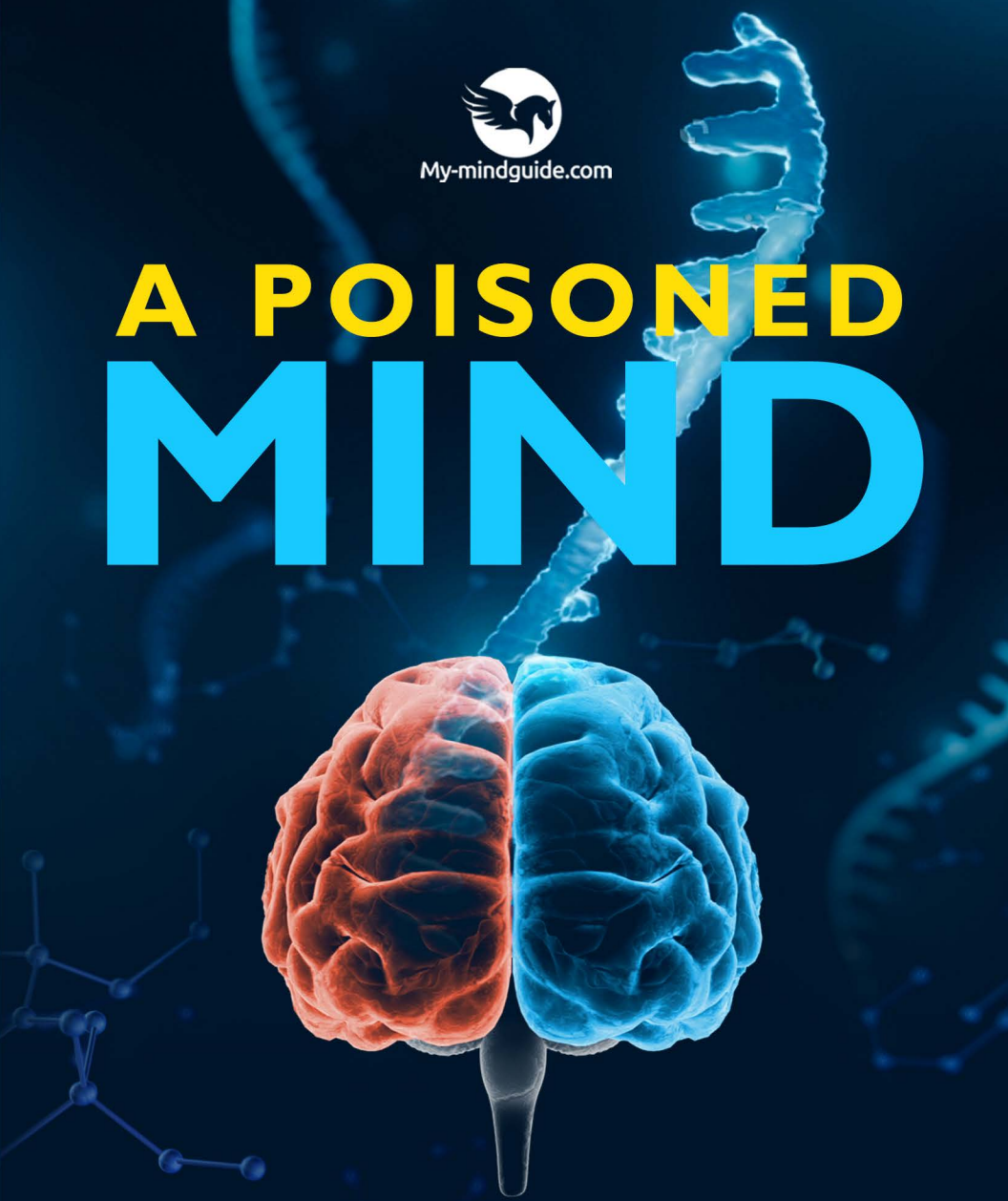
My-mindguide.com

A POISONED MIND



A POPULAR PATH TO UNDERSTANDING EPIGENETICS

How Scientists and Sages can Clean your Genes, and How to Do-It-Yourself

KURT GASSNER

A POISONED MIND

A POPULAR PATH TO UNDERSTANDING EPIGENETICS

How Scientists and Sages can Clean your Genes, and How to Do-It-Yourself

BY

KURT GASSNER

My-mindguide.com

A Poisoned Mind
Kurt Gassner

Impressum
My-mindguide – The publishing trademarke of trendguide Capital GmbH, Klenzestr. 42a, 80469 Munich, Germany.

