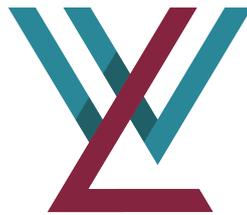


Logosynthesis[®]
The State of the Art in 2020

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— THE ORIGIN OF —
LOGOSYNTHESIS[®]

About this paper

This paper marks the 15th anniversary of the discovery of Logosynthesis on January 11, 2005. It offers an overview of the history and the developments in Logosynthesis, and it was created with the help of many people. It is my intention to update this text every year, so that up-to-date knowledge is available at all times. This text covers the following topics:

1. Logosynthesis theory
2. Methods
3. Applications
4. Training and certification
5. Institute and brand
6. Media
7. The future
8. The association
9. Research
10. On my own behalf.

1. Logosynthesis theory

Since the publication of the first Logosynthesis books my thinking about many aspects of the theory has evolved, and this had led to more clarity:

- Basic assumptions
- Own energy and external energy in energy structures
- The tension between immanence and transcendence in the model
- Materialism, reductionism, determinism: Logosynthesis and science
- Logosynthesis as a practice for guided change
- Logosynthesis as a practice for personal and spiritual development.

Basic assumptions

Logosynthesis starts from the basic assumption that each human being on the surface of this earth is a manifestation of a

higher consciousness, a continuous form of life energy, an immortal soul or Essence – as we use to call it. From this principle, four other assumptions were derived:

1. Lack of awareness of Essence leads to suffering.
2. Lack of awareness of Essence shows in dissociation and introjection.
3. Introjects and dissociated parts are energetic structures in three-dimensional space.
4. The application of the power of the word influence these structures and results in the free flow of energy, information and awareness, in renewed contact with Essence.

These principles are the alpha and omega of Logosynthesis. Especially in the stage of getting acquainted with the Logosynthesis system, new users meet the challenge to bring the four principles in line with their previous outlook and their understanding

of development and change. In Logosynthesis there is *no* specific theory for infants, cancer patients, accident victims or allergies. We don't need additional biological and psychological principles to explain health and illness, change and development, but it's recommended to translate the symptom in the assumptions and the language of Logosynthesis. As long as one complies with the seven steps of guided change as published in the handbookⁱ, healing and development will follow 'by it Self'. The only relevant disturbances in the flow of energy are dissociation and introjection. Further extensions tend to dilute the model, and they make the implementation of the principles more complex – without additional benefit.

In the course of the past few years, I developed an even more concise summary of the basics of Logosynthesis:

1. Everything, every being is energy.
2. Energy is frozen or in flow.
3. Energy either belongs to a being or an object, or it doesn't.
4. Words can get energy moving.

I use these principles when I don't have much time to go into the details of the Logosynthesis model, as in lectures or interviews. I also recommend this summary in the teaching of self-coaching in Logosynthesis.

For my recent online seminars, I developed the following version, as *The Laws of Logosynthesis*[®]:

1. Every single thing, every phenomenon, every being is energy.
2. Human beings are highly organized energy systems, with a mission, a purpose, on this planet.
3. The energy in these systems vibrates at different frequencies.
4. Energy either belongs to a being, or it doesn't.

5. The energy of a being can be split off from one being or taken in from others.
6. The power of words can freeze energy or get it moving.
7. Logosynthesis can restore the flow of life energy.

The fine-tuning of these basic principles is a work in progress.

Internal and external energy in introjects

Introjects are energy patterns or structures, energetic representations of people and objects. Every introject has two essentially different aspects:

1. An energetic construct, a pattern or a *thought form*ⁱⁱ, created by the client – from their own life energy. This construct contains a visual, auditory, kinesthetic, olfactory and/or gustatory representation of a remembered or imagined environment (VAKOG)ⁱⁱⁱ and it can refer to people, objects and intangible aspects. This energy stored in this construct needs to be retrieved and moved to the right place in the client's Self, with a capital S. Sentence 1 has been designed for this purpose.
2. An energetic construct built with energy from the surrounding field of the client, installed into their personal space, or into their body. This energy can be removed with sentence 2.

After retrieving and removing, such constructs tend to fade or even totally disappear. Most clients resolve visual representations, with a combination of both types of introjects.

Whenever people are dissociated, they respond to energy structures as if these were real persons, objects or circumstances in the present. Their reactions are also stored as energy constructs, split off parts from the ever-flowing energy of Essence. We must also retrieve the life energy frozen in the reactions to the constructs mentioned

under (1). We do this now with the third Logosynthesis sentence.

With increasing practice in Logosynthesis, users are able to recognize more clearly the differences between such archaic, dissociated states and the experience of the Real Self, the Higher Self, Essence.

This distinction wasn't there from the beginning of Logosynthesis. It only became clear after I had written the first Logosynthesis books (Lammers, 2008; 2010). In the Logosynthesis handbook as well as in the latest self-coaching book (2015)^{iv} this distinction has been introduced.

In recent years the introject concept has become less important. In the beginning it has been a key concept in my own understanding of the dynamics of Logosynthesis. This was based on my conditioning as a psychotherapist. In fact, it is sufficient to explain these dynamics in terms of thought forms^v, energy patterns or structures in space, in which perceptions of the outside world, as well as emotional and cognitive interpretations to these perceptions are represented and stored.

Transcendence vs. Immanence

Another theme in the theory is the quality of Essence. In my own thinking this had been an issue for some time, but a trainee brought it to the fore. This participant, from a Christian fundamentalist background, had difficulty with the notion that there could be a Higher Self, an individual form of Essence, which has the power of words and can relieve suffering. For him, only God, the One could save people. He couldn't reconcile this notion with the Logosynthesis model: It directly conflicted with his faith. This trainee even thought about cancelling the course. We have to address this discrepancy, because our mission in Logosynthesis doesn't need to collide with religion: *In my Father's house are many mansions* (John: 14,2).

In the Logosynthesis model, an individual's identity has three components:

1. physical:
"I am my body."
2. mental, emotional and cognitive:
"I am what I think and feel."
3. higher, which we call Essence:
"I am."

Many people identify themselves only with their understanding of their body and mind. Others recognize that body and mind are instruments of a higher consciousness, manifested as an individual in the world, as a Self. The consciousness of the Self can be clouded by dissociation and introjection, and this haze can be removed using the power of the word.

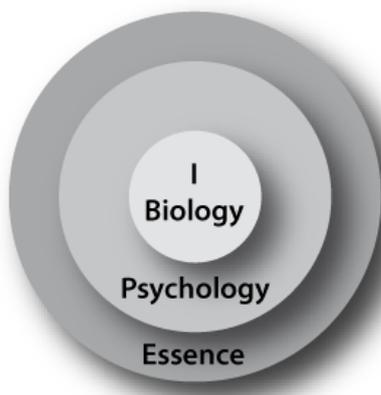
In the worldview of the above client, only an almighty, transcendent God can save man from suffering. The current model of Logosynthesis implies an immanent image of God: on a higher level all human beings have a creative potential, as cells or organs in the body of a Higher Being. Its sentences activate this potential and relieve suffering. With Logosynthesis spreading this can become confusing, and the impression can arise that man is the measure of all things. People may reach this conclusion when – in their worldview – the Self as a manifestation of Essence does not exist, and the "I" of the body and the mind is basically sinful. As guides we are aware that the "I" in our sentences speaks from the Self, but this is an insight that may not be accessible for this group of clients: for them a Higher Self does not exist.

My first Logosynthesis book (2008) contained the chart on the next page, derived from Ken Wilber's work. His original graph included a fourth circle, which he labelled as SPIRIT in all caps. This is the field that our clients with a transcendent worldview claim to be a "measure of all things". Perhaps rightly so: Basically, our limited mind

and our limited experience of Essence cannot assess and rarely access dimensions beyond the frontier of our minds.

From my own experience I tend more and more towards the assumption that there is an individual Essence as well a larger, encompassing ESSENCE or SPIRIT. The two relate to each other like a cell in an organ or an organ in a body, or maybe even like a cell in a larger organ in a larger body. For each element in a system it's impossible to understand the existence, the purpose and the rationale of higher levels of the hierarchy. This is something we have to accept with awe and humility: Our bodies and minds are limited, and the mystics who were able to access this unspeakable aspect of reality were overwhelmed without exception.

If people assume the Self as a manifestation of a higher Spirit, their concept of a higher Being is characterized by immanence. If this Spirit is taken out of the equation, this higher being is transcendent, and we're not part of it.



Materialism, reductionism, determinism

The current model is also not easy to accept for people with a positivist, scientific worldview. Many people are convinced that there is more between heaven and earth than we see with our eyes, hear with

our ears, touch with our hands and measure with our instruments. But it is very difficult to take this reality into words. Ludwig Wittgenstein has said about this:

Whatever one cannot speak about, about that one should be silent.

