



## Spiritual Studies Institute

### **ESOTERIC HEALING SERIES** **Psychological Diseases: Depression**

*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.*

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#### **Psychological Diseases: Depression**

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#### **Psychological Diseases: Depression**

The following presentation does not include the traditional, clinical conceptualization of Depression; instead, it intends to add to the existing body of clinical knowledge. It focuses on life processes, which are perceived and considered by esoteric healers in addition to the existing clinical understanding.

1. Explanation of Terms

Clinical Definition of Depression:

*Feelings of inadequacy; generalized loss of interest or pleasure; social withdrawal; feelings of guilt or brooding about the past; subjective feelings of irritability or excessive anger; and decreased activity, effectiveness, or productivity. (DSM IV)*

*Depressive symptoms can differ in onset, duration, persistence, and severity. They seem to span a range between two opposite poles. One pole depicts the clinical diagnosis of Major Depressive Disorder, which consists of one or more discrete Major Depressive Episodes and differs from the healees' usual ways of functioning, often rendering them non-functioning. The other pole gives a representation of the clinical diagnosis of Dystymia, characterized by less severe depressive symptoms that are closely intertwined in the narrative of their lives. Between these two opposite poles, there are many stages and conditions. (DSM IV, 2000, pp. 339-350)*

## Esoteric Healing Terms:

(For clarification of additional terms, please refer to the Glossary)

*Healee: A term used to identify the one who is seeking healing. Due to the nature of esoteric healing, every effort is being made to convey a sense of a co-creative, sacred relationship between the esoteric healer and healee.*

*Psychological Diseases Rooted in an Overstimulated and/or Stagnant Solar Plexus Center: Due to the specific stage reached in evolution at the present time, humanity is rendered highly emotional sensitive. This can cause energetically overstimulation and/or stagnation of the solar plexus center and may create friction between the descending personality forces and the ascending soul energies. Psychological diseases, for instance, anxiety, addiction, obsessive-compulsive behavior, and depression are direct consequences of this condition. In each case, the healee is trying to cope with the situation in different, misdirected ways—all leading deeper into the illness.*

*Transmutation: "Transmutation is the method whereby that which is lower is absorbed by the higher, whereby force is transmuted into energy" (RI, 278). For the disciple, transmutation is a stepping up of personality force into soul energy (RI, 248). For the aspirant, transmutation is a method of changing difficult emotions into something that can be accepted and applied in daily life.*

## 2. Introduction

### KEY THOUGHTS

- o Specific stage in evolution rendering humanity highly emotionally sensitive
- o Hectic and/or busy life style prevents daily processing of events and life impressions
- o Accumulated, stagnated forces in solar plexus center cause separation from surroundings, contraction inward and downward into the abdominal region
- o Need to return to true values of humanity.

In this lecture series we are focused on psychological diseases. Energetically, they can be viewed as finding their source in the emotional body and in an overdeveloped and/or stagnant solar plexus center. These psychological diseases are indicative of the evolutionary stage humanity has reached. Today, collectively, we are learning to acknowledge, identify, and accept our emotional world, so that we can enjoy it, but not be ruled by it. This gives us the freedom to move to the next step in human evolution, namely, to develop mind and intuition. This is especially pertinent for disciples, who have refined and finely tuned their emotional bodies to render them

appropriate instruments in service. At the same time this process has made them highly susceptible to not only spiritual energies but also to any other energetic influences, for instance mass fears and hysteria.

Today we will focus on depression, which also originates in the emotional body. The incidences of depression in our society seem to be rising alarmingly. Only a few of us escape its spells. What is the cause? Are we as a race becoming too sensitive? Do we have a tendency to take life's impressions too seriously? Do we need to toughen up and "get on with the program"?

Perhaps often just the opposite is the case. Daily, we are flooded by a mirage of impressions, not having time and energy to deal with them or to assimilate and transmute them. In the evening after watching television, we sink into bed hoping for a good night's rest. As a result of these unprocessed impressions, certain superficialities can develop.