Reg. Nr. HRB Munich 206639, VAT 152 123 159, CEO: Kurt Friedrich Gassner
Web: www.my-mindguide.com, mail: gassner@my-mindguide.com

Paperback ISBN: 978-3-98793-994-5
Hardback ISBN: 978-3-98793-995-2

Table of Contents

Foreword - My Reason Why

When you find something that changes your life,
what do you do?

For me, there's only one answer. Share it.

Share it in the most powerful, direct, and widespread way you can. Use all the means and methods at your disposal to get the message of hope and change out to those human beings that will benefit the most from it. You've learned it the hard way, and for a good reason. Make it easier for others.

This was what happened in my personal discovery of epigenetics. When I learned a little, connecting the dots became effortless. The more I learned, the more diverse aspects of my life, health, and spiritual practice started falling into place, setting up for a miracle that was to take place. Now, I keep learning. I sit back in awe and wonder about the sages and the scientists, and how we are learning more of life's great story.

I wrote this book to spread the transformative power that a thorough and holistic understanding of epigenetics can bring to people's lives. Our legacy is what we leave in others' heads and hearts, not the assets on our will, nor the cash in our bank.

All I hope is that this book leaves an imprint in your mind and imparts a spark to your heart. If it succeeds in doing so, then I know that you and your descendants will embark on a happier and healthier future.

How did learning of epigenetics change your life?

To understand this, and to fuel your full appreciation of this book, I first need to tell you a story. Don't worry—this is not my full life story. I won't bore you with an old man's tales, but bear with me, as this requires travelling all the back to the very beginning.

As with many people my age, I was born affected by the great tragedies and terrors of World War II. I was not involved in the war (I'm not that old!), nor did I ever witness conflict first-hand. However, I was born to a father whose whole life was influenced and directed by his experiences of the war-torn years. He was born in Ried, Austria in 1927, meaning he was of schooling age during the Nazi rise to power, and during its brief but tragic rule.

My father was a bright boy, with the outward appearance and genetics that Hitler happened to be after. As such, he was accepted into a National Political Institute of Education (German: *Nationalpolitische Erziehungsanstalten*; commonly abbreviated to 'Napola'). These were elite German boarding schools, partly modelled on the British boarding school; however, the curriculum was designed by the Schutzstaffel or 'SS', the paramilitary organisation that carried out much of the political, social, and military aims of the Nazi leadership. The schooling staff were of this population, as well. Nelson Mandela

once said, "Education is the most powerful weapon which you can use to change the world." Unfortunately, the Nazis were also well aware of this fact and made the indoctrination of the German youth paramount to their plans for changing the world, Napola was the epicentre of this.

My father spent five years in a Napola school in Dresden, from the ages of 12 to 17, where he quickly grew into a young man. Over this time, he was comprehensively conditioned into the belief system and propaganda of the Nazi regime. This imprint never left him and remained embedded in his being even as he sat in approached his deathbed.

Like many Napola students, my father was also a child soldier. In the last few months of the war, a desperate Fuhrer called on the student reserves to fight to the last man (or boy) for the survival of the Third Reich. So, ill-equipped, under-trained, and underage, my father fought in the last Battle of Hungary (SS Totenkopf) and was injured in the process.

Through all this chaos, my father was still a family man. He met a woman, fell in love, and had children. It's true what they say… our fathers are our first teachers and our first heroes. We emulate them before we are even self-aware. As with most boys growing up, I admired my father, respected him, listened to his opinions, and sought to imitate him. I adopted his views on the racial superiority of Aryans, the hierarchy of races beneath that, and the great Jewish conspiracy to disrupt and overthrow European civilisation, not to mention a rather rosy view of what previous German generations had done to try and stop the Jews in their concerted effort. These views established the substrate of my beliefs and world-forming. It was simply the diet of thoughts that was offered to my young mind. I

was conditioned by my parents (as we all are), and I have no shame in admitting that. However, I can also see how my life might have been easier and smoother had I been fed a different set of beliefs.

