LOGOSYNTHESIS

Change through the Magic of Words
Logosynthesis
Willem Lammers

Logosynthesis

Change through the Magic of Words

with a foreword by
Nancy Porter-Steele and Curtis Steele

ias publications
For Nancy & Curtis
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It’s our privilege to write the foreword for this first English-language edition of Logosynthesis, and to be part of the development of Logosynthesis™ in our own way – which to date is minor, but we hope will become more useful as this excellent information is disseminated.

We came in contact with Willem Lammers shortly after our first course in any Energy Psychology modality, which was Thought Field Therapy. Persuaded to move past our intense skepticism by the personal experiences we had in the course, we discovered an online discussion list about Energy Psychology, being hosted by Willem. As we communicated with Willem via his list, he suggested checking out Emotional Freedom Technique™, Gary Craig’s excellent development – based, originally, on Thought Field Therapy. We did that, spending some time arguing by phone with Gary whether this whole thing was too good to be true, and/or whether the way it was being presented was exaggerated, and would destroy the possibility of having any of it accepted in the world of mainstream, reliable psychotherapy, counselling, and other professional disciplines.
Fortunately for us, we are committed to our experience, even when it appears to be dissonant with what we’ve been taught, or what we logically deduce. Consequently, we have happily studied Emotional Freedom Technique intensively, used it extensively, have become part of the panel of advisors to Gary Craig’s very beneficial website (www.emofree.com), and have become regular participants in the annual Energy Psychology conferences in Toronto, Canada. At one such conference we came in contact with CFQ Healing Qigong, an entirely non-verbal energy healing system, which we since study, practice, and teach.

And, meanwhile, Willem Lammers generously shared some of his developing insights – which have subsequently become the remarkable method and theory that you will read about in this book.

I (NP-S) emailed back and forth with Willem, and he sent me information about work he was developing, involving the removal of energies of harmful external thought forms from clients’ fields. I began trying this out, and found it helpful. When Louise Ghiz of Dalhousie University gave me the opportunity to recommend someone to do a program for the ongoing professional development program she organizes for the Dalhousie School of Social Work, I was excited to recommend inviting Willem. This worked out successfully, and in the autumn of 2006, Willem taught a Level One Logosynthesis course here in Halifax, under the auspices of the School of Social Work. About thirty persons attended. Most are psychotherapists. Several are experienced teachers, trainers, and supervisors of psychotherapy.

Like us, Willem is a long-time Transactional Analyst and trainer. You will find examples of his skillfulness as a teacher and trainer throughout this book. Willem also has omnivorously digested the teachings and trainings of many individuals and schools of psychology and psychotherapy, and has
looked deeply into teachings of various spiritual schools. In Logosynthesis, he has brought together the essences of many of these ways of understanding and working with human experience.

Willem is careful to insist that Logosynthesis is not esoteric. He’s right. It’s very direct, and not mysterious. At the same time, for those of us who are long-time students of so-called esoteric disciplines (in our cases, Shambhala/Tibetan Buddhism), it is clear that Logosynthesis is completely harmonious with these teachings.

Logosynthesis provides a skillful way of communicating to the basic healthiness that is always available, although often hidden from our awareness. Willem uses the term “Essence” to refer to this basic healthiness, this natural wisdom – you choose your own term. With Logosynthesis, we are able to simply say a carefully chosen sentence, and let go, while “Essence” does the work.

Willem’s depth of experience results in his placing this apparently simple work within a precisely stated overall framework requiring the skills of a person well-trained and well-experienced in guiding the process of change for others. This emphasis is important. Without it, the power of Logosynthesis might not manifest at all.

We commend this remarkable work to you, whole-heartedly and with our very best wishes that you may use it to benefit many people, including yourself.

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1. Introduction

Lenore beside her shoes, January 11, 2005
Sometimes, a single day can change the course of a life. For me as a professional coach and psychotherapist, January 11, 2005 was such a day. My understanding of change and development in people altered radically on this Tuesday. What happened?

My colleague Denise had asked me to join her to see one of her clients because she had become stuck in the treatment she had been offering to her.

Lenore was brought to the practice by her husband. She was a petite 42-year-old woman who walked with a slight stoop. Her eyes showed deep fear and uncertainty, mixed with a hint of hope that something could still change her life.

Denise, an experienced psychotherapist, had told me Lenore’s story before the session: her life had changed radically in one day. Five years ago she fell down a flight of stairs at a train station on her way to work. At this point her ordeal began. She could not remember what exactly had happened.
Hours later she found herself in an unfamiliar place, bruised and with her clothes ripped. Her husband had to come for her.

After the incident her whole life changed. She could no longer concentrate at her workplace and had to leave her job. She was no longer her old self. She became fearful and was deeply uncertain about herself. She couldn’t cope with her life anymore. On the 11th of January, 2005, when I met her, she still didn’t know exactly what had happened, five years after the accident. She had been traumatized, with total amnesia regarding the event. A number of doctors couldn’t find neurological or any other kind of injuries and considered her a difficult, if not hopeless case. She had contacted Denise under these circumstances. Lenore and her husband were convinced that all her problems had started with the fall five years earlier. The doctors treating her, as well as the health and disability insurance agencies involved, denied this and instead diagnosed a personality disorder.

When my colleague met Lenore she concluded that the doctors had underestimated the extent of the posttraumatic stress disorder following the accident. For the first time Lenore felt understood in her pain and her situation. Treatment began, and after a few sessions Lenore began to blossom: she had finally found someone who took her difficulties seriously. Yet her symptoms showed little change and amnesia regarding the event remained.

Therefore Denise had suggested inviting me for a consultation, based on my experience with Energy Psychology and EMDR – methods that often lead to unexpected results in situations where therapy has become stuck.

Denise introduced me to her client and I took over the lead of the conversation. After a short introduction about possible objectives of my support, I asked her what was bothering her at that moment. She told me that she had felt disori-
ented again this morning in the bathroom, and that her hand couldn’t find the glass door of the shower: she had repeatedly missed it by eight inches. That unsettled her deeply. This wasn’t the first time she experienced this kind of disorientation: when she went to put a key in a keyhole her hand tried to find it around eight inches away from the actual hole. In her Swiss dialect she described herself in this state as “beside her shoes,” in other words, “crazy.”

As I listened to her I felt more and more helpless. My head was buzzing with images of her brain and neurological hypotheses. I was trying to get more precise information from Lenore but she was unable to give it to me. She was looking at me helplessly, with her big eyes full of hope, and asked if I, too thought she was crazy.

I had to think about this. I wasn’t surprised that the physicians didn’t know what to do with Lenore and had diagnosed her inner state as a personality disorder. Sadly, in many cases such a label doesn’t change the situation. It equally fails to support treatment of the problems, although it does succeed in conveying the impression that the speaker knows what she/he is talking about. I didn’t know either, but something inside me struggled with this simple solution. I delayed my own diagnosis for a while, even though I didn’t have a clue what I could do now.

I sat there silently and looked over at Lenore. My eyes began to wander in an unfocused way over the suffering woman sitting opposite me. Then suddenly an image came to me. To her right I saw a thin, delicate, light shadow like a wisp of fog. Normally I would have dismissed such a perception as the product of fatigue or fantasy, but now her words were resonating loudly and clearly in my ears: “beside my shoes.” Could it be that she was actually “beside her shoes,” not as a metaphor but literally? That she had shifted part of her life energy to another place because of the accident?
I followed my intuition. The neurological hypotheses didn’t help me to help Lenore and neither did the diagnosis of personality disorder. During my studies one of my teachers had drawn my attention to the literal meaning of the word “crazy” (in German “ver-rückt” literally means dis-placed – translator’s note): when you are “ver-rückt,” nothing is left in its usual place, and here we had it. Lenore literally was sitting there “beside her shoes.” A part of her had shifted in space and consequently her conscious mind was looking for the keyhole eight inches to the left of her physical body.

It was so simple and yet so absurd. However, in thirty years of psychotherapy and counseling I had learned to take the absurd seriously, especially since studying Energy Psychology. Therefore I took Lenore’s words literally. I told her what had caught my attention during my daydreaming, explained my thoughts about her shoes and her sitting beside them. I asked her if she was ready to try an experiment. She became curious and agreed – she had nothing left to lose.

I then asked her to retrieve the energy from the “body beside her” back to her physical body. She immediately reacted with intense fear. That confirmed my assumption that we were dealing with something substantial, and I decided to follow this track. I looked at Denise and we both promised Lenore to be there for her. I gave her the assurance that she could interrupt the experiment at any time. Then she made a second attempt. The effect was dramatic. Lenore became physically and emotionally highly agitated. She gasped for air and tears ran down her cheeks. She was crying, but she stayed with the process. For a moment I was worried. But I decided just to wait. The agitated phase seemed to last an eternity. Then, after twenty minutes, she calmed down and it became clear how deeply the experiment had probed: she now knew what had happened five years ago. She described exactly how she had been pushed down a flight of stairs at a
train station by a pedestrian in a hurry. She stayed lying on the floor for several minutes, hurt and frozen with cold and terror. She then told how she had returned to the parking lot to drive back home. She had found her car but she couldn’t open the door. She then decided to take the train but she couldn’t open the automatic door and the train left in front of her. Finally, she managed to contact her husband. He picked her up and took her home.

Lenore was bubbling with joy and relief that she had regained her memory and finally knew what had happened. The split between her consciousness and her body had been healed: she was no longer “beside her shoes.”

That was the beginning of Logosynthesis. Since the beginning of my training as a psychologist, psychotherapist and coach I had been consistently looking for new ways to ease pain and distress. After the session with Lenore I began to investigate the dynamics behind my discovery: The course of the session with Lenore could indicate that human consciousness can exist independently of body and space. Such experiences are not new. Reports on such experiences exist in all spiritual traditions, in case histories of deeply traumatized people as well as in the description of near-death experiences. And in scientific research, especially in modern physics, there are more and more signs of the real existence of such phenomena (Sheldrake, 2003; Radin, 2006).

This was a new discovery that we could apply this knowledge to treat all kind of disturbances with the help of relatively simple methods of coaching, counseling and psychotherapy. The discovery of the power of the word had especially important consequences for the development of Logosynthesis as a model for guided change.

This book describes Logosynthesis as it was developed after the ground-breaking session with Lenore on January 11, 2005.
1.1. What is Logosynthesis?

A song is sleeping in all things
It’s dreaming on and on
And the world will start to sing
Once you hit the magic word.

-- Josef von Eichendorff

This book consists of three parts: an introduction, a part on areas of application; and transcripts of actual sessions. In the appendix you will find further information on teaching seminars in Logosynthesis.

The introductory part will help you to understand the principles behind Logosynthesis and the way the method works.

The parts and chapters are written in such a way that you can follow your intuition and start the book wherever you feel yourself drawn.

This book only teaches the basics of Logosynthesis. For professional use we recommend further training and supervision: many specific aspects of applying the method can only be taught live. You can find details about training in the last chapter of the book.
History and basic principles

The work with Lenore was the beginning of a fascinating adventure. The discovery of the dissociation between a virtual person and her physical body had deeply impressed me. I was happy that Lenore had been able to bring her two bodies together and to initiate a new phase in her treatment. This process intrigued me. I began analyzing the dissociation between a physical and a virtual body. This phenomenon could be of importance for the treatment of my clients.

A second session with Lenore became as important as the first one. A few weeks after the first session she scheduled a follow-up with Denise and me. At this point she described how her memories of the event of five years ago had cleared up even further and how happy she was with her newly discovered memories. But the session was also interesting for another reason.

When I asked her on what issue she wanted to work today, Lenore described her fear of an upcoming medical examination. It turned out that this fear was triggered by the memory of a professor who hadn’t treated her with adequate sensitivity during a previous examination. As Lenore described her fear of the renewed contact with the professor, she constantly moved her head to the right – as if someone was talking insistently to her on her left side and she was trying to escape this. I let myself be inspired by the first session with Lenore and asked her where in the room the image of the professor was located. She made a gesture towards her left ear and described how the professor was yelling at her from a distance of around twelve inches: in Lenore’s perception, the professor was in the room and her body was actually reacting to his felt presence. When I asked her to remove the image of the professor from her “personal space” the fear of the next examination disappeared immediately. Subsequently the examination went smoothly.
This was another important discovery: Not only her awareness of herself could be located in another place in space. Also virtual representations of important people and aspects of the environment could be “parked” within our body and our personal space. These representations are real to the people affected, as if they’re present in the same room. The physical body also reacts as if these people were really there.

What really interested me was the benefit for Lenore’s treatment. With the removal of the representation of the professor, the fear of the next examination by one of his colleagues had disappeared. My assumption during the session had resulted in immediate benefits. Representations of actual people, in this case the unpleasant professor, could effectively exist as a virtual reality in space, and they could also be removed to prevent further damage.

That is how I came to a preliminary version of the principles that were later to become Logosynthesis:

- Our awareness of ourselves in three-dimensional space is not always in the same place as our physical body. Fragmentations are possible.
- Representations of people exist in the space around us, in three dimensions.
- As soon as these representations cross a certain borderline in space, they directly impact our thoughts and feelings as if the person really were in the same room. In this book, our personal space is the space within this borderline.

We can use these basic assumptions in therapeutic work with our clients. Subsequently I started to observe my work with my clients in this light. It turned out that this phenomenon of “beside one’s shoes” wasn’t that unusual. In reports from victims of sexual abuse, near-death experiences during surgery and after car crashes experiences of a split between the body
and the consciousness of a person in space are frequently reported. Long ago, Goethe wrote that “two souls, alas, dwell in my breast.” In psychological and psychotherapeutic literature we speak of dissociation. When people talk about an inner conflict, it strikes me how often they seem to portray different positions in space. If we take this literally – and why shouldn’t we? – virtual bodies exist besides the physical body, as subtle energy structures. They can be perceived by our consciousness, even if our five senses do not notice. Esoteric traditions describe up to seven separate interconnected bodies (see for example Leadbeater, 1928). It is also not unusual to picture other beings in our personal space: from my early religious upbringing I remember the picture of a small boy. His mother is not home and he considers reaching into the candy jar. On his right side you can see an angel holding him back while on his left side a grinning devil eggs him on.

If a person has virtual bodies that can exist separately from the physical body, then we can also assume virtual representations of other people in our personal space as similar energy structures.

Roger Callahan (1998), one of the first developers of the field now called Energy Psychology, called these structures thought fields and developed Thought Field Therapy to neutralize them. I prefer to talk about thought forms as they are perceived as more or less distinct forms in space. Even though they cannot be perceived with the eye, they directly impact people.

In working with Lenore my first ideas of a therapeutic system on the base of this model arose. In such a system, the virtual and physical bodies would merge, clearing the immediate personal space of burdensome energy structures.

Subsequently I began to observe my clients more closely when they talked about their problems. I paid attention to where they were looking, or how their bodies reacted when
they talked about people who were causing them problems or making them happy, how they talked about decisions they had made and where they seemed to place their different options in physical space. It got more and more interesting.

During a seminar in Moscow, a few weeks after the sessions with Lenore, Alexej, a 40-year-old psychiatrist, described the pressure he felt from his boss. While he was talking, his body bent into a strange angle, as if a big wedge pushed into his side. When I asked him to tell me what was happening in his body, he described a sharp pain in the middle of his body, as if a big stone was pushing him there. And that’s how he actually looked. Not only could virtual representations of people in one’s personal space actually disturb one’s wellbeing; there were also virtual representations of objects with a similar effect. I then let Alexej visualize removing the sharp stone from his body and his personal space. Alexej’s fear of his boss disappeared immediately the moment he did that, to his and my amazement.

For a time I looked for representations of disturbing persons and elements in my clients’ bodies and personal spaces. I asked them where they perceived a certain person or an event in the room around them: left/right, above/below, in front/behind. These thought forms were dissolved through their conscious removal from their personal space. To do this I used visualizing techniques. But an important problem arose: sometimes people, like Lenore, tend to give those representations great power over themselves. When those representations were experienced as too big and strong, the new method proved to be inadequate.

A next, important step in the development of Logosynthesis was the discovery of the power of the word. In my research I found an interesting approach at www.immunics.org. The articulation of certain sentences has a direct impact on body,
mind and soul without having to make any intellectual or cognitive effort. The Immunics method applies this principle mainly to the treatment of physical symptoms. On this basis the fourth basic principle of Logosynthesis crystallized:

*The power of the word can dissolve frozen structures and free our life energy for our life’s purpose.*

In the new model, the power of the word replaced visualization as the main method of intervention. This took some time getting used to, for my clients as well as for me. The fact that someone can speak a sentence and that this sentence can immediately change or dissolve energy structures as described above seems at first unbelievable.

And so since the session with Lenore on January 11, 2005 I have developed a method to ease human suffering and to promote personal growth. It consists of a model, principles for change, and actual interventions embedded in a integral view of human nature. I call the method Logosynthesis. The name combines two words from ancient Greek familiar to our culture: *logos* is Greek for “meaning,” “mind,” “word” or “teaching.” The Greek word *synthesis* means “putting together” or “combining” and refers to the integration of fragmented parts of a person in the Self. The “putting together” can also be understood as “making whole” or “healing.” Therefore you can literally translate Logosynthesis as “healing with words.”

It’s no coincidence that the term recalls some of the concepts from Victor Frankl’s Logotherapy (1987) and Roberto Assagioli’s Psychosynthesis (1993). Frankl’s concept evolved from three basic philosophical and psychological tenets:

- Life has meaning under all circumstances.
- Our main motivation to live is the will to find meaning.
- We are free to find meaning in our experiences and in what we do.

It is Victor Frankl’s achievement to be one of the first to expand psychotherapy to include the spiritual dimension. For Assagioli, the founder of Psychosynthesis, as well, the interaction of body, mind and soul was a given.

Logosynthesis builds on my thirty years of experience in guiding human change. It is a pragmatic synthesis of the principles of many schools of change: psychotherapy, energy psychology and age-old healing wisdom. Specialists from different schools of thought will therefore discover features of their own models in Logosynthesis. However, this extremely elegant combination of these working principles is unique.
1.2.

Human Nature

Introduction
Logosynthesis assumes that humans are body, mind and soul – biological, sociopsychological and spiritual beings. These aspects of our existence condition each other and are not separable. However, differentiation can help us to analyze our lives more closely, especially if a certain sphere leads to problems in life.

Psychotherapy, coaching, counseling, supervision, pastoral care and other forms of guided change can happen at any level. However, in my personal experience they are the most effective when the work done on body, mind and soul is complementary. In Logosynthesis, human nature is viewed on all three levels – biology, psychology and spirituality – with consequences for guided change:

- On the level of biology, we focus on pure animal survival.
- In psychology, we concentrate on the ability to shape our lives actively in nature, in relationships, at work and in society.
- Spirituality lends meaning and an all encompassing framework of existence perceived and shaped in this way.
Survival
Biologically, we are survival machines. 150 years ago the physician and cytologist Rudolf Virchow said:

*Medical science has recently defined her point of view as mechanical, with the goal of determining the physics of organisms. Medical science has proven that life is but the expression of a number of phenomena, each one of which operates according to known physical laws.*

Virchow’s perspective on human nature is based on biology – natural sciences. The basic premise he presents in this quote has subsequently become ever more deeply entrenched in the medicine taught in schools. This has led to outstanding successes for science and medical technology. From the scientific perspective of Virchow and his successors, our entire existence is based on the functions of biological survival. We have to eat, drink, deal with dangerous situations, and procreate. In this way we can survive as individuals and as a species. Science and medicine still operate to this day from this point of view. Both have taught us a lot about the workings of the body and particularly of the brain. When you go see your doctor you immediately benefit from this.

Biologically our survival is programmed in the limbic system. In the course of evolution, this part of the brain developed multiple strategies. The most important are:

- Stress reactions to cope with everyday life: fight, flight and freezing help us to react immediately and to reduce the stress caused by our environment. When imminent danger threatens us, we react instinctively and automatically.
- Life in groups increases our safety: it’s easier for groups to find food, to avoid risks and to find a partner to disseminate our genes.
- Biologically we follow an internal drive to control our environment, combined with the goal of survival as an individual and as a species. The need to control is linked to two types of emotions. On one side there is the fear of losing this control – the bigger the fear, the bigger the drive to control. On the other side, the wish to control is combined with aggression towards those who want to dispute our territory. Fear and aggression are meaningful mechanisms as long as they sustain survival. But they also obstruct the way to seeing a higher meaning of our existence.

Biology, as well as academic medicine to which it is closely related, observes and describes how our species survives on this planet. Biology describes disease in general as a phenomenon of the body – pathological changes in the body are due to a disturbance of the body’s cells, a microbiological imbalance or the defective functioning of organs. This perspective offers no other explanation and no further meaning for our existence than mere survival as individuals or as a species. In the end we simply die. Medicine has found many successful ways and means to support our biological functions and to delay the end as long as possible.

**Competence**

Yet we are more than highly evolved beings who survive each day and save our species from extinction. We are also psychological beings. Our brains are programmed to make us competent. We have the competence to intervene actively in the course of things and therefore to fulfill our needs, e.g.:

- We have the ability to actively explore our environment with the help of our senses. We can process this information on a higher level of abstraction and give it a meaning for shaping our life.
- On the basis of the information provided by our senses we are able to create complex internal representations of our self, our surroundings and our goals.
- We can independently understand deficiencies and problems in a complex context and develop goals and solutions accordingly.
- We can actively align our behavior with our biopsychological context and change our situation to help us reach our goals.

Such matters are the subject of psychology. They allow for other forms of knowledge and science. Besides biological needs we also have psychological needs: the need for acceptance; the need for a clearly laid out world; the need for entertainment; and the need for love. We arrive in the world with these needs. On the basis of our competence in perceiving our own needs, in analyzing problems and in achieving goals, we have established a complex society. This society helps us to satisfy our biological and psychological needs. Psychology observes and describes the emotions, cognitive structures and behavioral patterns of our species on this planet. Such a body of thought is very helpful for solving many problems. Yet it neither explains nor provides a framework of meaning for our existence.

**Essence**

All traditional cultures impart individual and collective meaning at the social level, and almost every secular power in history has been backed up by a spiritual authority. Tribal chief and shaman in primitive societies stand alongside emperor and pope in the Holy Roman Empire. However, since the Enlightenment, in the academic tradition of western societies meaning has been in a difficult position. In many cultures, the search for meaning has become an individual task.
Many psychotherapeutic schools avoid this topic. Freud said in 1937, at the end of his life (Petzold, 2005, 661):

*The moment you ask for the meaning of life, you’re sick.*

In the psychological and psychotherapeutic literature there are also signs of a debate on the topic of meaning. In the early days of psychoanalysis, Carl Gustav Jung wasn’t particularly afraid of touching the spiritual dimension, even though Sigmund Freud did not appreciate this. In my personal environment as a psychotherapist and consultant I increasingly meet colleagues who understand their job to be more than readjusting the individual to a society that itself is not above questioning. The content of these personal discussions stands in blatant contradiction to scientific claims of psychotherapy whose criteria are efficacy, efficiency and cost effectiveness.

Humanistic psychology has made the question of meaning more or less presentable. In 1962 the American psychologist Abraham Maslow arranged our needs in a pyramid that corresponds to the aspects described above. It is represented in the following diagram:
Maslow postulated the following needs:

- **Biological survival**: the basic needs for survival – shelter, food, and warmth.
- **Safety and security**: protection from violence and aggression.
- **Love and belonging**: to be part of a group, acceptance from colleagues, family life.
- **Self esteem**: recognition of one’s own contribution, self respect, achievements.
- **Self actualization**: the full development of one’s own potential to make a worthwhile contribution.

Maslow assumed that needs are arranged in a hierarchy. An individual goes through a process of fulfillment from the base of the pyramid to the higher needs. Humans don’t feel the needs of a higher level as long as the demands of lower levels have not been met. When our basic needs have been satisfied we search for fulfillment on the level of self actualization – the spiritual dimension. It helps us to classify and to organize the following aspects of our existence:

- **Goal and task in life**
- **Planning and shaping life**
- **Acts of will**
- **Artistic intuition**
- **Scientific inspiration**
- **Personal ethos**
- **Religious experiences**.

The above aspects are different from Viktor Frankl’s themes – the freedom of will, the will for meaning and the meaning of life. The levels of physiological needs and security correspond to biology in our model, the levels of affiliation and
self esteem correspond to psychology and the level of self-actualization represents the spiritual realm.

Self-actualization has scarcely been an issue for the professional academic psychotherapy of the last decades. Academic psychotherapy limits itself to developing the competence of its clients to fulfill the needs of the lower hierarchies of the pyramid. In official publications the spiritual level either takes a back seat or falls by the wayside. The reality in the consulting rooms of many colleagues looks different, and this tendency is increasing.

We are more than physical bodies with systemic intelligence – bodies that can be scientifically researched, described and influenced and which shape their earthly environment through their intelligence. This is a central starting point of Logosynthesis. The human being is a spiritual being and it manifests in this quality something essential – a timeless Essence, a higher self.

To describe what is essential to what we are, I prefer the concept of Essence. Essence has more qualities than mind and matter (Almaas, 1998). A person who is in touch with Essence knows the meaning of her/his life, in good times and in bad. Through the contact with our Essence we get to know our direction, our purpose. Through the awareness of our Essence we experience the meaning of our existence. Biologically we are masters of the art of survival; cognitively we are machines for perception and interpretation. Beyond time and space we exist as higher Selves, as Essence. Essence manifests itself as a human being in the context of this Earth Life System, with a developmental and a learning task – and with the potential to fulfill this task.

Whether and how we define the meaning of our existence also defines how we deal with freedom and responsibility. It is the most important question we can ask at all. In 1942 Albert Camus wrote in The Myth of Sisyphus:
There is only one serious philosophical problem: suicide. Deciding whether life is worthwhile or not is answered by philosophy’s basic question. Everything else – whether the world is three-dimensional or the mind has nine or twelve categories – comes later. These are mind games; first we need to give answers.

Whoever tries to answer Camus’ question in the context of the Earth Life System is in a difficult position, given human starvation and misery. The meaning of life transcends our material worlds and our Earth Life System, and such meaning is not lost under any circumstances. We can of course only deduce this meaning from our Earth Life System in a limited way – it is formed and manifests itself through the interaction of Essence with the Earth Life System. We can be aware of our Essence and our creative intention, however we can also lose this awareness. In Logosynthesis the loss of this awareness is understood to be the primary reason for pain in the world. Healing therefore means to recover this awareness – in the words of Henry David Thoreau:

What lies before us and what lies behind us are small matters compared to what lies within us. And when we bring what is within out into the world, miracles happen.

When Essence manifests as a human being, there is a particular dynamic at the time of entrance into this world. Essence knows itself only as an indestructible, spiritual being – as invulnerable, omnipotent and immortal. As a human, this being encounters the world of the senses with its biology of injuries, of pain and death, as well as its psychology of abandonment and fear.
In this process, worlds collide, with traumatic consequences. The psychiatrist Frank Putnam (2003) uses in the context of Dissociative Identity Disorder (DID) the related term “Original Personality.” Putnam assumes that with DID the Original Personality is inactive, put to sleep or weakened because it is not able to cope with trauma. In the following, our concept of “Original Self” is derived from Putnam’s line of thought, but it starts from a broader perspective.

**The loss of awareness of Essence**
At the beginning of life we are still in touch with Essence. Our awareness is neither diluted nor troubled by physical needs or mental limitations.