To keep our schedules on time, we are multi-tasking and moving from one event to the next. The "not dealt with" impressions sink from the surface into the depth of our psyche, only to revisit us later in form of exhaustion, a sense of being stuck, and held captive by all the things we think we ought to do. Life then has lost its joyfulness and experiences do not appear interesting anymore. They have become boring and a burden.

At the present time, humanity jointly seems to be experiencing low vitality and exhaustion (EPII, 512-513). As previously addressed, this might be due to the point reached in evolution. Demands on humanity have increased. With this increase, susceptibility, especially to depression, is raised. The breakdown of established boundaries, internationally through globalization of industry, commerce, information, and wars has added to the overall tensions. It seems, the strain and stress put upon humanity is unprecedented, rendering us open to all kinds of diseases. For the esoteric healer the answer lies in rediscovering the true values in our lives.

### 3. Review of the Lectures on Psychological Diseases

In reviewing what we have discussed in the present lecture series, and specifically, in the lecture on addiction and the lecture on obsessive compulsive disorder, we have focused on psychological conditions caused by an overstimulated and/or stagnant solar plexus center. Consequently, transmutation and soul life is blocked, triggering friction. Esoteric healers will focus on methods and tools to encourage transmutation and release of soul life, so that energy can flow appropriately again.

We learned in the lecture on addiction that all life forms, from plants to human beings, have an inherent striving upward toward the light. In humanity, this inherent striving manifests symbolically as an upward longing for the good, the beautiful, and the true, for the soul light. Addicts tend to misinterpret this striving. Misdirected, they reach not upward toward soul light, but horizontally outward for the specific addictive activities and/or substances. The addictive behavior can become instinctual and, unable to resist, blocks transmutation. Consequently, transmutation of life impressions will be slowed down or even aborted.

In the next lecture, we discussed obsessive compulsive disorders. Here a hypersensitive emotional body registers and reacts accumulative to any perceived lack of order. In turn, the solar plexus center gets overstimulated and/or stagnant, resulting in tightness and rigidity. Instead of "going with the flow" of transmutation of life impression, an obsessional idea is formed and is "stuck in the mind." Like an unwanted houseguest, the obsessional idea incessantly is plaguing the personality.

#### 4. Pathological Process of Depression

##### KEY THOUGHTS

- o Identification with feelings and emotions
- o Collective and individual negative cognitive schema
- o Consistent negative interpretations of events
- o Hypersensitive and/or superficial to life experiences
- o Negative view of themselves, of others, and of the environment
- o Focus on the past
- o Paralyzed will and guilt feelings
- o Inability for insight and change
- o Low energy, emptiness, self-centeredness, and deadness
- o Devitalized condition of the physical body
- o Inability to transmute life's impression
- o Stagnation and/or overstimulation of solar plexus center.

Esoteric healers view depression as originating from the emotional plane and, therefore, in terms of corresponding to the healee's emotional body and the solar plexus center (TWM, 306-310). This holds true for depression, which seems to be caused by neurological and/or environmental conditions.

From the point of view of esoteric healing, depression develops its main roots during the formative period of the emotional body from the 7<sup>th</sup> to the 14<sup>th</sup> year of age. If during this time the emotional growth of the child is not appropriately nurtured, later in life a variety of solar plexus imbalances might result, including a predisposition to depression. The onset of depression can be observed at any age, but predominantly from 21 years to old age.

To the etheric vision, depression appears like a dirty brown cloud, rolling in and enveloping its preys. Once the victims are engulfed, they identify more and more with their depressive feelings. They are unable to remember and unaware that feelings and emotions are informing agents only and not part of ourselves, or of soul. If the depression deepens, the cloud changes color into gray, laden, and gloomy (Powell, 1927, p. 12, 21). Clear perception of reality becomes almost impossible for the depressed healee.

