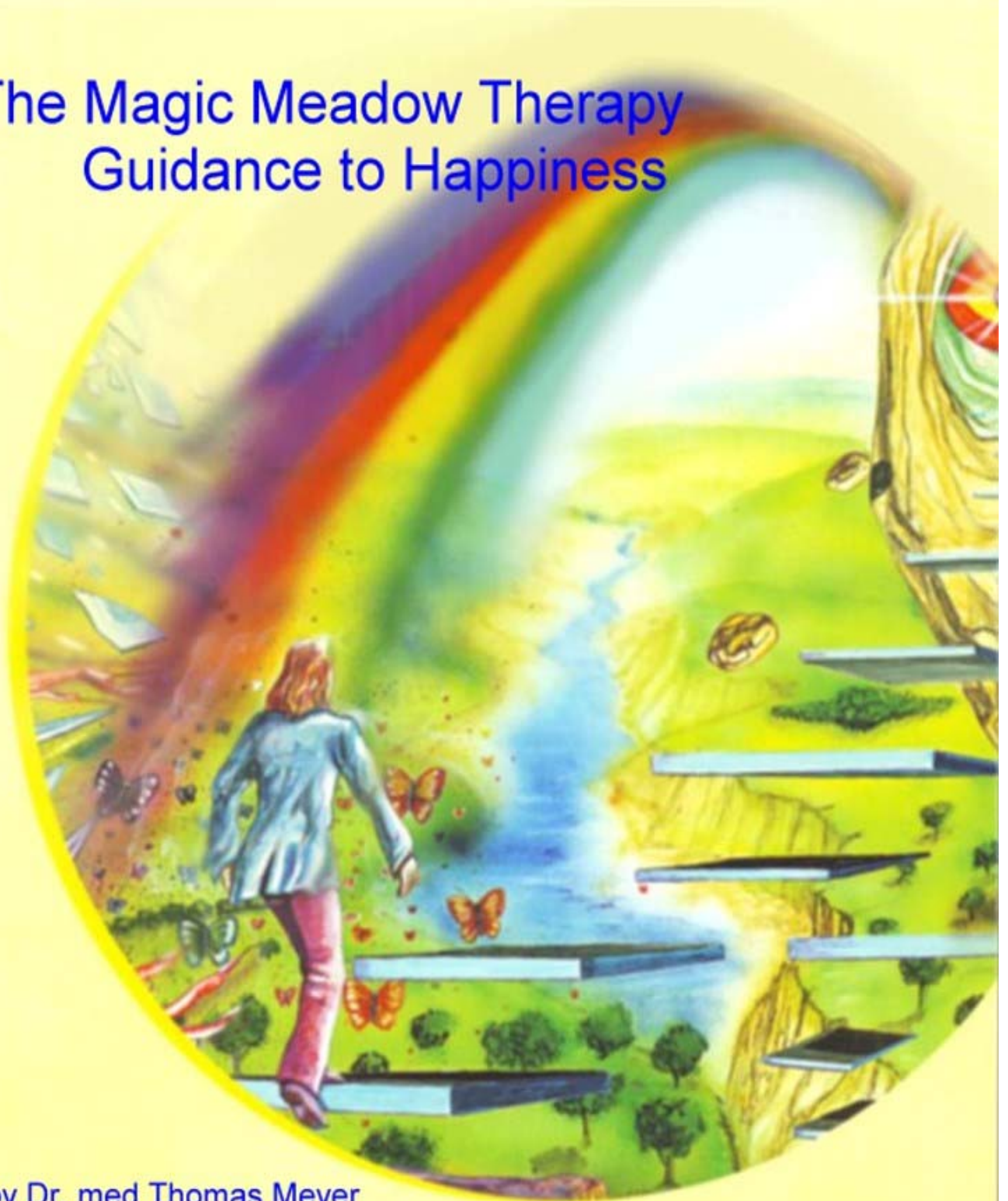


The Magic Meadow Therapy Guidance to Happiness



by Dr. med Thomas Meyer

About the book

This book describes a magical method – the Magic Meadow Therapy – suitable for one to become so well acquainted with oneself and one's inner-being. It can enable them to either free themselves of their addiction, chronic illness, or at least achieve an improvement.

It is one and the same for all those who believe, that they always do something wrong and therefore always suffer a guilty conscience – even accounting for their illness. They are always there to help others – nothing is too much for them. It is only for them selves, that they often have nothing left to give.

It is these people I want to show how easy it is to shake off their chains of childhood, to free them and ultimately enable them to regard themselves more sensually and affectionately.

This book is aimed at patients, their relatives and also people (whether in the therapy-, nursing- or social field), who either consciously or subconsciously want to find a simple, effective way to help those suffering from Helper's Syndrome, to have access to themselves.

The Magic Meadow therapy is an answer to Paul Watzlawick's book – "Instructions to Unhappiness": There is a way out of the chronic emotional traps, which cause so much unhappiness and illness. The guidelines for a self-affectionate approach to oneself are suitable for addicts (alcohol, cigarettes, weight problems, drug dependency); and also psychosomatic illnesses (for example, asthma, irritable bowel syndrome – IBS); for pain relief and for the therapy of children afraid of going to school – to name but a few cases.

An accompanying CD is enclosed with the book, "The Magic Meadow Therapy – Guidance to Happiness".

About the author Dr. med. Thomas Meyer

He was born in Hamburg, in 1945, studied medicine and completed his studies, specialising in General Medicine as an internist; researched scientific-biochemistry in the Thyroid Gland Clinic in Hanover.



Since 1984, he has been practising as a General Practitioner (GP) and Addiction Therapist. In 1987 he was involved in the introduction of Methadone Therapy in Germany. Since 1992 he has been running a practice in Hanover, focusing on Addiction Therapy.

This book is dedicated to my children: Amalia, Franz, Miranda and Matthias – whose natural talents I hope not to have impeded too much and thank them for always encouraging me to continue to tell stories –and the patients, who have tolerated me all these years.

<http://www.zauberwiesentherapie.de>

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Preface

This book is about a psychotherapy method I have developed over many years - more intensely over the last five years. It is a very simple and very short therapy, which is suitable to help patients in a relatively short time in the course of a counselling session, without great preparation, or great expectations in the middle of a consultation session. It is a very effective method for almost everyone and anyone.

The basis of this method is derived from the experiences of the 12000 patients I have treated in addiction therapy and the psychosomatically ill over the past twenty years in my clinic.

Anyone reading this would think something like this cannot exist, and would even go so far as to say that it is irresponsible to make such a claim. The only thing I can say in my defence is that the daily experiences with the Magic Meadow therapy are real and even I would not have believed it possible – until recently. I know how things used to be, recognise the many unsuccessful attempts with far too small a level of acceptance of my efforts from patients.

Naturally, this method alone cannot cure every mental illness or disease. It can, however, be the gateway to much needed therapy. The Magic Meadow can lead to motivation and inspiration. Moreover, the method permits development and can be used in combination with every other psychotherapeutic method.

This book is primarily written for patients. It helps them to understand what is wrong with them in very simple terms. I am a Doctor specialising in internal medicine – not a psychiatrist – who has been searching for help for my patients and believe to have found it.

Every mental illness is chronic – A chronic disease can seldom or never be cured. However, one can improve or relieve the symptoms, or improve the manner of dealing with the illness. Furthermore, it is expected that any improvement be of some permanency and no new symptoms arise, substituting the old ones. This also applies to the Magic Meadow. Improvements will last, however difficult it may be for patients to maintain their success – succumbing to the old, sad experiences will remain a conflict. For example, you cannot expect to remain physically fit after joining a fitness club after one workout. You must continue to exercise to keep physically fit. The same rule applies to mental health – continuous exercise.

This book consists of two parts: In the first, I describe a long walk in the Magic Meadow – the steps of development to this therapy – and I invite all those who wish to follow me, to walk the same path. I have walked this path of experience in many variations and perceive it as a miracle, met those who have helped me come this far and to develop it for those who need it most.

In the second part, I provide more detailed evidence and explanations for this somewhat dreamy therapy, so that the more sober observer understands the basics. The book, in the first part is aimed at the ‘interested’ patient, or to the person who could possibly be the patient if he or she would only admit to it, or at least accept it.

Who is the wise wizard in the Magic Meadow? My companion, my inspiration, my wise subconscious, the Divine, the goodness in the world - Everyone may use a different terminology. Whatever and whoever he/she may be, I have been shown the way with this gift from above. I do not need to say anymore about it – it is self explanatory.

Hanover, August 2002; Thomas Meyer

Prologue

Thomas the Apprentice of the Magic Meadow

I am Thomas, the magic apprentice – who has always been looking for answers to my questions: Why are people so different? Why is life so unfair? What can I do to make others feel better and not feel so sad? Everything seems so complicated, so infinitely complex when observing the inner-being of a fellow human. What differentiates mentally sick from mentally healthy people? What helps them best?

It has been a very long trek to reach my Magic Meadow, or should I say our Magic Meadow! I have reached a point, but is certainly not the end, which is worth sharing with you as I am treating patients on a daily basis – successfully! This long, and I hope beautiful story is about this treatment, about me and the people it is dedicated to; those people who feel sad and want to feel happier and to those that are chronically ill and are waiting for better times – either as an effective cure, or at least as an improvement.

I invite patients to a journey into the past – but only to obtain advice, comfort and help. I will talk about the present and a hopefully brighter future. “Guidance to Happiness”, is the title of my book and is a reply to Paul Watzlawick’s famous book, “Instructions to Unhappiness”. His book was written a few years ago and compiles short stories about people and their negative thought processes. It does not, however, explain how this distorted view of oneself can be changed, or how destructive thought patterns can be improved by therapy.

Paul Watzlawick is a systemic therapist. Systemic therapists wish to resolve patients’ problems in their emotional world in the present, here and now. It is not of necessity for the patient to understand the intervention, it just has to function.

The Magic Meadow differs: It also works, but it is also understood by the user.

The systemic approach is used very frequently in the USA. It is sufficient for the Americans to know that the therapy works – they don’t want to know the ins and outs of the treatment. Europeans, on the other hand, want to know and understand as much as possible about their illness and their treatment.

Systemic therapy does not look for causes – as far as this therapy is concerned, the ‘cause’ is apportioned to the rigidity of the rituals within the family system and social circles. In the Magic Meadow, I try to alter this intransigency, so that the relief given to the patient can be achieved alone, in a relatively short time. Comfort and care are also part and parcel of the Magic Meadow – components of any good psychotherapy.

If the mind requires treatment, people automatically think of madness, lunatic asylums and the psychiatrist’s infamous couch! This is not the route you want to take – you think. I will demonstrate how beautiful a journey to one’s inner self can be. You, your imagination and fantasy will guide you through your therapy. You carry out the therapy and supervise its success. The patient can begin the journey, or at least take the first step by listening to the accompanying CD, which entails the basic version of the Magic Meadow.

I think every tolerant person, who is able to feel and think freely is able to undergo this therapy. If tolerance of oneself and/or others is presently insufficient, this virtue will be exercised throughout the therapy. Many of my patients believe the secret of my therapy lies within my person and that I am the only one able to talk about the Magic Meadow. It remains to be seen, if the people who have read this book, want to enable others to dream, to give them the gift – whether by giving them this book, or simply by telling them magical stories from the Magic Meadow.

Doesn’t every person have the ability to dream, to love and care, to forgive and forget, to hear, and to see? And furthermore, doesn’t everyone have the ability to recognise the truth and to accept it as such? Nothing more is required. The fictitious, fairy-like atmosphere created by the Magic Meadow, helps to find the truth – however unrecognisable it may have been. In the ‘Guidance to Happiness’, you will discover that this is more than sufficient to become an Apprentice of Magic, even enough to become a Wizard’s Assistant!

Exercise is the secret of learning for this therapeutic method. Everyone can be part of this magic – either for themselves or for others. This applies to those members of the helping and caring professions – who should be

able to practice magic particularly well: People who wear white coats, carry stethoscopes and wear nurses' bonnets; people involved in caring for the elderly; people who teach the young.

In schools, where calculus is still seen as the most important subject and the scheduling of teaching curriculum remains bureaucratic – more magic needs to be practiced. What would happen if we made 'Day-dreaming' one of the main school subjects? Or psychology? I, for one, am absolutely in favour. This would improve our ratings in the PISA (Programme for International Student Assessment) study – I am certain of it!

The Magic Meadow – is it a cheap, off-the shelf, DIY-psychotherapy instruction manual? What about all the specialists in this field – do they all have to be re-educated? Of course not! It would be great if a handful of these people felt inspired by my method, just as I have learned and benefited from my colleagues' experiences. All of whom have been listed in the bibliography.

Every good therapist has, based on his/her own experience, found his/her own way to help people. He/she will have success and will always find inspiration on a daily basis – either through work, books or seminars. In the first part of this book, I speak to the wise Wizard in my own Magic Meadow. The choice of this representation essentially consists of these three points:

1. I really want to describe my own way out of ignorance into awareness of the Magic Meadow.
2. The enchantment of this route of discovery and describing the effects on my own life.
3. Finally, through the dialogue with the wise Wizard, I want to make it clear that I do not regard myself as the creator of this method - but, that there is a higher wisdom not stemming from my intellect but from the subconscious, spiritual part of my inner-being which helped to create it. It did not come from me – it came over me, a gift from Above.

Essential elements of the Magic Meadow arose at a time when I was professionally under a lot of pressure, and my private and personal life suffered. I was very afraid and urgently needed help for myself. With this in mind, I applied the rules of the Magic Meadow and in so doing, found the help I so greatly needed.

The Original Text of the Magic Meadow

My patients are treated in their first therapy session by listening to this basic text, accompanied by the Magic Meadow relaxation music:

You walk onto the Magic Meadow. The Magic Meadow is exactly as you imagine it to be, because every person can imagine their own Magic Meadow. You too, will be presented with three types of flowers on entering the Magic Meadow – they will show you what is important. Colours represent feelings on the Magic Meadow.

You will be given dark blue cornflowers, to help you understand that you are entirely innocent of what has happened to you and the difficulties you have, irrespective of what they may be. Dark blue is also the colour of wisdom and tolerance.

You will be given the light blue forget-me-nots, to help acquire knowledge of the phenomenon "fondness", present on the Magic Meadow, especially in respect of yourself.

Something like a father, who loves and whose eight year old son, or daughter comes to him and says, "Dad, I've broken a window pane with my football. What do I have to do, so that you still love me?" And the loving father replies, "My dear child, there are only two things you have to do – breathe in, and breathe out". (25)

And then, you will be given a red rose, to help you to be as affectionate and caring towards yourself as possible. To love yourself unconditionally, just as the father loves his child - irrespective of how many window panes you break and how many problems or difficulties you have.

On the contrary, the more difficulties you have – the more affectionate the loving father becomes. Please do the same for yourself.

You are walking through the Magic Meadow and it is more beautiful than any other meadow you have ever encountered and you see beautiful flowers growing there. Colourful butterflies flutter around, perhaps you can hear birds singing, their song more sweet than that of the nightingale and the sky is light blue – the sky of tenderness and affection.

And in the sky, you see a rainbow in the colours of feelings, which, as you have already heard, play an important role in the Magic Meadow.

You also meet magical beings on your Magic Meadow – they are all very friendly and represent your own personal fan club. There are giants and dwarves, fairies and elves, talking animals and any other type of magical creature you can imagine. They are kind and friendly towards you and want to speak to you in complete honesty. There are only two things they can't do:- they can't give you a guilty conscious

- and they can't give you any blame.

They accompany you on your way under the rainbow, which forms a bridge from the dream world to the world of reality, and take you to the garden of your life, where you discover big black and grey spheres. These are the sad, unpleasant things in your life that you have experienced and which you think about – far too often!

However, we will pass these dark boulders and look into the golden balls which represent those things you do well.

There is one golden ball, an especially beautiful golden ball, which represents your loving, affectionate way, your unfaltering willingness in dealing with people and the help you offer to them. All ill people are particularly good at this – almost as if it was a gift given to them, specifically for the purpose of helping others. They are able to listen; they can particularly understand; they can provide help and are overwhelmingly kind. Only, they can do much better unto others, than they can unto themselves. This also applies to you.

Now we want you to be able to learn this process for yourself. So, take this quality with you – you already know you are able. Take this golden ball and keep it as a talisman for the continuing journey, up to the Cinema of Feelings, where the screen is large and white, yet the actual cinema is also painted in the colours of the rainbow. On the screen, you see a longitudinal section of your head; on the left - your forehead, and on the right - the back of your skull. In between are coloured circles, which represent, as you already know, your feelings. Yet again, the black and grey circles, which you already recognise as your bad memories; white – the fear that your pain and suffering will never come to an end; purple – the guilty conscience. A central negative feeling of your inner-being which evolves from your childhood, beyond the silence of your taciturn mother, who either never existed or just couldn't speak about her feelings.

You needed a transparent mother – one who should have cultivated your feelings. She ought to have shown you how to deal with your difficulties, rather than hiding behind them – whether it be an authoritarian, strict father or anything else that caused you anxiety or distress. You had a confused inner spirit, entirely dependent on itself and very vulnerable, shaped by your own conscience in order to fit into society's expectations. The eternal conflict with yourself, having to prove you are perfect in all aspects of life – being the best in school; in your profession; in interactions with fellow human-beings; the thought of always having to be an honest, worthy, respected, well-behaved person – brought about an imbalance in your increasingly fragile inner spirit.

The colour yellow represents the desire to be this perfectionist. The conflict between yellow and purple – between your guilty conscience and the desire to be perfect, and your own unreasonable expectations of yourself, were the answer to the emptiness you felt as a child – the fear not be sufficiently loved.

Constantly conforming to the desires and needs of other people; never expressing your own wants and needs – continual repression of your own feelings. This has been the common factor throughout your life and has always overexerted your inner balance. This is the cause of your illness - you became an addict, you suffered asthma attacks, stopped eating, started over-eating – to name but a few examples.

This self-destructive behaviour of hurting, inevitably only yourself, has to be reversed. You have to understand that you have suffered enough and it is now up to you to make those changes – to envelop yourself in love and tenderness – Just as you have done, time and time again for other people. Like your own brother in a golden suit, or your own sister in a golden dress – you emerge from within the golden ball, carrying your best qualities – your readiness to help others – only this time you take yourself in your arms and provide the love and comfort you so richly deserve, like you have so often done for others.

You comfort yourself with all the emotional power you have, and you feel the warmth and tenderness growing inside you, and it all comes from you!

And if this isn't enough – embrace yourself as that three year old child, who was already sad and alone – take yourself in your arms – hug yourself; kiss and cuddle yourself; love yourself – as if you were that loving father, who expects nothing of you, except to breathe-in and -out. This is enough for you to love yourself.

And then, you continue to walk with yourself as a child in your arms, under the rainbow and come to the magic lake. You swim here for a while and a loving fairy scatters herbs of love and tenderness into this magic lake. You absorb these feelings; your skin thickens and becomes stronger in order to capture them within yourself. So with, you have them at your beck and call, just because of the loving person that you are. These feelings shine into your very soul, which everything is all about here on the Magic Meadow.

Then you pass by the pink panthers, who are always right, who tell you what to do and how to do it, and what you should have done differently in the past. You say to them, “Go, and do your own course of tenderness, in light blue. You need it yourselves – the tenderness, because you have not learnt to be tolerant of others, as I had not learnt to be tolerant of myself. I am on the way to healing my soul. I have developed on the road of learning in light blue, so that I am now able to bring love and tenderness into my inner-self, into every cell of my body and inner-being, wherever the soul may be and wherever it is needed”.

You feel reborn and have the possibility to leave those things behind in your life which have troubled and forsaken you. Then you proceed to the big field of red roses, which have no thorns, smell their scent and really see their red colouring. You kiss the rose petals as if they were your own mouth, to still the desire of love for yourself.

You notice, at this very moment how much easier it already is to love yourself – here on the Magic Meadow. And then you get onto the light green sleigh of inner freedom, which is led by twelve light green horses and next to you sits the small child – the child that is you – who is allowed to hold the reins and still anxiously asks you, the present you, “What happens if I steer the sleigh into a ditch? Will you still love me?” And you – as the golden adult, naturally reply, “Of course I will still love you, even more than before – we will pull the sleigh out of the ditch together.”

And then you turn around and see people sitting there, who could have accompanied you on your journey, but at the present it is your journey alone – the journey to yourself.

And now, go to the end of the rainbow, which can be the beginning of a new era for you.

The text ends here. The induced trance and relaxation is ended by the following statement:

Now come back to yourself – slowly, to where you are presently. Feel life returning to your legs, your thighs, your stomach, your chest, your neck, your head. Open your eyes and be fresh and alert for the whole day. Eyes open!

PART ONE – The Long Journey

How did this Magic Meadow originate? I can only hope that as many people as possible will follow me on my journey to the Magic Meadow, just as my patients do on a daily basis, with the premise of success and a speedy recovery in their psychological and physical well-being.

The Beginning of the Journey in the North

The long journey to the Magic Meadow started in a big city and a large river close to the sea which one couldn't see. However, in the harbour the smell of oil was always present. Thomas assumed that this was the smell of the sea.

The first fairy in Thomas' life was his grandmother – she was very kind and wise and “had been through a lot”, as the saying goes, and so she was often very sad. She spoke a lot about her life as she had experienced it – which are also the stories of the 20th Century; about the two World Wars, inflation and how money was of no value, about her somewhat crazy adoptive mother and the good-for-nothing males in her family.

Thomas sat in his toy grocery store and listened. There were so many strange stories in his family. They were so odd, that Thomas felt disassociated from his family. Nevertheless, he listened although he often felt it had nothing to do with him.

The men in the family often caused the women great difficulties through reckless behaviour. These difficulties had to be smoothed over by the women, like the creases being ironed out of clothes. Female readers will be able to confirm that men are much less likely to iron, whether it be clothes or to smooth over any difficulties! This type of independence led to emancipation. Thomas discovered much later that children, educated by emancipated mothers, generally did better in life.

Thomas' grandmother read him many fairy tales – the Brothers Grimm and of Wilhelm Huff. The latter tales gave him the creeps, so he would cuddle up to his grandmother to seek warmth and safety. He began to make up his own fairy tales and began to find comfort in his daydreams when he was alone. As an only child, Thomas was often alone. Thomas mostly dreamt of beautiful girls and later beautiful women; he never dreamt of being someone special – someone prodigious.

His grandmother was often sick and his mother had to work during the day. If the grandmother was Thomas' warm south wind, then his mother rather reminded him of a chilly breeze, constantly changing direction.

Thomas could rely on the wind changing. His mother was often bad-tempered and there was a lot of shouting. But, her mood could change very quickly – half an hour later she could laugh again. Thomas' mother had a negative life attitude, evoked by her childhood; however, she had a good sense of humour and spontaneity – traits that Thomas took on.

Later Thomas would have characterised his mother as a pink panther. She claimed to know everything, and anything she didn't know wasn't worth knowing in the first place. She had no real claws though and was good-natured. She gave Thomas sufficient mental stimulation and physical freedom. Thomas often dreamt of a more motherly mother because his own mother was more like an older sister to him, than a mother.

Although still very young herself, Thomas' mother also told many stories about the past – often sad stories, yet she also glorified the past. The time before the second World War and even the war itself seemed to have been a good time for her. The present was often lamented, but at least his mother talked about her feelings. Thomas did not know yet how important this openness of feelings and emotions would be for his own development. On the contrary, he thought at times that she was getting on his nerves!

The mother considered Thomas a rebirth of Tom Sawyer, the rascal of Mark Twain (2), after whom he had been named by his father. Thomas 'met' his idol Tom – a fellow daydreamer - for the first time on the banks of the Mississippi, when he read the famous book at the age of eight years in St Petersburg. Thomas wanted to be like Tom Sawyer and many later believed he had succeeded. Tom Sawyer too, had strange ideas, was overwhelmed by his emotions, went against the grain and followed his bizarre ideas, regardless of the ideals of the 'rest of the world' in St Petersburg.

Thomas' father left the Magic Meadow early in his childhood. Later, Thomas hardly remembered him. However, he must have been a talented daydreamer too. As a boy he had jumped from the roof of a garage using an umbrella as substitute for a parachute. Perhaps he wanted to be able to fly like Ikarus in the Greek legend. He then went to sea – became a sailor, a dream come true – for a long time. He later played roulette and gambled everything, losing house and home. Another daydream melted away. His first magical fairy left him too early – his mother died when he was six years old.

Sigmund Freud, the founder of psychoanalysis said, "the father that one doesn't have, cannot do any harm to his child." (3) In retrospect, Thomas agreed with this statement – he missed the siblings he never had, more than the father he did have. He discovered many years later, when he had already 'invented' the Magic Meadow that his father must have been a nice man. In the meantime, Thomas knew about the very important, first three years of life when emotional imprinting takes place. Thomas was never afraid of his father, or of other males. Therefore, he must have a good impression of the first man in his life. This reminds Thomas of a Johnny Cash song: "A boy named Sue." The good-for-nothing father gives his son a girl's name, knowing full well that he will be teased and will have to be tough to get through the mocking world around him. Just like the song, Thomas' father did a good job in the first three years and then took off. Thomas was left to find his own way and he knew that right from the start.

A beloved giant for Thomas, on the Magic Meadow was a primary school teacher, Mr Hornemann – a very fair and respected man, like King Salomon. He appeared on the hill, next to the rainbow and being wise, if Thomas and his friends had difficulties during their primary school time, they could rely on him. The words he spoke were meaningful and wise. Words they carried with them for the rest of their lives. He gave the distinct impression of respect to those boys who had learning difficulties; he did not make fun of them. He was very fair and sympathetic.

Already then, Thomas frequently had to leave the Magic Meadow and discovered far too much sadness in his surroundings, with his class-mates and friends. These were excursions to the contents of the black and grey boulders, which he imported into the Magic Meadow in order to analyse the sad experiences of the past.

The contents of one sphere were particularly black. The home-life of a red-haired friend, whose permanently inebriated step-father, mistreated his mother. Thomas was afraid of his friend's step-father. He was also very sorry for the family and remembered these awful things. He always found it very unjust that such sad conditions existed. He had the undefined notion, the vague desire, to change something in this rotten world. At this stage, he had no idea how, and had no concept of his later profession as a medical doctor.

He did not constantly suffer the sorrow and pain of the world. He could however, venture inside other peoples' reality through his daydreams, yet return from their grief and sorrow and still dream his own dreams. His sympathy and compassion did not make him withdrawn and depressed – but the dream to save the world, did not yet exist. Thomas did not forget the sorrow of others; he kept it in mind with the aim to ease that pain and to make it his life's work. Alas, we are not yet that far.

Thomas walked a very long way to arrive at the Magic Meadow as it is now. For him, however, it was created and existed back then. He was often alone, or sent on long journeys to various children's homes to be fattened up as he was physically quite small and fragile. He often felt homesick and sought consolation in his daydreams.

When Thomas was nine years old - his first and greatest magic fairy – his grandmother, died of cancer. He was alone with his mother from that time on. It was the best time for both mother and son as they were totally dependent on each other. During this time together, they often travelled and realised some of their own dreams.

When Thomas was about 14, he made friends with Wolfgang – a friend of his mothers – who was also on the Magic Meadow with Mr Hornemann, the primary school teacher. Wolfgang was a man who had been far away for a long time. He had experienced the nightmare of being a prisoner of war in Russia for 10 years as well as the horror of the war itself.

Thomas found a father substitute Wolfgang, who had many stories about the Magic Meadow to tell. He had all the talents of a great Magician – a friendly disposition and an accepting and loving nature. Despite the 10 years Wolfgang spent in captivity in Russia, he had learned to love the Russian country and people. He had even learned to speak Russian. Wolfgang could forgive; he never spoke badly of the Russians. He was kind-hearted; an attribute, which today is unfortunately not so forthcoming.

At this time, Thomas thought about how he could best become a magician. His mother recommended the profession of a doctor, "you'd be self-employed and you'd earn a lot of money." Thomas was not convinced, he already knew two doctors in the family, whom he was not overly fond of and certainly didn't want to follow their footsteps. They embodied the conservative element of the medical profession and Thomas' interest lay in the soul and the inner-being of people. He did not find this attribute in his aunt and uncle. Nor did he know how to close the gap between the body and the soul; he only knew it was wrong to disregard the soul when treating the body.