With Wittgenstein, some come to the conclusion that we best remain silent in respect of Essence. But then, in our society, there is nothing to teach. Wittgenstein's statement, however, is an overly simple recipe for dealing with the mysteries of the world. We need the common struggle for words to learn about our body, mind and spirit. If we had been silent, Logosynthesis would not exist.

Scientific proof of our work can only become evidence-based according to its effects, as our axiom as to the origin of suffering differs from that of the forum of the current paradigm. From a scientific perspective, the definitions of dissociation and introjection as energy structures, and the phenomenon of the power of the word, are adventurous. The first reaction to the stunning results of Logosynthesis is most often "placebo". Even though the placebo effect is the standard reference for the effectiveness of methods and techniques, its mechanism of action is not often addressed yet. The possibility of self-healing, inherent in the effect, is implicitly assumed. The research on people's self-healing potential is still scarce, but it is becoming more and more part of the mainstream.

From our perspective, the placebo effect is another form of manifestation of focused intention, as we know it from Logosynthesis. Here, we comfort ourselves with Paul Feyerabend's interpretation of science as art: science has in every era and style its own interpretation of what it considers to

be the truth.^{vi} In the light of history, such claims are put into perspective. The truth of one period may be the myth of the next.

Eben Alexander, a neurosurgeon, wrote a book on his near-death experience, which contains interesting parallels with the developing worldview behind Logosynthesis.^{vii} He also mentions Robert Monroe and his work at the Monroe institute in Faber, Virginia, which helped him to understand and process his NDE. This is not a coincidence: My own thinking has been heavily influenced by my experiences at the Monroe Institute between 2001 and 2005, including the phrase “*I am more than my physical body.*”

Logosynthesis as a Practice

In the first years after its discovery, I understood Logosynthesis primarily as a healing model, applied for the treatment of physical symptoms, negative emotions, and limiting beliefs. Now it's becoming increasingly clear that Logosynthesis, by liberating the energy of Essence, leads to an endless learning process, a *Stairway to Heaven*. The emphasis on a fast cure in a single session has shifted to personal and spiritual development through regular practice with the help of Logosynthesis as “a toothbrush for the Soul.”

This shift was inspired by mails from the Institute of Noetic Sciences and by reading the book, *You must change your life* by the German philosopher Peter Sloterdijk.^{viii} Logosynthesis not only serves as a healing, but also as a training model, a practice that is freeing more and more energy, information and awareness, and thereby increases the individual quality of life in love, work, health and wealth.

This practice opens up new worlds, in which one's life experiences of life are understood in a new light. The tendency to identify with thoughts, feelings and behaviors in the present life yields to a higher

perspective. Regular application of Logosynthesis as a practice to resolve everyday issues creates the container that enables this perspective. The Master Class in March 2010 was therefore devoted to the topic of potential and practice. The material of this course finally entered the Practitioner curriculum as *The Path of the Will*.

2. The Logosynthesis methods

In the application of Logosynthesis in coaching, counselling and psychotherapy, the basic assumptions are now embedded in the seven aspects of guided change, as published in the 2015 handbook:

1. Build up a supportive working alliance.
2. Obtain information from the client.
3. Contract.
4. Give the client information.
5. Focus on a relevant issue, activate it and assess the level of distress and the strength of negative beliefs (exposure).
6. Offer an intervention to change the thoughts, feelings and emotions related to (5).
7. Reassess the levels of distress and the strength of negative beliefs, and integrate the change.

In the concrete professional design of these steps, we've seen a number of developments:

- Activation and focus
- Instruments to observe the effect of the intervention
- Three sentences
- The sentences in different languages.

Activating and focus

During the activation and focusing stage, in addition to the usual verbal methods of processing issues, we use different

techniques. These are demonstrated in our Logosynthesis Live seminars and in supervision sessions:

- *The Timeline*. The activation of issues by use of the timeline is very applicable in fear and trauma. For fears of which the origin is unknown, the timeline is especially important. It helps to identify the origin of the person's problems and allows for a gradual resolution of such issues. The timeline is primarily a tool for psychotherapeutic work. It is used to identify issues from the past or to identify blocks in actively creating the future. The latter may be very important for coaching issues.
- *Personal space mapping*. This group of techniques is derived from the diagnostic phase of Systemic Constellation Work (Hellinger et al). This technique is very suitable for work with occupational and family fields. The processing phase of STC, which is often tedious, is replaced by the application of the Logosynthesis sentences.
- *Micromaps*: Aspects of the issues of the client are mapped in space, e.g. in working with anger. Anger implies an aggressive dissociated part and an abandoned dissociated part. These parts are identified in space, explored from the position of each part and then neutralized from a third position. The same can be done to identify and resolve aspects of a decision.
- *The White Wall*. This technique is a visualization method derived from the work of Carl and Stephanie Simonton. The client's issue is visualized on an imaginary white wall and the basic procedure is applied every image that appears.
- *The Tunnel of Light*. This technique comes from the Barbara Brennan

School of Healing. It is also known from hypnotherapy as the *affect bridge*. The client visualizes a tunnel of light. At the end there is the memory of a significant event in relation to the current issue. This is neutralized through the use of the basic procedure. The client can also visualize a bridge. The image or memory at the end of the bridge can also appear as a metaphor.

- *Focusing*, after Eugene Gendlin. This model uses bodily signals as a starting point for the activation of dissociated states.

Recently the timeline and mapping methods have been integrated in a non-linear representation of a person's energy field, which I call a *space-time field*. Since Essence is non-linear, and space and time are illusions, there is no need for a linear representation of a person's experiences. In this field, limiting energy structures containing people, objects and events are represented in space and can be resolved. In advanced versions of this technique, taught in the *Path of Presence* and *Path of Creation* Master Classes, also resource states can be represented and activated in the service of healing and development of a person.

Assessment: Instruments to observe the effect of Logosynthesis

Many clients find it difficult to perceive the changes that have occurred as a result of application of Logosynthesis. There are several possible reasons for this phenomenon:

- The decrease in the level of distress experienced by the person is too small to be perceived in the client's frame of reference.
- Through the work with Logosynthesis, previously unconscious material

emerges, which is similarly distressing for the client as the issue neutralized in the session. The success of the previous steps is not really recognized, and the client concludes that nothing has changed.

- The new state of mind is so self-evident that the client can no longer imagine that the subject treated ever had even been significant. In energy psychology, this phenomenon is called the *apex* phenomenon.

These factors may reduce the client's enthusiasm for the application of the model. It is therefore very important to assess the condition of the client before and after the intervention. That way, this condition can be compared after the application of sentences. The simplest form of assessment and reassessment before and after a cycle of the Logosynthesis sentences is Bandura's 0-10 scale for the client's Subjective Units of Distress (SUD scale), in which 0 represents no distress and 10 represents the highest level.

Another, more subtle form of assessment and re-assessment was introduced with the meta-questions A and B in my 2009 Logosynthesis book:

A *HOW does the client suffer?*

This meta-question A is a series of questions on the nature of the symptom and the suffering: physical pain and tension, disturbing emotions, and the level of distress as measured by the SUDs on a scale from 0 to 10. Limiting beliefs must also be explored within the frame of meta-question A, with an assessment of the validity of this negative cognition, the VoC-, see below.

B *WHAT MAKES the client suffer?*

The meta-question B series of questions explores the representation of the perceived or imagined outside

world that triggers the suffering or the symptom of the client. What exactly does the client hear, feel, smell, taste, if the introject in the room is active? Where exactly is the disturbing energy pattern located in the room? Which direction, size, distance, density?

The more precisely answers to these meta-questions have been explored and documented in the assessment stage, the easier it will be to recognize changes after the intervention, for clients and their guides.

Assessing the strength of beliefs

In the beginning years of Logosynthesis, we used the validity of the positive cognition (VoC+) to assess the strength of beliefs. This scale was developed by Francine Shapiro in EMDR. In that framework, the VoC+ is useful because a positive frame of reference must be prepared for the clients to be able to guide them through the eye movements. In Logosynthesis, however, we don't need the VoC+ anymore: Our clients build up a creative and constructive frame of reference immediately *as a result of saying the sentences*. That's why we created a scale for the validity of the *negative* cognition (VoC-). You can use this scale as a reference for the change process, on a scale of 0 to 10, analogous to the SUD scale:

*How true is this limiting belief
on a scale of 0 to 10?*

Zero means that the belief is not at all true, 10 means that the person is totally convinced.

This procedure allows us to skip the tedious cognitive acrobatics involved in the conversion of the negative cognition into a positive one. Clients can easily estimate the changes in validity of the negative cognition VoC- after going through the steps of the Logosynthesis basic procedure. For these reasons I've added an assessment as

a part of the focusing and activation stage above, and a re-assessment as a part of the integration step.

Assessing the strength of confidence

In 2016 we started to use a third assessment scale, the *confidence scale* 1-100. This scale is the first one which is resource-oriented and fits well in the new Master Class techniques that are designed to activate resources of a person. It's used to assess the clients state before and after interventions with the sentences. Confidence is a state of trust in which the person is able to rely on their own resources in coping with tasks and relationships. We don't use the term self-confidence, because this would mean a split in which one part of the person must trust another one. In Logosynthesis we're trying to integrate splits, not to create them.