In the unfamiliar environment the newborn baby quickly learns about the boundaries of her/his sphere of influence. The range and possibilities of the body are, especially at the beginning, extremely limited. During development the baby must learn to move through earthly space with the help of the body and to influence the environment. The earthbound mind learns to perceive the surrounding world with the help of the senses, to be aware.

Essence manifests itself as the Original Self. At birth, all qualities of Essence are present – children only know themselves as omnipotent, invulnerable and immortal. However, Essence doesn’t have the language or the knowledge to function in the Earth Life System. The awareness of being omnipotent slowly gives way to the experience of limited options in space and time. Knowledge of the invulnerability of Essence fades. It’s displaced by the intensity of sensory experience.

**Essence and the world**
In humans, the Original Self can only process threatening, confusing or stressful information to a certain degree. The world doesn’t teach a language of its own for the soul, and vice versa. Even though Essence and its qualities are always
present, our life experience leads to pain and injuries that cloud awareness of Essence. In meeting the limits of body and soul, many people lose the awareness of original Essence. Essence in the here-and-now fades away. Dissociation increases, a gap between our deepest knowledge about our identity as spiritual beings and the information that reaches us every day via the surface level of our senses. In the course of development in the Earth Life System we more and more perceive the material world as the only one, and to fade out Essence. The material world therefore gets a one-sided, inflated importance – the source of our love, creativity and vitality is buried alive. We perceive ourselves as powerless and vulnerable, particularly in light of our earthy mortality.

The split between awareness of Essence and creative intention becomes the primary reason for our suffering in the world. If we knew about our Essence we wouldn’t take every hurt and injury so seriously.

The perception of our vulnerability and the limited power of body and mind has consequences. We tend to put our own destiny in the hands of the ones we experience as more powerful in our earthly existence – our parents, and those above them: doctors, priests, teachers and representatives of governmental authority. They seem to, and sometimes do, have the power to satisfy our needs. We learn to expect others to fulfill our needs. Thus we hand out the power and authority over ourselves to those others.

Inside ourselves, we create representations of those authorities in order to stabilize our world view and avoid surprises. We call this process introjection; more about this in the next chapter.

Within this view of human nature, reconnecting with Essence becomes the primary task of counseling, coaching and psychotherapy.
Axioms of Logosynthesis

Counseling and psychotherapy help people to free up the energy of body, mind and soul, to fulfill the task of Essence. This happens within the frame of Maslow’s hierarchy: The ability to perceive the properties of Essence depends to an important degree on whether and how lower-level physical and mental needs are met.

In 1.1, I have described how the four basic principles have been developed in practice. If we combine the above view of human nature with these basic principles, the following axioms emerge:

1. The Self does not suffer. Suffering originates in a lack of consciousness of one’s own, true being, one’s purpose and one’s task in this world: Essence.
2. Awareness of one’s task and one’s personal purpose is obscured by two core processes: dissociation (the splitting off of parts of consciousness) and introjection (the representation of persons and objects inside the body and the personal space).
3. Dissociated parts and introjects – also called imprints – are frozen energy structures in three-dimensional space. They’re not only abstract, rational concepts.
4. In and of itself, the power of the word enables the dissolution of these frozen structures and frees life energy for our true task.

Together, these axioms provide a coherent conceptual framework for the application of Logosynthesis in the field of guided change and spiritual development. Logosynthesis makes it possible to recognize and systematically resolve the frozen past. It opens doors to success and fulfillment. It supports people in finding their truly personal life path. Logosynthesis can be applied in many areas – in coaching, supervision,
counseling, psychotherapy, pastoral care, as a self-coaching tool, and for personal development. Furthermore, to my great relief Logosynthesis turned out to be relatively easy to teach.
1.3. The Model

...this rigorous belief that in its own essential and innermost nature our world is a strictly impersonal world, may, conceivably, as the whirligig of time goes round, prove to be the very defect that our descendants will be most surprised at in our own boasted science, the omission that to their eyes will most tend to make it look perspectiveless and short.

-William James

Introduction
The encounter between Esssence – as the Original Self – and the Earth Life System can lead to disturbing energy structures. Parts of our all-embracing consciousness are split off. Every human being generates images of the outer world with the aim of understanding this outer world better and of predicting the behavior of other people. This is how patterns develop in our thinking, feeling and behavior – patterns that get in the way of our vitality and spontaneity. They hinder or delay fulfillment of our task in this life.
The way into the world

The Original Self – in its own perception immortal, omnipotent and invulnerable – can only process the three-dimensional reality of life if physiological, security and affective needs are satisfied. Psychological needs have to be satisfied for the child to find her/his way in the world. The pediatrician T. Berry Brazelton and the child psychiatrist Stanley Greenspan go even further than Maslow in their description of what children need. They identify seven irreducible needs for successful development (Brazelton & Greenspan, 2002):

- Physical shelter, security, and regulation. Children need the confirmation of their physical and psychological integrity. They have to feel protected against all kinds of risks and dangers, from environmental toxins to psychological abuse.

- Stable, nurturing relationships. Emotional as well as intellectual development don’t only require educational play and cognitive stimulation, but also the assurance of stable and emotionally warm relationships. If relationships are absent or broken off, motivation and the development of rational capabilities suffer.

- Experiences attuned to individual differences. Each child is unique and has to be encouraged according to her/his nature. Parents and teachers have to recognize the child’s problems and prevent behavioral problems, and they have to help the child reach her/his potential.

- Experiences appropriate for the developmental stage of the child. Parents have to adapt their expectations to the developmental stage of the child. Too much or not enough stimulation can hinder development. The same is true for not enough or too much rest.

- Structure and discipline. Parents need to teach their children how to channel aggression and solve problems with other
people peacefully. Adults therefore have to set boundaries and to show understanding for the child’s deficiencies.

- Stable, supporting communities and cultural continuity. On the one hand children need a stable environment, which offers a lasting palette of values from the family, other children and society. On the other hand, the environment has to offer sufficient diversity.
- A safe future. If the above mentioned needs are not satisfied, the future of a child is at risk.

We could add the following to this list:

- A need for multiple stimuli and variety so that the child can develop well.
- A need for unconditional support and attention: to be accepted and loved the way it is.
- A need for structure and a way of explaining events, which allows the world to become predictable.
- A need for mirroring so that the child can find a position and a behavior in relationships.

Normally, parents are responsible for meeting many of these needs. They have the task of offering sufficient protection and of conveying a frame of reference that helps the child to understand events in life without being put at risk and without being hindered in her/his growth. If incomprehensible or painful events happen, they are there for the child and explain what’s going on. In the beginning they protect the child 24 hours a day. In danger, they offer protection and remove the child from the danger zone. Later, when body and mind have developed further, they teach the child how to deal with such situations. If a child feels the burning pain resulting from direct contact with the fire in the fireplace, the mother offers comfort and explains that something like fire exists,
and that it is hot. She also shows the child how to handle fire cautiously. If she succeeds, the child learns a language for dealing with the restrictions of body and mind without losing essential qualities of Essence or having it pushed out of consciousness. The child learns that life indeed brings unpleasant and painful experiences, but at the same time she/he learns about her/his higher nature. Ideally, the Original Self grows in this way to be the Living Self that knows both the world and things higher. Normally, however, emotional and cognitive support is only present intermittently: parents and educators have their own needs, wishes and obligations, which are often diametrically opposed to the child’s need for support and explanation. Parents and educators have to earn a living, run a household. They need their sleep and their time for social obligations, after which they are possibly too tired or too impatient to satisfy the child’s needs wholly. The greatest harm to children is often done when their parents are exhausted.

**Dissociation**
The child has to learn to understand a complex world and to cope with it. The more parents support and explain during this process, the more children are able to stay in touch with the knowledge of life’s task and their higher nature, Essence. Parents can help children to recognize this task and to follow their nature. In Donald Winnicott’s well-known words: “the good enough mother meets the omnipotent child and responds to it.” The ego becomes an instrument for tackling the life task. The child learns a language for life’s calling and the parents support the child in the transformation of intention into acts. Often, however, parents are not able or not motivated to satisfy the needs of the child. Then, through another mechanism, sensations, life events and experiences are split off from consciousness: *dissociation*. 
Dissociation as a symptom of traumatized people was first analyzed and described more than 100 years ago by the French psychiatrist Pierre Janet. However, right up to the present we know little about how and why people dissociate their experiences in stressful situations – either directly or as a delayed consequence many years later.

The Dutch psychotherapists and researchers Onno van der Hart and Ellert Nijenhuis, as well as American Kathy Steele, have taken a first step in identifying and systematizing the psychobiological ramifications of trauma. They have brought earlier psychotherapeutic thinking into direct alignment with evolutionary development. Van der Hart and Nijenhuis call their model the Structural Dissociation of the Personality. It explains the process of splitting off phenomena as relevant and possibly advantageous for further phylogenetic or ontogenetic development. Nijenhuis, a trauma specialist, argues that the components of somatoform dissociation, which can lead to numbness and frozen states, are related to the universal survival strategies of animal evolution.

From this perspective, human dissociation is a direct result of an instructive, biological survival reaction (Nijenhuis, 2006). This is not only true for traumatized persons: dissociation is an everyday thing. Logosynthesis goes a step further to include the spiritual dimension: the discrepancy between Essence and Earth Life System leads to a split from the consciousness that humans are more than a biological survival machine driven by a mental computer.

Most of the dissociative phenomena described in this book are of the everyday kind – albeit much milder than the kinds diagnosed in mental hospitals. However, the dynamics stay the same.

When a child goes through experiences it cannot match up with consciousness of Essence, it splits them off from this same consciousness. A dissociated part develops. Dissocia-
tion leads to fragmentation of the Original Self. Children hurt by parental comments or actions lose the ability to build a conscious bridge between Essence and actual existence.

Without support, painful experiences are unbearable and incomprehensible for the child. It splits off painful experiences from the Original Self and stores them together with sensory input, in the oldest part of the brain, the limbic system (LeDoux, 1996). This type of information processing does not allow for abstraction and emotional neutrality, but the information stored in the limbic system is astoundingly stable.

The information the child cannot process disappears from the consciousness of the Original Self. That is how the ego originates. It has a biological focus on survival and a psychological focus on competence in processing information in order to attain goals in the Earth Life System. It takes over from the Original Self. This ego can be represented as follows:

![Diagram of ego, body biology, and psychology](image)

The ego knows about survival and about its own competence. Knowledge of its own Essence, of meaning, of the higher task of the Earth Life System, disappears progressively from the perception of oneself in the context of this world. The application of Logosynthesis aims for an ego embedded in the consciousness of Essence:
**Introjects**

Emotional experiences that cannot be processed are stored as dissociated parts. The child creates a lively, emotionally charged movie with her/himself as the main character. The emotions are reactions to the external world, mostly people in time and space, and this external world is stored with these emotions. Stored memories of the external world are called introjects or imprints. Together with the corresponding emotions they form frozen worlds. As in a video, once recorded representations of the external world are hardly changeable.

Such frozen worlds stabilize the internal world view of the person, the frame of reference. In the moment of its emergence it’s quite useful: the need for structure and for understanding one’s environment is fundamental. A stable connection of dissociated parts and introjects assista in classifying complex experiences in the Earth Life System and to anticipate events in the world. When situations similar to the original experience occur, the emotional and behavioral reaction is programmed. Nevertheless, these frozen worlds soon start to hinder the precise perception of new events – benefit is transformed into its opposite.
A father who scolds or hits his child causes the construction of an introject in the personal space of the child – the image of an angry person. The child splits this image off from consciousness and creates a dissociated part together with her/his own, fearful reaction. In this split-off part, contact with the deep knowledge of the child’s invulnerability is lost. If the father hits the child again, the introject is activated, and the child reacts from the dissociated part, no longer surprised. This process makes the world predictable to the child.

However, it has its disadvantages. The child can only react in a stereotypical way towards the father and be scared of him – and later on, the adult person will be scared of all others who behave similarly the father in the original scene.

If a person doesn’t give up dissociative patterns resulting from childhood trauma, the pattern continues on into adult life. The pattern will guide the person in her reactions to other adults; a harsh reaction by the boss to a mistake then leads to a reactivation of the father introject – and thus to emotional paralysis with archaic fear or exaggeration in childhood rage. As adults we are constantly confronted with such patterns – irrational, inadequate and seemingly unaccountable. According to our model, these patterns consist of two parts:

1. An introject activated when people around us behave similarly to the person in the original scene;
2. A dissociated part reproducing emotions, thoughts, beliefs and behavior patterns of the child at that time.

Introjects and dissociated parts condition each other and are inseparably linked. Most therapeutic schools consider these patterns as cognitive and emotional structures or strategies. They aim at dissolving them by reducing the intensity and the meaning of introjected messages and persons, or by strengthening the constructive parts.
In Logosynthesis, we view such dissociated parts and introjects from a new, radically different perspective. They are thought forms – static energy structures in three dimensions, in the body and personal space of those affected. They limit or block perception of the present and hinder the vital give-and-take between the person and her/his environment in the here-and-now.

Understanding dissociated parts and frozen introjects as virtual energy structures in three-dimensional space – and not merely as abstract cognitive components of consciousness – is what explicitly differentiates Logosynthesis from other schools of counseling, coaching and psychotherapy.

These rigid energy structures are just as real as the body and physical space. Energy can manifest as matter, but doesn’t need to. It can also manifest as thought forms, perceivable by humans. Many can easily locate these thought forms in space or in their body. If I ask clients to remember a childhood event, they usually know where the persons then present had been in the room: they perceive them virtually in their current space.

Psychotherapeutic schools with a cognitive approach often allow those parts to continue their existence. Eric Berne, the founder of transactional analysis, distinguished three psychic organs: the *archaeopsyche*, the *exteropsyche* and the *neopsyche*. The archaeopsyche stores all the emotional and cognitive reactions of early childhood. The exteropsyche collects all the sensual impressions coming from influential persons, and only the neopsyche reacts immediately to the here-and-now (Berne, 1961). The psychic organs are associated with ego states: the Child ego state, the Parent ego state and the Adult ego state. In the framework of this book, the archaeopsyche consists of dissociated parts and the exteropsyche is a reservoir of introjects. In transactional analysis, the ego states are usually viewed as important parts of personality and only a
few transactional analysts work on dissolving the child ego and the parent ego with the goal of achieving an integrated adult ego state. The systemic constellation work following Hellinger and Varga von Kibed explicitly works with the positioning of introjects in three-dimensional space. It aims to harmonize relationships with introjects. In these methods, sometimes the effect of these internal representations is amplified instead of resolved. Logosynthesis will always try to weaken introjects or to make them disappear.

The equivalent to the neopsyche in Logosynthesis is the Living Self: it is the part of the Original Self that has remained in contact with the here-and-now and contains what remains of the consciousness of Essence. The moment we retrieve the energy bound up in the archaeopsychic parts back to the Self, the energy of this split-off part is available to the Self again.

We can dissolve these frozen worlds completely by removing extrinsic energies which don’t belong to the person from her/his body and personal space and send them to where they really belong. In the introduction to this book, the removal of Lenore’s introject of the professor led to the disappearance of her fear of a new examination.

According to the axioms of Logosynthesis, dissociated parts, as well as introjects, exist as energy structures in space. In Thought Field Therapy, thought forms are released by tapping on acupuncture points (Callahan, 1995). These energy structures correspond with certain moments or aspects of the life of the person concerned. A thought field is the energy signature of visual, auditory, kinesthetic and olfactory sensations. It leads to frozen patterns of thinking, feeling and behaving. People react to colleagues, classmates or siblings and superiors in the same way as they do to parents, teachers or clergy. A combination of introjects and dissociated parts reactivates the family of origin in the adult life situation.
Before Logosynthesis, the spatial aspect of these thought fields was never considered or applied in a treatment method.

Adults have so many old representations in their minds and personal space that much of the time they are only reacting to internal representations, and are unable to live the authenticity, spontaneity and flexibility so important in today’s world. Oscar Wilde wrote in 1905, in *De profundis*:

> Most people are other people. Their thoughts are someone else’s opinions, their lives a mimicry, their passions a quotation.

In this condition, it is no longer possible to see the person opposite us. At the same time, we long for a lost wholeness. Through the course of human history philosophers, priests, painters, poets and singers have tried to express this wish in their own language. There is great pain in this apparent loss of wholeness. We don’t have words for this pain – we tend to store it in our biology and psychology. Our body hurts, and our mind transforms old losses to actual needs. In a tiny corner of our mind, however, we know that something is missing, even if the material world seems to fulfill our desires.

Like other methods of guided change, Logosynthesis also enables us to distinguish between self and others, between past and present. Logosynthesis helps to recognize old, frozen and copied ways of thinking and to dissolve them so as to clear the path of the intention of our Self. The Self is only meaningful in the present: past and future only exist in the form of energy structures or thought fields. The perception of past and future can change easily, as anyone who has gone through psychotherapy, counseling or supervision can confirm. Logosynthesis distinguishes four main patterns of coping with the past and the future, patterns that influence living in the here-and-now:
- **Trauma**: past hurt will cause people to expect similar hurt in the present and will make them perceive people and situations accordingly.
- **Grief or nostalgia**: positive experiences with other people or in other circumstances have not been let go, and therefore positive events in the present are evaluated as less valuable than earlier ones, or not registered at all.
- **Fear**: the future is perceived as unsafe and threatening and people expect pain and hurt. The person's own ability to fend off future threats is deemed insufficient to prevent the threatening situation from happening.
- **Hope**: people expect others or circumstances to be kinder in the future than in the present moment. One's own ability to influence people and circumstances actively in the direction of a more positive outcome is underestimated.

These basic patterns are associated with different ways of perceiving time. The French psychotherapist and colleague of Freud, Janet (1928) represented our normal awareness of time as a bell curve in diagram I:

![Diagram of time awareness](image)

This curve indicates that the major part of our consciousness refers to the immediate present. Current reality concerns us most. The immediate future and the recent past are also
charged with emotional energy but to a lesser degree than the present. The distant future and events long gone are the least alive.

For our purpose, we can expand Janet’s model to include Charles Samuel Myers’ description of sub-personalities that develop during dissociation processes: the Emotional Personality and the Apparently Normal Personality (see also chapter 2.3). The moment an event takes place whose charge is unusually positive or negative, the perception of time becomes less uniform. Memories of these events contain their own time perspective. Thoughts circle around the time shortly before, during and after the particular event. It is not important for the perception of time whether the event was happy, but did not last, or oppressive: in the person’s perception, the event will freeze on the time axis and current reality will move further and further away from it. We can show this with a second bell curve:

![Diagram II](image)

It is obvious that this process will lead to misunderstandings and tensions within one’s network of relationships. The people around one can only account for a disturbance in the perception of time in a limited way. Regardless, the process of dissociation goes on. Especially the process of coping emo-
tionally with traumatic experiences can be such a burden that other parts of the personality refuse to deal with a past experience and take flight into the future. Current reality is not interesting and engaging enough to repress the emotions following the traumatic event, and the affected person creates an alternative future world in which traumatic events no longer happen or never have happened. In this way a third curve emerges on the time axis, representing the distant future (the right curve).

![Diagram III](image)

Charles Samuel Myers called this state the Apparently Normal Personality. It contains a dissociated image of the future, which can be characterized by fear as well as by hope. If fear is predominant, a person’s current behavior will be characterized by the avoidance of perceived dangers; if unrealistic hope predominates, one’s own current situation will be transfigured. The Apparently Normal Personality completely avoids the emotional aspects of the experience of the traumatic event. People seem unemotional, very rational at first, as if they have processed the experience. In reality, they’re avoiding it. In Logosynthesis, processing dissociated states has two fundamentally different aspects:
- Treatment of the Emotional Personality: exploring and releasing the dissociated aspects of the traumatic events themselves (the left curve in diagram 3);
- Treatment of the Apparently Normal Personality: exploring and dissolving rigid patterns in thinking, feeling and behaving, which have developed as a consequence of avoiding the emotions arising in connection with traumatic events (the right curve in diagram 3).

After dissolving the patterns described above, the individual, freed from the need to maintain old energy constructs, can turn awareness and energy towards the task of Essence in the here-and-now. The individual is freed of past burdens and opens up to the flow of consciousness in the here-and-now. This liberating process allows the individual to take over active responsibility for her/his own life task.

Addiction is a special form of avoiding emotions following painful events. Every addiction is a form of state management: a way of coping with burdensome experiences in the past and easing their emotional consequences. However, addiction negates the person’s current responsibility for the task in the here-and-now and is in this sense dissociated behavior (see also chapter 2.7).

Logosynthesis focuses on the emotional consequences of traumatic events as well as on the inappropriate coping mechanisms in thinking and behavior developed as a result.
1.4.
Guided Change

For direct influence of remote systems, the most effective form of intentionality appears to be one that is goal-oriented, yet not excessive effortful or egocentric. Excessive striving seems to produce additional distractions or noise that interfere with goal accomplishment. The effectiveness of this form of intentionality points to the reality of a truly teleonomic, goal-directed process in Nature that complements the more familiar process-oriented, causal principles.

--William G. Braud

Basic principles of healing through Logosynthesis
Logosynthesis empowers people to reintegrate the parts they split off from the Original Self. People also learn how to remove the energy of adopted values, beliefs, emotions and behavioral patterns from their body and their personal space to wherever it belongs or where it can do no more harm. Logosynthesis helps people reunite with their Essence, and
to invest life with new content. The personal meaning of life and one’s own life purpose again occupies center stage and becomes a reference point for shaping one’s life. This requires rethinking. In the course of this process the person has to acknowledge that many of the emotions, beliefs and thoughts experienced as real are nothing but thought forms invested with new energy over and again.

The healing process itself does not differ essentially from other forms of guided change. Many emotionally charged layers, aspects, symptoms and painful memories have to be identified and processed in two steps:

1. The retrieval of energy bound up in a symptom, emotion or belief. The person restores this energy to her/his Self.
2. The removal of extrinsic energy connected to the symptom and the redirection to its origins.

These steps are made through the use of an amazing procedure, the power of the word. By saying certain sentences out loud a unique process is initiated, which dissolves the frozen thought forms connected to dissociation and introjection. As a result, the power of the Self is restored.

**The power of the word in Logosynthesis**

In guided change, whether coaching, counseling or psychotherapy, applying words as an immediate instrument of change is unusual. In the history of magic or religious rites, it is indispensable. Over and again in spiritual writings creation, healing and magic work through the power of the word: praying is as rooted in this principle as is the most famous incantation of all: *Abracadabra*, derived from a sentence in Aramaic: *Avrah ka dabra*. It means: *I create while I speak*. In the context of this book, this is no coincidence. Many religious scriptures offer examples of the power of the word:
- In the Hebrew Testament, Genesis 1:3:
  \textit{And God said, let there be light, and there was light.}
- In the New Testament, Mk 2:9:
  \textit{Rise, take up your bed and walk.}
- In the Koran, 6:73:
  \textit{Whenever He says, “Be”, His Word comes true.}

The active, creative power of the word is not only a spiritual principle; it has also become visible in a quite different context. The Japanese scientist Masaru Emoto (1998) took water samples from diverse bodies of water and developed a method to photograph single ice crystals from these samples. The ice crystals looked totally different, according to where they had been taken from. Another one of his experiments was to label water samples with words such as “love,” “gratitude” or “I hate you,” and to allow these samples to stand for a few hours. Emoto found that crystals of the samples “treated” in this way varied according to what was written on the label. Harmonic words led to harmonic crystals while words with a negative meaning resulted in irregular to amorphous crystals.

Emoto explains this change as a consequence of the different vibration patterns of the words used. He obtained similar results playing harmonic music, e.g. Mozart sonatas, while heavy metal music led to disruptions in crystallization. According to Emoto, the water absorbs the vibrations and is able to represent them in accordance with their character. He assumes that each word creates a high frequency vibration that for us is connected with meaning.

If words are able to “imprint” water, we can assume, according to Masaru Emoto, that they also influence our internal state; the more so as adult bodies consist of about 70% water. Even though this hypothesis seems far-fetched at first, we
offer it here. In Logosynthesis we are dealing with processes that cannot be explained in familiar rational terms, and therefore we are must allow ourselves to think outside the box.

Almost all methods for guided change have moved between the fields of biology and psychology and scarcely attribute any healing or creative power to the word itself. Rather, language is applied as a tool to describe reality and to influence it indirectly – in conditioning, interpretation, trance induction and anchoring.

Traditional systems of guided change – coaching, counseling, psychotherapy – use language to stay in contact with the client and as a tool for naming, interpretation and reframing the client’s inner world. Logosynthesis goes one step further. It immediately applies the power of the word to heal, in the same way it works in spiritual traditions and in the experiments of Masaru Emoto. Logosynthesis dissolves disruptive thought forms. The energy that had been bound up in them is released and again made fully available to the person involved. This healing process is profound: leaving old structures behind allows us to get in touch again with the deeper meaning of our existence.

The process of Logosynthesis has an astonishing, almost magical effect. Not infrequently, after a successful intervention the atmosphere in the room changes and takes on a special stillness. Anyone who has experienced or observed the immediate effect of a simple phrase during a Logosynthesis session can ascertain that this effect can hardly be understood logically. Terms like suggestion, affirmation, placebo or trance do not explain it – they only replace the enigma with a pseudo-diagnosis. For every participant or observer, it’s clear that the process works – how it works is unknown.

Brigitte, the client from chapter 3.3, wrote after treatment for her fear of a complicated operation:
It is Sunday night by now. Since the session yesterday afternoon I haven’t had an emotional episode. Fantastic! Occasionally I remember that the operation is coming up, but nothing dramatic happens any more. I have the impression that the phrases are still floating in my body, expanding and working themselves in. The process in my view is not yet complete, but the “drama” is nearly gone. Normalcy and realistic facts are taking over.

Usually symptoms or traumatic memories treated by means of Logosynthesis don’t return in the same form and intensity. It is, however, usual for new aspects or dissociated parts to emerge: After the treatment and dissolution of one aspect, the client’s focus shifts to other moments in time, or to other sensory modalities, e.g. from visual to auditory memories. These we continue to treat using the same method, which I will present in the next chapter.

**Seven steps of guided change**

Methods of guided change show many similarities. In nearly all the methods we can distinguish principles that emerge during the process as activities, phases or steps, every time a new issue comes up during the process of guided change. These principles are also valid for Logosynthesis.

Building and maintaining a positive and supportive learning relationship is the alpha and omega of all guided change. Without a viable working relationship, people do not commit to a change process. Truax & Carkhuff (1967) mention three classic prerequisites: unconditional positive attention, accurate empathy and congruence. The viability of the relationship depends on many factors, e.g. gender and expertise of the professional, type of problem, and the length and intensity of the relationship. This is true of all counseling methods, and Logosynthesis is no exception.
Within a viable working relationship we can distinguish seven important types of activities or interventions. Some correspond to those of other models of guided change, while others are vastly different. These activities are, in the usual order of appearance in the change process:

1. Establishing the working relationship.
   Change as a consequence of psychotherapy and coaching results in the letting go of old securities, and lack of security leads to fear. Therefore the professional has to offer new security. Accurate empathy, congruence and clear direction in the process contribute to a client’s feeling safe in the counseling situation.

