



ASSOCIAZIONE
PER LA MEDICINA E LA PSICOLOGIA
TRANSPERSONALE

BIOTRANSENERGETICS

*a new transpersonal discipline
beyond psychotherapy
towards a modern shamanism*

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What is, in short, biotransenergetics ?

Biotransenergetics is a psycho-spiritual discipline which promotes the full expression of our "intimate nature or spiritual essence" and prefers to address the "qualities".

It finds its roots in the "primary tradition", fruit of the primordial yearning of the human being for understanding nature and harmonizing with it.

This original fit started the shamanism, the first "religions of nature", which are amoral and ecstatic and believe in a "fundamental unity of creation".

In brief, two are the most important elements in Biotransenergetics: the CONTACT and the TRANSE.

Being in "contact" with own essence means being able to grasp the fundamental unity of the creation inside oneself. We reach that contact when we learn to "stay" in front of ourselves instead of leaving.

"To stay" means to develop qualities such as the abilities of observation, listening, and acceptance. It means to develop his own firmness, his own intent, his own awareness and responsibility.

It is only in this way that we can recognize the stream of forces that live inside ourselves.

"Transe" means for us to actually become those forces rather than to oppose them. It means to develop qualities such as humility, sympathy, reliance, abandon, and love towards any manifestation of living being.

When we master the transe, we can "make one from two", which means to create the condition to overcome any conflict, that is just the contraposition between two opposite forces. When we master the transe, we become able to transform any enemy into an ally, any symptom into a message, any force into our own force.

We can get to know the forces of the earth, of the water, of the air, of the fire, and then harmonize with them.

We can consider every event: an emotion or a wish, an obsessing thought or a guardian angel as an entity which it is possible to enter the transe with.

When we master the transe, we can find our place among the forests and the ocean, among the animals and the stones, the waterfalls and the moon, and live all these things as a manifestation of God.

When was biotransenergetics born?

It was a winter morning ten years ago in Milan. The sun filtered through the fog, its rays, as always in this season, did not bring any warmth, but they gave a fizzy lightness which became cheerful and lively for the blackbirds on the trees and for the ducks which came to pick up the bread from the hands of children in *Parco Sempione*.

Mostly in silence, Marlene and I were walking.

"Someone told me about a portable Kirlian" I said " we could buy one"

"What is Kirlian?" said Marlene, with her head in the clouds as usual.

"It is an instrument which photographs the aura"

"What is the aura?"

"The aura is that electromagnetic field which is a part of the universal energetic field. It shrouds and penetrates human beings and objects as a bright corpse.

It seems there are people able to see this field which is as a halo of various colors and various layers, which surrounds the body and becomes thinner on the outside edge."

"Well, but I can see it!"

"What?"

"Yes, my parents gave me a thorough trashing because I went on telling them I could see colors around clouds, hens and people!"

"What? Did they trash you?"

"Yes, I said I could see colors, they said it was not true and then they hit me, so I stopped watching."

"Do you want to try again?"

"Well, if I really have to."

We went to my study and I sat down.

"Well, tell me what you see"

"There is a halo, it is light yellow. It surrounds your body. On your head, on the outside, there is a color, it's bright orange, it softens into light pink.

"Watch if there is something in the organs."

"At the stomach level there are many grayish little balls which run quickly and go far to the first part of your intestine. Two bright beams come out from your fingers. They are beautiful."

"Can you see anything else around my body?"

"On your right shoulder there is a bright shape as a bird. There are two more, one on your right and one on your left. They make me feel peaceful."

"Try to see if there is anything along the median line of my body, near my abdomen, stomach, chest, throat, and forehead."

"I can see as a whirl at the level of your low stomach, as a bright wheel, it's bright orange. There is another one in your stomach, but this one is yellow. In your chest there is one green, in your throat one light blue..."

While Marlene made the sign of the cross thanked God, I stayed for a while and listened to the sensations which were pervading me.

My body was pervaded by an exciting throb, my mind could foresee adventures in unknown spaces and magnificent opportunities for a science of knowledge, my soul was joyful, but then it came back to humility.

Marlene would have never accepted being considered as a machine and that was not what I wished.

Once I left my dreams of glory, there was anyway a new dimension in front of me.

Marlene did not know anything of aura and chakras, but she could see them, giving a firm proof of their existence. This new awareness called for a radical change: I could behave no more, as I did not know of the existence of those subtle corpses, of chakras, of those spiritual entities.

The experiences I had in Brazil in the years before had already opened my mind to a new sensibility. But now it was different. I had verifiable confirmations in front of me that were about the existence of a subtle world as real as the one of matter.

Biotransenergetics was born.

The following years saw a huge series of ordinary and extraordinary events which had the effect of confirming my delicate choice as a psychotherapist of walking in an energetic and spiritual dimension which always smacks of mysticism.

The observation of events with the eyes of the "subtle energy" was almost an obligatory choice for Marlene and me. This way brings us to consider the spiritual dimension as a priority and inalienable fact, in our daily life as well as in our clinical practice.

What does Biotransenergetics mean? Can you tell us the meaning of "bio/transe/energetics/", in its various components?

Let us consider the term "bio/energetics", which is well known, by now, thanks to Reich and his followers.

That term stands for a kind of approach which studies the human organism from the point of view of its energetic processes.

What does "energetic processes" mean?

By "energetic processes" we mean the totality of those processes and those manifestations, which are vital for the being.

The understanding of what this means seems possible only through the interior experience.

The vital energy is what moves our breath, lights our eyes, gives life to our voice, moves our muscles, makes our organs throb, our liquids flow, awaken our wishes and our emotions, produce our thoughts as well as our images, fantasies or intuitions. The vital energy is the spiritual force that lives in us.

How does the passage from Bioenergetics to Biotransenergetics take place?

It is not a passage, but they are two different disciplines, which, even if they have two different roots, meet in the same field.

