

# PSICOTRANSE: A PSYCHOLOGY OF PRESENCE, HERE, NOW AND ALL AROUND

\*Lattuada, P. L.

Integral Transpersonal Institute – Milan – Italy

Received 27<sup>th</sup> December 2023; Accepted 16<sup>th</sup> January 2024; Published online 29<sup>th</sup> February 2024

## Abstract

In this essay we will introduce Psicotranse, which is a module of the Integral Transpersonal discipline named Biotransenergetics. Psicotranse represents the condition of an individual in full and integral contact with himself, the other, and the environment, in a balanced dynamics of discovery, fluidity and interconnection. Psicotranse develops in four phases: disappearing, flowing, harmonizing and integrating. We will analyze the connection between the processes of Psicotranse and wellbeing, awareness and Self Realization.

**Keywords:** Biotransenergetics (BTE), Psicotranse, Further Mode, Persistence of Contact, Mastery of Transe and Second Attention..

## INTRODUCTION

In ancient times, shamans travelled between different worlds in order to find cures and gain knowledge. Through praying, dancing, meditating, fasting, abstinence and selfless service, mystics reached ecstasy, that is to say the necessary condition in order to be in contact with their Gods. As an Integral Transpersonal approach, Biotransenergetics (Lattuada 2013) has developed a complete corpus of ontology, epistemology, phenomenology and methodologies, used as tools for the research on the dimensions of consciousness, in order to achieve Self-Realization. The topic of this article is Psicotranse, which is a module of BTE’s clinical methodology. Created by Eliezer Cerqueira Mendes (Mendes 1980), Psicotranse is a Brazilian term meaning the state of presence and flowing in which, by expanding our consciousness, it is possible to “go beyond the boundaries” of our ordinary mind and “become the other”. The correct understanding of the power of the term Psicotranse can be achieved through the correct comprehension of the true nature of the two terms: Psyche and Transe. Psyche that does not coincide with the mind nor reside in the brain, and Transe that does not diminish ecstatic or hypnotic trance. In BTE, psyche is interpreted according to the original meaning of the Greek word *Ψυχή* (*ψυχή*, *psūkhē*), which is the soul of everything, as Panikkar recalls (Panikkar 1985), as well as *logos*, *autos*, *pneuma*, *bios* and above all *zoè*, life force and the totality of being. Therefore, it coincides with the Organismic Self on its various levels: physical, energetic, emotional, mental and spiritual.

Similarly, Transe (Lattuada 2012) indicates the reduced model of every participatory dialogue between a part and the whole, an individual and the world, and represents the dynamic brick behind any human experience, which inevitably includes three components: The *I*, the other and the field where the experience occurs. As such, Transe represents the original dynamics of the universe, the incessant process of making the one, the transformation principle that underlies everything.

\*Corresponding Author: **Lattuada, P. L.**  
Integral Transpersonal Institute – Milan – Italy

