

“MindWalking – The Future Unburdened”

# *MindWalking*

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# *The Future Unburdened*

**by Ulrich Kramer**

Dear Reader,

You are looking at a selection of text samples amounting to some 50 pages out of the 400 pages of the German original. My heart felt thanks go to Mary Sage for the translation and to Ewa Manias for the proof reading.

This sample translation was done to find a publisher who would translate the complete work into English and publish it. Such a publisher hasn't been found yet. Should you happen to bump into one, please tell the author right away!

Thank you

### ***The author and his method***

Ulrich Kramer, German, born in 1948, is a practicing psychotherapist and personality coach. In 1975 he graduated in clinical psychology at the university of Munster/Germany, and then studied (in Germany as well as abroad) Roger's client-centered therapy, hypnotherapy, transpersonal psychology, yoga, meditation, aikido, kinesiology. Since 1985 he has been practicing independently in Germany. He is internationally active in personality development and management coaching.

Over the years Ulrich Kramer has arrived at his own method. It is taught in seminars up to certificate level under the name of „MindWalking“. For the purpose of quality control, MindWalking is protected within Europe as a registered trademark.

MindWalking helps a person find the cause of the disability he is suffering from. This cause usually is a traumatic experience buried in the past. MindWalking therefore doesn't heal. It rather assists a person in rehabilitating his capacity to find the cause of the trouble and come to his own solutions.

Publications: „Der schmale Pfad“, a guideline for proper management (1995). Two books on the subject of MindWalking: „Im Internet der Seelen“ und „Aus fernen Welten“ (2003). „Lebenserfolg“, a book on successful life and business management (autumn 2006). The earlier books on MindWalking were re-published fully revised in 2008 as „MindWalking – Unbelastet in die Zukunft“. There are also papers presented at various scientific conferences (see [www.mindwalking.de](http://www.mindwalking.de), English version.).

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### ***What this book is about***

Most people feel that there is more between heaven and earth than they learnt at school. We have some inkling of God and spiritual matters, of fate and its power. We ask ourselves about our origins, about the meaning of life and what will happen after death. We are aware that there are many aspects of our lives that we find hard to fathom.

Naturally, sooner or later, these themes are addressed in MindWalking sessions. This book is about the answers people find for themselves, without any influence from another.

What is MindWalking? To put it briefly, it is personality development with the purpose of strengthening a person's awareness, communication ability and self-determinism. This normally takes the form of a session between a session guide and a session partner. During the session experiences are recalled which may lie far back in the past, but have thrown a person off balance all their life. These experiences are explored in great detail, re-experienced, defused and added to the conscious memory store. In this way one arrives at insightful perceptions about spirit, mind and consciousness, about God, the world and one's personal calling in life. Hypnosis or suggestion are not used, and past experiences are accessed by the session partner only when they are actually available to be viewed. The session work occurs in a normal, waking state of mind.

Remarkable about reviewing those burdening memories is this: practically every session partner will encounter past lives, out of body experiences, or telepathic connections with people from the present or the past. People get into communication with the vitality field of their body. There are reports on the

personal origin from astral worlds, on encounters with extra-terrestrials and spaceships. Some session partners become conscious of the way they are bound up with transcendental spheres.

These astonishing dimensions are not encountered as a result of any sensation-seeking on the part of session partner or session guide. Indeed a session guide will never specifically ask about such matters or steer the session in that direction. These insights emerge without any invitation. And it is precisely the fact that they emerge on their own that is considered remarkable.

It seems that parallel to our normal, objective and scientific way of thinking, other, quite different, dimensions of experience are accessible to us as human beings. This is provided we are willing to allow them in – rather than suppressing them, ignoring them or explaining them away.

Given the number of accounts of such experiences it would be fair to assume that we are recognising a generally applicable human phenomenon, rather than specific isolated cases. A huge store of memories and knowledge of a most unusual kind appears to lie hidden in the deeper reaches of the psyche. This suggests that the psyche represents a vast and mostly only superficially tapped potential. Via our psyche we can open the gate to a far deeper knowledge than we had ever previously considered possible.

The psyche determines our perceptions and our behaviour as human beings, both good and bad, without us always being aware of it. The state of our psyche determines whether we become ill or remain healthy. Our present and our future, as well as our health, depend on whether our past is encumbered with anxiety, horror, sorrow, and grief, or whether we have got it sorted out at least partially.

Although the pictures of the past which burden us were recorded yesterday, they are still with us today. If things from the past had no effect on us, we would be happy and care-free today. It is as if we are suffering from an unfinished past, a past with which we have not yet come to terms. So it would make sense to find closure with it.

The title of this book is „The Future Unburdened”. Its message is to show that it is possible to get rid of the burden we carry no matter how heavy it might be.

***Should anyone become uncomfortable whilst reading***

Some readers will find this book rather spine-chilling and, with a feeling of anxiety, may wish to shut it midway through. This might be attributable to the fact that their own experiences, buried in the depth of the psyche, are stirred up. It is true that reading many of the session reports presented here requires strong nerves. Please do not give up. Rather, use the opportunity to increase your tolerance capacity. As you read, observe your mental screen. What reveals itself to you? What do you find unsettling? Watch it. Grow beyond it.

If things become too much for you, then simply skip the section and go on to the next case study. Or jump right to the end, to the chapter „The Future Unburdened”. Reading that will give you courage.

***Adele: Death as a knight inhibits writing fiction***

(Taken from the chapter „Past Lives Open Up” in Part One.)

32-year old Adele regularly finds herself a victim of workplace bullying. Whatever the situation, she’s always the scapegoat. „I always get the blame” she

says. This sets the topic for our session. I ask her to think of situations where she’s „got the blame”. Adele describes how, within the context of an argument with colleagues, someone had accused her of doing something that she hadn’t done. At the time she became extremely agitated about this injustice, and is so again, in the session, after only ten session minutes. Some very revealing dramatisations occur: It is as if someone was kicking her in the stomach. She begins to feel hot, she gets stomach pains and develops a lump in her throat.

Does anything appear on her mental screen? Yes, it does. We find ourselves in the middle of a jousting tournament between knights. One knight had not only unjustly been taken prisoner, but also found himself made a political scapegoat, with the objective of keeping the oppressive actions of a duke (against which he had protested), hushed up. Instead of leaving him to languish in a dungeon, the duke had him engage in a duel with another knight with the hidden intention of having him killed.. The duke hoped that this action would not only bring him political advantages but would also conveniently dispose of the prisoner.

In order to weaken him he was forced to drink a special brew shortly before the start of the duel. This caused him intense stomach pains. Adele, in the session, cried out in rage at this injustice. As part of the duel, the two knights ride towards each other with their lances. The „doped” rider feels painfully hot under his helmet, he cannot breathe, the helmet presses against his throat, he suffers stomach pains. This corresponds with the somatics Adele has felt initially in the session. When he (she) is hit he hardly feels it, because „it simply becomes dark, like a curtain. I faint.”

This past incident has produced a pattern in Adele’s mode of behaviour which continues to impact on many areas of her life, right up to the present. It encompasses the main problem areas affecting Adele’s life as described in the starter interview, namely being unjustly accused of something, and being bullied at the workplace.

A few weeks after the session she wrote to me saying that she was unable to be sure that the session had been of any help as she had not yet experienced any more bullying at work. Well, isn’t that wonderful! It’s exactly what we wanted to achieve. Indeed up to the time of this writing, i. e. for more than a year, the scapegoat phenomenon has not re-occurred. In addition, the feeling of „no power” that had pervaded Adele’s life, has disappeared. Apparently this was also a result of the knight’s experience.