Life is perceived in the following distorted way: Due to the negative cognitive schema, healees suffering from depression tend to interpret life's events consistently negative. Symbolically, "the glass is always half empty." Everything around them including themselves is viewed negatively. They cannot let go of the past. According to esoteric literature, they appear to live in a mindset of the long gone third root race, the Lemurians. Today belongs to the fifth root race, the Aryans, and such backward looking pattern is outlived. Most people of today are able to focus not only on the presence, but are also able to make plans. Repeatedly, depressed healees reiterate past hurts and slights and, while doing so, sink deeper into the heavy grayness of depression.

They have become either hypersensitive to life and/or treating life too lightly in a superficial manner. In either case, due to their inability to assimilate and transmute life's impression, they withdraw and contract physically and emotionally.

Consequently, the solar plexus center is overstimulated and/or stagnant. Forces cannot flow upward naturally from the solar plexus center via the heart center into the head centers. For some, intermittently, anger and tears seems the only energetic outlet for the solar plexus center. Others withdraw silently and contract even more.

There is little ability for insight and change. The reflective capacity of the mind to assimilate and transmute seems paralyzed. There is an aura of self-centeredness, deadness, and low energy. Depressed people tend to be preoccupied with their sorrows, self-pity, guilt, and other negative schema. To understand the dynamic better, we need to keep in mind the low level of energy, will, and motivation of depressed healees. They just do not have the energy left from the continual emotional turmoil, except to cling to this self-defeating emotional and mental pattern.

The dilemma can only be overcome when—symbolically speaking—the eyes of the depressed healees are lifted from the self-centeredness and redirected outward toward life and upward toward soul.

If this depressive condition becomes chronic, the stagnated energies shift downward instead of upward, from the emotional body to the physical/dense level. The physical/etheric body now tries to deal with it, tries to discharge what failed to assimilate and transmute energetically. Intestinal disturbance, liver and gall bladder problems, and/or problems with the heart may develop (Treichler, 1989).

Bailey divides the roots of depression into three main groups, namely:

- (a) Identification with feelings and emotions, also called “emotional polarization”;
- (b) Collective and individual irrational beliefs, also called glamour;
- (c) Devitalized condition of the physical body, also called burnout. (TWM, 306-310)

- (a) Identification with feelings and emotions, also called emotional polarization

Many of us identify and interpret life in terms of our emotions. Most of us are directed by desires and wishes even though we know that the emotional world is ruled by opposite polarities. In due time, every emotion will swing to its polar opposite. These opposite polarities are, for instance, like and dislike, pleasure and pain. Consequently, life is experienced as a constant roller coaster ride—up and down. Additionally, the emotional polarization can open us up individually and collectively to intense emotional reactions not stemming only from our own but from humanity’s collective psyche. These mass emotions can invade the healee’s emotional life. Other emotions are, for instance, worry, self-doubt, anger, guilt, and stress. All of them can lead into the grayness of depression.

- (b) Collective and individual irrational beliefs, also called glamour

Collective irrational beliefs, also called world glamour, can have their causes also in astrological and psychological factors, according to Bailey. For Bailey, this includes the path of the sun relative to our planet, the period at the end of the waning moon and early new moon, and psychological factors caused by forces external to the planet (TWM, 306-310). Collective irrational beliefs can sweep around the planet engulfing nations, families, and individuals alike.

They can cause military, economic, social, and political turmoil. Often they have devitalizing, depressing and—at times—devastating results. At the beginning, they often affect the most sensitive of us. From here they spread until, symbolically speaking, they have become like an epidemic.