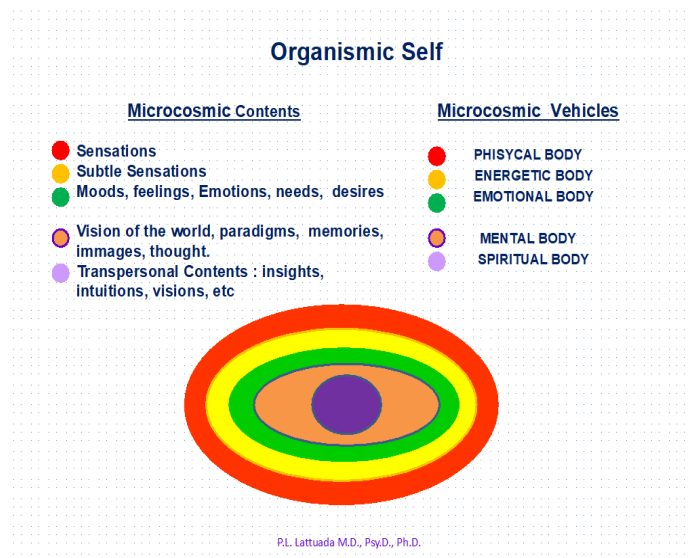


Fig.1. Organismic Self

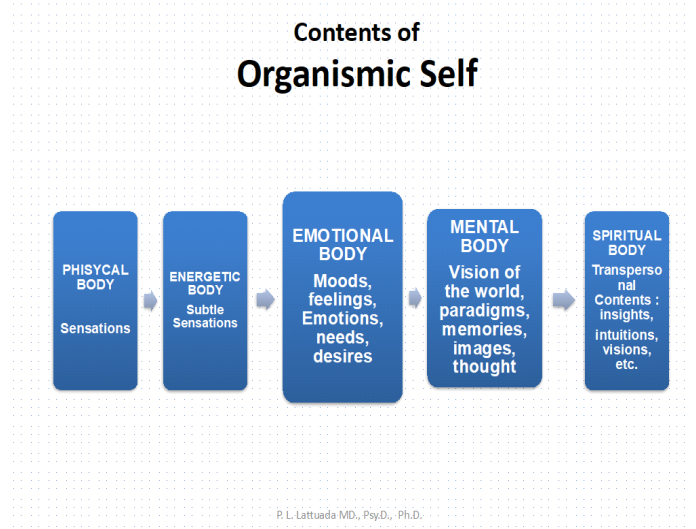


Fig. 2. Content of Organismic Self

### The Elementary Transe

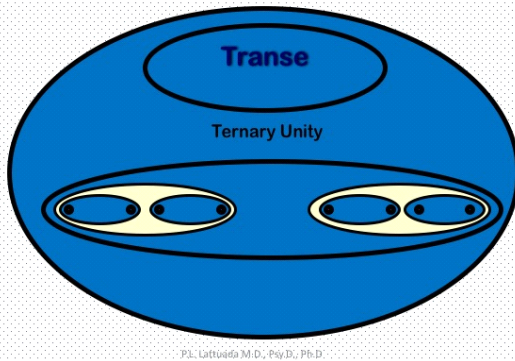


Fig. 3. Elementary Transe

#### The tree strands

According to this view, Psicotranse represents the condition of an individual in full and integral contact with himself, the other, and the environment, in a balanced dynamics of discovery, fluidity and interconnection. The conception of Psicotranse model I followed the method of the three strands: Injunction, Illumination and Confirmation. (Wilber *et al.*, 1986).

#### Injunction:

"If you want to know this, do this".  
If you want to reach Psicotranse, practice Psicotranse.

#### Illumination:

Thanks to my personal experience and the study of more than forty thousand hours of clinical work during the last thirty-five years, I have identified four stages that seem to be constantly present as structures of processes of deep transformation and that regularly appeared as the necessary and sufficient condition in order to achieve the states of consciousness of fluidity and unity (Psicotranse).

#### Confirmation:

I will outline the methodology of Psicotranse, which is a set of tools to reach that condition. The process develops in four steps: disappearing, flowing, harmonizing and integrating. Therefore, I submit my conclusions to the community of colleagues and researchers for validation or refutation.

#### Disappearing: I don't exist

Passage from the Zero: Dis-identification.  
The research on what was considered "empty space" came with surprises. During their investigation, physicists attended the creation and disappearance of some particles apparently "out of nowhere". The empty space revealed itself to be a creative space full of activity, becoming the place of all fields and phenomena.

"Each cubic centimeter of empty space contains more energy than the total energy of all matter in the known universe!" (Laszlo, 2004).

Therefore, spirit, as the place for every transformation of natural elements comes to mind: earth, air, water, fire, or the *Passage from the Zero* requested by various traditions of *Perennial Philosophy* such as the *Empty and Awake* condition of Zen (Suzuki D.T.1968), *Leave everything and follow me* typical of evangelism, *Today is a good day to die* of the native Americans or Socrates' *I know that I don't know*. (Plato, 1966, p.39). Depression and all the conditions in which we feel helpless and not able to make a change come to mind, as well as when we take a drug to fight a headache, or when we get discouraged due to a setback or when we are annoyed by a problem we can't solve. Once again, looking inside and drinking from the source seem to be the high road. Looking inside means realizing the *Passage from the Zero*, conforming to the original dynamics subtended between complementary polarities such as empty and full, according to which, if no one interferes, the full is emptied and the empty is filled. If we reflect on our inner experience, we can find confirmation that every time we let go of our identification with the contents of the I (the full is emptied), the contents of the Self reach our consciousness (the empty is filled), the force of our true nature and the essence of what we are.