Bioenergetics proceeds from a materialistic vision, while Biotransenergetics originates from a spiritual dimension.

What is the transe?

Is this what the term "transe" wants to underline?

The term "transe" brings us back to that primary spiritual dimension, which, as we have already said, is found in the ancient religions of nature. According to them, the contact with God is given through the ecstatic fusion with the forces in nature considered as His direct emanation.

What do you mean with "ecstatic fusion"?

If we understand that term, we will understand the concept behind the word "Transe".

The experience of ecstasy is fulfilled when the human being is able to overcome the obstacles which keep him far from what is outside himself and to become one with what he comes in contact with.

Does it mean that the individual has to lose his own personality?

Absolutely not. It is really when the human being is fully in contact with himself, that he can loosen his defenses, open the channels of his hyper-sensibility, widen his consciousness and give up his wishes as well as his own fears to understand the other one.

Can we say that the Transe is a deep relationship between two individuals?

The Transe transcends the relationship. In any relationship, even in the most intense one, the ego never crosses its own borders to become the other one. In the Transe the ego becomes the other one, keeping its own individuality at the same time. In this case, we have a wider field, which comprehends the fields of the two individualities in contact.

What do you mean with "field"?

In Physics, that term means the place where forces operate. Applying the same term to the behavior sciences, we can say that it is a state of consciousness.

To say it better, it is a field of consciousness, which generates a state of consciousness in those individuals who are plunged in it. That wider field of consciousness is more, in complexity, than the sum of the two fields in question.

So the "to make of the two, one" comes back in mind.

The two individualities, transcending their own borders, blend into a unique individuality, which is not one but three.

How can it happen?

We can say that the key moment for a person to enter the Transe with another person is when he is able to grasp the inner beauty of the other one and then to emanate his own energy of love.

Can you give us an example?

If I want to have a relationship with a tree, it is sufficient for me to watch it, to live its moods more or less deeply. But it will be always clear that I am feeling something else from my self. On the contrary, to enter the Transe, it is necessary for me to become as the other one is.

To do this, I will contemplate the tree, catching its beauty, and I will establish the conditions for me to feel love for it, letting my energy emanate towards it. My field will open itself to the flow of its strength and it will give me the opportunity of feeling as it feels, moving as it would move if it had a body, speaking as it would speak if it had a voice. Only then, its "quality", Persig, its spiritual force, its vital energy, will go across myself.

The spirit of the tree, as a shaman would say, will have embraced me.

A NEW SHAMANISM

You mentioned the shaman, what is the relationship between Biotransenergetics and shamanism?

We could consider Biotransenergetics a new shamanism as it shares the same vision of the world with the "primary tradition" and re-examines many of the ancient practices and rituals in a modern way.

But was the shaman often a quack or a possessed person or, we would say nowadays, a psychotic?

This is an important point. Historically, the shaman is considered, first of all, as someone different. It is clear that in a tribe, among many, just one becomes a shaman, the one with particular gifts. Among those endowments, one could find deceit, cunning or a bit of madness in him, but he always was a person of great hyper-sensibility. Biotransenergetics considers the hyper-sensibility a central point in any process of recovery or illness. We can say that the hyper-sensibility, when it is not handled or it is blocked, is a source of pathologies or imbalances. The hyper-sensibility, when it is handled properly and lived consciously is a source of recovery and fulfillment.

Do you mean that Biotransenergetics intends to teach any individual how to become a shaman of himself?

Exactly. We can't forget that the shaman is the one who masters the forces of nature thanks to his double role of man of science and man of religion.

Does it mean that we have to come back to the pre-industrial and pre-scientific age?

It is obvious that is not the point. We just have to learn again what we forgot, from those who are still here to teach us, with brightness in our eyes and humility in our hearts. Thanks to science and current knowledge, we have to recognize the teachings that natural phenomena give us generously every moment.

What does Biotransenergetics suggest?

First of all, Biotransenergetics suggests the recovery of the premoral religion. Lowering the divinity from the heaven and giving it back to any manifestation of living, it allows a direct relation with the spiritual forces as well as a holy attitude toward nature. More specifically, it comes from the South American shamanic tradition, where the elemental forces or divinities are called "orixas". The Orixas are the forces, which hold the world, that is the divinities, which live any manifestation of nature.

What are they?

According to the Yoruba tradition, the African tradition of slaves of Center and South America, which animated the syncretic cults of those regions,

Why does Biotransenergetics come from a tradition, which is so far from the western culture?

If we see the human being history, we realize that man, since he placed stones high to join God, has always lived inside nature and has always been subject to it.

The long years of nomadism have been characterized by a direct contact of man with these forces and by a shamanic religion which had a great circulation all over the world.

So, the primary tradition, expressed by the cult of Orixas, belongs to our history and it is written inside our cells. Later on, with settled civilizations and a more organized social living, the great moral religions were born. So, they substituted the human direct contact with divinities, through the ecstatic experience with natural forces, with a series of moral rules, which had to be followed to avoid eternal punishment. Then, the strict necessity of joining a moral code made religion the place of guilt, replacing the joy for the mistaken experience with the fear of God, the beauty for the ecstatic fusion with God with repentance.

Is, then, Biotransenergetics a moral discipline?

Biotransenergetics thinks that the moral should come from the inner experience and it also considers the ecstatic and mystic experience as the primary instrument for the spiritual evolution.

It also believes that the spiritual way is extremely difficult and full of traps, that is why it considers important for any discipline which wants to operate in the field of consciousness transformation to come from a tradition. The tradition is like a source, which nourishes the various ramifications of a river, without nourishment, any river would die before it can reach the sea.

But doesn't it mean to join a moral code one more time?

Not necessarily. Let us go on with our metaphor, the man who is following a spiritual way, through the inner experience, is like a stream, flowing down to plain.