2. Gathering Information.
   People come to counseling or psychotherapy because of a discrepancy between their actual situation and the situation they desire or feel they should be in. In order to be able to get to work, a professional guide gathers information about perceived problems, self-image, beliefs, thinking, emotions, behavior, environment and personal history. Depending on the school and the discipline, the focus varies. In Logosynthesis the professional pays attention to the client describing her/his world. The focus is on the client’s frozen worlds, in which disruptive introjects face dissociated parts.

3. Clarifying and defining relevant issues.
   From the wealth of information received from the client, the professional filters out what in her/his working model is important for change. This is probably the most important area of professional competence. Together with the client the professional clarifies which issues are currently active, in which understanding of the world these
are rooted, and if and where possibilities for change exist. The professional then establishes the focus for the next step. In Logosynthesis, every issue is relevant that touches on a frozen perception of the client’s person and environment and is separated from the here-and-now.

4. Giving information needed for change.
   Every school of guided change offers its clients information about its view of the world and the processes of change. In this phase, Logosynthesis practitioners provide information about the processes of dissociation and introjection as a source of human suffering.

5. Actualization of relevant issues.
   On the basis of information exchanged, the client’s current issue is addressed and classified. In this phase it becomes clear, for example, that a fear is not only connected to a concrete event in the here-and-now, but has been triggered by a traumatic memory. At this point the methods used in Logosynthesis identify and address specific frozen worlds with their corresponding introjects and dissociated parts. These become the focus of the healing process.

   Once the issue has been narrowed down, the process of change is launched. For a long time people were of the opinion that methods of change had to be verbally and logically coherent to be effective. That is not the case. Many new schools have shown that change is also possible using totally different techniques. In Logosynthesis the energy bound up in the frozen world is reallocated with the help of the power of the word. The process encourages the integration and focusing of the Self and strengthens the contact with Essence.
7. Integration of new learning.
   After processing the issue of the client, the professional makes a clear transition. The focus turns from the internal process to the outer world again. Depending on the result achieved, on the client’s energy level and on the time frame, the same issue is worked on at a deeper level, a new issue is addressed or the session is terminated.

   Every form of guided changed is based on these principles. Logosynthesis is anchored in this tradition. The simplicity and elegance of the method are deceptive: in the use of Logosynthesis as well, these principles must be carefully applied.
1.5. The Basic Procedure

Sandra makes music

Sandra, a young manager, met me for a coaching session, and we touched on the subject of her stage fright in having to play the piano in front of an audience. We had the following interaction:

Sandra

*I watch myself playing the piano, and go all tense.*

She is given sentence 1:

*I retrieve all the energy bound up in the fear of playing the piano in public and restore it to my Self.*

She repeat the sentence, and after a while she says:

*I become a bit calmer.*

Then she is given sentence 2:
I retrieve all the energy back from the person watching me play the piano and restore it back to my Self.

She repeats the sentence, and after a while she says:

I become sad and cannot play anymore.

Then she receives a third sentence:

I remove the rest of the energy of the person watching me play the piano, from my personal space, and send it out into the Light.

Then, after a long silence, she says:

I’m playing music, not just notes!

Sandra’s example illustrates the simplicity and elegance of Logosynthesis’ basic procedure. This is a structured sequence of interventions during a consultation. The sequence is easily learned and experienced users can apply it on their own.

To apply the basic procedure a minimum of trust is required that healing is possible. The experience and expertise of the professional can speed up this process. Only in a few cases is it possible to begin directly with the basic procedure. Caution is required if a client calls and asks for a Logosynthesis session. The method should always be embedded in an ongoing counseling process and is less appropriate for a quick fix, even though the results are often spectacular.

The healing process expands the consciousness of the neopsyche, with the help of the power of the word, and connects it to the spiritual dimension. This process differs from the cognitive-emotional readjustment of the client, driven by biology and psychology. This way of thinking requires a great
step for many professionals. That’s why we start our seminars by asking the participants to forget everything they have ever learned about guided change.

**Getting started**

First contact with the neopsyche, the Living Self, mostly happens spontaneously. Professional and client build up a working relationship, which enables them to explore frozen patterns. A certain curiosity arises. This curiosity enables the client to put her/his issues on the table without holding anything back. If the professional is in doubt whether contact with the Self – and therefore with Essence – is sufficiently deep, she/he can offer the following step as a ritual for reconnecting with Self. The starting phase serves to reconnect the client with the client’s Self, with the aim of including it in the solving of the problem. The professional says:

*I have a sentence for you. Would you like to hear it?*

The client usually gives an affirmative answer. Then follows the sentence:

*I activate Essence for the work in this process.*

You don’t need to use the term Essence. You may want to use the wording of the client for the highest part of himself. You can use concepts like True Self, Higher Self, Divine Spark or Soul if that fits better for yourself or for your client. It’s the most important that you don’t start this procedure from the ego of the Earth Life System, but from the level of the higher purpose of the life of the client. You often repeat the sentence several times to give the client the chance to get used to it. Then you ask the client to repeat it. Once the client has repeated the sentence, you say:
Pause, relax, let it work, observe…

and after a few seconds:

Pay attention to what happens inside you … physical sensations … fantasies … emotions … movements of your hands …

Let the client repeat the sentence if you notice that attention is wandering or that observations are obstructed by emotions or thinking. The most important part of this step is the internal opening-up of the client to the healing energy of the word and the True Self. You should avoid anything that would distract from the process. The client has to learn to observe thoughts and feelings after having said the sentence as if they were white clouds moving across a blue sky. The effect of this step is usually initial relief. If a client is not ready for such an observation process, it is too early to apply Logosynthesis.

The activation of Essence only needs to be done at the beginning of a Logosynthesis application. As soon as the process is working, it quickly becomes clear how active Essence is.

Each person needs to take her/his own time with the basic procedure. It is often repeated for ever new aspects, emotions, observations, beliefs and symptoms. Initially, the client’s processing tempo seems slower than in other treatment modalities. Many professionals who tend to intervene actively have to learn to hold back and to abstain from “helpful” interventions. Once the basic procedure is started, any cognitive, emotionally deepening or behavior-oriented intervention will slow down the process: it will put the client back into her/his original frame of reference instead of broadening options. They hinder the working of the power of the word.
In Logosynthesis, you slow down, let go and let things happen. We also find this approach in Focusing by Eugene Gendlin (1981). Further training in this method can help to acquire or to expand the basic approach necessary for Logosynthesis.

Part 3 of this book contains transcripts of sessions with ways to formulate sentences for the start-up phase of treatment. The transcripts also show how to prepare the start-up of the procedure and how long pauses last.

The basic procedure contains the following steps, as described above:

1. Retrieving the client’s own energy from the dissociated parts involved in the problem;
2. Removing all foreign energies bound up in the problem from the client’s own body and from the personal space of the client.

These steps normally include:

- Giving the sentence: the professional says, “I have a sentence for you,” and then says this sentence to the client. In the basic procedure this sentence has a standardized form. Thousands of applications have proven that it works. I recommend that you utilize this standardized form exactly the way it is given, especially in the beginning. Only give the sentence to your client once you have formulated it clearly for yourself. Sometimes it is helpful to write it down and read it aloud to the client. This does not diminish the power of the word.
- Repeating the sentence: the client repeats the sentence, sometimes changing the words to make them her/his own. If the sentence is a long one, which is often the case, the professional gives it to the client in segments and has
the client repeat each segment. The professional says the sentence and repeats it until the client can say it with ease. This is especially important in the first sessions of Logosynthesis. After a while, the client and professional will have established a certain routine.

- Instructing the client to let it sink in: Immediately after the client has said the sentence the professional gives an instruction such as, “OK, allow the sentence to sink in … relax … lean back and observe the effect ...”

- The working phase: After this instruction there is a working phase in which the client and the professional observe the effect of the sentence. The client should not be disturbed during this phase and must avoid addressing the problem in a rational or emotional way. She/he can lean back, relax and let the sentence go to work. This stage usually lasts between 30 and 60 seconds, sometimes longer, even up to 20 minutes.

- Repetition: If the client digresses to a psychological, cognitive or emotional sidetrack, the professional asks the client to repeat the sentence. She/he can also ask the client to count backwards from 19 to 1 or to hum a song. In no case does she/he become involved in arguments or emotions. These often come to the fore initially, until the client – and the professional – have learned that there is nothing they need to do to let the sentence sink in and go to work. Especially clients who believe they have to be active in solving their problems sometimes need time and a clear lead to let the power of the word work.

- Closing out the working phase: The working phase is over as soon as changes in the client’s posture, changes in facial expression, facial color or breathing patterns can be observed. The professional can also determine the length of working phase by specific muscle testing methods which are taught in the Logosynthesis seminars. At the end of the
working phase the professional breaks the silence and, if a change has been observed in the contact with the client, asks for the latter’s observations. Mostly a reduction in tension occurs in one form or another, which also makes itself felt in a change in the energy of the room.

- Reporting: The client reports about the effect. This effect can be physical, emotional or mental. The effect can often be noticed by the professional as a change in the energy of the room. The room feels suddenly cooler, fresher, or the ticking of the clock or the singing of the birds outside becomes noticeable.

Often the client is already experiencing deep relaxation and relief with the completion of the first steps of the basic procedure. The basic procedure contains two types of sentences:

1. Sentences to retrieve one’s own energy and dissolve dissociation;
2. Sentences to remove energy which doesn’t belong to the person and to dissolve introjects.

**Type 1 sentences: Retrieving one’s own energy**
The basic procedure normally starts with retrieving the energy bound up in the split-off parts to the right place in the Self. In the basic procedure, the neopsyche removes the energy from the frozen worlds of the past and conducts it back to itself: retrieving. For this to happen the thought form has to be clearly identified and named. The more precisely we can capture the issue in a word or sentence, the more strongly Logosynthesis will work. Processing the issue begins with:

   *I have a sentence for you.*

When the client is ready to accept the sentence, you say:
I retrieve all my energy bound up in (thought form X) to the right place within my Self.

Here as well you often repeat the sentence several times to give the client the chance to get used to it. After the client has said the sentence fluently, you say:

Pause, relax, let it sink in, observe …

and after a few seconds:

Notice what you encounter with your senses … body experiences … internal dialogue … emotions … hand movements …

You let the client repeat the sentence:

I retrieve all my energy bound up in (thought form X) to the right place within my Self.

If you notice that the client is losing concentration or that the observation process is hindered by emotions or thinking, you can also ask the client to hum a tune or to count from 19 backwards.

Make sure to formulate the sentence clearly in your mind or on paper before asking the client to repeat it. You can do no wrong: the sentence either works – or it doesn’t. If it does work, give it time. If it does not work, look for another process that does.

**Type 2 sentences: removing non-me energy**

In this step the Self removes imprints, energy remains of exteropsychic structures, from the person’s own body and personal space.
Once you have formulated the sentence for the energies which do not belong to the client, the procedure is as follows, similar to the previous steps:

*I have a sentence for you.*

Once the client is ready to accept the sentence you give the sentence:

*I remove all non-me energy bound up in (the thought form X) from all my cells, from my body and from my personal space… and send it back to wherever it belongs.*

Once again you often repeat the sentence several times to give the client the chance to get used to it. Once the client has repeated the sentence fluently, you say:

*Pause, relax, let it sink in, observe.…*

And after a few seconds:

*Notice sensations… physical experiences… internal dialogues … emotions … hand movements…*

If you notice that the client is losing concentration or that emerging emotions or thoughts are hindering the observation process, again let the client repeat the sentence:

*I remove all non-me energy bound up in (the thought form X) from all my cells, from my body and from my personal space … and send it back to wherever it belongs.*
Here as well you need to formulate the sentence clearly in your own mind before offering it to the client to repeat. For the removal sentence there are several alternatives. Which one is used depends on the client’s frame of reference or on the type of energy to be removed. The alternatives are:

\[ I \text{ remove all non-me energy bound up in this (thought form X) from all of my cells, from all of my body and from my personal space... and send it out into the light.}\]

\[ I \text{ remove all non-me energy bound up in this (thought form X) from my body and my personal space... and send it out into the universe.}\]

\[ I \text{ remove all non-me energy bound up in this (thought form X) from my body and my personal space... and send it back to the True Self of whoever initiated it.}\]

**Winding Up**

The last intervention in a Logosynthesis cycle is winding up. This is the time to integrate the result of the application with the client’s frame of reference. During the basic procedure any form of reflecting, rationalizing or emotional debate is counter-productive. The power of the word only works when given room to work. Ideally, clients – and professionals! – don’t think about whether and how the whole thing works. The process requires a state of consciousness that allows one to observe what’s happening from a quiet distance. When the effect diminishes and no further issues arise, the time is ready for winding up, the icing on the cake. The state at the beginning is compared with the new situation. Now you can talk about what has happened, search for new words for the new state, interpret and connect. The client can review the traumatic event or look critically at her/his reaction patterns
before the application of Logosynthesis. The person compares the new internal state with the beginning of the session, before fulfilling the treatment contract, and tries to express it in words. New issues regularly emerge from this and can again be treated with the help of the basic procedure.

If nothing new comes up, there follows a future pacing: You ask your client to imagine her/himself in a future situation, which would have led to new problems without the work of this session. Frequently in this fantasy of the future the problems have disappeared: the client stays calm or is even amused by the situation. If this is the case you can assume that an important step has been made in the session. If the fantasy of the future leads to renewed emotional stress, you need to do more work on the issue at hand.
1.6. Indications and Phases

**When do I use Logosynthesis?**
The question of when and where to use Logosynthesis is one that continues to occupy the author even while writing this book. Sometimes you can start immediately, and in other cases it is good to wait longer in order not to squander the possibilities of this wonderful instrument. In any event there has to be a working relationship that offers sufficient security for opening oneself up to lasting change. Sometimes the fact that the client perceives the professional as competent is enough to establish an effective working alliance; in other cases a longer process is needed, taking months or even years.

**Timing the first application**
Logosynthesis requires the ability to surrender to an unusual process and to observe its effect from a certain inner distance. A good working relationship, concisely laying-out and focusing on the issue at hand, and a minimal explanation of the method suffice in most cases for clients to give themselves over to experiments with a certain amount of curi-
osity. If your client is very skeptical, you’d better not use Logosynthesis, but to continue working with methods that generate less resistance.

Robert Yourell (1998) wrote an excellent article about levels of consciousness and stages of guided change. I have expanded and adapted five of these stages. They are as follows:

1. Caught up in resistance
2. Ambivalence reaches the surface
3. Awareness of the problem arises
4. Light at the end of the tunnel
5. Essence replaces patterns.

This chapter describes the behavior of clients in various stages. We will look at statements made during sessions, and we will examine points of emphasis in the use of Logosynthesis.

Stage 1: Caught up in resistance
In this stage the client reacts immediately and superficially. She/he lives in rigid patterns and is not ready for change. Symptoms are experienced as disturbing and annoying. Any invitation to reflect on their own responsibility for disruptive symptoms is emphatically rejected.

During the sessions the client stabilizes her/himself by rigid emotional reactions or by rationalizing. She/he denies the existence or the meaning of problems, gets caught up in everyday details and exhibits compulsive reactions. Emotions appear stereotypical, without much differentiation. Examples of clients’ statements are:

- *Damn the consequences, I can still have a drink or two from time to time!*
- *I can’t let go until she has explained to me why she left me.*
Points of emphasis in counseling clients at this stage are:

- Making contact and establishing a healthy working relationship
- Showing understanding for the client and for a life with painful symptoms
- Identifying and understanding problems, especially those that arise from inadequate behavior
- Providing basic information on problem solving and change processes
- Making initial contracts – following the simple motto: “Let’s get to work on it, we’ll find a solution.”

In this phase, no concrete problem-solving tools are applied – their effect would fade away. Logosynthesis is not yet an option. The client is only reacting to frozen patterns. The insight and inner stability necessary for enduring change are absent. The method’s potential would not be realized.

**Stage 2. Ambivalence reaches the surface**

In the second stage, the client’s ambivalence reaches the surface, with emotions intensifying. The illusion has disappeared that everything would be OK if only the symptoms were gone – the person him/herself becomes the problem. The emotional burden of the symptoms – or the reaction of the outside world to the symptoms – increases. The client reacts in a more differentiated way, but remains stuck in archaic patterns. The session is focused on helplessness, anger and fear. Others continue to be held responsible for one’s own pain. You can recognize this stage in sentences like:

- I fought it, but still I lost $1000 gambling yesterday. It nearly knocked me over.
- I tried to approach my wife but she just blew me off.
Points of emphasis in this stage are:

- Tentative, careful interpretations of avoidance strategies
- Preliminary identification and highlighting of the client’s own resources
- Deepening of the working relationship through a reaction that acknowledges intense emotions, with understanding for what is painful in the status quo and the avoidance strategies
- Reinforcing the client’s discomfort with the way of avoiding problems, and the consequences of tuning them out
- Initial consideration of traumatic experiences, split-off parts and introjects to support reflection
- First attempts at cognitive restructuring – information about ego states, introjects and split-off parts.

Possible applications of Logosynthesis become clearer in this stage. The motivation of the client to find workable answers increases. Logosynthesis can be applied in a trial run to soften the pain of emotions experienced. In this way space is created to reflect on one’s own behavior and experience. The door is opened to deeper layers of consciousness.

**Stage 3. Awareness of the problem arises**

In the following third stage the client becomes aware of deeper emotions and motives. She/he finds access to old memories, which connect with today’s experiences. The person finds words for problems that lie deeper, and for avoidance behavior. An authentic motivation for change and development emerges and the first capabilities for self-observation are present.

In this stage the person experiences pain and intense emotions – fear, anger and shame in connection with events of the personal life story. Understanding and the ability to con-
nect events in the past with current ones arise, and behavior can be seen in the context of past experience. Statements:

- *I now understand how angry I am underneath my depression.*
- *Looking closer, I’ve been setting myself up for this relapse for two weeks now – ouch.*
- *I put pressure on my partner to avoid looking at myself in the mirror.*
- *Actually, I’ve always done that.*

Points of emphasis in this counseling stage are:

- Strengthening the client’s consciousness of internal processes and reaction patterns
- Increasing awareness of one’s own emotions and physical sensations
- Supporting motivation
- Encouraging change
- Trusting that change is possible
- Cognitive restructuring.

In this stage the use of Logosynthesis is the most effective: the person is able to identify and explore frozen worlds – the awareness lies directly below the surface. More cognitive and emotional differentiation exists between the here-and-now and the world of earlier traumatic experiences.

Compared with conventional psychotherapy, the process in this stage is enormously facilitated because the use of Logosynthesis immediately reduces the intensity and the threatening aspect of the emotions. In this way retraumatization can be avoided and cognitive restructuring begins spontaneously and immediately. The work with Fred in chapter 3.6 is a good example.
Stage 4. Light at the end of the tunnel

In this stage newly acquired insights of the client support change, and the desire to change is supported by higher motives. The previous meaning of symptoms is replaced by the wish to deal with the Self and the deeper meaning of one’s own life. It becomes clear that the symptoms are not really the issue. In the sessions the client’s own valuable insights replace frozen, adopted or early childhood beliefs. The person develops new perspectives and takes active responsibility for thinking and behaving. She/he is also able to look directly at and to represent actively the interests of the world around her/him. Consciousness arises of how disturbed but also how responsible those are who have caused the pain. Physical blocks and stereotypical emotions connected with the trauma are resolved. The person observes these changes with joy and relief. In the sessions of stage 4 this development can be observed in statements like:

- *If I were to start smoking again now, I would lose control. For me it’s always all or nothing.*
- *My teacher wasn’t right. It is destructive to shame children in front of the class.*
- *Only now can I see how my husband has abused me and how the roots of that were already visible in his childhood.*

Points of emphasis in counseling in this stage are:

- First experiences of total physical relaxation
- Intensification of physical sensations
- An imagination of a positive bodily state as an alternative for typical physical reactions
- New, spontaneous insights into complex correlations
- A strong deepening of the working relationship
- Using the full potential of the person for change.
At this stage Logosynthesis shows its full potential. The person can release everything holding her/him back from fulfilling her/his task without being overwhelmed – the issues fall like dominos. The client gets into it and continues to work, between sessions as well, on resolving blocks in emotions, beliefs, memories and behaviors. The client can also start working with Logosynthesis without external support. This is a crucial stage in treatment.

**Stage 5. Essence replaces archaic patterns**

The person becomes aware of her/his own personal worth. A healthy perspective is broadened to include many areas of her/his life. The Apparently Normal Personality is integrated with the Living Self, the neopsyche. The Emotional Personality no longer determines life. The person no longer makes her/his own worth dependent on her/his own accomplishments – or on other’s opinions of these accomplishments. Deep relaxation permeates daily life. Symptoms lose their relevance; the hurts of the past play no further role in daily living. The person revises relationship patterns: this can lead to break-ups, to restructuring old relationships or to new ones. The person is able to forgive the people who have caused pain the past and even to show a certain understanding for their behavior. Examples of statements during sessions in this stage are:

- *I deserve respect for myself as a person. I don’t have to perform all the time.*
- *It is as if an unknown, very deep part of myself is relaxing completely, I didn’t know that I was so tense.*
- *When I think of my parents’ life, they had no choice: they themselves hadn’t experienced anything different and were totally overwhelmed by their own responsibilities.*
Points of emphasis in counseling for the counseling process in this stage are:

- Investigating and practicing new behavioral alternatives for inadequate earlier patterns
- Thorough reflection on the newly acquired experience, with the goal of building a new frame of reference and thus preventing falling back into the old one
- Actively embracing and extending the relaxed state to enable the person to gain experiences she/he can fall back on in situations in which she/he needs to
- Recognition and affirmation of change experienced and the effort connected to it
- Bring in the harvest!

The use of Logosynthesis in this stage is limited to picking up the pieces: the person goes back to the original goals and examines whether there is still something left to work on. If this is the case, the person starts working on these issues. With the same intention she/he examines current physical experiences, emotions, thoughts and beliefs. The perspective shifts from being problem-oriented to turning to the future and one’s own life task. Blockage detected in dealing with these tasks is resolved. The person can now work with the method completely on her/his own: the neopsyche provides the resources to do this.
1.7. Troubleshooting

At first sight, the steps of the basis procedure described in chapter 1.5 seem simple, and the stages described in chapter 1.6 easy to follow. Nevertheless, there are various reasons the Logosynthesis process might not get off the ground or might come to a standstill. In this chapter we will examine blockages, disruptions and disturbances in the process of the basic procedure, using the stages described in 1.6.

**The working relationship**

The first condition for an effective use of Logosynthesis is a viable working relationship. If clients trust you as a professional, they will also be ready to try new methods and techniques.

The working relationship deepens once the client has known the professional for some time and has learned she/he can rely on the professional. This is true for coaching and supervision as well as for counseling and psychotherapy.

The professional’s reputation can also contribute to deepening the working relationship: if the professional is widely known for good and effective work, this can lead to acceleration in building up the working relationship.
Stability
A second condition for an effective Logosynthesis process is internal stability. A client who comes to each session with a completely new problem and appears to have forgotten the issues from the previous session’s work probably needs a method conducive to more internal structure with support for her/his thinking.

Only if the working relationship is stable and if the client is able to focus on personal issues for a longer time can you consider using Logosynthesis.

Identifying the problem, establishing the contract
Before starting with Logosynthesis you need a good overview of the client’s major issues in development and change. Do not confine yourself only to the issues brought up directly in the sessions. As well, examine the underlying patterns in thinking, feeling and behavior of the client.

According to your professional background, you can explore various areas of the client’s life and history. Be aware of your own limits: even though Logosynthesis is a powerful tool for change and development, it neither makes a trained coach out of an amateur nor a psychotherapist out of a coach. Follow the diving instructor’s principle: don’t go deeper with your trainee than you ever have dived yourself.

Usually the limits of the effectiveness of Logosynthesis are not determined by the method itself but by the counseling abilities needed for good problem identification and for clear counseling contracts.

In principle, hold back before applying Logosynthesis. If you use it too early you may squander this useful instrument. When you build a new house you build the walls and roof before installing the lighting or laying the parquet floor. The start-up sentence is often a good test of whether Logosynthesis is going to be effective at this point in the
process of change and development. If it leads to the client having an aha! experience and becoming curious, you can continue. If not, the time is not yet ripe.

**Informing about the method**

Once the conditions for starting are met – a stable, viable working relationship and a minimal ability to focus and self-reflect – we can devote our thoughts to applying Logosynthesis. The client or coachee needs elementary information about the method at this point. You can give him/her an introductory article or this book to read, you can also talk about your own experience with the method to date in your practice, your continuing education seminars and exchange groups with colleagues. If the client trusts you as a professional, it is often enough by way of instruction just to say the individual sentences and let them take effect. Subsequently the effects experienced during the process will make further information superfluous. Nothing is better able to convince a skeptic than a symptom disappearing on the spot, forever. In my personal experience, it’s far more difficult to convince professionals. Our colleagues in the field of counseling, coaching and psychotherapy are often more skeptical than our clients.

Professionals tend to reduce the working principle of Logosynthesis – the power of the word – to a variation of cognitive therapy. Its real power remains unseen.

**Focusing the problem**

Logosynthesis is only used after careful clarification and diagnosis. To be able to work well with Logosynthesis, you need to focus the problem presented so that it can be worked on. It is important not to overreach. Work in small steps, following the motto: “how do you eat salami?” Answer: “In small slices.” If the piece is too big, you risk choking. This applies as well to problem solving. In the beginning use Logosynthesis
only for more minor issues so that the client can gain experience with the way it works. Major issues require quiet and patience – for clients and professionals. Preparing the issues is high art. In preparing and formulating the sentences, you must include this salami principle in your deliberations.

**Formulating the sentences**
Normally you will use the retrieval sentence as an initial intervention. This will, in a later stage, empower the client to remove powerful introjects on her/his own. If clients are not in contact with their own power, they are unable even to imagine removing powerful introjects.

**Type 1 sentences in the basic procedure: retrieval**
This sentence must fulfil the following conditions:

- It contains the problem issue currently experienced.
- The problem is summed up in a few key words.
- The problem is focused – preferably in a single thought, a concrete belief, one isolated emotion or a single behavioral pattern.

Avoid overloading a sentence: especially at the beginning, the basic form is complex enough. Below we give an example of such focusing – from the session with Brigitte in chapter 2.2 Brigitte is about to undergo a serious hip operation.

W : Willem, B: Brigitte
W: What is the problem with your living with a prosthesis instead of the original hip socket, which doesn’t work any more?
B: I think it’s only in my imagination.
W: I am interested in what you imagine. You are investing energy in imagining how you’re supposed to get
on without a hip socket, and the prosthesis starts your imagination reeling. What exactly are you imagining that would be so unpleasant?

B: (laughs) Actually just knowing that it’s no longer one hundred percent original matter there.

W: I’m going to be persistent. What is so dramatic about this?

B: (thinking) It’s a kind of perfectionism.

W: Aha. Your body then would no longer be perfect.

B: My body isn’t anyway, but yes. Yes.

W: And apparently there is a connection between perfection and perfectionism, which we’re not completely getting at, but which strongly occupies you emotionally. Just say the sentence: I restore all my energy bound up this perfectionism regarding my body... back to the right place within my Self.

The larger problem with the complicated hip operation is initially reduced to the claim of having to have a perfect body. On one hand, this belief is contributing significantly to the emotional stress caused by the impending operation. On the other hand, reducing the issue to perfectionism is a “salami slice” that meets the following requirements:

- Brigitte recognizes perfectionism as a part of the problem.
- She is not emotionally overwhelmed by this part of the problem.