Thomas knew another Wizard from the Magic Meadow, who was a neurologist. He had a moustache and Thomas knew him because of his speech impediment – he stuttered. When Thomas left the Magic Meadow and was very much in the real world, he found he would often stammer. Due to his difficulties with speech, two older aunts sent him to see the wise neurologist – once a week for one hour. Over a period of two years, Thomas was taught by this Magic Master. He learnt to speak fluently and got his first insight into the world of psychotherapy.

He learned something of the inner resistance and to understand the difficulties of a patient's experiences. When somebody like a doctor or a therapist explains things, you discover that things you thought were of little, or no importance, are actually of relevance. The psychiatrist tried to establish a connection to Thomas' stuttering and the relationship to his mother. Thomas thought he knew enough about his complicated relationship to his

mother and that if the difficulties should stem from their mother/son relationship, he would certainly be aware of it. As far as he was concerned, the problem was in his anxious self and would only arise in certain situations – incomprehensible situations, like in front of his class-mates.

He found the treatment and the endless talking about his childhood unproductive and found the actual advice given by the Magic Speech Master much more beneficial to his speech. He was told by his Magic psychotherapist not to feel inhibited by his stuttering. After all, his class-mates, his teachers and even Thomas himself, knew about his stuttering so it wouldn't come as a surprise. This wise Wizard recommended: "Go, stutter and be proud of it." Thomas managed to accept this and decided to speak in those lessons where he was most likely to have something to say. In his case this was during his German and History lessons. He slowly raised his hand, to the surprise of his class-mates and started to talk in public. The fear of talking gradually dissipated and this success brought about an increase in his self esteem. After a few months the stuttering improved and years later Thomas started as an amateur artist on stage. However, it was many years before he really 'forgot' to be afraid of speaking in public. Fear of the fear you could call it.

This treatment of Thomas was behavioural therapy and certainly influenced his outlook on his future patients. He would try to change the patient's perception of their problem, so that they could react to it differently. Thomas' speech therapy was therefore another important step on his journey to the Magic Meadow.

The Years of Studying

Right after secondary school, Thomas had to join the Army for compulsory Military Service. Here he learnt a little more self discipline and also started his medical career in a mental institution. This experience could be best described by Mike Nichol's film – *One Who Flew Over the Cuckoo's Nest*. He didn't encounter any medical treatment for these patients – only sedation. There was no therapy at all, not even a *Miss Rachel* (footnote XX) looked after the patients.

Thomas, at this stage, was disillusioned, not knowing how he could even begin to offer help to these people, and decided to dedicate his career to physical medicine. He often thought about his first anatomy lecture in Hamburg, where the old professor warned every student to postpone the dream of helping any patient, before having learned about every bodily function, every muscle and bone, every cell of the human body.

Thomas later discovered that no matter how much study he dedicated to learning about the human body, none was provided for the learning of the human soul. It was almost as if people believed that doctors have an inborn, natural gift of understanding the inner workings of a human being. However, we know through research that most psychosomatic diseases lead to physical illness and are therefore diseases that need to be treated as mental illness. Thomas soon came to the conclusion that it was not necessary to know about all the bones in the human body, the key was in the psychology of the patient.

Then, Tom found another Wizard! This man was a representative of a new progressive, technical and scientific type of medicine. He played the part of the seducer – suggesting all kinds of techniques, which were important to diagnose and treat all types of diseases, sophisticatedly. Thomas got the impression that technology and natural science were the tools a doctor needs above all else. He dreamt the dream of a young Doctor, who believed he could cure all illnesses with the help of machines, apparatus, laboratory examinations and much technology.

Thomas was fascinated with this discovery. He thrived on this outlook and spent many years of his studies and his profession in this field. He discovered that he could practise his chosen profession without the Magic Meadow visits, especially while he worked in a hospital, where he had no concept of a patient's well-being after they had been discharged from hospital.

Thomas went on to research endocrinology – the study of the structure and physiology of endocrine glands – in layman terms, the science of hormones in the brain. He went on the market of vanity, where he reported his less famous findings at famous conferences of international conventions. For example, research about the thyroid hormonal levels in turkeys; biochemical work, etc. However, Thomas began to lose interest in his work, internal medicine lost its glamour and so, and he decided to train as a telephone counsellor for human mental emergencies, at the age of 35.

Thomas frequently visited his Magic Meadow and had even realised some of his dreams. He went to America and lived there for a while, but returned to Europe because of homesickness. He became a father and soon began to tell his children improvised stories. Matthias, Miranda and later Amalia and Franz made up the titles to the stories, he was to tell them. They were usually along the lines of Donald Duck, Tomcat Carlo, Laurel & Hardy, Tom & Jerry – stories of the kind where the weak conquered the strong, by being able to trick the strong in finding their weakness. These stories were already systemic, which will come to light later.

Thomas continued to research physical medicine until he was 38 years old. He then left the university clinic and set up his own practice in Hanover, where he was living at the time. He also started working as an out-patient doctor in a small private clinic - In the type he had got to know in 1973 in Milwaukee, Wisconsin, USA.

In this clinic he met patients with alcohol problems who were fundamentally different to those he had met before. There were several members of his own family who suffered from alcohol abuse, but would never admit to it and certainly not accept any medical advice. These patients were different – they accepted that they had a problem. Most of them were kind, obedient and seemed prepared to listen. They were polite and shy; certainly not the rascal's society had made them out to be. They all had one thing in common, they wanted to stop drinking. But it was very hard for them to stop. It was at this stage that Thomas began to take these kind people to the Magic Meadow. He founded a club – a small community of understanding and tolerance, in a sea of ignorance.

Thomas also treated these people in groups. He dreamt with them – the dream of eternal abstinence and a better life. Unfortunately, this dream did not always come true despite Thomas' efforts. He searched for answers, wanting to find the right way to help these patients, but could never be sure what was around the next corner. There was always a huge sea of sadness – patients, alcoholics that relapsed into their old habits and returned again and again to the clinic, like bees to their hive.

The Discovery of Trance as a Means of Treatment

In 1987, Thomas started to devote himself to the phenomenon of trance, i.e. Hypnosis. This kind of treatment interested him because he was always searching for ways to reassure his patients – patients who were restless, fearful and full of shame and anxiety. He went to Würzburg and attended a weekend seminar about trance. This introduction was a very pleasant experience and he immediately felt the significance of this type of treatment and the positive effects it could have in psycho- and addiction therapy. He knew that he wanted to pursue this kind of treatment.

Thomas often reminisces about his first experience of an induced trance. It was a female paediatrician who had put Thomas in this state and he remembers it fondly because of the tranquillity he felt. He lay there comfortably in a type of comforting blanket as he had once lain in a cradle. The paediatrician even induced a lame leg, yet he could hear the church bells of Würzburg ringing in the distance, but they caused no distraction. Thomas knew then, that he could trust this method.

The lady from Würzburg induced the trance by showing a finger in front of his eyes. He was enveloped in a beautiful silence as the trance began. He lost all sense of time and was only intrigued by the voice of the Magical Mistress. There was an incredible sense of sadness when the trance was over. Patients often comment on this and say, "Oh, we really would have liked to stay – it was so beautiful on the Magic Meadow."

On Returning from Würzburg, Thomas started hypnosis treatment in his practice. He bought a brown cord sofa from Ikea and set up a quiet place for his hypnosis, in the cellar of his practice. He succeeded in some treatments, which proceeded well but he did not yet have a real concept of how to relate the method to the patients' problems.

In the early stages, Thomas used the trance, more, to improve the quality of communications with his patients, many of whom were able to express their difficulties more clearly, in this state. Thomas was still in search of the particular, very personal reasons for each of his patients' addiction problems, which he predominately treated. At this point in time, Thomas was not aware of to what extent hypnosis could be put to use.

Time and again, it was the sad loss and progress of treatment in individual cases, which pointed Thomas in new therapeutic directions. In 1990 Thomas noticed a particularly astonishing improvement in one of his patients. Thomas had been treating her for some length of time and to all appearance she was untreatable. Her conditions permanently deteriorated, she suffered continuous relapses with alcohol and tablets and lay often either in his own or other clinics. Thomas was at the end of his tether.

In the experimental phase of his hypnosis practice, he had once seen this patient in a state of deep hypnosis and decided to induce this state again in order to calm her. He put her in a side-room in this deep state of trance and in the meantime was able to commit himself to his other patients and recover from the experience of this particular patient.

Thomas repeated this method approximately four times with this patient, not intervening which was his normal course of practice. He noticed however, that every time he entered the room, the patient was talking to herself, which he found incomprehensible.

The patient was in a particularly deep state of hypnosis, the so-called somnambulism, which is characterized, among other things, by the improved possibilities of expressing oneself.

On enquiring, with whom she had been talking she stated, "With my deceased father". Without going into this any deeper, Thomas noted that there was a huge improvement in her mental state, a miracle to be compared with a wonder healing. She was able to return to work and experience years of quality living, which no-one would previously have thought possible.

Following this, Thomas implemented hypnosis much more frequently also noticeable, were the additional successes which he achieved by applying the use of trance in his addiction therapy. This success was still, however, not sufficient. Too many patients remained sad and suffered too many relapses.

In addictions, Thomas did not only want to know how to help his patients, but also why they were ill. How do the ill differ from the healthy? Why do people react so differently to this human life? There were still many questions open regarding the sad people. The wise wizard did not let himself be forced to show an easy way to find the answers. Thomas had to make further arduous experiences before the sky cleared for him. Thomas looked for systems which offered expounding patterns and read many books by Sigmund Freud, the father of modern psychotherapy (3).

He admired the famous man who was the first to present a comprehensive theory with regards to the psyche, and fascinated by the many facets of psychoanalysis. In particular, he wanted to know how Freud had come to the Oedipus complex theory as a basis for his treatment. He learned, considerably later, that this Oedipus complex theory had been in line with the works of many philosophers and natural scientist of the 19th century.

In respect of the incest parent – child relationship, Freud picked up the spirit of the time. In 1905, around 1300 papers dealing with the interaction of the psyche and sexuality were issued.

Thomas later learned that Freud had studied only a few patients, around six, before putting forward his theory. In times to come, and recurrently, the Guild of Psychoanalysts conformed their practice to the theory of the great master - similar to the process of adopting the Ptolemaic Conception of the earth being a disc, and the centre of the universe! Increasingly more contradictions in the world of modern astronomy could much more easily have been explained in the Copernican conception of the world, had not the Roman Catholic Church something against it. There were too many contradictions to statements made in the Bible.

Thomas was of the opinion that the communication disorder between mother and child which he, even then, considered the basis for the illness, be sufficient to explain the disturbance of the child, who is completely dependant on her for a number of years. Should the first 6 years of life make such an impression on the child, then a disorder in the relationship can be detrimental to the child's relationship to himself. The desire for sexuality is nevertheless, the desire for the fusion of body and spirit with the beloved person. As seen in the therapeutic practice, an affectionate and verbal exchange of emotions with the mother is of utmost importance, even more so than genetic traits.

Treatment, applying Freud, takes three to five years with no guarantee of success. Thomas knew several psychoanalysed patients, whose mental condition showed little improvement. Today there is sufficient evidence, that there are no real proofs for the Freudian Theory (Hanover Study).

A narcissistic university lecturer with a severe alcohol problem told repeatedly how his analyst commented on his drinking habits with "Well, yes, we all drink a little sometimes". A psychiatrist, personally known to myself, who had undergone an analysis before commencing his medical studies, stated that his mental complaints had not disappeared. He was, however, able to deal with his problems better than previously

Looking at his number of patients and the time available to him, Thomas could not even consider this form of treatment, so he returned to his magic meadow of wisdom. There he met people of his own opinion. In America work had been started on short term therapies which could be just as affective as long term ones, bringing about fast help, efficiently and not so expensive. It had come to Thomas' attention in the years of treating his patients that they had many common traits. They were mostly insecure, shy, fearful, always prepared to help others but not them selves, often had a bad conscience and when they were over-demanding of themselves turned to their addiction to find relief. Thomas had always attempted to lead his patient's to a Magic Meadow of some description, and to explain that they were not to be blamed for their illness, and that it would lead them nowhere, clasping onto these feelings of guilt. At that time, Thomas had not yet understood that the basic disorder of these patients is the chronic and pointless guilty conscience, from which addiction derives. It is however known, that people who live according to wrong negative doctrines, e.g. no self-esteem, do so because these doctrines are so deeply anchored in them, that they are not in a position to bring about a change. When Thomas, in 1984, first started treating alcoholics, he looked first at the existing forms of therapy. He found them not very efficient and is of the opinion that not much has been done to improve the situation.

The better known forms of therapy at the moment, which also involve a meadow, are the so-called long term therapies. They are also known as desensitisation therapies, lasting approximately three to six month. The clinics are situated outside the cities. The essence of the treatment is, in a patient community, to explore the past by looking into the black or grey spheres found on the Meadow. By looking at and analysing the errors in the past one can learn what to avoid in the future. How is this to be achieved? As a rule, this form of treatment takes place in groups. It is hoped that the patient himself develops a process which will enable him to deal with difficulties in the future in a different manner, e.g. the solution is not alcohol.

Unfortunately, this change does not occur as often as one would wish. It may be, that fifty percent of patients abstain from alcohol for a longer period of time, but most of them live, inhibited by their old principles, cooped up in too narrow and rigid rules which still bear validity as the patients were treated in their old systems, which originally brought on their illness. The psychotherapy mostly carried out in the clinics is, said to be founded on depth psychology (4), which means digging in the patient's past. Lack of therapists is the reason for a minimal offer of individual consultations. Group therapy does have its merits, can but only be of little assistance to an extremely disturbed patient. The concept of these clinics read well, but the realisation would demand many more qualified personnel, for which the finances do not exist and much more commitment on behalf of the therapist.

There are clinics which treat mainly private patients, meaning they have more money at their disposal. As a result of this, it is possible to offer up to two hours of individual therapy daily but still not achieve the structural change of the soul, which is necessary to become and remain healthy. A patient taking part in a long term therapy has a dream: The dream of a new life. On returning home, far away from his therapy dreams on the green meadow, he is confronted with the reality of his old life structures. His marriage, his job and the patient is supposed to deal with this, in his essentially unchanged mental condition.

Again he sees no alternative. He associates his difficulties with his own personality and its inapproachability. He is once again in his past nightmares, which repeat themselves continually. He reacts with frustration, despair, disappointment and self-reproach. Within the settings of addiction, these negative emotions are connected with alcohol, and ultimately the patient drinks again.

Long term therapies have their merits and serve the purpose of weaning from the addictive drug, just as correspondingly, psychosomatic therapies wean from the symptom. A period of relaxation follows which is regarded as a recovery from the basic disturbance. An uncritical attitude to the future arises, while it is suggested that that this time consuming and expensive therapy will put things right. The limited expenditure of time per patient, speaks against the efficiency of long term therapies. An average long term therapy lasts 12 weeks, which are 60 weekdays. On average there is one and a half hours group therapy daily, with ten participants, which means nine minutes per patient, if the therapist does not talk too much. The shyer patient may say less and use

perhaps only five minutes of his time. Using this method of calculation, one can say, on average a patient receives 300 minutes therapy. Five hours in twelve weeks at the cost of €20,000. Private patients attain this time period within three days. If we are to continue with long term therapies, they must be more efficient.

In comparison, Luc Isebaert (20), from Brugge, did a study over a period of four years on patients who had gone through an intensive detoxification treatment, lasting only three weeks. 131 patients were treated according to the principles of systemic-addiction therapy, which is best described by Günther Schmidt (7).

After four years 100 patients were still, in the position, to live a normal life with their alcohol problem. While 18 patients still had a massive problem, 13 patients died in the course of this time, demonstrating the risks connected with this illness.

In spite of Isebaert being a recognised and highly repudiated research worker, this study was contested similar objections bear validity in connection with undoubtedly, profitable self-help groups which can only support abstinence, not bring it about. Due to ignorance, the only alternatives known to them are detoxification, usually carried out in an unqualified manner and treating only the physical side of the illness, or long-term therapies.

Meeting the Systemic and Short-line Therapies

Thomas's wise friend told him of therapists who, after a period of transition, were now regarding disturbances in the individual as a chain reaction in the family and had, accordingly, changed the term of treatment. Thomas knew that much had been said by others in relationship to children and parents and that other Therapy establishments were developing along these lines. A form of short-term therapy had been found, which constituted of intervening in the deeply-rooted system of family relationships. By means of a shrewd idea or confusing trick, it was hoped that the system could be altered.

Usually these systemic therapists had been trained in psychoanalysis according to the doctrines of Freud and Jung (21) the other great magician of psychoanalysis, whose aim it was to establish symbols representing the collaboration between the conscious and subconscious Thomas suspected, that these well-trained professionals deviated from their original theories they were dissatisfied. An efficient method must be effective not only from the view of the patient, but also from that of the psychotherapist, who also requires a feeling of achievement. There are certain rules in systemic therapy which have to be adhered to in order to acquire this.

This form of therapy could also be applied to addicts but, unfortunately still required 10 to 12 individual sessions, time which Thomas did not have at his disposal. Although the procedure appeared tricky but functional, he missed the emotional setting for his instable patients. He could not imagine using this method, exclusively on them. He missed the dream of a better world.

Thomas asked himself, again and again, how he could pass on his own abilities to daydream, to others. To achieve this he would, firstly, have to free them from their present nightmares and then convert feelings of sorrow into happiness, but how?

In 1998, a young woman suffering from anorexia took up a lot of Thomas's time. Anorexia is based on the belief of the patient, mostly female, that she cannot or may not eat. The whole life style is dictated by this belief. The patient feels too fat and a self-destructive martyr takes over the control of everything concerning food.

The treatment of this patient lasted nearly one and a half years, in which time Thomas saw her nearly daily. He saw possible ways of helping, but also the limitations. He learned a lot, some of which helped but success remained outstanding. The patient remained very symptomatic, she retained her fears and her weight did not increase sufficiently.

In February 1999, the wise wizard advised Thomas to attend a seminar for anorexia patients in Rottweil. There he met another Magic Master who recommended the use of the Magic Meadow as a form of treatment (15). At last the idea was born, originally developed as a form of therapy for children then applied to adults.

The Magic Master, Götz Rennertz from Mainz, had made a video of his magic stories, which Thomas later watched. This treatment was more complicated than what Thomas could and wanted to do. It appeared to him

too construe and sophisticated, the magic was missing. His feelings were similar in regards to NLP (6) (Neurological Linguistic Programming).

On applying Rennertz' method, Thomas' anorexia patient reacted traumatically. The method was simple and easy to learn but not convincing. NLP teaches, in an attempt to imitate well-known successful therapists, to conceive patients both verbally and non-verbally, in their singularity, and so be able to offer a made to measure therapy. This process originates from the eminent hypnotherapies Milton Erickson, who initiated the renaissance of modern hypnosis and fathered systemic and short-term therapy.

At the age of seven Erickson was struck, so badly, by poliomyelitis, that for one year he was only able to communicate with the outside world through eye movements. These circumstances brought about his ability to communicate at all levels of perception; and become a brilliant observer of his fellow human beings.

Using NLP, it is possible to reframe pictures of a patient's imaginary world, particularly his fears. The black and white world of a depressive patient can be made colourful and acoustics can be used to support this process. Thomas took over some ideas from NLP but was not disillusioned. He realised it was not going to work miracles.

Thomas was still in search of his own method for he had seen so much suffering. There must be an alternative, something which would point people in a new direction.

Inspiration on the Mountain

In March 1999 Thomas climbed a high mountain onto a winter magic meadow. There he read a book, written by another wizard, Günther Schmidt from Heidelberg (7). He read how schizophrenic patients are systematically treated. In a state of trance, the patient is a spectator of his own story, but from a safe distance and so, can retain his sovereignty. By staging his delusions and fixed ideas, the therapist can call upon the existing means and strengths; which psychotics certainly have, and assist in bringing about changes in the mind of the patient. As a result of this the patient is in a position to alter complicated family ties.

For over twenty years Thomas was an amateur actor and director and, as of 1993, he dedicated his talents to his patients. He was well acquainted with the world of the stage.

A psychosis is a severe disturbance in communication between the inner and outer world. Systemic therapy interprets this breakdown in communication as an attempt of the subconscious and the existing hallucination to resolve a problem, rather than to appreciate the efficiency of the wise sub consciousness.

If such patients could distance themselves from their sufferings then surely his patients could too.

In the same book, Thomas read about post trauma therapy (7). On the whole, these patients have been through dreadful experiences such as rape, terms of imprisonment or torture. They showed severe mental reactions to these traumata. It came to light that,

1. those who could previously day dream,
2. those who could forgive the perpetrators,

Were either much easier to treat or required no treatment whatsoever.

With this information Thomas decided he would have to train his patients to daydream. They would have to be instructed in forgiving, especially themselves. Guilt should be attributed to no-one. Often, they considered themselves the perpetrators, had done so from their childhood, and so tortured themselves. The form of therapy had to be post-traumatic, an attempt to work on the dreadful things which had happened to them in their lives and enable the patients to forgive themselves. Thomas had always believed in the fact that everyone is innocent. If there is no alternative to making a mistake, innocence is the consequence.

Questions regarding Reality Construction (14)

(Questions, which should make present relationship patterns clear)

1. Questions regarding the context assignment.

1) Question the transmission context:

- < Whose idea was this contact?
- < What does he/she wish to happen?
- < Why particularly this client, why me and why now?

2) Ascertain expectations:

- < Who wants what from who (from me, from us)?
- < Who is optimistic, who sceptical?
- < What is required of me (us) to fulfil these expectations?
- < What must I (we) do to bring about failure?

2. Questions regarding context problems.

1) Getting to grips with the problem:

- < Which forms of behaviour does the problem consist of?
- < Who may witness this behaviour, who not?
- < Where is it shown, where not?
- < How would you recognise that it has been resolved?

2) Inquire about characteristics of the problem:

- < Who first termed it as a problem?
- < Who would be the first to dispute that it has anything, at all, to do with a problem?
- < What exactly does Dr. X mean when he/she says "behavioural disorder"?

3) Inquire about "avoiding" the problem, "beating around the bush" in regards to the problem:

- < Who reacts most/least to the problematic behaviour? Who is bothered? Who is not?
- < How do others react to it?
- < How does the "problem child" react to the reaction of others?
- < How do the others react to the reactions of the "problem child"?
- (until a circuit clarifies)

4) Inquire about expectations for the problem:

- < How do you explain the existence of the problem? Why on some occasions it broke out, and others not? What are the consequences of these?

5) Determine the significance of the problem in relationships:

- < What changes took place in the relationship, when the problem began?
- < What would change in the relationship if the problem ceased to exist?

The circling questions in Systemic Therapy (14)

Questions regarding potential constructions (14)

Questions which work through, as yet, unrealised possibilities in relationships.

1. Problem solving orientated questions (“Improvement Questions”)

1) Ask about exceptions to the problem.

- < How often (how long, when) has the problem not appeared?
- < What did you and others do differently in this time?
- < What did you do in this time to prevent the problem reappearing?

2) Questions to Resources:

- < What would you like to maintain in your life, how is it?
- < What do you enjoy doing, and do well?
- < What must you do to make more of this?

3) The miracle question:

- < If the problem suddenly disappeared (as if a fairy had kissed you, you had undergone an operation, an act of God or for any other reason).
- < What would you do the morning after? And then?
- < Who would be most surprised by this?
- < What would you miss most in your life, if the problem was suddenly gone?

2. Problem orientated questions (“change for the worse questions”)

- < What would you have to do to retain, perpetuate or worsen your problem?
What could I/we do to support you in this?
- < If you wanted to, how could you make yourself really unhappy?
- < How could the others support you in this? How could the others entice you?
to let yourself feel bad?

3. Combination of problem solving and problem orientated questions

1) Questions to the benefit of maintaining the problem (temporarily)

- < To what purpose would it be of advantage to keep the problem for a short time, or occasionally invite it back
- < What would worsen, without the problem?

2) Timetables for the Future

- < For how long will you provide room in your flat for the problem? When will you kick it out? How long would it still be too early for this?

3) Questions relating to a “deliberate relapse”

- < You have long taken leave of your problem; wish however, for it to return. How could you do this?

4) As-if questions:

- < How would you have to behave to make it look as if your problem had returned and give others this impression?
- < Would others realise if your problem has actually returned, or that you are just acting as if it had done.

Later, it will be seen in the discussion on modern neurobiological perceptions that this conception corresponds to the purely natural scientific results of modern research. All addiction, psychosomatic and chronically ill patients have experienced mental traumata. These persons may have gone through no obvious traumata, such as child abuse or maltreatment. It is sufficient that they are burdened with constant negative emotions with which they cannot cope, the permanent uncertainty, which they have surrendered to; the never ending mental pressure of suffering, in relationship to matters, which the healthy do not perceive as a difficulty, also add to this state. Supposing, that symptoms and addiction are added to this, the traumata increases immensely.

The following happens to all patients. They have had to be admitted to hospital to be detoxified of alcohol or drugs. Drug addicts also often have to serve terms of imprisonment because they have gotten into conflict with the law. They are all post traumatic patients without the ability to day dream or forgive, especially themselves.

From this time on, the focal point of the treatment became "self-forgiveness", although there was nothing to forgive. The magic meadow is based on the principle that all ill persons are innocent.

Another key event, at the beginning of 1999, helped realize the significance of the systemic approach to treatment. Although prospects were not bad, Thomas tended to be very gloomy about his occupational future, which led to suffering. In search of relief, he applied the so called "circular questions", Table 1 (14) part of the short term therapy program, to himself. Having come from a poor family, one of Thomas's greatest fears was to get into debt.

It had been explained to him, by the wise wizard how to ask the questions. The situation is, that your daughter is ill, but rather than relating the question to the daughter, one relates it to the system e.g. "How do you think your mother will feel, when you are sick?", or, "How would your mother recognise that you feel better?" After having answered about twenty such questions, Thomas ascertained that his worries had eased off and were less of a burden. His thoughts no longer had a negative tendency. Just by answering these questions, he was able to "switch off".

The time was ripe for the Magic Meadow. Like a puzzle, the pieces had been presented to him. All he had to do was to put them together. Thomas decided on the Magic Meadow, as he found it particularly suitable. It was originally for children, so why shouldn't he adopt it for adults, whom he anyway considered big children, especially the sick.

The systemic approach can, if the system is intervened with, bring about lasting changes in the patient's symptoms. Intervening with this method, the main form of attack is the guilty conscience. Having discovered that the common cause of the illness was the dual conscience perfection problem, the system was broken down with unchanging or similar forms of intervention. Paul Watzlawick (1) describes this in his book "Instructions to being unhappy".

Watzlawick is of the opinion, that most people treat themselves destructively and follow negative pathways purposely. I disagree on this; as there are so many, who can live, enjoy and relish life. Our concern should be to find a stable balance.

At that time, the particular importance and symbolism of colours, for the effectiveness of the Magic Meadow, had not been recognised. In the first instance, they served an ornamental and emotional function, underlining the enchanting atmosphere. The rainbow not only decorated the scene, but also symbolised a bridge between the day dream and changing reality.

The Era of the Patients' Magic Meadow Begins

Thomas returned to the small clinic, in a large town in central Germany, where his afflicted patients awaited him, expectedly. His patients stared at him, eyes wide open, as he explained the therapy to them. They understood a little, but were not sure how they could relate it to themselves. By shutting his eyes and listening to relaxing music, Thomas was able to go to the Magic Meadow. He not only applied it in groups but also in individual sessions. The Magic Meadow Therapy was born.

It did himself good to go to the Magic Meadow. He was able to leave reality behind him but not logic and intellect. A new reality, which neither he nor his patients could seriously contradict, came into existence. Thomas and his patients had to face the truths of the Magic Meadow, which seemed easy to do, almost effortless. Content and effect were simply convincing. It appeared as if all the souls on the Magic Meadow had been freed of

their perpetual nightmares. Thomas then started to pass on, what his wise friend had been teaching him from early childhood. He described the Magic Meadow to his friends, leaving them enough choice to create their own. He described the sky and initially allowed the wise creature make an appearance. This he had taken over from the wizard in Mainz (5). This creature was then developed into the "Golden Part", which not only Thomas, but other systemic therapists believed, already existed in patients and could be easily mobilised.

In 1999 and 2000 the system was refined, some elements being abandoned and replaced by more effective components. Thomas was more interested in the effect on the whole, rather than the individual reactions of one patient to the text of the Magic Meadow. So arose something mutual for all.