Logosynthesis procedures

In 2009, we started to use three sentences, instead of the two published in the books of 2007 and 2008. Many users report that this differentiation has significantly simplified the basic procedure, especially in combination with the two meta-questions mentioned above. The differentiation between the trigger in sentence 1 and the reaction in sentence 3 raised the effectiveness of the basic procedure, although it also required that trainees and Practitioners had to learn and practice this differentiation. A fourth sentence was found by our Italian colleague Andrea Fredi. It is used when the SUDs have dropped to 1 or zero after one or more cycles with the three sentences. The sentences are listed below:

1. *I retrieve all of my energy, bound up in X (a representation of a subject, person, place, object) and take it to the right place in my Self.*

2. *I remove all non-me energy related to X (this representation of a subject, person, place, object) from all of my cells,*

all of my body and my personal space and send it to wherever it truly belongs.

3. *I retrieve all of my energy, bound up in all of my reactions to X (this representation of a subject, person, place, object), and take it to the right place within my Self.*

4. *I attune all my systems to this new awareness.*

This sentence is only used if the SUD level has reached 1 or zero as a result of the processing during the previous sentences.

Notes

- *Representation* in the sentences above can be replaced by the representations of remembered or imagined sensory perceptions (images, sounds, body feelings, smells and tastes) as found in the answers to meta-question B.
- Contrary to the procedure described in the first English books (2008; 2010), emotions are *never* subject of the first and the second sentence, as they usually are reactions to frozen perceptions. They're therefore implicitly addressed in the third sentence.
- Bodily symptoms can be a subject in the sentence if they refer to proprioceptive signals. Most of the time, however, reported body sensations are visceral and proprioceptive reactions to visual and auditory triggers in the personal space of the client.
- Once a client has gathered experience with the concept and the techniques of Logosynthesis, they can use the plural "bodies" in the second sentence. People with a materialist view on their bodies often have trouble to accept the existence of more than one body in a person. In the literature these are defined as astral, mental or etheric bodies.

The sentences in different languages

The original sentences are now available in many languages. All four sentences have not yet been translated for all. If you don't find the translation for your own language, or if you think the translation doesn't match your understanding of Logosynthesis, please send your version to me: info@logosynthesis.net.

Arabic

ماذا يحدث في جسدي؟ -

ما هو تأثير المشاعر التي أشعر بها؟

ما هي الأفكار التي تكرر في تفكيرك وتودر في ذهنك؟ -

10 -

ما هو مستوى اتصالاتي، على مقياس من 0 إلى 10

ما هو -

من هو الأثر أهم في حياتي؟ وماذا ملاحظ؟

أنت وأهرك وأفرادك، ما هي أولوياتك؟ -

هل أنت وأهرك وأفرادك وأصدقائك؟ -

...أخذ كل طاقتي المتعلقة بهذه الصورة وأعيدها إلى مكانها المناسب في

داخلي.

...أزيل كل الطاقة الغريبة المتعلقة بهذه الصورة، من كل خلتي ...

من حجراتي وكهلي وأمتي وأهلك وألمس أحاسيسك وأخصيتي وألحاحك وأصواتك وألحاحك وألحاحك

حتى أبعث أبناً وتوكن

أخذ كل طاقتي المتعلقة بجميع ردود أفعالي على هذه الصورة

وأعطيها إلى أجلي وأمتي وأهلك وألمس أحاسيسك وأخصيتي وألحاحك وأصواتك وألحاحك وألحاحك

أقوم بتكييف جميع أنظمتي وفقاً لحالتي من لوعي الحالية

Croatian

1. Uzimam svu svoju energiju povezanu sa X (sa predstavom o X) i vraćam ju na pravo mjesto u sebi.
2. Uklanjam svu stranu energiju povezanu sa X (sa predstavom o X) iz svake svoje stanice, iz cjelog svog tjela in svog osobnog prostora i šaljem ju tamo gdje pripada.
3. Uzimam svu svoju energiju povezanu sa reakcijama na X (na predstavu o X) i vraćam ju na pravo mjesto u sebi.
4. Usklađujem sve svoje sisteme na ovo novo stanje.

Danish

1. Jeg flytter al min energi der er bundet i billedet af ... (thema: følelser, tanker, gøremål, person, sted) tilbage til det rigtige sted i mig selv.
2. Jeg fjerner al fremmed energi i sammenhæng med billedet af (thema) ud af alle mine celler, ud af min krop og ud af mit personlige rum og sender den tilbage, der hvor den virkelig hører til.
3. Jeg flytter al min energi der er bundet i alle mine reaktioner på billedet af ... (thema) tilbage til det rigtige sted i mig selv.

Dutch

1. Ik neem al mijn energie, die vastzit in (deze representatie van dit thema) X, terug naar de juiste plek in mijzelf.
2. Ik verwijder alle energie, die niet van mij is, in verband met X, uit al mijn cellen, uit heel mijn lichaam en uit heel mijn persoonlijke ruimte en stuur ze daarheen waar ze werkelijk thuishoort.
3. Ik neem al mijn energie, die vastzit in al mijn reacties op X, terug naar de juiste plek in mijzelf.

4. *Ik stem al mijn systemen af op dit nieuwe bewustzijn.*

Engiadinais (Engadin Roman):

1. *Eu pigl inavo tuot mia energia chi'd es liada in (l'esperienza, in persuna, lö, idea) aint il dret lö in mai s vess.*
2. *Eu allontanesch tuot l'energie estra chi sta in connex cun (l'esperienza, persuna, lö, idea) our da mias cellas, our da meis corp ed our da meis spazi personal e tilla tramet là, ingio ch'ella tocca propcha.*
3. *Eu pigl tuot mia energia chi'd es liada in mias reacziuns sün (esperienza, persuna, lö, idea) aint il dret lö in mai s vess.*
4. *Eu driz tuot meis systems sün meis nouv stadi consciaint.*

English

1. *I retrieve all my energy, bound up in this (representation of) issue X and take it to the right place in my Self.*
2. *I remove all non-me energy, related to X, from all of my cells, all of my body and from all of my personal space, and send it to where it truly belongs.*
3. *I retrieve all my energy, bound up in all of my reactions to X and take it to the right place in my Self.*
4. *I attune all my systems to this new awareness.*

French

1. *Je récupère toute mon énergie imbriquée dans (personne, objet, événement, lieu X ou aspects de cela) et la ramène à sa juste place dans Moi.*
2. *J'enlève toute énergie non-Moi liée à X (la forme figée d'une personne, objet, événement, lieu ou tout aspect de cela) de toutes mes cellules, de tout mon corps et de tout mon espace personnel, et je la renvoie là où elle doit vraiment être.*

3. *Je récupère toute mon énergie imbriquée dans toutes mes réactions à X (forme figée de personne, objet, événement, lieu – ou tout aspect de cela) et la ramène à sa juste place dans Moi.*
4. *J'harmonise tous mes systèmes avec cette nouvelle conscience.*

Hindi

MASCULINE GENDER

1. मैं अपनी पूर्ण ऊर्जा पुनः प्राप्त करता हूँ जोकी इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन के पहलुओं) में बाध्य है, और उसे वापस अपने स्वयं के भीतर सही जगह में लेता हूँ।
2. इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन पहलुओं) से संबंधित मैंने गैर-खुद वाली ऊर्जा को अपनी सभी कोशिकाओं, शरीर और मेरे निजी स्थान में से निकाल कर वापस, जहाँ से भी यह संबंधित है, भेज दिया है।
3. मैं अपनी पूर्ण ऊर्जा, जो इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन पहलुओं) से संबंधित मेरी सभी प्रतिक्रियाएँ में बाध्य है, पुनः प्राप्त करता हूँ, और उसे वापस अपने स्वयं के भीतर सही जगह में लेता हूँ।
4. मैं इस नए स्तर के जागरूकता पर अपनी सभी प्रणालियों को अनुकूलित करता हूँ

FEMININE GENDER

1. मैं अपनी पूर्ण ऊर्जा पुनः प्राप्त करती हूँ जोकी इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन के पहलुओं) में बाध्य है, और उसे वापस अपने स्वयं के भीतर सही जगह में लेती हूँ।
2. इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन पहलुओं) से संबंधित मैंने गैर-खुद वाली ऊर्जा को अपनी सभी कोशिकाओं, शरीर और मेरे निजी स्थान में से निकाल कर वापस, जहाँ से भी यह संबंधित है, भेज दिया है।
3. मैं अपनी पूर्ण ऊर्जा, जो इस (स्मृति, कल्पना, व्यक्ति, वस्तु, या उन पहलुओं) से संबंधित मेरी सभी प्रतिक्रियाएँ में बाध्य है, पुनः प्राप्त करती हूँ, और उसे वापस अपने स्वयं के भीतर सही जगह में लेती हूँ।
4. मैं इस नए स्तर के जागरूकता पर अपनी सभी प्रणालियों को अनुकूलित करती हूँ