With this barrier removed, many things have become possible: Adele who works as a theatre assistant, had for twelve years been trying unsuccessfully to write her own play. Finally she has managed to make her dream come true. A performance is already scheduled. (Length of session 7:40 hours).

### ***Norbert (I): Past life as an inventor confirmed through the internet***

Norbert, a 45-year old manager, has no vision for his future. He doesn’t know what to do with his life. Previously, as a student, he dreamt of an academic career. At the University of Cologne he was drawn to the old-fashioned, oak panelled lecture theatre. There he felt „really at home”. Yet he was not sure enough

about his goals, and so nothing came of his academic career.

Is it possible that the old wooden furniture, the oak wall panelling and the particular atmosphere of that Cologne lecture room may have reminded Norbert of similar rooms from his past? Both his emotional response and the reading on the „mindwalker”, (a galvanic skin response meter), lead me to suppose that a path towards deeper memories was coming to view.

I ask Norbert what appeared on his mental screen when he thought about that lecture theatre. Within a few seconds, scenes from the distant past appear. His eyes become moist. He feels drawn back to the year 1624. A man, about 30 years old, is inspecting an empty lecture theatre at the University of Tübingen, where he is about to take up a professorship. Norbert does not exclude the possibility that this could be himself in a previous incarnation. That young man, according to Norbert’s recall, had originally wanted to become a clergyman, but thanks to an important patron he was able to follow an academic career. However, this came to an abrupt end when a part of the university building burnt down and he found himself standing helplessly in the midst of the charred remains of the lecture theatre. His future was ruined. Moreover, he had been unable to complete an extremely important project he was engaged on at the time. What that was, Norbert was unable to remember.

So much for the experiences Norbert was able to recall. Although the incidents were emotionally neutralised in the session, Norbert still felt deeply affected by what he had seen. He was unable to disconnect from it. It held an important meaning for him. Back at home he sits down at his computer and types three words into the internet search engine:

„Tübingen 1624 Fire”. To his utter amazement he is presented with the name and life history of a Tübingen scholar named Wilhelm Schickard. Everything that Norbert had recalled, was confirmed here: born in 1592, Schickard, at 18, first became a clergyman but a short time later embarked on a university career which was made possible by the patronage of the Duke of Württemberg. This promising future came to an abrupt end when the University of Tübingen was burnt down during the turmoil of the Thirty Years War.

Parallels to his present life become apparent to Norbert: Schickard began as a clergyman. Norbert, too, had wanted to be a clergyman. Schickard worked in Tübingen. Norbert had felt a very close, inexplicable affinity with this town when he visited for the first time. In his session Norbert saw how Schickard as a child in a village setting was modelling things from pieces of wood. And from the internet he discovers that Schickard’s father was a carpenter and craftsman, and that his uncle was a well-known master builder. Further parallels: as a child Norbert wanted to be a master builder (like Schickard’s uncle) and later an inventor (like Schickard himself).

In 1623 Schickard had built the first calculator for Johannes Kepler, the royal mathematician and astronomer. The only two prototypes of this machine were lost: one in the fire at the University, the other during the turmoils of the war. Thus we now know what the „extremely important project” was that Schickard had been unable to complete: no less than the exploration of the cosmos. Further than that Schickard had made some significant discoveries in the area of cartography. In 1635 he died from the plague.

And Norbert? Following in Schickard’s footsteps, as a child he would take clocks apart. As a boy he bought a pocket calculator with money from his piggy bank, he programmed early computers, eventually working in a computer centre. Today he is the marketing director of a computer firm. Clearly the calculators that got lost all that time ago would not leave him peace right up to the present.

There is more: Privately Norbert is fascinated by the possibility of a synthesis between psychological, religious and scientific knowledge. Schickard again was a friend of Johann Valentian Andreä, one of the founders of the Rosicrucians, and thus of a group who at that time wanted to build a bridge between belief and knowledge. Yet another parallel!

### ***Norbert (II): Past death as expedition leader confirmed through the internet***

Yet another time Norbert used the internet to underpin his memories – after he had received a session from his training partner during a MindWalking course. He wrote the following report:

„The starting point of the session was a feeling as if I wanted to do something, but never start doing it, or that I don’t know what the next step is, or that I don’t take this next step. So in the session we worked with the phrase ‘I want to do something yet I don’t do it.’ Gradually an image of a black, tough, pliable mass developed. I was standing in this substance, and was stuck in it. Gradually the following story unfolded: a natural scientist is making preparations for a research expedition. I recalled particularly vividly how, with the help of his wife, he packs his case, and puts together all his items of equipment. He is in a euphoric mood, and is really looking

forward to his trip. His wife is very solicitous and explains to him all the things she has packed in his case. He then travels by train to Hamburg, to board ship. I could recall his departure at the station, but his voyage by ship evoked no memories. When he arrives at the end of his journey, a country somewhere in the southern part of the world, he is accommodated in a hotel. From there he sets out to his final destination. Now the image of the black substance appears. It's like a lake that I'm standing on, but it doesn't consist of water, but of this black, shining substance. Cracks appear where this substance has got torn. The surrounding landscape is fascinating. There are gentle hills around the „lake”, which are lit up from the side, producing a picturesque sight. But then my shoes get stuck in the substance, and I can't move. And if I were to remove my shoes, my feet would sink in. It feels as though I am stuck in asphalt, in the middle of an asphalt lake.

I am alone on this asphalt lake and gradually come to the realisation that I will not be able to get out. It is an extremely bizarre situation finding myself in this beautiful landscape, with this fascinating light, stuck fast in asphalt, with no hope of rescue. My last thought is of my wife and I feel a strong feeling of longing when I remember how we prepared together for my trip.

During the session all this seemed very strange to me as I do not know of any asphalt lakes. I thought that asphalt was produced somewhere, that it was a manufactured product. Then the word 'basalt' came to mind and so in the continuation of the session I started to talk about a basalt lake rather than an asphalt lake.”

Back at home Norbert looks up „Asphalt” on the internet and discovers that not only does natural asphalt exist, but that there are even asphalt lakes.

They are found in Trinidad, and hence in a region that corresponds to his memory images.

Of particular interest is the fact that during the session Norbert had called some of his memories into question: Asphalt, as far as he knew, didn't exist in a natural form, so it must have been basalt. And yet, despite his scepticism, the story had unfolded in his mind.

### ***Discussion: For and against reincarnation***

However fascinating the possibility of past incarnations may be, we should not forget that this whole issue rests purely on recalled images. „Because I could recall that life as a scientist”, says Norbert, „that means I must have been him”.

The existence of mental images is a fact. Their power and dynamics is a fact. The session partner's dramatisation, as well as his conclusive, personal certainty in respect of the recalled experiences are also facts.

That's great; but does this also mean that these images indicate non-subjective realities? Are they underpinned by objective historical facts and thereby transcend fantasy or imagination? Do these images constitute „real” empirical evidence?

### ***Authenticity of memory does not prove personal identity***

Although Norbert's internet searches resulted in amazing circumstantial evidence, this does not mean that the findings constituted real proof. One thing became definitely certain: Norbert for some reason was ”acting out” Schickard without even knowing the latter's name. A past life? Norbert accepted it as such. However, this is still far from definite proof. It is true that Norbert saw mental images, and it is also

true that they correspond to the internet’s depiction of Schickard’s life. But does this confirm evidence of a personal past life?