According to reductionist science, this fact cannot be confirmed by any form of measurement; however, it can easily be noticed by anyone willing to verify it and maintain the *Persistence of Contact* long enough. By persisting in contact and letting flow, our mind is emptied, false needs and the different persons, roles and masks we built for ourselves disappear, and finally we will surely find ourselves again. Light appears at the end of the tunnel, always, just like the darkest night is always followed by dawn, always. By persisting in contact and letting go, chronic tensions in our body, depository of past traumas and current conflicts of the I, dissolve, and in our organism life starts pulsating again, and *biological pulsating* and healing occur. Healing is always characterized by a creative transcendence within the new. A kind of new that emerges from the empty that has been emptied from the full. We call this process shamanic triad: the ego, the force and the zero. When we disappear (zero) to ourselves (ego), the Self (force) works.

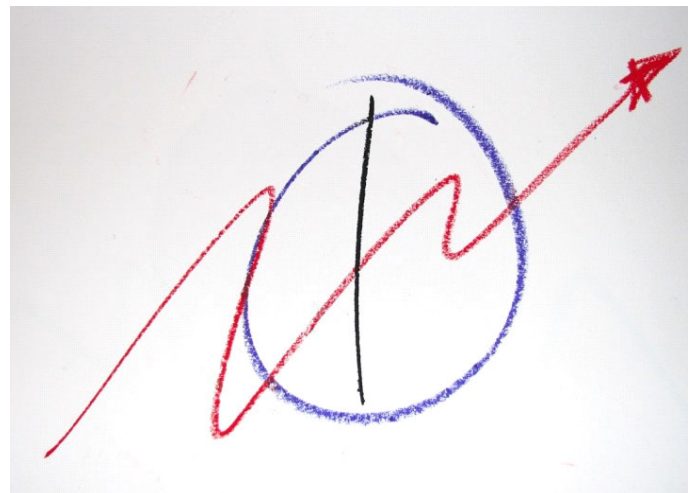


Fig. 4. Shamanic Triad

#### Practicing the Passage from the Zero (Lattuada 2008)

Passing from the Zero means realizing that we are already at the source and we have always been. There is no place to go, goal to reach or strategies to implement.

If you want to understand the *Passage from the Zero* you can behave as someone who is thirsty in the desert and reaches a source of water. Once at the source, you simply drink and disappear from the rest of the world. Everything around remains the same, the sand, sun, snakes, solitude, the path to take, but you disappear from the world since you are thirsty and you are drinking. You can try disappearing when facing any problem, conflict or pain. You shouldn't want thoughts to disappear, or try solving the problem; do not even meditate. Simply disappear to the problem and drink at the source. The creative transcendence in the new is fundamentally characterized by the willingness to disappear to oneself. In order for the creative force to act, it is necessary to be willing to die, to stop holding on and to cross the boundaries we believe we have.

Creative transcendence occurs through what in BTE is called primary cycle: *Observation, Acceptance and Awareness*.

### Flowing: not me but the force in me

Mastery of Transe: Becoming the other

Mastering *Transe* means *becoming the other*, entering an experience, a block or an identification, and letting it express freely.

The *Mastery of Transe* allows the conservative structures of the *I* to manifest and show the dualism at the beginning of the conflict, which lies in the rational mind. By becoming an emotion, energetic block, muscular tension or negative thought, by *becoming the other*, every illusory separation is transcended, subtended qualities are revealed and the polarity hidden by the shade is shown. We can now realize that a stomach ache, a joyful feeling or a patient's behaviour are nothing but movements of vital energy, expressions of the interconnected flow that passes through us. This flow is interpreted by our consciousness as a constant flow of feelings, actions and thoughts. The more we let it flow, the more integration, resonance, harmony between feelings, actions and thoughts will take place; we will increasingly experience wellbeing and our body-mind will function in the best possible way. This process of transformation occurs through what in BTE is called secondary cycle: *Contact, Mobilization, Direction and Transformation*.