By all conventional standards, and through little fault of my own, I developed into a racist child with beliefs rooted in dark conspiracy theories. The stress and toxicity that oppression internalises into the psyche and body was also growing within me. A chain of negative thought patterns that would later turn into negative habits with the ability to damage our genes had already been planted in me.

Our fathers might be our superheroes for some time, but one of the most significant moments of self-development in child psychology is witnessing and understanding the failure or fallibility of our parents. This is essentially a death of the parental god, which causes us to see the world through an entirely new vantage point. When I turned 15, after spending more time in school exploring both history and science, I started questioning my father's viewpoints, and began challenging his beliefs. Then, at age 21, I started to travel—first throughout Europe, then worldwide. In the Bible, Paul had the scales of prejudice fall from his eyes whilst on the road, and so it was for me.

I spent time in Africa where I understood that genetics wasn't the culprit in holding African people back from prosperity or successes; it was due to structural, historical, and political reasons, many of which—but not all—resulted from the after-effects of European action and disruption on the continent.

I travelled throughout America and worked as creative director in New York at the age of 28. There, I stayed for several

weeks with a Jewish family, which made it clear that Jewish people were every bit as loving, intelligent, generous, graceful, and well-intentioned as the rest of us, and in this particular family's case, quite a lot more. These trips and experiences represented the gradual erosion of the concrete conditioning that my father had bequeathed to me. They were essential to me shedding a racist and toxic legacy, and I feel richer for having walked that path out of darkness and into light.

Life carried on, and I built a career, founded and sold businesses, stumbled upon the love of my life, and started my own family. But amongst all this, upon witnessing certain scenes, my paternal prejudices somehow managed to sneak back into my mind. Of course, I didn't listen to these thoughts for more than a moment, and I quickly shot them down with multiple life examples and moral points. However, a tiny echo remained—a psycho-cultural hangover from my father that had not been fully resolved.

Could you ever truly heal? Could you ever move beyond your cultural and genetic inheritance?

Yes.

Covid-19 was a reckoning for all of us. For better or for worse, it provided an opportunity for a total break from old patterns—a chance to set a new course as an individual, as a family, as a country, and as a world. In the few years prior, I had been enjoying partial retirement by travelling extensively with my wife. I was searching for—and for the most part, finding—fulfilment in the great world out there, seeing many lands and meeting many people, squeezing each drop of experience out of the fruit of life. When Covid-19 came along, as with

everyone else, my external explorations were forced to cease. What began after was much richer and more rewarding. My focus shifted from the external to the internal; my exploration continued within rather than without.

Pre-Covid-19, I had a meeting with someone who opened the door to epigenetics for me. I met Professor Johannes Huber, a leading physician and inspirational thinker in Austria, who has been referred to as the 'hormone pope' and is a leader in endocrinology and women's medicine. He is also an expert in the developing field of epigenetics. We engaged in lengthy conversations, during which I tried to absorb as much information as possible so I could later explore the concepts in my own research. During these conversations, I felt like my life was a jigsaw puzzle, steadily being solved as we discussed my past and his research.

He suggested a particular reading to me, which instantly transported me back to my childhood and into the feelings behind the toxic beliefs I adopted from my father. It was almost as if my heart and head physically clicked while the meaning of the words on the page slowly sank into my psyche. The research paper was from New York's Mount Sinai hospital[1], where the study had evidence suggesting that the genes of children of Holocaust victims had marks that increased the likelihood of stress and personality disorders. Now, there is no shortage of evidence for how racism and xenophobia can lead to oppression and the infliction of violence. It's also evident how these racist beliefs are intergenerational, as parents tend to pass on specific beliefs to their offspring. That being said, there was never a genetic angle to this problem. Yet here it was. The

1 https://pubmed.ncbi.nlm.nih.gov/26410355/

latest scientific research demonstrated how those toxic beliefs, through stress and trauma, could be genetically imprinted across generations to spew poison and pain down through the years. Whilst violence happens in one direction, everyone is damaged in the process—both the victim and the perpetrator. I did not have the trauma of the Holocaust on my epigenome, but I *did* have hateful ideas pressed into my psychology, which held the same potential to damage me those around me. Though my lessons in travelling and living had been enough to change my mind on these topics, they had not been enough to rid my being of them.