Let us consider another case where a recalled identity was confirmed through personal research. During a session Martin came across a past life in Egypt. At that time, as an influential member of the court of a particular pharaoh, he failed to execute an important political project, and that resulted in a human catastrophe. This failure still affects him today. In his present life he constantly has the feeling that he is trying to find closure of something that is as yet unfinished, but he doesn’t know what it is.

Once Martin became aware of this event, a great unease disappeared from his life. Nothing unusual so far, standard session procedure, but now it starts to get interesting. After the session Martin researched the relevant historical event. To his great disappointment he discovered that it was impossible that the people in question, namely the pharaoh and his advisor (i. e. Martin in his supposed life at that time), could have lived at the same time. However, fortunately for Martin, a few months later he came across a recently published article by a reputable historian about this same historical period, which gave the affair an unexpected turn. The pharaoh in question, who until that date had been thought to have died or disappeared for unknown reasons, had in reality only changed his name. To Martin’s delight, this meant that his memory could have been a historical possibility.

What we have presented here as individual cases has been discussed at great length in academic research concerning reincarnation. The work of the American psychiatrist Dr. Ian Stevenson and the Icelandic professor Dr. Erlendur Haraldsson provides

examples of studies in this area. Numerous cases of children who were spontaneously able to recall their previous lives in considerable detail were investigated. The subjects were interviewed in depth. They were accompanied to the places they recalled. The people living there now, and also their previous family members, were questioned. The details given by the children were confirmed in practically all the cases, some with an incredible amount of detail, others with less. For example, wounds from the recalled persons of the past were found on the child bodies of the present. Even birthmarks known to have existed on previous bodies appeared on the present day bodies.

If a child of today exhibits the wounds or birthmarks of a person from a previous time, and if the child believes he or she was that person, then it can be safely assumed that this child is acting out or re-enacting something that happened to someone else in a previous time. And that is really all there is to it. Does this thereby establish proof of past lives in the sense of the same person being involved in both? That the identical being that lived in the body of that person in the past is now living in the body of the child? That is still questionable.

Did Norbert’s research show that he and Schickard are one and the same person? Did Martin’s study of history prove that that life at the court of the pharaoh was his own? There is no doubt that the authenticity of their memories was confirmed through their research. However, does this also mean that their personal previous incarnation is confirmed as a fact? Are we talking here about the same spirit? Not necessarily.

It is true that the examples quoted undoubtedly show the power inherent in a dramatisation: the thoughts, emotions and pains from a person from the

past were authentically re-experienced by the client. This most certainly shows a connection with something, and it demonstrates the „moulding power” of the spirit expressing that something on a physical level. To put it a little less generously: it might simply show the power of imagination.

It is possible that these pictures are not personal memories. Perhaps they come from the collective unconsciousness. Perhaps it is a matter of other, i. e. other than personal, material with which one has unconsciously identified. A good many people assume this view. Let us give those sceptics their chance to put forward their argument.

### ***The response of religions***

Let us begin with Christianity. For believers well versed in the bible, so I was once assured by a theologian, a discussion about reincarnation is utterly superfluous. St. Paul had already stated everything in the letter to the Corinthians. And indeed, in 1. Corinthians 15 St. Paul differentiates between a decaying body that has to be buried and an imperishable one that would rise from the dead. However, there is no mention of reincarnation. According to the Christian faith, after death the soul simply waits until the Last Judgement for a decision as to what will happen next. Islam has a similar view. Heaven or hell, yes, but no re-birth.

The historical precedent for this is found in Judaism. Originally it did not differentiate between the death of a person and that of an animal. Only during the course of centuries did the concept of an immortal soul develop. And although this soul is seen to have an „eternal life” it is not reincarnated.

The Ancient Egyptians also believed there was a life after death in the different aspects of *ka*, *ba*, *khu*, and *ib*, but no new birth.

In Buddhism, founded by Gautama Buddha in the fifth century BC, not only is there no reincarnation, even the existence of a personal self is totally denied (the *anatman* doctrine). The individual being is created by the interaction of particular forming powers called *skandhas*. Thus, after death, an individual soul neither floats away, nor is it later reincarnated. However, the karma that was created in the most recent existence continues to have an effect, as those *skandhas* (but not the individual!) search for another body in order to be able to continue the impulses which had previously been started. In keeping with this the current Dalai Lama, who is said to be the fourteenth incarnation of this role, refers to the thirteenth Dalai Lama not as „I” but merely as „my predecessor”.

Only Hinduism has a clear notion of re-birth. There is reference to an immortal, individual soul (*atman*), which represents a „spark” of the divine all-being (*brahman*). Determined by the effects of its actions, a soul incarnates as often as needed until it, within the context of a mystical insight (*moksha*) once again becomes one with God. In this way it is spared further compulsive incarnations. It is freed from the „wheel of re-birth” (*samsara*).

The belief in re-birth travelled from India into „neighbouring” Ancient Greece. In the cult of Orpheus they were convinced that a soul which had already existed before its current incarnation, would free itself from the body after death in order to seek a new body. Even Plato, a philosopher from the 4<sup>th</sup> century BC, espoused this idea.

This philosophy was revived with the founding of the Theosophical Society in New York in 1875. Its spiritual leader, the Russian Helena Blavatsky, encouraged a considerable movement in Paris, London and Madras (India). It lasted only a short

period of time, but was re-established in the mid 1960s with the advent of Hippies, LSD, eastern gurus and the subsequent esoteric wave which spilled from the USA over into Europe. Reincarnation became more popular than ever before.

***Do scientists have an answer?***

For the modern scientist the explanation for all the phenomena described here, lies not with God and the soul, but with expressions such as „zero point energy”, „quantum foam”, and „potentiality field”. There is even talk of an „akashic field”. This refers to the following phenomenon: experiments have shown that in the vacuum of outer space, even at a temperature of absolute zero, i. e. at the so-called „zero point” of minus 273 degrees centigrade, there is movement. Particles are created and subsequently decay. So even under extremely unfavourable conditions there is some kind of movement. Energy is potentially there and is realised in the form of sub-atomic particles.

This is the basis, so it is claimed, of creation, be it of chair, table, tree, animal or human being. Even thoughts and emotions begin there. A biologist whom I met at a conference, once told me that after death one dissolves into the quantum field.

The neurologist John Eccles claims that the human brain is a relay station. In his view it functions as an interface to the information field of quantum physics. We store our thoughts there and also recover them from there. The field acts, as it were, as a quantum physical internet.

All this happens, in unexplained ways, „by itself”. Nothing to do with plans, will, or intentions.

The physicist Burkhard Heim also appears to have no answer. With his twelve-dimensional model comprising the world, the mind, the spirit, and God,

he enters truly mystical regions, but the question of the extent to which we, as individuals, are responsible and effective, remains open.

Pioneering spirits such as the biologist Rupert Sheldrake make reference to the morphogenetic field, yet they also remain silent about the human being's intrinsic power and his past or future life.

If it were indeed the case that we are linked with other people's memories through the zero point energy field, the assumption of past and future lives would naturally become superfluous. That is only logical. If we consider Norbert and Martin and the re-incarnated children to whom Stevenson and Haraldsson refer, they – from the viewpoint of progressive physicists and neurologists – would have acquired their memories from the zero point field. They would have unconsciously dramatised a quantum mechanical transfer into the area of the psyche. But they would not have had past lives.

As advanced as this scientific formulation might appear, it does little to give an explanation. Because, reduced to its simplicity, the argument is as follows:

One assumes the existence of a „subtle energy field” (regardless of how it might have been created) which penetrates and surrounds everything. For reasons unknown, this field apparently has the ability to create, preserve, guide, and control dead matter as well as living beings in an intelligent way. But there is no answer to the question of what has created this field, the impetus behind it, and who it is who wants to see its creations happen and maintained.