The attention to recognize its own nature as well as its origins and to maintain the contact does not mean to join imposed rules, that would mean to flow inside cement banks for fear of losing its way to the sea. On the contrary it means to grasp the meaning of its own flowing, being a part of something bigger, to honor its own nature, jumping from rock to rock without any fear but aware of the force which comes from the source and nourishes it, of the earth which welcomes it, of the sea which is waiting for it.

With regard to Biotransenergetics, the recognition of its shamanic nature and the awareness of its belonging to the great family of the primary tradition of the nature religions, it is considered as a lovely surprise as well as a reason of great force.

We have to consider as we will see further, that the new world vision, which follows the most recent acquisitions of science, brings us back to the bosom of the ancient traditions. Those traditions, as well as the modern physics, believe in the fundamental unity of creation.

And even the concepts of the new paradigm such as rhythm, interconnected flow, dynamic interaction among vibrations, up to of quantum, non local connections and synchronicity seem to have always belonged to the cultural heritage of these primary traditions.

In the Umbanda, the syncretic religion that has a large circulation in Brazil, the physical recovery and the recovery of soul coincide. And they both coincide with the development of his own hyper sensibility and mediumistic qualities.

That means they coincide with the ability of entering the Transe with the various Orixas and let them express their force, which lives inside us.

But this is the concept of Transe you exposed before.

As well as the "cult" of Orixas. The concept of Transe in Biotransenergetics finds its origins in the "terreiros" of Umbanda. But from those places, like the river of our metaphor, it has taken a long way without losing sight of the source and without turning into a swamp.

ORIXAS, THE FORCES WHICH HOLD THE WORLD

What do you mean for "the cult of Orixas"?

In the Umbanda, it is possible to get in contact and harmonize with one Orixas or another, through the dance, the mantras, the symbols, the strength of mind, the colors, the scents, the herbs, the food. The ecstatic fusion with the Orixas represents the holy act through which the consciousness transformation is achieved.

Can you explain how Biotransenergetics works with Orixas?

The first thing to mention is that to work with Orixas means to work with the nature forces. As a matter of fact, Iemanjá' is the Orixas of the Salt Water, Oxum of the Fresh Water, Xango' of the Fire and the Rocky Mountains, Oxossi of the Vegetable World and so on. The second thing is that any force of nature works inside us, determining our personal characteristics, our qualities, behaviors, emotional modalities, attitudes and potentialities.

It is possible to get in contact and harmonize with the various forces through meditation practices, strength of mind, visualization, listening, dance, breathing, catharsis, relax and those rituals airily quoted such as: mantras, songs, symbols, colors, scents, herbs, food. In this way you can awake the related qualities in yourself.

With this aim Biotransenergetics has achieved a series of specific practices, some of which are traditional, some other new.

THE HOLISTIC VISION

Are the Reichian conception and the shamanism the only historical roots of Biotransenergetics?

A new scientific paradigm is trying to unite the mystic wisdom and the scientific knowledge, following the recent acquisitions of the modern physics.

Biotransenergetics is the meeting point between the old and the new, shamanism and modern physics, the mysticism of the ancient traditions and the holistic vision of the new age.

Can you explain what you mean by "holistic vision"?

The recent discoveries of the quantum physics have been considered so innovative that even the scientists find it hard to adequate.

That is why the holistic approach moves its steps thanks to those few minds disposed to cross the Hercules Pillars of the rational thought and accept the message from nature which suggests: "if you want to understand me, you have to change your mind".

In the fight of the astonishing discoveries, the linear world of the Newtonian physics, as well as the Cartesian appears at least limited.

The new holistic paradigm replaces the linear thought with a circular one, according to which everything has to be considered as a relation. It replaces an analytic modality, which divides reality in order to know it, with a unitive modality, which transcends the analytic moment in a synthetic and intuitive one. It replaces a logic language, based on improbable certainties always in search of explanations, with an analogical, metaphoric, parabolic language which gives the conditions for the "insight", for the comprehension of a new order.

Can you say something about the "astonishing discoveries" of the modern physics?

The end of the Newtonian mechanistic model was given by the electromagnetism, in the first years of 19th century. That was when Faraday and Maxwell's researches proved the existence of fields of forces, showing a universe crossed by interactions

of waves with various frequencies and no more held by bangs of physical corpses, moved by the forces of the Newtonian mechanics.

Only in 1905 did Einstein begin to shake the fundamentals of the ancient scientific thought. The principles, expressed in his Theory of Relativity, proved that space is not tri-dimensional and time is not linear, but they are both intrinsically connected in a quadri-dimensional continuum.

Consequently any observed phenomenon depends on the observer's position and speed.

Moreover in 1915 he worked out the general Theory of Relativity, according to which the matter is nothing but a field, where energy is particularity concentrated.

The further developments of the quantum physics demolished the idea of the solid matter and of a distinction between matter and empty space.

This vision was defined in Twenties, thanks to physicists as Niels Bohr, Werner Heisenberg, Wolfgang Pauli, and Paul Dirac, who worked out the so-called "planetary model". That model showed the existence of nucleus and minute particles, which move, quickly in the empty space, inside the atom.

Going on with their research, the scientists met the paradoxical nature of matter. They saw that the particles they were observing appeared sometime as particles, sometime as waves.

Bohr described this paradoxical phenomenon by the term "The Complementarity Principle", and considered it as due to the absolute interaction between the object and the act of observation.

Heisenberg codified the paradoxical behavior of matter on a subatomic level, in his "indetermination Principle".

This principle establishes a world where the particles do not exist for sure, but they present a "tendency to exist" and the interactions among them present a "tendency to happen".

So the scientists carried out the Quantum Theory of fields, according to which the particles cannot be separated by the space around them, being nothing but condensations of a corpse present in the whole space; condensations which seem to rise from the vacuum and again disappear in it.