Professor Huber lit a fire in me, and the time that Covid-19 provided me to explore this topic was like oxygen, allowing it to burn brighter and brighter. My world widened even as the restrictions tightened. I embraced a whole load of different practices and ways of healing. I completed extensive but remote courses in yoga and meditation teacher training, enough to advance from a novice to a confident practitioner and explorer of these fields.[2] I even facilitated a silent retreat at home with my daughter as part of my teacher education, where days of silence felt like ten years of learning. As my practices and capabilities deepened, my healing accelerated. I was learning to still my mind, move within my body, and wipe my psychological slate clean.

My journey into hypnotherapy most directly confronted my childhood conditioning.[3] The hateful imprints could be

2 Institute for spiritual psychology Dipl. Psych. Eckehard Wunderle; and Samayana Meditation Center, Bali, verified Yoga Teacher Training

3 Gabriel Palacios, Berne Suisse, Master Hypnose Therapist/ Coach certified in US / Suisse, Germany

accessed in those slow brainwave sessions, and, in serenity, the layers that had built-up could be removed, examined, and discarded. I was reprogramming myself and my mindset with what I truly believed in as an individual, rather than what my father had been taught to believe before me. My meditation practice worked in concert with the hypnotherapy, where, in peace and stillness, my psyche could reintegrate into its new, more loving form. The terrible thoughts and the insidious instincts simply weren't there anymore. They had fallen away from my psyche, and likely off my epigenome. I felt cleansed and powerful in my newfound ability to act under my own agency, detached from my dad's destiny. I felt free.

The seed had been sown in my mind, but the real work came about during these modes of healing, and in changing my lifestyle. I had listened to the scientist, learned from the practices of the sages, and there I was, cleaning my genes.

The headline of this process was in erasing the intergenerational hate that had haunted me though life, but this was by no means the sole improvement that I experienced. I had more energy, physically and mentally; my focus and mood levels both increased, and persistent pains and problems that had set in as old age advanced began to retreat. When we were able to see other people again, they would often comment on my renewed vitality. Indeed, with my newfound perspective and practices, I was able to contribute to others' lives and help people overcome their obstacles, rather than being fixated on my own. It was clear to me that this was all because I had systematically and scientifically understood the roots of my problems—those layered on my epigenome in childhood—and had then acted using a combination of cutting-edge science

and ancient wisdom to lift those ills in ways I'd never even contemplated before.

What was perhaps most rewarding during this whole process was sharing this healing journey with my daughter. We learned epigenetics and meditated together, compared notes, shared deep moments, and instituted positive life practices that I know will continue long after I'm gone. And this was my most direct legacy. My cultural, lifestyle, and epigenetic legacy to my children is totally different and far more enlightened than that which was left for me. This is how we evolve as humans. We leave our children in better places than we were left.

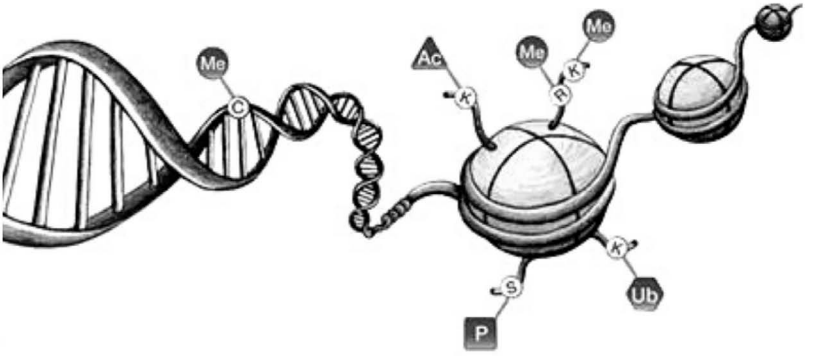
But what's the use in keeping this knowledge for the benefit of my own blood, if she and her own children grow up in a world where the latent power in epigenetics is not well-known or put to good use? What's the use if our grandchildren grow up in a world where environmental toxins are still present in our air, water, and food, where the full damage of mental stress is not recognised, and where our epigenome worsens with our climate? We need new perspectives on how to live, and new ways of rediscovering old knowledge. What wisdom we do find we must share, quickly and powerfully, for the benefit of all.