At some time or other, Thomas began to relate the colours of the rainbow to emotions. He started on the principle that seven weekdays stand for seven colours. Monday was declared the day of loyalty to oneself, and bore the colour blue. Tuesday, the day of hope was coloured green. Wednesday, coloured red, was the day of love to oneself and others. Purple was chosen for Thursday, the day on which all negative feelings and problems are grasped and alleviated. White was allocated to Friday, the day of fear. Saturday, the day of nature was coloured brown and finally Sunday, the day of daydreams, orange, to dispel boredom.

The patients got on well with this system for quite a while, but something decisive was still missing. Where was the process recognisable for the patient? How could a negative view of oneself be converted to a positive one? How could one unburden oneself and have more self-love than beforehand? The model had not yet attained its ultimate form. Patients dreamt, but the desired emotional improvement in a patient's mental core did not come about. He still had too much freedom of movement to observe himself in his old grey and black spheres. The Magic Meadow was still not beautiful and dreamy enough to support the reframing process of the patient's disturbed emotional life. As a result of this a transformation took place on the Magic Meadow. At the beginning of 2001 the rainbow colour system became the dynamic colour system of emotions.

An alcoholic, whom Thomas had known for a long time, to no fault of his own, did not get a job which had been promised to him by the unemployment agency. As a result of this he started drinking again. Thomas asked which colour represented the reason for his relapse, to which the patient replied "purple". There was the central error. The patient had a bad conscience, although he bore no blame. Negative emotions are compulsively related to a bad conscience.

With this knowledge, the connections between positive and negative feelings could be brought clearly into focus and, in a short space of time patients could understand the reason for journeys to the Magic Meadow to free themselves of their guilty consciences. It was like waking up after a long nightmare. Previous stagnant feelings such as hope, love and loyalty turned into ones which were dynamic, colourful and capable of development. From that point on blue stood for tolerance, acceptance and even sympathy for oneself. The aim of red remained to preserve the love of one self. Purple now represented the guilty conscience. It became clear that this emotion, although the focal point of the therapy, could be easily changed on the Magic Meadow and the effects were seen here first.

The guilty conscience proved to be the most important dynamically variable emotion of the inner being. It had to be understood, that the guilty conscience originates in the early development stages of childhood. The guilty conscience develops as a compensatory mechanism, for the maltreated child, to help him survive the atmosphere of his early childhood. It was created to compensate what the child actually required, the learning process for an uninhibited emotional life, best trained in free communication with the mother.

Thomas realised that his alcoholic patients did not have a guilty conscience due to their drinking habits, but that the guilty conscience had first led them to drink.

A child requires not only love, but also a person who sets him examples and to whom it can relate, usually the mother. This person must relate to feelings and make transparent the inner-being of an adult. With this insight, the child can take over these exemplified structures and apply them to its own life. The purpose of this process is not to transfer feelings but to provide a medium for a liberal strategy of thinking, which when applied, leads to free, unencumbered sensitivity.

The model was simplified again, the colours becoming so comprehensible and clear that a more intensive effect on the patient developed. Thomas became more and more aware of the fact that his patients in both groups and individual sessions yearned for the Magic Meadow. By introducing Magic Meadow sessions to his

groups, Thomas spread the news that a new era of healing was approaching. It was of minimal interest to him, at this point, what the Magic Meadow really meant to the individual, so he reclined from questioning the patients. He noted that patients' recovery was speeded up and that their spiritual well-being had improved. He used the method on an increased number of patients, then ventured its application on chronic diseases, such as rheumatism and asthma.

It was also of importance that a trance be induced, which led to a deep sense of relaxation, a combination of calm and relaxation is essential for every form of therapy, especially those aimed at addicts. Conventional psychotherapy combines analysing talks with relaxation exercises e.g. relaxation in self hypnosis according to K.H. Schulz, or muscle relaxation according to Jacobson. Thomas's success was overwhelming, as he was able to discern an improvement from the very start of the journey to the Magic Meadow. A means had to be found for the Magic Meadow to be made public. The message of love, exoneration, innocence and tenderness had to be spread, and it didn't have to be fought for.

On the Magic Meadow, the goal of which was to direct one to a more beautiful and healthier way of life, oneself was the centre of attraction, the main character in a fairy tale.

Even Thomas, who had always had difficulty visioning things, saw colours and felt a reaction which went beyond all his expectations and what he was otherwise used to experiencing. Thomas interviewed the sorcery apprentices, who found that the music, colours and magical characters were of particular importance. However, the relief of their guilty consciences combined with references made to their own abilities by the golden spheres were more predominant. Thomas brought some of these explanations into the journeys to the Magic meadow, usually between the dream and trance elements, so as not to disturb the patients. He wanted to make it clear that the origin of the guilty conscience lay in early childhood, and using this as a basis, hope they would see that they were not to blame for their problems.

Thomas had, never before, been so occupied by religion. Nevertheless, Christian charity was one of the best ideas the western world had ever had and the importance of his discovery became more conscious to him.

Not often plagued by self-despondency, Thomas asked himself, if it were possible that he could have found out something like this. Many other people of importance had tried to find answers, and he himself had come to this very simple solution. Bring about relief for the sick in form of a general amnesty. Avoid going into detail with explanations, but reach the core of the disorder as a whole and bring about changes.

From the beginning on, Thomas had had the feeling that he was only the tool of a much greater idea, instrument of a greater spirit and he was glad to feel this modesty. He knew, he had also copied the Magic Meadow from the souls of his patients and without their trusting feed back, he would never have been able to find anything out.

He had always thought that complicated psychological problems required a complicated solution. Apparently this is not so. The psychologist Fred Gallo believed he could treat traumatised patients, by tapping on relevant acupuncture points (8). He thought he could remove excess energy from the memory of the trauma, enabling the patient to remember the content of his agoraphobia, experiences no panic when thinking back in the past. So with, Gallo had created a self-help method for emotional disturbances. In his book, quite astonishing figures relating to the effectiveness of his method are quoted (over 90%). Perhaps the harmonising effect of the Magic Meadow brings about similar changes in the souls of patients. The profusely tricky intervention of the systemic therapist could also be an explanation for the breaking down of the strict matrix.

The Provocative Therapy (9) created by Frank Farally, is also well known all over the world. By abusing depressive patients, he could in certain circumstances, soothe the level of suffering of the disturbed personality.

Thomas became aware of his task: In a crash course on the Magic Meadow, he would initiate a dreaming for the soul, to assist to compensate for instructions which had not been offered in the spiritual domain, in the family of origin, as a child, a loving and drastic cure to the benefit of the lonely children of yesterday. Thomas knew that most psychotherapeutic methods adhered to a theory, leading to the opinion that this was the one and only method for treating a patient, as for example stated in the psychoanalysis of Freud, which has been applied to patients over many generations. The extreme length and inefficiency of the therapy were justified by the complexity of the mental disturbance. Short term therapies were tainted with the threat that symptoms would not be healed, but transferred to another domain of the personality.

The improvements made on the Magic Meadow appeared to be thorough and long lasting. Thomas thought that all problem-solving, should it have taken place, was thorough. If convincing work was done in the subconscious, this would then be related to conceptions in the conscious state. It was also known to Thomas that chronic illnesses, be they of a mental or physical nature, were incurable, from high blood pressure to diabetes mellitus or from fear to psychosis. Therefore no therapeutic method can guarantee a cure. Improvement and relief, which are difficult enough, are the task.

The Magic Meadow makes Progress and becomes a Standard Method of Thomas' Treatment

There was an astonishing acceptance of the method by the apprentices. If they got into a crisis at home, drank or felt very sad, even in their worst times, they would journey to the Magic Meadow. Thomas emphasised on all his induced dream journeys and also in his explanations given to patients, that he not only wanted to influence the symptom produced by the subconscious but to bring about a fundamental change in the attitude of the patient towards himself, which would in turn, have a positive influence on the symptom. Repeatedly, patients wishing only to be treated as out-patients came to him in his practice.

Thomas started to treat a variety of chronically ill patients, asthmatics, patients suffering pain, panic or bereavement. Without extensive explanation or introduction, Thomas applied a basic version of his method to these patients. They had been made aware of a new form of therapy, involving a dream journey which would be very calming and appropriate to their needs. In most cases he dispensed with the patient's history, only asking about the present problem. He initially considered the type of patient in front of him, neglecting to do so at a later stage, because he didn't then consider it of importance as the Magic Meadow was suitable for all types. On occasions he asked patients what special talents they had and these he would put in a golden sphere on the Magic Meadow. The astounding thing about all of this was that all patients accepted the story of the Magic Meadow as their own. Thomas insinuated that his patients suffered from a bad conscience, that as far back as they could remember, had always been afraid of making mistakes, that they were perfectionists and were always attempting to satisfy the needs of others and not their own. Used to the subjugation of their parents from earliest childhood on this bad conscience had developed to compensate for the non-existing communication and love, both of which foster the healthy development of the human personality. Of course many of these patients had more awful stories about their childhood to tell and even they found relief on the Magic Meadow. They were however more than baffled that Thomas knew so much about their lives, without having asked too much. On asking how this came about, Thomas told them that in his experience it was the story of all sad people, regardless of the source of their illness.

Thomas visited his wise wizard on many occasions. He found it difficult to believe that such a simple principle, when known to people could have such a positive impact. The wise wizard answered with a smile, "It seems to work". Practicing this method brought about changes in Thomas. Henceforth he spent much more time on the Magic meadow with his patients. In subsequent sessions it became clear that there was a solution for every problem to be found, on the Magic meadow. An explanation in colours, representing feelings, it was the task of blue, red and orange, the colours of the daydream, to minimise the guilty conscience –purple- and diminish bad memories,-grey and black-, as well as fear, -white.

One just has to apply the golden rule of the Magic Meadow, "No one is guilty", and it works.

Thomas did not have an answer to his patients' questions, as to why everything was so simple. One can find out how nature has made the human soul, but not why. One can debate as to who formed the soul, but its function is to survive. One has to visit the Magic Meadow and its processes repeatedly so that the old negative doctrines from ones childhood do not gain the upper hand, training new feeling is essential.

Thomas found it difficult to believe the changes which took place in his patients. He was waiting for the day when a patient would open his eyes and say, "What the heck are you doing to me? What's this Magic Meadow all about? Don't give me all this fairy tale stuff; I want a good analysis and advice for my money". Some patients wept on the Magic Meadow, and on opening their eyes did not want to talk. They were obviously touched and thoughtful, left taking their Magic Meadow tape with them and on returning to the next session would talk about

the effects which had been induced by the dream journey. Others had more relaxed expressions on their faces and it was amazing the number of patients prepared to continue with the treatment.

Treatment was not continued in every case. Of course, negatively occupied rituals from the past are still effective, as stated in the findings of modern neuron-biologists. The psycho sociological situation of the patient plays a big role, and here there is a need for social work. If the patient is able to bring about improvements in his day to day life, the Magic Meadow has a better chance of functioning.

Thomas found it more advantageous to work individually with extremely disturbed patients, requiring more of his time. These, firstly, named their problems, then went on a tailor made journey relating to them.

A number of patients came to Thomas over a period of years, returning at intervals because they had suffered relapses into their old addict ional behaviour. Many of them had given up hope of ever being able to change anything in respect of their condition. During stays as in-patients they had promised to change things and continue the treatment as out-patients. This was not always the case. Things didn't turn out well because it is extremely difficult to maintain therapeutic progress if the social situation is unfavourable, e.g. unemployment and isolation.

It has to be added that the therapeutic setting in Thomas' magic practice are not at all enchanting. Patients find themselves crowded into a small waiting room and on occasions have to wait hours before they can enter the Magic Meadow Cubicle, which is lit up by colourful lighted umbrellas. These socially deprived patients do, however, have sufficient time to occupy themselves with the Magic Meadow. Under certain circumstances some could visit the wizard on a daily basis, for twenty minutes over a period of weeks or months and work on changing their inner being. If they did so, amazing improvements could be seen. 30 minutes spread over eight weeks may have been necessary, as Günther Schmidt (7) once stated in a seminar, "My longest short term therapy has been going on for 11 years now".

Creating a New Inner World

As Thomas saw the last mentioned patients most, one could judge best from them, what the Magic Meadow was capable of. He was also conscious of the fact that he created a counter world for these patients, with a number of facets, their attitudes towards themselves, their negative self images, the environment in which performance and money play an essential role and humanity often only serves as a fig leaf to conceal the greed of the rich, whose main interest is to maintain and increase their fortune and power.

Thomas was aware of contradictions in his own personality, he always had been. When he was not on the Magic Meadow he was an average person who is at times very impatient, easily irritated, annoyed and able to be angry. Thus his desire to return to the Magic Meadow increased and in spite of his suffering under an unjust world, he spent no money on his well being. The moment he sat down in his little cubicle with its illuminated, coloured umbrellas and closed his eyes, he could imagine his Magic Meadow, a fantastic world which would serve to teach his patients what it would be like if their desires for an improved state of inner well being could be fulfilled immediately.

Thomas talked with the wise wizard on many occasions to come, to find out why his Magic Meadow seemed to function so efficiently. It was as if he had developed a new philosophy of life which corresponded to the needs of people, at least of those who were led to the Magic Meadow. After her first session, a patient commented that she would have to become accustomed to this new world.

Thomas went to the magician's cave, sat with him and asked why this new philosophy of life was so readily accepted by the patients. He was told that the idea was not new. Mankind had always longed for goodness and heaven on earth, and on the Magic Meadow this dream came true.

Most religions promise a better life after death and describe life on earth as a valley of tears. A number of religions claim, in a variety of ways, that the world got into the state it is in as a result of sins committed and sinners can only gain the right to live in the hereafter by practicing a religion. No religion expresses itself to the contradiction that everybody is born innocent, equipped with his biological program to preserve his life and the survival of his kind.

As the world is already divided and more in the hands of the rich, a newly born person can in many cases either perish or fight to survive. This struggle to survive forces the individual to sin and be egoistic. Erich Fromm, a famous psychoanalyst combines this as an explanation for the narcissism of man and lord to survive elementary fears and instincts are behind most so-called sins, a person free of sin would no longer be a real human being. Thomas considered the notion of sin, inappropriate according to the rules of the Magic Meadow and wished to abolish it. Man is governed by his emotional sub consciousness which is within the first 3 years of life, without much self influence. Milton Erickson, the new master of hypnotherapy, says, (10) (Systemic) Hypnotherapy is psychotherapy directed at children, whereby the therapist is well aware of the fact that children are little, young adults. They see the world and its events in a different light. Their understanding, based on experience, is restricted and fundamentally differs from that of an adult. It has nothing to do with a completely different form of therapy, merely the implementation varies.

The Wise Wizard continued, "Since the disturbances treated in adults relate to wounds which were inflicted in early childhood, it is clear that therapy should be child orientated". This criterion is fulfilled by the Magic Meadow, which goes back to the childhood and applies a form of therapy suitable for the inner child. There is little difference in the emotional world of the former child and the inner child of today. The imprints are the same. Thomas was able to confirm that the few children, he had already treated with this method, had proven a success. It also became obvious to Thomas that adults were attributed with the ability to relearn, as if the atmosphere of the Magic Meadow made it possible to be reborn.

The Wise Wizard also went on to comment, that it was as if sick people had lost the ability to live according to their inner needs. Perhaps they did not know any better. They left nature, our common origin, and established a civilisation which should enable people to live better for themselves and with others. We know what has become of this better life. A world of contradictions ensued and more inequality developed. Fewer people gained more influence and power over the majority.

"It might be ok this way," stated the Wise Wizard, "if everyone experienced the same valley of tears. Then all of mankind would be redeemed from evil in the hereafter." There are, however, people who use the world to their advantage, at the expense of others. Not everyone is capable of this. If there is no justice on earth, the least that can be done is free those affected, of their bad consciences and enable them to fight for their own happiness by being able to love them selves. This is much more valuable than any monetary consolation and justice for the inner world.

The Wise Wizard continued, "Whilst walking over the Magic Meadow it has come to our attention that many of the ill people we have brought here, have due to their own childhood suffering, sensitivity for the suffering of others. This allows them to forget themselves, their own personal suffering, is the essence of their disorder and the emotional basis of all mental disturbances with which we have to deal."

Thomas asked what the purpose of the guilty conscience was and why doing away with it would be so effective in therapy. The Wise Being answered: "I do not believe that a bad conscience serves any purpose for the person suffering from it. It is only part of an inner compensation which the sad child had to create for it self, to make up for the lack of love and attention, which influenced its too placid youth". The conscience becomes the central measuring instrument for the inner world and is simultaneously driven on by the striving for perfection. One has to experience bad feelings in order to learn and distinguish between right and wrong, which does not mean that one has to drown in a pool of bad conscience. This is a perverted feeling which does not occur in nature or animal life.

The child wanders aimlessly in its family, receiving neither support nor protection. Either it is not loved at all or is not aware of love due to the threatening silence around it. Another possibility is that the child has to fulfil certain conditions in order to be loved, which leads to insecurity. The child has no footing in the family and starts to consider himself the cause of his difficulties. This seems to be an automatic development while, as you know, most chronically ill people develop in this manner. This is an innate trait which can be triggered off by the external emotional and communicative conditions found within the family. A good comparison is the fawn which is separated from its mother in the woods. In spite of having been fed, the fawn dies due to the lack of the mother's love. When outside influences are very unfavourable, obviously the child has no option but to develop the bad

conscience – perfectionism – disease. Founded on a love and communication defect in the childhood of the patient, the bad conscience evolves and the primeval fear is that of being abandoned.

Every form of newborn mammal requires the presence of the mother to survive and will do everything possible not to be left alone. In the event of the natural proximity to the mother malfunctioning, everything will be done to improve this relationship.

At, approximately, the age of two the child becomes aware of his own existence and ego. This is definitely the point in time, when the child looks for explanations in himself. Should the mother be non-loving and her behaviour causes him fear, then the fault must lie with him. At this point, the self made bad conscience – perfectionism system springs into action. This can be regarded as a submission ritual, which is abundantly found in nature. If negative, external conditions prevail, the weaker will demonstrate inferiority to avoid punishment and survive.

Love can also be conveyed non-verbally, establishing inner security. A rational form of communication without love is very unlikely to arise. So far, there has not been one patient who has said, that his parents had spoken to him rationally, without betraying emotion. It would appear that frank, uninhibited talks and the expression of thoughts and emotions are of

utmost importance for the individual healthy personal development and at least one of the parents, usually the mother, should be in command of this and show it.

A parent, who approaches his child unbiased and openly in conversation, as he himself was approached in his own childhood, demonstrates his love of the child, which is of utmost importance in later life, even more so than physical tenderness, it would appear.

It can be expected, that an egocentric mother, who talks much about herself and her feeling, neglecting to be tender to the child, attributes more to the development of the child than a mother, who does not talk about her feeling and offers only physical contact in the form of kisses and cuddles. The latter produces a shy, insecure child with all the risks, which we have already mentioned. She transfers her sorrow to the child, who tends to imitate her behaviour and mood and later even feels responsible for the mothers sadness.

Goodness and the Significance of Love for Human Existence

Thomas wanted to hear from the Wise Wizard, how love and Christian charity would fit into the system of the Magic Meadow, when in personal life it played such a central role, essential for healthy living conditions. He replied that Jesus taught love without conditions, Christian charity and preached according to the principle “Love your neighbour, as you would yourself”. It would seem he was misunderstood. His disciples interpreted him in such a way that, anew, differences between people, for example an emperor and a beggar became manifested; apparently in contradiction to the New Testament.

The material existence of the church was dependent on power and on occasions allowed itself to be seduced by it, becoming worldly. Sometimes the churches were forced to make peace with Emperors and Kings, as they had not the power to compete, but it could also have been the case that the churches had more power than the King. The Christian message played no important moral role in the forming of the history of man as far as leaders were concerned. The powerful minority dictated the rules for the majority, neglecting to adhere to them themselves. Leaders made their own goals and every war seemed to be blessed by God, regardless of who started it or who had to defend himself.

A Hindu, not a Christian, became a symbol of peaceful resistance. Ghandi freed India this way. Until today, a certain breed of people look to maintain their forced worldly order, no matter what it may cost others, even if it be the only thing they possess, their lives.

Hate is taught very quickly, but can survive over centuries. In the 19th Centaury there are only a few examples of humanity bringing some love into the world. Florence Nightingale, who cared for the injured in the Crimean War or Henry Durant, who founded the International Red Cross, to mention two?

In spite of what they did and in spite of what every mother is doing, out of love for her child, it cannot be seen what a small role love plays in the history of mankind. Being aggressive by nature, the male species has always made history. During my last vacation, I was witness to a tranquil scene, a herd of deer grazing peacefully.

This was deceptive the owner told me. A group of young deer would form a gang to compete with and kill the leader, a typical example of male aggression. Afghanistan provides a paradoxical example of modern humanity. American planes dropped bombs on the civilian population and, with these same planes, provided them with food, when they were starving.

Power is always an attribute of aggressive, greedy humans, who have no bad conscience, are incapable of self-criticism and whose soul occupation is the realization of their fixed ideas relating to their own magnitude. They require followers, of which there are enough. This is also a standard pattern of human behaviour, give up your own existence and follow a powerful leader.

More than half the population is sad and stricken by the bonds of its mental limitations and has no idea, how to fight for its rights. Used to this subordination from early childhood on, these people would follow the leaders regardless of what they say. We can only guess, what would happen if patients, after having recovered on the Magic Meadow, were to go out into the world and fight for love. Fighting for love is a contradiction in itself. Power and love do not fit together, but a certain amount of egocentric behaviour is necessary to live the good life. One cannot always be good and nice; one has to let off steam at some point.

Stalin and Hitler proved that no great number of men is necessary to destroy the world, so it would be advisable to remain with the individual patient, who does not dream of a better world. Thomas was also curious to know, if it was an inborn capability of men to be good. The Wise Wizard told him that every newborn baby had an innate positive feeling towards himself and his life. If not disturbed, the child and mother will love each other in return, one of the basic principles of our lives. This desire for love will remain with us to the end of our lives. It is not a characteristic of human beings to enjoy being alone. Unfortunately hate and aggression are also traits of humans, but can be fought with love.

Why details of the Past are of Minimal Importance for the Treatment

Thomas questioned the relevance of the past and why, in so many cases, it was suffice to treat the state presented here and now, to presuppose the cause and not identify details of the past.

The Wise Wizard said it was obvious that human beings had a certain structure in their souls which would always adhere to the same rules, similar to a collection of instruments, which react to the world in order to cope emotionally with the learning processes, both internal and external, in order to survive.

Humans do feel love and hate, joy and despair, as well as fear and longing in an almost identical manner. How the individual behaves or feels inside depends on the relationship between the above mentioned. In the first three years of life a constellation in the balance of feelings is formed. This can be either well or less well balanced and any correction which may be necessary cannot be achieved in Kindergarten or School, no matter how qualified the staff may be.

This disturbance is combined with and caused by a lack of communication skills, for which the individual considers him self responsible. This relates not only to communication with others but also in dialogue with one self. One is not able to stand back and observe one's own mental state. The ability to express one self freely requires courage, which is not always present, and results in an unawareness of this basic disturbance. Logic and experience are not applied to their problems, so they remain, compulsively, within their negative doctrines, impressed upon them earlier and are not even aware of it. All future experiences are made within the narrow limits formed during their external, narrow minded childhood.

Unfortunately, it is a fact that experiences made within the family in early childhood make a tremendous impression, so much so that one is trapped within this rigid system of imbalanced positive and negative feelings.

As previously mentioned, there is a disturbance not only in external but also in internal communication. As we know from psychoanalysis, looking back into details of the past can produce a positive effect, but it is a long road, the outcome of which we cannot be certain of. The method of thinking can be corrected, but this does not automatically mean that the feeling to this thought is altered. However, if feelings are improved, it is easier to have better thoughts. It must be more effective to treat the basic disturbance.

A strategic systemic therapist chooses one point of the personality and works from there, but does not go back to the roots. It is possible that systemic intervention may lower mental tension.

It would appear that treatment on the Magic Meadow and the explanations offered to the patient there, resolves the blockade which prevents his tolerant reflections on himself. By changing some points of the basic emotional life, the past appears in a different light. From a new perspective, not only the past imprisonment of the impaired emotional world is seen. Thanks be to God, there seems to be a chance for these patients to regard their pasts from a different standpoint, nothing is final.

One immediate effect of the Magic Meadow, reported by patients, is that they do not have such a desire to think about their troubles. Part of these patients' costumes is to doubt everything they think and do; which they can now use to their advantage; as opposed to someone who thinks he knows better than everyone else. Another kettle of fish is the narcissist or pink panther as I will term him. It is not part of his costume to accept direct hints. Another form of therapy, but also based on love, is necessary too. I will come to this at a later point.

It is important to get the following point over to patients, in order to avoid dependency on the Magic Meadow or therapists. Whatever changes they can bring about in their emotional worlds, are based on their own resources contained in their golden spheres. It is their very own strength, fantasy and emotional power, not always easy for them to accept, which is doing the job for them

The Improvement in Communicational Behaviour

Thomas asked the Wise Wizard why communicational behaviour could be improved by the Magic Meadow. The Wise Wizard had no doubts. Having asked Thomas, why he thought patients did not speak about their problems with partners or parents, also answered him. He told him they were afraid to do so, had not been trained to do so and therefore were not used to doing it. Everything they say is combined with the fear of having a bad conscience. If the bad conscience is alleviated this can influence the readiness to communicate. On the Magic Meadow, apprentices dare to speak and speak up for themselves. The Magic Meadow plays the role of the caring, listening mother, who gives the child peace and confidence. This situation fosters the courage to talk, just as alcohol loosens the tongue. In the course of their lives they have also been confronted with others who were able to talk about their feelings, so it is not completely foreign to them. When patients leave the Magic Meadow they feel relaxed and can realize the capability to talk.

Of course, there are vast differences in the communicational behaviour of these patients in the groups. Some never talk at all, and others would never tire of talking unless told to stop, in order that others can partake in the conversation or discussion.

The improvement of communication skills alone is not the answer they are a part of the whole emotional system. Once a basis has been accomplished on the Magic Meadow, the training of communicational behaviour can be continued in additional sessions.

Communicational disturbances and the development in early childhood are the basis of the disease, but not the only consequences set deep in the sad soul of the patient. We also have the method of communication. Even if one is better off after therapy and the soul feels free; one has to learn to talk about oneself. This new ability is like a flower coming into bloom and requires exceptional care and tenderness.

Why does Perfectionism develop beyond the Silence?

Thomas asked about the origin of perfectionism and why all children, who permanently have a bad conscience, have to be perfectionists. The Wise Wizard explained to him that this was the only means available to them, of feeling the value of their performance. They are always uncertain if what they do is sufficient and this drives them on to do more, in the hope of receiving positive feedback from the mother or a substitute for her. As the mother's feedback was insufficient, and the seed for this insecurity had been sown in early years, the children will never stop working on this image and the hunt for positive feedback goes on, endlessly. The patients take over the role of the 'silent' mother and receive no feedback from themselves either. This game with the guilty conscience is played day in, day out, a Don Quixote battle against himself, forces the patient into following rules

which allow no escape, no chance of winning and no rest. A healthy and relaxed person on the other hand, has to fight boredom.

Later, when the inner front has been altered and an improved, internal feedback mechanism established, the adult ego or the “healthy” pink panther part, which is now also present in these patients, takes over to protect them from self-destruction. The products of his perfectionism can be exhibited, so substituting real communication with himself and other. Perfectionism is the spiritual drug of the “fenced in” soul, which can be treated by alleviating bad conscience.

The Pink Panther Questions, the Guilt of Man

The Wise Wizard had his apprentice, Thomas, approached the exit to the Magic Meadow, where a Pink Panther, representative of all those whose wish it was to continue giving the sick and sad people a bad conscience, awaited them.

The Pink Panther rose objection, for example, to the fact that a patient who is an alcoholic and has always drunk could now, having discovered that he is not to blame, continue with his drinking habits. The Wise Wizard asked the Pink Panther if he seriously thought that an alcoholic would continue to harbour his illness, if he could do otherwise. Taking all the frightful consequences and losses of drinking into consideration, relationships, employment, driving licence and self-esteem, which was never too great at the best of times, would one voluntarily continue to drink and set himself up for accusations such as those offered by Pink Panthers?

The Pink Panther was of the opinion that one could then, do away with all jurisdiction. There would be no more perpetrators who had not been victims previously, meaning everyone would have to be unburdened of their guilt, even a monster such as Hitler. A step in this direction was the Magic Meadow Theory of “nobody is guilty”.