THE THEORETICAL MODEL

It seems that the acquisitions of the new science give full validity to Biotransenergetics.

Exactly. The theoretical model of Biotransenergetics proceeds from the ancient bosom of tradition, it recognizes the wisdom of modern knowledge and moves its steps towards a way of living and thinking which let everyone honor his own nature.

Could you be more precise?

To honor his own nature means to let it fulfil itself in the best way. Since the systems have the ability to gain the self-realization inside themselves, the point is to create the right conditions for the process to take place without any obstacle.

No one would pull down a tree from its branches to make it grow, or open the sepals of a flower to make it bloom, or push a river to make it reach the sea.

What do you mean by "to create the right conditions"?

Any living system is a unitary and open system, and it works following circular models. That means that its own self-realization goes across an interconnected net of dynamic interactions. That means dynamic interactions among the components as well as dynamic interactions, organized as a unity, and the environment around them. Therefore, Biotransenergetics considers, as a first necessary condition of self-realization, the willingness to have a unitary, dynamic, interconnected attitude towards the living.

But what does a unitary, dynamic, interconnected attitude towards myself mean?

It means to realize that any manifestation, a behavior symptom does not depend on a single cause, but it is the expression of the whole factors. As well as my liver, my breath, my eyes, my hormones, the aggressiveness in my muscles or my love participate in an organized way to build up my being.

That is why in Biotransenergetics, when we are in front of a symptom, we try to recognize it through a deep contact, and consider it as a manifestation of imbalance inside the organism. We do not trap the symptom inside a definite illness; on the contrary we consider it as a message which can show the way for a change.

Through the Transe, that is the ability to become the other rather than to oppose it, we try to become that symptom, to grasp its force and let the whole creative potential free.

It is quite easy to understand that there are just unfulfilled wishes behind a headache, unspeakable words behind a stomach-ache, and love needs behind fear.

Is this what you mean when you say that Biotransenergetics teaches us to consider ourselves in energetic terms?

Biotransenergetics, taking account of the discoveries of physics and biology, has worked out a method that teaches how to enter the Transe, through the inner experience. In this way it is natural to consider us in energetic terms, that is, to consider any one of our manifestations as a dynamic and organized whole of wave interactions.

Isn't it too simple to consider hypertension or anxiety as a whole of wave interactions?

It is never too simple to change habits, but it would be insane not to do it when the new vision, sustained by science, gives us extraordinary advantages such as the teaching of self-recovery.

Can you say it in other words?

Any physiologic or pathologic function can be considered as a rhythmic model, that is, the way in which energy waves vibrate.

For example, a stomachache, anxiety, or a headache express a rhythmic model, that is a combination of vibrations organized on different levels. There is a physical level, which comprehends the organs activities, vegetative functions, breathing, and biochemical activity. It sends us information through subtle sensations that are attainable through a deep contact. There is an emotional level, which comprehends emotional attitudes, feelings, wishes, etc..

Then, there is a mental level that comprehends the intellectual functions as thoughts, memories, images, and fantasies. And finally, there is a spiritual level, which comprehends intuitions, creative fits, and the expression of entities with a transcendent nature.

It is called functional identity that property through which a manifestation on a given level is recognizable under a different form. As an example, it is clear that fear is not just an emotional event, but it is also recognizable in specific thoughts, images, memories, as well as in certain corporeal attitudes, physiological and vegetative functions, and in the related biochemical, endocrine, immunity processes.

That reading of the living is certainly scientific, but isn't it a bit cold?

I believe that coldness as well as beauty and humility are not in the words but in the eyes of the reader. Moreover, I think it is important to have a clear theoretical model since we will, nonetheless, form ideas that are confused if they are not clear. In addition to this, if we go further with our reflections, we realize that the disappearance of definite borders between matter and vacuum, promoted by quantum physics, reconcile science and religion as a sign of the fundamental unity of creation.

So it is possible for the common language between science and religion to express itself.

This is a language that assumes a vibration or a primary information, which generates other vibrations with other expressions and forms.

In that way, not only can the physiological or pathological functions of the individual be considered as the result of a vibration, and also other manifestations such as: lights, colors, the four elements, minerals, animals, human beings as well as the spiritual entities.

Do you mean that the new scientific knowledge, together with the ancient religious traditions give the individual a way to self-recovery, evolution, and transformation? And do you mean he can do that just managing a net of dynamic interactions where he is inserted and which he, himself, is composed of?

We have already said about self-realization as a fundamental moment for Biotransenergetics and for all those ancient and modern disciplines, which proceed from the holistic vision and consider the inner experience as a central fact in the process of consciousness transformation. The self-realization finds an evidence in the last scientific acquisitions. As a matter of fact it is well known that the living systems have properties of self-organization, which come out through self-renewal and self-transcendence processes.

What does it mean?

Our organism as a living system, is constantly stimulated and consequently disturbed in its balance. But, if it is not blocked, it can also develop and transform through multiple and independent fluctuations. It means that in front of any external stimulus (a stress factor),

our organism can renew and recycle its components, through constant feedback mechanisms. That means it can give answers to stress and keep its structure intact. We call this ability self-renovation.

And what about self-transcendence?

It means that our organism can transform and go beyond its own physical, mental, and spiritual borders, through learning, development and evolution processes.

Is it the way to self-realization?

Exactly. Under the right conditions, self-renovation and self-transcendence let our organism adapt and develop through consciousness transformation.

What do you mean by "consciousness transformation"?

It means being in front of a universe which is an interconnected flow of events, determined by the dynamic interaction among fields of forces. What could be defined inside a precise sphere as health, illness, matter, spirit, corpse, mind seems

to flow away as the water of a stream in the hands of a simple man who pretends to trap it. In this way, transformation seems to be the most important element of the New World vision. A world made of changing structures, vibrating rhythms, interacting and organized waves; in such a world, the way, which any vibration is organized in, can be recognized as the consciousness versant

Does the consciousness transformation mean to change the world?