(c) Devitalized condition of the physical body, also called burnout

The cause for a devitalized state of the physical body leading to depression can be threefold, namely:

- o Depleted etheric body;
- o Physical disease, inherent or accidental; wrong emotional reactions produced as the result of group karma, such as an epidemic;
- o Atmospheric conditions. (TWM, 309)

All of these conditions cause exhaustion, overexertion, and mismanagement of time and energy. The healee feels chronically overextended and overburdened. There comes a point when the healee just cannot do it anymore and wants to withdraw and stop everything. At the same time, there can be dramatic emotional outbursts. The healee feels chronically attacked, misunderstood, and not supported. In the case of a devitalized physical body, it is advised to slow down and take time out from the busy life. The right rhythm between leisure time—to reflect and rest—and work needs to be rediscovered. In addition, the importance of fresh air, healthy nutrition, and at least 15 minutes of sunshine daily for the absorption of vitality, needs to be stressed.

## 5. Therapeutic Methods and Tools

To work effectively with forces and energies involved in depression and to be able to apply the following therapeutic methods and tools effectively, esoteric healers need to have a working knowledge of the human energy system, also called the etheric body (EH, 3, 273, 283, 617). Additionally, it is helpful to have at certain understanding of the laws of esoteric healing (see Appendix F).

Furthermore, in spite of the painful and paralyzing symptoms of depression, one needs to keep in mind that depression is actually signaling a change. Because of insufficient processed life impression, stagnant forces have accumulated within the solar plexus center causing friction and pressure, affecting the surrounding organs. For the esoteric healer this friction is caused between the descending and ascending life streams, the personality force and soul energy. This pressure might direct itself not always favorable for the healee. Therefore, the art of the esoteric healer consists of assisting the healee to release the pressure, so that the forces and energy can flow properly (see Appendix I).

(a) Triangle work

Envisioning different points, spaces, and distances between points in one's own body could be helpful. If appropriate, the esoteric healer could teach the healee the rudimentary beginnings of etheric triangle work. Besides the energetic benefits of the triangle work, envisioning different points and distances between points in one's body has demonstrated shifts in the state of mind of healees, namely from a collapsed, depressed state into a more open, wakeful, and relaxed one. This change seems to be associated with alpha brain waves, also called synchrony (Fehmi & Robbins, 2008).

The following triangles are suggested for the beginner (Appendix J):

- o Soul – base – solar plexus center
- o Soul – solar plexus – heart center

(b) Meditation

Bailey holds that depression can be overcome only “*by the omniscience of soul working through the mind, - not by its omnipotence*” (TWM, 309). In other words, it is not bravery or force, but the illuminating light of soul, which will penetrate the smoke clouds of depression. Therefore, to suggest suitable forms of meditation could be helpful to the healee. For instance, the Community Light Meditation (Hoehne, 2009) and the Process Meditation (Hoehne, 2010), available through the Spiritual Studies Institute, could be a beneficial tool.

(c) Breath work

A depressed healee tends not to breathe in and out evenly. Often one can observe a pronounced breathing out or sighing. To harmonize the breath with even measured inhalations and exhalations, encourage the healee to stop every hour for a few moments to empty the lungs and to take a few well-drawn, deep belly breaths – all in spite of a busy life. Start with 3 seconds. If the healee has complied and it is appropriate, after some practice we may increase it to up to 8 seconds for each inhalation and exhalation for a total of 3 minutes. It is important to tell the healee neither to use force, nor to breathe rapidly. To put the mind at ease, tell the healee to avoid counting. Instead, use something like a children rhyme or song to keep the breath measured.

Another breathing exercise focusing on depressive energies is the following: Ask the healee while *relaxing and breathing out* to sigh something that would reflect the depressive mood, for instance, “My God, I am exhausted and tired of this world!” With the next inhale ask the healee to say something reaffirming and inspiring, for instance, “Love is all that is!” or “God loves me.” In short, the healee exhales the depressive statement and inhales something uplifting.

(d) Creative expressions

Painting with colors and art therapy involving modeling with clay can activate the regulated flow of the solar plexus and can free the repressed feelings.