And so, we return to why I published this, back to where we started, and so onwards to the true beginning of this book.

Part One

The Science of Epigenetics

Epigenetics



My-mindguide.com

Introduction - Genetics and Epigenetics - What's the difference and why does it matter?

What does the first book of the Bible have to do with genetics? Well, genesis and genetics clearly share a common root. As with most western scientific terms, we need to look back to ancient Greek. Genetics comes from γενετικός or *genetikos*, which means *genitive or generative*. This Greek word initially evolved from γένεσις or *genesis*, which meaning *origin*.

In the Bible book of origins, God had six days of 'highly efficient' work in which he created light, the world, its seas and mountains, and all of its creatures, including man. From Darwin to DNA, we have been extending those days into millions—if not billions—of years of geological formation and biological evolution. Through our study of genetics, we have more closely examined the last two symbolic days of Genesis 1, where God created all living things.

The discipline of science that we have most closely linked to God—and life itself—is that of genetics. It is the study of our origins, as individuals, as populations, as a species, and as carbon-based lifeforms.

Such profound links and relations between genetics, life, science, and spirituality can be made fairly easily, and they

have been made quite often in recent times too, particularly accompanying the successful sequencing of the human genome, completed in April 2003. Consider Francis Collins' quotations on the matter, who led the Human Genome Project: "The God of the Bible is also the God of the genome. He can be worshipped in the cathedral or in the laboratory." Bill Clinton, the United States president during much of the research work said, "We are learning the language in which God created life."

You may now begin to understand how people saw the Human Genome Project as a monumental and fundamental leap in human understanding. We were learning the language of the Gods—the language of life itself. The implications of learning this language, and perhaps to start to speak or even code in it, were recognised by other luminary figures of our times. Regarding what humans might be able to achieve with this newfound knowledge, Bill Gates said, "Eventually we'll be able to sequence the human genome and replicate how nature did intelligence in a carbon-based system."

Many had equated genetics to God; both held a similar set of attributes—namely omnipotence, omniscience, omnipresence. Genes and DNA were everywhere in all forms of life; they were all-knowing in the sense that by reading them, we might know everything about a lifeform. They were omnipotent in that genes held total power over the future of that lifeform. Grand ideas indeed.

Although these were grand ideas, two problems emerge. Firstly, this book's central concept is not genetics. And secondly, whilst genes are omnipresent, DNA (or maybe RNA) is to be found in every organism living on earth. They aren't omniscient nor omnipotent as described above, as other factors are at play.

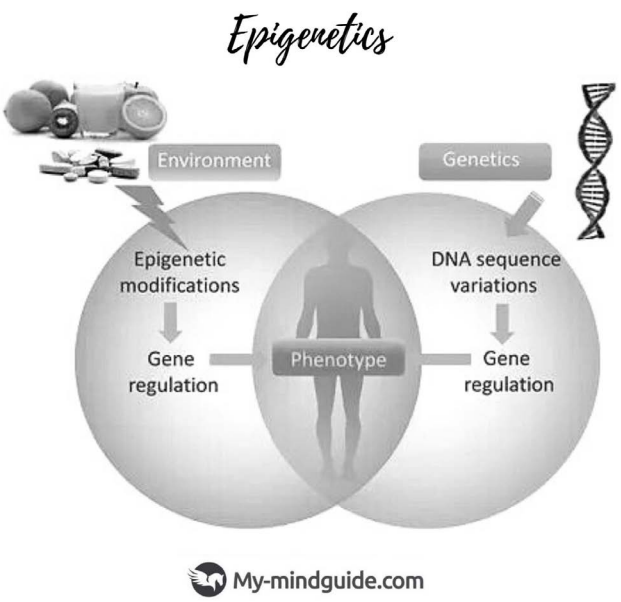
The good news is that this book focuses on the other factors that are at play—that is, the additional parts of the equation of life, beyond the genetics of it all. We focus on that which is beyond what your genes can really say about you and how you'll turn out, which is epigenetics.