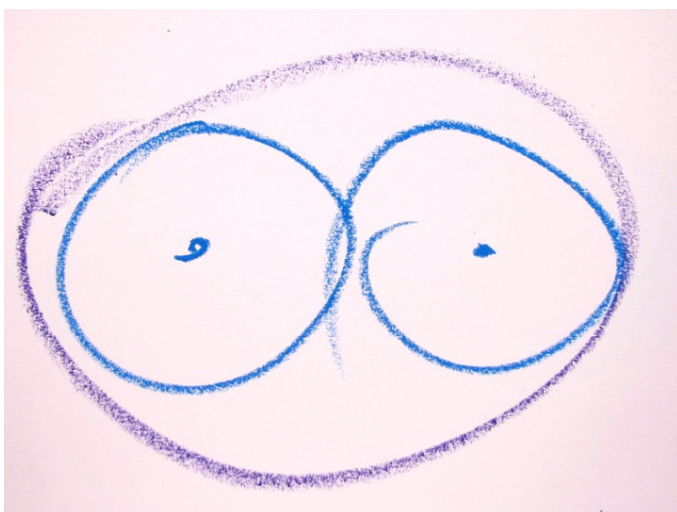


Fig. 5. Mastery of Transe: Becoming the other

### Harmonizing

Further mode: making the two become one

The white and black circles inside the bigger circle indicate the *Further Mode*, that is to say the necessary attitude towards the Law of non-duality. The *Further Mode* tells us that in the *First Attention* things hide their essence and every expression reveals *Reality* but hides the *Truth*. It is necessary to develop a *Second Attention* in order to see the *Truth* that *Reality* unveils and reveals, shows and hides, indicates and precludes at the same time. The *Second Attention Epistemology* (Lattuada 2010) suggests an approach to the inner experience of states of consciousness that focuses on the subject of the experience and the validity of its claims. It establishes attention (mindfulness) as a new frontier and the further mode as the correct tool to investigate it. It postulates the ability to distinguish between a first attention, product of the reactive mind and emotional identification, and a second attention, product of conscious observation and dis-identification. It outlines a method of investigation and validation based on a participatory dialogue between men and the environment, which has its roots in the organismic Self, as well as on psychophysical content that might be standardized as a result of measuring it with reference maps that are accessible in a phenomenological way. Willing to set standards for the science of consciousness, it brings together Hartelius' Quantitative Somatic Phenomenology (Hartelius 2007), Varela's First-Person Methodology (Varela F., Shear J. 1999), as well as Tart (Tart 2009) and Wilber's State-Specific Science (Wilber 2000), among others. As it integrates the opposites and gives a unitive vision to existence, the *Further Mode* (Lattuada 2011) represents a modality of knowledge that transcends the dual perspective of ordinary consciousness.

The *Further Mode* makes it possible to unify dualism (light and shade, emptiness and fullness, high and low) by making the two (what is separated) become one (what is integrated), and access Essence and the dimension of the *Self*. Realizing the *Further Mode* means entering the flow of existence, remaining in contact and orienting awareness in the direction that is complementary to the flow. Therefore, it means allowing what is still to move, giving firmness to what moves, letting out what is inside, emptying what is full and filling up what is empty, going towards leaving, moving upwards, letting oneself go, reuniting by separating and so on. This way, it becomes possible to create the conditions needed to overcome any conflict, which is precisely the contrast of two opposite forces. When we make "the two become one", we learn to transcend the egoic condition of our dual mind and gradually free ourselves from our personal history "transforming every enemy into an ally, every symptom into a message, every event into a teaching and every force into our force". The *Further Mode* makes it possible to treat any event - an emotion or wish, an obsessive thought or a guardian angel, an inner image or the loved one, a headache or joy - as an entity through which we can reach *Transe*, triggering a "process of transformation of consciousness". Entering *Transe* with the forces of earth, water, air and fire, which live in and outside us, makes it possible for us to harmonize with them and the "intimate nature or spiritual essence", of which they are an expression. Finally, we might find our place in the forest or the ocean, among animals and rocks, waterfalls or the moon, as manifestations of the divine itself.