This was the belief of the Wise Wizard, who continued to say, that the laws of the Magic Meadow had to be applied to everyone, even the world’s offenders. Unfortunately, mankind is not yet ready for this. In preparation for this, one would have to ensure that within the family these emotional differences did not occur.

The present consequence being, that every criminal offender would have to have the type of therapy offered by the Magic Meadow, during his imprisonment. It goes to say, that one must actually protect oneself from aggressive neighbours, who have experienced a bad, or unfortunate childhood. Mankind does not, as yet, have the strength to reinforce Magic Meadow laws.

It has to be taken into account that jurisprudence only punishes the unjustly and wrongly programmed individual, which can lead to errors being made and negative action being taken, when the sentence is pronounced in court.

It is not insinuated that man can do no harm. He is led by his basic instincts. If one is hungry, one eats. If one does not have enough to eat, then it is taken from the next person. The amount of aggression, however, is dependant on the subconscious education in early childhood. Without good imprinting, there will be more aggressiveness. Law and order is necessary in this world, so our freedom has boundaries. One aim of the Magic Meadow is to develop a feeling inside of what is good for one.

Crime, being a consequence of wrong imprinting in early childhood, is an alternative reaction to perfectionism – a narcissistic one. Prison alone will not solve the problem. If left untreated, the criminal will follow the same behavioural patterns to compensate for old and present wounds, just as the alcoholic or drug addict falls back on alcohol and drugs to compensate for bad feelings in the hope of leading their lives more successfully.

Are all People Guiltless?

“So everyone is guiltless, irrespective of what he has done?” Thomas asked. He would not express it exactly in that way was the Wise Man’s answer. Only someone who has a choice can decide one way or another and chooses to do something in spite of his conviction. This form of guilt is possible or does exist. Neuron-Biologist say, that the feeling of having a choice is an illusion, because our memory of emotional experience, found in the

limbic system of the brain, is supposed to tell us what we have to do. We have the subjective impression that we might have a choice, so if we choose the good solution, adhering to the rules of the Magic Meadow, perhaps even siding with the golden sphere, we do not have to give up the dream of having a choice and taking responsibility. There are indications that some criminals have no bad conscience whatsoever. This can be measured by a nuclear spin tomography, which is able to locate and show emotional involvement. As long as no reaction is shown and should they have proven dangerous previous to imprisonment, their stay in prison is extended. Treatment may be given and only if the therapy shows positive results, will they be released.

As to the question of the human brain doing only, what the sub conscience tells it, - whatever one thinks is only a reflection of the sub conscience -. Schopenhauer expressed this as follows: An unconscious emotional giant, who is also blind, bears a tiny thinking and viewing dwarf, who is totally dependant on the giant as far as decision making is concerned.

How does the Soul function at all?

Thomas asked the Wise Being what the function of the soul was and was told that this was a very difficult question. Man is born with certain qualities and abilities, which influence how he thinks and feels. These innate traits, however, develop and are influenced by his surroundings. Hearing from experience is the main function of our emotional life, the most important. If we do not experience sufficient harmony and love in early life, fear and despair can prevent the healthy development of our emotional life. The principle goal of emotional work is to concentrate on these negative feelings and achieve a harmonious emotional state and an improved quality of life.

If we look at the Austrian writer, Arthur Schnitzler, a physician and friend of Sigmund Freud, who was famous, even in his life time, this man felt permanently insecure and did not even like him self. Irrespective of the fame he was accredited with his books and stage plays he remained a very unhappy person. In spite of his intelligence and abundance of emotions he was unable to change the status of his emotional well-being. If one is too afraid to develop an inner personal harmony, the bad feelings will remain permanently and play a dominant role in one's life.

Human beings learn by imitating paradigms, e.g. parents. If the incorrect paradigm is chosen the imitation either fails or the results are bad for the imitator. Should a child have the wrong basic feeling in his soul, other aspects of his life are tainted by anxiety, making life much more difficult for him, while the healthy emotionally balanced person finds it much easier to do what he wants. As he has made fewer negative experiences, he is less anxious and will overcome obstacles in life, with more courage. He will consider problems as a challenge and much prefer this state, to one of being bored by having no problems. He is prepared to take risks which an unsure person would never deliberately do.

Of course, a healthy person can also suffer from problems and negative feelings, but his mechanisms for overcoming a crisis, substituting bad feelings with good feelings, are well anchored in his system. Communication is easier for them and because they can talk about their problems, their emotional survival is assured.

The uncertain, anxious patient is always in danger of falling into one of his deep holes, which originate in the past. These bad feelings, in conjunction with the actual problem have a negative influence. The patient is once more the helpless child and cannot deal with the problem in a positive manner.

An important form of compensation is day dreaming and here there appears to be a vast difference in the capabilities of the anxious patient and the more courageous healthier person. It is a great advantage to be able to imagine a better solution or story for the present problem. As mentioned before, posttraumatic patients respond better to therapy, if they can day dream. It would also appear that patients with a communicational behaviour disturbance cannot day dream. Apparently, if a free soul has a free fantasy, it is able to make up better stories whilst day dreaming. According to the basic rule of emotional life, it is not possible to have bad and good feelings coincided. This is why the Magic Meadow is a training camp for day dreaming.

Thomas asked why the rest of life is not as important as the first three years. The Wise Wizard told him, that he did not know exactly why, but it was reasonable. The training of all young mammals in preparation for the future demands of life is only possible with the assistance of the mother. We have basic instincts for example, the rabbit, who knows that the fox is a danger to him and he has to run for his life, if he is around.

This does not however mean that the rabbit should never come out of his hole, but have enough fear to run in time. This imprinting is logically bound to the early stages in life, whilst protected by the mother and should be concluded by the end of childhood. Human babies are very sensitive and completely dependant on the mother. If the mother does not fulfil her job sufficiently, the result will be an anxious person in the future. If a young child is infected with the bad conscience perfectionism disease, it will malfunction. The wrong program will be applied to its problems, not enough new experiences can be made thus manifesting the bad feelings. It will observe life through grey coloured glasses and consider it his own fault that he finds him self in a vicious circle with no escape possible.

The Magic Meadow appears as a solution. It is possible and probable that the patient can view his past from a different perspective. Defeats are only experiences to learn from and perhaps who had done harm to one were just victims of unfortunate imprinting in their own lives, Perhaps due to these bad experiences in their early childhood, did they become Pink Panthers.

One can look upon the human soul as a stage, where the performance of feeling is learned in early life and accompanies one in later life. Our method of dealing with problems is rooted here. Unlike animals, man has the possibility of looking into himself and ascertaining from his language, what is going on in his emotional life. With incorrect imprinting thoughts can be wrong and the result is the problem. When the soul is free, one is open for new experiences and the process of maturing can recommence.

How does the Emotionally Healthy Person feel?

Thomas asked about the feeling of emotionally healthy people. He was told, as a result of positive imprinting in the early phases of childhood that these people lived the way of life found on the Magic Meadow, from childhood on. It is possible for them to have a better life.

They have contact with many other people, some of which are intensive as they have no communicational disturbance. Their self-esteem is more profound and they do not become dependant on others. They look on the bright side of life, look for the beautiful and good things and are free and talented enough to do this. They can endure suffering, due to what was imprinted in their early years. Their suffering is limited to an amount which they can deal with, so they survive and do not become ill.

The amount of self-esteem which a healthy person has, is regulated by his capability not to question his own value, but his acceptance of himself with all his strength's and weaknesses. There is no feeling of obligation to be good or even the best. Based on previous experience and the protection and communication skills given him by his mother, he trusts in himself. He has the ability to improve himself, but is not pressurised to do so.

He does not continually condemn himself, but accepts and tolerates problems. He seeks solutions but not because he has a bad conscience. Mostly he is disturbed by boredom. If one is not persistently engaged in a fight with one's conscience or at achieving perfectionism then one has plenty of time to do things which make life more interesting. Skinner and Cheese (11) describe this person thoroughly in their books. Thomas told the Wise Wizard that he had always been able to live well with his own mistakes and did not feel obliged to have a bad conscience. He did not feel himself personally responsible for his faults.

Many patients are able to achieve a form of self relief on the Magic Meadow.

The Attractiveness of the Negative

Thomas stated that we are much more perceptive of negative news in newspapers and on television, in comparison to good news. Bad news apparently sells better.

It could be that positive treatment of oneself becomes boring and as soon as we are not burdened by the search for our own amusement and entertainment, the problems of others in movies and books offer a thrill for us, which we look out for. This, the Wise Wizard considered a false mission. This is another reason why permanent digging in one's own emotional life also bears an entertaining characteristic, a self-destructive game, which the sad and lonely children play with themselves.

The aim of human life may be to have good feelings but the mechanisms of emotional life also require negative feelings, which they can work on and improve; so it is not surprising that more interest is shown for negative news. Good news is accepted but free journalism has to sell. On questioning the market, blood and crime is demanded. Freedom of the press is very important. In a dictatorship, without this, one does not have the opportunity to decide what is good or bad for him. Of course, more viewing time should be offered on free TV for delivering good news, but one has to remember that the press is owned and ruled by the rich and powerful who have always had the need to justify their being so. To maintain this status, they will write or send what they consider necessary, ignoring minority interests, such as folk songs, traditional music and love films.

If most of the news read and seen is negative and we stop sending it, it will be missed because the public has become accustomed to it, a form of self-prophecy being fulfilled. People have simply not learned to follow up positive news with the same interest as negative. The reaction to the Magic Meadow and its acceptance by people used to bad news all the time is astounding. Tenderness heals all spiritual wounds and frees the spirit. It is made apparent, which beneficial effects can be achieved, if children are dealt with in a tender manner. Love as a keynote of the therapy replaces exactly that what people missed earlier and today.

The Wise Wizard continued to say, he supposed that the attractiveness of bad news was the effect of permanent publicity for those catastrophes. The voyeurism of the spectator is predominantly trained the tolerance level increases much the same as in the use of drugs. This results in more and more bad news being required to satisfy the yearning of the consumers.

The sympathy of the public may be of importance in order to provoke attention for catastrophes, were however the initiative given "to do Good" this objective could be achieved more directly.

Is there a Self-Cleaning Mechanism of the Soul during Recovery?

The pursuit of the self-cleaning of the soul, carried out daily by spiritually healthy, is a practice which looks as follows:

The mentally healthy person is able to make his problems clear to himself. He can also use his intellect to recognise and solve them. This is possible because he is in the position that he can accept himself. On the other hand, the spiritually shattered relates these problems to his own person and sees no alternative but to establish this new problem in this self-made picture of him self.

Meaning: Being mentally healthy, one can consider if a problem, in which one is involved, has to do with an omission or a merit. The same person can regret and apologize for errors, even if he notices later, that other options were open to him. He is aware that the mistake was unintentional. There is also an independence of praise from outsiders, which can be of embarrassment to him because he knows he does not need it. No-one has to make him aware of his weaknesses and strengths, he knows them. It is necessary to teach the patient this self-cleaning practice so that he will no longer hurt himself. The practice has to be made so appealing, that he has no alternative but to continue working in this positive system.

Is the Mental Healthy Person Immoral?

This positive attitude towards oneself does not necessarily lead to immoral behaviour. Adherence to the laws of love means tolerance towards others and themselves and does not represent an immoral state but rather promotes a good sense of justice and sensitivity towards the feelings of others. If one is not touchy, there is no necessity to be tense all the time and one can use logical thinking to solve problems. Coming to terms with one's environment on a daily basis is completely different to what takes place within oneself. The mentally healthy person is much less occupied with himself than the moralising patient. The healthy try to understand their driving force and find a balance, between his' own wishes and those of others. He solves conflicts in a different manner to that of the insecure patient. Again, he can choose a method which he gets on well with, to cope with his tensions.

He can however develop a sense of guilt which he permits himself. Should he experience negative things or is disappointed by others, his disappointment is not deep because his expectations had not been set so high. His

understanding of other's weaknesses makes it much easier for him to forgive. He is not dependant on the affection of others to prove his value to himself.

When alone, he feels not too bad and can avoid loneliness in his relationships with others. He also needs time for himself, which he bears well, contrary to sick people, who cannot bear to be alone. A mentally healthy person suffers basic fears just as the sick. Separation and deaths of beloved persons mean suffering for them too, but in a limited way. Their dependency is not so great and they can help themselves to new spirits.

His sympathy towards the sorrow in the world has a touch of resignation regarding injustice, poverty, hate and war, but he can maintain a feeling of satisfaction for himself. Since he lacks personal ambitions, he does not commit himself to ambitious goals, lives for himself and his personal needs and so be guilty. He can certainly have a sense of duty and justice. Without this he would be intolerant.

Having discovered the Magic Meadow, Thomas felt the necessity to make it available to the rest of the world although he was not sure if his own vanity played a role in this wish. Every feeling is a mixture of several components nothing is pure and ambivalent, feelings are typical for the human emotional system. Of course there would be a kick to showing the world how the human psyche works, especially when specialist do not want to listen. Experts would have to give up their expertise and have ambivalent feelings to a new form of therapy.

Negative Self-Reflection as a Solution

The Wise Being then spoke about negative self-reflection as a solution. The difficulty with the permanent preoccupation with one's own feeling is that it is a compulsive occupation which leads nowhere. If the sufferer could analyse his problem, as done on the Magic Meadow, he would come to a comforting solution which would be of use to him. The result of the discussion of the sufferer with himself is forever present before any mental work has been done. It is the permanent devaluation of him self. Astonishingly he does not notice the steady stream, this constant repetition of all these rigid and negative thoughts which lead to self-torment and destruction.

An alternative form of self-reflection appears impossible to him, but when in systemic therapy exceptions are asked for they can be found, for example, when on vacation and stress-free. On returning from his vacation the same old game starts again. The rules of the game cannot be changed because every negative thought is part of a system which has been functioning since early childhood. The emotional checking centre of the limbic system reinforces these thoughts "you are a bad guy, you are a loser, you are good for nothing". Attempts to solve the problems are addiction, be it alcoholism, work, gambling, psychosomatic or chronic diseases. This is considered legitimate. By being ill he can receive attention or have a rest.

Unfortunately, these solutions function only initially. The price which then has to be paid, namely chronic physical or mental illnesses, is too high. The maintaining of this disharmonic game with oneself cannot go on forever. New and better rules have to be introduced for a newer and better game.

The patient suffering from endogenous depression may belong to a different category. In these cases there is not enough energy to induce a change in attitude. The process of change simply does not function anymore. Patients who did not react in the expected manner to the Magic Meadow were to be found in this group. One consolation is that they were at least able to have a rest and find some peace whilst on the Magic Meadow. Again, we have to confirm that most chronic diseases are incurable, but leave some scope for improvement. This offers the patients reason enough to continue with the Magic Meadow.

Loneliness and disappointment in one's life are further obstacles in the treatment of anxiety and addiction.

How does the Momentary Emotional State of Man Evolve?

Thomas walked along beside the Wise Wizard, glanced at the rainbow and asked, how the momentary emotional state of a person comes about, and why we can feel one minute one way and then completely different. The Wise Wizard reminded him, that he had already said, that one's condition depends on a variety of

factors. The reason for bad feelings would have to be discerned. If one does not suffer too much from changing moods, then it is sufficient to wait for it to improve. In the treatment of addiction it is necessary to assist someone suffering from his present emotions, to find relief.

The basic CD is of assistance in stopping for example the craving for alcohol, in the restless period which occurs prior to a relapse. It is also of importance to accept and allow these changes as they are natural. Many addicts believe they should always feel well, this being part of their perfectionism. They forget that negative feelings are part of evolution and are a reason for bringing about changes, not just to be ignored and forgotten. Boredom prompts our creativity.

The task of every therapy, which has to do with the soul, is to assist anyone suffering from the quality of his feelings, find a way to change them in such a way that he momentarily and in the future no longer has to fear them. It is up to the individual to find out what is best for him, what builds him up, what gives him pleasure and what he can do to improve his mood.

The easiest way to do this is to listen to the basic version of the Magic Meadow. Any present actual mood is a mixture of the basic mood combined with how one treats oneself, along with a physical feeling which can be dependant on such things as the weather, the season or hunger for example. If one's basic mood is imbalanced as a result of imprinting in early childhood, the changes in moods will be much more irritating. One is not certain if one is entitled to be in a bad mood, or be in a better one later. Should others be aware of your bad mood, your bad conscience raises its ugly head again. Thomas looked around the Magic Meadow, saw the beauty of it with its rainbow, clear sky and beautiful flowers and asked the Wise Being to sit down with him for a while.

Can Daydreaming be learned?

Thomas asked about the significance of daydreams and if patients, who have great difficulties in daydreaming could acquire this talent through training. The Wise Wizard smiled and went on to speak about dreams. Mentally well-balanced people use daydreams on a regular basis, to emotionally cleanse themselves. Of course they have anger and anxieties to cope with, but by making up a good story for themselves they can feel and sleep well. The mentally imbalanced have a restricted fantasy which inhibits them from doing so.

Of course there is a vast difference in what people want to dream. The best dream one can have is to be a child in the warm arms of a beloved person. Just imagine your self being there, rather than imagining the worst. Try to dream of a person you miss being around, even if you know it is impossible, and your attitude will alter. Use good memories to tell a good story, as it is done on the Magic Meadow. This is a good example of a daydream and its effects are efficient in improving your mood and relieving anxieties. The dream has to be simple and easy because you may need it again tomorrow, and the easier you can recall the dream, the more use it will be in an emergency situation. After some time you will look forward to daydreaming to help improve your condition and cope with difficult situations. A well balanced person is prepared to take more risks especially in the field of love. If a relationship breaks up, he still has his daydreams to comfort himself. It should not be expected that a daydream come true. If this is the expectation, one will be disappointed. A daydream does not have to bear direct relationship to the present problem The design of daydreams by talking to yourself

Thomas also wanted to know something about the use of longer daydreams for therapy. The wise man answered: „ sometimes longer daydreams do make sense, because these self-invented stories may be more variable, full of fantasy and rich imagination.

Since most serious problems of people deal with fear or solitude you have to learn to talk to yourself and you can even imagine that the other person you miss is around so you can talk to him. It's again important that by the new courage derived from the magic meadow the patient will accept that he can help himself with his own fantasy and his own ideas.

When he is full of shame, he will not do such a conversation with himself.” Oh, I am talking to myself, what's the matter with me, I'm crazy now.”

But having now the good news from the Magic Meadow, he will be able to tolerate the use of a free fantasy to talk to himself.

In case there is the possibility to see the person again, who may be the object of your daydream; it makes sense to let him answer in different ways, but better take the good answers

It can be a rehearsal for the future, in case the dreamt conversation will really happen one day.

The stories can deal with the past or the present time, one should try to go to the Golden balls to the better part of life, not only to the grey and black ones.

The significance of trance for the magic meadow

Thomas walked on with the wise across the magic meadow and asked for the significance of the hypnosis for the treatment. „Yes, I know ", said the wise nature, "some Magic Meadow travellers may be bothered about this concept and think that could be some dangerous effect. The trance or the hypnosis is only a relaxed and very useful condition which can be induced in many different ways.

You can have the trance when you look out of the train window. Trance occurs when the mother rocks her child. Everybody experiences the trance differently. Some feel very easy, others become tired or others tell that they feel very nice and warm and others indicate a prickling inside the body. In principle, all people find trance pleasant, however, and on the Magic Meadow it helps us to achieve this cosy condition which in addition to the content makes the Magic Meadow so attractive.

Vital problems of patients are processed on the magic meadow about their emotional life and it nevertheless it happens frequently, that the patients fall asleep. They do not sleep in fact, but their unconsciousness continues to listen and this increases the effect of the relaxation and the imprinting of the new ideas transmitted by the Magic Meadow. Trance concentrates the attention on the story you have to learn on the Magic Meadow... The consciousness is turned off partially in favour of an increased awareness of the unconsciousness. Hypnosis overcomes unconscious resistance which could prevent the Magic meadow traveller being successful in learning.

The Magic meadow itself as a method is particularly suitable to produce trance. E.g. the inner child is mentioned. This is a phenomenon which one can use in trance and which can deepen the trance by putting the magic traveller back to his childhood.

The sad past is mentioned in the black and grey balls and it is recommended to pass those dark balls of the past and to go to the good events of your life and your golden part.

The phenomenon of the confusion which happens if you put a lot of contents in a short time thus overloading the capacity of the consciousness is also important for inducing the trance effect.

Other experts of hypnosis call this phenomena "dissociation", seeing oneself in a ball having thus a distance between his standpoint of observation and his visualized alter ego having the problem to be solved.

Some successful Magic Meadow patients

"I have now some questions for you, Thomas," said the wise nature. „You have already treated many patients now. Please tell me their stories, how these patients did cope with their difficulties, using the new method of the magic meadow. "

"I look forward to that ", Thomas said, "and at first I would like to talk about a 19-year-old boy who always had smoked hashish and drank alcohol. He stated that he was often very sad, so was his mother who also was depressed. She also had taken alcohol and tablets. The young patient only came for one single meeting. This consultation consisted of about 30 minute's conversation including the usual journey across the Magic Meadow. The mother reported about her son, that he carried out the magic meadow journey regularly, that he could stay away from drugs and alcohol and has a new courage to face life.

The magic meadow did work with the mother of the patient the same way, after she had been treated in the hospital to be withdrawn by tablets and alcohol.

The mother felt considerably better, could cope with her addiction disease. She got more resilient and viable. She had no further problems with alcohol. Only when she had been not been present for a while, when she had difficulties in the family by cases of death and lost her work, she started stumbling again and her condition deteriorated. She is now on the way of recovery again to look upon the magic meadow as being the right

therapeutic way for her, she is regularly visiting groups and an additional panic disease was treated successfully by individual conversations and she has learned to be able to be alone .

Next I report about an approximately 35-year-old female patient who did not seem treatable till now. She suffered from fears which partly tied her up even in bed. She then was completely without mental drive; on the other hand she was equipped with a firm narcissism which spurred her on for performances which she could not present. Also she took part in the usual detoxification in my clinic; she needed a longer stay from about 14 days, and had more individual conversations correspondingly.

After dismissal from hospital she stated not to be very stable but improve altogether she didn't feel a guilty conscience as before. She got some more relapses after that and she could be motivated to take an abstinence fostering medication, Disulfiram, she was under protection of this aversion drug and came into my office for sessions, working on with the magic meadow.

Altogether, her condition was improved considerably. She still had to be treated by benzodiazepines on a low dose to which she was also addicted, though.

Here we can see that if the magic meadow cannot do the job alone the therapy has to be combined with individual talking, social work and medication sometimes , to correct and to treat physically and mentally manifested diseases like alcoholism , medication addiction and panic disease combined in one single patient.

This patient had not been healed, she also probably will not be completely abstinent but she could live again and had a live quality which earned its name, she was able to stand limitations better than before thank of the Magic Meadow she was able to help herself even with some of the symptoms still present from which she has suffered so long.

In addition it should be mentioned that this patient had been through several the long-term stationary treatments and unsuccessful treatment for five years ago by Thomas who was not yet arrived at the magic meadow at that time.

Next I will report about a 55-year-old real estate agent who was very successfully in his job and who had done several clinical withdrawal therapies for his alcohol problem.

He also had a strong narcissistic component in his personality which made it difficult to treat him. He went to a self-help group. He was there so to speak the wolf among the sheep because he still drank. His wife accompanied him all time.

When he came to me and it was not yet the time of the Magic Meadow with the colours which stand for the feelings. So he still drank, considerably less but he was not abstinent. He always continued to work, drank smaller amounts of alcohol in the morning to work off the stress with the customers.

For several months he didn't show up, he still had sleeping pills prescribed because of his sleeplessness.

Then he gave up his self-employment to find relief in an employed job, again he was highly motivated and still put himself under stress, drank more alcohol correspondingly, noticed again that he could not keep up with the new state , because he felt obliged to serve the boss of the firm in addition now. He had a big relapse and then went deliberately for a four-week itinerant therapy in an outpatient clinic downtown.

At this place he was treated conventionally in therapy groups where he was instructed to tell his boss that he did not want to accept additional loads of work any more. He made this announcement to his boss after his return from his vacation, (a work addict makes a therapy in his vacation, of course, and can not miss any time to work by being sick).

He had a breakdown after this return from therapy; he had got the advice just to tell his boss to stop expanding his work and had to come for a short detoxification for three days to my little clinic, the cradle of Magic Meadow. I had early a single conversation with him with the new Magic Meadow version. I put him to a deeper trance than so that he could finally tell me his real past history: the bad treatment by his stepmother which he had never forgotten and he just wanted to proof his worth and his qualities to her. So he worked like hell since he was 16 years old and came to the alcohol to sooth his stress. The patient left the clinic in a pretty good shape,

He stopped drinking since then, a started immediately to pick on others, in were still drinking. He extended his perfectionism combined in former times with his work now in his hobby to help others. He also criticized me as a therapist because my tolerant way of treating patients was no longer his way in spite of he was cured by that system. His ego was that of a pink panther too, he could not admit to be helped by a therapist.

These facts of this patient were given also by his wife because you can imagine: an addict will not admit, if he had been drinking again or not. He took part in an addiction helper course now; because in this organization's you are confirmed with the idea you have to be strong to avoid alcohol. So far the message of love from the magic meadow has not arrived to these people.

There is a remarkable another 49-year-old patient, who was already known to me for 3 years, who was addicted to alcohol and tablets. He came in a desolate condition again to the stationary treatment, was withdrawn for a long time, stayed on a low tranquilizer dosage and in of which he had been withdrawn itinerantly by now, however. He suffered from narcissistic problems and had denied every form of an ambulant therapy in the past and accepted only stationary treatments which stabilized him for a while. He had heavy social problems like being homeless and a long-standing relation to the woman had failed shortly before.

He came after the clinical treatment in an intensive ambulant treatment and to these 20 minutes lasting sessions nearly every day including a magic meadows short intervention daily over a period from six to eight weeks. So it was successful to improve his really awkward social situation and also his relation to this woman in who suffered mainly from this addiction and his narcissism, it particularly was successful here to stabilize the swing game between depression and narcissism, between his excessive expectations and his depressive when he was rejected. In

. After about three months the patient was stabilized and only took part in group magic meadow meetings. The difficulties of the patient in the social area remained, he could, however, cope and come through for a while.

But as I told before: the old in personality for example his narcissism attitude was still present. He didn't continue it is a therapy and so he had a relapse off to two years with his tablets, and he was too proud to have a new start on the magic meadow, he left the therapy and I don't know what he's doing now. But he had to improve men for a while like two years that's a good time for a severely disturbed patient.

A 40-year-old patient, who was an alcoholic and having jealousy problems with his wife afterwards, underwent a detoxification first and had a severe depression afterwards, a treatment for the partnership was started, and his wife also went to the Magic Meadow to look for her reactive depression because of the jealousy of the alcoholism. So she was also relieved herself and felt better.

It then turned out very well to reduce his jealousy in several meetings, the relation was saved. It was striking that he did not drink despite the great crisis with his wife. In this case you can see the range of possibilities you can have, working on problems of the Magic Meadow. The problem jealousy has actually the same origin in the early childhood then the addiction. later on the patient stated that he could cope with new attacks of jealousy much better than before. Right now, four years from than, I met this patient again on the road: meantime his wife had left him and went back to Austria, but he still did not drink, and stated, that his magic meadow audiotapes" were still working".

The female patient of whom I wanted to tell now had depressions for decades, came from a family of addicts, she stated only to have been doing well when her son was born at that time. She was drinking liquor since she was 16, she also had an episode of anorexia, and she had panic disease too. Finally she ended up on the Magic Meadow having many sessions nearly every day of a nearly 2 years She got a new understanding of her self and in many sessions all her problems seem to be eased .She still needed psychedelic drugs. She stated that" her heart was reopened "by the Magic Meadow. She still continues to work on, now after five years she is still somewhat fragile in her personality but more stabilized even now.

She has done the follow-up treatment particularly intensively and disposed the many audiotapes as a reservoir of comfort which devoted themselves to respectively different topics such as the guilty conscience or the relations to her child, to her parents and so on. It is clear that the effect is the better r the more intensively such a treatment is done. Also at this patient it stood out as that the other negative feelings have been reduced when the guilty conscience has been relieved, the fear of not being able to live alone and the dependence in partnerships was diminished.

Even after five years of treatment she is still not able to work but she has a live quality better than she ever had in her life.