During the session I presume that reducing perfectionism can lead to a reduction of the stress caused by the issue of hip surgery in its totality. Therefore there is enough material to formulate sentence 1. The issue is described, a manageable portion of the problem is contained in it and the client is able to perceive change. The sentence is offered in the imperative,
not in the subjective or conditional tense. You don’t say:

See what happens when you say this sentence …

but rather

I have a sentence for you.

or:

Say the following sentence…

When working with painful memories, focus on aspects of the event, e.g. what the client saw, heard, felt or smelled at a given moment, and not on the memory as a whole.

When working with fears, identify the different concrete moments in the past and in the future in which the fears were and could be present (see also chapter 2:1):

- The first time the fear appeared
- The worst time in the history of the fear
- The most recent time the fear was present
- An imagination of the fear in the future (see also 2.1).

No my in the symptom in the retrieval sentence

The retrieval sentence should never contain a “my” in connection with the symptom or the task. If the client identifies with ownership of a symptom he will inevitably hold on the distress. Often clients tend to change the sentence from the form the professional has given it:

I retrieve all my energy from my fear of this exam.
As the guide, you must correct many mistakes immediately:

I retrieve all my energy from this fear of this exam and restore it to the right place in my True Self.

**Beliefs about symptoms**
The retrieval sentence becomes more effective if it refers to the frozen character of the thought form being treated:

I retrieve all my energy bound up in the belief that I have to be successful back to the right place in my Self.

rather than:

I retrieve all my energy from this compulsion to be successful.

**Dividing up and repeating sentences**
When you ask the client to say a sentence for the first time, this sentence is familiar to you as a professional. You read this book or participated in seminars. Nevertheless, be aware that such sentences are new to the client. Repeat the sentence calmly once or twice before you expect the client to say it. Once a client has heard the sentence several times, it loses its strangeness and the method is more easily accepted.

You also support the client actively as she/he speaks the sentence. Say the sentence in segments and let your client repeat these segments. Affirm her/his statement with words such as “exactly” or “yes, that’s it.”

**The creative pause**
While the sentence is working, impede any cognitive activity on the part of the client. You can achieve this by asking the client to repeat sentences or to count from 39 backwards. If
repeating the sentence meets with resistance from the client, it is important to have the sentence repeated several times. The client needs to assume inner distance from the issue as well as from the method. You invite the client to do this by saying:

*Pause … let it work, relax, observe …*

Have the sentence repeated after a while and let it go to work again. You can allow introverted clients to control the process themselves, while others will need your clear presence and support. Should the client try in this stage to interpret or to rationalize experiences, ignore or interrupt this by saying:

*Stay with the sentence, let it work …*

You can also actively take control and have the client repeat the sentence. It’s important not only important for the client to interrupt cognitive activity while the words are working, it’s also true for you as a professional. Get into an observing mode, into free-floating attentiveness and switch your thinking off. Avoid any type of intervention that could invite your client to rationalize or become emotional: ask for observations or perceptions, not for thoughts and emotions. Abstain from paraphrasing the client’s language. Also suppress your own internal rationalizations: thinking disrupts your presence in the process, and it’s crucial that the client experiences you as being present.

**Repetition, processing, resistance**

Often the sentences sound complicated at first. Once they are spoken, however, no matter how haltingly, they immediately start to work. Through repetition the effect goes deeper. After two or three repetitions, the client usually is able to repeat
the sentence fluently. If this still doesn’t work, you can invite the client to write down the sentence and to read it out loud. No cognitive achievement is needed – the sentence doesn’t need to be learned by heart.

If the client tries to rationalize, or is overwhelmed by intense emotions, you have to keep the lead of the process. Thoughts and feeling in this stage only confirm the old frame of reference. They indicate that the client is not ready to surrender to something new. Actively guide the process: during the application of Logosynthesis, the client is not able to recognize that the perceived beliefs and emotions are only thought forms, frozen energy constructions which have provided stability in the past but are now redundant. They are simply inextricably tangled up clumps, of perception, thinking and feeling. They’re always the same.

The content of the client’s experience
Imprints and dissociated parts often have an impressive effect on the client her/himself as well as on the professional. In Logosynthesis, the intensity or the content of the client’s experience is not important for the healing process. For many professionals exactly this goes against their therapeutic training, experience and intuition. They usually learn to respond to the client’s emotions with great empathy and thus tend to adopt the client’s frame of reference as regards their importance. For the client, thought forms are a painful reality. Actually they are interesting energy constructs which no longer have meaning once Essence takes over the direction of the client’s life. Especially when starting to work with Logosynthesis, many colleagues find it hard to let go of this overly respectful attitude towards the client’s emotions. In Logosynthesis we have a great respect for clients as human beings, but no trace of respect for their frozen emotions and beliefs.
**The end of the working phase**

During the basic procedure the client sets the pace. Allow enough time for the method to work – usually you will notice a shift in your own internal state when the working phase goes to an end. You feel more relaxed, or your perception of the space around you changes.

If, in the beginning, the working phase lasts longer than 60-90 seconds, this is often either a sign that it’s not yet the right time to apply Logosynthesis, or that you need to observe the “salami principle” and spend more time identifying and clarifying minor issues and aspects. However, if the working alliance is strong and the client is used to the procedure the working phase can take up to 10 minutes.

If the sentence works, the change in the client is apparent. Facial expression, breathing, posture and body movement speak volumes.

At the end of the working phase, there is a clear transition to the reflection phase. After the phase of “free-floating attentiveness” you actively turn to your client and start asking questions about the effect of the sentence. The questions are always open-ended, you don’t focus on the client’s emotions, physical sensations or thoughts. Instead, you ask questions like this:

- **What is happening?**
- **What is going on?**
- **What do you notice when you let the sentence work?**
- **What comes up?**
- **What is present?**

And not:

- **What are you feeling?**
- **What are you thinking?**
Such questions would activate the client’s old frame of reference before a new one can develop. Invite the client to report personal experiences openly. Leave room for telling and processing. Interrupt interpretations and deliberations:

*Stay with what’s going on. You don’t need to understand now.*

If the emotional content of the reaction of the client indicates a new layer of the problem, build a new retrieval sentence, as shown in the following transcript from chapter 3.6 of a session with Fred.

W: Willem, F: Fred.
F: (repeats the sentence given him) I retrieve all the energy bound up in this fantasy of falling back to the right place within my Self.
W: OK, let it work …
Pause.
W: What is happening now?
F: I feel a heaviness pressing on my chest and abdomen … partially with difficulty breathing.
W: (new sentence) I retrieve all my energy from this heaviness and restore it to the right place within my Self.

Fred repeats the sentence and the process continues. New layers are continually addressed until the physical and emotional burden is reduced to a minimum.

**Type 2 sentences in the basic procedure: removing**

When dissociated parts are retrieved and reintegrated, the content of the archaeopsyche is transformed into useful information for the neopsyche. After the retrieval of fragmented parts, the newly freed energy can be refocused. We might
best use it to remove the foreign energy bound up in the imprints from the client’s body and personal space.

When formulating type 2 sentences it is important to stay close to the client’s own language. Here as well, abstain from interpreting or paraphrasing.

Realize that feelings experienced by the client do not necessarily belong to this client. Sometimes people experience feelings that are not their own. They have been introjected from important reference persons.

Archaic feelings of others are barely distinguishable from our own equally archaic feelings. A little girl can develop a fear of mice just because she has seen her mother reacting that way. She never learned to react differently to these animals. Experiencing others’ feelings is a clear indication for a Type 2 – removal – sentence. You cannot know if clients’ feelings are their own before the foreign energy has been removed from them. Clients then make observations such as, “I didn’t know that was my mother’s grief.” People can carry emotions like grief, shame, fear, anger and disgust of others – often for parents or close relatives.

**Don’t remove the client’s own energy**

Type 2 sentences remove foreign energy. In first repeating the sentence after being given it by the professional, clients tend to say the following:

\[
I \text{ remove all my energy...}
\]

This slip of the tongue can happen because the client has just spoken a type 1 sentence, but it’s very common with people who are hardly in touch with their own energy and who have given other people great power over their life.

In a type 2 sentence a “my” does not belong before “energy.” Only one’s own energy is always taken back to oneself.
All other energy is removed from the body and the personal space. If the client makes this mistake, you correct it immediately.

**Retrieving or removing?**
Sentence 1 normally relieves the client’s stress. The effect is subsequently reinforced by removing introjects using sentence 2. Usually you start with sentence 1 because then the person’s own power often returns. If powerful introjects are in play it is easier for the person to counteract them after this happens. If sentence 1 does not seem to work, look for beliefs which prevent this and treat them.

In Logosynthesis it is crucial to separate what is one’s own from what belongs outside one’s personal space. This allocation is not self-evident. As I was working with Tara, a 45-year-old colleague, the image of a sweet, neatly dressed little girl appeared. It gave the impression of being a part of the client. To my great astonishment the image disappeared after I gave her the sentence to remove all foreign energy from the image. The little girl had been a phantom, an illusion: it was the girl that Tara’s parents would have liked to have had and with whom they constantly compared their not-so-perfect daughter. The picture had firmly installed itself in her personal space. When the little girl disappeared, Tara’s relief was great.

**Aftermath of the intervention**
After clearing out the frozen worlds with their noisy interference there is stillness and emptiness. The internal dialogue goes silent. Unexpected images arise, putting what has been experienced in a new perspective – one less burdensome, less emotional. If this emptiness takes center stage, it can sometimes be frightening. In terms of developmental psychology, this fear dates back to an earlier stage and is often connected
with wordless, image-less emotional states. From it a new round of processing results. This may be a moment to deepen the working alliance and take good care of the client.

Exhaustion and relief are equally part of the process. A person who has been prohibited by an introject from looking after her/himself is inevitably exhausted. In such a case I recommend that the person allow sufficient time after the session for rest and recovery. Exhaustion after dissolving a compulsive introject can often last weeks.

Dehydration
Intensive change processes require an adequate supply of water to the body. If the person does not feel physically well at the end of the process, it is recommended she/he drink a lot of water. This often has a stabilizing effect.

Reorientation
After the reintegration of the archaeopsyche and the removal of exteropsychic structures, only the neopsyche remains – the Living Self. This is the dynamic link between the creative intention of Essence and the Earth Life System in the here-and-now. The neopsyche processes relevant information in a constructive way and takes the steps needed to fulfill one’s own life tasks: life goes on.

Often the new Self does not yet have the language and the skills required to shape a new life. In order for life to go on, the client needs cognitive and emotional support for reorientation. Sessions following an intensive, liberating Logosynthesis process are therefore often filled with conversations about the implementation of what has been discovered and learned. Career counseling or further training can support reorientation. To support the development and integration process, I recommend that clients keep a diary. Often new key childhood scenes show up between sessions.
**Blocking beliefs**
If after a cycle of type 1 and 2 sentences there is no relief, beliefs about the effectiveness of Logosynthesis often stand in the way:

- *This method cannot work.*
- *This method may work for others but not for me.*
- *I am a hopeless case.*
- *This therapist is incompetent.*

Beliefs about the effectiveness of Logosynthesis are handled like any other disruptive factor. You identify the belief, have the client retrieve the energy bound up in it, and remove the foreign energy. Chapter 2.5 deals with dissolving such beliefs.

Intense emotions, strong resistance and irrational beliefs point to frozen thought forms. When the process of solving a current problem gets stuck, often beliefs or old memories are behind this. In the 7-stage model you go back to the beginning and examine blocks in the process. This is also true for intense archaic emotions that show up during the session: it is astonishing how quickly these dissolve when the process is conducted clearly.

**Disturbances in the change process**
Throughout the basic procedure there are specific mechanisms that can irritate professionals and clients to an equal degree. They convey the impression that the use of Logosynthesis is (allegedly) not working or indeed is even leading to a worsening of the situation being experienced. Clients experience crises, inner emptiness, disorientation, a spiral of the repetition of familiar issues, or discovers personal deficiencies they didn’t know before.
Crises
Major changes can lead to crises: before the process the person had not learned how to cope with the real world. She/he was busy just keeping on the treadmill of the frozen worlds. Many people therefore need sessions for cognitive processing, in which Logosynthesis is not applied. During such a session, I search with the client for a new language for the past which has lost its threat, for the world in the here-and-now which presents the client with new challenges, and for the future that is not merely a repetition of past patterns, but unexplored terra incognita. Once a new language is found, it will help with finding a new orientation in life.

Emptiness
The stillness that results from the silencing of familiar internal dialogues can turn into oppressive emptiness. Through the work with Logosynthesis, the blinding and deafening worlds of the introjects disappear. In removing familiar structures their supporting effect also fades. At first, the emptiness can be threatening until the soft and gentle voice of Essence is heard within it. Dealing with the emptiness can be the opportunity for a further step in the Logosynthesis process. The process can take a while before the person learns to listen to her inner voice, recognize her calling and implement it in everyday life.

Disorientation
A special form of emptiness appears when the person sees that she has been oriented towards energy structures that were not really needed to live a fulfilled life, but which gave her/him a semblance of stability and security in the past. Letting go of these structures, however, also means abandoning familiar territory for alternatives that are as yet unknown. In this phase the strength of the working relationship between
professional and client is of utmost importance. Disorienta-
tion can be manifested in a way strikingly similar to familiar symptoms like depression, fear and loneliness.

As a professional in this phase, you stay within the frame of reference of Logosynthesis, even though you may be tempted to adopt the client’s frame of reference. This is especially true if you have not yet overcome initial skepticism towards Logosynthesis. If you trust the process, you can work with your clients on archaic abandonment issues and their need for structure.

**Spirals**

It has turned out, and not just in Logosynthesis, that people in counseling processes are constantly bumping up against familiar issues, which at first glance all seem the same. Initially they then tend to conclude that nothing has changed.

However, once you take a closer look, it turns out that the pattern is indeed similar, but the intensity, the form or the memory associated with it is different. If a client used to have trouble articulating his standpoint in a small group, the problem now only comes up when he has to give a presentation in front of 50 people. For the professional it is important to document accurately a client’s work on such issues, and to listen carefully, so that the positive course of the process is perceptible, however small the steps.

**Newly recognized deficiencies**

Archaic patterns are often characterized by loss of personal power. Their dissolution confronts those affected with their personal responsibility and returns to them the ability to express it. However, during this process a person can discover that important capabilities or skills are lacking. A man realized that he always avoided conflicts or submitted to the other person’s will. Once he had neutralized the memories
behind this pattern causing this blockage, it became clear to him that he did not have an effective strategy for dealing with conflict. He had to take a course in conflict management to learn how to make his opinion count. A woman graduate student who was totally convinced a thesis was beyond her had to learn how to write a coherent text. To do this she needed help from a specialist.

**Cognitive interference**

The client’s thinking as well as emotions can disturb the course of the Logosynthesis process. Many clients – and professionals – with an ego programmed to “be perfect” or “try hard” are not able to imagine that the power of the word induces change on its own by just pronouncing a few words. They want to use excessive effort or additional techniques (visualizations, body language, exercises) to assist the process. Clients then say the sentence and add something to it to amplify its effect, or they start obsessing on why it can’t work. They find it hard to believe that the words do work if they are spoken, and only by reason of one’s speaking them. Nonetheless, the words do the work – any cognitive interference with this power weakens its effect.

**The professionals’ doubts**

For professionals it can be painful to realize that they no longer need many of the theories, methods and models in their tool box. After all, they have allocated many resources to learning them. However, the most important thing they have learned they don’t need to let go of. That’s the art of the working alliance. To be present, to build up trust, to identify the client’s issues, to reintegrate collected experiences – you all need this more than ever. If you have doubts about the effectiveness of Logosynthesis as a method, return to its simple roots:
- Work from within the four basic assumptions of the model. These are different from usual methods of guided change.
- Don’t apply Logosynthesis during step 1 of the change process, even though the client may want to do this: if you force its application, this magnificent tool loses its precision.
- Search for sentences that match the client’s level of consciousness (see chapter 1.6).
- Speak a new sentence once all the way through, then give it in fragments to be repeated.
- Encourage the person to relax and observe the effects of the sentence in body, feelings and thoughts without doing anything actively – and you do the same!
- Allow enough time for Logosynthesis to work. Also as a guide, most of the time you will notice a shift in your own internal state, in the energy or even in the acoustics of the room.

The effect of Logosynthesis does not rely on the cognitive processing of an issue or a symptom – the complete opposite of cognitive behavior therapy. If you are still in doubt, say the following sentence:

*I retrieve all my energy from the belief that this doesn’t work and take it back to the right place within my Self.*
As I developed Logosynthesis, and the effectiveness and the elegance of the method slowly became clear, there were no professionals who could apply it on me. I had no other choice but to use the method on myself and to practice each new step until I had found the simplest and most effective form.

In time I discovered many areas of application in my personal life. Without this process even this book could hardly have been realized.

Applying Logosynthesis to oneself is somehow paradoxical: to be able to reintegrate split-off parts of the Self, you have to split off part of you to get the process going. Not everybody has this ability, especially not at the beginning of working with Logosynthesis. The more you have practiced on others, the more fluent will be the sentences you use to dissolve old thought forms and reintegrate their energy. With increasing experience you can also use the method on yourself. The more Essence-energy you have available in your Self, the easier it will be to face traumatic experiences and to recognize their character as thought forms. This constructive circle can be continued endlessly: life itself provides many
unpleasant experiences that influence your perception of the current environment. When you work on your personal issues with Logosynthesis, choose a quiet moment in a quiet place so that you can concentrate fully on the process. Prepare your work well. Collect and document issues you want to work on, such as beliefs, emotions, desires and fears. Make a clear decision what issues want to address.

At the beginning of the process, you can think of the sentences for yourself in the role of the coach and write them down. Then you can change over to the client’s role, reading the sentence out loud and letting it go to work. Then observe the effect. Be careful to observe inner perceptions and sensations. Let emotions and thoughts pass like clouds in a blue sky.
2. Areas of Application

The following section describes some areas of application of Logosynthesis. With the help of the basic procedure you can address many issues. The more you narrow down the issues, the more effective Logosynthesis will be. Some issues will be easier to treat than others. In the course of time specific patterns have emerged in different areas. Working with emotions demands a different focus than working with beliefs, with physical symptoms or relationship problems. The areas of application described in this part are not set in stone.

See them as possible options, as an inspiration for expanding Logosynthesis yourself, and for integrating it into your day-to-day counseling or therapeutic work. Without a doubt you will find areas of application that haven’t been thought of before by anyone.
2.1. Fear

Emotions add color to our lives. From a biological point of view, they indicate that something in the world around us requires an immediate reaction. Fear points to danger, anger is a sign that our boundaries have been crossed, and shame or guilt confronts us with the fact that we have ignored key social rules.

All too often, however, fear no longer relates to real dangers in our current environment but to energy imprints stored in our bodies and personal spaces for thousands of years. At that point in time we were exposed to dangers we could not understand with the limited life experience of childhood and youth. Because at the time we were not able to make orderly sense of the world – and our reaction to it – we couldn’t process the experience. A frozen world arose. In this frozen world, energy structures are stored which represent what were then our surroundings, with split-off parts of our Self. Later experiences joined these frozen worlds on the basis of this first dissociation. In the course of time an inextricable tangle of ego fragments and introjects develops, what Jung
called “complexes.” Once such a complex has been installed, it influences many life situations. In Logosynthesis, fears are nothing but thought forms. Considering the suffering of our clients, this may sound crude, but precisely this awareness is needed for us not to be co-opted by our clients’ frames of reference. For them, fear is real and their entire biology is organized to survive the perceived danger. The limbic system in their brain is in a state of alarm, stress hormones are released and the person oscillates between fight, flight and freezing. A longer term problem-solving perspective is not possible in these conditions – the higher centers in the brain get less blood supply and therefore cannot design sensible solutions.

Since the beginning of evolution this reaction has protected us from danger. Since then, however, changes have occurred. In the past we were exposed to dangers like hunger, thirst, cold, and wild animals. Nowadays we are more likely to be overfed, and we have to protect the wild animals from ourselves rather than the other way around. In current society, these biological reaction patterns are no longer triggered by current, real dangers, but much more by imaginary ones. If a sinister type looms in front of you in a dark alley with a knife in his hand, the fight-flight-freeze program in your brain is quite meaningful: you determine automatically and as quick as lightning whether you should run away, fight or give up. These reactions are equally triggered by your merely remembering unprocessed dangerous events, even if the danger has long since passed.

In chapter 3.6 Fred describes how he fell out of a tree onto a root. Subsequently he experienced leaving his body with an exposed leg fracture – a clear sign of dissociation. This event, combined with others, led him as a mountain climber to be unable to rappel while tethered to a secured rope, despite reliable colleagues and sturdy materials. Situations similar to the frozen, incomprehensible world of the child
evoke the same reactions. The frozen thought form “fear” following the fall from the tree is reactivated with every descent while mountain climbing. For Logosynthesis, fear is an important indicator. As long as no concrete life-threatening or dangerous situation exists, we can assume that in states of fear there is a dissociative component. Essence doesn’t know fear; Essence is omnipotent, immortal and invulnerable. That means that if we restore contact with Essence, old fears dissolve, and the emotion again assumes its original meaning as a warning system in the here-and-now. Concretely, there are several starting points for working with fear:

- In Logosynthesis, each archaic (not relevant for survival in the here-and-now) fear is rooted in a dissociated fragment of the Self in the Earth Life System.
- Imprints of a corresponding life situation and of the persons present in that situation are connected with each and every fearful fragment.
- As long as current situations activate these imprints, and the fragments react independently to this reactivation in a stereotypical way, the fear will continue to exist.
- Archaic fears dissolve if the energy of the archaic, dissociated fragments is led back to the Self, and the introjected energy of the extrinsic world is removed from the body and the personal space of the client.

In Logosynthesis, dissolving the fear starts with the retrieval of the dissociated fragments. This strengthens the neopsyche, and the person discovers her/his ability to take a broader and more long range perspective on real dangers. To retrieve the fragments, I recommend to treat four types of frozen worlds:

- The first experience. The first experience of the fear has become the basis for the pattern. If dissociated parts related
to the first experience are retrieved to the Self, the whole energy structure built up around the fear can collapse.  

- **The worst experience.** In most cases the worst experience has strengthened the reaction pattern. Dissolving the frozen world surrounding this experience removes the latter’s sharp edges and starts up the healing process.

- **The most recent experience.** The most recent experience is rooted in the old pattern, yet transmits the illusion of reality most strongly because it is so close to adult consciousness. Working with the newest experience teaches the client to differentiate between the past and present.

- **The next expected experience.** The memory of the three previous experiences becomes the basis of the fantasy that the future will also be dangerous. In terms of energy, there is no difference between memories and fantasies: both are frozen constructs in the here-and-now. A fantasy is therefore as powerful for triggering biological reflexes as any memory.

Treatment of deep fear comprises all four aspects. Removal of the corresponding imprints is necessary. How this is done is shown in the transcripts of sessions with Anna, Brigitte and Fred in the third part of this book. Future pacing, the visualization of an imminent future in which the fears could reappear, determines whether the result of the application is satisfactory. People who can imagine remaining calm in a situation that previously caused great distress, can usually also cope with it in reality. If it turns out later that the fear has not fully disappeared, other triggering situations must be treated.
2.2. Rage and Anger

Rage and anger are emotions with enormous consequences for communication with others. Biologically they are – like fear – reactions to a threat, part of the fight-flight reaction in the limbic system of our brain, the “reptile brain.” Rage and anger belong to the survival mode; they have the function of keeping enemies away from us. When we are raging, we are also ready to use force and to defend ourselves, our loved ones or our territory. In everyday life, rage and anger in their original, biological form are not very functional. In a society that depends to a large degree on the ability of its members to communicate, these emotions in most cases are inappropriate. The direct expression of rage and anger mostly leads to an escalation of existing conflicts and rarely to their solution.

Logosynthesis allows people to review a situation from a new perspective. They can maintain their own interests without losing sight of the interests of others. A crucial problem is that rage and anger are perceived as justified by the person concerned, even if for all others this view is out of proportion and even destructive. Rage and anger are usually aspects of
the Apparently Normal Personality and thus serve to compensate for hurt and abandonment. This is also illustrated by the fact that many people in this emotional state quickly change their attitude when they experience the other person as really taking them seriously. Role models for rage and anger usually come from introjects. It was adopted to ban from consciousness the original pain with its corresponding injury: here we meet the Apparently Normal Personality. Because the people concerned don’t themselves suffer from the consequences, rage and anger rarely bring one to coaching or psychotherapy. The raging person makes other people responsible for their discomfort. Only when those emotions create exactly the condition they were intended to avoid – being abandoned by an important, loved person – do people report in for accompanied change.

Moreover, we encounter rage and anger in people who, in the course of a change process, are leaving their Emotional Personality with all its injuries behind and discovering that they did not adequately set boundaries in earlier life stages. Emotions bound to events of the past have scarcely any value in current life. Clients have to retrieve their energy from rage and anger, no matter how justified they may appear to be. Only the retrieval of one’s own energy from history creates freedom in the here-and-now. That means forgiving, not as an act of altruism, but an act of psychic hygiene: in forgiving I no longer assume responsibility for the behavior of another person, and I can go on my own, new way.

Forgiving
In working with Logosynthesis it does not make any difference if people repress rage and irritation or if these are at the forefront of consciousness. In both cases we dissociate parts of our consciousness, either as an Emotional Personality or as an Apparently Normal Personality. Both patterns reduce
contact with our Essence. Good health, satisfying work and loving relationships are only possible if your energy is flowing freely. Forgiving our opponents frees us from the tunnel vision of the past. We clean our energy system and reconnect our normal waking consciousness with Essence, with our living Self. In this way, forgiveness creates better conditions for the future than rage and anger will ever do. In Logosynthesis, the following exercise can help you to forgive:

- Imagine that you are going to the person who hurt you.
- Pay attention to your emotions when you think about the pain endured. Take all your energy bound up in these emotions back to the right place in yourself.
- Allow yourself all the fantasies that you connect with this person – the wish to tell them to jump in the lake might well be the most harmless. Retrieve all your energy bound up in these fantasies and take it back to the right place in yourself.
- Examine what you have lost through the acts of this person and take all your energy from the grief and from this loss back to the right place in yourself.
- Examine all your expectations of this person and take all your energy from these expectations back to the right place in yourself.
- Examine everything you expect from yourself in this situation and take all your energy from these expectations back to the right place in yourself.
- Finally, remove all the other person’s energy from all your cells, from your entire body and from your personal space and sent it back to where it really belongs.

The basic procedure of Logosynthesis is the starting point for this exercise. Normally you will then be able to reassess the situation and to change your own behavior. However,
if you are still not balanced and relaxed afterwards, this is a sign that there are still untreated aspects of the injuries inflicted by this person. It is also possible that beneath these experiences even earlier painful experiences lie dormant. In this case, the person is activating other, older injuries and imprints from persons. Take the time to detect these earlier experiences and repeat the basic procedure with them.
2.3. Trauma

Certain happenings leave indelible and distressing memories, memories to which the sufferer continually returns, and by which he is tormented by day and by night.

-- Pierre Janet, 1919

**Posttraumatic stress disorder**

Simple posttraumatic stress disorder (PTSD) involves three important symptom clusters:

- Reexperiencing
- Avoidance
- Arousal.

