that:

- EP is effective and has become central to their own clinical practices
- Key aspects of EP practices are understanding of the human energy bodies and conscious use of energy with healees
- EP clinical techniques are not appropriate for all healees and are potentially dangerous to low-functioning populations
- EP practices are an extension of HTP boundaries; currently dissatisfied with mainstream psychological theories that ignore the subjective or subtle realms of existence



Summary

- EP goes further in its approach and explain the *why* behind the *what* of founding HTP principles
- Hoehne found EP clearer, more encompassing, and more effective in practice than conventional HTP techniques because of the conscious inclusion of soul energy in the therapeutic process
- Demonstrated psychologists can learn to work with subtle energies first within themselves and then for the benefit of healees
- Psychologist only the facilitator – healee’s soul does the actual healing. Healer removes blockages in the energy structure of the healee so soul energy can flow freely through the lower self
- Manheim’s and Stinson’s clinical work validates the EP approach
- Profound implications for the future of HTP – as a new frontier of clinical practice seemingly has been opened



References

- Assagioli, R. (2000). *Psychosynthesis: A collection of basic writings*. Amherst, MA: Synthesis Center.
- Bailey, A. A. (1942). *Esoteric psychology: Vol. 2. A treatise on the seven rays*. New York, NY: Lucis.
- Bailey, A. A. (1950). *Glamour: A world problem*. New York, NY: Lucis.
- Bailey, A. A. (1951). *The unfinished autobiography*. New York, NY: Lucis.
- Bailey, A. A. (1953). *Esoteric healing: Vol. 4. A treatise on the seven rays*. New York, NY: Lucis.
- Bailey, A. (1962). *Esoteric psychology: Vol. 1. A treatise on the seven rays*. New York, NY: Lucis. (Original work published 1936)
- Banks, N. N. (1963). *The golden thread*. New York, NY: Lucis.
- Blavatsky, H. P. (1888a). *The secret doctrine: The synthesis of science, religion, and philosophy: Vol. I. Cosmogogenesis*. London, England: Theosophical.
- Blavatsky, H. P. (1888b). *The secret doctrine: The synthesis of science, religion, and philosophy: Vol. II. Anthropogenesis*. London, England: Theosophical.
- Blavatsky, H. P. (1953). *The key to theosophy*. Chennai, India: Theosophical.
- Bugental, J. F. T. (1987). *The art of the psychotherapist*. New York, NY: W. W. Norton.
- Cheatham, H. M. (2010). *Alice Bailey's esoteric explanation of the creative process*. Unpublished master's thesis, Saybrook University, San Francisco, CA.
- Cheatham, H. M. (2013). *Exploration of an esoteric psychology clinical practice with humanistic/transpersonal roots*. Unpublished dissertation, Saybrook University, San Francisco, CA.



References

- Frankl, V. E. (2000). *Recollections: An autobiography*. Cambridge, MA: Basic Books.
- Frankl, V. E. (2006). *Man's search for meaning*. Boston, MA: Beacon. (Original work published 1959)
- Goodrich-Clarke, N. (2008). *The Western esoteric traditions: A historical introduction*. New York, NY: Oxford University.
- Hoehne, U. (2010a). *Esoteric healing class series: Psychological diseases: Obsessive compulsive disorder*. Retrieved from <http://spiritualstudiesinstitute.org/wp-content/uploads/2010/12/EH-OCD.pdf>
- Hoehne, U. (2010b). *Esoteric healing series: Energy make-up of the human being*. Retrieved from http://spiritualstudiesinstitute.org/wp-content/uploads/2010/12/EH_Energy-Make-Up-of-the-Human-Being_Website_Final.pdf
- Hoehne, U. (2010c). *Esoteric healing series: Genesis of un-lived soul life and disease*. Retrieved from http://spiritualstudiesinstitute.org/wp-content/uploads/2010/12/EH_Genesis-of-Unlived-Soul-Life-and-Disease_Website_Final.pdf
- Hoehne, U. (2010d). *Esoteric healing series: Psychological diseases: Addiction*. Retrieved from <http://spiritualstudiesinstitute.org/wp-content/uploads/2010/12/EH-Addiction.pdf>
- Hoehne, U. (2010e). *Esoteric healing series: Psychological diseases: Depression*. Retrieved from <http://spiritualstudiesinstitute.org/wp-content/uploads/2010/12/EH-Depression.pdf>
- Huxley, A. (1945). *The perennial philosophy*. New York, NY: Harper.



References

- James, W. (2007a). *The principles of psychology: Vol. 1*. New York, NY: Cosimo. (Original work published 1890)
- James, W. (2007b). *The principles of psychology: Vol. 2*. New York, NY: Cosimo. (Original work published 1890)
- James, W. (2010). *The varieties of religious experience*. New York, NY: Library of America Paperback Classics. (Original work published 1902)
- Jung, C. G. (1959). *The archetypes and the collective unconscious*. New York, NY: Princeton University.
- Jung, C. G. (1985). *The practice of psychotherapy: Essays on the psychology of the transference and other subjects*. Princeton, NJ: Princeton University. (Original work published 1954)
- Jung, C. G. (1989). *Memories, dreams, reflections*. New York, NY: Random. (Original work published in 1961)
- Mancoff, A. (n.d.). *Roberto Assagioli, psychosynthesis, and the esoteric roots of transpersonal psychology*. Retrieved from <http://www.almankoff.com/psyn.shtml>
- Maslow, A. H. (1967). Self-actualization and beyond. In J. F. T. Bugental (Ed.), *Challenges of humanistic psychology* (pp. 279-286). New York, NY: McGraw-Hill.
- Maslow, A. H. (1968). *Toward a psychology of being*. New York, NY: Penguin, John Wiley.
- May, R. (1953). *Man's search for himself*. New York, NY: Norton.
- May, R. (1989). *The art of counseling*. Lake Worth, FL: Gardner.