That means that the Magic Meadow is also a method for difficult and chronic diseased patients.

The patient says about the effect of the Magic Meadow: „I have learned for myself on the magic meadow to not blame me for everything and everybody any more, to forgive me and others. I can exchange negative thoughts for positive. Colours, e.g. the green of the calmness, support by visualization the process of being calm and peaceful. I have begun to daydream in difficult situations and can be alone also much better. I feel more balanced, more peaceful, and more harmonious on the magic meadow"

I am no paediatrician but of course there were occasions when I could apply the magic meadow also to children, the magic meadow came as a recommendation to treat children as you recall. Classmates of my children were in trouble at school and so I offered to treat them.

When the treatment started a girl was 11 years old, and had pains in the stomach, being afraid of a teacher at school and being very shy altogether. She had also sleep disturbances for a couple of weeks.

There was no real conversation possible with the girl, the mother had to talk for her, and she was only nodding or shaking her head for confirmation to a question. There were all together three sessions accompanied by the mother. There was also at a younger sister of seven years, who was also joining the party, who later became a patient too.

The 11 year old - girl was treated more like an adult, in her dream journey there was also mentioned the sad inner child and the golden part, having some special magic beings like a wizard, a friendly giant, a tender fairy and a dwarf with a wheelbarrow to carry off the trouble's and to bring new courage back. Even after the first session she had no stomach pain anymore, she was relieved from anxiety, and was able to manage her school problems.

A year later she came back and she could not sleep again. It was time to decide what kind of school she was supposed to visit after primary school. She tended to be very perfectionist in doing her homework and so she tended to go to an easier school and not to in gymnasium.

But she did not know what to do. Again she was treated as a before, in the first treatment result was that she could sleep again for the first time in several weeks. Shortly after that she was able to come to the conclusion that the easier school would be the right one for her. She continued to listen once and a while to the tapes, when she was feeling stress again.

So it turned out that the same procedure of treatment could be applied to children too.

Her little 7-year-old sister who had already experienced the magic meadow as an escort of her sister now had to be treated for anxiety herself. She had shown deep fear suddenly in the morning when leaving the parental flat three weeks before the first therapy session. Her communication ability was limited also that she was not able even to show positive or negative head movements as an answer to alternative questions.

The reason for the agoraphobia could not be found it was sure that there was no fear of the school; she just could not leave her home, when she reached her school, and her fear was gone. The problem was taken to the Magic Meadow: Can you treat a fear if you do not know the cause? In every case of anxiety treatment the reason for the anxiety is not important, the disease is caused by an increased level of anxiety and that is the reason of the disease, not the kind problem by which the anxiety is triggered of. The girl's mother reported later on, that the daughter stuck to the magic meadow in later times, when she was nervous or stressed again.

The texts of treatment for the children were not fundamentally different from those of the adults: Tenderness for themselves, the problem included, "love your problem as yourself", loving contact with the more sensible part of the person distinguishing the inner child and the competent golden part.

This seven year old girl had only one session, and two days later she could leave her home with the same courage as before.

Two years later the same girl now was nine years old and had anxiety of mathematics and was not able to overcome this fear.

I didn't see her again. I just ended an audiotape to the mother, where the little girl who was playing with the figures, dancing and jumping, she could overcome her anxiety and her results in school became remarkably better than before.

The next patient was the wife of an alcoholic patient whom I had treated before. Her husband had a relapse despite the Magic Meadow treatment. There were similarities to the real estate agent whom I have described

before. This wife came in my consultation hour and started to cry at once before we spoke with each other. I asked her only very briefly why she cried, then. She said her husband would drink again and she justified her sadness with that statement "The woman always is to blame anyway when the man drinks".

I didn't talk very much with her, instead I offered her of the basic session on the magic meadow. After the dream journey she cried and thanked me with all her heart. She then came back with her husband some days later; the next meetings were carried out jointly on the magic meadow. The man stopped drinking, the relation got better and the woman had overcome her self reproaches and depressions.

I would further like to report about a patient whom I have seen only very briefly who had rheumatism and fever attacks, I have seen her briefly before she was that kind of a patient who were visiting all kinds of physicians and having been very often to hospitals but the reason for the disease were never really been found.

As an example for a mainly physical induced disease I gave her the same Magic Meadow basic session and again she proved to be the same type of personality: a bad conscious – perfectionism disease.

Four months later I met the same patient on the road, she was much better off and very grateful. Even her rheumatic disease and the fever attacks had stopped.

This result was again the consequence of one single magic meadow journey.

Next is the report of a 60-year-old officer, the husband of woman well known to me before? She stated her husband would suffer from the fact that his department was closed and some of his colleges would lose their jobs. He suffered from this as if he were responsible himself for the closing and the unemployment of his co-workers.

He was not that kind of a patient who would come to the doctor, even when his stomach ached and his sleep disturbances came up and he would not relate to this situation in his job.

So I made it magic meadow cassette for him without seeing him for the problem and gave that cassette to his wife and it helped, he often heard the cassette and thanked occasionally.

Several months later I saw them again and he expressed his astonishment about this psychosomatic connection of his troubles in his job and his body, and he was surprised too, how good the Magic Meadow did the job of recovery.

Furthermore there was a 20 year old heroin - addicted young women who was in the very bad condition for five years. She had retired from the outer world after having burnt her apartment by an accident and losing all her personal property that way, she did not leave the apartment anymore and she was extremely depressed, mostly surrounded by other hopeless young people who had same destiny as herself. For more than two years I could not do more than bring her some methadone for substitution. I did not manage to do the magic meadow in her dirty apartment, also irritated by her dog, being the only companion of hers at that time. So I brought her to her parents and we started to work of the magic meadow. After this she had one more bad relapse but then she came out of her crisis, she returned to the world, joined our stage play group she was a talented actress, she was able to stop to drugs and is now studying social sciences.

Furthermore I would like to report to you, wise nature, about a 45 year old woman, a nurse, whom I knew for nearly 20 years who was depressed so that her work was jeopardized by her mental state and she had been drinking liquor likewise. I could not reach her personally and have tried to go to her home. She did not open the door so I put a letter and an audio tape in her letter box. Obviously she started to hear her cassette. She then came in my office for several conversations. She actually felt very fast much better. She still doubted the recovery lasting for long, but it worked pretty good. She said that she looked at it as an admission to a new world and she had to get used to this. She failed to continue therapy what is important in addicted patients, because the old bad conscience- perfectionism disease is still working and the old addiction too. So she had in relapse, and hopefully she will understand that she will have to take care of herself looking at the new rules of magic meadow until the end of her life.

There is to report about a 65-year-old retired parish priest who was treated primarily because of high blood pressure and for an exhaustion depression after a disappointment in his amateur play group.

He was always of the opinion that he was guilty even that his wife had died of cancer and that his daughter had been dying of drugs. He also thought being guilty for the difficulties concerning his work in his parish.

Then he went to the magic meadow and I used angels instead of the giants and dwarfs. He recovered very fast from his bad conscious –disease and since than he is promoter of the magic meadow method.

The wise wizard had listened to all these destinies and stated that it could be seen clearly that this new kind of treatment had been successful for the patients. „But where are the limitations of the method are?“, the wise man asked and Thomas meant that some depressions are just too deep, there was a 43 year old lady who was very depressed, since her sister had dismissed her from her driver's job. Thomas tried everything what he knew so far about his own method but she still was very sad. On the other hand: none of the other doctors or psychiatrists could help her nor could any kind of medication. At least she got a lot of consolation by the magic meadow and she was in spite of the failure one of the truest patients to come to the magic meadow.

So far it's pretty hard to treat addicted patients, living under bad conditions threatened by the law, being criminalized, being poor and homeless, having no protection by their family and being threatened at day and night by a terrible addiction, thinking all the time of drugs, and never being able to stop that.

Thomas knew that he still had to work on this group, to find different ways for them having no compliance, no motivation for the magic meadow, just living for having a drink or a joint on the street, having no hope for improvement but still dream from a final recovery.

So magic meadow therapy cannot be the only answer to treat these patients you have to do social work for them. The combination of the classic long-term therapy and moderate substitution and good social work would be the best combination in these patients, supported by the magic meadow as a fundamental change in the life attitude.

Otherwise: the social work without magic meadow, just talking about the bad past of the patient, doesn't do any good, because if you don't come to the emotional state of the patient, he will have a relapse after being back to life having the same difficulties as in former times, with the same bad conscience - perfectionism disease which is even worsened by the therapy which wants to make him strong what he never can be because his weakness is a lifelong non healing disease. Addiction therapy has to work on the possibility of the relapse, otherwise the breakdown is programmed.

The importance of the fantastic atmosphere on the Magic Meadow

Thomas walked on with the wise man across the Magic meadow and then asked his wise friend what the fantastic atmosphere would do for the sad people.

The wizard stated that fairy tales would represent a unique world for everybody. It's again a probably imprinted capability of all men to be caught by this magic atmosphere. All children have lived for a while in this world of fantasy and fairy tales, again in the very important three early years of imprinting the personality of the child.

So they get to know the atmosphere very early and now this early experience is taken as a basis of the good news that they are good, being not guilty of anything and being taught to help themselves by the art of tenderness and love, they always were able to give to others.

But the miracle is: it's not the only a fancy idea of a crazy guy called Thomas from Hamburg but it is actually true: it's not a fairy tale but psychic reality.

The patient is able to believe from now on that he can live in this world computer in his psychic or physical disease. And he wants to live there and he will.

So he gets a successful daydream- story to heal himself. When the fairytale comes to an end, he is back in this world again, but he will have introduced the Magic Meadow in his unconscious emotional life as an attractive alternative to his black and white mental life he had so far and so long suffered from it.

But in this fairytale world, however, they play a leading part where they are right in the middle of the interest from the beginning. Kind magical beings try to help them and they are one of these magical beings themselves.

Till now, they have never played the leading role anywhere; never have been in the centre of interest.

It then even turns out that the fairytale is true and that they can change their own sad life story including this fairytale and now it is only necessary to repeat this fairytale until the transformation of their old negative

shameful existence to a new better one has taken place. They only have to repeat the same journey again and again to believe it and to feel it permanently.

This fairytale is a daydream, a comfort, a new philosophy of life, a correction of the old mistakes, and a miracle at the same time for the person concerned. It becomes an exercise for using tenderness for themselves which cannot be contradicted by any reasoning whatsoever.

The meaning of the colours on the magic meadow

Thomas walked under the rainbow, once more, and he looked at the colours of the rainbow as he did before...

„Wise wizard, I have noticed that the Magic meadow procedure became more effective when I was introducing the colours symbolizing the feelings. From that time the new message became more attractive, I really had the feeling at that time, people longed for coming back to the magic meadow.”

The wise man meant: „The colours are so important because everybody can imagine by using these colours, his feelings better than before. On the other hand: look what happens if the sun is not shining and everything is dark and grey and that's how the soul of the sad people looks like: a grey world without colours. So you give them colour, I mentioned before that this changing the colours is one of the methods of NLP.

Feelings like bad conscience, shame, sadness and anxiety are abstract words it's hard to talk about these feelings, you know what it is but you cannot explain it easily, especially when you are not used to it, all these people who would need the magic meadow I'm not able to talk about their feelings anyway from the beginning, because in their families there is no open-minded atmosphere for personal talking at all..

A possibility is offered now to have a good look at these feelings quite easily and directly. The feelings are integrated into the fairytale world with the colours and this helps a lot in understanding themselves.

Then the guilty conscience is no longer threatening and terrible, but-- purple and it is easy to imagine that tolerance and self-acceptance are able to turn this purple into a blue feeling of tenderness. The golden ball is the evidence that good qualities are available in yourself like a treasure, the orange stands for daydreams, which are so important for stability of a new inner harmony in mental life. So the white, grey and black world of depression world is replaced by a dream which is painted in colours and already leads to a clarification of the mostly sad prevailing mood alone. This clears the fog of bad thoughts and wrong conclusions.

The scheme of the bad conscience- perfectionism system is replaced by the model of colours being very helpful to explain and to change the difficult contexts of mental life.

The meeting with the inner child

The two dissimilar friends walked under the rainbow and Thomas asked the wise wizard: „ what is the meaning of meeting the sad inner child and the competent golden part? “ The wise nature answered: „Yes, we have talked already that imprinting of personality happens in the early childhood, and do not tell me that you did have one single patient who didn't not confirm this assumption. When you asked for the beginning of the problems, patients may start with the present time, but if you ask: when did it start your troubles, when did you begin to feel uneasy, sad or anxious, they would say: as far as I can think back.

Therefore it is of great importance, that the sad person meets his inner child, because he is still feeling the same like in early childhood because the conflicts began at that time, starting his negative life view and his destructive self-concept has been created at that time, growing up in this sad family ". It is probably quite important that the cure of the negative self consideration starts at that time when it has been disturbed so deeply. The tender and loving treatment of the lonely child today is certainly the main point of the magic meadow treatment. This is similar to the method of psychoanalysis: also in this technique you go back to the early days of life and to try to analyze of the mechanisms of neurosis in order to dissolve the tensions in your soul.

It seems to be possible once again to be able to have new imprinting which corrects the mistakes of early childhood.

The astonishing effectiveness of the magic meadow treatment

Thomas and his wise companion walked on under the rainbow and Thomas asked .We have discussed all details of the magic meadow now but it is astonishing anyway that you can change very important disturbances of personality with a small effort in therapy .You just tell a story and there is a lot of change. And in the basic version is always the same story for everybody.”

The wise man said: „Even I have been surprised how fast this happens. Any single component of the Magic meadow we have used seems to be effective. There are components taken from advertising when people are seduced to buy things they don't know and they don't even need. We make advertisement here for people who would like to be relieved from an everlasting nightmare of being guilty, incompetent and sad.

They get a good explanation and a good story and wonderful colours and pictures, they get a rest immediately by the trance, and the best thing is: the story is true and is not over when you open your eyes and you can really live until the end of your life in peace and in a better condition. They have believed all their life long to be guilty of everything, and they are corrected from that moment they enter the Magic Meadow.

The trance induced by the Magic Meadow is very important. On one hand the gates to unconsciousness are opened, the confrontation with the past of the patient is cautiously done. It doesn't hurt so much, because consolation and improvement of bad feelings is delivered at the same time.

You never discuss the details of trauma on the Magic meadow; the aim is only to feel better than before. The patient stops digging in his own depressive world of thinking, this combination of anxiety, using the self-destructive concept of looking for guilt and shame to explain everything, can be stopped.

A thorough peacemaking relieves tensions with yourself and also with the other people of your environment aside from the trance, the allegories, the colours, the music and the mythological anchorage in the magic meadow open the gates to the new world of better emotions , the fairytale world is the framework for it.

The emphasis of the general principle of love leads the patients out of the central position of their problems to make clear to them that they follow only a phenomenon which all other people who feel bad also have to follow.

The best qualities of these people are employed, namely the understanding for the sorrows of others which they can use finally for themselves. A lot of childlike fears which can be treated on the magic meadow remain unrelieved and thus permanent in a sad person. This means an enormous relief for our patients if they discover that they can help themselves and that they can give themselves that tenderness and understanding they missed during childhood: love.

This is an essential part of the relief and leads exactly to what the patients need: A new self-esteem or much more, stopping to ask this question: am I good enough for this world?

The development of love for the child ego is easier because you will not ask a little child to be perfect and spotless .

And they have this feeling of doing this therapy by themselves what they actually do, the magic meadow is only pushing the ball of snooker and producing a chain reaction. You can say: the patient is entering the magic meadow from one side the therapeutic helper opens the gates, than the patient is doing his magic journey and the helpful therapist only looks that the patients stays in the new line.

Another advantage of the magic meadow therapy is the feeling of many patients who actually don't want to be patients but need help too, that they don't have this negative treatment atmosphere to be with a shrink and it's just a good feeling, you hang on for a while ,relax ,have a good time and afterwards you feel better. Even some of the pink panthers are ready to listen to the story, even if they think they don't need it.

There's another advantage: most of the patients have been through a lot of trouble, now it is easy for them, they don't have to fight and are just doing well. It's a really cure of loving, that's what the poor inner child could never have learned before, without sufficient communication and unconditioned love by the parents or even worse, no love at all.

Thomas and his wise friend stopped here for a while and decided to go into more details about the magic meadow for those who want to know more about the psyche and the feelings treated on the magic meadow.

The wizard said goodbye to Thomas but promised in case his apprentice would feel alone on his further way of Magic meadow therapy he would come and help again. "You also have your golden part, why don't you help yourself, also finding new ways of treatment?"

And Thomas came to the conclusion to go to the Magic Meadow himself as a small child to find his own way for his anger, his sadness and his anxiety. In 2004 he started his own therapy and it was successful too.

Thomas waits for the pink panthers to discuss or to contradict his method, so far in the middle of 2005 he has gone and lot of acceptance and ignorance at the same time, the specialists seem to be afraid of this easy way of treatment. But Thomas fights for this better way and if you are not accepted by the specialists you can find your own way because you don't have to stick to all these professional rules which may prevent progress.

So far there are no real objections three years after the German edition was published.

And Thomas hoped, that the reader, who may be a patient, should listen to the CD in this book right now to start his own journey on the magic meadow

2nd part

Psychotherapy in Germany

Probably there are enough psychotherapists in Germany, but there are only two methods which are acknowledged and paid for by the insurance companies: psychoanalysis and behaviour therapy. There is also an army of free therapeutics who treat with methods which are not paid by the insurance companies, this does not tell anything about the effectiveness of these methods. But of course poor patients cannot pay 50 Euros for one session. This is about the money you have to pay for a method which is not accepted by the insurance.

The selection of these two standard methods for therapy for payment by the insurances is rather arbitrary, in my opinion. The effectiveness all methods is hard to be proven. One generally assumes that a third of all patients are cured by the therapy one third are improved and the rest fails to respond to the method.

An effectiveness study is complicated to be done because it's not easy to exclude the effectiveness of the therapeutic: what is his personal charisma, his intuition, his charm adding to the success of the treatment?

But even if you have a good study that does not mean that this method is paid by the insurance companies. Especially the short therapy is still accepted in spite of there are several very well done studies from Switzerland and Germany and America.

Too many interests are involved in the medical treatment scene, 85% of medical congresses are paid by the pharmaceutical industry and organized by the medical associations of the physicians.

So there is still no training in psychotherapy for medical students to have the capability of doing hypnosis or any other kind of relaxation therapy with the patients instead of giving them tranquilizers.

By making a secret of all these methods of psychotherapy, giving the impression, and that is very difficult to become a psychotherapist, simple methods are inhibited to grow.

That means for the patients that the ignorant medical doctors decide what kind of therapy is necessary for a patient and who think very often, psychotherapy is not necessary, because they have not been trained in this kind of treatment.

So it's still hard to find a good psychotherapy. In Germany you have to apply for this therapy, you have to see a psychiatrist to make an examination and then you get a list of psychotherapists, who may have no time for you for a year.

So if you have appendicitis, you can go immediately to the next physician or to the next clinic and you get an emergency treatment. If you have a deep depression or anxiety you have to wait for the administration of the insurance company to accept your application, after a couple of weeks or months you might get some help with no guarantee that your therapeutic helper is good, that you will like him, that you can trust him. To change a therapist is also not easy; you have to take the risk that the therapy will not be paid anymore by the insurance,

So you can see that psychological treatment is much harder to get than surgery for a physical disease which is will accepted and that there is no delay of therapy.

Of course you can find a psychiatrist but he will give you sedation medication, this is easier for him and well accepted by industry and the Doctors Associations.

It doesn't take much time, because you don't have to talk too much to these people, who are sad, when they have been put in on medication. Most of these patients don't dare to object, they don't know what to say anyway and so they take the pills and wait for the effect, if this effect doesn't show up, they have just another proof, that they are looser: even this good medication does not help them.

The psychiatrist may be one of those who are still thinking in terms of biological psychiatry which means that mental disturbances are caused by inherited deficits in the brain metabolism which have to be corrected by medication.

And if you look at the psychosomatic diseases you will find the same thing: the internist doesn't care for the psyche, applies his ultrasonic examinations, x-rays and laboratory examinations , makes a somatic diagnosis and gives medication, in spite of everybody knows or should know, that hypertension and stomach disease are mainly caused by psychological stress .

There are studies which indicate in a long-term course, how effective this psychotherapy is in preventive medicine. They took a hundred families and watched them for 20 years: Those people who had a psychological supervision or therapy had a better prognosis concerning health, not getting severe diseases as cancer, strokes or myocardial infarction compared to those families, who had no psychological supervision .But nobody is really interested to change medical strategies to help the people that way as they would needed it.

The master of psychotherapy, Sigmund Freud recommended in 1885, when he was still at the beginning of his career, to train every doctor to use hypnosis to apply it to all patients as a basis of treatment.

Later on he dismissed this basic line of psychotherapy for everybody and replaced the easy way of hypnotic help by the complicated way of psychoanalysis.

Its not an exception in psychoanalysis: if a psychological method is created, the inventor of the new method is watching his patients and gets some good results when he treats patients with his new method.

Then he starts to think about it and he and his apprentices make up a big theory, which is complicated and hard to learn. It ends up that even the well-educated therapist will leave the method and just talks as emotional human being to help people to come along better than before concerning their mental condition.

Even the short therapists have been successful to make a big secret of their techniques, instead of constructing therapeutically elements easy to learn and teaching them to the medical students.

It is the same with acupuncture: There has been done a big study to compare the results of acupuncture therapy with the results of pain therapy mostly done by medication.

There were good results: acupuncture is two times more effective than classical pain medication therapy: in 40% compared to 20% of the medication.

The was another even more astonishing result: you can put the needles almost at any place wherever you want, you don't have to follow the complicated way of Chinese medicine stating that you have to know all of these special points of body meridians to have success in therapy.

That was a big study, but it does not change the ways of qualification for acupuncture. So you still have to pay a lot of money to learn a method which has been proven to be very easy. Otherwise you don't get money from the insurance company and that means again: the patient who has no money will not get acupuncture or put it that way: the pill industries are successful to keep pain patients on drugs.

Every patient should be trained to use a relaxation method because everybody is threatened by stress, for example 50% of the male adults who have severe alcohol problems or 40% of population who are used to cigarettes. Children should learn that in school instead of learning at what time King Alexander the Great crossed the Rubicon. Of course this kind of psychological treatment should be simple and effective.

For example everyone has heard about the old autogenic training. It's an effective method every addiction patient will be trained in this method when he is in therapy but he will not use this method of relaxation afterwards because it doesn't work at home, when there is no protective atmosphere, there is no compliance because this training doesn't have an emotional content; it is calming but not comforting. They get a trance induction which is not used later because it is cold. There is no PR spot, no nice and true story to seduce them to

do it again. So you see what the human souls needs: rest and consolation, that means peace, not just resting without an emotional improvement of his mental situation.

So you can see what's really new with this method of the magic meadow therapy: you don't really have to learn it, it is really a do-it-yourself method. You just have to pass over the method as a present. It's enough to read the book, there's also a teaching book for magic meadow therapists available, and then you just can't sit down and start. If the patient doesn't want to see a therapist he can start on its own, getting confidence to the method and afterwards he goes and sees the therapist.

3000 to 4000 people who have been treated so far by the new method, never complained about any complication.

If the goal of a method is consolation of sad people and if that's method is done like that every time that method is applied to patients, there cannot be a risk anyway.

You can say: the goal of the therapy is making peace, peacemaking can never be wrong. It's as easy as that.

Seminars for the short therapist's people are good business so of course the specialists of short therapy want to keep that money source that is why the short therapist Association doesn't want to have a cheap method of the magic meadow as a concurrence.

If seminars are a good business to earn money the method has to stay complicated otherwise the students of the method would come only once or twice which would be enough for the magic Meadow therapy, but not for the income of the short therapist teachers.

The Magic meadow therapy can be started without any big preparations, as mentioned already. The magic meadow could and should already be taught to the students as a basic training.

This method can be used also for the reduction of blood pressure, for the acute treatment of pains and nausea.

This easy method can be used in every crisis, is not bound to certification or the acknowledgment of an insurance company and doesn't need big preparations to do it.

In the last five years I have treated certainly treated 3000 patients by this method and had probably an acceptance rate of over 95 per cent. I did not succeed so far in having a valid statistic follow-up study, and of course I don't see all the patients for a longer period of time.

And you can do it without using the word therapy, and so nobody is insulted that he could be forced to be a patient when he thinks he can do it himself.

At least all people who are professional helpers can do it just to take the tension out of their inner life, the method is appropriate for the social professions, like doctors, social workers, nurses, old people's nurses and also all other social professions, especially I am thinking of the teachers of any kind who have to take care of children who should learn to love themselves in time, before they get sick by self-destruction mechanisms.

The application of this method is simple and safe. She is easy to learn and is comprehensive and perhaps therefore also that effective for everybody. Basically the method represents only the systematization of what every loving therapist or private person does with his patients: Care taking is ordered here for those who do not expect to get this.

The method is suitable for any crisis you can think of. It can be used in a follow-up treatment in the hands of a professional therapist also combined with a different method to take care of more complex problems.

How can somebody come and claim something crazy like having a method to treat every body in such an easy way? One method which works for all problems?

My patients do know what I mean but how can I convince the other therapists?

You can wait in this world for acceptance of a new method even if it has proven already like the systemic therapy, until the end of time, the groups of interest will just ignore it and will be sponsored by the chemical industry of pills as before.

I hope with the immense experience by the 4000 patients treated by me and the transparency of the method which is founded and developed out of already existing methods, I can close the canyon by a bridge, the canyon between the patients and the psychological technocrats.

Until now, the combination with Christian charity cannot not harm a method in the Christian occident, at least I do not see any other doctrine of salvation in our sphere of life which has a fundament like Christianity and

which is as well established in our cultural region like Christianity . . You can call the Magic meadow the method of all loving therapists who finally have a native country and a theory now: the tenderness as a logical method for the treatment of the quiet and sad children of yesterday.

But of course there might be some therapists who take the method just because it works even if they don't believe in that way of thinking and feeling. That doesn't matter: it will help anyway and will have success and you know how important it is in our society to be successful

I think it is a consequent development out of the already existing short time therapy which concentrates on changing the condition of the patient in the presence, without looking at his past history.

Most other therapies analyze the past history of the patient, it on to find out what is wrong with him, Magic meadow does not need the whole story of the patient he just goes back to the beginning of life and starts to correct the emotional deficits by tenderness and love.

And every patient understands what's going on in his therapy, how it works and why.

When I was writing this book and was studying literature to this subject of therapy, I noticed that many details and facts are already well known for decades or even for a century , but have never been used by the neighbour branch of sciences

So most medical doctors don't feel obliged to look to the psychologists and the pedagogues, what these specialists have found out what could be of use for the patients.

Nobody seems to be interested really to find new ways, so the psychiatrists still give their pills and will not even mention the intensive research done already in the early 50s of the last century for schizophrenia e.g. Everybody seems to live on an island of ignorance it is like the nationalistic egoism as that attitude which causes all of the wars in the world.

I recently had a patient a 24 year old female, who was paranoid schizophrenic when she was imprisoned for the first time in her life, she got a lot of narcoleptic medication, and when she came after several month after having been released from jail back to me, I did two of three sessions on the magic meadow with her and most of her anxiety was vanished and she did not need medication for the rest of her symptoms.

Another illustration of this effectiveness of the Magic Meadow even in such a complicated mental disease as schizophrenia I tell the story of a 40 year- old prostitute who was in methadone substitution in my office. She was known to be paranoid before she was admitted to a psychiatric ward for that several times before, one day she was suspecting my whole team and myself and our pharmacy of poisoning her by doing poison into the methadone.

When she started her episode of paranoia, I missed her not knowing what was going on , my employees asked her to change the doctor , but she wanted to stay just to prove that she was telling the truth, being poisoned by us.

The next day the same patient came again and I took her into my little cabin with the coloured umbrellas and made a Magic meadow session with her, she was already used to this kind of treatment.

I told it would not be easy to have such a terrible suspect and that nobody would believe her and that also now her trusted doctor and his team would behave like that that she must believe to be poisoned by us.

This none believing all the rest of the world must be terrible for a woman like her going through a lot of misfortune, having done a lot of good things to others, without having really a chance to be a child once, looking for herself at an early age taking too much responsibility for a child of her age. This again, viewed from the standpoint of the patient was actually the truth.