German

1. *Ich nehme alle meine Energie, die in X gebunden ist, an den richtigen Ort in mir selbst zurück.*
2. *Ich entferne alle Fremdenergie im Zusammenhang mit X, aus allen meinen Zellen, meinem Körper und meinem persönlichen Raum und schicke sie dorthin, wo sie hingehört.*
3. *Ich nehme alle meine Energie, die in allen meinen Reaktionen auf X gebunden ist, an den richtigen Ort in mir selbst zurück.*
4. *Ich stimme alle meine Systeme auf dieses neue Wissen ab.*

Indonesian

1. *Saya kumpulkan seluruh energi saya yang bersumber pada (X) dan mengembalikannya kembali ke dalam diri saya yang sebenarnya.*

2. *Saya pindahkan seluruh energi yang bukan milik saya terkait dengan (X) dari seluruh sel saya, seluruh bagian tubuh saya, dan ruang diri pribadi saya dan mengirimnya kembali ke tempat yang seharusnya energi itu berada.*
3. *Saya kumpulkan seluruh energi saya yang bersumber pada reaksi saya terhadap (X) dan mengambilnya kembali ke dalam diri saya yang sebenarnya.*
4. *Saya menyeimbangkan kembali seluruh sistem diri saya terhadap pemahaman baru ini.*

Italian

1. *Recupero tutta la mia energia legata alla rappresentazione di questa (persona/situazione) e la riporto al posto giusto in me stesso/a.*
2. *Allontano tutta l'energia non mia collegata alla rappresentazione di questa (persona/situazione) da tutte le mie cellule, dal mio corpo e dal mio spazio personale e la rimando nel luogo a cui realmente appartiene.*
3. *Recupero tutta la mia energia legata a tutte le mie reazioni alla rappresentazione di questa (persona/situazione) e la riporto al posto giusto in me stesso/a.*
4. *Armonizzo tutti i miei sistemi a questa nuova consapevolezza e ai cambiamenti in corso.*

Latin

1. *MEAM CUNCTAM ANIMI VIM, HUIUS (PERSONAE/CONDICIONIS) IMAGINI CONIUNCTAM, RECUPERO ET SUO LOCO MIHI RESTITUO.*
2. *UNIVERSAM ALIENAM VIM, HUIUS (PERSONAE/CONDICIONIS) IMAGINI CONIUNCTAM CUNCTIS EX CELLULIS, CORPORE SPATIOQUE MEIS AMOVEO, ET AD SUUM VERUM SPATIUM RE-MITTO.*
3. *MEAM CUNCTAM ANIMI VIM,*

UNIVERSIS MEIS ANIMI MOTIS ET HUIUS (PERSONAE/CONDICIONIS) IMAGINI CONIUNCTAM, RECUPERO ET SUO LOCO MIHI RESTITUO.

4. *MEAS TOTAS VITAE RATIONES HUIUS TEMPORIS CONSCIENTIAE NOVAE MUTAMENTISQUE CONCILIO.*

Letzeburgesch

1. *Ech huelen all meng Énergie, déi an x gebonnen ass, op déi richteg Platz a mir selwer zereck.*
2. *Ech huelen all Frieménergie am Zesammenhang mat x, aus all mengen Zellen, menge(m) Kierper an mengem perséinleche Raum ewech a schecken se dohin zereck, wou se wirklech higehéiert.*
3. *Ech huelen all meng Énergie, déi an all mengen Reaktiounen op x gebonnen ass, op déi richteg Platz a mir selwer zereck.*
4. *Ech stemmen all meng Systemer op desen néie Zoustand of.*

Norwegian

1. *Jeg tar all energien min som er bundet i X til det riktige stedet i meg selv.*
2. *Jeg fjerner all fremmed energi i sammenheng med X fra alle cellene mine, fra kroppen min og fra mitt personlige område og sender den tilbake dit den virkelig hører hjemme.*
3. *Jeg tar all energien min som er bundet i alle reaksjonene mine på X til det riktige stedet i meg selv.*
4. *Jeg innstiller alle systemene mine til denne nye bevisstheten.s*

Romanian

1. *Imi recuperez toata energia mea legata de X si o readuc la locul ei in mine.*
2. *Scot toata energia care nu-mi apartine legata de X din toate celulele mele, din tot corpul meu si din spatiul meu*

personal, si o retrimit acolo unde trebuie sa existe cu adevarat.

3. *Recuperez toata energia mea legata de toate reactiile mele referitor la X si o readuc la locul ei in mine.*
4. *Armonizez toate sistemele mele la aceasta constientizare referitor schimbabilor care sunt in curs.*

Russian

1. *Я забираю всю свою энергию, которая заблокирована в ... (воспоминании, фантазии, личности, объекте, или его аспектах) обратно к себе самому/самой, куда она и принадлежит.*
2. *Я удаляю всю постороннюю энергию, заблокированную в... (воспоминании, фантазии, личности, объекте, или их аспектах) из всех своих клеток, своего тела и своего личного пространства и отправляю ее туда, куда она и принадлежит.*
3. *Я забираю всю свою энергию, заблокированную во всех моих заученных реакциях на ... (воспоминание, фантазию, личность, объект, или их аспекты) обратно к себе самому/самой.*
4. *Я настраиваю все свои системы на новое состояние своего сознания.*

Slovenian

1. *Vzamem vso svojo energijo povezano z X (s predstavo o X) in jo vrnem na pravo mesto v sebi.*
2. *Odstranim vso tujo energijo vezano na X (na predstavo o X) iz vseh mojih celic, iz celega mojega telesa (pl. iz vseh mojih teles) in iz vsega mojega osebnega prostora in jo pošiljam nazaj tja, kamor zares spada.*

3. *Vzamem vso svojo energijo vezano na reakcije na X (na predstavo o X) in jo vrnem na pravo mesto v sebi.*
4. *Uglašujem vse svoje sisteme na to novo stanje.*

Swedish

1. *Jag tar all min energi, som är bunden till (den här representationen av) X och återför den till sin rätta plats inom mitt Själv.*
2. *Jag tar bort all främmande energi, som är relaterad till X, från alla mina celler, hela min kropp och min personliga sfär, och skickar tillbaka den dit där den verkligen hör hemma.*
3. *Jag tar all min energi, som är bunden till mina reaktioner på X och återför den till sin rätta plats inom mitt Själv.*
4. *Jag integrerar denna nya medvetenhet i hela mitt system.*

Spanish

1. *Recupero toda mi energía, atada a esta (representación del) asunto X y la llevo a su justo lugar en mi Ser.*
2. *Elimino toda energía ajena, relacionada con X, de todas mis células, todo de mi cuerpo, y de todo mi espacio personal, y la envío a dónde verdaderamente pertenece.*
3. *Recupero toda mi energía, atada en todas mis reacciones a X y la llevo a su justo lugar en mi Ser.*
4. *Sintonizo todos mis sistemas a este nuevo saber.*

Surmiran (Oberhalbstein Roman):

1. *la pegl tot mia energiea tgi è lieida ainten egn (l`experientscha, persunga, li, idea) anavos aint igl dretg li an mamez.*
2. *la allontanesch tot l`energiea estra tgi stat an connex cun (l`experientscha, persunga, li, idea) or da tot las mias cellas, or da mies corped or da mies*

spazi persunal e la tarmett a lò noua tgi ella totga propi.

3. *la pegl tot mia energiea tgi è lieida an tot mias reacziuns (experientscha, persunga, li, idea) anavos aint igl dretg li an mamez.*
4. *la paretg tot igls mies systems sen mies nov stadi da schientscha.*

3. Applications

Practical applications of the Logosynthesis basic assumptions have become more detailed in some areas. Examples here are accidents, allergies, weight loss and smoking. Examined closely, these are consistent implementations of the principles of Logosynthesis:

Accidents

Many accidents and physical injuries are associated with strong energy structures, representing the physical as well as the psychological and social environment. The process of an accident often includes a collision with material objects that consequently leave their mark in the energy system and the personal space of the client. Removing these traces, retrieving your own energy from the representation of the object and retrieving your own energy from the reaction to the representation of the object often have an amazing healing effect immediately.

An example: A woman, suffering from severe pain in the ankle and knee, applied this Logosynthesis Basic Procedure and worked with the energy of the ground, on which she had twisted her ankle. She took her energy back from the representation of the ground, she removed the energy of the ground from her system, and took her energy back from her reaction to the representation of the ground. As a result, the pain in the ankle disappeared immediately.

The pain in the knee was significantly reduced when she retrieved her energy

bound in her reaction to the pain in the ankle. One could say that the injured ankle had become frozen form in itself, which affected the knee. A similar fate befell an athlete who suffered for years from a severe headache after a hockey stick smashed his nose in an accident. The headaches, for which he had to take strong medication, disappeared in minutes. Even with whiplash injuries, we have witnessed remarkable effects of Logosynthesis. Collisions seem to separate the physical and energetic body in space, and the use of Logosynthesis brings them together again.