Expressed simply, it is claimed that we are energy, and that everything is energy. And that energy is made by energy, and that energy has the intelligence to create energy intelligently.

But how can energy come from energy? Where, please, is the creative mind in this system, where the

causative being, the origin of the grand design, the originally acting self?

To put it simply: How should it be possible that the zero point energy field can create the idea of a cup, can actually make this cup, and keep up its existence? Why do cups appear? Why do they last?

***Is there an entry point through psychology?***

One very obvious question has yet to be posed. If it is true that people can recall experiences from their childhood in a lively and colourful way, and if what a person remembers is confirmed by older relatives, why should this ability to remember, which in a given person is clearly shown to be functioning correctly, not also work for earlier times?

If a trauma from a present life can remain imprinted in one’s memory, why not also that from a past life?

In 1927 the psychologist Bluma Zeigarnik was able to demonstrate experimentally that events in one’s life for which there had been no closure, remained much more strongly in the mind than those where closure had been achieved. This insight ties in quite well with the concept of „primal” traumatic incidents lying way back in time.

It all goes back to the denial of a goal. A trauma can be viewed as merely an action sequence which was suddenly and forcefully interrupted. You have a clear goal in sight and just before reaching it you are thrown off-course. That is painful and remains in the mind. You are unable to forget. So perhaps this so-called „Zeigarnik effect” could be a convenient starting point for a theory of past lives?

Unfortunately this point of view is seen as outdated and old-fashioned. The neurologically trained present-day psychologist would argue like this: As everything is stored in the brain, and as our

brains can only store what has been experienced and learnt in this life, past-life memories are impossible. It follows that all non-personal images must be brought about via a cross linkage with the internet of quantum physics.

Let us leave the debate at this point. It will be revisited here and there as we go along further into the book.

### ***More carefree without reincarnation***

Let us simply assume for the moment that these past lives really did exist. The logical conclusion would be that future lives must also exist, that they are something to be considered. But then – oh dear! – we ourselves would be the ones who tomorrow would have to eat up the soup that we landed ourselves in today. An extremely uncomfortable thought!

A further disconcerting thought is this: what life would one have had before the last one, and what before that? And, looking into the future, what would come after the next life, and the one after? Does the past have no beginning? And the future no end? This is enough to make one feel dizzy, isn't it?

Perhaps we should stay with the idea that reincarnation does not exist. In this way there is a lot less to be worried about.

### ***Mind-reading mother mends morbid molestations***

(Taken from the chapter „Telepathy in Action” in Part One.)

Bernadette, my client, 38 year old, a schoolteacher, doesn't feel secure regarding her position in life. She feels pushed around a lot and doesn't know how to take a stand. This insecurity is the core item of our

session. Its precise wording is: „I feel that I’m not present when it’s happening.”

This is the first session day, five hours have passed. Bernadette has been recalling a number of incidents when she felt insecure and how that was triggered in each particular case. The session is intense, her emotional participation strong. She starts to comprehend the pattern she has been following all her life. A breakthrough to the underlying trauma when the feeling of not being present was originally laid in is to be expected any moment.

Just then Bernadette focuses on her son Christopher’s odd behaviour after returning from a holiday with his father half a year ago. Christopher is five years old. The father, Herbert, has left Bernadette when he found out that she was pregnant but despite that claimed the right to have a relationship with his son. This was granted to him by the local Youth Welfare Office. Father and son regularly take time out with each other, this time it was a one-week holiday in the mountains.

After this particular holiday Christopher playfully went through the motions of certain games which his father seemed to have had with him whilst they were away. To Bernadette they appeared to be sexual molestations. She reported it to the Youth Welfare Office. The father was called in, denied it all, and threatened to take legal action against Bernadette because of slander. Bernadette backed off as she didn’t like her son to be drawn into a court case, and of course because „she hadn’t been present when it was happening” – the precise pattern we are in the process of finding the cause of.

I ask Bernadette if she can see any mental images in context with those holiday happenings. She does. First haltingly, then they come in an even flow. She sees the scenes of Herbert, the father, enticing

Christopher into permitting his penis and buttocks to be kissed, amongst other things. This was viewed from the perspective of Christopher as if the camera was in his head. Apparently Bernadette, through her intense concern with whatever might have happened to her son, had „downloaded” the incident telepathically from him.

This very significant session part took only 1 hr 45 min. In the end Bernadette was definite about the authenticity of what she saw. She felt firm, at ease emotionally, and determined to take action. For the first time in her life she consulted a lawyer to defend her viewpoint. In the end the father admitted to have done what she had seen in her mind’s eye and with that, Bernadette’s „mind reading” was confirmed. Herbert was sentenced to break off all contacts with his son.

At a later session the traumatic incident causing Bernadette’s life pattern of „I’m not present when it’s happening” was found, made conscious, and stripped of its emotional tensions.

### ***Lovers online by telepathy***

(Taken from the chapter „Telepathy in Action” in Part One.)

This is a session report by Beate, a MindWalking session guide. She writes: „Two years ago I had Maria as my session partner, a 25-year old student. She described an incident in a castle of the middle ages when she suffered a severe loss through the death of a person who was very dear to her. She also saw her present friend Stefan in that incident.

At the time of the session Stefan was sitting in his car. He lived in a city 600 km away from Maria and was on his way to meet her over the weekend.

In the evening after the session Maria called me on the phone and told me what Stefan had experienced during his trip to her.

During his long drive of some seven hours, and whilst Maria was having her session with me, Stefan was thinking intensely of her. Suddenly and unexpectedly he started seeing mental images. On arriving at Maria’s place he described them to her in great detail. It was the very castle Maria herself had seen in her session of that day. His images had appeared at the same time as hers.

Stefan had also received the somatic and emotional sensations of Maria. He had felt sadness, a strong feeling of loss, he was shivering and had a stomach pain. Quite obviously he had been logged in to her telepathically. It seemed that emotions and sensations he had felt were not his own but those of Maria.

Before this account Maria had not said a single word to Stefan about the session she had received that day. Naturally she was very surprised to hear him tell her own story to her.

As an explanation they thought that due to their very close relationship the occasional telepathic connection should be quite possible.

But the story went further. Recently, i. e. two years after the session with Maria, I had Stefan as a session partner. He was stuck in a life crisis and also things didn’t go too well between Maria and him.

The causative incident we found was the same as that of Maria two years earlier, but told from the viewpoint of Stefan. He had then been her son. His mother, the Maria of today, died whilst giving birth to him. In her despair she promised her son to never leave him alone and always look after him.

The incident contained a lot of violence and brutality. Stefan re-lived it all with considerable intensity. Yet in the middle of all this, during the

session, he suddenly started thinking with great concern of Maria and worried about her. And for a good reason! Because, as he told me on the phone that same evening, she hadn't felt well at all during his session. She had had the very feelings of loss and pain Stefan had felt whilst sitting in front of me as my session partner. Her description of the mental imagery she saw whilst at home was an almost perfect match to what Stefan had told me some hours earlier in his session. Yet apart from Stefan only I as his session guide could possibly know this. He had made it a point not to tell Maria anything about the content of his session.” (Note: In MindWalking, session partners are generally admonished not to talk about the content of their session so as to protect themselves and others.)