So my team and myself and the crew of the pharmacy altogether queued up on the Magic Meadow and begged her pardon and I gave her the same reason for or misbehaviour because we also where the sad children of yesterday .

Giving to her more love from her golden part, she was peacefully afterwards and after two more days she actually thought she would trust me now more than before.

My office team really doubted that my efforts might have any sense, but afterwards they confirmed the astonishing recovery from the paranoid disease for this patient.

The shrinks would have given her pills and put her into a closed ward.

If I open e.g. the book psychiatry of two well known authors Brunnhuber and Lieb (19) and look for the reasons for addiction diseases, then I can find there only a description of the addiction phenomena and perhaps still the description of treating the withdraw , nothing about the personality disturbances as a reason for the addiction. If one reads this book it is more or less bad or good luck whether somebody gets an addiction or not. It is pointed out early that there are genetic reasons to become addicted. It is not even mentioned, that there is the important dependence of the social situation an addict has to cope with as a child.

o my experience and there I agree with all the other group researchers in the field of addiction, every addict has a disturbed childhood causing addiction. The same reasons can lead also to other psychosomatic illnesses.

There is nothing mentioned is in the whole psychiatry book of the great importance of communication disturbances although this is of fundamental importance for human mental life.

The word "communication" is not found in the keyword list and so it is not a surprise that students of medicine who are trained according to this psychiatry book do not learn anything of people who come with alcohol problems. When I was trained in medical school, 35 years ago, the same lack of training in psychiatry happened to me , all these years from then until now nothing really has changed in medical education , when I saw a medical student for an externship in my office in 2005 , he knew nearly nothing about psychology and communication disturbances or addiction

I don't have good explanations for these facts, which make it even much more important to make the Magic Meadow is a standard method of treatment for the people, who look for relief.

If the conservatives in medicine and psychology don't want to change the standard methods of treatment we have to do it without these conservatives.

In my internal medicine training I believed at that time that there might be a kind of commission of scientists like a national board who do all their best to ensure that the best therapy is applied to all patients. But in fact they all live on their own island: it's a kind of isolation in the world of medicine and science. One motive to keep out new ideas of therapy may be the feeling to sit on the Olympia of medicine, in order to accept new methods you have to leave the summit of security, this is causing anxiety.

May be, they rely on each other that their neighbours will do the job. The other thing is that these many jokes about shrinks are not that far from reality. Most of them take this profession to be a therapist of their own psyche. So their own insecurity leads to the desire to compensate their own deficits in their own psychological life. That doesn't make a good therapist; especially the training to become a therapist may not include a therapy for themselves, as it is done in psychoanalysis training.

Why don't they teach the psychodynamic theory of pathology in human medicine for the students? In this book there is no explanation of Brunnhuber and Lieb, how the authors select the content of the book to train the students of medicine. Did they throw the lot? I really would like to know how they were selecting the contents of this book.

Therapy research, the stepchild of the universities

A further disadvantage is the fact that university careers of university trained physicians do not depend on their qualities of giving lectures to students but on the number and the quality of their published scientific papers.

There is done a lot of scientific work in the clinics but very often it's kind of pseudoscientific work. Most of the younger researchers feel obliged to go to the basic sciences like biochemistry what they have only studied superficially. Just doing basic clinical work and watch it, is a neglected kind of research because you don't get too many prizes and not too much fame. So nobody can understand how these kinds of psychiatry books for the students can happen in a world full of knowledge and scientific progress.

Often the teaching attitude of the University teaching staff is small, because your career is not dependent on the quality of your lectures. On the other hand you should have been working in a university clinic for many years , before you get the right to teach students, they don't have the look for the medical world outside, mostly they don't have the psychotherapeutic concepts because they don't have enough staff to do it. And the time of saving money in medicine also the training centres are understaffed and are reducing consequently the quality of medical education, which was not so superb before anyway.

Also the interpretations of studies concerning reasons for psychic disease, are full of prejudices: for example the famous Finnish identical twin study, for example, states that children of schizophrenic mothers frequently get schizophrenic too if they grow up in foster families. This study does not look to the stress caused by the separation of the child from the original mother who suffers from psychotic disease. In spite of this severe illness the sick mother will take care of the child during crucial periods in the early three years of imprinting, so this foster child has had enough contact to the diseased mother to get early damage to its personality. I don't think that this had been examined in this study too.

Child psychiatrists report, for example, that babies show serious behaviour disturbances already soon after the birth when they are hit or/and influenced by desolate domestic conditions.

In my observation foster parents are often very insecure in handling their adopted children. They are tense and anxious, very loving but seldom able to show their feelings openly and are always afraid to do something wrong and this makes them tense and insecure and in that consequently produces insecure foster children.

Even if you think that eventually disturbances are mostly caused by genetic defects that does not mean that psychological and psychodynamic techniques and treatments will not help. Again I think it's mainly ignorance, to avoid psychotherapy for schizophrenics. There has been done a lot of research in the 50s and 60s all the last century, which gave good evidence applying psychotherapy also to schizophrenic patients.

All scientists should use their knowledge cooperatively and should work together. An interdisciplinary science Board is missing which could take care all that thus gathering all the wisdom of specialties in related branches of research, concerning psychotherapy and the combination of pharmaceuticals medicine, psychology, all the techniques of psychotherapy, pedagogic and sociology. This cooperation should be reinforced and should be a rule to be sure that there is a interdisciplinary cooperation e dynamic feedback mechanism, which could be a permanent guarantee that the newest and most relevant results of research will be introduced into the concepts of treatment for mental disease.

No business company could afford to stick to rules a hundred years ago and because there is a believing religion like the group of psycho-analysis's, who believe despite all they should know, that their complicated time-consuming and insecure therapy should be the only answer to the needs of the patients.

In this national board of therapy also the general practitioner and the priests and this social worker in the nursing home should have a seat and a vote, of course the patients themselves should be asked because they know the best what they need.

The staff of a hotel asks at the end of a couple of days living in this hotel: how did you like our service? These questions are never asked in a hospital, the doctor states in his report to the family doctor: we could dismiss the patient in an improved condition. Has the patient been asked?

If you don't this control of quality in the field of psychotherapy, there are still suffering patients who get trapped in the rigid system of medicine and it looks like as if the doctors think: it's good enough for them.

In the medical field only the dentists have to do a lot of practical work during their training all the time. So they know what to do when they start working after the final examine

him There are standard reference books for example in developmental psychology, such as the book of Order and Montana (12) in which studies are pointed out showing how crucial the relationship between child and mother is for the development of the child. It is shown there every additional restriction of the mother has a direct effect on the behaviour of the child:

Here the table mother- child. It is a disadvantage for the child if there is

- low age of the mother at birth of the child
- low standard of education of the mother
- little self-esteem of the mother
- low intelligence of the mother
- low income of the mother
- no available partner of the mother
- a large number of children
- difficult temperament of the child (sure also influenced by the mother herself)

There are research results which indicate that for the motivation behaviour of the children that there are five regulation systems which start already shortly after the birth:

1. a system for the regulation of physiological needs. This corresponds to the self-preservation drive
2. a system for the regulation of the needs for relationship and attachment
- 3) a self- confirmative system which regulates curiosity and self-assertion
- 4) an aversion system which most likely corresponds to the aggression drive
- 5) a sensory sexual system which succeeds of the sexual drive.

If there are all these systems are working in the child's inner life , one can imagine what will happen to these systems , if you take for granted the child being extremely dependent on the mother in the first years of life, when the mother is mentally disturbed, as mentioned in table 1.

These research results stresses again the importance of the mother-child relationship and explains the good effects of the Magic Meadow trying to give a late compensation for the lack of mother love.

Obviously the child reacts to the disturbances and disadvantages of its mother as described on the Magic Meadow : lack of self-esteem , bad conscience and perfectionism , the auto aggressive and sickening way of life. If the child grows up in an unfavourable, dumb and constrained atmosphere, it has no real chance to develop its personality.

How does the child have to be treated by the parents or others to stay healthy?

The child should be treated like an adult. It should be taken seriously in his world of childhood.

The child should be loved for his pure existence without any condition. You should talk with him without taboos and honesty about your own feelings. Your child needs you as an example of an open-minded soul.

If these points are not taken into account treating the child, the guilty conscience arises, over-sensitiveness, the perfectionism develop, the inability to make new experiences and to install their to his own world, to this. If all these things are taken into account in the education, this child gets the liberty in the feeling and thinking which otherwise must win it only on the magic meadow.

What is innate, what is trained in a child- personality?

There is the unique study of the famous child psychoanalyst Rene Spitz (13), one of many ethnic Germans analysts who emigrated because of the national socialism of Hitler.

He delivered the interpretation of a five-year behaviour observation of a female identical, so genetically, twin pair who had ideal parents what meant them to be kind and understanding, so the girls had a good chance for their personally development. The possible differential treatment for each child should be kept as little as possible by the parents thus having a minimal influence on the up- growing children.

The results are very surprising for me: Consequently during the embryonic development, the two girls Cathy and Rosy developed completely different already at the time of birth or even before birth : The physically stronger firstborn Cathy became introverted and buttocks born Rosy was extrovertly and not interested in things, having good contact to other people, and she was not very interested in her own body .After five years they still have the same differences in their personalities It is shown by Spitz that the skilful and understanding treatment by the parents preserved the inborn differences over two girls, which obviously had given developed during pregnancy already .

What do these facts mean for the magic meadow now? Children on one hand develop individually and differently caused by genetic reasons, primarily there is an individual personality developed by the child, however, which can be very defining for further life, if it remains undisturbed.

It's hard to explain the differently developing twins anyway: what did happen in uterine state to these girls. There may be a fight within the narrow cave of the motherly uterine: so why the stronger child should got a good feeling for her body, and kept this for later life? The physically smaller girl Rosy had to go to the neonatal ward so she got into contact with the nurses, so perhaps she was imprinted by this enforcing early contact to other people.

So Cathy, who was taken home earlier than Rosy only contacted her mother, was not forced to come into contact with other people, so she was busy in looking for her own body in this influenced her for the rest of her childhood and later life.

This means, that the early days of living and of course also the intrauterine phase of very important for later life course this would underline the findings of the psychoanalysts who believe that the pink panther syndrome or narcissi personality development is initiated in the early phase of life right after the day of birth.

Apparently the inborn commodities of character and individual traits are suppressed and do not developed at all, and the outstanding meaning of the parental environment overrules the early autonomy of the personal character: The child can not develop his inborn traits of character but develops the bad conscience- perfectionism- game instead.

Looking for rules is no contradiction as long it serves freedom of thinking and feeling.

Other therapeutic methods of psychotherapy which have influenced the Magic Meadow treatment

Every psychotherapist has been influenced by Sigmund Freud. He was the first one anyway which offered an almost complete system which could explain, why the mental disturbed became ill and the other people did not.

Also on the Magic Meadow you go back to the childhood. You associate freely in the black and grey balls to pass your sad memories. This is the basic method of Freud.

The magic meadow assumes that the patient has strength and of his own talents and power sources which he can use to help himself.

This is also the systemic approach which goes back to Virginia Satir (28), Milton Erickson (10) and the Palo-Alto group around Paul Watzlawick (22).

The systemic therapists found certain rules of interaction between patients and therapist which is a short time therapy and which bases on the family system where you have some feedback mechanisms to regenerate by bringing in new ideas into the restricted system to solve he tension, by introducing a certain trick which may be even paradox

An unusual feature of the systemic therapy are the so-called circulatory questions (14). Here you do not ask the patient: how are you and what are your troubles but you rather ask him ,what he believes what happened to

the psyche of his mother if he feels bad himself and she knows it. So you change the patient's point of view, to look at his problem and sometimes this is already the begin of feeling better.

These surprising invention in the rigid system of the patient is also done on the Magic Meadow: every relationship is relieved to himself and to his partners, friends and family are improved on the magic meadow, by the surprising and simple information that the patient is not guilty and the same is true for his enemies, this is a paradox invention per se for a sad person who felt for all his life guilty as long as he can think back.

The magic meadow therapy is orientated to resources, that is the search for the positive abilities of the patient and to use it like that is taken from the systemic therapy.

The intervention with the magic meadow therapy seems to me a systemic one from the beginning.

You really put another system instead of the old one. You cannot replace the old one completely but now the two systems stop to work together, and the therapist has to look for the patient that there's no swing back to the old world of the bad feelings.

It's a system of no responsibility and of not being guilty. That's paradox for him too.

From the hub not take systemic therapy is of costing the hypnoses, which puts the patient to a rest that he can be reached easier in his unconscious mind by new information and new good feelings

The systemic therapy so far done does not have a new system it only works within the own system. And let me give three more good examples to make this clear what systemic therapy means

This is an example of the fence trick in the book of Tom Sawyer by Mark Twain (2).

Reinterpretation= finding a new meaning of a problem replacing the old one

The example of the fence painting is described by Twain in the book Tom Sawyer. Tom must paint a big fence of Aunt Polly and does not feel like to do this at all. His happy comrades enjoying their free Saturday drop by and mock at him because of this work he has to do. He does not go by this but with his fence trick Tom manages to suggest to his comrades, that fence painting is a kind of modern art, which only can only be done by masters of painting and that Aunt Polly is very strict in what a good painted fence means

Tom's friends become curious and the desire came up in them to be allowed to paint themselves. So the punishment of fence painting becomes a precious art and Tom's friends even give their treasuries to be allowed to paint too so Tom Sawyer finishes the day with a material profit. This was in new interpretation for painting fences as an art.

Prescription on the opposite:

The case of a couple who could not prevent their parents taking care of their house when they were invitation in a way which was overdriven: cleaning it up in every corner, and filling the fridge with food for year. When the young couple tells their parents not to do so, those are offended and the young couple has a bad conscience.

It is here the recommendation to do exactly the opposite, just to leave the house in dirt and chaos in this had the effect, that the parents came to the conclusion that it was time that their grown-up children should their own business. They never came back to look for the house.

On the magic meadow the patient who thought until now that he never could get rid of his bad conscience has found now a method for his recovery so far only busy thinking of his feelings of guilt, now gets an order of the opposite: it was a wrong from the beginning to have a bad conscience, instead of that now being innocent from the beginning.

Interruption :(the cockroach and the centipede).

It is often enough to interrupt a rigid ritual. The cockroach asks the millipede: how do you happen to manage, to move your thousand legs so skilfully and at the same time. After this question has been put to the millipede, he has never managed again to reproduce this well-organized movement like before he was questioned about his method off coordinating his legs. If one interrupts self-destructing bad habits, the interruption of the ritual can bring the change.

The introduction of tenderness into the devil's circuit of self-destructive bad conscience is the intervention in the system of self-destruction of the patient. It will never be as bad as it was before.

To find a new frame for the problem is one of the main points of the NLP of neuro-linguistic programming (6), this is a technique of the bringing a change to the particularly pictorial and acoustic sensory perceptions of patients, thus changing their self-image to a better view.

Communication disturbance as the essential cause of emotional illnesses

Psychic disease is caused by a fundamental lack of communication in the original family of the patient, and the consequence is that lack of communication capabilities as a basic defect in every mental disease or disturbance. The development of the insecure- depressive personality disturbance, which is mostly found in our patients, is a direct consequence of this lack of communication. This has been written in the reference book of social psychology by Montana and Order (12) taken from experiments in the book.

According to (12) this the communication-disturbed mother- child relation leads to the following development:

1. The child is insecure, anxious and sad about himself. It has no chance to get self-confidence.

2. The child develops a sensitiveness for the bad conscience which arises only if the mother lacks communication and understanding gift or if strict rules are introduced and the affection of the parents depends on whether these rules are observed or not.

3. The child is looking for a compensation mechanism to replace the inner emptiness to cope with sadness and uncertainty.

This development one can compare with a car mechanic apprentice who has a master craftsman who never says anything, never is frowning or gets angry. The apprentice screws at the car, he does not have contact to customers, he is completely dependent on this master, who does not give him any noticeable reaction, and therefore must he develop a system of values of his own to find out what he and his work are worth.

The apprentice develops a perfectionism to cope with his insecurity, tightens the screws of the car particularly, he makes overtime by any means and does his best in a way to satisfy the master without learning ever what the value of his work is. So the uncertainty remains permanent and the guilty conscience is the goodness of his soul, basis of the permanent chess game with himself he never can win.

The significance of the hypnosis for the treatment

In order to discuss the significance of the hypnosis for the Magic Meadow treatment, some basic facts, concerning hypnosis have to be discussed: What is hypnosis and for what one can use it? The book of Agnes Rakes (15) tells the story of the hypnosis. The wonder doctor Meßmer (1734-1815) had studied philosophy and medicine and was a friend of the family of Mozart.

He carried out hypnosis in the old form as you can see on the old pictures showing a pendulum inducing this way the state of hypnosis in the patient. At that time, Meßmer was able to heal certain diseases and was very famous but also controversial at that time.

Charcot and Bernheim made treatments by hypnosis. Charcot was a famous psychiatrist in the Parisian nerve hospital "Salpetrie". Freud got to know him in 1885 and Freud at that time the young neurologist in Vienna, started to perform hypnosis on his own in the treatment of his patients, mainly young ladies of the better Viennese circles for a mental disturbance which was known in the psychiatric literature under as name of hysteria.

The beginnings of psychoanalysis go back to Breuer, with whom Freud(3) cooperated, they did to Anna O's hypnotic treatment for hysteria. Anna O. was a young lady who went into a specially deep trance. In this state of somnambular trance she produced psychological material concerning the relationship to her father, and she was supposed to feel better afterwards, she seemed to undergo a kind of catharsis that means she was improved in her mental state by loosening the tensions of her past childhood.

Freud left the method of hypnosis later on, one reason for that was that not everybody could go to a deep trance like Anna.

Later on he used so-called free association as the best form of coming close to the unconsciousness in his opinion. Freud banned the hypnosis from medical treatment because he stated that hypnosis would narrow the awareness of the unconsciousness. Up to now hypnosis did not recover completely from this ban of Freud, although Freud in 1918 recommended the hypnosis again in view of the many post traumatic disturbances after the first World War because the patients were not suitable for great psychoanalysis.

Modern psychiatry still does not use the method of the hypnosis regularly, it's allowed to do it but its not taught in the clinics or for the students. It's again an example of ignorance because there has been a huge amount of research done in the field of hypnosis. There are again no rational reasons excluding hypnosis from medical treatment because there was never any proof of any damage by hypnosis but they're all kinds of good effects by this treatment the only group of doctors who really practice hypnosis more often than others are the dentists, thus treating the anxiety of their patients with good success.

This reminds me of a colleague in the little clinic, and I was working I asked this medical doctor for his reasons of rejection the acupuncture for his medical treatment: „You know ", he said "I am satisfied with orthodox medicine". „Yes, you may be but how about the patients? “but he only shrugged his shoulders and grinned.

So many doctors hand out every new product of the pharmaceutical industry without any doubt to their patients ignoring for example acupuncture taken from China and thus ignoring 3000 years of cultural heritage About 10000 doctors in Germany do acupuncture, however, but they do not produce any scientific proof for the effectiveness of acupuncture.

Now they have done a big study of 10 thousands of patients and found out that you have good effects of acupuncture even if you only put the needles in non-specific points of the skin, there a twofold better effect of none specific acupuncture compared to that effect produced by conventional pain medication. So you don't need even the specific Chinese medicine, but as you can see: the acupuncture seminar industry still continues to produce their expensive seminars for Chinese Medicine, because they would miss the money they earn. I myself started to treat with ear acupuncture 20 years ago after having done only one weekend seminar. It just works.

It's the same with hypnosis: it's easy to do it works all the time, and when the mother hums for her baby so it can to sleep induces –hypnosis. She does not need expensive seminars to learn the technique of hypnosis.

As a follow-up method of the hypnosis the autogenic training was introduced by K.-H. Schultz, a psychoanalyst from Berlin who was hiding from the patients that what he did was auto suggestive hypnosis anyway, until today the name of hypnosis is not used for this well-known relaxation method which has only one disadvantage: the patients don't use it too often it is too hard to do when you are sad or anxious and alone.

Today, hypnosis is more frequently used again. This form of the so-called indirect hypnosis (without the direct introduction about an acoustic or visual diversion- direct hypnosis) goes primarily back to Milton Erickson (10), the American psychiatrist already mentioned very often in this book who was a very good observer of people and is regarded as a father of the modern systemic therapy, the intervention in the present life of the patient, causes a solution of his present problem.

Hypnosis is only seen by Ericsson as a key to the unconsciousness and with the door open you can find you a solution yourself.

So you need a good message for transfer it to the unconsciousness and hypnosis will do this.

Hypnosis still produces aversion in patients sometimes but nobody really rejects the method when it's done by a medical doctor or a p psychologist

to be in a hypnotic state is a good condition everybody likes it.

Most of the patients have the idea that the hypnosis is like anaesthesia and they think they will loose their consciousness completely.

How you can one describe the condition of hypnosis? All of us permanently go into trance and everyday life. That's only one difference: the trance by looking out of the window pane of the train is in effect just produced by itself and there's no other persons involved in so you don't have the feeling of being dependent on somebody else.

But in case you have some confidence in the person who induces hypnosis you will feel secure in the state of hypnosis because your anxiety level is lower than normal. You cannot be afraid of something which is

decreasing anxiety. So most of the time one single session is enough to establish the method of hypnosis in a certain patient.

Everybody experiences the trance somewhat differently compared to his neighbour. I have treated once several young women in a group trance who only wanted to learn actually what it is like to be in hypnosis. After the common meeting was finished with the same method, the first lady said that she felt warm the second enjoyed it for the silence, the third was tired; the fourth one indicated a pleasant to tickling.

I can say that almost all people find trance or hypnosis pleasant, at least 95%. This means for the magic meadow therapy to achieve a good condition with same amount of acceptance.

So it actually is successful to establish a good condition by the method of the magic meadow which is the reason why the patient can take better the message which is supposed to be conveyed. PR follows the same principle.

The commercial on television focuses the attention on the story which the commercial tells and the product at the same time is so recommended subliminally as an offer to the unconsciousness. So the hypnosis helps overcoming the resistance against the advertising a product which is neither wanted nor of any interest at all for the viewer of TV.

Hypnotic phenomena which produce and increased hypnotic effects of the magic meadow

There are different hypnotic phenomena which can be triggered in trance. The extent depends on the ability of the patient to be hypnotizable, to experience the hypnotic state. This is a quality which seems to be an inherited factor, which can not be trained unlimited.

It is something like an innate ability to reach a certain deepness of the trance. In former the therapeutics that used trends as for example Freud, where of the opinion that for hypnotic treatments only a deep state of trance would be effective, the so-called somnambulism. We know nowadays that the light easy and middle deep trance which you one can reach actually in any patient also suffices for therapeutic effects.

A phenomenon which is used on the magic meadow is age regression, i.e. one is restored into his childhood. It is coming to a deepening of trance by age progression in the future, too, just by the Magic Meadow treatment by one suggesting a future which improves all way you can see what you're doing in the future when you have improved your mental condition

The phenomenon of amnesia induced hypnotically is also used: the moment you are passing by the grey and black balls in the garden of your past life you are able to forget your past and to look into one of the golden balls with your good qualities.

The hypnotic phenomenon of dissociation is also important for the effect of trance, for example if you look into a golden ball. There is the orientation in two levels: to be aware of himself watching and seeing himself in the golden ball doing something else.

The capability of the patient, to visualize pictures, colours differs substantially but this does not mean that the effect of the magic meadow does not work in patients with poor visualization.

Many patients are able to visualize the magic meadow as if they see a film. I think it may have a good influence to the compliance of the patients, e.g. they stick more to the method the more they see actually doing the dream journey.

A quite important method for inducing trance is the confusion technique particularly by overloading the trance session with contents. Ericsson thought inducing technique of confusion by overloading to be one of his most outstanding inventions in his trance research work. Lots of content is offered to the patient within the short time of 10 or 15 minutes, the complicated processes of the patient's life are concentrated in a short period of time so that he has to switch off his conscious awareness automatically but this does not mean that the unconsciousness will not listen anyway.

The basic structure of the soul and its possibility of falling ill

Today's neurobiology research of the last 10 to 15 years has provided much more exact knowledge about brain function than before. Gerhard Roth (16) writes and states about our soul function,

1. that we are learning emotionally and unconsciously our knowledge and our capabilities not being able to recall learning process because of the lack of maturation of the brain until the beginning of the 3rd year of life, so there is no active memory in these early years from birth to the end of the third year of life.

2. These unconsciously up-stored events steer our behaviour, the conscious ways of thinking can prepare the decisions, the final judgment what to do is unconsciously done, and the conscious mind just follows the decision believing mistakenly subjectively that our conscious thinking has produced the decision.

3. The brain structures which store the learnt behaviours and feelings seem to be finally imprinted and not extinguishable anymore.

Roth comes to the conclusion that these definitely proven facts of mind functioning in mind that it would be rather unfavourable therapeutically as carried out in psychoanalysis to dig up the unconsciousness because this may be no real change. If we assume that the neurologists are right, then the interventions of the systemic therapeutic may be of more use, because unconscious structures seem to change the energy level either by Gallo (8) or why the tricky interventions all systemic therapy or to change the quality of the perception of feelings as done by the Magic Meadow.

We understand why the investigation of the past may have only little useful effect for the patient because it will not possibly change the quality of imprinted feelings which cannot be changed. Roth says: Who has learned to ride a bike once will not be able not to know how to bike. These neurobiological results also explain the stiffness of behaviour in a narcissist or in other severe disturbances in personality and the persisting of the guilty conscience anxiety and depression. These negative feelings have been imprinted very early in life.

My assumption is that the rules according to which inner life develops and works are rather simple and this would explain that the emotionally learning is performed in a very early stage of life when the differentiation of the child's mind is rather simple. That's why therapy has to be simple too. It doesn't matter what has happened all these years, the child has to be comforted now in order to compensate for the early wounds. We don't have to treat the complicated thinking of the consciousness which can be responsible for the construction of atom bombs, but the simple emotional world of a small child has to be treated. That does not mean that the child has a primitive all simple way of feelings: bad feelings are never simple, neither sooner nor later in life.

The longer I have carried out this psychotherapy for my patients, the more sure I am: the therapy must be simple, sticking to the rules of the Magic Meadow

Since I discovered the central importance of the guilty conscience for the function and therapy of the soul in my patients, I think, this change to the negative in the personality is the main call for all psychological disease

Paul Watzlawick describes in his world best seller "instruction to unhappiness" particularly this quality of man problems to create himself even if none had to exist at all (1).

Many people tend to prefer focusing to negative events. This concerns the press, movies, crime stories or catastrophe reports. One can assume that man frequently thus also fights against his inner emptiness or against his boredom.

And now the reason for the performance of negative stimulus must be looked for in the function of the soul; we do need urgently our negative feedings to do something as I mentioned before.

Mental life is the fight for changing negative feelings to positive ones. Negative feelings are disturbing. Not only by press and the movies we are influenced negatively but our basic structure to get drive to live our negative feelings: hunger, thirst, loneliness, boredom, anxiety. You're never successful to get rid of all negative feelings so for distraction from the rest of negative content of a thinking and feeling we need information off even more negative feelings concerning others than us. So Paul Watzlawick only describes the function of all emotional life: the advantage of a crime story is: we have the thrill of the problem but we don't have to suffer from it. To ask everybody known in this world to prefer only the good and nice stories, what's probably mean to ask a lion to take a green lettuce diet instead of the meat from an antelope?

This is not a contradiction to the desire of man for the good and his capability to be good. Also an altruistic person needs bad feelings of pity and sorrow for others to be involved and to help other peoples. Even here the importance of the evil messages is obvious.

After the second world war in Germany there was a wave of patriot movies, love stories and sentimental pictures about dogs and children, the people were fed up with bad stories by their war experiences.

Even if man has solved some problems like hunger and living conditions then he may have the questions where he's coming from and what his future may be. He can not answer all these questions and he is looking for alternative solutions for himself or for mankind. Man must fill his inner blank spaces in his consciousness. So negative stories have to fill the emptiness of modern man no longer forced to look for food.

The discontent, the feeling of discomfort are drives to have a change in life so that is positive stimulus from man who otherwise would stay where he is, but change is a basic feeling for men and probably they came from East Africa all over the world because of curiosity too many thousand years ago.

Mental disease comes up, when a person is forced by the circumstances of his early childhood, to criticize himself, to lose his belief, in itself that he is just made, as he is, and that he should accept himself as he is made by nature.