In Logosynthesis we interpret these as frozen reaction patterns and therefore dissociation. According to the type of dissociation the experience of time and space is fragmented. In reliving the traumatic experience, thoughts and feelings
circle around the time and the space of the traumatic event and current events are perceived and interpreted accordingly against this background. An English psychiatrist, Charles Samuel Myers, described this state in 1940 as the “Emotional Personality.” For this dissociated part the event is not over. In relationships, time is experienced as asynchronous. The traumatized partner revives the moment of the event, while the other partner is busy with current day-to-day life. This leads time and again to tension and misunderstanding. Dealing emotionally with traumatic events can be so taxing that other parts also split off to protect one’s Self from unprocessed pain, grief, rage, shame and disgust. Besides the Emotional Personality (EP), Charles Samuel Myers also proposed the concept of the Apparently Normal Personality (ANP). This part of the person represses what has happened and initiates forward flight. This corresponds with the above-mentioned avoidance in recent literature about posttraumatic stress disorder. Trauma victims create an alternative, fixed world, possibly in a distant future. According to Myers, the Emotional Personality is trapped in the terrors of the past and relives the trauma again and again. The Apparently Normal Personality denies this, flees into fantasies and expresses them in words like these:

- **We have to think of the future!**
- **We have to catch the perpetrators!**
- **Life goes on!**
- **We have to protect the world – ourselves – from such events in the future.**

At first glance these beliefs and the corresponding behavior patterns seem realistic. Only on closer look their freezing character becomes apparent. The third symptom of posttraumatic stress disorder is arousal: body and mind are
geared towards a direct reaction to new traumatic events, as if these could happen again at any time. The body of a traumatized person operates in a biological state of arousal that blocks strategic processing of the events in the brain. Options for reflection and a long range perspective are missing.

These patterns of reaction to traumatic events can completely obstruct consciousness of Essence and the here-and-now. Their function is to reduce the fear of disintegration and to keep people more or less capable of functioning. In a social context, they generate patterns of relating and behaving as described in the Drama Triangle (Karpman, 1968):

```
Persecutor  Rescuer
```

In this scheme, two people can alternatively occupy each one of the positions: the Victim is helpless and needs outside help from a Rescuer, or else is accused or hurt by a Persecutor. Rescuers are constantly looking for Victims to avoid dealing with their own inadequacies. Persecutors accuse others of responsibility for the inadequacies of this world and accuse others. A person can switch from one position to another on the Drama Triangle. In every person, the three roles can be present in different spheres: social, psychological and existential.

People can be Rescuers on the social level, occupy themselves professionally with clients and thereby don’t have to confront their own psychological problems. If put under pres-
sure, they become helpless and switch to the Victim’s role to avoid responsibility for their own situation. If the pressure increases even more, existential bitterness becomes apparent in the role of Persecutor, with people blaming all others in their lives.

In not one of the three roles do the conversation partners really consider their own or their counterparts’ responsibility. The Drama Triangle describes dissociative phenomena: the position of the Victim corresponds to the Emotional Personality. The Apparently Normal Personality (ANP) appears in the Rescuer as well as in the Persecutor. Both positions serve inner stability, avoidance of contact with pain, and foster personal attention and affirmation. Both positions devalue the other person: the Rescuer position disempowers; the Persecutor uses force. To really dissolve the consequences of traumatic events, each role of the Drama Triangle must be neutralized – even though they seem ever so “normal.”

Work with the consequences of trauma usually starts with the Emotional Personality. Here, suffering is in the foreground. The ANP developed as a consequence of trauma is often only recognized later — and often not at all. Confronting this personality aspect is often met with considerable resistance.

**Logosynthesis and trauma work**

In Logosynthesis terms, a trauma is a set or series of frozen thought forms. These are activated in the here-and-now through stimuli in the environment or through patterns of internal information processing. As soon as the thought forms are dissolved or neutralized, the trauma disappears. For a lasting reconnection with Essence, treatment should not only address the Emotional Personality but also the Apparently Normal Personality. Without this integration people can adapt to their current situation, but real healing is not probable. In Logosynthesis, the client is put in contact with memories –
thought forms – of the traumatic situation: fear, grief, shame and disgust are treated sequentially. The thought forms are subsequently dissolved using the basic procedure.

The ANP resulting from trauma is not readily perceptible. Compared to the EP, the client shows complementary patterns of relationships in thinking, feeling and behaving which for the other person are easy to relate with, precisely because everything is apparently normal. Unbearable parts of one’s own life experience are projected onto others. They are supposed to deal with unresolved injuries in the place of the person affected – becoming the Victim who needs to be rescued. The other option is identifying with the aggressor: the other person is put in the same position as the split-off Emotional Personality and becomes the persecuted Victim. It is obvious why the client doesn’t like discussing these patterns. Avoidance offers so many advantages that the person does not give it up easily.

**The R•A•M triangle**

Contact with Essence can only be completely reestablished once the traumatic experience has been processed on all three levels. Only then, Karpman’s drama triangle is able to turn into the R•A•M triangle – a concept, which I have developed and named after a spiritual order in the book “The Pilgrimage” by the Brazilian author Paolo Coelho (1991):
- **Rigor**: consistency and persistence in situations in which this is important for fulfilling one’s own existential task
- **Amor**: love, openness and giving complete attention in situations in which there is no imminent existential threat from others
- **Misericordia**: empathy and dedication to others who really need this help in order to get back on their feet

In the middle of the R•A•M triangle stands our life task, Essence’s purpose of this Earth Life System existence. This task can only be fulfilled in the here-and-now, in the context of current relationships and the conditions of this world. A person operating from the R•A•M triangle pursues her task. Her behavior in the here-and-now is driven neither by archaic emotions nor by avoidance of these emotions.
2.4.
Complex Trauma

The application of Logosynthesis to complex trauma – even in the most difficult situations – does not essentially differ from the treatment of simple symptoms: time and again the question of dissociation and introjections is raised. Nonetheless, the demands on the professional to be present and engaged are considerably higher. Professionals must not only be present and empathic – they must also keep a certain distance. They must constantly realize that their client’s emotions and injuries, no matter how moving, intense or deep, are nothing more than frozen thought forms, representations of a world that is long gone.

At the beginning this needs getting used to. During their training, professionals in psychotherapy and coaching learn to dig deep into their clients’ feelings and experiences. In Logosynthesis this is unnecessary – even counterproductive. Professionals don’t use their involvement to confirm experience, but to dissolve it. They respect the person, but not her thought forms and frozen worlds. In the course of time, this enhances the person’s capacity to deal with the heaviest injuries. This becomes especially apparent in the work with Teresa and Stephanie.
Stephanie
Stephanie, a 46-year-old psychotherapist, was suffering from the delayed consequences of a car accident that occurred at the age of eight. The accident happened in a complex, emotionally highly charged situation. She was playing with a group of children. The children were about Stephanie’s age, except for Damian, who was only four. Stephanie was entrusted with keeping an eye on him. The group was going along, happy and excited, when a gang of children from another street appeared – a gang known for its willingness to pick a fight, especially its leader. Stephanie and the other children in her group ran away, and everyone but Stephanie and the four-year-old Damian managed to get safely to the other side of a brook. Stephanie had once fallen into the water and had barely been able to save herself from drowning – she still had clear memories of the water closing over her head. She stood as if paralyzed before the brook. She just managed to tell little Damian to run home.

Then she was on her own: on one side the threatening gang with its volatile leader, on another side what she viewed as the life threatening brook, and on a third side the street. Without thinking she ran into the apparently safe street and was run over by a car. A neighbor carried her home with a broken leg, heavy internal injuries and heavy facial injuries. Subsequently she had to endure countless operations.

Because of her disfigured face she was shunned by other children. The situation was further complicated by the leader of the gang being the child of the most important professional rival of Stephanie’s father. Thus further tensions arose in the town, which however were never brought up in open discussion. Stephanie’s story gets under one’s skin. I imagined how she must have suffered from these emotional and physical injuries during her entire childhood. Almost forty years had passed since the accident, but the experience was still
written in her face. While she was telling her story, intense feelings arose in me: anger towards the gang, compassion for the child she had been and powerlessness in the face of past events and the parents’ indifferent reaction. Stephanie’s story contains many ingredients of a complex posttraumatic stress disorder:

- Unexpected, destructive events
- No possibilities for escape
- Serious injuries
- No opportunity to process the experience – parents and her world at large were overwhelmed by the situation
- The physical, emotional and social consequences of the trauma led to repeated retraumatization.

Stephanie has processed the events admirably, even though the physical and emotional scars have not yet fully healed. Stephanie is now an adult woman, a competent and sensitive colleague. In her work with accident victims she has a very good connection with children, perhaps because of what she went through in the past. After many operations her face looks almost normal. The accident, its consequences and what preceded it, can be treated one step at a time. An accurate analysis of the situation is important. The following thought forms are relevant in Stephanie’s case:

- The memory of falling into the brook.
- The fantasy that she would drown if she were to fall into the brook again – she did not actually fall into the brook a second time, yet the fantasy indirectly led to the accident.
- The fantasy that the leader of the gang was going to do something to her – he only ran after her, but the fantasy was so realistic that her avoidance reaction led to the accident.
- The frozen thought forms, the pain and fright connected with the accident itself and with medical treatment.
- The experience of hospitalizations, operations, painful treatments, speechlessness.
- The perceived indifference of the parents and the experience of being left in the lurch.
- The experience of being teased by other children and rejected by adults because of her appearance.

All these thought forms had determined her reactions up to the present. They were connected to physical tension and lead to archaic emotional reactions. Stephanie is still not able to jump over a ditch. In several sessions she has worked on different aspects of these traumatic experiences. The process is not finished yet.

Teresa

Most clients are able to speak the Logosynthesis sentences themselves. Sometimes, however, consciousness of Essence has been so blocked that the power of the word is not accessible to the client. In this case the professional can speak the sentences for the client. Teresa, a 43-year-old lawyer with a very painful history of incest and abuse, often withdrew to a somber, frozen world. There she was scarcely approachable.

She experienced herself as hopelessly alone in a bottomless, dark depth without access to the outside world or to her inner resources. In this state, or more specifically in this place, she could barely speak. From our mail correspondence, however, I knew that she could hear me in this state. She was frozen, her body cramped in a fetal position, and she seemed not to hear me anymore. Her eyes were firmly shut; my request that she open her eyes and look at me frightened her even more. She was totally focused on protecting herself from the hostile outside world. This happened frequently...
during our sessions. In the course of treatment her painful past became more accessible. Slowly she realized the total scope of the events of her childhood. Her fear diminished and in each session she was able to analyze the blockage of her past somewhat further. In the beginning there was only severe physical pain. In later sessions, intense, painful emotions emerged, and still traumatic memories kept coming – a sequence often observed in people who have been traumatized early in life.

In the session described here she was very disturbed and fearful from the moment she came in. Heavy traffic had delayed her and she had pressured herself to be on time. When she sat down, she immediately sank into the state described above and was not approachable for over twenty minutes. I tried various methods to reach her, without success. The only thing that seemed to offer her minimal security was when I proposed that she lay her hands in mine. I did not, however, succeed in freeing her from this cruel personal hell. At this moment I began to think of referring her to a mental hospital. However, I also realized that this would raise her fear to unimaginable heights. In this condition I could not give her a sentence she could repeat. She was totally at the mercy of her experience. When the existing order does not work, a new one arises. This is also true for methods in psychotherapy. I now realized that she would not need to speak the sentence herself, that I could say it for her. In my opinion, a client should at all times take over as much responsibility as possible for her/himself. This is why the client normally speaks the Logosynthesis sentences her/himself. In this situation, however, I could not expect this from Teresa. Therefore I said to her:

*I will now say a sentence for you, and you simply let this sentence work in you.*
Then I said the sentence for her:

\[
I \text{ retrieve all your energy bound up in this bottomless place back to your True Self}
\]

and then:

\[
\text{Let the sentence work.}
\]

I repeated the sentences and the instructions to let it work over and over, with long pauses. After a while her body became restless and I asked her what might be different now. She shook her head and said, “Everything is confused.” It was as if she was deluged by returning energy – she could not make sense of it. I now changed the sentence and said:

\[
I \text{ retrieve all your energy bound up in this bottomless place back to the right place within your Self.}
\]

Now the effect was dramatic. Her body relaxed, the cramps in her neck and face untangled. I asked her what might have changed now. She said, with her eyes still closed, “There is a very fine, almost invisible glow.” I then repeated the sentence a few more times for her. The glow increased, the relaxation went deeper and after a while she could open her eyes at my request. When she looked me in the eye, she realized all at once that she was free now, and she looked at me with her eyes shining. I asked her to get up and move around. As she walked around in my consultation room she said that hollows had been filled in within her – her language still showing signs of dissociation. Subsequently I have worked often with Teresa following this concept. Her progress has been slow but steady. One comment on using this option: if you speak the sentence for you client, I recommend
to announce this and to anchor it in a mini contract: “Would you like me to say the sentence for you? You can then let it go to work.” In that way we can respect the client’s autonomy, even in a dramatic situation.
Beliefs drive your life. How often do you say “I am …” and then start describing yourself – in terms not questioned for years? Try the following exercise: write down seven times on a piece of paper or on your computer screen the sentence “I am …” Then spontaneously complete each sentence with a characteristic – as emotional or contemplative, as a workaholic or easygoing, as athletic or a couch potato. In this way you make a list of beliefs about yourself. In a second step, write the sentence “Others in my life are…” They are caring or distant, they are helpful or leave us in the lurch, they are lazy or active. In the third step, think up seven answers to “Life is…” In these sentences life can be worth living, hard
or a box of candy with a prize in it. Now you have twenty-one beliefs about yourself, others and life in general. Beliefs build the web that links your thinking. If you believe that strangers are friends you don’t know yet, you will live in a completely different world than if you see strangers as basically threatening.

Probably, the beliefs in the sentences you wrote down are not new – they have accompanied you for many years. Reflect on the first time you thought like that about yourself, others or life. Negative beliefs can creep into your system after a painful event or a great loss. Beliefs help you to filter and to interpret everyday events, and are rarely or never questioned.

To identify beliefs, you need tenacity. They build the framework for our thinking, and we cannot imagine our world without them. Beliefs are for us what water is for the fish: invisible. In Logosynthesis, we consider beliefs as thought forms which can get in the way of development and growth, especially if they are tinged with negativity.

We must respect people but not the energy structures they construct in reducing the complexity of the world. All our feelings, thoughts and fantasies are based on beliefs. We confirm them on a daily basis: we take in information that confirms our beliefs, while we ignore or even fight information that would weaken them. Girls suffering from anorexia think they are fat, and information that contradicts this belief is completely blanked out. People can be very unhappy and wish profoundly for life to be better. Nevertheless, if they think that they are too small, too old or too fat to be happy, then happiness will not be able to get through this armor. Beliefs have the power to create facts. Prophecies have a tendency to fulfill themselves when given credence. We can only change our behavior if we change our beliefs. There are different types of beliefs:
Beliefs about one’s own identity.
People who believe that they are good will let their behavior be guided by this belief and will actually make an effort to do good. People who believe negative things about themselves will also view the good things happening to them with skepticism. Hitting the jackpot in the lottery will not make rich the one who believes he’s poor. Poor people who win a lottery tend to lose their fortune in the shortest possible time – being rich doesn’t fit their beliefs about themselves.

Beliefs about one’s own potential.
Many students who believe they can pass their exams do pass their exams. The opposite is true for the ones who think they will flunk. Belief in one’s own potential tends to manifest directly.

Beliefs about cause and effect.
We constantly learn to make a connection between facts and behaviors or events. We then often have the tendency not to question this. Our sexual identity is a good example: girls learn that football or studying math is not for them because they are girls. We learn that because we have said A we must say B. Why, actually? Even science often abandons so-called facts after only a short period of time. It would be good for us to examine our beliefs from time to time. Beliefs installed in early childhood are especially tenacious: children need orientation in the world and get it from their parents. However, they are unable to question the so-called facts passed on to them. The most persistent beliefs in our lives are the oldest ones. Around 1960 I read in a children’s magazine that enormous forest fires often raged on the planet Venus. According to the science of the time, this explained the dense layer of clouds covering the planet. When I now read reports on Voyager explorers, I still have trouble letting go of this old sentence about the
forest fires. This may seem harmless. However, the person who has learned in childhood that someone born poor will die poor will not give up this belief even after winning the highest jackpot in history.

- Beliefs about conditions.

People connect events with each other. If a farmer’s cow dies during a full moon he can make an irrational connection between the death of the cow and the phase of the moon, and a student who passes a first exam will expect to pass the second one as well. We use images of people, objects and characteristics to construct thought-buildings which help us to understand, shape and stabilize life, along the lines of “If I am a good person, everything I do is good” or “If I do good, I am a good person.”. Logosynthesis helps to let go of irrational and disturbing beliefs. Professionals working with Logosynthesis have to ferret out beliefs in each of their client’s sentences.

Dissolving beliefs is the fastest way to arrive at behavioral change. Beliefs are more important than emotions. A classic example is the professor who stabilized his view of the world with two complementary beliefs: reading an article with an idea new to him, he confirmed the idea about himself that he was stupid – after all, he hadn’t arrived at the idea himself. On the other hand, reading about a concept he was familiar with reinforced the belief that he was lazy: he should have written the text himself. Even though the professor in this story was very intelligent, he never questioned these elementary beliefs about himself. The form in which Logosynthesis works with beliefs will certainly be familiar to you by now:

*I retrieve all my energy bound up in this belief X to the right place within my Self.*
and:

*I remove all the energy of the person Y connected with this belief from my body and my personal space.*

The second sentence plays a substantial role in the work on beliefs: the most persistent beliefs are the oldest ones, and these often come from parents. A father who said “If you are born to be a penny you will never be a pound,” will certainly refer to himself – but does this not have to apply to the son?

If a woman feels responsible for the hospitalization of her her alcohol-addicted husband she will have to remove the thought forms of gossiping neighbors from her personal space. She can then come to the conclusion that she has done everything possible to get her husband back on the right track while he happily kept on drinking. The student thinking she cannot write must give up this belief in order to get proper coaching to improve her writing skills.

Beliefs can also appear in the form of images. A woman who wanted to write a book had the belief that writing was a lonely activity. Whereupon the image of a stuffy classroom with an ugly, bare desk appeared. When she retrieved her energy from the image, a new image appeared of a beautiful desk in a magnificent house with a view of a beautiful garden. At that moment she regretted that she had not brought her laptop with her for the long journey home from the session.

In working with beliefs, the most important tool is the critical ear of the professional. A healthy working relationship helps to explore each statement of the client for beliefs. As a professional you need to be proactive: clients only notice beliefs once they have retrieved their energy from the belief and once removed the energy from old introjects in their lives.
2.6. Physical Symptoms

Our body is a complex system. It is an instrument of our Essence in fulfilling our existential tasks. We enjoy it as a source of pleasure and positive experiences in physical performances or having sex. We also experience it as a handicap if it does not comply in fulfilling our tasks or wishes.

The highest pleasure and deepest disappointment are closely linked to physical experiences. An mountain climber climbing a sheer face without a rope counts on the power and skill of fingers and toes, and enjoys complete concentration on the way to the top. The golfer Rannulph Junuh in “The Legend of Bagger Vance” moves with his swing on a course that encompasses all of existence. Lovers enjoy their union with all their senses, and a gourmet savors the seven courses of an opulent meal.

On the other side is the fact that the body is not perfect, that we grow up, experience a physical high point and then go downhill from there. In the end we all die. The perfect machine only exists for a certain period in our life and not even for all of us. Sooner or later we are confronted with symp-
toms indicating that the body is not perfect – acute or chronic ones. Depending on the observer’s model of the world, there are different perspectives on the body and the processes connected with it:

- The body is a complex physiochemical-biological machine serving my goals as a manual laborer, a sportsman or a soldier – this is especially true for men. Injuries or deficiencies must be repaired with chemicals or technical manipulation.
- Fate gives us our body and I can fight fate or submit to it.
- Through the senses, the body is my window to the world.
- The body is manifested energy and conforms to the same rules as other energy forms.

Your perspective on your body will influence the way you cope with disturbances and symptoms.

**Body and healing**

Healing physical symptoms with the help of Logosynthesis always contains the following aspects:

- The physiological or functional symptom in itself
- The degree to which the symptom limits physical mobility, information processing and relationships in daily life
- The degree to which the symptom hinders the achievement of life goals
- Knowledge and beliefs about the symptom and its treatment options
- The emotional burden of the symptom and the emotional acceptance of the symptom.

Each of these aspects has consequences for the development and healing of the symptom.
The physiological or functional symptom
The symptom itself only partly determines how much someone suffers. In my years of experience working in a high altitude clinic I was often amazed by the differences between people. A young man who could climb the highest mountains around suffered greatly from lung problems, even though these were relatively mild. He was comparing himself with other men his age. In contrast, an old woman was proud that she was able to climb the stairs to the fourth floor all by herself and enjoyed the view of the mountains from her window. The physical symptom therefore does not of itself determine suffering. Chronically ill people often adapt very well to their illness, while for many people with acute illnesses the disruption of their everyday life takes center stage.

The degree of limitation
The degree to which the physical symptom imposes limitations is, exactly like the symptom itself, a psychological as well as a physical factor. The context also plays a role. A secretary who can no longer work at the computer because of an eye disease has different problems from a mother with small children who has the same symptoms. The secretary has to retrain, while the mother can easily continue her mothering tasks. The degree of physical limitation also depends on whether and how the handicap leads to loss and grief. A biker who is unable to pursue his favorite sport after an accident is likely to suffer more than man who can continue to engage in meaningful activity after a similar accident. The connection to the meaning of one’s own existence is obvious.

Knowledge of the symptom and its treatment
Knowledge of the symptom can work in two directions. On one hand it can help one come to grips with the symptom because one knows what to do in a crisis. The treatment of
chronic lung diseases or diabetes is greatly simplified if the patient is well informed about the illness and its treatment options. On the other hand, treatment options can be limited by dubious or ambivalent information the patient has received about the symptom. Such information can lead to powerful introjects, as for example with Erik’s finger in chapter 3.5. For many people, just the diagnosis of cancer itself has a fatal effect.

**Dissociation and the body**

To react flexibly to the physical and social world, the body must be able to interact freely with it. Dissociation prevents this and damages your health. In order to utilize the body’s energy for healing, we have to leave emotional injuries behind. Then the body becomes an unobstructed and transparent vehicle for the flow of Essence, for your task in the Earth Life System. As long as you feel anger, hate and resentment towards those who have disappointed or hurt you, or towards yourself, you poison and punish your body. In order to clean out your own energy system, you need forgiveness, and not only when you feel rage and anger. True forgiveness has an immediate effect: it leads to a direct relaxation of the body.

Logosynthesis does not pretend to be able to heal the body. It is not a substitute for treatment by either conventional or alternative medicine. Nevertheless, it can ease pain by activating a process that enables the client to perceive the body and its symptoms in a different way. This changed perception can lead to people changing their demands of the body, giving up harmful habits or considering new treatment options. Sometimes symptoms can be treated directly with Logosynthesis. A woman who suffered for years from acute attacks of vertigo was symptom-free after two sessions.
2.7. Addiction

Why can’t I change?
What am I addicted to?
What will I lose I’m chemically attached to?
What person, place, thing, time or event, that I’m chemically attached to, do I not want to lose, because I have the experience the chemical withdrawal from it?
Hence, the human drama.
-- Joseph Dispenza (2005)

Addiction is a way people choose to manage their internal state using substances like alcohol, opiates, nicotine, food and tranquilizers or stereotypical activities – work, sports, starving oneself, and gambling.

If addiction is a regulatory mechanism, what is it people want to avoid? Which events and experiences were so painful that they avoid confronting them by using substances? In this chapter we will try to understand addiction from this point of view, and to point out treatment options.
A brief theory of addiction

Addiction is an attempt to heal oneself by changing one’s internal state: state management. In our view, this attempt bypasses the origin of all suffering: lost contact with Essence. In the long run, this state management must fail, but a question arises: which internal state is so unbearable that people compromise their health, their relationships, their families and their jobs to avoid it? This can only be a dissociated state.

The person is cut off from the life-giving source and tries with all available means to make life bearable, meaningful or worth living: some with the help of substances, others with work. Still others create for themselves a small world with simple rules – in the supermarket, in the clothing store, on a chessboard, at the poker table or on the internet: a world that enables the activation of certain happiness receptors in the brain, a world which seems to restore the lost bond with Essence, at least for a moment. Initially, this is successful but then the high loses its intensity, even with a higher dose.

At some point, the solution becomes the problem, and the bond is broken. Attempts to kick the habit fail because the substance leads to the desired state more quickly, more surely and more reliably than any other way. Any lasting solution needs to bring the core issue to the surface: dissociation. Reconnecting to Essence is a long road that only few addicts take. This road is similar to the stage model of Logosynthesis presented in chapter 1.6. The 7-stage path out of addiction presented here is a socio-cognitive base for the application of Logosynthesis. Those already working professionally in this field will recognize many aspects of this model.

Every effective way out of addiction contains three essential dimensions: the physical, the mental-emotional and the spiritual. The central problem in treating addictions is reactivating the neopsyche. When a person experiences hurt, there are a number of layers that can block access to Essence:
The first layer is the Emotional Personality who lives in a frozen world of the past instead of in contact with the here-and-now. Once you retrieve your energy back from this world, it automatically finds its way back to Essence.

The second layer is the Apparently Normal Personality who is unable to take the pain of the Emotional Personality and changes over to the complementary role of apparent normalcy. This part enables the use of contempt and superiority to distance oneself from pain. The way back to being in touch with Essence has to proceed by engaging one’s own Emotional Personality.

The third layer of blocked access to Essence is physical symptoms. A longer-term split leads inevitably to problems with balance on a cellular level (Lipton, 2006) and, as a result, to exhaustion and illness. The way back to Essence is only possible by retrieving energy back from the Apparently Normal Personality and the Emotional Personality. Indeed, because physical symptoms increase with withdrawal from the use of the addictive substance, the tendency to avoid such engagement increases. Relapse is pre-programmed.

The fourth layer of alienation from Essence is addiction itself. It narrows down consciousness and therefore keeps the client’s internal state on the level of survival – independent of emotions and physical problems.

The way out of addiction takes a lot of courage, strength and energy, especially because clients have to reinvent themselves and redefine their identity. Any effective treatment has to offer a framework that enables the persons affected to cope with the physical, mental and emotional consequences of withdrawal from the substance. In addition to medical and pharmacological treatment, this implies a supportive relationship – with a person or a group familiar with the phases
and symptoms of the way out of addiction. This relationship can be found in the regimen and staff of a treatment center, in the person of an addiction therapist, as well as in an Alcoholics Anonymous group or in a viable partnership. Treating addiction with Logosynthesis is subject to the same limitations as any other treatment model. Once, however, the first phases of withdrawal have been completed, Logosynthesis can substantially contribute to healing because it enables an easy access to the dimensions of energy and meaning.

**A recovery model**
Successful recovery goes through stages. In this section, the characteristics of each phase and the possibilities for applying Logosynthesis are described. The stages are:

1. Denial
2. Projecting responsibility
3. Consciousness of addiction
4. Rational decision
5. Engaging the emotions
6. Back to the roots
7. Integration.

We now will illustrate these phases using the example of nicotine addiction.