„The congruence between Stefan's and Maria's memory images were quite baffling. Despite some differences between the two accounts the key scenes of loss and violence were identical, and both could clearly see how they had become emotionally tied up with each other through this incident. Their intense feelings for each other as well as a whole load of difficulties they had encountered in their relationship suddenly found an explanation.

Now that these hidden and compulsive components were removed from their relationship they felt like starting afresh on a higher level, and began making plans for the future.”

### ***A dog session***

(Taken from the chapter „Body, Soul and Spirit in Communication” in Part One.)

We had picked him up from the animals' home, because he looked ever so sad and friendly. He is a

low-built hunting dog slightly resembling a Hush Puppy shoe advertisement. His name is Antonio. Because he is from Spain. Caught on the street he was kept in a Spanish dogs' kennel for three months, and when nobody came to pick him up, he was handed over to the killing station. From there a friendly German organisation rescued him and transferred him to the animals' home in Germany where we, another three months later, found him. He was estimated to be two years old.

Antonio turns out to be a difficult dog, a bundle of fear and panic. Any sharp noise, any rushed gesture makes him jump backwards. When he eats from his bowl the movement of the bowl on the floor and the noise produced by that, make him shy away. Unseen dangers lurk everywhere, in particular in connection with food.

As he is absolutely non-dominant it is easy to train him. Soon he follows the basic commands needed to take him for walks in town. Yet out in the forest you can't keep him from running away. Any animal track distracts him. He is gone for hours.

In our house and garden he prefers to remain unseen. He takes his food, permits us to cuddle him, respects us as senior animals. But we aren't his home, his pack, his family. We remain strangers to him.

This went on for three years. Finally, after he had run away for two full days, I got tired of it and decided to give him a session.

For this sort of thing I need my mindwalker (a galvanic skin response potentiometer). Its readings signify that I'm picking up sensible stuff, am not projecting or phantasizing. I sit down at my desk, and mentally tune in to Antonio who is somewhere out in the garden. I see a noisy street with lots of traffic. A park. The legs of men, the snap of whips. His dog

friends are rounded up and caught. He escapes. Then he sees food. And is caught in a net. Now he is in a box. The lid is shut with a loud bang. The box is crowded with yapping dogs, no space, they are mad, bump into each other. He is the smallest. Ferociously a hierarchy is established. Now the Spanish kennel. He gets mobbed, he is the last to get food, gets bitten. Loud metallic noises of food bowls.

Earlier scenes: his dog mama, warmth, friendliness. Then a human family, a child, food. Then he is thrown out on the street, he's amongst wild street dogs, big ones, gets chased any time he finds food in the rubbish.

Eventually the images start thinning out, begin to fade away. Antonio feels released to me yet unlike a human client he can't generate a new life orientation by himself. I have to provide it for him, install a positive program in him. With us he is safe, I tell him telepathically, we are his pack, with us there is no danger, there is always food. This feels fine, I leave it there.

But no change came over Antonio. And so I forgot the session. Yet two months later I noticed differences. No running away in the forest. Being greeted at the gate with a wagging tail. Less and less reactions to sudden household noises. Food being eaten without worry about unseen competitors .

Antonio has become quite a normal dog, and happily so.

### ***Astral love long lost finally regained***

(Taken from the chapter „Angel Worlds” in Part Two.)

Ingrid feels disoriented in life, like she ought to get going on something and didn't quite know on what.

In particular she can't let go of the love of her life. She met him and loved him when she was 12, and it lasted until she was 16, and then life tore them apart. Now, at the time of the session, she is 39 years old, has a nearly grown-up son by another man (whom she isn't married to and is separated from), and her love to her child lover is still with her.

His name is Manfred, he lives in Norway. They have had contact off and on throughout the years, yet this was discontinued by her as she didn't wish to disturb his married life which started ten years ago. She lives in a continuous state of loss. No other relationship makes sense to her, yet another facet of her general state of disorientation.

Exploring the background of this unwanted state in the session we soon hit upon an incident set in an astral world when she was an angel-like being. She felt called upon to do good, to help, she made her way to Earth but got sidetracked by evil forces, was traumatized and left in a state of unawareness and unconsciousness. Having forgotten who she was and what she had come for she incarnated in Italy. At the age of 3 she drowned in the sea, and a short while after found herself in her present body in Germany.

That remote astral world she recognizes as her spiritual home, as her point of origin, and there she sees Manfred as her companion. He too is an angelic being, he too set out to do good and to help. They left at the same time. Yet their togetherness was disrupted by her being lured away by those evil forces. Miraculously they meet again in this life. And strangely he is three years older than she.

The greater part of the session, roughly three hours, is spent working through Ingrid's traumatization through astral forces. She comes to understand how her unawareness and disorientation were started and how this turned into a life-

governing pattern. She is relieved and satisfied with this result, she sees a possibility of change. In retrospect she happily discovers a purpose line running through her life which would deserve strengthening.

To finish off we have yet another look at her relationship with Manfred. She serenely realizes that this spiritual togetherness of old will remain with her forever, that it cannot be broken, that it is a fact of her life and has to be respected as such.

Right at the end of this last part of about one hour, there is a brief telepathic contact with Manfred. For a few minutes the two are „online” with each other. Tearfully she realizes that he is just as unaware of his personal origin and purpose as she herself has been over all these years. She encourages him to „find his truth“. She feels strong enough to respect him for who he is at the present moment, and to let go of him instead of further nursing a fruitless desire.

Half a year after the session I hear from Ingrid that Manfred has contacted her on his own volition. He has left his family in a good way and has come to stay with her in Germany. One year later the two got married.

### ***Fallen angel turns alcoholic***

(Taken from the chapter „Star Wars in the Astral World” in Part Two.)

Bertha is 55-year old, a successful business woman. When she’s off-duty she drinks, but she says that this is under her control. Yet she wonders about it. Why does she drink?

Her father is German, her mother Spanish. Her mother’s parents are Greeks. They had been driven

out of Konstantinopel by the Turks after the Second World War. Her father had met her mother whilst spending some years in Spain after the war was over, letting some grass grow over his Nazi background. When Bertha was four years old the family moved to Germany. Quite often they went down to Greece to see the grandparents. Bertha feels more Greek than German.

To mention this family background is important for the understanding of the case insofar Bertha believes herself to be „stuck in old patterns” stemming from her ancestors. This she had found out earlier in family constellations and various therapies.

Her father had never seen his own father, because at the time he was born in 1915 his own father was killed in the First World War. Quite often he sadly had said to his daughter Bertha that he was a „father without a father”.

Drinking makes Bertha feel bigger and stronger and is a mode of survival. She says: „I drink because I feel lost”. This is what we are following up in the session. The question is: When was this negative programming of being lost acquired? Is it a primal trauma of Bertha’s? Or is it another’s story which expresses itself through her?

In the session Bertha’s capability in reading her own mind becomes immediately apparent. Story follows after story, each one more cruel and hair-raising than the one before. Without any problem Bertha dives into a whole series of mental files belonging to her family members and ancestors. At some time or other they had been telepathically downloaded by her. She doesn’t do this „off her head” as her emotional and somatic dramatisations are in full accord with the atrocities she is describing, with the feelings of the victims. And many of those stories have to do with drinking.

This is what we find out: Her mother „felt lost” during the abortion of her first child. The emotions and bodily sensations of both mother and foetus are relived. Because the abortion left mother physically damaged she needed a second operation. To put her in narcosis an alcohol mask (!) was used. The incident is narrated from the awareness point of the foetus. Bertha herself was not there at the time. The mental file of the aborted foetus had attached itself to her at some point.