Every kind of psychotherapy tries to correct that early error of early childhood, caused by parents who goes the same wrong training during their childhood.

The Magic Meadow therapy is an easy way to correct that early error to be better than you be, the era of moralizing you person of feelings.

As we can see: there is no good reason not to thrive for justice and humanity, it is good enough to stick to these good ideas, and so you have general a line of good conscience which you can keep in mind and which you can follow. Having a good feeling for yourself gives power to look for others, to love others. And you do the good for others just for the idea and not for your own sake or self-confidence.

It is not quite clear to me if a healthy person has just less feelings of sadness in his emotional life or if he has more mechanisms to change his mood by active daydreaming or other real activities in life.

The training in the early childhood consists of the experience that sadness and anxiety is improved by the consolation of the mother and her gift to show respect for the child and its wishes. So this respect and love for the child even and especially, when he has done something wrong gives that kind of self-esteem which seems to stabilize live capability and the mood for the rest of his life, it seems to be there is a collection of good or bad experiences in our unconscious storage for that kind of feelings, the mentioned limbic system. which gives us courage or self-esteem and the belief of having the possibility to solve future problems on its own or on the other hand -- that turned the system of perfectionism-bad conscience-disease.

So courage comes from having been encouraged in early childhood. Anxiety comes from having had too much of it in early times and not having been protected sufficiently.

Again we have to talk about the daydreaming. Daydreaming is very much dependent on the self-esteem and self-concept of a person. If you have bad conscience all the time you will not even dare have a daydream. You think you have to be efficient and dreaming is not efficient in the world of the pink Panthers. And you may be ashamed to dream having a love affair with a beautiful neighbour you think you have to do your best all the time, having strict moral standards to keep up with. And only if you love yourself you also have your dreams. Then these dreams will comfort you, you will meet this loving and understanding atmosphere and your own dream, your product of your fantasy and feelings.

If it works like that in a healthy person: he replaces the consolation of earlier times and childhood by his loving and understanding for himself... Of course here is a learning process to do: maybe a person starts to work on his daydreams during childhood, he has good experiences in self consolation, so why he should not use it later on?

This attitude to be comforted as a basic need has to be trained during childhood; it can be trained by the Magic Meadow now.

Now four years after the German edition of this book. training of daydreaming seems to be even more important to me because especially the people who are living under bad social conditions as the drug -dependent

patients need a more intensive training because magic meadow shows them perhaps too intensive how far they are away from the moment life being threatened by police and prison just to finance.

Of course there is an dependence of the deepness of sadness and the quality of the problem, the death of a beloved relative is worse than losing one's job but as I told you before: by what ever you will be traumatized , a better trained emotional unconsciousness will be able to compensate easier than before.

This lack of capability of day-dreaming or comforting themselves is the big disadvantage of addiction patients too So of course this increases the desire to have the consolation by the addiction stuff for example alcohol .

The drug produces of living in a dream of living in a daydream like feeling that it's the dream of the drug which has no contents so the drug addict and does not get a new direction in his life but just the drag to repeat this empty finding of just feeling fine.

By this model of explanation it is also clear how it comes to the phenomenon that negative thinking structures are partly maintained over decades. The reason is easy to understand: The isolation preserves his ghetto of feelings. He has had these chronically negative feelings as long as he lives. He has never learned to break out of his imprisoned feelings by communication, so he can't escape from this ghetto of negative ideas by himself. He is used to negative thinking for his whole life.

There are obviously other structures in thinking and feeling which one can much give up less easily, e.g. the narcissism and all the pink Panthers we will discuss this later or jealousy or paranoia. Compulsive trains of thought or violence can be influenced very badly because they are connected to deep fear. The thoughts of anorexia patients regarding their symptoms and their eating habits are very hard to be changed.

But also for these difficult- to- treat personality disturbances the Magic Meadow can work, if there is a good reason for the patient to get treatment at all e.g. to avoid penalty or prison.

. The anorexia is an extreme example of the development of negative feelings and its tendency to become chronicle .These changes in the unconsciousness are extremely rigid and accompanied by a big fear. We treat therefore the unconscious mind badly trained on the Magic meadow and try to teach them now by new positive emotion of feelings to change the old wrong rules.

For heaven's sake we do have the capability to wake up the good powers of unconscious mind these positive strengths, thoughts and feelings just had to be provoked.

Why is the magic meadow treatment so astonishingly effective?

If you treat a patient with the Magic Meadow therapy, you will have a fast improvement most of the time right after the first session.

It's a kind of big relief after a lifelong nightmare .They cannot give a real explanation; they just feel better than before. Especially the good news of being without fault is a very good message.

The patients want to the magic meadow again and again; they listen to the audio cassettes with a great readiness and want to take part in those groups which are carried out for the Magic Meadow therapy.

If the single group sessions come to an end, all patients want to have the one cassette, which is produced at the end of the seminar to hear it again. The different texts are perceived also differently. Although the same message is delivered in principle, new fresh cassettes are more accepted, even if they are telling always the same basic messages. are very well accepted. So it's not only a short period of enthusiasm by the friendship with the method.

Further access to the unconscious one via the atmosphere as well as via hypnotic effects are managed by the metaphors, the colours, the music and the mythological anchorage on the magic meadow that is what the fairytale world does...

The systemic way of thinking offers a choice of proposals for solution in a different way. The patient learns to accept his difficulties. The Magic Meadow creates a form of harmony which the patient often has never experienced in all his life.

So the Magic Meadow delivers diversion, comfort, and pictures for the future as it can get better.

Furthermore the good talents of the patients are used form of therapy as a resource: the helping attitude of the patient to do help other people is taken. This desire to help others has been a lifelong compensation for his bad conscience forced by the loveless childhood.

So this helps now to cure the patient. In his way of bad conscience – perfectionism –disease he wants to do everything always correctly...Now he applies the same attitude for himself.

Thank God it is not so that this guilty conscience is not fixed forever. Obsessive neurotics think that their coercive ideas could be realized any time only because they have been thought. They are afraid that what they are afraid of will happen exactly, if they interrupt their compulsive e.g. washing of their hands. The fear of giving up this compulsive act is infinitely.

The guilty conscience is not part of these compulsive feelings. It is subject to a permanent dynamic change. The patient permanently tries to reduce this guilty conscience about his performances and his probation of himself towards others. So the bad conscience gets bigger and smaller, till and fro and there is a dynamic balance of course with the risk of decomposition under stress. The conscience is thus changeable more easily than other negative feelings like anxiety or sadness. The bad conscience does not disappear completely but the reduction to a lower grade is already a big relief especially when you can go through of the course of therapy to the black balls to work on to minimize the remainder of bad conscience.

There is the calming effect of the hypnosis in addition: although the most difficult problems and the most sacred feelings of the patient are mentioned and worked on by the Magic Meadow dream journey, the patient relaxes. He learns that one can treat difficult problems in an atmosphere which is peaceful and positively.

It happens very often that patients fall asleep during the magic meadow. This does not reduce the effectiveness. Since most spiritual disturbances are accompanied by unrest and fear, the alleviation of these troubles is of a great advantage.

Another advantage for the readiness of the patients to use the method on and on is the shortness of the individual meeting. There are statistics which prove that diversion cassettes which last longer than 10 to 15 minutes are listened more seldom than shorter cassettes.

Another very important help is the fact, that this new therapy does not sound like therapy, it's just normal thinking and can be understood very easily.

They like the method and so they accept it like a new friend, in a way that is the part of the therapist, to be a friend who introduces the patient to the Magic Meadow.

Most depressed and anxious patients, for such a long time, already have brought great efforts in their lives and the greatest effort was to endure their bad feelings shown on. Now it is good for them to have an easy way of treatment. Most psychotherapists “work” with their patients, so it's good to know: it's more like taking the patients to vacation from the obligation to feel bad all the time.

If you have a physical disease you will get exercise and treatment and rest. . A sad patient has to work on himself. Better let him have a rest and a dream to relax and leave the work of change and improvement to the unconscious mind, which has to do the job anyway.

The addiction diseases

Addiction diseases are complicated by the fact that they are looked upon as weaknesses of the character. Individuals, who are addicted, are discriminated by their own family members and many parts of the society.

On the other hand, they appear in a much larger numbers than the other mental illnesses, alcoholics and addicted to tablets particularly represent a minority which is numerous and discriminated nevertheless. On the other hand they are not really mentally diseased, because in the view of the relatives, bosses and most of the medical doctors they could stop if they wanted to.

The statistical figures numbers for alcoholism are indicated very differently .I would estimate some 10% of the adult population, this would mean that there are about 6 millions of alcoholics in Germany.

The number of two millions is mentioned to be physically and mentally addicted to alcohol if this should be correct, this would mean that there is a terrible large number of life destinies impaired strongly and would mean

also destruction of family life, which would mean another couple of millions who are suffering from the disease additionally as co-sufferers.

Consequently treatment neediness is given in every single case of alcoholism because of the hardships and the unhappiness caused by addiction illness. There is an addictive drug which can be used by most of the consumers without repentance and which directly, however, leads into the illness in alcoholics. In the case of heroin use almost all users get dependent permanently, at the hashish it will be by the use of cannabis except for the psychoses which may be triggered sometimes. Research examinations do show that there is not much difference between opportunity users and dependent cannabis users, compared to the figure is with alcoholics, though, the criminalization of hashish nevertheless does not make any sense. After all, 40 per cent of the younger population uses occasionally cannabis.

The risks of alcoholism are much bigger, and even cases of psychosis has been described during withdrawal from alcohol too, and how about all of these young people, drinking too much alcohol and dying in a car accident?

The cannabis acquisition is legalized in Switzerland, but the number of the patients in a large Swiss clinic who are problematic and charged by psychiatric illnesses was not increased and there was not a clear increase of consumption or since the middle of the nineties as far as the number of the consumers was concerned.

I claim that a certain percentage of cannabis users will get big problems with cannabis as with alcohol as a consequence of their personality deviation deriving from their past history.

At the same time: Alcohol has still much more mental risks and is also carcinogenic and heart damaging in small quantities already.

The addiction potential to come to a definite dependence is much more likely if it comes to heroin.

The addiction to pills also concerns many patients. This addiction to pills is caused by doctors most since these medications like benzodiazepine (Valium for example) is prescribed so often because a more effective psychotherapy of the patients is not done most of the time (see the conservative, ignorant education programme of school psychiatry and in medical training).

Dealing with the drug alcohol is full of contradictions. The risk of alcohol consumption is minimized on one hand and is combined with the production of cheerfulness and happiness.

In Germany that isn't still the zero level of alcohol for car driving; despite 30% of the traffic casualties go with alcohol consumption. The alcohol industry has a good lobby and in the moment the German government makes a lawsuit for the European Council in Brussels which has forbidden advertising for cigarettes and liquor.

On the charmingly packaged bottles there is nothing mentioned of dangerous physical harm caused by alcohol as already done on the cigarette packet, to my opinion that should be clear-cut information written on every bottle of alcohol about the results of medical science: alcohol and cigarettes shorten the life of the consumers approximately by 15 years? Which other poison could be sold so freely in Germany which has such disastrous consequences? One should declare alcohol to be a chemical weapon.

The main reason for the patients of addiction not to go to a consultation is shame. They fear to get the proof of being no good as they were believing all their life long anyway.

They prefer to drink on for a while to prove themselves that they can stop drinking without help. In comparison with this smoking has to be viewed differently. Approximately half of the population is smoking. The other half of the population looks mistrustfully on the smoking part of the people, but there are no direct social failures, also no impairment of the social behaviour or the loss of efficiency in professional life. The physical damages occur only late so that one does not have to take care of it right now.

It's good for the state to have these taxes for liquor, cigarettes and gambling: it's easier to take it from the addicts than from the tax refugees to Switzerland and Luxembourg. It's like 10 billion euros altogether every year in taxes paid by the addicts.

Most damages will come up after decades, are near in the early retirement or pension. The economic costs by early pensioning due to subsequent illnesses of smoking and liquor abuse are mentioned all the time in statistics, however, but do not have any direct consequences.

The causes of the nicotine addiction are the same as in the case of the alcoholics. A chain smoker also comes from a communication disturbed family.

In therapy it is again essential to relieve the alcoholic, the addicted to tablets one or the drug dependent patient from his guilty conscience.

Within the last few years one has found out due to experiments with rats that there is a so-called addiction memory. One assumes that addictive drugs like alcohol are used at least in mammals especially in certain stress situations. An unconscious desire arises at the repetition of these stress situations after that to reinstate the addictive drug. Therefore it comes to relapses. It senseless, to moralize these relapses, that, however, nevertheless happens all the time, although relapses are part of the illness.

In rats you can apply a certain drug of acamprosate to erase that addiction memory. You cannot do that in men so easily. It seems to be a more complicated procedure to erase the human addiction memory.

I have seen several cases of extinguished addiction memory by comatose states afterwards: they really had forgot about their addiction drug after for example one week of lack of consciousness.

The studies about the addiction memory is a good argument to explain his not being guilty to the patient of addiction.

So you'll have to distinguish in the addiction patient between two branches of the disease: the personality disturbance as the basis for the addiction and the addiction itself, being constantly a threat

to the patient because there's still enough reason to drink- unconsciously. You can imagine: every pain and mental life can cause a relapse, because the neural network is full of memories that the liquor did the job in former times very well. It's like a constant *fata morgana* suggesting relief... the best combination in alcohol therapy appears to be the combination of abolishing the threat of addiction by an aversion drug like disulfiram with an emotional and relaxing therapy.

Disulfiram prevents the relapses; the Magic Meadow changes the damages in the personality of the patient.

Motivation may derive from the fear of losing one's job which may be more impressive to the unconsciousness than the complaining of his wife.

Addiction features are stored like other drives, like hunger, love, hate or thirst. So the old recommendation to visit a group of alcoholic co- patients is still to recommend. As I told before: the old personality type of bad conscience -perfectionism – disease is still there. So you better take care of these old structures of mental life to be on the safe side. Of course the group should follow the ideas of Magic Meadow, not that type of group which is typical: "I am abstinent for 10 years and I tell you what you have to do and if you don't follow me, you don't want to stop drinking."

Another important thing is : imagine you have been drinking again what happens on "day two", that is very importantly in addiction therapy to include the relapse into the concept Is that the patient able to stop before he is physically dependent again ? Then the damage of the relapse is less harmful.

The group of heroin patients remain a big problem also on the Magic Meadow: They can accept the story of the Magic Meadow as a description over their life story and their feelings, but most of them they will not continue to listen to the tapes: they have lost too much or they never had anything to lose, and so their disappointment is too big to overcome by just a single method. They don't have any money, they had to go to jail for their disease, none of their family may understand them, and so their bad conscience is like a mountain- high.

Their drug is so expensive especially the cocaine, so they lose in one day all the money they have for the whole month. So you need good social work which is not done so far, because since they are treated with methadone, everybody thinks that's enough, and so they cut on the costs for social work. Justice puts the patients into jail because of stealing a bottle of liquor or having no tickets in the tram.

For the police they are easy to be caught. They look like junkies, they behave like junkies and they're permanently on drugs so you can get them.

Some of the patients may respond pretty well to the new method. Recently I got the idea that there is really a lack of fantasy: most of these patients had no parents to tell them fairy tales so I put the story into clear words like "go to the place of clearness and see you in a child and your brother, look that you are innocent, see you helped others, so why don't you help yourself?"

This seems to fit much better; their lives were as so much different from dreams, that the fairy tale seems to them like a joke.

When they go to the long-term therapy usually offered, that chose to stick to rules and to be strong in the future, how can they be strong, being chronically ill of drugs, being poor and most of the time with family?

I treat methadone patients since nearly 20 years; of course there is a limited success rate in these patients. But anyway as I told before: these patients form one of the minority groups they are victims of this society over the open society, of open borders and open streets, where everybody can sell drugs to young people without having too much trouble with the law.

So what they need is also respect and a treatment of installation their innocence, as is done partly by the Magic Meadow.

A good example is a chronic psychotic patient, who was on methadone and on antipsychotic medication at the same time, when I go to know her I put her up to three times per week on the Magic Meadow, this resulted in: reduction over the voices and antipsychotic drugs, reduction of the guilty conscience, improvement in the relation to her husband, who was addicted to drugs too. She got worse again when she got a crisis with her father, and could be stabilized again without additional medication.

So again: you should not expect to solve the addiction problems or even the gigantic problems of the drug patients with the magic meadow therapy alone.

So I have founded e.g. a Magic Meadow meeting centre where patients can stay temporarily or longer to work on their further existence.

Is addiction curable?

Is an alcoholic able to win back control of the alcohol by the Magic Meadow therapy? There are been made serious studies all over the world which want to prove this, but so far there are no good results supporting the idea of winning back the control.

You will never know what's happening in the future. The addiction behaviour cannot be extinguished, so you cannot give up this lifelong fight to prevent relapses. I have seen some patients who have been abstinent for a long period of time after an intensive therapy on Magic Meadow, one was abstinent for two years, she even worked in my office and then she had relapse of one bottle of wine and she said she couldn't stand even the taste of it. But that does not mean healing again because she only dislikes booze, but she cannot control it.

But there are only a few cases so far, it's not a study...

So I would like to state: the Magic Meadow cannot replace all the other efforts to get rid of the addiction. But it can help a lot.

The significance of the fear in health and disease and its therapy on the magic meadow

Fear is an essential part of our life. The Magic Meadow can contribute much to the treatment of anxiety and panic disease.

Once, the fear itself is reduced by the Magic Meadow. The atmosphere of the magic meadow applies atmosphere listening to a walkman going to places for example of claustrophobia will take the magic meadow effect to other places.

There is anew instructive example for anxiety therapy of Bernhard Trenkle, the psychologist from Rottweil (18):

A patient who has panic attacks when he has to drive on a bridge. The patient even turned round on the motorway to drive the one way road into the wrong direction, he had to drive to perform his job as a salesman so when he lost his driver's license he had to make a therapy for anxiety to get the driver's license back.

He was instructed by the therapist to look for the kind of music, where he could have good feelings and good ideas of being safe in a safe situation. Whenever he drives towards a bridge, he listens to a certain music according to instructions by the therapist. He had practised using this music for a safer feeling at home.

The patient then could drive over bridges again. He admitted that it would be better to drive across shorter bridges than longer ones. This shows in another important factor of anxiety therapy: The demand that the fear

must completely stop is little helpful because new pressure will arise here again. . This attitude to get a disease of anxiety, there are no patients without a history of anxiety in the family, especially there is very often an anxious mother.

Another important detail of anxiety therapy is: love your anxiety as yourself, don't scold yourself to be anxious, you will make to it worse. So the basic program" love yourself as you do others "of Magic Meadow therapy is exactly a good basis for anxiety therapy

What can a patient expect of psychotherapy?

Of course it is not easy to define what is supposed to be the aim of a psychotherapy. Surely the reduction of the level of suffering in the perception of treated person is very important.

Negative processing strategies are compulsive mostly and cannot be changed just by strategic intervention. It has to be an emotional learning process the patient has to undergo. But you cannot send a patient just for a vacation from his bad feelings, of his loneliness and send him back without a more independent way of existence. without a new program.

So many kinds of therapy think it could be successful to confront the sick person with his past history, to work up his relations to others, to his family, to make harmony with everybody. Better is to train the quality of feelings for himself the rest follows by itself.

So there will be only a real change, if the patient has new strategies to work on future problems.

There are not many valid and well accepted studies about the effects of psychotherapy of course and there are no long-term studies either. So there is most of the time and opened and, you know what he can know how far the results of the psychotherapy will carry the patient in his further life.

There is an acceptance study from 57 patients who did only read the book and listened to the CD. 54 patients stated to have a good effect just by this kind of contact, without a special therapy done by an trained Magic Meadow therapist.

Now after five years you can say: the Magic Meadow works. Recently I saw a patient again I have been treating in 2001, he was jealous at that time and an alcoholic and we did a course of 10 sessions.

I asked him how he was doing, he's stated that his girlfriend had left him, that he would not be drinking again and jealousy would no longer be a big problem for him, and he still was listening to the audiotapes from before they were still working to calm him down in times of stress, and he turned his thumb upwards in order to demonstrate: Magic Meadow is still working. You can take the recipe from the Magic Meadow to maintain that positive effect in the future.

One has to explain to the patients that no psychotherapy can remove the difficulties from life completely; the .next personal crisis will come. And you have to keep in mind the old personality is still working, there may be and relapse in the old bad habits. The old bad the rules of mental life are not extinguished but concurrent with the new Magic Meadow behaviour

The Magic Meadow process can start a permanent change in the life, but you have to keep on practicing the new word of feelings. It's like religion: you have to practice your believe, otherwise you may find out in future crisis, that you feel alone again, hurting yourself using the same old weapons as before.

The Magic Meadow and the responsibility of the patient in comparison with other psychotherapies

If you look to other forms of therapy e.g. for the logo-therapy of Viktor Frank (17), this system seems to be an impressive and new way of therapy , and seems to fulfil the essential needs of a new method to show a way namely to improve mental condition in depression and anxiety. On the other side this request of Frankl goes for taking more responsibility in life.

This sounds good. But I think it is in a way like asking a depressive patient to be happy. I did mention that our mental judgement is managed by our emotional unconscious mind. But our emotional experience tells us that we

do have influence on our decisions. So there might be a zone of limited possibilities to influence decisions by free will and so there may be possibilities to take over some responsibility to change our lives and so to have motivation to use the new therapy of Magic Meadow.

That may be also connection about the contents of certain words, for example may be the sound of or the thought of the word` responsibility provoke an unconscious association so the leading unconscious mind takes responsibility if you tell that to the unconscious centre of command.

Magic Meadow may change unconscious associations from bad to better. So the leading bad- conscience can be changed to the good feeling of responsibility.

How does it go on then with the magic meadow therapy?

We assume, a patient has had the first session and has gone home with the basic tape produced for him and the book of the Magic Meadow .To read this book has become a part of this therapy , and the patient does frequently listen to the tape and or /and the CD of the book , he will feel already better and he will return for the second appointment in most cases.

He then will be asked, how he is now feeling and what problems are still there and a second session follows which explains the work of the Magic Meadows in clear words, but when a patient has a problem like alcohol or the relationship with his mother, he's taken to the magic meadow again and most of the problems are treated by the "pearl chains version." So I named the version all the magic meadow which is dealing with special problems of the patient. The name "pearl chain "has been chosen, because every is a crystal ball, which is standing for a single day beginning with today and each for the day represents another pearl, dealing with the problem the same way like the first day so as exercised and behaviour therapy that may be this small step every day, followed by many further steps in the future

Again the method is standardized and therapy components are described as follows:

- 1) The patient closes his eyes and that is again on the magic meadow.
- 2) That's a crystal ball which is large enough to take the inner child which is sad or anxious and his golden part.
- 3) The problem the patient wants to change is represented by a ghost in a certain colour in the left part the crystal ball. It is not the problem itself but the bad feeling it is causing in the patient.
- 4) The crystal ball is taken for a dream journey of the same day, every further day is symbolized by a new crystal ball, leading to the end of the rainbow, and showing a development into the future, every day a small new step into the right direction.
- 5) The aim of the procedure is to change the attitude of the patient to the problem not solve the problem itself
- 6) The patient prays for the solution or for the relief of the problem.
- 7) He talks to the ghost in order to accept his problem, even to thank for his problem, being part of sensitivity which is represented in a good way forming his Golden part.
- 8) he talks to the person who is part of the problem
- 9) the person takes another part on the Magic Meadow and excuses himself for his behaviour, telling that he outside the magic meadow is not able to see his false behaviour or even or to change it
- 10) Another intensive and emotional session between the inner child and the golden part continues to work on the emotional detention of the problem

Again the principal rule of the magic meadow is the basis all the whole procedure: nobody is guilty and your wise unconsciousness can solve the problem. Every conflict is de-escalated after the session.

It is even easier than that: just take the basic version of the Magic Meadow and listen to it and you will see it will work, just take it as it is, put the problem or the person in one of the black balls and carry your inner child across the magic meadow and then you will see: this takes the pressure out of the problem and it will last for the future.

In the last two years I was working like that on my own problems. It was very successful. Some patients want to have more sessions. Then you can work on their communication problems and their social behaviour or their daydream capabilities. There can be done a lot of work, but the begin is the relief from the bad conscience and the consolation by the atmosphere, which is similar to a motherly manner: tender, comforting, soothing and loving, telling a good story for a good nights sleep.

The best reason to continue the therapy is the phenomenon that's the old behaviour and the old bad feedings are still in the minds of the patients always being a concurrent to the new behaviour from the Magic Meadow. And you have to train the compliance of the patient because having a honeymoon with the new methods he can become lazy and think that's enough now for him and he can stop now therapy.

The treatment of the narcissism on the magic meadow

As mentioned already, the treatment of the narcissism is particularly difficult; the Magic Meadow is nevertheless also suitable for that problem.

The development of narcissism is supposed to be similar to that of the depressive-anxious personality:

there's too much pressure on the child regardless how this misfortune happens: probably depending on the inborn temperament there these two possibilities: either you bow your head and try to satisfy your mighty parents, or in case they cannot fulfil the part to be a competent mother or father, the child under pressure takes over, forget about being a child and is a small adult, but not being accepted, always wants to be accepted and never comes out of this part again, nerving later their family and the rest of the world. There is also the possibility of just imitating the shouting father and narcissistic himself.

Most of the drug dependent patients have this kind of personality disturbance: they never had the occasion to feel like a tired, and as early as they can they enter the street, join gangs and the illegality

off taking drugs and the hunt for the drug is the game in their foster family: the street kids. They never had a family life of their own.

Another reason for this different developmental of personality could be due to the extroversion or introversion behaviour in communication. Let's go back again to the identical twins of René Spitz: the extroversion may be leading to the narcissism the introversion to the depression. The mechanism of adaptation to the difficulties in the environment is always working as favourable reaction for the moment but may have bad consequences for the future.

The phenotype of narcissism is always the same: he is tactless, things he's always right, oversensitive to critics, jealous, cannot have good relations in his family live, and he is not able to see his own part and he gives the guilt to the rest of the world.

He will not show up for therapy, he thinks everyone else has to be treated not him. He is only the victim of a rotten world which is never able to show its gratitude to him.

So you only get the chance for a treatment, if the pink panther has a problem with alcohol or drugs, or when he is suffering from depression.

The start in therapy with the pink panther may be very stony, but in these cases where you can get the occasion to perform a treatment were at least successful in that way that there was a change to the better. Also in these cases the Magic Meadow is taken for consolation, the narcissistic patient is happy to find a doctor, who talks to him and who does not blame him to be bad, who has a good explanation for his suffering, and who is not asking him to give up his self-esteem.

So you can give them peace and this is very important for them. Don't expect to change the pink panther completely, as you cannot change completely the purple hare: The old personality scheme is still working and also the therapy with the patient can never be a short one, but the method of the Magic Meadow works here too.

Where are the limits of the Magic Meadow?

Are there diseases which one cannot be treat with the Magic Meadow?

In principle some patients do react better to a method or worse, of course this depends on the severity of the disease too. Even if you do a statistic you wouldn't know exactly what is happening in the single patient. You have to try and you will see.

So far I cannot see any disease which can't be treated by the magic meadow. There has been done a kind of acceptance study in Magdeburg. There a psychologist is working and he treated 50 patients with all kinds of mental disturbances: borderline, anxiety, anorexia, and trauma. He just started with group therapy; he introduced the session with the CD from the book, talked about the method, gave the book to the patients and played the CD at the end of the group session again. All of these patients could accept the method in immediately and had improvement for their mental condition except two patients...

Again I have to mention, that severe mental diseases cannot be cured without working on the social situation. Of course they are mental diseases and addictions which need a treatment in a hospital, remember that the Magic Meadow was invented and developed in a hospital. But it's good to start with because you have a quick improvement and a good compliance to continue the treatment altogether.

Of course there are patients who only come for one time and you don't know what happened to them.

So far I have only seen one patient, who had a severe depression, where the Magic Meadow did not bring a real effect after two years of treatment, the only improvement was that the patient accepted the comfort provided by the method of treatment. She was treated by several other methods, medication, behaviour therapy, nothing helped her really...

Especially the addict patients are not easy to be treated because the improvement goes as far as they don't have a relapse. Or if you take the drug addicts, who live like beggars on the road, don't ask for a healing of the addiction. But all these patients who don't have a good prognosis, accept the method, even it's just hard t to listen to the tapes if you don't have a recorder or a room to have a rest.