**1. Denial**
In this phase clients are living their addiction without awareness. They show addictive behavior in many life situations without considering the consequences for health, employment or relationships. They rationalize and experience the addiction as a risk-free right. Information that would open up risks and rights for discussion is blanked out or met with anger and resistance. Research data on the consequences of ad-
diction is doubted, its dangers suppressed using statements or quotes from cigarette advertisements such as “non-smokers are just a bunch of whiners,” “I like to smoke” or “I’d walk a mile for a Camel.” In this phase the possibilities for intervention are limited. People affected are not aware of addiction and its problems; the name of the game for the professional is “warn and wait.” For the people around the addict it is often clear that there is an addiction, but this view cannot yet be put across. Scholarly publications and public information campaigns have no effect. Direct interventions by members of one’s inner circle or the family doctor are sometimes able to inaugurate initial change. The use of Logosynthesis is not an option. What good would it do?

2. Projecting responsibility

In the stage of projecting responsibility, the person recognizes that there is an addiction problem. The addiction becomes a topic of discussion with friends and family or in the examination room of the family doctor. Nevertheless, the person takes no responsibility for her behavior. In the best case scenario there are half-hearted recovery rituals – birthday or New Year’s resolutions. These have a high conversational value but little result. Serious recommendations for treating the addiction are rejected or derided. Although contact in this phase is indeed possible, the behavior of the person affected in dealing with the addiction is more likely rebellious, or underlines the person’s inability to change anything about the situation: “My doctor says that I should stop, but …”

It would take a miracle to free this person from addiction. In this phase it is important for the social environment to take responsibility: those closest to the person, doctors or employers. They have to confront the person directly with the abuse and should also make demands, such as for smoke-free places in the apartment or a general smoking ban in the
home, along the lines of “I don’t want you to put my/your health at risk”. Also in this phase the use of Logosynthesis would not guarantee success: there is still no functioning way of engaging the total reality.

3. Awareness of addiction
The third phase is characterized by feelings of guilt and failure. The person comes to the conclusion that she cannot find the way out of addiction on her own. Clear signals of health, economic or social hazards can no longer be denied. Signs of this phase are self-reproach, observations and fantasies about one’s own bad health, grief over the loss of a partner or a job, powerlessness and despair. If the person stops, there are immediate relapses or substitute addictive behavior. The insight that the person has to stop exists: things can’t go on this way.

As an initial intervention, those closest to the person (or professionals) must help the person to assume responsibility. Reproaches and moralizing must be avoided, no matter how tempting. The person needs a listening ear for her troubles, and support without behavioral directives. Recovery without substitutes (nicotine patch, methadone) is still not possible. The use of Logosynthesis on a trial basis is possible – to strengthen the insight that change is now necessary. In this phase it is better to support those close to the person.

4. Rational decision
In the next stage, increasing awareness leads to the rational decision that the way out is the only one. Signs of this phase are an active search for information about addiction and treatment options, using experts, books or the internet. Talking with fellow sufferers can help one get started, as well as examining one’s own addictive behaviors with the help of an experienced professional.
In a first step out of the habit, clients manage successfully to cut back on substance abuse because they’re rationally convinced that the addiction is hurting them. Most people stop in this phase of recovery: they shrink from really addressing the problem underlying the addiction. In this phase, interventions focus on self-regulation of addictive behavior through monitoring addiction patterns, step-by-step withdrawal and daily and weekly goal-setting.

Step-by-step withdrawal, with professional help, frees the neopsyche for further recovery. Logosynthesis is applied to support the client’s rational decision and to guide the person to the next phase. It helps to tackle the unpleasant emotions and physical sensations which show up each time the dosage is reduced.

5. Feelings and emotions
Addiction is state management: steering physical and emotional states towards concentrating, calming down, stabilizing, stimulation or dissolving social fears. In the fifth phase the person realizes definitively that the addiction is not a suitable method for doing this. She starts to look for alternatives to take the place of the substance or the habit and assumes responsibility, even if it hurts. This is an important step forward.

With this insight, clients discover the fascination of their own history and of their patterns in surviving this history. In this phase, professionals help clients to discover their own emotions and thinking outside the patterns of addiction. The neopsyche can now develop quickly because curiosity about alternatives for fulfilling emotional needs opens the prospect of new satisfaction. Logosynthesis can be used here to take the edge off feelings and emotions that surface, and in this way to strengthen the neopsyche.
6. Working on the roots
Serbian psychotherapist Zoran Milivojevic differentiates pre-addictive, addictive and post-addictive parts of the personality. An identity, an access channel, a life style and a social network belong to each part of the personality. Mostly, traumatic events with unbearable consequences inform the pre-addictive parts.

At the beginning of an addiction there is a state of double control of the personality, a dual governing state. Later, only the addictive parts are visible – developed to avoid the burden of the trauma. A post-addictive personality first develops in the course of the process described here. Treatment of addiction means a reorganization of the personality. This model can be easily adapted in our terms: the pre-addictive personality is comparable to the Emotional Personality, the addictive personality is a special case of the Apparently Normal Personality and the post-addictive personality is congruent with the neopsyche. In the sixth phase of addiction treatment a triple governing state is developed: control alternates between the pre-addictive, the addictive and the post-addictive personality. The emptiness, despair, fear and trauma of the pre-addictive, Emotional Personality become accessible and Logosynthesis helps to neutralize the experiences of the past and to reintegrate them into the neopsyche. The traumatic memories are treated according to the procedure formulated in the previous chapter. Besides the retrieval of one’s own energy from these experiences, the energy from introjects of significant others must be removed.

7. Integration
The last phase of treatment is about reconstructing and integrating. The person has to find a new position regarding self, work, family, friends and society. This position has to:
- transform the pre-addictive and the addictive personality
- connect to healthy elements of the person
- allow and encourage change
- strengthen the healthy ego through information and training
- shift the energy of the person from the pre-addictive and addictive parts to the post-addictive personality
- prevent access to the addictive contents of consciousness.

This process is mainly cognitive. The neopsyche contains the core of the post-addictive personality. It learns new ways to deal with stress in the workplace and in relationships, avoiding new addiction patterns. Healing is a long-lasting change in the client’s frame of reference. My colleague Peter Haas-Ackermann wrote the following case examples:

**Case study 1**
Mrs. Brand is an extremely well-groomed, conscientious and hard-working person. At the time of the session she was around sixty years old. She is independent and runs her own successful business. Her childhood was overshadowed by the horrors of the Second World War which was raging in her native county, and by sexual abuse by people close to her and by a stranger. Around ten years ago she started drinking huge amounts of alcohol while under marital and professional stress. When her husband found her in the middle of an alcoholic delirium, out of fear and helplessness he would have a doctor commit her to a psychiatric clinic, which she always greatly resented. She made several attempts at psychotherapy with psychiatrists and two different psychologists, which she interrupted shortly after starting because she could not trust them. She indicated that she felt patronized or not treated respectfully by them telling her directly what to do. Four years ago she sought my help and quickly built up trust in me.
Either during bouts of heavy drinking, during which she expressed suicidal intentions, or immediately after a blackout she would get in touch with me voluntarily. Subsequently the space between drinking bouts increased. On my recommendation she went with her husband to a three-day “family constellations” seminar with an experienced psychologist. This experience brought her relief and was helpful to her. For several months there was no further binge, so that it seemed that she would no longer fall back into the depressive phases that had been occurring for years on a regular basis, and in addition that she had enough strategies available to do something other than drink in stressful situations and crises. She herself felt confident, which is the reason why we officially terminated counseling/therapy. Several months later however she entered a state of crisis, which she later described to me as follows:

*It was a certain kind of depression or feeling or being beaten down and I had no idea where it came from. This feeling was the reason why I started drinking again. It was as if I had fallen into a hole. I didn’t see any meaning in life anymore and asked myself: what am I still living for?*

So she drank alcohol to excess for several weekends, which again led to enforced stays in a psychiatric clinic. On the recommendation of the psychiatrist treating her she then turned to an outpatient psychotherapy center specialized in addictions, where she also joined group therapy sessions. However, she did not connect with the therapists at the center. At this point she received a thank-you note from me for a literary book she had given me some time back. This led her to ask me if she could come back to see me, even though we had terminated counseling/therapy. Of course I agreed. Shortly
after that we restarted the sessions. In the very first session after our mutual termination of therapy, after a preliminary explanation I offered her Logosynthesis as a treatment method for her feelings of being beaten down. The process went as follows. T: Therapist C: Client:

T: I retrieve all my energy bound up in these feelings of being beaten down back to the right place in my Self. (...) Let it work, relax and observe what surfaces.

C: At the very beginning there was an insane tingling in my hands. Then I felt a lump in the area of my solar plexus. At first, breathing was very constricted but gradually loosened up, breath by breath. It became increasingly easier to breathe. I feel lightness, I feel lighter.

T: I remove all external energies bound up in feelings of being beaten down from all my bodies, all my systems, in all dimensions and in my personal space... and send it out into space. (The client repeats the sentence.) Let it work, relax, and observe what surfaces.

C: First there was a tingling in my feet. Then I had the feeling that something was flowing up my legs. Further I felt something like a small button rising in my throat. Afterwards I felt a free, soft feeling in my forehead, like after getting over a cold. It’s like having more room in my forehead. I am very surprised as I am usually such a strong “head” person.

Two weeks after this session we had our next meeting. At this point she told me:

Since the session I feel lighter, no longer depressed, more balanced. I did Logosynthesis again for myself when I got insanely upset about a mess-up with internet bookings, but specially upset with my husband because he
constantly wanted to tell me what to do and repeated his
directions several times. At night I did Logosynthesis for
this, after which I was well able to calm myself down. I
am glad about this. I still have a lot to do. Nevertheless
I feel well in general.

Three months later, she still felt well, with no further depression/feelings of being beaten down.

Case study 2
Mrs. Fisher is just over forty and petite. She comes across as extremely delicate, almost youthful. Even though she has suffered several broken bones, disk and neck injuries as well as a contusion of the right side of the brain from two car accidents – which were not her fault – her physical limitations are almost invisible at first sight. However, she is unable to sit, walk or stand for a longer period of time because of the permanent physical damage and the chronic pain, which quickly becomes unbearable for her. Therefore it is a great relief for her to be able to lie on a couch during sessions. She values a well-groomed appearance and polite manners. She is quite accomplished in verbal and written expression and has an impressive memory for numbers. She passed all her professional exams with perfect scores. Shortly before receiving her university degree she had a serious car accident. The other car drove into her, she was not at fault. She then had to break off her university studies for health reasons. However, she successfully completed vocational training at a lower level. At the age of 32 she had another serious car accident. Since that accident she has suffered from chronic pain. This pain can quickly assume unbearable dimensions for her because of newly appearing inflammations, which can be provoked by movement, sitting too long or being touched in the back while walking. She soon started to use huge amounts of al-
cohol as “self-medication” to numb her pain. However, she also drank to excess in times when the pain was less, when the feeling arose of “being unwanted” with “no right to live.” To treat these problems, I first started using Logosynthesis with her, which led to a reduction in her alcohol intake by an average of around one third. After a further three months we worked with this method again after having taken several other treatment steps specific to addiction. The renewed use of Logosynthesis seemed indicated. She had realized that she felt indifferent towards the negative consequences of alcohol abuse. The process went as follows:

T: I retrieve all my energy bound up in indifference towards the negative consequences of alcohol abuse to the right place within my Self. (The client repeats the sentence.) Let it work, relax, and observe what surfaces.
C: There is simply a funny feeling there. My chest is constricted, not free.
T: I remove all external energies bound up in this funny feeling in my chest from all my bodies and my personal space and I send it back to where it belongs. (The client repeats the sentence.) Let it work, relax and observe what surfaces.
C: It’s a kind of relief. Breathing is easier, my chest is freer. It’s nice when you can do that.
T: I remove all non-me energies bound up in indifference towards the negative consequences of alcohol abuse from all my bodies, my personal space and sent it out into space. (The client repeats the sentence.) Let it work, relax and observe what surfaces.
C: I can breathe really well – deeply. It is nice, that one can send it out into space. I feel content, happy. In fact, relieved that I don’t need to be responsible for external energies.
T: What could this mean for alcohol consumption in the future?
C: Then the indifference shouldn’t surface anymore?
T: What instead?
C: Love for myself, for others and also for alcohol, a way to evaluate the properties of alcohol.
T: Now let yourself be surprised by what happens in the outside world.

Feedback
Two weeks after this session she decided not to drink any alcohol at all for six months, which she reported was amazingly easy for her. Even at Christmas she didn’t drink alcohol. On her birthday she stayed easily with one glass of wine. A few times however, she drank more than planned, although not close to as much as in the past. Together we found out that she drank more than one glass when she wanted to forget something unpleasant, when she didn’t feel well or because something rubbed her the wrong way. We shall see if the possibilities discussed for setting boundaries and modifying behavior towards other people suffice to limit alcohol consumption to small doses even in these situations, or if it would make sense to employ Logosynthesis again.
2.8. Relationships

Really vital relationships are only possible in the here-and-now. Normally, however, the perception of a partner is filtered through events and images from the past and the future. Every relationship carries all life experiences, hopes and wishes of those involved. Dissociation and introjections limit the perception and appreciation of the partner in the here-and-now. The partners operate like hamsters in a wheel. The requirements of day-to-day living set the conditions for shaping life – real intimacy is lost in the shuffle. Many relationship problems are rooted in introjects and split-off parts.

The example of Peter and Marianne stands in for many other couples. Peter, a forty-year-old social worker, participated in a Logosynthesis course. He asked for an individual session because he felt constricted in his relationship with Marianne. He described how the obligations of his role as father and family breadwinner robbed him of joy, and how he longed for a life in which he was only responsible for himself. Sexuality in their relationship had been dead for years, and tenderness was almost non-existent as well. The reason
he came to me was an affair with a colleague’s wife that got him in deeper trouble. When I explored his motivation for living alone in more depth, it quickly became clear that he was longing for tenderness and sex with another woman.

Peter described his relationship with Marianne as a “corset”, constructed by numerous hurts and misunderstandings in the course of twelve years of marriage and ten years of family life. In these years, several extramarital relationships had damaged communication between Peter and Marianne. The current liaison had also led to a violent argument, in which Marianne clearly wanted to talk about their relationship. Peter appreciated this but felt little desire to open up to his partner again -- too much crockery had already been smashed.

As I listened to this highly emotional story, images came to mind of couples whose love had gotten dusty and who could no longer imagine anything new happening with each other. Together they lead separate sad and bitter lives, kept together only by common obligations. They create an outlet in daydreams, addiction, work or relationships on the side. I let Peter’s words sink in for a long while and started looking for dissociated parts and introjects. Then the word “corset” grabbed my attention. It stood out like a rock in the flow of the conversation. A second sign of a frozen world was the fantasy that with another woman he could find precisely the dedication and tenderness that were no longer present in the relationship with Marianne. His imprint of Marianne was a bitter, cool and distant woman. The unknown alternative on the other hand was sexy and affectionate, however non-existent and therefore a thought form. Only in movies like “Solaris” by Andrej Tarkovsky do such thought forms manifest directly as living creatures. Usually they are projected onto other people of flesh and blood, with familiar consequences.
I fed this observation back to Peter and mirrored to him that it could be a frozen thought form. He showed resistance to acknowledging this but then admitted that it was actually true.

Such a confrontation is not always possible. However, Peter and I knew each other so well that I could talk to him man to man, and he knew exactly why he had come to see me. He was also ready to engage in the experiment of releasing thought forms with Logosynthesis. I gave him the sentence:

I retrieve all my energy bound up in this corset to my Self.

After the first iteration Peter seemed confused. I realized I had omitted the words “to the right place” and had him repeat the complete sentence. He now relaxed immediately and an affectionate smile appeared on his face. I asked him to imagine Marianne and to investigate if and how his image of her had changed. He described how her bitterness had dissolved and how she seemed open towards him. In addition, a statement from Marianne came to his mind: she had said that Peter absolutely did not see her the way she really was.

After this experience with Logosynthesis Peter was able to admit this. A beginning had been made. Subsequently we worked on retrieving energy from the image of being alone and from the image of the “unknown alternative.” We also removed Marianne’s energy from Peter’s body and personal space. At this point he said: “OK. Now I can talk to her. I don’t know exactly where things will go, but for now this is what’s really happening.” Peter had said something important: when we are really in contact with another person in the here-and-now, then we actually never know what’s going to happen. Logosynthesis helps to dissolve the patterns
that make a relationship boring and bleak. The partners stop blaming each other for their own misery and loneliness and can actively connect with each other. A few weeks after the session Peter wrote that for the first time in years Marianne and he were having deep conversations. Although they both didn’t know if they wanted to continue the relationship, this did not seem to be the most important question at the moment.

**Forgiveness in relationships**
The core of working with Logosynthesis on relationships consists of dissolving ancient, frozen images of the partner. Couples who have been living together for a long time have gone through any number of positive and negative experiences with each other, and stored them up. They tend to lose sight of their actual partner. On one hand, this process can stabilize the relationship: the partner know each other, they know what they’re about and the future of the relationship is predictable. On the other hand, such structures jeopardize the vitality and long-term development of the relationship. In working with couples, we have to investigate how frozen worlds get in the way of growth in the relationships and prevent openness, fairness and tenderness. Trauma, grief, fear and hope also play a role in relationships and may keep the partners at a distance from each other. In Logosynthesis with couples, we don’t want to dissolve all established thought forms in one blow. We prefer working with individual aspects that block the view of the partner in the here-and-now. Dissolving a couple’s frozen thought forms helps to discover new aspects of the relationship. If love is over, counseling enables dealing with the consequences with open eyes. In reality, many emotions surfacing at the time of a break-up are dissociated, connected to early childhood experiences of abandonment. Only after dissolving thought forms that have
grown in the relationship is there room for real people in real relationships. This is infinitely more satisfying than strengthening existing energy structures. The following energy structures play an important role in couples’ relationships. They hinder the growth and development of the relationship in the here-and-now. Each relationship contains these structures in varying degrees of intensity and in different combinations:

- Trauma: injuries of all kind: badly handled conflicts, violence, relationships on the side, secretiveness, insults, neglect, contempt or disgust. The person becomes frozen in the moment of the injury and in the same moment constructs an introject of the partner. No more energy is invested in the current relationship and healthy expectations of the relationship are buried. Rage and anger determine the dissociated state. Injuries are stored as energy structures with the goal of being better prepared for painful events in the future. In the course of time, only the thought forms built upon the injuries are perceived, in place of the actual living partner.

- Idealizing: the person perceives the partner as the incarnation of ideals. The presence of the partner leads to a heightened or sometimes even exaggerated sense of happiness. The partner becomes the window to Essence, and this also means that one’s own Essence is projected onto the partner. This leads to stagnation and dependency: one’s own Essence, with its accompanying autonomy, is negated or projected onto the partner.

- Devaluing: the opposite of idealizing. The person expects the partner to mirror him/her perfectly and to fulfill all her/his wishes. The person does not see that the partner is her/his own manifestation of Essence with an own design for living. The person cannot grasp what is Essence in the partner. The partner becomes the mirror of one’s own Es-
sence. Personal weaknesses in a partner are unforgivable, one’s own qualities are devalued. A real relationship in the here-and-now is absent.

- Illusions: both partners enter into the relationship on the basis of images of what a successful relationship looks like. The partners’ images can hardly be the same. In the beginning the partners tend to idealize each other and to cover up differences with the cloak of love. In the longer run, a real discussion of these images is necessary.

- Fears: something can happen to the beloved partner, with the surviving partner left helpless and alone, or that the beloved person will leave us. These fears too lead to thought forms which seriously hinder communication in the here-and-now. These fears are often connected to early childhood experiences of abandonment, or to earlier relationships.

- Fantasies: imagining alternatives to the current relationship. Every relationship lives in the shadow of an ideal and is permanently compared to it. Those ideals can be taken from past relationships in one’s own life, from notions and models of social life. Hollywood and Bollywood also present material for contemplation. If there is no room for an honest examination of the ideal, it is shunted off to secret places.

- Transference: in transference relationships people see a partner as an important person from their own history. They are unable to perceive the partner as a being in her/his own right and expects that the partner will behave like that person from the past. The person reacts as if the historic model of the partner were present. Sonner or later, this pattern leads the partner to behave like the historical model. Relationships from one’s own early history with parents, grandparents and family members provide such models with differing degrees of intensity and intimacy.
Experiences in earlier relationships. Each relationship that is broken off, whether by death or divorce, whether by abandoning or being abandoned, leaves behind wounds which seldom have healed by the time people start up a new relationship. Hurts from the previous relationship are paired with hopes for the new one. They form a tangle of old and new thought forms that is almost impossible to separate.

For these reasons, the partners are unable to see each other in the here-and now. Imprints activate a past with someone else, a future that has not (yet) happened, or other notions and fantasies. Disappointment and frustration determine everyday life, and development comes to a standstill.

Logosynthesis offers access to frozen worlds in relationships and creates a way to dissolve them. In the process we work not only on the areas in which the partners perceive themselves as victims, but we also examine persecution and patronizing. Towards the end of the work with Peter there was an interesting discrepancy in my perception: on one hand he spoke very tenderly about Marianne, his eyes moist. On the other hand I noticed a touch of anger. When I addressed this, he said that it was anger directed towards himself. I doubted this and gave him a sentence in which he retrieved all his energy from all the anger in the relationship. Only now did he notice that anger towards Marianne was still at work in the background. In relationships, Logosynthesis functions no differently than in other areas. Take care to also remove other extrinsic energies: how many couples share their marriage bed with a third person – mother-in-law, father or lover? A typical intervention would look as follows:

- I retrieve all my energy bound up in (event, pattern, notion, fantasy) X and take it to the right place within my Self.
- I remove all energy of my partner, bound up in (event, pattern, notion, fantasy) X from all my cells, from all of my body and from my personal space … and send it back to the right place within her/his Self.
- I remove all the energy of others, connected to (event, pattern, notion, fantasy) X from all my cells, from all my body and from my personal space … and send it back to where it really belongs.

**Logosynthesis in the workplace**

Interpersonal relationships play an important role in the workplace. The contentedness of coworkers increases significantly if beliefs and fantasies from the past and the future can be seen in proportion or dissolved. What is true for couples is also true for relationships with colleagues, superiors or coworkers. Relationships in the workplace are constructive when all partners at the place of work can fulfill their own task. This does not mean that everyone has to be doing the same thing. It means that the primary task of the organization has to be delegated in such a way that all involved do what they have come to this earth to do. I am formulating a lofty ideal here, but this statement helps one perhaps to realize that the workplace is an important arena for the fulfillment of one’s own life task, and that it pays off to set this arena up accordingly and together. If relationships at work are rooted in contact with Essence, then working on the mission of the organization will be characterized by enthusiasm, effectiveness, and efficiency. All parties are in touch with their own best sides and give their best to working with others. In dealing constructively with conflicts and creating favorable circumstances, contact with Essence is contagious. Relationships in the workplace that are based on the repetition of historic relationship constructs will lead less easily to all involved taking responsibility for themselves.
This part of the book contains transcripts of concrete applications of Logosynthesis – from my own practice and from training courses for professional coaches, counselors and psychotherapists. The majority of these live examples are from training groups – where we use audio and video as didactic instruments. In chapter 3.1. Anna works on the inability she sees in herself to write her thesis. Chapter 3.2. outlines the session with Brigitte working on her fear of an upcoming operation. In chapter 3.3. Claude works on his fear of authorities. In chapter 3.4. Dave processes his traumatic experience with the father of one of the kids in a group home. In chapter 3.5. Erik restores his body image and finds permanent pain relief after an artificial joint is implanted. In chapter 3.6. Fred works on his fear of falling while climbing. Chapter 3.7. shows how Helen is able to overcome her guilt towards her son who was killed in the war in Afghanistan.
In these transcripts I have tried to let Logosynthesis speak for itself. My comments refer to previously described aspects of the method. Of course all the names of the clients have been changed.

If many transitions seem improbably fast and implausible: that’s how Logosynthesis works. I have omitted nothing, in order to give a realistic picture of the application of the method. While transcribing the video and audio recordings, even I was fascinated all over again by the effectiveness and elegance of this new instrument.
3.1.

Anna: Fear of Failure

The session with Anna took place during a one-day training course on Logosynthesis, offered to an existing training group in supervision and coaching. At the time of the session Anna was just about to finish her training at our institute and all were busy writing a thesis. The working relationship was solid: the group had been working intensively with me for over three years. After a introduction to theory and method I offered an opportunity to address personal issues.

The sequence with Anna lasted nine minutes. Afterwards we discussed aspects of the method. The transcript starts where Anna takes the floor in the group to work on her issue. Parts of the audio recordings were inaudible and were reconstructed according to the sense of the passage.


W: Anna, what’s bothering you?
A: I am afraid that I won’t to able to do my thesis. I’m not up to it, I can’t write and I just can’t do it. But what’s particularly relevant at the moment is the fight addressed this morning, always saying on one side: yes, I can do it, I have the skills for that; and the other side, vehemently pushing itself forward: no, you cannot do this. (W: Hm.) … and then there is something else that
says: you only have to try really hard and then it’ll work.

W: There we have two parts. Let’s write them down (goes to the board). One is: you can’t do this, and the second is: you just have to try hard.

A: And then a vicious cycle develops …

W: (interrupts Anna’s self-destructive pattern of rationalizing her emotions in depth) That is not interesting.

A: (taken aback, then amused) Oh, O. K., good (the group laughs).

W: (laughing) That’s for psychology and psychotherapy, we’re doing Logosynthesis here. Let’s stay with that voice: “You won’t be able to make it”. Where does it come from? From the left or from the right? From in front or from behind? From above or from below?

A: From in front, deep down.

W: A voice in you?

A: Yes.

W: How does the voice sound?

A: It’s a low, deep voice.

W: (introduces a retrieval sentence) I have a sentence for you: I retrieve all my energy from this low, deep voice back to my Self.

A: I retrieve all my energy from this low, deep voice back to the right place within myself.

Anna does not quite repeat the sentence correctly but I don’t interrupt her to keep the process flowing.

W: O. K., let the sentence act and wait for the effect of this sentence … (30 seconds pause) … what do you observe?

A: That I am really trembling inside and that it is blocked up here (indicates her throat)

W: What changes in the voice when you retrieve your energy from it?

A: It’s no longer so loud.
O.K., then I have the next sentence for you (sentence 2): I remove all non-me energy in this voice from my body and my personal space and I send it back to wherever it belongs. (Pause, to let the words work, then repetition of the sentence) I remove all non-me energy in this voice from my body and from my personal space and I send it back to wherever it belongs.

A: (fluently) I remove all non-me energy in this voice, from my body and from my personal space and I send it back to wherever it belongs.

W: O.K. Let the sentence act and observe.Pause (40 seconds).

W: What do you observe now?

A: Inside me there is a really … a feeling of lightness (W: Hm.) … and there is a picture of … that hasn’t been a part of me for a long time now but the idea is … I can see a rocket in front of me… it is really far away (she laughs together with the group). I am not totally convinced but it feels really lighter.

W: Let’s get back to sentence 1: I retrieve all the rest of my energy from this voice back to my Self.

A: I retrieve all the rest of this voice…

W: … all my energy.

A: … back from my energy.

Anna loses the thread and therefore the complete sentence follows once again:

W: I retrieve all the rest of my energy in this voice back to my Self.

A: I retrieve all the rest of this voice…

She now needs a clear example to follow.

W: … of my energy in this voice.