It's time to return to words and etymology. We already understand that genetics comes from genesis, meaning origin. That Greek prefix '*epi - ἐπι*' means *beyond, above*, or *additional to*. So, the word *epigenetics* in its entirety can be translated as *that which is beyond the originating parts*, However, this book will reveal the true and deeper meaning of the word, as well as its impact on humanity.

In the two decades after sequencing the human genome, we've come to realise that those leftovers in the equation of life are rather more important than we'd first realised. Epigenetics, or the environmental factors that affect the expression of genes, has been credited by some scientists as accounting for nearly 50% of the equation of life's outcomes.

First, when something is likely responsible for up to 50% of the end result of a process, it's probably worth paying attention to.

Second, our gene sequences—our DNA—are fixed. They are predetermined by the sperm and the egg that met and fused to form our zygote, our primal cell. It's written code that—excepting possible future gene editing technology like CRISPR—cannot be changed whether we like it or not. But the same is not true of epigenetics. The environment that influences the expression of our genes is very much within our power to worsen or improve, all of which influences the course of our lives.



There are two vital points to gather and emphasise here.

That is why epigenetics is the focus of this book, as understanding it and putting its mechanics to good use ensures that, as Winston Churchill put it, "We are still masters of our fate. We are still captain of our souls."

Now, before we get too deep into the science and its development over the past century or so, a couple of explanatory metaphors may help clear the water. Metaphors in science are common, and the more complex or cutting-edge the science is, the greater the need for relatable ways of thinking about science. My favourite metaphors for the difference between genetics and epigenetics involve theatres and libraries.

Let's tackle drama first. Every play has a script—a fixed set of words that the actors will say in a fixed order. Let's take

Shakespeare's *Hamlet* as an example, focusing on one particular quotation concerning man and his place in the world:

"What a piece of work is a man, how noble in reason, how infinite in faculties, in form and moving How express and admirable; in action how like an angel, in apprehension how like a god: the beauty of the world, the paragon of animals—and yet, to me, what is this quintessence of dust?"

Hamlet will always say these words in Act 2, Scene 2. There are no deviations. Our genetics are the same. Across all the performances of our cells and across all its new versions in our body, these lines of code will be replicated. Interestingly, there may be a couple of times when the actor garbles the words, mistakes the line, or forgets. That's when mutations and potential problems, like cancerous growths, can occur.

However, when performing these lines, the actor may shout them in agony to the heavens, or he may whisper them to the ground in desperation. He may even look the audience in the eye and deliver them with a knowing wink. He could be dressed as a Scandinavian Prince in the late Middle Ages, a cowboy in the Wild-West, or even a spaceman. 'He' could even be a 'she' in an all-female production.

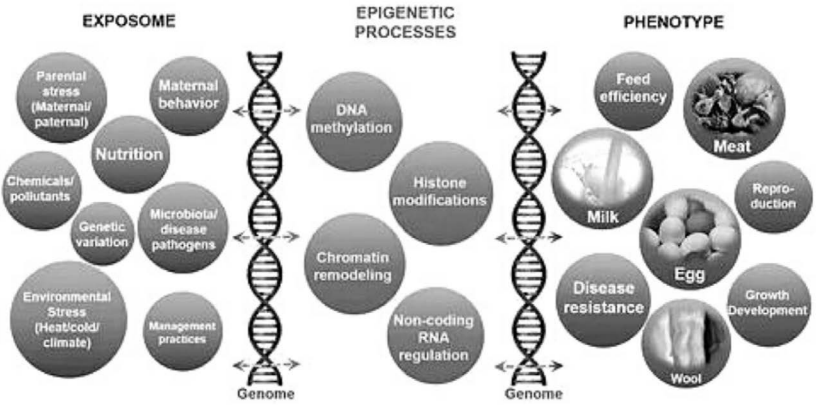
The theatre company makes these decisions, alongside the director, the cast, and the stage and costume designers. The same words will be said, but they can be said in a million different ways, all of which will leave the audience feeling a very different way when the curtain closes. Our epigenetics perform in this exact manner, where the script can be altered by conditional and environmental factors. It's crucial to note that we've all been given our script, but thankfully, its performance

is very much up to us. For example, our parents make choices in raising us that determine when and where the play is set, how the lines are said, and how the audience (ultimately us) feels about the show.