I see the limitations of the method most likely in the social loneliness of man, in the disorganization of his life. So you have to work on this too.

Will the magic meadow therapy as a general method be successful as a new kind of psycho therapy?

A miracle was the detection of the method I think a second miracle has to happen that I succeed in spreading the method all over the world: it is only a dream.

All the other modern methods have been invented and they were not spread over the world. .In the pedagogic sciences they start to find out that learning is an emotional process but as long as everybody thinks that education of children is a private thing there will be more much suffering in the inner world of the patients.

I try to do it, giving the books and the training to become a Magic Meadow therapist for free, positioning the information and the text of the books in the Internet, but even working like that it is pretty hard to advance. I have a good press agent, who helps me to get interviews in the newspapers and journals, but as I thought the three years ago: the specialists are not really interested, because in their system their earn enough money by teaching the old way.

The medical doctors are not really interested, because they don't do it themselves. The politicians are not interested either and have a vague idea of the scientific proofs to ask for. So as I said: another miracle must become true. What I'd try is to establish the method in the healing practitioners, who may be the group of people who are able and willing to do it.

The first experience is in the training courses I did were as follows: it is not that easy thing to teach and to do the method in the same way as I do it. On the other hand it is sufficient to use the CD and the book to start with. It may be that I'm too optimistic to think that people can just do it as I do it. I've done 20 years of psychotherapy before , and since 1990 I was using audio tapes to preserve the sessions of therapy. It seems to be difficult just

to sit down having a microphone and just reading the text. On the other hand: many healers are working with dream journeys with the aim of relaxation. Maybe it's a little bit too much emotion for those who want to read the story: perhaps they think they are reading a poem.

My comfort for this pessimistic outlook is every new patient whom I can help, every child, whom I can introduce to the Magic Meadow.

If I look to the psychologists: if they are good therapists, they will help their patients anyway, because the talented therapist can use his charisma and his personality and will make a Magic Meadow of his own. The bad therapist will not know, that he is bad, otherwise he wouldn't be bad or would look for improvement, and why should a man who thinks he is good, choose a new way of treatment?

But let's think about what would be necessary for an apprentice to use the method.

At first she or he should have read and understood this book, there is a training book for Magic meadow therapists now ready, not translated in English so far.

Then he would need a quiet room, an audiotape recorder, the CD with the magic meadow music.

The effect of the magic meadow together with the personal contact with the therapist is even better than just listening to the CD

Let's assume somebody is not completely convinced about the "nobody is guilty" story. May be he is not believing in the new results of neurobiology. He should be able to accept the method as an efficient way to help people. He can discuss the laws of the Magic Meadow with the patient. The client will anyway have difficulties in accepting his complete innocence. So therapist and client have the same problems. Of course you can still use expressions like: "you are responsible for listening to the tapes." Responsibility is also a feeling, which can be trained, so you are advertising for responsibility, even the unconscious mind is doing the job again.

To do one's duty is a feeling again so you train it in this way. As I told before: it's now accepted in pedagogic science, that learning is an emotional process. So the learning to have emotional changes is of course an emotional process too.

The first session can be done in 20 to 30 minutes, as soon as you have the 45 minutes of the psychologist therapy lesson, that's no problem in time at all.

After the first session the patients are very impressed and don't talk too much. But in the next session they would talk and they want to tell the story of their life.

What happens next? Let us assume, the actual problems seem to be improved. Then you work with the patient on his social problems or on that part of his personality which produced his problems.

It depends on the needs of the patient and the energy and time the therapist will apply. There seems to be a natural end of the therapy: the patient does not show up any more. Then he is better, and unconscious mind decides that it is enough.

Or he wants more sessions, but these patients are the exemptions. That means: the magic meadow therapy is a real short-time therapy.

What will the experts say of this method?

I have made the test before to introduce this method to one of the specialists who have stimulated me to this method during a seminar. While I was talking about my magic meadow, he looked smiling and a little bored at me until he then continued his lecture without discussion.

Every specialist is caught in his methodology which is successful with the usual criteria of a therapy: he treats the patient and then the sessions are over, and the success may come or not. His success rate may be poor but is he willing to change his method?

If he is a professional methodology teacher, he will stick to his method, which was good enough so far. So nothing happens, not even a comment, or only something like a friendly tap on the shoulder.

After three years of looking for acceptance of the method there are only a few encouraging signs.

But with the help of the internet I hope at least to reach a lot of people. Sometime I feel some resignation, but then I get a new contact to somebody and the fight goes on.

My friends are not that sure that I do the job spreading my method without personal ambition. May be that they are right.

I think I could leave it to the Internet's effect to manage the rest of spreading the method .

I was never looking for fame, I was not very much interested in other people's acknowledgment, and I think it was good luck to find the Magic Meadow. Remember: I just wanted to explain systemic therapy to alcoholic patients, they did not like the lessons so I started to make relaxation exercises and then I put my experiences of therapy in this magic meadow exercise and nothing more I did.

So I'm not a genius therapist and even if I were, I would thank it to God, to nature or to Jesus , to whom I feel much closer since my beginning of the magic meadow.

The somewhat spectacular therapy of Bert Helliger which has been advertised and commercialized very well also has been accepted in the context of the systemic therapy although Helliger has been attacked often by the experts.

So I can only hope for the patients and the few therapists whom I may reach and for the Internet spreading of the method.

The specialists of systemic therapy could adopt the method for themselves, they could combine it with their specialty, and of course it is possible to make paradox inventions on the magic meadow too. They know the best that this method functions, but I think they fear to lose their skills, at the same thing as the study of acupuncture I mentioned, when they found out that the more complicated way of Chinese medicine is useless for the effect , you will get the same results ,if you just put some needles in some incidental points as a non-specific effect. And the idea of humanity and the comfort solution for all mental hardship maybe somewhat disappointing for the intellectually brilliant therapists of Erickson Ian hypo- systemic therapy .

The meaning of the colours

I think that introducing of the colours has added a lot to make Magic Meadow so attractive and effective for the improvements of the feelings. Therefore I like to go into these colours more specific.

Much in the assignment of the colours to feelings and meanings of the colours on the Magic Meadow are arbitrary. I have taken today's meanings which are usually assigned by people to these colours or have introduced new, different meanings to those colours which are important for the therapy. It was important not only to describe emotional states but to take the colours as symbols for the feelings to be changed so you can work on consolation or be more calm but hope as the original colour of green is a vague feeling which may come up at the end of a dream journey.

The old cultures have carried out such instinctive assignments of colours. Old Egyptians the houses were painted (black, red, yellow, green, blue and violet) and individually coloured. If somebody "knew his own colour", this meant at that time that he knew himself.

The old gods of the Egyptians were named with colours which then described their activities assigned to them.

With the old Chinese the different dynasties were named with colours. The people have always used colours to give them a meaning. We know that traumatic events are reminded normally in black and white and that it helps, pictures which frightens a patient in the memory, to make them coloured, this is done in NLP to diminish the harm of the bad memory.

Everybody knows the historical photos from the second World War, they were almost all black and white. Now there are published coloured pictures too and movies which give a completely different impression a strange normal picture of these bad times, which obviously changes our feelings while we watch those pictures. So colours already work anti depressively. Probably the bad weather makes us sad by suppressing the colours giving a grey sad feeling.

BLUE

This colour is particularly important on the magic meadow and it is subdivided into dark blue and ice blue as colours are already presented at the entrance by cornflowers and by forget-me-nots. The colour deep blue which otherwise means faithfulness is so considerably to change the attitude to the person of its own on the Magic Meadow because it is all about wisdom and tolerance.

About 60 per cent of all people have blue for a favourite colour, questionings have given these results.

I use the magic meadow deep blue on that for the description of the tolerance for yourself, the faithfulness to yourself, it is exactly the tolerance which you may have for others and which must be used for your own sake from now too.

Blue is a dynamic factor in the inner life which must be strengthened by going frequently to the Magic meadow blue. The colour Lila is a mixture of red and blue. The love for others is and will diminish the good feelings for yourself. This imbalance of love we want to overcome. So one can say: divide the blue and the red in the purple and you reduce the guilty conscience. The red in the purple is freed and is ready to take over your emotional state.

ICE BLUE

The colour ice blue of the forget-me-not is still more important than the colour deep blue represented by the cornflowers. The applying of tenderness has stepped into the centre of the magic meadow in physical and in a spiritual effect. The fundamental meaning of the tenderness then also has contributed a lot to the model of the inner life. The main part of tenderness was the last step finishing the basic version of the Magic Meadow.

The child spends nine months in the womb and experiences the feeling of total shelter and security. So the desire for these good feeling qualities is necessarily inborn as it is the case with the rest of the different feeling qualities which are included to secure the biological existence of mankind as in every other mammalian animal. It

is on one hand the self-preservation drive and then there is the wish, to unify with a partner to imitate this total shelter and protection feeling. If these needs were not innate, in principle, the preservation of the species would not be guaranteed. The child has two primeval fears at birth firstly, the fear to starve and secondly, the fear to loose contact to the mother.

The unconscious emotional efforts of the child are to reduce these fears. There are feelings of harmony and peace achieved and satisfaction with that if e.g. sufficient food is supplied or sufficiently loving interchange with the mother has taken place. The emotional task of the mother consists of establishing and serving this harmony with the child. Her remedy to this is tenderness and feeding. Therefore the importance of the colour ice blue is clear.

The tenderness refers on the one hand to physical care and on the other hand to understanding and tolerant dealing with the soul of the child. This means that the mother accepts the child's needs and wishes, this kind of tender dealing of the child seems to be more differentiated in human beings than in cows or horses. On the other hand there is a long time of being a child which results in a deep dependence between child and mother for many years and so there is good contact between mother and child even more important than in other mammalian species or birds. I mentioned before how deeply even a baby can be disturbed if there is no tender mother or no mother at all in his early life

Possibilities of different feelings are furthermore innate: being e.g. strong or weak, clever or stupid, good or bad, beautiful or ugly, successful or unsuccessful, blameless or guilty, popular or unpopular, useful or useless, attractive or unattractive, quiet or restless, anxious or courageous.

In these categories the child, age increasingly thinks and feels, always in greater details. It determines his value in these categories during the development of his self picture. If a lot of tenderness is done both at intellectual and at physical level, the perceptions of good feelings above will move the self-esteem of the child to the positive side. The child learns every day by the tender mother, that he has not to proof his worth in this world, but there is a guarantee of love by his most important person in the world.

If this basic tenderness is missing, then there are more negative feelings in the person, and then the child is forced to move to emotional compensation mechanisms hunting for love and respect by others or defending himself against the rest of the world, becoming either a purple hare or a pink panther.

The emotional and physical tenderness is consequently of central importance and the purpose of the magic meadow is to compensate for the missed tenderness during childhood. The experience has shown that this helps and that it makes more sense to teach this tenderness for you done by yourself. It must be made clear to the patients that they cannot find their self-esteem and self loving in relations to others, that there has to be respect and love for themselves and to be in tender and loving awareness for themselves, having this state of new selfishness, creates the ability to have good relationships to others afterwards.

This does not indicate to advise the patient just to feel great but not having doubts in the first place. Sympathize with your mistakes with your diseases and addictions as a good and tender mother would do. And then try to change your mistakes and diseases but never forgot to love yourself at the same time.

And he starts a new enterprise, he hopefully will do it for the purpose to have fun or to help somebody else or to earn money but not to prove always and again, said he is not as bad as he were forced to think before human relationships from now on thus serving again the aim of more harmony and peace.

He is no longer forced to prove who he is and to look in the outer world to find out, he has already followed his own acknowledgment, his own love. This is what the colour ice blue is standing for on the Magic Meadow

Red

The colour of the love is defined on the magic meadow as an aim and to be more precise the love for to yourself. The ability for loving is for certain an innate ability which one does not have to be learned. This love ability is already available for the patient, though more for other people. The direction of the red is turned to yourself, not only spilled for others.

Love is the aim of the Magic Meadow. It is an ideal and is found perhaps as seldom as the real happiness. All of us should strive for this unconditional love for ourselves and others, but only in calm combination: for you and for others. As a symbol for love of this type the red rose planted in your own garden for yourself and this flower you can kiss as a sign of devotion for yourself.

The red circle will be enlarged by the application of the ice blue tenderness to yourself and will help to replace bad memories (grey and black) with the other positive colours orange (daydream), dark green (calmness, hope and consolation), pale green (inner liberty) and lavender (innocence).

Red dressed magic fairies and magicians who belong to the tenderness coaching team are also frequently employed on the Magic Meadow to teach tenderness and love. Jesus was the master of tenderness and love.

Lately I have taken the red colour also for the believe to God or to yourself, the red cloud of believing in love has been introduced as an additional emotional instrument and seems to increase the effectiveness of treatment.

Orange

The colour orange is also very important. When the magic meadow was created the colour Gold was chosen for the boring Sunday which was supposed to be used for daydreaming. The whole Magic Meadow is a daydream which deals with the fact that you can experience your inner life as a fantastic story of yourself without being sad, rather comforted and calmed simultaneously. You go to the Magic Meadow again and again and your feelings are trained that way to feel better. This promotes certainly the imagination and the ability to make up stories of one's own. Altogether, orange is mentioned in this book less than other colours but his daydreaming is present all the time. The power of imagination is a talent of all human beings, -- type who are capable to dream at daytime. In seminars we compare daydreams of typical patients of the bad conscience. perfectionism- disease – type:

they were dreaming as a child, to do a great job and to get love and acknowledgment afterwards. The real good daydream which is working in therapy is to dream to get consolation without having done anything but just being there, just breathing in and just breathing out.

The meaning of the dreamful representation is to create a new different framework for the feelings in bringing dreamful elements to fight the nightmares of the past which are painted in black and grey and white colours. A commercial-the basic version of the Magic Meadow has been done which represents the Magic Meadow landscape with the Magic beings and the colours. The old life has been put into a new emotional frame instead of logical explanations, leading to the dark blue of tolerance, to the ability to watch and to treat yourself with tenderness.

Gold

The golden qualities of man are mentioned very often. An important concept of the systemic therapy is its orientation to your own resources which means that the positive qualities of a patient can be used and be mobilized for his own cure. The Magic Meadow traveller gets a golden suit which shows him in his best quality, when helping and doing good for others. So he takes a tender point of view towards himself and he is his own coach to learning the tolerance and tenderness for himself. The colour Gold represents all positive qualities one's own, underestimated before not like "I would like to be the best, I would like to be perfect", but in the quality that one has exactly the abilities for other people namely when comforting and when helping. So go is the colour of resource and symbolizes the power to help your self.

Green

The colour of calmness, consolation und hope is green. The dark green describes the quality which can be gained as the easing effect of the Magic Meadow starts on one hand at all and then the calmness which arises if

you have escaped from your bad memories of the past and from your restless guilty conscience. Green is also kind of an underestimated colour, so I lately enlarged the meaning of this colour to include consolation, which is also the main effect of the Magic Meadow: most of your problems you cannot solve so you need consolation. And of course there can also be the old meaning of green: hope.

Pale (bright-) green

The colour of the inner liberty is pale green, connected with the Statue of Liberty in New York. What we strive for is inner liberty. The activity, itself, to free yourself from the bondage of the past trying to have a new life, the whole process of the Magic Meadow, is a liberation act of the soul, this task of renewal has to be fulfilled and you can do it yourself and this is freedom too.

In the basic version ends up with the invitation to sit on the pale green sledge, pulled by the 12 pale green horses of inner liberty, to get to the end of the rainbow.

Taking the reins of the sledge is the final task where the inner child can test, whether it is ready for the future and if he will trust his golden part to protect him in case he hits the trench.

Lavender

Lavender is the colour of the innocence. This relief of the soul of one's own which is proved earns an aim colour. Is only the process of the tolerance in dark blue which is applied to the bad conscience and leading thus to innocence. A baby is innocent, a delicate nature, the applied tenderness leads to another important aim of the Magic Meadow.

Purple

This colour has the main part and a central importance and is taken for the symbolizing of the guilty conscience taken from the original significance of falseness of purple, purple is a beautiful colour and many patients think purple should be something beautiful too on the Magic Meadow. So far the other colours of the Magic Meadow were pure colours. Purple is a mixed colour and is somewhat dangerous, seductive. After all, the bad conscience is a false idol, has a substitute function for the loving perception of one's own. So it makes sense that there is also an attractive colour for the evil which symbolizes the bad conscience because the satisfaction of the bad conscience becomes a life's work for the patient. Even it is making you sick, you have been always occupied to satisfy your unmerciful goddess of self punishment, your bad conscience. One serves this wrong idol with dedication which one otherwise only applies being in love.

The fight with the bad conscience represents a constant occupation, fights the boredom, and creates powerful thriving thus giving energy to work around the clock. The more you work on your bad conscience the more demanding it will become like a the woman of the fisherman, a German fairy tale where the fisherman is trying everything to satisfy his wife, who never gets enough.

Pink

The colour pink was taken for narcissism which means to be forced too see yourself in a excellent light and damn the rest of the world. It is rigid and a lot of work has to be done to cure the patients from the damage these pink panthers have done to them.

The pink panthers are conservative, aggressive and egocentric, they are conservative: everything has to stay as it is as far as it is of use for them. Of course you cannot treat those people you should treat them all but they don't show up. They are aggressive to others and their self-rightness protects them to have a change. They suffer too, but blame the rest of the world to be the reason for their suffering.

The moment of having on one side the purple hare and on the other hand the pink panther you have a very good model to deal with if you want to explain what it is all about these terrible bosses, bad fathers and

unmerciful husbands. The technique to pardon the pink panthers on the Magic Meadow too looking upon them as being sick, gives much relief to the those patients, who were suffering from pink panthers.

A little bid of narcissism is good for everybody, there has to be some basis to stand on, to stick to otherwise you cannot be independent from your environment., you always have to start again when you think about a problem. But the new self concept is not a rigid self picture but the tenderly benevolent and generous view of oneself and the rest of the world. To be generous means also to have a standpoint to have courage enough to have an opinion of one's own, as part of the new kind of self-esteem

So also pink is a mixed and beautiful colour, the ideal of being better than the rest of the world .The yellow of the perfectionism often stands next to the purple of the guilty conscience and the pink of narcissism.

The diseased narcissist also has two sides: a very loving for people who are belonging to a lower social class than the pink panther or for those he thinks that they might be inferior to him. So narcissists can absolutely be very helpful neighbours, very loving landlords. They get sick, when they meet people which may be concurrent to them. Then he is aggressive and fighting and this fighting is a cry for love too.

Yellow

The colour yellow is taken for the attitude to be better than you are, of being perfect. The original meaning of yellow is envy. This perfectionism is causing most of the symptoms. So yellow is a very important negative colour. It is easier to diminish the bad conscience of the patient than to change the perfectionism.

So most of the drug addicts think there have to be clean first to show everybody how good they are. So they forget about their disease, and make the same mistakes as before, they are still insecure and when there is a relapse with drugs they cannot stand this as before, and take more drugs in order to forget the relapse.

It is for certain hard particularly for younger patients with little career perspectives to accept that missing perspectives. On the other hand: you have to find a new sense in your life and you will.

White

White is the colour for fear on the Magic Meadow, which is reduced. One can describe fear similar that conscience as a dynamic parameter just like the guilty conscience. If the guilty conscience is processed by deep blue tolerance and ice blue tenderness to reduce the bad conscience, then the fear is also treated by isolating the fear and reducing it by the calming effects of the Magic Meadow.

Actually we could put the fear as the basic problem right into the centre of the Magic Meadow. White would be the most significant colour. But fear is so diffuse and is distributed into so many directions, that it would certainly be much more difficult to change fear directly. The fear is reduced anyway as a result of the complete change, by the increase of self-esteem, shown by the diminished school fears of the two little girls: the calming and enchanting effects of the Magic Meadow can remove fear directly by the effect of tenderness.

Anxiety is in the general feeling which has to be better and will be better.

The use of the Magic Meadow therapy for different problems

Professional life

Of course the rules of the magic meadow therapy also can be applied to professional life

there are conflicts as mobbing and the fight of competition and many people are gets sick from their work especial and those, who have that kind of personality : the insecure people, always afraid to makes something wrong, having a bad conscience.

To show those people having trouble with each other, can be shown by the means of the Magic Meadow pretty good: again the purple hares on one side, who suffer from the pink panthers on the other side.

Just to explain the situation that way is good start. But I think that there may be one problem: the social differences in our society are explained by the differences of capabilities of working people. So if nobody is guilty of anything, who's going to accept different wages and what happens to critics who are necessary to improve the quality of work?

Recently I produced a magic meadow tape for a famous soccer team in Germany which was in the last position in the soccer league, but there was no answer. They rather preferred to dismiss the coach.

Although a social system is depending on differences. Those who have the advantages in this society, will not agree to give up power and money. We have to change the whole system.

But for personal conflicts concerning a mobbing colleague or boss the Magic Meadow is the right answer: nobody is guilty, neither you nor the boss.

Partnership consultation

It is a prerequisite for this kind of therapy that at first both are treated alone, but sometimes it's enough that you do a Magic Meadow tape for one partner, and the other partner, who may not be willing to come for therapy is just listening to the tape and that may help in the first place.

For example it's very important that a partner or a relative of an alcoholic patient that you can see the problems of the alcoholic also differently, then that new understanding helps very much to save the partnership or a relationship at this critical point when the addicted patient stops to understand why he is drinking, and the relative can adjust his feelings for himself that's using the Magic Meadow in the same way as the addicted patient.

I think it's also of great importance to explain to the partners, that having problems in a marriage can be causing disease, but the conflicts are not a disease for itself. Everybody knows: there are many differences in the personality and the expectations of females and males, inborn differences and differences caused by society and education, and when love has been dieing, magic meadow therapy will not help.

Especially helpful is the Magic Meadow in those cases when one partner has a good capability for communication and the other partner has not, so he has to live in his ghetto of bad conscious and perfectionism. The partner who has good communication, gets to know what he can do for his suffering partner.

Particularly the common meetings on the Magic meadow are successful because something common is here created which one can do also together and this is a good thing for every relation.

The treatment of Depression

Depressions and sadness is one of the most frequent reasons why patients come to the doctor or therapist in the first place. The whole Magic Meadow treatment is an anti depressive treatment because it relieves of fear, guilty conscience and sadness. One has to distinguish the predominantly reactive depression or affective mental disease, which is called manic depressive psychosis and which may be triggered by a metabolism defect of the central nervous system.. The Magic Meadow treatment intends to reach an improvement like every therapy in the perception of the feelings of the patient which is limited to sadness in the depression.

Michael Japko is a systemic hypo therapeutic which has specialized in depression. (24). He has produced therapeutic cassettes which shall stimulate the patient to come out of the depression.

He also tries to change the feelings of the patients. I have heard these tapes in English, they are comforting, they build the patient up .But there is no real new way of life as given by the Magic Meadow..

Yapko and myself think that many patients need medicine to come out of a very serious depression. The Magic Meadow will always help in the phases of recovery from depression.. I personally give anti depressive medication, for example for a 54 year old lady who is fanatic Magic Meadow patient, which cured her alcoholic

problem „changed her personality she is no longer ashamed of her episodic depression phases and takes in addition medication and gets now better out of depression then ever before.

However, as I said before ,when I told about the difficult therapy of socially deprived drug-addicts. The same difficulties you will have when treat depressive patients , who are single, without family and poor and jobless.

If patients is convinced that nothing will help him at all, part of his problems is narcissism which tells him“ Nothing will help me, because my depression its worse than any other depression in the world.

The treatment of psychoses on the Magic Meadow

I do not have many experiences here with patients suffering from psychosis. You have to distinguish chronic psychosis from acute paranoid and hallucinating patients.

The first I had opportunities the first time, with many stays in psychiatric hospitals, time of psychotic appearances behind himself had to treat a patient whom I knew longer who lived in the neighbourhood and which already reach for one. She was convinced now that scientology would be after her and her old psychiatrist is also influenced of scientology and she would hear voices now constantly, too, what had remained saved to her till now.

At first I reacted much clumsily and stated that I could not convince her either that she would be not threatened and so I could not see any sense to talk with her, but I offered her to see her next day. She did not show up.

Then I wrote her a letter about the fact that she was not only threatened by Scientology but that no-one would believe her , however, and I offered her to talk about that dilemma of disbelief of the rest of the world.

She came back four weeks later and had mastered her paranoia at the moment, when I had given her a hint that I took her fears seriously that encouraged her to see again the psychiatrist trusted by her for years . It some further conversations which were not carried out on the Magic Meadow , but in conversational manner I gave the ideas to relieve her bad conscience for example.

A 42 year old prostitute who was on methadone had a past history of paranoia, had the idea that the office , the pharmacy and myself were poisoning her . I took her too the Magic Meadow , and we all appeared to apologize on the Magic Meadow for making her suspicious ,” a woman who has done so much for many people “. She could give up her paranoia and there was no more poison.

Treatment of pain and other physical Symptoms

You also can use the Magic Meadow for pain treatment and other symptoms. The reasons for the effectiveness of this treatment are the same in the case of mental disease, disturbed feelings and conflicts. All physical illnesses also have a mental cause and mental reactions which aggravates the pain. .

A 60-year-old man who already was treated by me and suffered from backache, was treated before for his alcoholism. I treated him for a long time with pain injections. Then I made a pain dream journey for him which is built up also just like the other dream journeys on the Magic Meadow, giving verbal tenderness. The back is stroked, comforted and treated tenderly just as the sad soul before.

After the first treatment, the patient was already better off than before so as if a burden had been taken away from him , from his back.

Another example of another symptom was a 40-year-old OP sister who suffered from multiple sclerosis. For three years she suffered from a trick dizziness which no-one was able to treat. After one year when she got to know that she suffered from multiple sclerosis, the dizziness had become got twice as bad.

Also here the dizziness was soothed by the affection of the verbal intervention directly caused by the intervention of Magic Meadow treatment. The patient had considerably less dizziness, shorter attacks and longer distances between the single attacks of dizziness.

Another astonishing success was the case of a 20- year old female who was suffering from colitis taking steroids and having agoraphobia at the same time. After six months she was off steroids and was able to work.

Sexual therapy

For couple therapy Magic Meadow tenderness is the right answer as to most of problems, for sexual difficulties in the same way. An example may be the 48-year-old man who suffered from potency difficulties and went to an urologist. There was no organic reason for of his troubles except of too much smoking and alcohol. He was sad and he began taking Viagra, at that point patient told me of his problem. The tape done on the Magic Meadow enhanced his potency: before he visited his girl friend he listened to it and after that he did not need any Viagra.

A 33 year-old female had 5 years of pain during intercourse with her husband. A single session abolished that pain completely..

The Guidance to be happy

The title is taken as the contrary of the book by Paul Watzlawick "Instructions to be unhappy." consciously. It certainly is much simpler to become unhappy as to become happy.

I think that the instruction to happiness is done by enhancing the perception of happiness, because the Magic Meadow cannot abolish many problems but you can handle your much easier than before. The ability of the perception of happiness is improved.

If the magic meadow apprentice manages to free himself from the burden of the past there is new start of life.

The guidance to happiness gets rid of the old wrong of putting yourself down and can be replaced by inner freedom . So the instruction to be happiness may be shown by ten Commandments of the Magic Meadow . I do hope that they can be a basis for a new life for many people and patients .

2.The others are not guilty either.

3 . Be tender with yourself.

The Ten Golden Rules of the Magic Meadow

You can help you to help others since you have the abilities.

Remain faithful to the magic meadow so that the shadows of the past do not come back.

Nobody will understand you better than you. This understanding should be enough for you, does not demand this of other

Who lives according to these rules, again and again, she considers and cares as regards content like a beautiful garden this one will be able receive this more positive attitude to himself? The magic meadow is a simple means to this. These advice and rules also are in many other Heilsbüchern. It only is not said there worry lives how one reaches this such as in the book " you not, " (23). These dogmatic are listed and given as a request in the imperative form there. At first glance this may read himself very beautifully but I do not think that one can already reach something with the mere request. Unfortunately, it uses nothing at all if one guesses the sad one and conscience bothered: „Do not worry ". Yes, as because? What does he have to do to not worry?

Go, for example onto the magic meadow.

If so you use this method, something like that will adapt like the ability fortunately. We have namely to adhere to negative dogmatic dismantled your ability for the Unglücklichsein which you share with so many people, will a be seen otter awareness of life adapt and if. And the magic meadow has to be applied to you with that, instructions to the Glücklichsein / Happiness