A: … of my energy in this voice back to my Self

W: O.K., let it work … (after 50 seconds) What do you observe now?
A: My feet feel extremely grounded, and I feel my legs, I feel myself on the chair … it is really a totally different feeling than before.

W: Is there still something left of this voice?
A: Far away. Very, very far away.

W: Let’s get back to the beginning (points to the board) … we had a sentence with “Try hard.” What has happened to this sentence in the meantime?
A: I think it’s gone.
W: Simply gone?
A: (laughs) Yes, it is gone.
W: You have to try really hard to get it back (laughter in the group)
A: Yes, I have to try really hard.
W: Is the voice somehow still within you in one form or another, or in your personal space?
A: No, it’s empty.
W: How are you, when it’s empty?
A: Wonderful. Really fine! There is really a space there where I am totally alone. But it’s fine.

W: Good. (switches to cognitive integration) When you now think about sitting down to write your thesis next week, what is different?
A: (clear) It works. I sit down and I write. It really works, there is trust. Yes.

W: Is that enough?
A: (very calm) Yes.

After I inquired about the long term effect of this intervention three months later, Anna replied:

As I read the transcripts of the sequence, I did not have a flashback. To double-check I recalled my personal space and I entered it. Both sentences “I won’t be able
to do this” and You have to try hard” did not return in this form. And that’s how I perceived it after taking the course. The fear of “not being able to do it” was gone. However I could not sit down as easily as expected at the desk and write. Now I was hearing words of warning about the high level of the thesis. So the sentences turned into questions like: “How much is concretely expected of me?” and “What or how much of these expectations can I fulfil?” These questions are still there today from time to time. However they are not tied up with the previous fear (I think). Anyway I then say to myself that I am writing the thesis for myself. It is important and financially relevant for my future identity and work as a supervisor.

This ties up energy. Energy that I would better use for writing. But when the last deadline comes for handing it in, I too will have finished my thesis.

The work in the session with Anna definitely dissolved the archaic layer of the problem. When she wrote this letter, Anna was busy with the concrete task and its requirements. The new questions she was asking herself were definitely realistic for the process of writing a thesis. Dealing with newer introjects (here the head of the institute) is an unavoidable part of the process of earning a diploma. If the constricting influences described here would have taken on larger proportions then a new round of Logosynthesis would have been appropriate. However, that was not necessary: She delivered an excellent thesis which was passed easily.
Work with Brigitte took place at the same seminar as the work with Anna, at the end of the day. Brigitte is a movement therapist in her thirties and is about to have major hip surgery. During the day she had briefly touched the issue various times but had difficulties addressing it as an issue in front of the group. So I invited her to tackle the issue. The sequence lasted for 21 minutes and is presented here in its entirety. The preparation for the application of Logosynthesis and the cognitive follow-up work are clearly visible in this example. It’s also clear that she learned a lot during the day.


W: How is it looking at the operation. How are you with it?
B: Not so great.
W: Should we do some work on it?
B: O. K. Does anyone have Kleenex? I start crying again just thinking about it. I am really not dealing well with it. (a tissue is handed) Thank you.
W: Are you facing one, or two hip surgeries?
B: First just one, but it is almost certain that I’ll have a second one.
W: Hm. And what happens within you when you think of this operation on your hip? What does it set in motion? What comes at you?
B: That I need to let go a part of me.
W: What do you need to let go of?
B: I need to let go of a head of my thighbone. It will be sawn off and ... I don’t know, thrown away in the garbage. It will be replaced by something artificial.
W: What would it mean for you, if you let go of the head of your thighbone? What do you imagine the consequences will be?
B: An important part of my body goes away.
W: What do you imagine changing if this part of your body goes away?
B: It is as if I’m no longer whole.
W: And if you’re no longer whole, what does this mean? What is connected to it?
B: Then I have the feeling that the whole system is messed up.
W: (explores Brigitte’s belief system) Be more specific – what’s wrong if you’re no longer whole? Apparently you believe that you have to be whole. Why?
B: My body is not the same anymore then - I don’t know exactly what you mean.
W: If your body is not the same anymore, what is it then? What does it also say about you if your body is not the same anymore?
B: For me as a person it doesn’t say a lot ... Except that in spite of all my exercising I still wind up with a prosthesis (she is a movement therapist).
W: And what is the worst thing about winding up with a prosthesis? What do you believe, what is the worst thing that can happen with a hip replacement?
B: There are two things (she switches into theApparently
Normal Personality and avoids the fear of the Emotional Personality). One is that the pelvis is in balance afterwards because the whole thing has a big impact upwards, down, backwards and in the front. The other thing is that I will be fully functional afterwards.

W: (confronting the avoidance) That all sounds quite nice and positive, as if the whole problem doesn’t exist.

B: Wait a minute. Say that again.

W: That sounds nice and positive. What is the problem if you are living with a hip replacement, without the worn, useless original?

B: I believe it’s really only a image.

W: I am interested in this image. You are investing energy in imagining how you’d get on without your original hip socket. What exactly is so unpleasant in this picture?

B: (laughs) Actually just knowing that it’s no longer one hundred percent original matter together there.

W: I’m going to be persistent. What is so dramatic about this?

B: It’s a kind of perfectionism.

W: Aha. Your body would no longer be perfect.

B: My body isn’t perfect anyway, but yes. Yes.

W: And apparently there is a connection between perfection and perfectionism, which we’re not completely getting at but which strongly occupies you emotionally. Just say the sentence: I retrieve all my energy bound up in this perfectionism regarding my body and take it back to the right place within my Self.

B: I retrieve all … (W: all my energy) all my energy from this perfectionism regarding my body to the right place within my Self.

W: O. K. Let the sentence work … You don’t need to do anything … just observe how the sentence is working. Pause (30 seconds), then Brigitte says:
... on the one side I’m becoming calmer ... and on the other side I have the feeling a battle is raging.

W: O. K., I will give you another sentence: I retrieve all my energy from this perfectionism regarding my body and take it back to the right place within my Self.

B: I retrieve all energy ... (corrects herself, then fluently) all my energy from this perfectionism regarding my body and take it back to the right place within my Self.

W: Now let the sentence work... You don’t need to do anything to influence the process ... go ahead and get a little distance ... look what’s happening now.

Pause (20 seconds).

B: There is emptiness, but ... it’s still good.

W: Stay with observing, you are already interpreting.

B: There is calm ... there is emptiness it is calming down, the battle is moving away.

W: Repeat the sentence once more.

B: I retrieve all my energy from this perfectionism regarding my body back to my Self.

W: (after a short pause) ... and let the sentence continue to work ... and observe from a completely neutral position what the sentence does...

Pause (20 seconds).

B: It (the sentence) is swimming around ... (pause of 20 seconds.) ... it’s quite special, it’s racing through the lymphatic system and through the bloodstream, I don’t know, somewhere through this liquid ... (laughs) ... fascinating!

W: Continue to observe ...

Pause (30 seconds), then she notices it herself:

B: I have to give the sentence some time to work.

W: O. K. repeat it ... and give yourself time to observe.

B: (fluently, slowly) I retrieve all my energy from this perfectionism regarding my body back to my Self.
Pause (30 seconds). She now really seems to have found the observing mode.

B: This is still crazy, this is frightening.

W: What is frightening.

B: This is frightening. Yes. … it is frightening to let go.

W: I’ll give you a sentence: I retrieve all my energy from the fear of letting go of this perfectionism regarding my body back to my Self.

B: (slowly, calmly) I retrieve all energy (W: all my energy)… all my energy from the fear of letting go of this perfectionism regarding my body back to my Self.

W: Observe the effect of this sentence.

Pause (30 seconds).

B: I’m calming down.

Pause (45 seconds). Then I am not sure if she is still concentrating:

W: Repeat the sentence with the fear again.

B: (lively, fluently, quickly; apparently she was still concentrated) I retrieve all my energy from the fear of letting go of this perfectionism regarding my body back to my Self.

Pause (40 seconds).

W: What’s up now?

B: Calm … almost no battle anymore … but somewhere in a corner something is still fighting … but I cannot isolate it …

W: (switches to the removal sentence) I remove all non-me energy from this perfectionism regarding my body … from my body and from my personal space and send it back to wherever it belongs.

Pause (10 seconds), apparently the sentence is too complex and therefore I start again in small pieces:

W: I remove all non-me energy …

B: I remove all non-me energy …
W: from this perfectionism regarding my body …
B: from this perfectionism regarding my body …
W: from my personal space and send it back to wherever it belongs.
B: from my personal space and send it back to wherever it belongs.
W: And let the sentence work … Observe the effect …
Pause (60 seconds!)
B: (with tension in her voice) Yes, the battle is diminishing.
W: Repeat the sentence once again… I remove all non-me energies…
B: I remove all non-me energies…
W: from the perfectionism regarding my body …
B: from the perfectionism regarding my body … from my personal space and send it back to wherever it belongs.
I now no longer say she has to let the sentence work – she knows this herself. After a pause of around 30 seconds:
W: What is happening now?
B: Something has loosened up in the back of my neck …
W: Find out further what is happening in your body.
Pause (60 seconds).
W: What is different?
B: It is lighter (pause 10 seconds)… I have the feeling that it has to work…
W: This needs time now.
B: Yes.
The process seems to have reached a stable intermediate result. I switch to cognitive integration of the experience.
W: There are not only your requirements; there are also external requirements in this perfectionism.
However, Brigitte is still in the middle of the process:
B: I have the feeling that they should go back to wherever they belong for now… to shoot them away…
Then she starts reflecting with me:
B: (sights, relieved) This is hard work.
I now go back to the original issue of this Logosynthesis ses-
sion to investigate if the problem has been resolved:
W: What has changed in your perspective regarding the 
operation? What is different now?
B: It’s less heavy… the part that says: Come on, it’s a 
routine operation, it’s done so and so many times a 
day, gets more emphasis. (W: Hm.) The banality of the 
whole thing becomes stronger … Banality not in a nega-
tive sense, more like “usual”…
W: It’s not the end of the world if I have surgery. I don’t 
cease existing, life goes on.
B: (thoughtfully, calmly) Yes.
Pause (10 seconds).
B: (happy) Thank you! … (to the group) … and thank you 
for your support.

At my request Brigitte wrote me after the workshop:

_The work with Logosynthesis was not over after the ses-
son. As I had already noticed during the session the 
“feeling of relief” must establish itself within the body. I 
could also say that the newly gained calm really still had 
to spread through my body. I have repeated the sentences 
from the session in the weeks following when fear and 
despair came in. I had an instrument to counteract these 
states. With this I don’t mean suppressing or fighting 
fear and despair, it just became more bearable. I have a 
picture: The sentences were like a warm jacket I could 
put on when the icy wind blew and I was freezing. The 
sentences were a kind of calming mantra restoring the 
feeling of calm and peace I experienced in the session. 
Through the experience of the Logosynthesis session I 
have become calmer and the drama of the upcoming op-
eration is less loaded - I became more serene. I had more room to deal with everyday life. I felt stronger and the time before the operation was not so completely taken up with the upcoming procedure.
3.3.
Claude: Fear of Authorities

The work with Claude took place on the same day, after a short discussion about the work with Anna. It lasted only seven minutes.

W: Willem. C: Claude.
W: Claude, what is on your mind?
C: On my mind is that I am sometimes very self-conscious with authorities. If you were to shout at me now, or reproach me with something, then I would lock up inside.
W: Then I assume that you have already been shouted at.
C: I think so to but I don’t know when.
W: If someone was in your personal space and was to shout at you, where would this person be … in the space around you? In front of you … behind you … next to you … above you?
C: Diagonally above.
W: Diagonally above … that means that you are much smaller than the person?
C: Yes.
W: If I ask you now to give me a number, at which age you were shouted at, which number appears… your first reaction?
C: Kindergarten … six … five.
W: So there is someone, at the age of five, six, who shouts at you and has installed a very powerful thought form… How far away is this person from you? Where’s the thought field of this person?
C: Maybe … a little less than seven feet.
W: How big is the person from your perspective now?
C: Big and broad.
W: How broad?
C: (shows around two feet with his hands) About like that.
W: Then for 38 years you have put together a picture of this person. You have invested energy in building and maintaining this picture.
C: (acknowledging) Hm …
W: O. K. Say the sentence: I retrieve all my energy from the picture of this person back to the right place within my Self.
C: I retrieve all my energy from the picture of this person back to the right place within my Self.
W: O. K., now let the sentence work and observe the effect. You don’t need to do anything actively… you just need to observe.
Pause 40 seconds.
W: What is happening during the process … what do you observe?
C: First, my arms got heavy… and me… it pushed me down in the chair … but at the same time I have grown. I have only noticed this after… the person became smaller… a little more transparent…
W: Repeat the sentence again: I now retrieve all my energy from the picture of this person back to my Self….
C: I now retrieve all my energy from the picture of this person... back to my Self....

W: Observe ...

Pause 30 seconds.

W: What are you observing now?

C: I notice that the person also becomes thinner ...

W: The person becomes thinner ...

C: Yes. (opens his eyes and looks around with surprise) I have opened my eyes now. I can just as well leave my eyes open. I don’t have to be afraid of the people around me!

W: Now say: I now remove all energy of this person from my body and my personal space and send it back to its source.

C: I now remove all energy of this stranger from my body (W: ... from my personal space ...) and from my personal space and I send it back to wherever it belongs.

W: Hm.

Pause of 30 seconds.

C: Now it’s easier.

W: Do you want to repeat the sentence once again?

C: Yes (repeats the sentence, very clearly and smoothly).

Pause of 20 seconds.

W: What is going on now?

C: I feel like flying!
Dave, a tall, quiet man is his mid-fifties, is the head of education in a children’s home. After having been threatened by the father of one of kids in the home he scheduled an appointment for a crisis intervention session with me. Earlier, the child’s father had already shown signs of violence. He had assaulted him verbally, after Dave used his authority to deny him access to his son in the home. The father also threatened Dave with physical violence. The exchange became heated when the father ripped two buttons off Dave’s jacket and threw them away. Dave managed to behave with extreme tact and was able to avert further escalation. Subsequently, he refrained from legal action – in agreement with the faculty of the home. However, the lawyer of the faculty wrote a letter to the father, stating that legal action would
be taken in case of a recurrence. After that Dave received a threatening letter from the father.

The event had happened a few months before the session, but in one of our seminars it struck him clearly that he hadn’t processed the event at all. For him this was unusual: he didn’t think of himself as a coward, he had had the situation under control but he wasn’t able to process the emotions connected with the situation. In the first ten minutes of the session Dave described the situation described above. The part of the session transcribed here follows after this description and lasts around twenty minutes. Some descriptive passages have been shortened. W: Willem. D: Dave.

W: So then he succeeded in crossing your boundaries.
D: Yes, very clearly. The weekend was adrenaline-charged, or I don’t know what you call it. I had a body like a runner after a marathon. Headache, heavy legs, totally wiped out. This went on for three days and when the letter came, another two days.

W: He is able to break through your normal defences, your protective ring. (D: Yes.) How exactly does he do it, where does he get you? Where are you vulnerable?
D: Perhaps in the lack of predictability … I cannot predict it. When I come home, I look at the mail to see if there is a letter from him. I am also enormously stressed on Friday afternoon because then all the children are gone and I know he gets out early from work on Friday.

W: What’s affecting you that doesn’t get to the others?
D: Rationally it is the nearness. He simply gets too close to me. Somehow he found access that I had only known from positive emotions.

W: You have described him as being very close to your face.
D: Yes, that he pulled me towards him … and stripped the buttons of my jacket. And I can fill in the picture even
more: He looks like Adolf Hitler. Yes, really, this is not just my imagination. Others have also said that independently of me. He is disgusting, creepy.

W: It sounds as if the disgusting/creepy part is activating, mobilizing something old which means your adult resources are no longer available.

D: I have already tried to find parallels … parallels to the fear, I found them… As a child, around the age of 7-8 I had tremendous fears. Neurotic fears – I could not go in bed without looking under the bed first. It is probably connected to the fact that there was a restaurant close to our house. There we had constant commotion from drunks – noise, vandalism, several attempts at break-ins. That’s the fear, I was afraid at the time of people breaking in (W: Hm) … I notice that it is the same feeling now creeping up from my stomach to my heart … these are the fears when I would crawl under the covers and hear the noise from the drunks. This is what I’m remembering … I knew that nothing would happen and still I was afraid.

Here we are in contact with an archaic emotion. The fact that it is appearing in this context leads me to suppose that it is a dissociated part that is bringing Dave to feel uncontrolled fear in the situation with the child’s father.

W: O. K. Let’s start with these old fears. You have built up something since then. If you think of this childhood fear, what happens? Is this still active in any form?

D: Yes.

W: I give you now the sentence … I retrieve all my energy bound up in these fears as a child and take it back to the right place in my Self. You say the sentence and let it work: I retrieve all my energy bound up in these fears as
a child and take it back to the right place in my Self.

D: I retrieve all energy …

This happens often: Despite a clear instruction the pronoun “my” is omitted. It is absolutely necessary to correct that. After all, the aim is for the client to learn to differentiate between his own and external energies.

W: My energy.

D: I retrieve all my energy from these childhood fears back to my Self.

W: Now let the sentence work. Observe the effect of the sentence, now that you have said it.

D: (repeats the sentence very slowly - as if he was letting each word work separately) I retrieve all my energy bound up in these fears as a child and take it back to the right place in my Self.

Pause of 10 seconds.

D: (louder) Yes, the childhood fear is there.

Dave is now being drawn into his feelings as a child. For this work, this is actually counterproductive: thinking and feeling within the old frame of reference disturbs the healing effect of the sentences. Therefore I actively lead Dave back to the position of an observer. In conventional psychotherapy such an intervention would be unusual.

W: Just let the sentence work. You don’t have to do anything, you only have to observe what effect the sentence has once you have spoken it.

Pause of 20 seconds.

W: What is happening?

D: Something is changing. First it blocked my breathing. Breathless. And when the sentence started to have an effect I was able to exhale.

Pause of 20 seconds.
W: Think now about this gentleman again. What is different now?
Pause of 20 seconds, Dave takes a deep breath.
D: I have trouble thinking about him. It’s not the same anymore. Less pressure. There is mail, but no letter from this guy. The fear is not gone but it’s not there with the same intensity anymore.
W: O. K. What is the name of this gentleman?
D: Mister H.
W: O. K., I have a sentence for you: I retrieve all my energy bound up in this experience with Mr. H. and take it back to the right place in my Self.

Dave repeats the sentence without interruptions and receives again the instruction to let the sentence work. When dissociated parts are very active it rarely happens that the sentence can be repeated completely and fluently. I conclude from this that the treatment is starting to have an effect. There is a longer pause. This is also a sign that he is letting himself get into the process, not drifting off in thoughts or emotions. However, the feelings are still there:
D: Yes, I’m breathing more easily, but it is not gone.
Dave’s perspective on the fear has changed. He is no longer imprisoned by the fear and is now working towards dissolving it completely. It is the remnant of the symptom that seems to bother him more now. He may still experience the fear, but not as a part of his adult ego. My next intervention is obvious.

W: O. K., we repeat the sentence once again and let it work.
D: I retrieve all my energy from the experiences with Mr. H. back to my Self.
D: (after 20 seconds) My pulse rate is still high …
Pause of 12 seconds. I go with the physical experience:
W: What else can you notice … in your body?
D: There is still something …

The process comes to a standstill here. This is often the case when the options for a solution are exhausted on the level of the dissociated parts. So I decide to change levels and to offer him a sentence for working on destructive introjects.

W: I have a new sentence for you: I remove all energy of Mr. H. from my body and my personal space … and send it back to his Self.
Dave repeats the sentence and needs my support to do that. Then he roars with laughter.
D: That feels good, it does!
W: That cleans things out!
D: (he laughs heartily again) Yes, I can really pull the energy out, that’s good!
W: You had installed his energy in your system and we consciously have to remove it again.
Now I am deliberately giving additional information in order to make cognitive sense of the client’s experience.
D: … yes, installed and remained attached.
A longer pause follows, the mood thoughtful (30 seconds).
W: What is different now?
D: I am trying to trace the feeling again … it is easier, it is freer. If I try to imagine that he is coming back, the stress returns. It’s back now.

There’s a new layer here. A frozen world has been dissolved. This showed in the hearty laughter. That the matter is not settled was to be expected, otherwise he would have said “easy” and “free” instead of “easier and “freer”. So there needs to be at least one more round. I now give him a sentence that focuses on the current traumatic aspects of the situation.
W: I retrieve all my energy from my experience with Mr. H. back to my Self.
D: I retrieve all my energy from my experience with Mr. H. back to my Self.
W: (acknowledging) Hm.
D: (relieved, after a pause) Now it is clear.
W: O. K., now the sentence “I remove all energy from Mr. H. from my body and my personal space and send it back to him”.
D: I remove all energy from Mr. H from my body and my personal space and send it back to him … (after a short pause) Hey, this is very good, I feel how it is pulling out of my body!
W: Very well!
Dave laughs loudly; the words are not audible in the recording. I get Dave a glass of water to deepen the effect while he lets the sentence continue work.
D: Thank you. (after a pause he repeats the sentence on his own) This is crazy, the energy is really flowing out of me. This is good.
W: (goes back to the original issue, to investigate, if the emotional charge has disappeared) What happens now when you imagine Mr. H. sending you a letter? … or showing up?
D: (points at his stomach) It comes back but I have the feeling that it will go away on its own … but when I call up the picture it still comes back.
W: O. K. Now close your eyes and observe exactly all that is happening inside of you, in your environment, in your personal space and in your picture of Mr. H. You can close your eyes…
Pause, 90 seconds.
W: What is going on now?
D: I am calmer with the picture. This is clear. I have seen
him clearly. I had no difficulties calling up the picture … in the picture, he was running away from me. This didn’t stress me. He then looked at me and continued to run … it is clearly lighter. The pressure is gone. I breathe easier, even when I think of him.

After a pause of 60 seconds a six-minute conversation follows with a curious Dave who now wants to know how such a trauma originates, how it can be reactivated and how the process of neutralizing traumatic memories works.

At my request Dave wrote later on:

_Half a year after the session, fear has turned into respect. It helps that I haven’t seen Mr. H. in the context of my children’s home again. The day before yesterday I saw him at the train station. If he noticed me, I don’t know. To me, memories came back but it felt fairly normal and unspectacular. The fear on Fridays is completely gone and usually the situation neither enters my mind on Friday nor during the week. Even the bad feeling while going through the mail has gone. Altogether I have apparently overcome the trauma. What it would be like if he were standing in front of me again, I can’t tell. In any event, everyday life has returned to normal._
3.5.

Erik: Pain, and a Lost Finger

The session with Erik shows many and multi-faceted aspects of the treatment of physical symptoms with Logosynthesis. Erik is a 40-year-old, former top volleyball player, who has not been able to move his little finger for many years, because of an injury typical of this sport. The finger stuck out in a wide angle. After long reflection he decided to have an artificial joint implanted which would enable his finger to become mobile again. The operation had been seven weeks before the session. Since then Erik suffered a lot of pain and could move his finger at the most in a 30 degree angle. The session lasted for 25 minutes and took place during a two-day small group seminar. The group has been very familiar with Logosynthesis from the start.

W: Willem E: Erik.

W: Erik, you have a finger that does not move.
E: … that moves a bit now.
W: Can you briefly summarize what happened? You had surgery …
E: … an artificial joint implant. Then, two, three weeks after the operation I had the first appointment with the
physiotherapist. And there I could bend my finger about 50-52 degrees (demonstrates with the left, healthy finger). Now at the moment I can only bend it for around 30 degrees. Then it did not hurt … now it hurts. If I try now to move the finger with the other hand, the point comes when it hurts incredibly and I cannot bend it further.

W: Does it also hurt when you actively try to move it?
E: The problem is, that when I’m here (shows an angle of around 30 degrees) there is a point where it really, really hurts. During physiotherapy we once went into the pain zone and from this moment on, mobility decreased.

W: You went into the pain zone …
E: … and then it got worse, so that I have enormous hang-ups about getting into the pain again.

W: You can go into the pain zone, with our without help?
E: Yes.

W: When you move your finger without help, how far do you get?
E: (shows the finger) Like that … they have measured around 30 degrees.

W: If you move it into the pain zone with help, do you get further?
E: No.

W: And this is because of the pain?
E: Yes, an artificial joint can move up to 90 degrees, at best to 100 degrees. This is mechanically possible.

W: If you were to imagine the pain now, how would it look like?
E: It’s like a lightning.

W: Lightning. Where do you see this lightning? In front of you, behind you, left, right, above, below?
E: (points with his right hand) It is to the right, relatively close, at face level.
W: (builds up the frame of reference around the symptom to prepare the use of Logosynthesis) Let’s assume that something froze in the experience of this pain, that you have built up a thought form, a split-off part you’re in contact with. Do you follow me?

E: Yes.

W: If you observe, watch and examine this part, is there something familiar there? Something that was already there, before the operation?

E: I’ve just made another connection. The finger doesn’t belong to me at all. (W follows the direction that Erik indicates) ... around 30 years ago I wounded my finger for the first time. For 20 years, its mobility is limited and in the last years it has been really crooked, sticking sideways, I no longer saw it as part of me – I could not use it, it was in the way.

Normally the body image corresponds to the physical body in space. However, Erik’s little finger is no longer part of his three-dimensional body image. It must therefore exist as a thought form somewhere else in space. We start searching for it. This is exciting.

W: And where is the finger that doesn’t belong to you, where is it located ... in relation to your body image?

E: (smiles, closes his eyes and points to the right) I notice, there is a gap ... in my body image.

W: And where is the finger?

E: (smiles again) I have to start searching first ...

E: Somewhere behind me (points behind his left ear).

W: Left, right?

E: No (he now points with both hands) ... directly behind me. I cannot estimate the distance exactly. Behind my back.
W: If you concentrate on the finger behind you, what is your emotional reaction to this finger?
E: At first it is like this (makes a defensive gesture with his hands and makes a face) … nothing. Cold. And if I let it, somehow it goes with a grief that I am totally unable to explain.
Once the split-off part is found, we can guide it back to its original place.
W: Let’s do an experiment, with a sentence: I retrieve all my energy from this image of my finger behind me … back to its right place … within my Self.
E: (slowly but fluently) I retrieve all my energy from this image of my finger behind me … back to its right place … within my Self.
W: Let it work and observe the effect …
E: (laughs after a 25 seconds pause)
W: What is happening?
E: Something really fascinating. Perhaps you noticed, but I have constantly been making contact with this little finger (indeed he had been cupping his other hand around the finger). This way I feel the casing of this finger … and now after speaking the sentence, the life is returning to this finger … it’s as if it’s filled out! I had made myself aware before: there is something. By saying the sentence it has filled out … very interesting.
W: What is behind you now? Is there something left? From this finger?
E: (laughs) The casing. The silhouette of the finger is still in back of me, yes. However, it’s like an empty cocoon.
W: Repeat the sentence once again: I retrieve all my energy from this picture of the casing of my finger … back to the right place … within my Self.
E: (with interruptions and assistance) I retrieve all my energy from this picture of the casing of my finger … back
to the right place … within my Self.
W: Let it work and observe the effect.
Pause, 30 seconds.
E: Now the casing is resolving and coming here … What strikes me: The finger which I had left behind me is a complete finger, a straight finger … and it has joined together now … fragments, pieces of a puzzle – and now there is a complete image so that the contents and the exterior form a unit again.
W: And what is still in back of you now?
E: (closes his eyes) With respect to the finger I cannot find anything left.
W: And other than that?
E: Memories belonging to the finger … pain that wasn’t noticed, that was not allowed to be …
W: (new sentence, it does not make sense to get deeper into these memories, they are only dissociated thought forms) I retrieve all my energy from these memories …
E: I retrieve all my energy from these memories …
W: … back to its right place within my Self.
E: … back to its right place within my Self.
W: Let it work and observe the effect.
Pause of 30 seconds.
E: Now I feel pain in my finger, simply because it’s there … and I have the feeling this is right. They put an artificial joint in there … it is supposed to hurt for a while.
W: What about the memories now?
E: (reflects, shakes his head) Nothing left.
W: Nothing left. So there is a finger and it hurts, even without moving it.
E: Yes, before it didn’t.
W: (goes back to building up a frame of reference and continues working on dissolving dissociated states) I suspect that this is not just new pain but that the pain
has an archaic component. Therefore I have another sentence: I retrieve all my energy from the old pain back to its right place within my Self.