In addition to the frozen forms of objects and perceptions of things in the environment, such as shattering glass, fire, smell of petrol, etc., people present in the accident situation play an important part in the creation of introjects. Processing a traumatic event may be inhibited because people reacted inadequately in the moment of the event: a policeman has offered assistance too late or clumsily, or the person who caused the accident has made a serious error.

Representations of spectators, perpetrators, or other victims can lead to feelings of guilt and shame.

Surgery

A special application is the treatment of the after-effects of surgery. The hands and the instruments of the surgeon transgress the body boundary and thereby activate the entire immune system. This activation persists for a longer time, and the penetrating objects are represented as introjects in the energy system of the patient, stored along with the reactions of the body and with the accompanying emotions and thoughts. These representations and reactions can form a system that blocks healing, which can be resolved by use of Logosynthesis, often at an astonishing pace.

Allergies

Allergies respond particularly well to the three sentences. If we assume that allergies are a form of suffering obeying the principles of Logosynthesis, it is simple: Our immune system reacts to an allergy, in itself a harmless substance, as if the allergen is harmful, and will start an immune response. We have formed an internal representation of the allergen, and we respond to this with a defensive – immune – reaction. At the beginning of Logosynthesis application, we remove the energy of the allergen. Then we take our own energy back from the representation of the allergen, and finally we take back our energy from the reaction to the internal representation. A few years ago I started to use this procedure. I've been free of hay fever symptoms ever since. You can find an allergy protocol for self-use in [English](#), in [German](#), in [French](#), and in [Dutch](#). If you want to translate this protocol into another language, please feel free to contact me.

Weight loss

In our body image, our body can have an optimal or a non-optimal weight. Using ideomotor cueing or muscle testing, we can discover the optimal weight in the here-and-now. Weight charts or medical requirements are treated like every other introject. Statements of what 'should be' inevitably lead to introjects, and thus to dissociated emotional and cognitive reactions. These must be neutralized. If the person is familiar with the optimal weight for them – it may be higher or lower than the actual weight or the benchmark offered by doctors or the media – we have the basis for adjustment of the weight. This adjustment begins with an adjustment of the body image, because the body image – the proprioceptive representation of the body of the client – is an ongoing calibrator of body weight. If the body image differs from the desired weight, current energy is

bound to the body image. This prevents us from achieving the optimal weight.

For each chronic physical symptom, there are whole layers of dissociated states and introjects to be resolved. Weight problems have many aspects:

- A dissociated [body image](#). This can occur, for example, due to the calming effect of food intake in stressful situations, or because models and other celebrities show a weight that's different from what's best for the client.
- Limiting beliefs about weight borrowed from introjects or due to a disturbed perception of a person's own weight in the context of the distorted body image.
- Beliefs regarding the pace of weight loss. Often my clients think weight reduction should go quickly. They underestimate the necessary adjustments of the body image in order to achieve and maintain the desired optimal weight.
- Emotions in relation to one's weight. A person's body image often triggers intense, dissociated responses, because both the client and the environment don't accept the body of the client as it is. Family, friends, classmates and physicians are quick with questions and unsolicited feedback. This creates frozen, complex worlds, in which self-perception and the perceptions of others are hardly separable.
- Responses to hunger signals and available food. Body signals, focused on food—sugar and other carbohydrates are specially inviting—build up and thus influence one's own inner state: Eating is state management. Especially the body signals that the person takes to indicate "hunger", but which do not directly refer to physiological needs,

should be questioned and treated. Many overweight people don't know the physiological sensation of hunger, because they are conditioned to eat at certain hours of the day, or they react with 'hunger' to whatever food is perceivable. After a healthy meal, we need at least five hours without food. Sugar and white carbohydrates shorten this period and generate dissociative patterns, which can be resolved by Logosynthesis. At the beginning, a good approach is to apply Logosynthesis to any form of hunger feelings. It is amazing how often these feelings disappear, or turn out subsequently as the need for a glass of water. Many heavy eaters chronically don't drink enough water and are not aware of feeling thirsty.

- Beliefs in relation to movement. Healthy people with an adequate body image typically like to move. When the body image is dissociated, that joy is lost. Obesity leads to beliefs about reduced ability in terms of power, speed and skill. Building stamina for weight loss is a separate subject.
- Introjects from family and friends, the press and social media. Medicine and the wellness industry tend to set absurdly high standards for healthy living. These hinder the discussion of internal signals and exaggerate the importance of external experts and the media. This conditioning blurs the signals from persons' own bodies.

If your weight changes, new issues often surface. Eating is a way of state management, stabilizing your own inner condition. If this behavioral option is eliminated, painful memories can be activated. These must be neutralized in order to establish the new weight permanently.

The applications described here are only a few options in dealing with specific aspects of our existence. I have described them in some detail to make clear some of the pitfalls and possibilities of the application of Logosynthesis. You find many more case examples in the Logosynthesis Facebook groups as well as in my Logosynthesis blog: www.logosynthesis.tumblr.com.

In a project for 2020 the Facebook and Tumblr posts will be organized in sections and published as a series of books under the title Logosynthesis Live. That will improve the accessibility of this important information.

4. Training and certification

A little history

To date, Logosynthesis classes have been taught in Austria, Belgium, Canada, France, Germany, England, Kenya, Indonesia, Ireland, Italy, the Netherlands, Russia, Serbia, Slovenia, Switzerland, the US and online. The early version of Logosynthesis, *Thought Field Resolution*, was taught in England and Switzerland.

In the first decade of Logosynthesis, admission to the training was restricted to professionals in consulting, coaching, supervision and psychotherapy has proven to work well. It is also important that participants have sufficient emotional stability and are not seeking a substitute for the psychotherapy they need for themselves.

Participants in basic training courses who had no other training in coaching or counselling seemed to be preoccupied with the technique and could contribute little in small groups. Some participants expressed the desire to separate seminars for psychotherapists and coaches. Though I understand this, it's not yet possible with the current numbers of participants.

Since 2009, ten Logosynthesis Summer Academies have taken place in Bristol House, Bad Ragaz, Switzerland, in Hotel Villa Heidebad in Epe, in the Netherlands, in Haus Ebersberg in Bad Zwosten, Germany, and in Riolo Terme, Italy. The program has changed from elements of the Practitioner training and a Master Supervision program to a six-day working conference. The latter will also be the format for the 2020 Summer Academy.

In 2019 I have handed over the management of the Summer Academy to Mary O'Donoghue and Suzanne von Blumenthal. As the owner of the concept of the Academy I will stay on board in a supervising position. You find all details of the yearly meetings under www.logosynthesis.org.

The prices for the Logosynthesis Summer Academy have been kept low to allow professionals from other countries to participate. Attendants from developing countries can make special agreements.

With the foundation of LIA, the authority for training and certification in Logosynthesis was transferred to the new organization as an independent body. A Training Committee was installed, which is focused on the content of the training, as well as a Certification Committee that takes care of certification procedures and regulations. There are four certification categories: Practitioner, Instructor, Master Practitioner and Trainer in Logosynthesis®.

In 2017, LIA decided to open the Logosynthesis Basic seminar also for people from the educational professions, because many of their trainees and pupils can profit from the Logosynthesis system. In this target group it's very important that candidates are well trained and very experienced.

At this moment, the full Practitioner training is available in four countries: Canada, Germany, Italy, the Netherlands and

Switzerland. The first series of online seminars for the certification as a Practitioner was conducted in 2019 by myself, together with Suzanne von Blumenthal, Mary O'Donoghue and Shanda Woodin. Shanda will continue this online program in 2020, together with other trainers.

I would love to extend the opportunities for training, but to start a whole training program we need institutes with a strong network in the field of energy psychology and/or complementary medicine. If you want to establish Logosynthesis in your country along these lines, please contact me or the Logosynthesis International Association.

Certification as a Practitioner in Logosynthesis®

Despite the simplicity and elegance of the model, it takes time to internalize and practice the key elements of Logosynthesis.

The curriculum to become a Practitioner in Logosynthesis® has now reached a stable form. It consists of twelve days of training, 6 meetings of a practice group and two units of supervision, the latter individual or in a group. In a recent adaptation of the training requirements, elements of this curriculum can also be taken online.

The contents of the Practitioner curriculum have shifted focus from techniques and applications for memories, fantasies and beliefs to a coherent model for the description of fundamental life themes, for the client as well as for the professional. This model is called the Energy Octagon.

The strategy to apply Logosynthesis based on the Octagon has considerably increased the depth and the intensity of the learning process, and we expect this curriculum to build a solid base for the competence of professionals in Logosynthesis for the

years to come. You'll find a description of the current Practitioner curriculum [here](#).

First experiences with online training have shown that this way of learning is much more effective than initially thought, especially because of the requirement to read the books before entering the training. In the Training Committee there is a discussion going on how the curriculum could be adapted to this new medium.

