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CLINICAL EVIDENCE IN BIOTRANSENERGETICS

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Where Qualitative and Quantitative Meet Regularity and Rhythm Become Observable: A Mathematical but also Dialogical Model

*An LLM (Large Language Model) Applied to the Therapeutic
Processes of Biotransenergetics and Transpersonal Psychology*

ROSSANA STRAMBACI, PH.D.

ITJ director

This monographic issue is dedicated to clinical evidence in Biotransenergetics.¹

We are dealing with a pilot issue, introducing substantial **innovations** in the way transpersonal processes are **addressed** by BTE therapy, are considered, validated, and communicated.

The topic of **clinical evidence is a critical point in any psychotherapeutic modality**, and this is particularly true for Biotransenergetics. It is a crucial matter, but in some ways unavoidable, because it's fundamental to the possibility of exchange with the scientific and research community.

A validation system based on shared representations is, in fact, an essential component of the legitimization system in every field, whether scientific, institutional, or social.

It has often been argued that the system for validating the results of Biotransenergetics should be considered *ex post*. That is, one might adopt an **"as if" epistemology**: proceed as though the method were already validated, deferring confirmation to later empirical analysis.

[1] **Biotransenergetics** (also known as **Biotransenergetica**, **BTE**) is a psychospiritual and transpersonal methodology developed by Italian physician and psychotherapist **Pier Luigi Lattuada** in the 1980s. It integrates elements from transpersonal psychology, shamanic traditions, body-centered psychotherapy, and energy healing. The method aims to promote personal development, inner transformation, and integral well-being through a multidimensional approach to consciousness and healing.

To this, confidence has always been added a **particular semantic sensitivity** that characterizes the transpersonal approach, an ability to understand the harmony of meaning that represents a series of statements or, in general, gestures or symbols.

This harmony, this system of correspondences or "field" resonance, has always seemed to be the "demonstration" of procedural effectiveness, one might say of a "non-orthopaedic" nature, as someone wittily put it², i.e., not aimed at putting things back as they were before the events in question.

An effectiveness that has harmonization as its main confirming effect, something akin to the spontaneous synchronization of a set of oscillators (metronomes, for example) according to Kuramoto's model³, whereby "things" that are dissonant at the outset harmonize during the process. This remains one of the strengths of transpersonal psychology dynamics: the element that gives this psychotherapeutic approach its sense of evolutionary direction and intrinsic wisdom.

There is another essential element in the analysis of processes that belongs to transpersonal psychology and Biotransenergetic psychotherapy in particular: measuring **the effectiveness of a method through** the lens of seven dualisms.

This seven-fold matrix identifies seven "positions" of the psyche. These are not meant to be fixed structures, but rather "**postures**" from which a person can move, in accordance with the processual vision that characterizes transpersonal psychotherapy.

These positions range from schizoid (the first position, symbolically linked to the first chakra and the dualism of life/death) to oral (second chakra, pleasure/pain dualism), anal (win/lose dualism), psychopathic (love/hate dualism), rigid (let go/hold on dualism), genital (judge/observe dualism), and finally transpersonal (I am/I am me).⁴

[2] Guarini, A., & Linciano, I. (2018, December 26). *From the ghost of broken bones to the orthopaedic function of the analytical psychodrama group*. Litorale: <https://www.litorale.org>.

[3] Reference is made to the model first proposed by Yoshiki Kuramoto in the 1970s and 1980s, which is a mathematical model used to describe synchronization, initially applied to the behavior of chemical and biological oscillator systems.

[4] Here in Bronlet, X., & Lattuada, P. L. (2025). *Measuring the effectiveness of BTE therapy under the lenses of dualisms in patient verbatim: A longitudinal case study*. *Integral Transpersonal Journal*, 23, 14.

Each dualism is represented by a pair of opposites through which the person's evolutionary position is identified, that is, their location on the path from a disharmonious position to a harmonious one.

In the BTE mindset, one could say that answering the question "Where am I on my evolutionary path?" corresponds to confronting each of these pairs of opposites.

Still using the evocative metaphor of an orthopaedic view of psychotherapy, this is not a matter of putting things back in place or realigning the functions of the psyche, but of proceeding along a path that could lead to places very different from where one started.

So much for the state of the art.

However, with this issue of ITJ, an **important innovation is introduced that may alter how the mainstream scientific community perceives transpersonal psychology** and its systems of epistemological validation.

The novelty lies in the application of a linguistic model developed by artificial intelligence on a large scale of data (LLM, Large Language Model) to the statements and verbatim collected during therapy sessions.

The analyses of these statements are then arranged on a scale ranging from -1 to +1, placing them in relation to the progression between the disharmonious extreme of dualism (-1) and the more harmonious extreme (+1).

The method examines all the markers and then translates them into mathematical language, resulting in readable and **compelling** diagrams and curves.

This quantitative analysis, updated through the prism of the Seven Dualisms, enables, in brief, the quantitative verification of the progression and therefore the evolutionary drive and effectiveness of the therapeutic process according to the Biotransenergetics methodology.

Not only is the prospective aspect of dualisms validated, but the evolutionary steps can also be quantified, made objective, and scaled.

This specific type of LLM was developed by **Xavier Bronlet**, who, together with **Pier Luigi Lattuada**, explains how it works and its rationale in the first contribution presented in this issue.

The model also examines a volatility score, i.e., the likelihood that the process may undergo sudden changes in

direction, which may appear regressive to previous stages. Such events generally confirm the spiral pattern of integrating dysfunctional content—and, consequently, the path to healing. A path that is never linear. What emerges, and is measured using the volatility scale, is a process that moves by successive approximations.

Here, **the traditional vocation of Biotransenergetics to redefine psychological growth finds its missing link**, bringing it to a comparable and refutable terrain.

Psychological constructs can be evaluated through large-scale analysis of the language in which they are expressed, and inner transformation can be mapped, not just observed experientially.

If the rule—shared since Galilean epistemology—that the scientific reliability of an instrument, research, or study coincides with its ability to produce consistent and stable results over time (even if repeated by different people or under different conditions), then the instrument developed by Bronlet and Lattuada makes an important contribution to this reliability.

The observed data become quantifiable and verifiable, and consequently so do the conclusions. The characteristic of intrinsic consistency, which we know has always been present in the clinical analysis of transpersonal psychology, is complemented by the evidence of repeatability and stability.

Following the initial contribution by Xavier Bronlet and Pier Luigi Lattuada, which introduces this monographic issue, clarifying the epistemological framework and explaining how the model operates, some works report various case studies, examining them also from the perspective of the quantitative validation mentioned above.

Here we also have the valuable opportunity to obtain an overview and summary of the main therapeutic tools of Biotransenergetics, as evidenced in the field.

The impressive work presented here not only contributes to validating the therapeutic episteme of Biotransenergetics and transpersonal psychology but also highlights the hermeneutic contribution of this approach.

Indeed, we can reflect on **how the process of creating meaning is linked to the individual evolutionary process**.

To summarize somewhat crudely, we could say that the harmony of meanings among themselves and within a context—the symbolic and creative reference, the process of creating "meaning" (both of existence and of what is)—goes hand in hand with the process of growth, individuation, and healing of the individual.

The model presented and put into practice for the first time in this issue makes this correlation visible and verifiable, adding to it the value of scalability and reproducibility.

I remain convinced that the choice of individuation and evolution is always that of the individual, through their creative, free, and harmonious intentionality. Then, language and symbolic/semantic networks can make a crucial contribution to this process.

ROSSANA STRAMBACI,

June 2025