E: I retrieve all my energy from the old pain back to its right place within my Self.

Pause of 60 seconds, Erik laughs.

W: What is happening?

E: It does not hurt anymore. I just realized that the little finger has been like a projection screen – old pain, also psychological pain, that was otherwise not allowed.

Pause of 10 seconds.

E: It is fascinating, it does not hurt anymore!

W: (addresses a possible dissociation in the future) Then I have another sentence for you: I retrieve all my energy from the expectation, that it will hurt, back to my Self.

E: I retrieve all my energy from the expectation, that it will hurt, back to my Self.

W: (corrects) … to its right place …

E: to its right place … within my Self.

Pause of 15 seconds.

E: Another sentence comes to my mind: I retrieve all my energy from the expectation that the finger will remain stiff, back to my Self.

W: (following) Do it …

E: I retrieve all my energy from the expectation that the finger will remain stiff, back to my Self.

Pause of 20 seconds. Erik shakes his head.

W: What’s going on now?

E: I have a picture of my little finger moving, bending … and this is something totally unusual, something new.

W: This has not happened for 20 years?

E: Right.

W: (actively continues leading the process) Then this would also be appropriate: I retrieve all my energy from the
experiences of the stiff finger back to my Self.
E: I retrieve all my energy from the experiences of the stiff finger back to my Self (closes his eyes).
Pause of 30 seconds. Erik opens his eyes and laughs.
E: It’s coming to life, as if it had penetrated an ice sheet that is now being blown away, like a corset … I now feel curious, what it’s up to …
W: (switches to the introjects in this issue: physical symptoms often exert a very direct influence on other people which can then surface as introjects) I have another sentence: I remove all energy connected to the expectations of others … from all my cells and my personal space … and send it back to where it belongs.
E: I remove all energy connected to the expectations of others, from all my cells and my personal space and send it back to where it belongs.
A pause of 30 seconds follows in which Erik discovers an important introject.
E: This is first and foremost a statement from a doctor, many years ago. He said (makes a dismissive gesture): small finger, not worth the effort.
W: What changes for you, when this statement is neutralized and no longer refers to you?
E: He is the one who said: at best we could make the finger rigid, it’s not worth it … this is the part that made me lean towards having it stiffened. Now the sentence makes it possible for the finger to move. Mechanically it works fine … and in my head too … the way I imagine it is OK. It’s the way it is.
W: (returns to the here-and-now) What happens now when you try to move your finger? What is different?
E: (tries moving his little finger) There is still a point where it hurts … but it is another type of pain. Before its was like lightning now it’s a pulling but it is like a healthy
kind of pulling … the finger has not been moved for such a long time … it is slightly jammed. It needs to be moved and stretched and then it will work fine.

W: I myself have the impression myself that the angle is slightly wider now? Right?

E: I have the same impression.

W: It’s more 40 degrees than 30 now.

E: The feeling of pain is significantly different … at night I involuntary make hand movements, a fist … that hurt enormously … and now there is just a pulling … fascinating … and I would say (looks thoughtfully at his little finger) … this is significantly more.

W: This is 40 degrees.

E: It will be interesting to measure it with a protractor.

W: We will be able to see the difference on the video … now in the last minute significantly more …

E: Yes. It’s ongoing …

W: Please show again precisely how much you can bend the finger.

E: It’s never been that far before.

W: This is surely 45 degrees, even a little more.

E: (experiments with moving the finger) I am now in the area where I really am stuck but it does not hurt anymore.

W: It’s now a question of exercising.

Erik looks at his finger and shakes his head incredulously. The session is terminated here and the group members share their observations.

Six weeks after the session Erik called me and reported that the pain had disappeared. At that moment he was able to bend the finger at a 60° angle. He now experienced it as being part of his body again, completely. Another few weeks later he reports bending the finger to an angle of 74°.
3.6.
Fred: Fear of Falling

The session with Fred also illustrates the diversity of issues that can be addressed with Logosynthesis.

In this session it is necessary to combine many aspects of the past and the future each leading to a step by step reduction of the fear. The first step of treatment even aggravates the symptom.

A very special feature of this session is the work with the imprint of the ground on which he had once fallen. In the past, this imprint led to a distortion of his body image and to fear in critical situations. Here it becomes clear that frozen images of the surroundings are not limited to persons.

Fred is a 33-year-old coach and business trainer. In his free time he is a mountain climber. In doing this he is afraid to rappel while tethered by a rope to a colleague. This hinders him in practicing his beloved sport.

The text below is the transcript of the video recording of a demonstration that took place during a Level I course in Logosynthesis. The session lasts for around 28 minutes.

W: Fred, what do you want to let go?
F: A fear that I’ve been working on for a long time.
It bothers me when I’m climbing. I have an idea why it’s that way. In climbing, letting yourself fall is part of the sport. I have done it but very reluctantly. I have been in situations where I could objectively judge it wouldn’t have been dangerous to let myself fall but I felt every single cell of my body holding on.

W: So, objectively there is no risk, or is there a risk that does not justify such an amount of fear.

F: There is a part of climbing where the risk is high, but that’s not what I’m talking about. It’s about situations where the risk is really miniscule.

W: You have said before: I know why it’s that way. Can you tell why it is that way? Apparently you’ve done your homework.

F: (relaxed) As a child I had two or three accidents when I fell and hurt myself – once I broke my elbow, once a compound femoral fracture … (laughing) … that’s enough. Add a few broken arms and ankles …

W: (adapts to Fred’s relaxed tone of voice) I understand more and more why I’m not an athlete …

F: I wasn’t yet at the time; I didn’t do any sports for 20 years.

W: How old where you at the time?

F: With the elbow four, six with the open leg fracture.

W: That means that you have collected experiences and the experiences surface when you fall now.

F: These are my constructs, why it’s so difficult for me, and why I say “I just can’t do it”

W: (aims at identifying future fantasies) What is your fantasy, what could happen, if you were to fall?

F: One thing is trusting if something really went wrong either with the person you’re tethered to, the one who’s securing your fall, or with the equipment; the other thing is fear I’m going to hurt myself.
W: You have fantasies of something coming loose ... the technology fails ... what happens then in your fantasy?
F: Then I either land on the ground or with a hard smash against the face of the mountain.
W: And what happens then?
F: (determined) Then I’m injured.
W: And what happens then?
F: Then I have pain.
W: Apparently the pain is the most important. So important, that the fantasy about the pain takes you out of the climbing experience here-and-now.
F: Yes.
W: OK. I’ve got a sentence for you (Fred has just learnt the Logosynthesis model and seen a video)
F: Yes, please.
W: I retrieve all my energy bound up in the fantasy that I will smash against the mountain face, back to the right place within my Self ... I retrieve all my energy ...
F: I retrieve all energy in this fantasy back to its right place within my Self.
W: OK, let it work ...
A pause of around one minute follows, in which Fred blinks from time to time. He sighs deeply. It does not seem spontaneous relief is taking place. The fantasy about the future is apparently not a determining factor in the fear and more needs to be done to dissolve it.
W: What is happening now?
F: I feel a heaviness pressing on my chest and abdomen ... That’s what I noticed, partly with breathing difficulties.
W: (gives a new type I sentence) I retrieve all my energy from this heaviness back to the right place within my Self.
F: I retrieve all energy ...
W: (corrects this time) ... all my energy.
F: I retrieve all my energy from this heaviness back to the right place within my Self

W: Let it work …

Again there is a longer pause, 40 seconds. Fred looks sad; he does not seem to find any relief.

W: What is happening now? What do you perceive?

F: The heaviness is not there anymore. The answer is surprising me, it didn’t look as if the sentence had been effective.

W: And what is going on now?

F: (his consciousness returns to the here-and-now) Nothing spectacular. I now feel the chair I’m sitting on … and the surroundings.

W: (Future Pacing) Imagine hanging on the rope, on your climbing day. What is different now?

F: I have the impression that it’s intensifying, if I put myself in the situation in which I could fall.

Working with the fantasy has put Fred in direct contact with the fear. The symptom hasn’t been dissolved yet. This was already apparent from his non-verbal reactions. Another strategy is needed.

W: The fear has intensified. OK … (gives information about Logosynthesis) It is therefore not only the fantasy about the future which causes the fear. As well, unprocessed material from the past is playing a role, historic situations (switches to the historic scenes) … Think now about the situation in which you broke your leg and concentrate on that memory …. and say the sentence: I retrieve all my energy bound up in this event, back to the right place within my Self.

F: I retrieve all my energy bound up in this event, back to the right place within my Self.
W: And let the sentence work. After a 50 seconds’ pause Fred’s face lights up and he starts to gesticulate.
F: I have off into my thoughts and then I intensely saw the color yellow while I was viewing the scene as it were from the outside.

In accounts of traumatic experiences clients often report leaving their bodies, looking at the scene from the outside. That’s why I’m choosing this image here. I could also have investigated the experience with the color yellow. Both aspects indicate a near-death-experience. For the work with Logosynthesis it doesn’t make any difference. The memory of the event has been activated. Now there is an opportunity to dissolve the dissociated state.

W: You have seen yourself from the outside. Now repeat the sentence again: I retrieve all my energy, bound up in this scene, back to the right place within my Self.
F: I retrieve all energy …

Clients often forget the word “my” in type I sentences. This has to be corrected immediately. If he retrieves all energy to himself dissociated states and introjects are not separated and confusion remains.

W: (corrects) … my energy …
F: I retrieve all my energy bound in this scene, back to the right place within my Self.
W: Let it work …

Pause of 40 seconds. Fred is sitting still. I interrupt the silence, after having tested if the process is ending. W: What’s going on inside?
F: Space expanding in my abdomen, like a cloud forming. Subsequently we investigate the effect on the memory image. Fred’s reaction leads me to assume that it has changed.

W: What is changing in the image of the situation? Before, you were viewing the scene from the outside, how is it now?

F: I’m switching back and forth between the picture in which I am seeing myself from the outside and the mattress from which I can see the broken bone.

The spatial dissociation has now been partly dissolved. It came about because as a child he could not stand the pain of the compound fracture and the way it looked. By applying the sentence, the split-off part has found its way back into the body, even though not completely. To make the way back completely, Fred needs to neutralize the newly surfacing image with the help of a new type I sentence.

W: I retrieve all my energy bound up in this picture of the compound fracture of the leg, and take it back to the right place within my Self.

F: I retrieve all my energy bound up in this image (adds to my sentence) with the mattress and the compound leg fracture, and take it back to the right part within my Self.

W: (corrects, “the right part” would be a new dissociation) … to its right place.

F: … to its right place within my Self.

W: Let it work …

After a pause of 50 seconds, with very little expression and movement, Fred actively turns to me.

F: Again more calm. I already noticed earlier how I was feeling more relaxed in the picture.

W: Are any more emotions tied up in the picture of the bro-
ken bones on the mattress?
F: (after a pause to reflect) Rationally there would have to be, certainly, but I now I’m not feeling it directly, no. Repetition usually leads to a deepening of the effect of the sentence.

W: Let’s play it safe: I retrieve all my energy that is still bound in this image, and take it back to the right place within my Self.

F: I retrieve all my energy that is still bound in the image of the mattress and the bones, and take it back to the right place within my Self.

W: Let it work and observe the effect.

Fred sits motionless and expressionless for 30 seconds. Then he visibly relaxes. The process now goes twice as fast as previously in the session. This is an indication that we are hitting important issues and that the resistance has been dissolved. Therefore now I decide to proceed to dissolving the imprints of the traumatic situation.

W: I will now give you sentence 2, just to make sure: I remove all the energy of others that is still connected to this event and send it back to the originators. I remove all the energy of the others (splits the new sentence in parts so that it can be repeated easier) …

F: I remove all the energy of others …

W: … that is still connected to this image …

F: … that is still connected to this image …

W: … from my body …

F: … from my body …

W: … from my personal space …

F: … from my personal space …

W: … and send it back to the ones it concerns.

F: … and send it back to the ones it concerns.
W: And let this work.
Pause of 40 seconds. Fred looks much more relaxed now.
F: I feel relaxed now. That there were others only came back to my mind once you mentioned it.
In the traumatic, frozen world, the presence of the others had disappeared from consciousness.
W: They also had something to do with it …
F: They were really screaming, in my memory.
W: OK, let’s get back to the here-and-now: How is it now, when you imagine climbing? … What about this fear?
F: I no longer cramp up as much as before.
W: No longer so actively, but there is still something left.
F: I think so.
W: What is still there, is it realistic for the situation? Fear is also a sign of real danger. Does your fear exceed a realistic level?
F: I have the impression that it still does.

The integration of the dissociated parts following the leg fracture has led to the symptoms becoming milder, not being healed. So we take a step further in the dissolving of the energy tied up in the past.

W: You had another similar event. Go there. What kind of an event was that?
F: I climbed a tree after my brother … and I fell onto a root.
W: And …
F: … then I have shattered my elbow (laughs)
W: (decides to ignore the laughing and continues the process) And what do you see when you think of the event now? What comes up?
F: (smiles) This strikes me as pretty much emotion-free … I feel a tingling in the abdomen, not unpleasant.
The painful experience of the fall seems to be suppressed, the Apparently Normal Personality is in the foreground. To reduce fear in Fred’s current life we must neutralize the experiences stored in the Emotional Personality. To do this it does not have to be present in normal waking consciousness – in contrast to conventional psychotherapeutic methods.

W: OK, let’s assume that something is still there: I retrieve all my energy that is bound in this fall from the tree, and take it back to the right place within my Self.
F: I retrieve all my energy that is bound in this fall from the tree, and take it back to the right place within my Self.
W: OK, let it work.
Fred does not move for one minute, then he stretches out and points to his right shoulder.
F: I have to say … calm actually, but I have the feeling, that I have to bend over a little bit.
W: You have to bend over.
F: Yes.
W: I retrieve all my energy that is bound in this bending over, and take it back to the right place within my Self.
F: I retrieve all my energy that is bound in this bending, and take it back to the right place within my Self … (pause, 10 seconds) … Yes, this is relaxing.
W: (switches to the imprint) Now I have sentence 2 for you: I remove all the energy of the ground on which I landed, from my body and my personal space … and send it out into the light.
F: I remove all the energy of the ground on which I landed, from my body and my personal space … and send it out into the light.
W: Let it work.
Fred laughs.
W: What’s that?
F: A funny image.
W: That’s an introject of the ground … What is different now, in the scene?
F: It also clears out my throat a little.
W: Get back to the climbing training now. What is different?
F: It is physically calm.
W: And what else? Fear?
F: No, just the mind that totally does not trust such things (laughs).
W: The mind does not trust what?
F: If I imagine it, I think: this is possible. I can imagine the scene. And then there is another other voice saying: Wait and see, it will soon go back to the way it was before.

That is clearly the voice of an introject. However, I only noticed that when I watched the video. What would you have done there?

W: I retrieve all my energy from the image that it will be the way it was before, and take it back to the right place within my Self.
F: I retrieve all my energy from the image that it will be the way it was before, and take it back to the right place within my Self.

Pause of 30 seconds. Fred starts to laugh.
W: What is happening now?
F: I feel like going climbing!

The group laughs and the work is ended. In a telephone conversation, three weeks after the seminar, Fred tells me that his climbing colleagues noticed that he was less fearful even though the fear had not completely disappeared. He was more
active in the group and even took the lead sometimes. When rappeling short distances, he could let himself be caught by his colleagues, without any problems. What still remained – and we did not work on this during the session – was the lack of trust in his colleagues in critical situations. He was still afraid that they would make a mistake even though he had no reason for that: his colleagues were all experienced mountain climbers and some were even professional mountain guides. They still have never let anybody be injured. Fred planned a follow-up session to work on this issue.
3.7.
Helen: Guilt

The session with Helen took place as a final demonstration during an introductory seminar on Logosynthesis. Helen is a 53-year-old social worker with her own practice who lost her son in Afghanistan. The session was recorded on video. It lasted for 21 minutes in total and is transcribed in its entirety.


W: Helen, what is your issue?
H: My issue concerns my son, who was killed 18 months ago in Afghanistan. He left a lot of journals and letters he wrote about his life and about his feelings, which has been really helpful to me in my healing. At the same time, it has created, or I feel, guilt … because in some ways he has written letters about his parents … Of course, it’s not always nice to hear things from your children, who write you, but I walked away with the sense, after I had read some of this, that in some ways, I hadn’t been a good mother. That was his early years of writing, that wasn’t his later years. But it has still sat with me that, perhaps, I wasn’t the mother I should have been … And so there’s some guilt, when I think back of the things that I said or did. There’s a fair amount of guilt associated with that … that I might not
have been the mother that he expected, or that I thought
I could be.
W: Hm. What is your purpose in the session we have now?

It’s the last hour of the seminar, so it’s important to limit
the scope of the session. Helen’s issue seems to be quite a
mouthful.

H: To not feel so guilty.
W: OK. You want a sentence?
H: (laughs) Simple, isn’t it?

In this stage of the workshop, we don’t need any further
introduction. The working relationship has been built up
through two days of intensive training with the group and I
can directly offer a sentence.

W: I’ve got a sentence for you. I retrieve all my energy,
    bound up in the belief that I’m not a good mother, and I
take it back to the right place within my Self.

I’m focusing on dissolving Helen’s belief, because the of guilt
feelings are the direct result of the belief that she’s not a good
mother.

H: OK. I retrieve …
W: (repeats the sentence with her) I retrieve all of my en-
    ergy …
H: … all of my energy …
W: … bound up in the belief that I’m not a good mother …
H: (repeats the sentence fluently)
W: … and take it back to the right place within my Self.
H: (repeats)
W: OK. Let it work … Relax and observe what happens …
Pause of 20 seconds. Helen opens her mouth, as if gasping for air.

W: What’s this?

H: (seems emotionally moved, moves her right hand towards her throat) I have a … tightness in the chest.

W: What else do you observe?

H: … that things sort of flowed up … and then it stopped here. (points to her heart region with her right hand).

W: Hm (confirming, gives a new sentence). OK. I retrieve all my energy, bound up in this tightness in the chest, and take it back to the right place within my Self.

H: Repeat that? I retrieve (W repeats the sentence with her) all my energy bound up in this tightness … (W supports her) … and take it back to the right place within my Self.

Pause of 10 seconds. Helen looks up.

W: What happens?

H: It’s not as tight … it’s still there, but not as tight.

W: Is there a different quality to it … in the not as tight?

H: It doesn’t feel as harsh.

W: … and instead it feels?

H: … softer, comes to my mind.

W: … a soft tightness in your chest.

H: (laughing) Yes, a soft tightness in my chest.

W: OK. I retrieve all my energy bound up in this soft tightness in my chest, and take it back to the right place within my Self.

H: OK. I retrieve all this energy bound up in this soft tightness in my chest, and take it back to the right place within my Self.

It’s remarkable that she repeats the sentence with “this energy”. At this point I don’t correct this, because Helen gives the impression of being completely in her process. After 25
seconds, she opens her eyes and looks at me.
W: What’s this?
H: It feels different. The tightness is gone.
W: (surprised) The tightness is gone?
H: Yes.
W: How would you call the feeling now?
H: (pauses a few seconds) Scared.
W: Scared? That’s something different … What is it you’re scared of? Are you aware?
H: (shakes her head) I don’t know.
W: OK. I retrieve all my energy (H repeats) bound up in this being scared (H repeats) and take it back to the right place within my Self (H repeats again).
Pause of 25 seconds. Again she looks up to me, to the right.
W: What about being scared?
H: (looks puzzled) It’s not there (smiles).
W: It’s not there. What is there?
H: A feeling of emptiness.
W: A feeling of emptiness … Do you feel free in this emptiness? … Or is it limiting?

Here I have to find out if Helen’s mood is positive or negative, in order to decide how to continue the process. Sometimes emptiness can feel quite liberating, sometimes it leads to the next sentence.

H: … a mixture of both. That makes sense? It feels freeing on some parts … but there is a thread connecting them.
W: OK. I retrieve all my energy bound up in this thread connecting them and take it back to the right place within my Self.
H: I retrieve all this energy …
W: (corrects this time, to prevent a pattern from forming) my energy …
H: (fluently)… all my energy from this thread and take it back to the right place within my Self … 

Pause of 20 seconds, she looks at me again.

W: What’s up now?

H: There’s no more connection.

W: You had two kinds of emptiness, if I understood you correctly. Is that right?

H: Yes.

W: Would you please describe those two parts?

H: No.

W: So we have part I and part II.

H: (she’s faster than I am) I can’t because it’s gone. You know it sounds strange, but …

W: That’s OK, too. It’s allowed to be gone.

H: (laughing out loud) … but the emptiness is gone. I can’t relate to the emptiness anymore.

W: (laughing, too) I’m sorry, this goes so fast I can’t follow … What’s the state you’re in now?

H: I really find it strange to believe that I’m actually OK.

W: Aha. I retrieve all my energy from finding it strange that I feel OK, and take it back to the right place within my Self.

H: I retrieve all energy …

W: (corrects again) all my energy …

H: I retrieve all my energy (W: from finding it strange to be OK) … from finding it strange to be OK, and I take it back to the right place within my Self.

W: Exactly.

Pause of 30 seconds, after which Helen makes contact again.

W: How’s that?

H: (relaxed, smiling) It’s not so strange.

W: OK … Now go back to the start of the conversation we had … what about the guilt now? What has changed?
After 12 minutes, we finish a round of the basic procedure, and return to the presenting problem.

H: … I think that now … the type of guilt has shifted.
W: What’s the new type of guilt? What’s the shift?
H: The shift is that … I was blaming myself … and – I’m going cognition here – I think that as a mother I’m always going to feel some guilt, but it’s not … this feeling when I initially started talking.
W: So this is what you think of as the normal guilt every mother has …
H: (smiles) … yes.
W: (smiling as well, to the group) Any other mothers in the room?
H: (sees the humour of her expression) There’s a certain amount of guilt that comes with motherhood … (laughing) … sorry, I really believe that.

Here I take over the active lead and probe with Helen to see if her beliefs have frozen components. To do this I offer new sentences.

W: I retrieve all my energy from the normal guilt mothers seem to have.
H: (laughing, very relaxed) I retrieve all my energy from the normal mothers’ guilt …
W: … and take it back to the right place within my Self.
H repeats, and is silent for 40 seconds. Then she makes eye contact again.
W: What about this normal mothers’ guilt?
H: There’s still some guilt.
W: (switches to aspects of introjects involved) Guilt always means that someone says that you should have been or done different. Where does that voice come from.
H: (appears moved, thinks for a while) It’s my mother.
W: OK, where’s your mother in the room? Over you, under you, before you, behind you? Left, right?
H: (lifts her hand to her face) In my face.
W: In your face? That’s pretty close. OK. I retrieve all my energy from the image of my mother in front of my face, and take it back to the right place within my Self.
H repeats.
W: OK, let it process.
Pause of 15 seconds.
W: What happens to the image?
H: (laughing) She’s sitting on my shoulder.
W: (laughing with her) Like a parrot.

It becomes clear that the image of the mother is not just Helen’s own construct. The energy of the mother is present, and needs to be removed.

W: Left or right?
H: Both.
W: I take all energy of my mother and guide it back to her real Self.
H repeats and lets it work for 30 seconds.
W: How’s that?
H: She’s on the other side of the room.
W: That’s a healthy distance.
H: Yes, it is.
Both are laughing.
W: What about guilt now?
H: It’s over there with her.
W: Can you let it keep her? Let it stay with her?
H: Yes.
W: So the guilt is not your issue, it’s your mother’s issue. Do I understand that correctly?
H: Yes.

W: (goes back to the initial contract) What’s left of your issue from the beginning?

H: (looks for a while as if she searches inside) I don’t think there is anything left.

W: OK, if you think back to the letters of your son, what is your stance now?

H: That those were his feelings, and that he wrote about what he felt, through whatever circumstances were at the time.

W: Hm. And how do you feel with that stance?

H: Pretty OK.

W: OK. Can we leave it here?

H: (softly, moved). Yes.

Two months later, Helen reported:

I was emotionally tired following the session. I felt as if a weight was lifted from my shoulders, that the guilt I had felt was gone and in its place was a sense of being OK, that I did not have to hold onto the guilt and it really was not mine to hold on to in the first place.
This book is one stop on the way of Logosynthesis. The way continues – a ball has started rolling. At the time of going to print, the basic procedure is no more the only method. New procedures expand the possibilities of working with Logosynthesis to include depression, physical symptoms, addiction and limiting beliefs. New teachers are investigating the options for structuring and teaching the available material. An institute has been founded and a lively exchange is taking place. Every day now, people are acquiring new experiences with Logosynthesis. Their reports are fascinating:

- A group in Canada does distance treatment of a small child in Cuba. The mother reported that the child had slept through the night for the first time in two months.
- A woman dissolves the belief that she needed to be overweight to protect herself against a world that she perceived as dangerous.
- A woman in our training group is afraid of a job interview she had scheduled. A few days later she reported to me a success.
- A woman is deathly afraid of an upcoming cancer surgery. The next day she calmly drives to the hospital, on her own.
- A man suffers of attacks of weakness, as soon as he arrives at work. After one session the symptoms are gone and he looks forward to going to work again.
- A woman has a life-long phobia of blood. She even passed out when others talked about needles or blood. The phobia disappeared in one single session after preparing with EFT and Emotrance.
- An e-mail relates how a woman overcomes her attacks of vertigo and can get back to her favorite yoga exercises.

I could go on for pages with examples. Minor and major pain, irritations, fears. Stories as written by life, in which Josef von Eichendorff’s world does really start to sing, once we hit the magic word.

However, when I work with groups whose members are not familiar with the method, the result is often scepticism: the process runs so smoothly and unobtrusively that people present miss the moment where the method takes effect. They can’t believe their eyes and ears. The only thing that can convince them is experiencing the effect personally. Simply observing the Logosynthesis work in a group is often not sufficient to change the frame of reference in spite of testimony by the protagonist. It just can’t be that simple.

Once they have gotten to know the process, many clients are able to take it further on their own. This way they gain considerable autonomy. The constant stream of new experiences encourages me to investigate new applications of Logosynthesis, according to Gary Craig’s motto “Try it on everything!” I am pleasantly surprised how much is possible once people have gained trust in the method. I emphasize once again that good training and a healthy working relationship are necessary for using the method with others.
Acknowledgements

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