References

Newburn, K. (2007). *A planetary awakening*. Nevada City, CA: Blue Dolphin.

Rogers, C. R. (1951). *Client-centered therapy*. London, UK: Constable & Robinson.

Rogers, C. R. (1980). *A way of being*. New York, NY: Houghton Mifflin.

Sutich, A. J. (1968). Transpersonal psychology: An emerging force. *Journal of Humanistic Psychology*, 8, 77-78.

Sutich, A. (1976). *The founding of humanistic and transpersonal psychology: A personal account*. Unpublished doctoral dissertation. San Francisco, CA: Humanistic Psychology Institute.

Watts, A. (1957). *The way of Zen*. New York, NY: Random House.

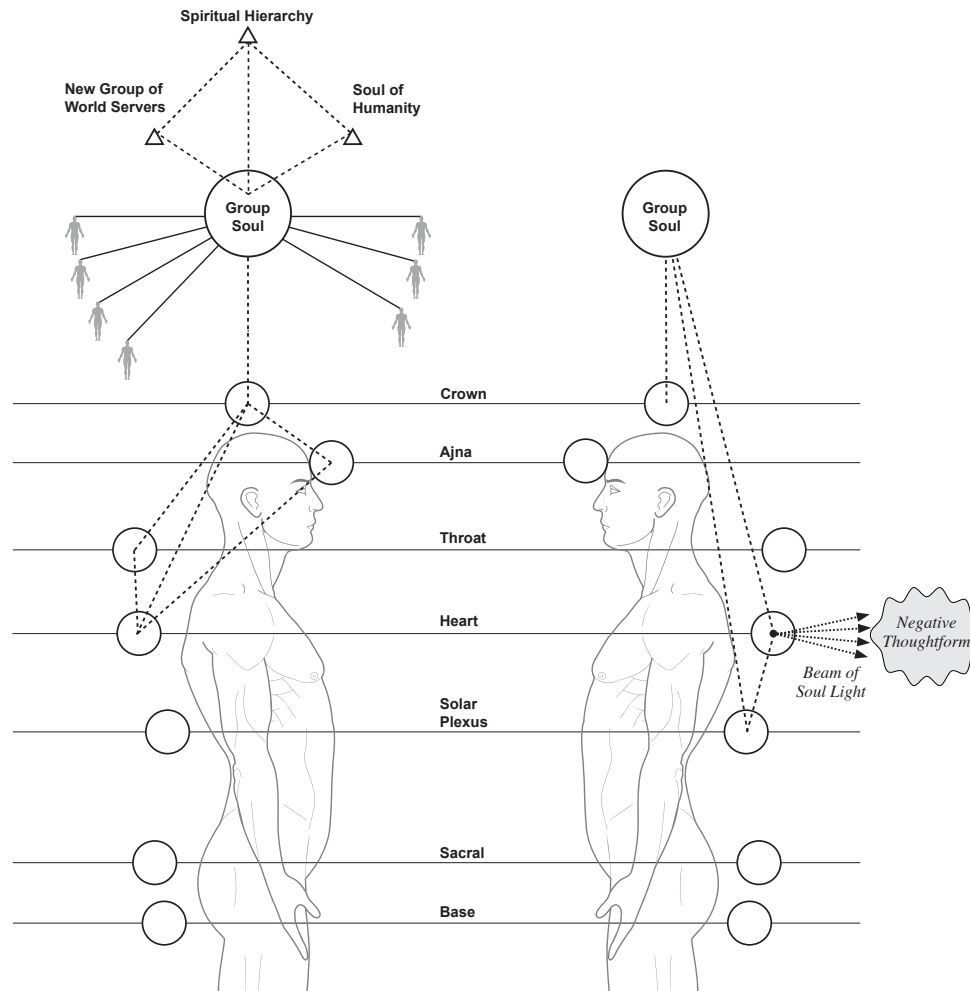
Watts, A. (1972). *In my own way: An autobiography 1915-1965*. Novato, CA: New World Library.



Appendix: Meditation to Eradicate Harmful Thoughtforms

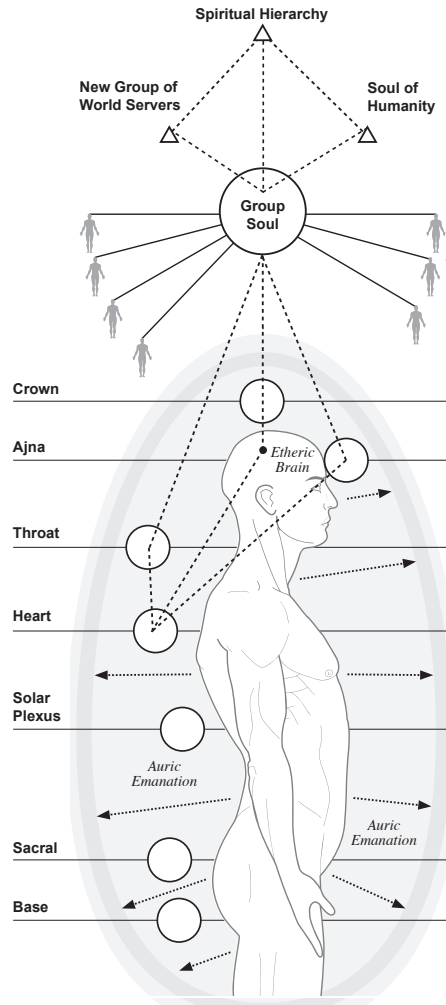
Preparatory Linking

Actual Meditation



Appendix: Radiatory Healing Meditation

Preparatory Linking



Actual Meditation