It went on to her father’s getting senselessly drunk together with his comrades when he served in a concentration camp, seeing thousands of people killed with no chance to interfere. In our session her father’s life from his childhood onward up to Bertha’s birth opens up to her, all viewed from the awareness point of the father. She sees him getting to know his mother, then she runs through her mother’s pregnancy, and her own birth.

From there we jump to a mental file belonging to her father’s father. This takes us still earlier in time, down to the end of the 19<sup>th</sup> century. Her grandfather had grown up in a children’s home because his mother had died during his birth, and he „had felt terribly lost” there.

After this we witness his death in the First World War. He liked to go to war and get killed as he felt that life had no options for him. He was killed right after he had fathered a son: Bertha’s father.

This leads over to the bestialities of the Crimean War in 1863. Bertha suffers the pains of a young woman who got raped and tortured to death by some soldiers. She believes that woman to have been herself, but she isn’t quite sure.

We have come to the end of our first appointment. The initial interview of one hour included, ten and a half hours have passed, done in two days. Martha

feels good and relieved and makes some positive statements about her future. She feels a great burden gone off her, and that the feeling of being lost has lifted off. Yet all along the session I have observed that despite massive discharges and releases new charge kept building up right away. Although we are at a rest point now, the readings on my galvanic skin response meter are just too high to indicate a full release. Something in the back is still walled up and pressing in, but my client apparently isn't ready for it yet. For her the session is over. Beaming and smiling she goes her way.

Five months later she comes to see me again. She has come to admit to herself that she does have a drinking problem, that there is no control at all, and that up to our first meeting she had managed to fool herself, yet this wasn't possible any longer. She calls herself alcohol-dependent.

In what way does she benefit from drinking? She says: „I pull things towards me”. Wherever she goes, she pulls in obligations, responsibilities, jobs, she helps everybody all over the place, and forgets herself about it. Alcohol helps her to overcome the overburdening she gets herself in. It moves the world comfortably away.

So here is our next session theme: Where is this compulsion to pull things in to herself derived from? When and where did she learn this lesson which she keeps repeating against her will?

During the first session hour, as an example of how she pulls things in to herself, she describes how she always wound up visiting significant historic sites where battles or decisions important to Greece had taken place. Suddenly, on the sudden realisation that „I bear the suffering of the whole population on my shoulders”, she heavily bursts out in tears. She feels the sadness of the violated collective soul of the

Greek people upon her, and that she cannot help. Streams of tears flow down her face.

Where does that come from? What incident? A rebellion against the Turks who had kept Greece occupied for some 400 years, comes to her mind. The planning of the rebellion is seen in detail, the activation of the plan, the betrayal, the capture, the torture, the execution. It's seen from the awareness point of Dimitri, the leader. All his comrades are cruelly tortured and executed before his eyes, he is spared to be the last one.

After death Dimitri leaves his mutilated body. He finds himself in a black swirl, a vortex of black energy containing all the images of the execution that just took place. Yet there is more to be found within this swirl. Bertha sees and re-experiences the suffering of all European peoples since the Thirty Years War in 1618 up to her birth in 1953, from Greece to Sweden, from Poland to Portugal, from England to Italy. Dozen of painful impressions shoot through her mind within minutes.

Between her tears and pains on seeing all this she begins to realize that all the images she has seen in our sessions so far, are mental files which she has downloaded telepathically from this swirl whilst in it. The swirl is real, it's hers, it's her own experience. All the other images seen so far are taken from the swirl, they are not hers.

This is the first time since the beginning of our sessions that she is definite about having experienced something herself.

Was she Dimitri then? No. The rebellion and execution of the rebels is just one other of the many stories she has „pulled in to herself”.

So who was she before the swirl and how did she get into it? Finally her own story unfolds. It takes a while, though, as what she eventually comes up with

is so far beyond her ordinary reality that she has to go through quite a fight with herself before admitting to herself the truth of what she comes to realise. She is certain that she can't have possibly invented this as it's outside her scope of imagination (please note that no „suggestive guiding” was done by me as session guide).

She came from an astral world, a world of subtle energy configurations, a world of angels. From heaven, so to speak. She came with the intention to help the people on Earth to restore their honor and integrity. She came to restore love and respect on Earth. There has been no incarnation before the present one. What she was heading for was her first life on this level of solidity. (In contrast to Bertha I had no problem believing her story as many a time have I been told comparable stories.)

On her way down she saw Earth engulfed in a black coating, in something like black industrial fumes, and she saw vortexes tunneling through them. She reckoned they began at a height of some 25 km (a figure which in this context is mentioned often).

She was not afraid. She felt big and strong and light, and she was naïve enough to assume that nothing could hurt her. She figured that the way down was through one of these vortexes. When she came close, she felt the pull. This got her curious. Coming even closer she realized there was no escape. She had misjudged the situation and couldn't draw away any more. The vortex overpowered her. She got sucked in, and then she „pulled things towards herself”, namely all the horror pictures contained in the morphogenetic field of Europe, in its Akasha field, if you like. And she identified with them and got mixed up them and forgot her own identity, and her past, and her mission.

In the course of these realizations a remarkable change comes over Bertha. She looks ever fairer and brighter, she sits in front of me like a living light bulb. Nor further horrifying images pressing in on her. End of stories. The galvanic skin response meter is down in the normal range, and has been so since a while.

Bertha knows that from now on she won't have to drink any more. She has reviewed all the „things she had pulled in”. She knows why she had „felt lost” all along in her life. She doesn't need alcohol any more as there is no further need to keep horror pictures away from her.

And she realises, and gives me a whole string of examples, how throughout her life she has indeed worked towards restoring love and respect and honor to the people she got in touch with as a business woman, be it her colleagues or her employees right down to the toilet cleaner. All of a sudden life is starting to make a whole lot of sense to her.

With that we end the session. (This second sequence took nine hours and twenty minutes, done in two days.)

## ***A Few Words about MindWalking***

(From the chapter „A Few Words about MindWalking” in Part Three.)

Maybe you have received the impression that MindWalking consists of nothing else but the sessions described here. In principle that is correct, but there is more to personality development than just receiving sessions. Personality development is a development of the *whole* person, it's not restricted to neutralising an unwanted subsection of the mind. MindWalking involves working on oneself as a being. The issues are spiritual growth and development.

This chapter deals with MindWalking as a method, with its scientific and ethical claims, and how it differs from psychotherapy, psychiatry and esoterics. In contrast to the previous chapters it isn't divided into case studies and discussions, rather this chapter is one lengthy discussion. Now and again a case history is briefly thrown in to illustrate a point.

### ***Some basic principles***

Let us in this section, briefly summarise the concepts of the human being and the psyche as they are used in MindWalking.

#### ***Man and his psyche – a brief review.***

A human being is seen to be made up of a spiritual being dwelling in a body, and of a „vital energy management unit” that intelligently monitors the body's functions. In brief we call it the „vitality manager”. The spiritual being is capable of existing without a body. It distances itself from the body when the latter is ill, injured or dying, and also in moments of high activity, happiness and fulfilment.

The vitality manager, on the other hand, never leaves the body, because it is the carrier and transmitter of life energy. Like a transformer it assists the omnipresent chi or prana to nurse the body. Without the vitality manager, the body would not be able to live. All life forms, such as plants and animals, have a vitality manager, yet not all of them are also inhabited by a spiritual being.

Only when the organs of the body are damaged beyond repair and physical death has occurred, can the vitality manager retreat. In contrast to the spirit it has no individual life after death, but melts together with the global morphogenetic field that can be characterised as „grand vitality manager”, or perhaps „collective soul”.