It seems so. Any change implies a certain consciousness transformation. When we are in front of an emotional conflict, consciousness transformation means to change our way of thinking and our behavior, but it also means to change the way we feel and relate.

Can we call it the way we organize our energy?

It sounds obvious that the process we are speaking about can be seen from different points of view.

A biological reading interprets it as a living system self-organization process. A psychological reading considers it as a whole of behaviors and attitudes towards the others. A more medical reading sees the illness aspect and the related treatments. A mystic reading recognizes in the process the heavens will. A physical reading sees a word crossed by vibrations and dynamic interactions among rhythmic models.

A transpersonal reading grasps the evolution of the living as an interconnected flow of events.

Does the Biotransenergetica follow this last thesis?

It should be clear by now that the theoretical model of Biotransenergetics recognizes validity to the above readings and try to integrate them through a practical model, which gives valid instruments to support recovery, well-being for the individuals, in their relation with themselves, their neighbors and the environment.

THE ESSENTIAL POINTS FOR A HOLISTIC PRACTICE OF WELL-BEING

Can you speak about the practical model?

As we know, any manifestation can be recognised as an interactive rhythmic model, that is a system which moves and beats at a specific rate. Thanks to the concept of Transe, we can read the dynamic experience of living as a process rather than a definite status. As a matter of fact, the Transe is the dynamic brick", the "interaction unity among living systems" and it let us read the interconnected flow of events as a whole of vibrating circuits, of fields of forces in Transe.

In this way we can define the simple event, that is the interaction between photon and electron as the elementary Transe, and then we can see the whole universe as an unceasing succession assemblage, disgregation and transformation of elementary Trases.

One Transe for one vibration.

There are harmonic vibrations, that is a balanced Transe, when the various vibrations "are in phase" or in "resonance", that is when they all vibrate at the same time. There are discordant vibrations or unbalanced Transe, when the vibrations express conflicting waves, when they produce "interfering schemes".

Finally, there is the chronicised Transe, when the disharmony is strengthened by steadying factors, defence mechanisms and the whole of the conservative structures of ego.

But can we equilibrate an unbalanced Transe again, or modify a chronicised Transe?

For the first point it is necessary to enter in resonance with a balanced field of forces which releases harmonic vibrations. The elemental forces of nature are balanced fields of forces, a source of harmonic vibrations; therefore the connection with these forces can lay the conditions for the physical and spiritual well-being.

When we are in front of a chronicised Transe, that is a symptom, a pathologic process we are in front of an interruption of the flow of the elemental forces in the organism. So we have a segregation of the vital force in a particular district, that is an energetic block. That area is isolated, it does not receive information, it is not powered, and it tends to become an "autonomous complex", that is a pathologic process.

Any act, which is able to establish the flow again and set the "isolated entities" free, has to be considered therapeutical.

From this point of view, the attention goes on the transformation of a process rather than to the struggle against an illness.

That is why the term "therapy" is too narrow for the Biotransenergetics, unless we intend it in its meaning of "assistance", to encourage a process of transformation. And we consider therapy as a "holy act" through which the part can harmonise with the all again, the isolated entity, which expresses itself through the symptom, can establish the contact with the flow of the elemental forces again.

How is it possible to establish the contact between the symptoms and the flow of the elemental forces?

When an individual has a unitary attitude towards himself and through the inner experience, he is able to recognise any symptom as an energetic block and his own vital force as a flow which proceeds from the elemental forces.

Then we have to see how the block is maintained and how we can actuate the flow of the elemental forces. The block is maintained by those "conservative structures of ego", while the flow is actuated by the contact.

What does the term "conservative structures of ego" mean?

It is the whole of behaviours, mental attitudes, attachments, defence mechanisms by which ego tends to control the dynamic and healthy forces of organism, direct emanation of the elemental forces.

So health seems to depend on the balance between two opposite forces.

Let us say that it is possible to see in the living systems a dialectic process between the flow of the elemental forces, which animate the creative potential for transformation.

As well as the conservative structures of ego, which tends to control the intensity of the flow and the extension of changes.

When the balance between the two polarities is modified, a pathologic process takes place.

And it can be solved only with a new balance.

What can break the balance?

We know that our organism is constantly disturbed in its balance by external stimuli.

But it is also able to gain its balance again, thanks to its-organisation.

When the conservative structures of ego interfere in an inadequate way, the organism loses its ability to answer the disturbing stimuli.

What does "to interfere in an inadequate way" mean?

Let us define an adequate action, first. We said that the possibility of establishing a balance crosses the individual ability to get in contact with the energetic block through the inner experience and go beyond his own borders to transcend himself and become the block itself, in order to encourage the transformation. Consequently the break of the balance is achieved when the individual, being in front of a disturbing stimulus, is not able to abandon the conservative structures of ego and lets the organism answer according to its nature.

In this way a contraposition between the stimulus and the conservative structures takes place and it is a contraposition which generates an energetic block. Therefore the unbalance is maintained and chronicised by answers, which tend to maintain it rather than to get in contact with it, and by modalities, which tend to fight it rather than understand it.

Does it mean that the individual interferes with the natural ability of self-organisation, through answers of flight and struggle?

It is right. It is exactly through the flight from his own symptoms or the struggle against them that the individual withdraws into himself in chronicised Transes, which reinforce the pathologic process.

How does the individual run away or fight?

The easiest way to fight the symptoms is to consider them as an illness. Consequently he goes to the doctor and asks for medicines to get rid of them.

Do you mean he should not do that?

That is not the point. I think that before you throw out a guest, you should ask him what he wants, why he has come to see you. I mean that before you throw out a symptom, it would be a right thing to listen to it and try to understand it.

And what about the fight?