Speech and poetry exercises could strengthen the will and motivation, both, which are weakened during depression. It could range from privately orating poetry, singing out aloud, to joining amateur theater or a choir. However, it is important that the sounds made come with feelings from the innermost heart. That would establish a direct connection with another person and the world. Furthermore, listening to poetry and sounding it out, healees have the opportunity to open up to spiritual contents. When presented in artistic form, the innermost subjective problems can be presented objectively to the outer world.

Any of these creative expressions mentioned can be assigned as homework or as participation in a class or a group.

(e) Nutritional support

Nutritional support should be focusing mainly on nerves, liver, and heart support. The referral to competent nutritionists is advised.

(f) Physical activities

Exhaustion and a paralyzed will make it often a challenge for the depressed healee to exercise. Nevertheless, the healer patiently needs to encourage physical activities, from gentle walking to cardio-vascular exercise.

In summary, we have discussed the psychological disease of depression. It is one of several diseases, which have their roots—energetically seen—in an overstimulated and stagnant solar plexus center. Depression can be caused by an over-identification with one's feelings, collective and individual irrational beliefs, and a devitalized condition of the physical body. Symbolically speaking, it is as if the whole world is closing in on depressed healees, pulling them into the self-centeredness, unhappiness, and desolation of a bottomless pit. It is the art of the esoteric healer to assist them in reversing this inward and downward trend, so that the energies can be directed upward via the heart into the head centers. This will give the healees an opportunity to alleviate the depressed state and slowly but surely find joy again in their lives.

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## ESOTERIC HEALING SERIES

### APPENDIX F Rules for Healers

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#### 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: Lucis Publishing.

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## **ESOTERIC HEALING SERIES**

### **APPENDIX I Example of a Treatment Plan for Depression**

#### **Intended for Esoteric Healers used in Addition to a Clinical Treatment Plan for Educational Purposes**

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Overview:

1. Beginning of Treatment
2. Middle of Treatment
3. End of Treatment
4. Additional Suggested Therapies

Before esoteric healers welcome the healees in the treatment room, it is recommended to take a few moments of quiet reflection, align with soul, fuse with the members of their respective healing group, read and/or reflect on the Rules for Healers (see Appendix F) and also read, reflect about, review the available paper work, and mentally tune into the healees they are about to meet.

1. Beginning of Treatment

#### KEY THOUGHTS

- o Establish a mutually shared, therapeutic relationship by initiating appropriate etheric triangles;
- o Initial focus on healees' symptoms with loving firmness and patience;
- o Differentiate between thoughts, feelings, and emotions;
- o Clarify priorities and develop a treatment plan.

Esoteric healers always meet the healees where they are at that given moment. They take time to listen quietly. For the healees, the opportunity to describe what is going on in their life and talk about it gives relief and is a first step toward emotional healing.

An open, accepting, and confident attitude of the healer will establish a mutually shared therapeutic relationship. In the case of a diagnosis of depression, the healer's overall attitude is loving firmness and patience.

Establish etheric triangle between a Divine entity depending on the healee's belief system, healer's soul, and healee's soul. If we have ascertained that a healee is spiritually minded, we can connect the healee's soul with a solid white light line with his/her head center. Otherwise, only connect his/her soul and head center with a dotted white light line. This energetic triangle, in addition to setting up a collaborative relationship, will help shed (soul) light on the depressive dynamics later during the middle and end of treatment.

Determine the main trigger or triggers of the present depressive episode between:

- o Identification with feelings and emotions, also called emotional polarization;
- o Collective and individual irrational beliefs, also called glamour;

- o Devitalized condition of the physical body, also called burnout. (TWM, 306-310)

This assessment will determine the focus of our treatment to a certain extent.

Assist the healee to differentiate between thoughts, feelings, and emotions and gently demonstrate how it can lead to distortion of reality. Since the key notes for depression are stagnation, denial, and repression of unprocessed life impressions, encourage the healee to process daily feelings, emotions and thoughts, for instance, in a reflective evening review. It will help the healee to “understand better” what is happening.