Now, you can begin to understand why genetics alone is not enough. You can't comprehend Shakespeare based on the script alone; you have to learn from real performances, and perform it yourself, too, if you want to gain a deeper more thorough and authentic understanding of the play as a whole.

Drama doesn't happen on paper. As the great bard himself said, "The whole world is a stage." In the case of this metaphor and epigenetics, he was more correct than he could have ever realised.

Epigenetics



1.1

A Whistlestop Tour of Genetics - what we've learned

Before we can come to understand epigenetics deeply, it is important to thoroughly explore genetics first. After all, to learn about *beyond-X*, we must know about *X* itself.

Note that this is merely a whistlestop tour, and by no means a full history of the discipline, as this is not the core focus of the book, and there are far more qualified people who can explain the development of the study in more depth than I can. This will give you an understanding of the journey humans have embarked on over the last two centuries in hopes of uncovering more information about genetics.

Imre Festetics, a Hungarian nobleman scientist, was the first to coin the word *genetic*s. In 1819, he published *Die genetische Gesätze der Natur - The Genetic Law of Nature*. The four major laws he outlined in this book are as follows:

1. Healthy plants and robust animals are able to propagate and inherit their specific characteristics. → *Healthy organisms will bestow traits to their children and receive them from their parents.*

2. Traits of grandparents that differ from those of the immediate progeny may reappear in later generations. → *Traits may skip a generation, or 2.*

3. Animals possessing desirable traits that have been inherited over many generations can sometimes have offspring with divergent traits. Such progeny are variants of nature and are unsuitable for further propagation if the aim is the heredity of specific traits. → *Mutations can occur, kids will have some different traits than their parents*

4. A precondition for successful application of inbreeding is scrupulous selection of stock animals. → *'Good' genes can lead to 'good' traits*.

So, here is the entrance floor of the skyscraper (still under construction) of modern genetic knowledge. Next, we have Gregor Mendel, also known as the Father of Modern Genetics. Mendel was a polymath monk who lived in Moravia—today's Czech Republic. He was a meteorologist, mathematician, and, crucially for us, a biologist, too.

Mendel was a man of plants—pea plants to be specific. He bred, hybridised, and studied the different attributes of these plants from the vantage point of a mathematician, considering the importance of probability in outcome. He presented his core paper in 1866, *Verhandlungen des naturforschenden Vereines in Brünn*, or *Experiments on Plant Hybridization*, to the natural history society of Brno. Three discoveries, later termed *laws*, came out of his paper:

1. The Law of Segregation: Each inherited trait is defined by a gene pair. Parental genes are randomly separated to the sex

cells so that sex cells contain only one gene of the pair. Therefore, offspring inherit one genetic allele from each parent when sex cells unite in fertilisation. → *A child will receive half a set of genes from each parent, making a pair.*

2. The Law of Independent Assortment: Genes for different traits are sorted separately from one another so that the inheritance of one trait is not dependent on the inheritance of another. → *Receiving one allele ('half-gene') from a parent does not make receiving another 'half-gene' more or less likely.*

3. The Law of Dominance: An organism with alternate forms of a gene will express the form that is dominant. → *Some genes dominate the expression of others when in a pair.*

For what could be seen as one giant leap for all mankind in decoding the language of God, it received a couple local newspaper by-lines. To the world, at that time, it was merely a paper on the details of breeding plants and not much else.

For the next 35 years, Mendel continued to say his prayers and breed his plants until he died in 1884. If no one else understood the significance, he did: "My time will come," he reportedly told a friend.