Expanding the criteria to make online training and supervision possible, in combination with live seminars, will speed up the spreading of Logosynthesis in the world: Training becomes more accessible, and it requires less resources in time, money and energy. The results of my first Logosynthesis online Basic courses and the online Practitioner curriculum programs have been very encouraging.

The following diagram shows the current certification criteria for a Practitioner in Logosynthesis® (2018):



The Practitioner program concludes with a written paper, which consists of a description of the trainee's learning process, and a case presentation in which the four principles of Logosynthesis, the seven steps of guided change and the meta-questions

have been understood and are clearly recognizable. To date, LIA has certified circa 180 Practitioners in Austria, Australia, Belgium, Canada, England, France, Germany, Indonesia, Italy, the Netherlands, Slovenia, Switzerland and the USA.

Instructor Certification

Practitioners can obtain a license as an Instructor in Logosynthesis, which enables them to teach self-coaching workshops in Logosynthesis. The most important of these workshops is an introduction to self-coaching, but there are also other workshops in this field, e.g. on health, money and relationship issues.

These workshops, so-called endorsement workshops were initially offered by the Institute for Logosynthesis®. The Logosynthesis International Association has now taken over this certification and offers Instructors' workshops every 18 months, at the moment only in German. These consist of a 101 endorsement workshop, a one-day Instructors' meeting and endorsement workshops for additional programs.

Master Practitioner in Logosynthesis®

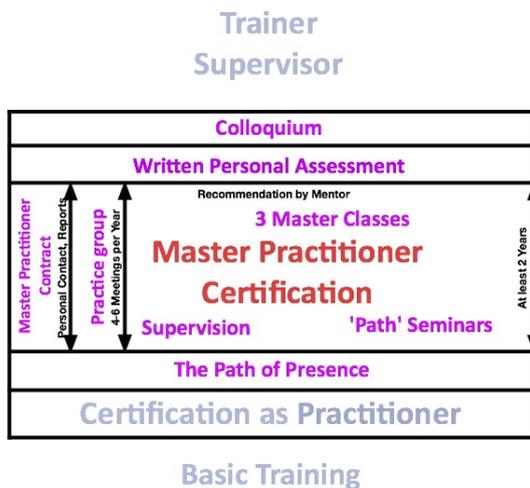
In 2013, a provisional curriculum for an advanced certification in Logosynthesis® was designed by myself, within the frame of the Institute for Logosynthesis®.

With the foundation of the Logosynthesis International Association the responsibility for this certification was also transferred to LIA.

This marked an important transition from the pioneer stage to the differentiation stage of the Logosynthesis organization and provided the independence and neutrality necessary for a professional certification process.

In 2015, a committee of the Board developed new criteria for the certification as a Master Practitioner in Logosynthesis®,

which were then decided upon by the board:



Since 2009 I had presented Master Classes for Practitioners and advanced trainees. These three-day seminars expanded the base of Logosynthesis theory and broadened the scope of Logosynthesis through combinations and associations with other schools of thinking.:

- *The Energy Octagon and the four Basic Perinatal Matrices* by Stanislav Grof.
- *Logosynthesis in the Quantum Field*.
- *Seven Dimensions of Power and Light*, on Logosynthesis and the chakra system.
- *Logosynthesis in the Spiral*: Logosynthesis in combination with Spiral Dynamics integral.
- *The Path of Presence explains the*
- *The Path of Creation* on the activation of resources.
- *The Path of the Self* as an integrated model of human life.
- *The Path into the World* on conception and the nine months in utero.
- *The Seven Deadly Sins and the Lost Paradise*, on the place of Logosynthesis between spirituality and society.

From 2020 on, I will withdraw from teaching large Master Classes and focus more on writing.

In the course of the development of theory and practice of Logosynthesis, subjects from these Master Classes have now been integrated in the Practitioner curriculum.

In the certification procedure for the Master Practitioner in Logosynthesis, there are three different types of learning events for the Master Practitioner curriculum:

1. *Master Classes* built up around a single theme, like the ones mentioned above. They last three days and teach new theory and protocols to be used for the trainees' personal work and to work with clients. Master Classes primarily support the personal development of the attendees.
2. *Master Labs*, which provide opportunities for personal work with the help of the most advanced methods and techniques in Logosynthesis. A Master Lab introduces new developments in Logosynthesis. Examples are topics such as dealing with resources, such as time, money and energy or the use of Logosynthesis as a practice for one's own spiritual development. An important theme for 2020 is the development of a systematic approach to disturbed bodily processes. But there are also other possibilities, such as past life regression, or neutralizing the energy fields of ancestors and socio-energetic fields in the Matrix.
3. *Working conferences*. six-day seminars with different learning opportunities in four different types of learning events. The concept is derived from the learning environment as it was developed at the ias institute in the past, which is based on the conferences held at the Tavistock Institute. The first of these conferences was held in the summer of 2016 in Epe in the Netherlands and has since resulted in the Summer Academy structure described above.

A venue for the Summer Academy

needs enough conference and breakout rooms, and the whole house must be reserved for this learning event.

Some of the theme and the content of the current Master Classes were originally developed for the working conferences of the Summer Academy: *The Path of Presence*, *The Path of Creation* and *The Path of the Self*.

The first working conferences brought a wealth of experiences, which have been integrated in the design of the recent conferences. The design will be adapted every year, according to the needs of the trainees and the knowledge and skills of the staff.

Our experiences with Master Classes and Master Labs have played an important role in the development of the current Master Practitioner curriculum. For the time being, Master Classes will be offered by myself as the founder and developer of Logosynthesis. Suzanne von Blumenthal has now obtained a license for *The Path of Presence* and will also receive the license for *The Path of Creation* in 2020.

Master Practitioner candidates make a contract with a mentor, who provides guidance during the curriculum. The criteria for this position have been defined in 2019. In this year, also the first exams for this certification have taken place.

Trainer in Logosynthesis®

For this moment, the curriculum for the certification as a Trainer in Logosynthesis® will run parallel to the Master program. In 2017, we formulated specific requirements regarding admission criteria for the trainer curriculum and requirements focusing on the development of the basic attitude necessary to become a trainer. Then for each seminar of the Practitioner curriculum, a trainer-in-training will:

- assist in the seminar in monitoring and guiding small groups
- co-train with a Logosynthesis Trainer
- give that seminar under live supervision of Logosynthesis Trainer.

After this, Trainers are licensed to give that specific seminar according to the criteria of the Logosynthesis International Association. For each trainee taught, a licensing fee is paid to LIA, of which a part goes to myself as the owner and developer of the training materials.

At this moment we have 18 LIA Trainers in Logosynthesis®, of which five are licensed to teach all seminars of the Practitioner curriculum: Astrid Klein Lankhorst, Mary O'Donoghue, Fabio Pierotti, Suzanne von Blumenthal and myself.

The trainers are meeting regularly online to discuss the philosophy, the structure and the content of the training.

The copyright of the training materials is still with me, and the trainers have a contract with LIA about the use of the presentations and handouts. These materials are updated regularly, based on the experience of the Trainers in Logosynthesis® and new developments.

5. Institute and brand

Until recently, the Logosynthesis® brand, the certification procedures, the register and the website were all managed by myself within the structure of the Institute for Logosynthesis®, an independent subsidiary of the ias institute in Bad Ragaz, Switzerland. In 2012, a new logo was created, which can be adapted for different institutes and languages. Two examples:





Since 2009, the trademark Logosynthesis® is protected in its national language versions in Switzerland and EU-wide. In 2012, it was also registered as a trademark in the USA and Canada. The term Logosynthesis may therefore be used only in agreement with myself as the owner of the brand. In current practice, this means that only certified professionals may use the term in connection with their careers in coaching, counselling and psychotherapy. Trainers are allowed to use the Logosynthesis® brand only for courses recognized by the Logosynthesis International Association.

International

Switzerland is the home base of the Institute for Logosynthesis®. The institute provides at least one complete Practitioner curriculum each year.

On January 1, 2017, Suzanne von Blumenthal has taken over the Swiss branch of the Institute for Logosynthesis® from Willem Lammers and Luzia Graf Lammers. Suzanne presents the complete Practitioner curriculum in Bad Ragaz, together with other trainers and assistants.

In Canada we have a training program in place, mainly for psychotherapists. Trish North is the managing director of Logosynthesis Canada.

In the Netherlands, the *Stichting Logosynthese Nederland* is offering a curriculum. In the years before, Frits van Kempen and Karin de Smit have been driving forces. Now a new generation of Practitioners has taken over the responsibility for spreading Logosynthesis in the country. Astrid Klein Lankhorst and Ineke Kersten have started giving training in 2015. The *Stichting*

Logosynthese Nederland has its own website: www.logosynthese.nl.

In Italy, we're working mainly in the Northern part. For eight years, Andrea Fredi has been the managing director of this program. His role has been taken over by Fabio Pierotti, together with international trainers. The *Associazione Logosintesi Italia* has been founded in 2015. At the moment, Fabio is working towards a new structure, which allows for a national recognition by the Italian state, to be able to offer a complete professional training program.