As spiritual beings we have two fundamental capabilities: we are able to create and register thoughts, and we are able to create and register attention. With our attention we scan our surroundings in order to perceive it. As a prerequisite for doing so we need an intentional thought.

Out of this an ”action sequence of perception” results. Its steps are: Having an intention – placing mental energy (i. e. attention) – perceiving and recognising – withdrawing mental energy (i. e. attention). If this process is traumatically disturbed we end up in unwanted states of mind, or rather states of being.

What we have perceived we store as „mental data files”. Mental files contain both information and emotion, because any process of perception has an emotional aspect. Hence a mental file consists not only of impressions from one’s surroundings and actions, but also from one’s internal state at the time of the perception, i.e. one’s emotions and thoughts.

Given this fundamental ability to create thoughts and attention, every spiritual being has the ability to

create his own subjective world, which is based on his own will, is made from his own energy and exists in his own mental space and time.

The apparent manifestations of life, be it personal, political or cultural, stem from the accumulated agreements of all participating beings. We create and form our environment by creating thoughts and emanating attention, and by interacting with others who are doing the same. We could also not do this. Even that is part of our ability.

Whenever we remember something we activate a mental file. We can only recall something because we have previously perceived it and are conscious of this. Only because we *know* what we know can we later recall it in form of images. Provided we should wish to do that. Yet we don't always want to. For there are two types of knowledge: the desirable and the undesirable, or perhaps the welcome and the unwelcome. One type of knowledge we appreciate and consult it in order to solve a problem or have some enjoyment and amusement. The other type of knowledge we would rather not get involved with, and for that reason we block it out.

This means we have open as well as blocked mental files. Some files are accessible and others are not. That they are inaccessible lies purely with the person himself. If the events at the time of perceiving and storing the data were too awful to cope with, if they went beyond one's tolerance capacity, one would, rather than look at it, bury that particular mental file deep down in one's „mind box” and lock it up with a huge key. Such traumatic experiences are called „primal incidents”.

Welcome mental files are switched on consciously and intentionally. The unwelcome ones get switched on too, by outside triggers, yet it happens unconsciously and unintentionally. Welcome mental

files leave one emotionally unburdened, whereas unwelcome ones lead to a build-up of tension and are acted out as dramatisations. That’s why people don’t want to see them and suppress them. Everyone likes to think back to their last holiday, but not to their last accident where their car was a write-off and the ambulance had to be called, and certainly not to something much worse.

The comparison with a computer is obvious. Everything that has ever been put into the computer is on the hard disc. You know what’s there, because you have put it in yourself. Yet even if you should have forgotten some things through carelessness, or even have blocked them out, they are always potentially knowable, otherwise you couldn’t possibly ever recall them again. Only what you know can you forget, and therefore remember. You cannot erase this hard disc. You can only discharge your emotional resistance to its contents.

### ***The role of the session guide***

What people come across whilst freely exploring their inner world, can easily be dismissed as unreal and impossible. It therefore invites interpretations from all sorts of perspectives, be they psychoanalytical, psychiatric or esoteric-symbolic. Yet just the same they might be real memories! That is why the MindWalking trainer, with all due scepticism, takes the statements of his session partner seriously. That is the basic difference between MindWalking and other systems of therapy and spiritual schooling.

A session guide says as little as possible. He mainly asks questions and listens. He doesn’t reveal his own ideological point of view, he doesn’t give advice and he doesn’t know better than his session partner. He doesn’t interpret his partner’s situation

either with reference to a diagnostic system or in relation to an allegedly underlying symbolism. He has no links to a medium. He doesn't exude or divert any energy. He doesn't act as a channel, he receives no inspiration from a „spirit guide“. He doesn't read Tarot cards or tea leaves. He helps his session partner to gain his insights without suggesting anything.

Precisely because he does *not* do any of this is it so difficult to competently realise the role of a session guide. The customary advice to the trainee is as follows: „After a hundred session hours you will have understood your tool box. After a thousand hours you will reliably accomplish good results. After ten thousand hours you will begin to grasp what it's all about.”

### ***The cure is through training***

Typically a therapy is characterised by its focus on symptoms: you have a headache, you take an aspirin, the headache goes away. Alternatively, you are afraid of spiders, you receive counter-conditioning by means of behaviour therapy or hypnosis, and your fear of spiders is successfully overcome. By contrast, the MindWalking trainer considers the whole person he sees before him. The whole being -- human and spiritual. He wants to help this being find the root of what is troubling him. He also wants him to reach a realisation of where his own responsibility for the situation lies.

Although it is true that each session focuses on a specific area that the session partner wishes to address and optimise, MindWalking does not claim to heal or solve the issue „for“ the session partner. Because in MindWalking we do not work „for“ the person but *with* him. We help the session partner to gain insights about himself and his mind in relation

to a particular situation. This is because in our opinion, the only things a person can suffer from are the thoughts and images produced through his own mind. If a session partner has a passive „do something for me to make it go away” attitude, then MindWalking is not appropriate for him.

By showing someone how to observe his mind we are actually providing a sort of training. We are helping him to cure himself. A session is a procedure encompassing training as well as insight. Expressed as a formula: The cure is through training.

A MindWalking session results in insights into internal pictures and negative notions that have led to an unwanted situation, and their subsequent neutralisation. To put it briefly: MindWalking develops the ability to register, control and optimise images, thoughts and telepathic lines of communication.

MindWalking doesn't cure or heal in the traditional meaning of the word. It is training and nothing but training.

### ***Psychotherapy and MindWalking: Two Sessions Compared***

Beate, a MindWalking trainer, wrote the following session report: „Edward wanted to explore a specific issue related to what he called ‘his dark side’. He was referring to a particular sexual practice technically known as ‘spanking’. (In normal language this means to slap a child on the buttocks, but as a psychological term it refers to a specific sado-masochistic sexual practice.)

„Edward was somewhat reluctant to tell me about his so-called dark side and thus took a while before he came to the point. In his childhood his mother had often hit him on his naked bottom with a wooden kitchen spoon, often so hard that the spoon would

break, and she would take another one from the drawer and carry on beating him until she was satisfied. Edward had already had his childhood analysed by a psychologist who explained to him that his ‘spanking tendency’ was a result of the fact that his mother became sexually aroused whenever she beat him. And that her feeling had ultimately transferred itself to him. Edward was advised that he should simply live the experience, and with time the phenomenon would go away by itself. This was not helpful to Edward as he was definite that he no longer wished to engage in this practice. He felt with certainty that it was not acceptable for him to inflict pain either to himself or others. Although he continues to feel a considerably heightened sexual arousal through this practice of spanking, he doesn’t consider this acceptable any longer.

„While recounting the above, and without prompting, Edward appeared to slip into one specific childhood experience of being beaten, and we explore it. This part of the session takes some time. The incident is closely re-experienced, not so much from Edward’s own perception point, but from that of his mother. We re-trace parts of his mother’s experiential track which leads to this incident. Edward begins to understand her motives for beating him. He begins to realise that she had simply come to the end of her tether with him, and that she just could not find another way of coping with him. Looking back, Edward no longer bears his mother a grudge or holds anything against her.

„Edward interprets the effects of the beating on his sexuality quite differently from the interpretation offered by the psychologist. The reality is that Edward always had to pull his trousers down and his mother would grip him between her legs, so that Edward’s genitals would dangle freely in front of

him. In this way he experienced two contradictory feelings: the pain on his buttocks, and simultaneously, the pleasant feeling in his genitals.