There are two major theories for human discovery and invention. First, the *heroic theory*, where a great genius with brilliant insight and foresight single-handedly pushes forward the limits of human knowledge. Second, the *multiple discovery theory*, where a discovery or invention requires a comprehensive set of preconditions, previous discoveries, and ways of thinking, and when those are all present in a society, then multiple people will near simultaneously make that breakthrough. The beginning of genetics is a case study for both of these theories.

On the one hand, there is the lone hero, Gregor Mendel, who discovered the probabilistic mechanics underpinning the inheritance of evolutionary traits who stands (almost) alone in 1865 with his specific scientific research. But then we see a perfect example of the alternate hypothesis in the multiple (re) discovery of his work.

Over just two months in 1900, a Dutchman, Hugo de Vries, a German, Carl Correns, and an Austrian, Erich von Tschermak, all—to a greater or lesser degree—independently duplicated the research and writings of Gregor Mendel. When they came to read Mendel's previous work, they understood how he had got there first, and credited him with the discovery. The time for Mendel's brilliance was finally rip, and the study of genetics could take off at last.

A few years earlier, another under-appreciated breakthrough had been made. Swiss chemist, Johann Friedrich Miescher, had discovered a strange protein substance which separated out of cells when an acid was added. He labelled this substance *nuclein*, which is where the term *nucleic acid* comes from, as well as *nucleus*, where the DNA is stored in a cell. Over the next 40 years, scientists delved more and more closely into this *nuclein*, during which they discovered more about the nucleus' role in the reproduction of cells, and in how there is also genetic information (now known as RNA) in the cytoplasm (the rest of the cell).

In 1944, the *transforming principle*—today's DNA—was isolated from the nucleus as the primary genetic information in the Avery–MacLeod–McCarty experiment. So, in a hundred years or so, we had understood the birth of a cell, looked inside the cell and found the nucleus, and looked inside the nucleus

and found DNA. Then, in 1953, another headline discovery rolled in when James Watson, Francis Crick, and Rosalind Franklin uncovered the structure of DNA in its double helix form.

Now, we head into the period of incremental and intensive scientific discovery. This is where different research teams around the world explored various aspects of genetics in multiple ways, all reporting their findings to each other through improved practises of scientific review and communication. The discoveries are incremental in that they steadily stand on the shoulders of other discoveries. They are less likely to be great leaps as with earlier pioneers and are better categorised as contributions. Still, there are always scientific events that make the headlines, and here they are, for some context:

In 1972, Walter Fiers and his team at Ghent University were the first to determine the sequence of a gene. In 1977, Fred Sanger, Walter Gilbert, and Allan Maxam sequences the entire genome of a bacterium. In 1982, we saw some of the first commercial applications of genetics; the FDA approved the release and use of the first genetically engineered human insulin, helping diabetics worldwide get the vital treatment they need. And with Type-2 diabetes soaring due to mass obesity in Western countries, this innovation couldn't have been better timed.

In 1985, Alec Jeffreys explained to the world the first method for DNA fingerprinting. In 1997, a sickly sheep named Dolly was born—the world's first mammalian clone. And as previously discussed, in 2003, the Human Genome Project was successfully completed with the full sequencing of our own DNA. This was a genuine landmark achievement, but only the start of understanding why we are the way we are.

The rolling juggernaut that is modern-day scientific research keeps rolling on, seemingly speeding up at an exponential rate. In 2021, scientists from Oxford University[4] developed a method to see—with far greater accuracy—how DNA forms large scale structures within a cell nucleus. This method allows for a magnification accuracy 1000 times greater than previously possible, providing the opportunity to measure contacts between different strands of DNA. As the press release stated, "If each letter of DNA was the size of a brick, each cell would contain roughly the number of bricks in a city (6 billion). Scientists are now able to work out which bricks are next to each other and see the fine details of how DNA forms structures inside cells, when previously they could only see the DNA 'architecture' on the scale of small buildings."

This discovery carries on the tradition that we've seen over the last couple of centuries in gazing ever more closely into the language of life. And with that, we make our way to the present day in humanity's quest to decode and speak the language of life.

4 https://www.ox.ac.uk/news/2021-06-09-scientists-make-dna-breakthrough-which-could-identify-why-some-people-are-more

Epigenetics

My-mindguide.com