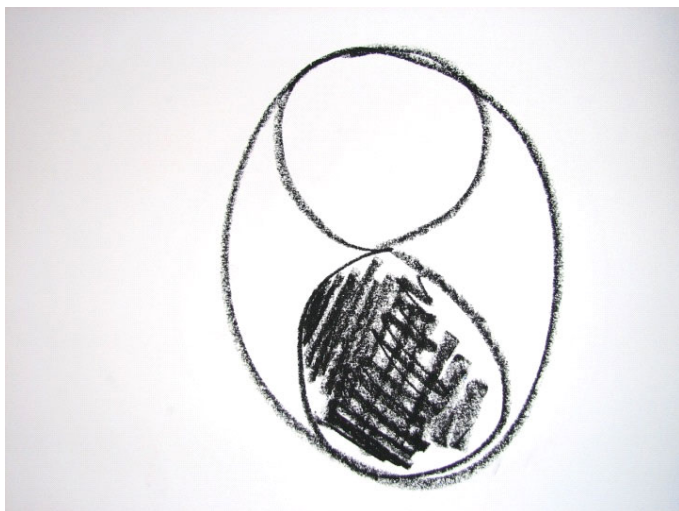


Fig. 6. Making the two become one

### Integrating: consciousness of unity

BTE Integration: organismic triad

By observing the participatory dialog between the I and the world, it is possible to realize that the circuit of experience is made of feeling, thinking and acting. Feeling, acting and thinking are the three functions of the interconnected body-mind-soul trinity, the subject of any individual experience. This means that our thinking influences our acting and our feeling, and vice versa. In fact, if we were able to make pain go away with the heat of our hand, our self-esteem, namely what we think of ourselves, would positively increase. In this case, our acting would have influenced our feeling and consequently our thinking.

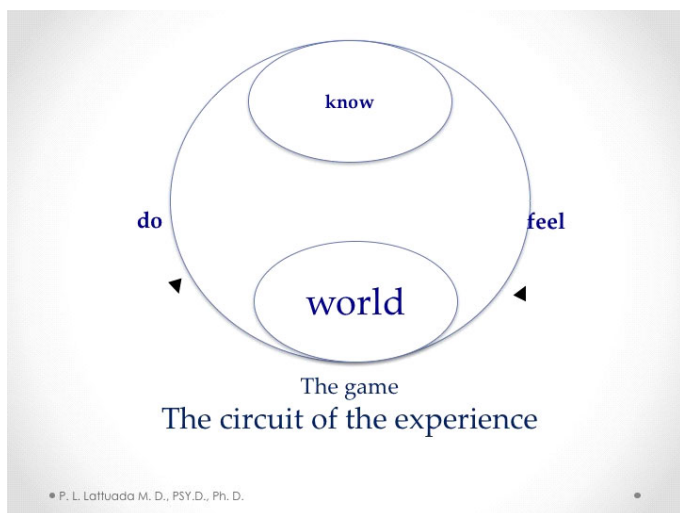


Fig. 7. Circuit of experience

It is possible to consider pain as nothing but a purification of our organism, and therefore, act with patience and endurance. In this case, our thinking would have influenced our acting and consequently our feeling. Regarding inner experience, it is now possible to realize that a stomach ache, a joyful feeling or a patient's behaviour are primarily movements of vital energy and expressions of the interconnected flow that passes through us. This flow is interpreted by our consciousness as a constant flow of feelings, actions and thoughts. The more there is integration, resonance and harmony between feelings, actions and thoughts, the more we will experience wellbeing and our