Together with the healee clarify priorities and develop a treatment plan. It will further an atmosphere of co-operation, mutual respect, and responsibility.

## 2. Middle of Treatment

### KEY THOUGHTS

- o Regular feedback;
- o Identify and redirect depressive thinking;
- o Transmutation, balancing the polar opposite of emotions;
- o Redirection of attention upward toward head centers and outward toward the world of service;
- o Etheric triangles.

Start to initiate regular feedback to avoid misinterpretations and misunderstandings of interventions and statements of the esoteric healer as much as possible. Also, at end of each session, asked for a summary of the major conclusions drawn during the session with questions like: “What are you taking away today?” or “What have you learned today?” Address and assist to identify depressive thinking, such as cognitive distortions and/or glamour.

Demonstrate and practice with healee the process of transmutation. It will redirect the feeling/emotional life from a collapsed, restricted and depressive worldview toward a poised, inclusive, and more content vision. For this purpose, for instance, we could devote one session, using the Process Meditation (Hoehne, 2010a). Doing it together, will lend our strength and sense of direction to the transmutation process.

Start to help redirect the healee’s attention from self-preoccupation toward the world, the community lived in, the future, and, if appropriate, toward Soul. Include problem solving, role-playing, and imagery restructuring, and other appropriate tools.

If appropriate, the healee can be instructed using the mind to visualize daily the following two triangles within healee’s etheric field:

- o Base - solar plexus - sacral center
- o Head – heart - solar plexus center.

(For further instruction how to place etheric triangles, please refer to Appendix J)

These triangles can mitigate the congestions of the solar plexus center and affect the contraction of the heart center. Aside from the esoteric energetic benefits of triangle work, imagining different spaces and distances between points in one’s own body can shift the attention from what is called closed focus to open focus, from a narrow

polarized depressive state into a more objective, wide field of perception. It can shift the healee into an alert, wakeful relaxation associated with alpha brain waves, also called synchrony (Fehmi & Robbins, 2008).

To strengthen motivation and will which seem to be paralyzed in depression, encourage the sense of touch, touching, and/or being touched. Sometimes a loving pet can lighten the dark mood. Also, encourage art expression, like modeling with clay, painting, speech and poetry to free up the blocked emotions. Beneficial, of course, would be physical activity, from gentle walking to cardio-vascular exercise, whatever the healee is able to do.

### 3. End of treatment:

#### KEY THOUGHTS:

- o Meaning of depression
- o Questions to ponder
- o Taking responsibility for own life
- o Conscious resolution of the therapeutic relationship.

Once a certain level of understanding has been gained, define together with the healee the meaning of depression.

The following questions can be asked:

- o "Symbolically, what do you think could be the meaning of what you just have gone through?"
- o "What are the lessons learned for the future?"
- o "What are the attitudes, feelings, and emotions that could trigger another depressive episode?"
- o "What are preventive measures in general to help avoid that depression is arising again?"

Discuss the possible triggers of depression; the importance of non-identification with one's own feelings; instead, examine them more clear-headed; and in case, depressive energies will creep up again, invoke the use of a symbolic "First Aid Box." The content of the First Aid Box could include a list of relatives and friends to call, activities to engage in, or even the contact information for professional assistance. In such a way, the healee can take more responsibility for identifying the first symptoms of depression and is able to work with them instead of withdrawing within and collapsing. This will assist the healee to shift from feeling trapped in restricted, depressive thinking to a poised, inclusive, and more realistic vision. Healees can become less effect and more cause in their own life events.

After the esoteric healer has prepared and discussed the termination process with the healee, the time has come to bring the therapeutic relationship to a conscious end. We reverse and close all etheric triangles we may have installed within the therapeutic relationship. The ending can be done by acknowledging the ending of the professional relationship.