We run away from our symptoms and from ourselves and our responsibilities by an endless series of psychological mechanisms, some of which are exceptionally refined, for an example:

- rationalisation: I ask myself why and I find an explanation.
- negation: It is not true, I am okay.
- refusal: I don't want it, I have to get rid of it.
- flight: I don't want to think about it, I want to enjoy myself.
- projection: It is my mother's fault. It was the food I ate yesterday
- repression: It's an enemy. I have to fight it.

Can you give us an example?

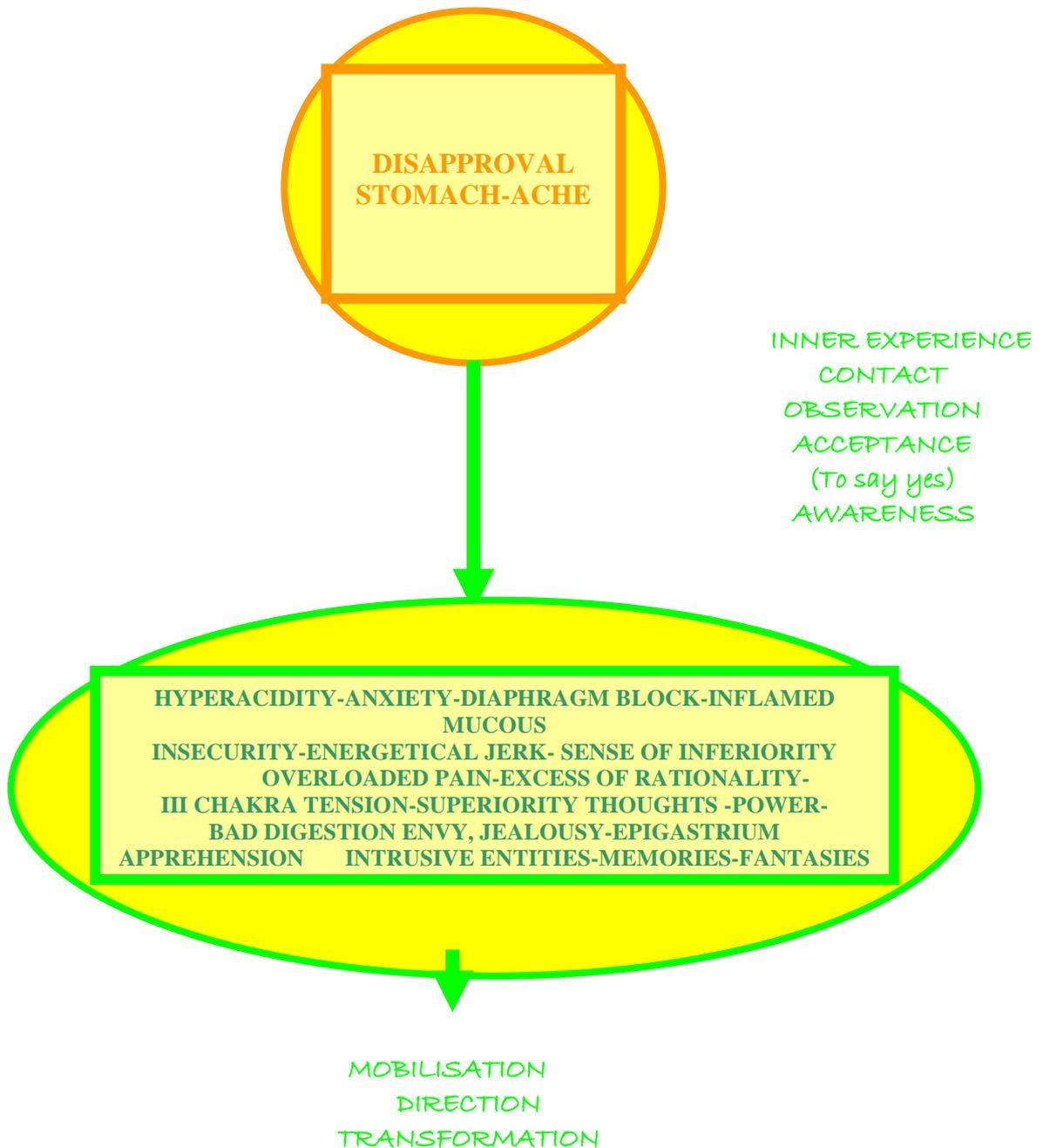
Let us consider a stomach-ache due to a disapproving answer. The way to interfere with self-recovery is:



- IT'S HIS FAULT
(projection)
- I DON'T WANT IT
(refusal)
- IT WILL BE ACIDITY
(rationalisation)
- ASSUMPTION OF AN ANTIACID
(repression)

THE CLINICAL METHODOLOGY OF BIOTRANSENERGETICS

The Biotransenergetics advances an answer, linked to the inner experience, which leads to the transformation, supporting a Transe, which takes into account the ability of self-renovation and self-transcendence of our organism.



As we can see, the biotransenergetical modality recognises a wealth of messages in a banal stomach-ache, in order to give us indications for the resolution of the symptom and a huge number of information which can favour a consciousness transformation.

Can you speak about the biotransenergetical modality in details?

As I said before, the inner experience imposes itself as a fundamental moment for the consciousness transformation. The inner experience allows the contact with ourselves, then with the possible block or with our own potentialities.

But what does "contact" mean? How to realise it?

"Contact" means "to stay" rather than "to run away". To stay in front of any manifestation: a need, a wish, a thought, an intuition, a memory, a spiritual entity. It seems that when we "stay", a deep contact with the flow, animating any manifestation, takes place. On the contrary, when we "run away", the conditions for its interruption are laid.