„As this all gradually becomes clear to him, the charge indicator on the ‘mindwalker’ keeps going down and down. Edward begins to become aware of the confusion in the situation.. He had been trying to fend off the pain and as he was unable to do this, he concentrated on the pleasant feelings in his testicles and penis. Following the motto: if it’s going to hurt at least let it be pleasurable.

„This insight makes Edward laugh. The ‘mindwalker’ moves from the red to the green zone. Edward’s fear that he might once again succumb to this temptation disappears fully when he is able to find his own clear ethical standpoint.. He will now remain true to himself, despite any desire. He calls that his personal integrity (as his session guide I am really moved at this). Another discharge on the mind walker, and then it is over. Edward dwells on the experience for another moment and then grins from ear to ear and says now that the matter has been dealt with so extensively it is no longer a problem.”

## ***MindWalking in practice***

### ***The regression session***

The most demanding and impressive form of MindWalking training is the „regression session” that is so often described in this book. Through this procedure problems of the present are traced back to their root cause, i. e. to primal incidents. A process of recalling mental images is initiated, and a search into „what’s the cause of this?” is carried out.

The session is conducted in a completely conscious waking state. At the end of the session the session

partner is able to remember everything in detail. The person is at no time in a state of trance. The dialogue between the session partner and the session guide could be compared to the session partner describing what he sees on a TV screen in a room next door that only he and not the session guide can see.

In contrast to the somewhat looser client-centred therapy according to Carl Rogers and the free association of psychoanalysis, the MindWalking session, despite its softness and flexibility, is conducted in a much targeted way. Despite the flows and waves of the sessions partner's associations the procedure remains focused on the session theme throughout. This is why one is able to penetrate into the deepest layers of memory in only a few hours.

***Sometimes it might take longer***

How long does MindWalking take? That depends on the result one aims to achieve.

Most sessions are done out of a need, others out of curiosity. Some session partners begin with a need, arrive at their insights and are happy. Others, after their need has been alleviated, are curious for more, receive further sessions with a session guide, and eventually continue on their own with „solo sessions”.

In MindWalking we think in terms of end results. An end result is characterised by an insight relating to the unwanted or unpleasant situation which formed the starting point of the session, and by an eventual certainty regarding one's ability to come to terms with this situation. To complete this procedure, 15 hours is a fair measure, 30 hours is considered a lot (and occurs rarely) . The work is normally done within a few days in form of concise full-day scheduling, rather than extending for several weeks or months as in other therapies.

There are times, however, when MindWalking may take longer. Occasionally a case might require three or four sets of sessions totalling some 50 hours. Occasionally one has to „build up” the session partner by means of prior coaching sessions, to enable him to face his core issue. Where there’s a will there is a way.

*Success is difficult to measure*

Whether it’s MindWalking, Yoga or meditation, because of the broad effects it tends to have, it is not always easy to measure the effect of a holistic personality development method,. Of course the success exists and is tangible, but it is nevertheless hard to measure on a rating scale or as a percentage. „He didn’t like spinach – he attended a session – now he likes spinach”. 100% success – the top of the rating scale. But delineating success is not always that simple.

In 2006 I worked with Gali, a session partner from Israel. We had a series of sessions totalling some 13 hours, after which she returned home. The core issue was her huge compulsion to do her duty, her addiction to do everything quickly and correctly, with the result that she often became so stressed that she wound up *not* completing many things. In addition she was often ill. After her departure, as in many other cases, I heard nothing more from her.

In New Year 2008 I received the following unexpected e-mail: „In one of the session breaks you once said to me that after a while you don’t hear any more from a client, and that you can only hope that things have got better for them. I’ve got soooooooooo much to say about that. But it would almost fill a book. So I’ll just restrict myself to the topic that we worked on in our meetings. The enormous pressure that I felt – Gali, you must do something!, get on and

be active!, you’ve got so much to give! – has disappeared. Instead of this I feel an expectant calm, which enables me to take a look at things, to work now and again, and to take the next step at the right time. It’s not that I consider my work to be any less important, but the sense of „mission urgency” has gone. A very pleasant side effect is that during the last year I was hardly ill at all. Just a tiny little cold, but no cough, fever or flu that kept me in bed for days. And that is really unusual. So I can only say THANK YOU. I’ll leave it with that for today, because the rest is too complicated. I’ll write again soon and tell you something about 2007. In the meantime I wish you and your family all the best for the festive period and for 2008. – Gali.”

At the end of a session there is initial liberation and relief. Subsequently, the insights gained gradually become transferred to everyday life. It is therefore sometimes not until months later that all the effects become apparent.. Often changes occur in very unexpected situations, and may even appear unrelated to the session.

This is probably due to one’s habits changing without one noticing. We are creatures of habit, and once we are used to them we don’t notice them any more. As a result of a negative program people develop „bad habits”, i. e. avoidance strategies. They create secure niches for themselves. They develop certain „safe” ways of behaving. If these no longer work or are inappropriate, if the niches become too restrictive, there is a need for change, and that is when people decide they need a session. Through the session procedures the underlying negative program is found and neutralised. Once the negative program is no longer present, the foundation for the previous bad habits, i. e. for the avoidance strategies, also dissipates. These can now be replaced by new and

more life-affirming ways. This establishment of new, positive habits can be carried out consciously and actively. In most cases, however, it happens quite by itself and on the side.

I am reminded of the case of an investment adviser who for years had problems with the sale of a particular property. He simply could find no buyer. In addition he had certain problems with finding the lady of his life. He mentioned both these difficulties quite incidentally during the introductory interview. The real reason for the session was something quite different. Six weeks after the session he rang me, saying that not only did he now have two potential buyers for his properties, but in addition he had developed, for the first time, a completely carefree, unstressed relationship with a woman. This was despite the fact that neither issue had been specifically touched on in the session.

If someone has moved to a higher spiritual and emotional plane after getting rid of the burden of negative experiences, this not only has repercussions for the „treated” area, but also may have a broad effect on other areas of one’s life. The increased tolerance capacity results in a broader enlightenment, as if one had suddenly thrown the ballast from a hot air balloon overboard. The result is a better view all around, not just on the side where the ballast was hanging.

***MindWalking is no cure-all***

An automatic ticket to happiness unfortunately does not exist, and so MindWalking cannot offer this either. In the final analysis it is a being’s drive for spiritual freedom which determines the intensity of his engagement with life and the psyche. A session can only provide a set of starter packages. The real,

long-term work takes place under one’s own direction.

MindWalking is not designed to be an automatic cure-all for everybody at all times. Therefore the ongoing engagement of the session partner after the session is of greatest importance. Does he live and work in response to the insights he has gained? Or does he just leave them hanging in the air?

It takes a lifetime to re-organise a life. It would be quite wrong to assume that a weekend spent intensively on MindWalking could suddenly turn one’s life into a bed of roses. Of course, with a good session it’s possible to open a window and view the airy peaks yonder which you always believed must exist and which you longed for with all your heart. But the journey there, despite all the rejoicing, still has to be made to happen. And that means sweat and toil. It’s after the session that the work really starts.

The aim of personality development is an increase in sensitivity, in the ability to love, in one’s understanding, and in one’s consideration of others. There are many walls and hurdles on that way, and various steps and techniques to help overcome them can be found on the marketplace. Each person has to choose the steps and techniques that seem right for him. MindWalking simply offers one particular set of them – just that, and nothing more.

Yet whatever the choice, each person should be permitted to gain their own insights in their own way and at their own pace. This I consider most important.