Additional, with the permission of the healee, we may do as follows: Visualize the healee in a sphere of radiant, pure white light. Using our hands, start with the feet, moving upwards slowly, as we intend to seal and protect the healee from any future adverse forces. This is not isolating but strengthening, providing a filter for discrimination and discernment. To use a metaphor—on a higher level—it is similar to the protective outer wall of a single biological cell, which is able to welcome and let in the life-giving substances and at the same time reject waste and toxins. When

our hands reach the top of the head of the healee, index fingers and thumbs touching, palms facing downwards above the head of healee, we visualize (according to the soul's will) divine love and divine activity pouring into the head center. In closing, we may silently or softly say a blessing, maybe something like the following (adapted from Conscious Co-Creation, Hoehne, 2010b):

*According to the soul's will,  
May you be blessed, ... (name of healee)  
May this healing energy radiate upon you, ... (name of healee)  
Permeate every part of your body – healing, soothing, and  
strengthening.  
And dissipating all that hinders service and good health.  
(adapted from EH, 105)*

The esoteric healer thanks for the opportunity to serve.

#### 4. Additional Therapies

The following are additional suggestions focused on assisting the healee to consciously slow down the pace of life, allow time and space for self-care and soulful reflections:

- o Meditation
- o Modeling with clay to let the solar plexus center energies flow freely again
- o Painting to activate feelings
- o Speech exercises to strengthen the will and motivation. It could range from privately orating poetry or singing out aloud - to joining amateur theater and choir
- o Nutritional support
- o Physical activities from gentle walking to cardio-vascular exercise.

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## **ESOTERIC HEALING SERIES**

### **APPENDIX J**

#### **Some Thoughts about the Science of Triangles**

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##### **How do We Understand Triangles in Esoteric Healing?**

The symbol of the triangle is of esoteric significance. It can be arranged in many ways and all arrangements have to be visually, practically, intuitively and factually mastered by the esoteric healer (DNA II, 133-134). The triangle is the basic building block of substance within the entire etheric web of our solar system. Everywhere, triangles of energy and forces are interlocking, constantly shifting and moving, and transmitting.

Each point of the outer appearance of the triangle has a different polarity:

- o one is positive and dynamic
- o one is negative, receptive and evocative
- o one is neutral and synthesizing

Symbolically, the triangle can be understood as standing for the spiritual triplicity of:

- o the Ashram providing will, purpose and strength
- o the soul on its own plane radiating love and wisdom
- o the disciple or esoteric healer upon the physical plane (DNA II, 133-134)

As above so below—a network of triangles also holds the physical/etheric body of us humans together. The physical body itself is an automaton. It receives its impulse from and is vitalized by the etheric body. Therefore, we esoteric healers must focus mainly on the etheric body. We know health and disease of the physical body depends upon the uninhibited energy flow of the etheric body (DNA II, 20-21, also see Law One of Esoteric Healing, EH, 133). One way of achieving the free flow of the energy within the etheric body is brought about with triangles.

##### **How do we Use Triangles in Esoteric Healing?**

Triangle work involves the following:

- o placing the attention and focusing
- o vitalizing the magnetic field of the triangle spiritually
- o directing and distributing the generated vital radiance. (EH, 582)

How are we going to do this precisely? While using the mind and through an act of visualization, we are placing the pre-selected points of the respective triangle within the etheric field of the healee (major centers are situated outside the etheric spine at the back of the healee and, therefore, we are working most often from behind the healee). Beginning esoteric healers visualize the three points of the triangle—one after the other—starting with the highest point (if not indicated otherwise) within the

etheric field and connecting them with lines of living light. Intermediate esoteric healers visualize the triangle as a whole, all three points connected by lines of living light. The triangle— once placed and vitalized—will rotate multi-dimensionally on its own. No extra force initiated by the esoteric healer is needed. To the sight of the advanced esoteric healer, the triangle appears as a radiant conduit of living fire.

For more information about the Science of Triangles, please refer to EA, 459-465.

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