In 2012, I presented the first Logosynthesis basic training in Brussels, Belgium with the support of Yves Wauthier-Freyman and Caroline Dubois. Caroline also gave the first Logosynthesis Basic training online. Several Practitioner seminars followed, but over the years this cooperation could not be maintained.

A new cooperation with Jean-Michel Gurret in France has led to a Basic seminar in Paris, given by Esther Borra and Sandrine Lecuyer.

In Germany, Ulrike Scheuermann and Sigrid Stilp now are licensed to offer Basic training. A cooperation with a large training institute hasn't led to the results we hoped for. In the meantime, Ulrike Scheuermann has been licensed to offer the full Practitioner curriculum in her institute in Berlin, in which she works together with other trainers.

At the end of 2014 a first Logosynthesis Basic was given in Jakarta, Indonesia, sponsored by Meta Morphosa Utama, a private university in Jakarta led by Denrich Suryadi and Sandi Kartasasmita. A second Basic seminar was offered in November 2015 by Shanda Woodin. Denrich and Sandi will carry the torch into the next stage.

In Slovenia and Serbia, Tina Boncina has started teaching Basic seminars in 2015.

In Ireland, Mary O'Donoghue is now licensed to give all seminars of the Practitioner curriculum. Mary also teaches seminars in Italy.

In 2020, Esther Borra will travel to Congo for a Logosynthesis Basic training, together with Ernst Aebi.

6. Media

Websites

The website www.logosynthesis.net used to provide information about Logosynthesis in different languages. It was regularly updated with programs in different countries. For each country, the most highly trained users were listed.

In 2013 a new design has gone online, with separate sections dedicated to language areas. In 2016, the information about Logosynthesis certification and training has been taken over by the Logosynthesis International Association, with the newly designed website: <http://www.logosynthesis.international>. At this moment this LIA website is accessible in English, German and French. Other languages will follow.

My website www.logosynthesis.net contains information about my own program with links to the LIA website concerning relevant issues.

The URL www.logosynthese.ch is now the official web address of the Swiss Institute for Logosynthesis®, led by Suzanne von Blumenthal MD.

Books

In 2007 I published the first Logosynthesis book: *Logosynthesis - change through the magic of words*, published by our own company, ias. It was written for professionals in the field of consulting, coaching and

psychotherapy, published in a limited edition of 1,000 copies, which is now sold out.

The second book was published in 2008, also by ias: *Phrases to Freedom: self-coaching with Logosynthesis*. This book was written in support of clients seeking consultation, and for self-application. The print run (in German) was 2,000 copies. It is also out of print now. The English version of the book for specialists also appeared in 2008.

My presentation at the Conference on Energy Psychology in Heidelberg 2007 was released on DVD, published by Auditorium Network and now accessible at the member pages of the LIA website.

Phrases to Freedom was published in Italian in May 2009, in combination with a DVD with examples. The Italian website www.mywebtv.it has published my presentation at the conference in Riccione. In October 2009 *Worte wirken Wunder* was published in English as *Phrases to Freedom*, which is out of print now too.

In March 2010, publication in Dutch followed: *Wonderen met woorden*, by Scriptum publishers in Rotterdam, which you can buy in the Apple iBook store.

The new handbook for professionals reflects the current state of the art in Logosynthesis has replaced the original *Logosynthesis* book in 2014: It's available in German, English and Dutch.

I wrote the successor of *Phrases to Freedom* as a self-coaching book, which has now been published in German, Italian, English and Serbian.

Both new books have now been published in different languages, as paperbacks as well as e-books:

1. [Lammers, Willem \(2014\). *Logosynthese. Mit Worten Heilen. Praxisbuch für Coaching, Beratung und Psychotherapie. Freiburg im Breisgau: VAK.*](#)

In English:

[Lammers, Willem \(2015\). *Logosynthesis. Healing with Words. A Handbook for the Healing Professions with a Preface by Dr. Fred Gallo.* CreateSpace.](#)

In Dutch:

[Lammers, Willem \(2016\). *Logosynthese: Woorden aan het werk. Handboek voor de helpende beroepen.*](#)

2. [Lammers, Willem \(2014\). *Selbst-coaching mit Logosynthese. Blockaden auflösen, Krisen bewältigen.* München: Kösel.](#)

In English:

[Lammers, Willem \(2015\). *Self-Coaching with Logosynthesis. How the Power of Words Can Change Your Life.* CreateSpace.](#)

In Serbian:

[Lammers, Vilem \(2016\). *Logosinteza. Self self kaučing i moć reči.*](#)

In Italian:

[Willem Lammers \(2011\). *Logosintesi 2.0. Guarisci le tue emozioni, I tuoi ricordi e le tue credenze.* MyLife.](#)

Laurie Weiss from Denver, Colorado, USA, published a new, concise guidebook for self-coaching:

- [Laurie Weiss \(2016\). *Relieve Anxiety and Toxic Stress In Just a Few Minutes Using Only Words \(Rapid Relief With Logosynthesis\).*](#)

Laurie's book was published in German in 2018:

- [Laurie Weiss \(2018\). *Angst lass nach! Weniger Stress mit wenigen Worten. Schnelle Linderung mit Logosynthese.*](#)

In 2019 I published a series of case reports from my Logosynthesis practice under the title: *Minute Miracles: The Practice of Logosynthesis*® .

In German:

[*Kleine Wunder: Die Praxis der Logosynthese*®](#)

This is the first book in a series called *Logosynthesis Live*. In 2020, the next two volumes of this series will be published in English and German.

In Canada, Cathy Caswell published her own experience with Logosynthesis in her 2017 book:

- [*Logosynthesis: Enjoying Life More Fully: Recharge. Revitalize. Reconnect.* Balboa Press.](#)

The Logosynthesis International Association will support translation and publishing in other languages in every possible way, albeit with limited financial resources. If you have ideas for publication in your country, or if you want to translate books in your language, please contact me.

Journal articles and other media

In addition to the Logosynthesis books, some articles and videos related to Logosynthesis have been published: in the *ACEP Journal*, the journal *Management Seminare*, and coaching magazines in the Netherlands. A choice of recent publications related to Logosynthesis:

- Fredi, Andrea (2015). Logosintesi: ovvero come aiutarsi con le parole: <http://www.scienzaeconomia.it/articolo/logosintesi-come-aiutarsi-con-le-parole>.
- Kersten, Ineke (2016). [*De methode Logosynthese om trauma te*](#)

[verwerken. Psychosociaal Digitaal, November 2016, nummer 2.](#)

- Cathy Caswell's blog: <http://the-healthylivingplan.com/>. The aim of this blog is to start a conversation to identify the need for spiritual care in all aspects of life and to highlight Logosynthesis as a tool that can support this.
- The Logosynthesis blog: www.logosynthesis.tumblr.com. This blog contains Facebook posts on theory, philosophy, applications and methods of Logosynthesis.
- An interview of Suzy Singh with Willem Lammers on the issue of the wounded healer: <https://www.lifepositive.com/the-wounded-healer/>.
- Ulrike Scheuermann in a conversation with Willem Lammers on "Erfüllung": <https://youtu.be/7yQrRqeXurE>.
- A book by Ulrike Scheuermann (2016): *Innerlich frei – Was wir gewinnen, wenn wir unsere ungeliebten Seiten annehmen*. Knauer: <http://amzn.to/1sHr1Lq>. Argon Hörbuch: <http://amzn.to/1PfmnhJ>.
- Von Blumenthal, Suzanne (2016). Logosynthese in der Behandlung von Angststörungen. Ängste durch Sprache einfach auflösen. Neurologie & Psychiatrie 2/16, S. 44-46.
- A recent interview with me on Logosynthesis and anxiety is available under <http://social-anxiety-solutions.com/willem>.
- An interview with Jean Michel Gurret about Logosynthesis: <https://www.youtube.com/watch?v=yKUv4m5GSTs>

If you have written an article or produced a video, which doesn't appear in this list, or if you want to share your experiences in an article or a book, please contact me if you need support or wish to cooperate.

Social Media

After experimenting for a while with Yahoo groups, XING and LinkedIn, we have focused on Facebook for a while now to share knowledge and experience. We now have active Logosynthesis Facebook groups in many languages:

- Logosynthesis
- Logosynthese
- Logosintesi
- Logosynthese Nederlands
- Logosynthèse
- Logosyntheza
- Logosynthesis Greece
- Logosynthesis Indonesia
- Logosynthèse Luxembourg.

YouTube Videos

I'm in the process of creating a series of instructional videos with volunteers in different languages, for a general audience on YouTube. This channel is called [The Origin of Logosynthesis®](#). It shows video demonstrations and interviews in different languages.

Members of the Logosynthesis International Association can access videos on a more complex level in the login section of the website of the Logosynthesis International Association.

New videos are added constantly.