body-mind will function in the best possible way. When talking about feelings, we generally refer to proprioceptive and exteroceptive feelings, emotions, moods, sensations, aspirations, desires etc. They express the incoming *interconnected flow*. Moving from the center towards the outskirts of our body-mind, this flow carries environmental (both inner and outer) information towards our consciousness. Broadly speaking, when we say actions we refer to gestures, behaviour, attitudes, movements and actions that express the direction of the outgoing vital flow, which, moving from the center of our body-mind towards the external environment, tend to satisfy needs and fulfil the Self. When talking about thoughts, we generally refer to images, fantasies, memories, reflections, ideas, etc., expression of the elaborative moment of incoming perceptions and outgoing actions. Integration takes place when the observer inside us connects the *interconnected flow* with the interruptions of the flow. Perceptions, actions and thoughts are vehicles through which the flow and its interruptions express themselves on different levels of the body-mind. Breathing is the tool through which the observer can maintain contact between flow and interruptions. The *Persistence of Contact* between flow, breathing and interruptions creates the conditions for the transformation.

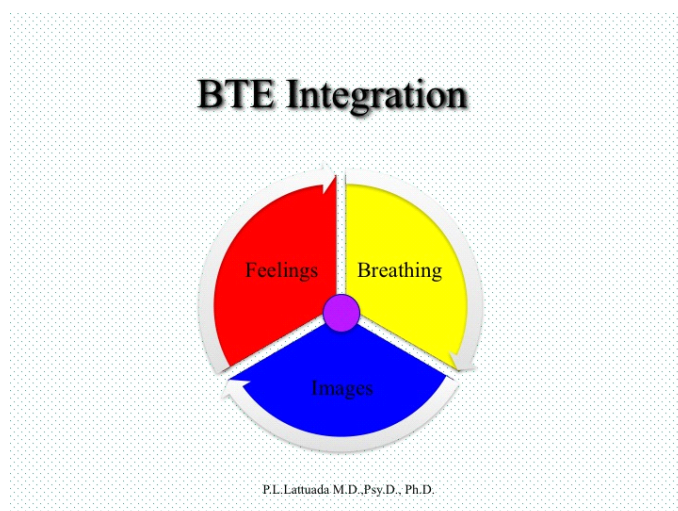


Fig. 8. BTE Integration

### Practicing BTE Integration

Lying down, supine, start observing your breathing and let it flow without interruptions. Don't interfere; simply attend. Now focus on the flow of feelings passing through you. You will realize that, as a living organism, vital processes that are perceivable as feelings constantly take place in your body-mind. From the more ordinary feelings, such as the ones determined by your heartbeat, the relaxation of your muscles and the movement of liquids in your belly, to the subtler ones, attributable to the pulsating of your cells, the flowing of blood in your vessels or the vital energy in your organism. You will attribute every emotion, mood, sensation, need or desire to the level of feelings. Your body-mind is the entire universe, the place where in every moment the myth of creation is renewed, mother earth that, constantly traversed by the flow of the vital force and animated by the breath of the father, your breath, underlies the work of "ten thousand beings" and undergoes infinite transformations. The observer inside you attends the primordial dance of the elements: it witnesses the earth of your physical body renewing thanks to the flow of the waters of the "expressive biological motion" that flow like waterfalls when