In other terms, the contact favours the respect of the rhythms and, consequently, of our needs. While a contact loss makes us slaves of the conservative structures of ego: cultural conditionings, defence mechanisms, induced needs. Through the contact, we can adequate the conservative structures of ego, as well as the "mental" intelligence to the "biologic" intelligence that is our organism intelligence expression inside ourselves of the harmonic flow of the elemental forces. In order to stay in front of any manifestation, it is necessary for the observer inside ourselves to maintain the observation on what is happening. That is what we call "strength". Strength in the intent of observing.

The next step is that of saying "yes" to what we are observing. It is obvious that the acceptance is the necessary condition to go on observing.

Acceptance means to take note of the event and recognise it as it is.

The Biotransenergetic methodology has carried out meditations practices, such as the shamanic trip, the autocaptation, the visualisations, the breath on the chakras level, the contact with spiritual entities and nature forces, massage, etc.. Those practices teach self-observation, listening, acceptance, intent, responsibility, awareness.

In this way the flow, which has been interrupted by all those defence and flight systems, can run again.

Therefore the elemental forces have free access to the body mind, mobilising the blocked biologic energies.

The mobilisation of the vital energy both sets the isolated entities free (the recovery) and gives an opportunity to the consciousness transformation, which takes place in the awareness.

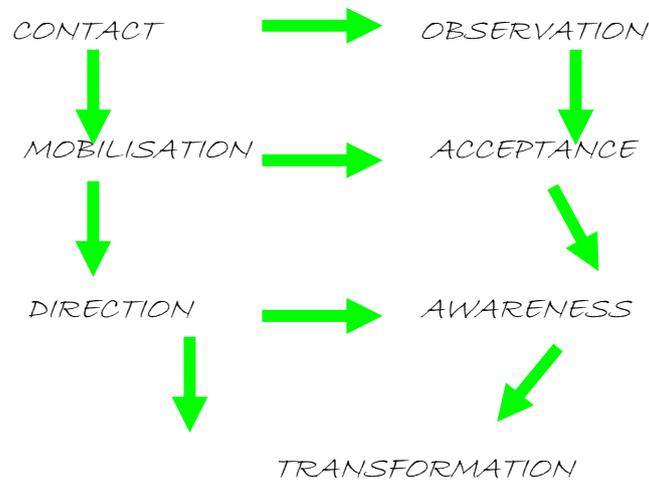
By awareness we mean the consciousness of consciousness, that is the attitude to see the events as they really are in that moment.

The Biotransenergetic methodology uses practices such as dance, mantras, sounds, breath, autocaptation, transidentification, chakras, massage, Transe with nature forces,

drawings, transdramatisation, psychophysic actings and so on to mobilise and drive the consequent transformation.

As a matter of fact, these practices determine the "direction" that is the ability to direct the energy flow to those isolated entities and transform them.

To sum up we can follow this scheme:



SOME EXPERIENCES OF BIOTRANSENERGETICS

An experience of self-recovery

I lay down. I just stay here. I relax and abandon myself. I breathe calmly and deeply. Slowly my mind is empty and free. There is nothing I must do, no goal to reach, no question to answer, no way to follow.

I see the depth of this dimension.

I am open and free; the existence river flows inside myself, I observe and say "yes". I can see the information coming from my organism on a physical, energetic, emotional, mental level. I feel a tension in my stomach, a cramp, I can't breathe: it blocks the diaphragm. The tension flows along my shoulder. I have a lump in my throat. I can't make my breath deep and circular.

My energy is blocked in my chest and in my stomach, the solar plexus is compressed and beating. I feel uncomfortable. My thoughts are full of aggressiveness. My memories are full of inability, of failings. I see myself little, pale, fragile. I am scared other people can see it. I am anxious and worried. I think of the warrior. He is powerful and red on his white horse. I need his same force. I can feel his vibration; I ask for determination. I realise that is the right moment to leave down the weight in my stomach.

I can see a wall on my diaphragm level, I am sure it is disappearing, as well as my gastritis. That wall is blocking the traffic on the highway. There are many cars and all have to stop.

The warrior animates the destructive anger which drives my fantasy.

Here it comes a big truck full of dynamite. Some blue men settle down the explosive. Everything blows up. The wall falls down, soon after I can hear a song. The breath is deep now, but still the rubble blocks the highway. Here are some scrapers, they are picking up the rubble. Here are some water-wagons, they wash the street. Now the traffic can flow again.

Abandoned to the deep breath I feel pervaded of the warrior's energy. A sound in my soul rises; there is a movement of my body. I enter the warrior's Transe. Now I can dance, sing, feel determined. In my expiration, in the sound, in the dance I leave my fear, my worries, my inability and a determining force pervades me.

An experience of transformation

Elisa is laying down and I'm sitting behind her. I invite her to stay, to do nothing. I too enter the dimension of doing nothing.

"Now give time to your body to relax. Give time to your mind to calm. Do not follow your thoughts but do not drive them out either. Now set your breath free, open your mouth.

Try to see the bright areas, the dark ones, the vital or blocked ones, the full or empty ones.

Pay attention to your physical sensations, even to the most banal. Now pass to your energetical sensations, then to the vegetative ones as your breath, your heart, your

viscera, your beatings and so on. Listen to the information coming from a deeper level: your feelings, emotions, needs, images, fantasies, thoughts, memories.

Say what you see using the present verb. "I feel like laughing"

Elisa laughs nervously.

I enter her Transe and I feel a weight in my stomach, tension in my neck, in my eyes, in my mandible. My throat is blocked. I can see a greyish yellow colour on her body and a dark area from her stomach to her head.

While I leave my hands going along the less resistance lines, I say what I feel:

"I feel a weight in my stomach, my throat is blocked. My neck and my mouth are blocked too"

"I'm sick"

"Tell me about this sensation"

My hands go along her neck, on her shoulders, on her stomach. "It's a weight on my stomach"

"Tell me about this weight. What is its form, its colour, its shape?"

"It's a dirty tennis ball"

"What do you want to do with this dirty bally?"

"To get rid of it"

"How can you do that?"