7. Current issues

Philosophy

Logosynthesis is a work in progress. I realise that it's impressive what has happened since 2005, but the work doesn't stop here. It's important to make our work accessible

for ever more people, with the help of books, seminars, postings and publication.

It will be important how Logosynthesis will enter the mainstream. On the one hand, the spiritual dimension becomes important for more and more people, and that can open a door for our work.

On the other hand it must be emphasised that people don't need to assume that dimension as long as they're willing to accept that there is a big unknown why these methods work so gently and effectively.

The energy concept in Logosynthesis is not really separable from information, consciousness or intention. It's the big causal principle of the universe.

Our energy model is just one possible metaphor to describe and understand this principle, and metaphors are instruments to teach the mind about what's difficult to understand otherwise. You don't need to use that metaphor or even believe it. We can just behave as if this would exist, but maybe there is also another explanation.

Treatment

There is a need for case descriptions and case studies, to illustrate the bandwidth of the application of the Logosynthesis model. In the course of the year I have written hundreds of Facebook posts, which I'm now trying to create an order and to get them edited. These vignettes will then be accessible on the websites of LIA and The Origin of Logosynthesis®. It's also planned to publish them as a Logosynthesis workbook.

Open seminars for personal and spiritual development

101

The Logosynthesis 101 course is a standardized one-day training in the basics of

Logosynthesis for self-coaching. It can be given by Logosynthesis Instructors, certified Practitioners who are licensed to give this course by taking an Instructor Endorsement course or co-presenting with a certified Instructor. We now have Instructors in Austria, Canada, France, Germany, Italy, the Netherlands and Switzerland.

Open theme seminars

In 2012, first open seminars took place in Riolo Terme and Bergamo, Italy, with the themes "Coins, Apples and Roses – Logosynthesis for Wealth, Health and Love" and "The Seven deadly Sins – or Why Logosynthesis is Better than Virtue". The format proved to be a success on the way to Logosynthesis as a system for personal and spiritual development, not only for professionals in guided change. We also designed workshops on the issues of money and time, which can be taught by Logosynthesis Instructors.

Logosynthesis Online

In 2017 I presented my first Logosynthesis Online Introduction. This provided a very rich learning experience. It was followed by a second one in the beginning of 2018, and it inspired me to try teaching online on more subjects. I gave presentations on socio-energetic fields and on money management.

Logosynthesis online supervision groups are also part of the program, as well as another Logosynthesis Online Introduction. This resulted in the first online Practitioner curriculum in 2019. I expect that this will be a great area of expansion for our Instructors and Trainers:

- The technology has become much better
- The costs for the participants are reduced, in energy, time and money
- Nobody has to travel

- Sessions can be recorded and reviewed for deeper learning.

[Online program](#)

Logosynthesis Counselling Training

Again and again we meet people who are highly motivated to practice Logosynthesis, but who do not meet the criteria to enter Logosynthesis training. In December 2017 a meeting took place in which Fabio Pierotti, Patrizia Luise, Sara Mendogni and I met to discuss this issue. The result was that now a concept for a three-year counselling training is being developed, based on Logosynthesis, created on a common base and certified by counselling associations in the country in which the program is offered. First groups are expected to start in 2020.

8. The Association

In 2013 a concept for an International association was developed. It became more and more important to build up a non-profit educational organization, independent from local institutes and from myself as a person.

In 2014 the *Logosynthesis International Association* was founded as a non-profit educational association. This association has taken over many tasks from the original Institute for Logosynthesis® and is now responsible for the certification of Practitioner, Master Practitioners, Instructors and Trainers in Logosynthesis. It offers services to these professionals and to a general audience.

The first Board of Directors, consisting of Ernst Aebi (chair), Esther Borra, Suzanne von Blumenthal, Luzia Graf Lammers, Sigrid Stilp and myself was installed in 2013. In July 2014 and 2015, at the occasion of the Logosynthesis Summer Academy, first board meetings in English took place.

The Association operates from Switzerland and is based on Swiss law. Local training providers or associations now have contracts with the Association about the rights to use the Logosynthesis brand and the licensing of training materials.

The first LIA logo was an adaptation of the original logo of the institute, designed by Slavisa Dujkovic:

INTERNATIONAL ASSOCIATION
logosynthesis®

In March 2016, LIA presented its own logo and website to emphasise the independence of the association and the institute.

LIA Logosynthesis
International
Association

In only a few years, LIA has become a key institution in the Logosynthesis community. We created the website www.logosynthesis.international with information for anybody interested in Logosynthesis – in different languages. The certification process has become standardised, and a code of ethics was developed. The different functions and membership categories are represented in the following diagram, designed by Ian Dennis:



Since LIA was founded, the Practitioner certification was transferred from the institute to the association, criteria for the Master Practitioner certification were developed and implemented, with a grandfathering procedure for those who have been involved for a long time. In 2017 a certification procedure for Logosynthesis trainers was developed and a code of ethics defined. A committee on ethics and professional practice will soon be installed.

9. Research

At the moment this is still a very short chapter, but research can become an important subject in the years to come. Research should be done on the effects of Logosynthesis as an evidence-based system of guided change. This could support the spreading of Logosynthesis in the world. In 2015 there was a first trial to make its effects visible in an MRI pilot study, but its results were not clear enough to continue the project. In 2016, preliminary discussions about a research strategy for LIA have started. In 2018 we'll expect the first publication of a research project initiated by dr. Suzanne von Blumenthal.

10. On my own behalf

Since that life-changing Tuesday, January 11, 2005 I've been working continuously on the development of the Logosynthesis, not only on the philosophy, the theory and the method, but also on the organizational, institutional and legal level.

Until the foundation of the Logosynthesis International Association, I was responsible for many developmental and institutional tasks in the world of Logosynthesis. In the pioneering stage of an organization that's normal, but in a growing community it becomes necessary to differentiate: A single person or couple cannot manage all those tasks, and some of these are not compatible in the long run, like the

combination of offering training and certification.

The responsibility for the development and application of criteria for training and certification has now been completely handed over to LIA. I'm still a member of the Board with the development of Logosynthesis as a focus, and I'm participating in the meetings of the LIA Training Committee.

The Logosynthesis International Association has made contracts with me about the use of the Logosynthesis® brand and the copyright of the training materials developed by myself. The brand may only be used by LIA members for the certification level they have achieved.

This is not a matter of fact. We have already seen several interesting, as well as annoying attempts at plagiarism of Logosynthesis theory and techniques, even under another name. It's sad that such attempts come from people who have once been part of the Logosynthesis community, but it probably belongs to growth that there are also splits. Luckily we've been able to avoid legal action, although I must be clear that this cannot always be avoided.

We've also seen announcements for Logosynthesis training workshops for professionals, which were unauthorized by LIA. It will be clear that this is not acceptable and that we will protect our legal rights. I feel a strong obligation towards those who took the long, tedious path to professional training and certification in Logosynthesis.

A very important transition took place on January 1, 2017: On that date Suzanne von Blumenthal MD took over the Swiss branch of the Institute for Logosynthesis®, including its premises in Bristol House in Bad Ragaz and the website www.logosynthesis.ch. I'm really glad to have found such an engaged and competent successor.

On May 5, 2018, I received the ACEP award of the Association for Comprehensive Energy Psychology ‘for a major contribution to the field of energy psychology’. This is quite an honor, because ACEP is the largest professional organization in the field, and I am deeply moved by this sign of respect for my work through the years. Even more important: Logosynthesis is now recognized as a model for theory and practice in this rapidly expanding field.

It was also a great honor to present the closing keynote at CAIET’s 2019 conference in Vancouver BC.

In the near future, I’ll teach Master Classes in Switzerland and other countries. I will continue to develop Logosynthesis and will limit my training activities the Master Practitioner level, to online course development and to new target groups in countries not served before, like the Basic I offered in Athens, Greece in 2017.

I’m also travelling to present Logosynthesis at international conferences, like this year’s pre-conference and breakout sessions at the ACEP conference in Baltimore Md, USA.

My new role has come with a new brand and logo, again designed by Slavisa Dujkovic:



———— THE ORIGIN OF ————
LOGOSYNTHESIS[®]
with the website www.logosynthesis.net.

i <http://www.logosynthesis.net/logosynthesis-healing-with-words/>

ii The concept of thought forms is already much older, but it matches our modern definition: [https://en.wikipedia.org/wiki/Thought-Forms_\(book\)](https://en.wikipedia.org/wiki/Thought-Forms_(book))

iii Bandler, Richard & Grinder, John (1996): *Patterns of the Hypnotic Techniques of Milton H. Erickson, M.D., Vol. 1.*

iv <http://www.logosynthesis.net/self-coaching-logosynthesis/>

v The concept of thought forms is already much older, but it matches our modern definition: [https://en.wikipedia.org/wiki/Thought-Forms_\(book\)](https://en.wikipedia.org/wiki/Thought-Forms_(book))

vi Feyerabend, Paul & Vetter, Hermann(1986). *Against Method.*

vii Eben Alexander (2012). *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife.* New York: Simon & Schuster.