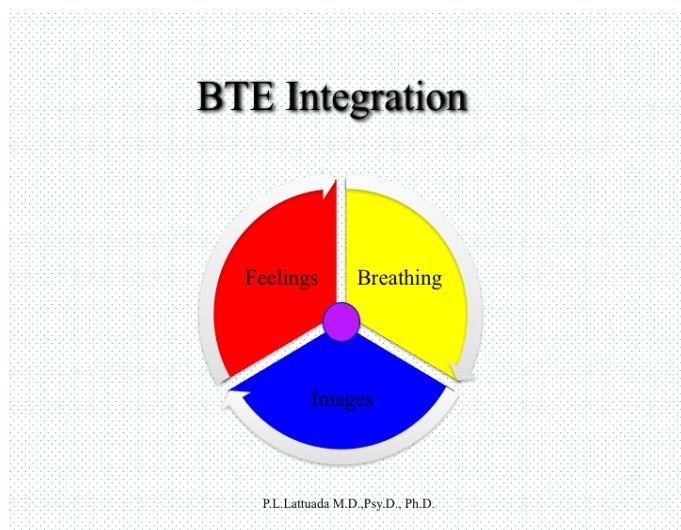
glaciers melt, the awakening of the vital energy that arises as forests in spring and your subtle centres opening and pulsating as the sun on a summer day. As you attend the flow of feelings that passes through your body-mind you realize that every *feeling* is associated with an *image*. They are abstract images of colours or geometrical shapes, images of nature and its forces, images of memories of past experiences and archetypal images of transcendental and transpersonal order. Because our ordinary mind tends to produce images that come from diurnal remains, past fears and desires for the future, being careful is very important. You must try maintaining the *Persistence of Contact* with the sensation you are feeling and observing the image generated by this contact overlooking possible background images, which are a product of past and future interferences. Maintaining your breathing where you notice the flow of sensations and not interrupting it are the main tools you have in order not to be distracted by the contents of your mind. By maintaining the *Persistence of Contact* with your breathing, it becomes possible to constantly connect the flow of sensations with the flow of images and vice versa. You will be able to follow the process through which a sensation generates an image, and the image, in turn, generates a sensation. Traversed by breathing, this sensation will transform into another sensation, which will originate a new image, which, in turn, will transform and modify the sensation, and so on in a constant motion of creation and transformation that involves the entire body-mind. This transformation will cause the interconnected flow to gradually make contact with the conservative structures that tend to interrupt it.

## Conclusion

By practicing the four phases of the Biotransenergetics method called Psicotrane, the circle is closed. Experience shows us that the conditions of well being and awareness are associated with a phenomenology that includes the ability to give up personal importance and identification with the prerogatives and limitations of the ego, as well as to trust and flow with things. After a deeper analysis, it is possible to realize that the ability to trust and flow cannot be limited to appearance and that it must involve the shadow. Being integral means drawing from all the organismic dimensions, that is to say from the physical, spiritual, energetic, emotional and mental ones, within a spectrum that includes pre-personal, personal and transpersonal dimensions. By practicing the four phases of Psicotrane it becomes possible to disappear to ourselves, master our ability to flow with things, respect the law of transformation and integrate the process by incorporating it on all the levels of the body-mind or Organismic Self.

## REFERENCES

- Hartelius Glenn, (2007), Quantitative Somatic Phenomenology: Toward an Epistemology of Subjective Experience, *Journal of Consciousness Studies*, 14, No. 12, pp. 24–56
- Lattuada P. L. (2013): Biotransenergetics: ITI ed. ebook, Milano,
- Lattuada P.L. (2010). Second Attention Epistemology. *Integral Transpersonal Journal*, 0, 7-52
- Lattuada P.L. (2011). Second attention epistemology: Truth and reality. *Integral Transpersonal Journal*, 1, 13-27.
- Lattuada P.L. (2012) Beyond the Mind, ITI ed. ebook, Milano
- Mendes E. C. (1980), Psicotrane, Pensamento, Sao Paulo.
- Panikkar R. (1985), Il silenzio di Dio. La risposta del Buddha, Borla, Roma.
- Plato, 1966, Apologia di Socrate in Id., Opere, a cura di G. Giannantoni, 2 voll., Laterza, Bari 1966, vol. 1, 21d, p. 39)
- Suzuki D.T. (1968), La dottrina Zen del Vuoto Mentale, Astrolabio Ubaldini, Roma.
- Tart C. (2009), The End of Materialism: How Evidence of the Paranormal is Bringing Science and Spirit Together
- Varela F., Shear J. (1999), The view from within, first-person approaches to the study of consciousness, Imprint Academic, USA
- Wilber K., (2000), A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality, paperback
- Wilber K. (2011), Sex, Ecology, Spirituality, The Spirit of Evolution, Shambhala, Boston U.S.A.
- Wilber, K.; J. Engler; and D. P. Brown, (1986), Transformations of consciousness: Conventional and contemplative perspectives on development. Boston: Shambhala.
- Laszlo, Ervin, (2004), Science and the Akashic field: an integral theory of everything Inner Traditions, Roches



**Fig. 9. Interconnected flow**

\*\*\*\*\*