"I can throw it away"

"Is that the way you behave with your guests?"

"What? Guests?"

"If that bally is in your stomach, it maybe has something to tell you"

"How can it be?"

"Try to listen to it"

"Okay"

I enter Elisa's stomach and I breath the rhythm I find there. I am the bally now. I let the sound in my throat come out. Elisa breathes in her stomach, first slowly, then fiercely. A slight sound comes out from her blocked throat.

My sound and my chest are wider. My hands go along her body, they press or just stop.

"My stomach is heavier and the bally is becoming bigger and bigger.: I can't keep my eyes open.

My mandible is blocked." "Have you already met this kind of sensation?"

"Sure I know it!"

"Are there images, fantasies, memories?"

Now my hands are on her stomach with a movement of dispersion.

"I am at home, in Sicily. I am 18. I want to leave." "What do you mean?"

"I want to leave. I want to go to Milan. My suitcases are ready, but my mother doesn't feel good.

She doesn't want me to leave. I feel guilty. I'm angry."

"What do you do then?"

"I go back to bed. I close my eyes. I keep my mouth shut and stuff up my ears.'_

"Do you think this is the right thing to do?"

"No"

"Are you used to choosing the worst solutions?"

"Yes"

"Do you want to go on like that?"

"NO" _

"If you didn't close your eyes, what would happen?"

"I would hear her sobbing"

"If you didn't keep your mouth shut, what would you do?"

"I would tell her what she deserves"

"Do you want to?"

"Yes"

"use the present verb, as if you were there now"

Elisa shouts out her anger, her sorrow. She asks for comprehension and respect. She is strong now.

The bally in her stomach dissolves in tears.

Dialogue of voices

We are working on Laura's chakras. On the forth chakra there is a dark mass. Even the chakra on the throat level is blocked.

T. (therapist) - What do you feel?

L. (Laura) - I feel a weight on my chest. My throat is blocked.

T. - Listen. Breathe in your chest. See if there are any sensations, emotions, feelings, images, memories, thoughts.

L.- It's a dark mass, like a vortex. It's carrying me away.

T. - Where?

L. - Where other people want me to go.

T. - Where exactly.

L. - (crying) I don't want to be beautiful. I am not beautiful. I don't give a damn about it.

T. - Who are you talking to?

L. - To my mother.

T. - What else do you want to tell her ?

L. - You don't take any care of me. You are just interested in cutting a good figure. But now I'm fed up. Leave me alone.

T2. - (second therapist) - Why are you crying? Do you want to stay alone? Stay alone.

L. - I'm obliged to stay alone.

T2. - Who does it to you?

L. - Everybody, my mother, the other people.

T2. - Who is the other people?

L. - Those around me. They do not understand me.

T. - (sobbing) I can't show my needs. It's of no use. No one helps me. And I can't even get angry anymore.

L. - (crying and struggling) I'm fed up. It's enough now.

T. (shouting) I wish, I wish and now I can wish no longer.

T2. (with her mothers voice) Laura, I want to live. Give me a hand.

T. - It's not nice.

T2. - Help me please, Laura. You are so strong.

T. - It's not nice.

T2. - Give me a hand, Laura.

T. - Its not nice; but I too have my advantages.

L. - (coughs and struggles)

T. - If you reject me, what can I do? I can't, I have to do everything is okay. I have to block my throat and stop what is in my stomach.

T. T2. - (make cries and retches)

L. - (cries)

T. - Help! Help!

T2. - Mum, I hate you!

T. - I wish, I wish, I wish no longer.

T2. - I get dirty, I get dirty!

T. - Ahhh!

L. - Ahhh!

T. T2. - Ahhh!

L. - (her body calms down, her throat gets open) - Ahhh! T. - (plays the drum)

L. - (stands up)

T. - (playing the drums and provoking Laura) - I wish, I wish....

L. - (determined and full of anger) - No! I really want it now!

T. - (shouting) I wish....

A way to recovery

Mara has had a headache for twenty years. The pain is unbearable, it interferes with any daily activity.

When I get in contact with Mara I feel an unbearable oppression on my neck, throat, chest, forehead. I feel sick. I can see the aura, I see a greyish and small thickness. That means low vitality and deep depression.

When I see the colours, there are dark areas in her body: stomach, chest, liver. The all chakras are blocked.

When I watch her head and the related magnetic field around it, there is a surprise: I can see a black human shape clenching her forehead.

When I ask Mara to lay down, because I want to try to move the energy inside her, I feel a force pushing me back. I start my meditation and my pray. I contact my inner part which connects me to the Father, to the Divine Light.

I let this Light pervading me, and then I listen to the voice speaking from the depth.

It asks me to burn incense and rosemary to purify the room, then, it suggests to work on Mara's energetic field with a laurel leaf.

I do that for many meetings, visualising and singing mantras which recall the vibrations of nature forces: the sea, the fire, the wind, the rocky mountains, the waterfalls.

In the meantime, Mara refers that her headache is not unbearable any longer and it lets her sleep during the night. I have a nice surprise, when, watching her aura, I find the shape clearer and it is not clenching Mara's forehead so fiercely.

I feel pity for the shape, and I establish a contact with it. I let its energy pervade me and I use words to express what I feel. Actually what is happening is just a vibratory syntony between my energetic field and the one expressed by the shape. From that contact ancestral memories,

ancient stories, unexpressed emotions, unfulfilled wishes and needs come out. The human shape vanishes as well as Mara's headache.

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Simultaneously at the Academic Studies he followed a Traditional Chinese Medicine, Homoeopathic and Iridologic Training. At the same time he followed a training in Body-psychotherapy with particular attention to the Humanistic and Transpersonal Approach. Twelve years ago the contact with Brasil and its South American Sciamanic practicals made him possible a transformation personal travel that permit him with his life Marlene Silveira to elaborate the Biotransenergetica theory and practical.

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