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Engaging with Quantitative Models for Transpersonal Epistemology

and some Contributions from the Symposium on Coming into the World

(Eurotas, Lisbon 2026)

Rossana Strambaci, Ph.D.
ITJ director

Transpersonal thought finds its epistemic roots in the capacity of consciousness to expand beyond strictly cognitive dimensions, into the territories of its non-ordinary states.

This condition, in which consciousness gains access to its essential dimensions—those connected with Essence and what we call the Self—can be regarded as the primary working condition of transpersonal thought, including in its therapeutic dimension.

The problem that immediately arises when following this path concerns the relationship between the induction of expanded states of consciousness and the transformation of structures of personality and behaviours. In other words, put simply, the effectiveness of this model.

This is not only an epistemological and methodological issue, but also, and above all, a question concerning the fruitfulness of the processes and their verifiability.

It is necessary to ask whether the experience of contact with the essential and/or extraordinary dimensions of consciousness remains a momentary peak or instead becomes an element in the transformation of the structures of the Ego and personality.

This is, in our view, the most significant point, where epistemological correctness and practical-therapeutic effectiveness meet.

In this regard, the contribution by **Xavier Bronlet** and **Pier Luigi Lattuada**, which opens this Issue, provides an analytical tool strongly grounded in quantitative and measurable data.

The model is proposed as a measurable, replicable, and applicable theoretical framework that assesses the transition between temporary transpersonal states and permanent developmental growth through the integration of shadow aspects.

One of the key manifestations of the shadow aspects of the processes, analysed from the perspective of transpersonal observation, is what is called "interruption". This element—which, in other conceptual frameworks, would be regarded as a sign of pathology—manifests itself as an interruption of the interconnected flow among the different elements that make up the system. From the perspective of the transpersonal therapeutic framework, and also within the Triunity model developed by Lattuada, interruption constitutes a phase of the process, both in living forms and in therapeutic dynamics.

Regina Hess, in her contribution, examines the manifestation of "interruption" at many different levels. The author observes how, in the present historical moment, interruptions of flow and blockages of energy occur not only at the relational human level, but also in the ecological, political, social, economic, and technological spheres, in what appears to be a poly-meta-crisis.

The intention to consolidate a verifiable therapeutic approach also informs the contribution by **Luis Miguel Gallardo**, based on a model developed by the author himself, which presents preliminary psychometric results. More specifically, these are: the ITM Stage Assessment (ITMSA), consisting of 50 items designed to assess what are identified as progressive stages of consciousness; and the ITM Mechanism Inventory (ITMMI)**,** made of 70 items distributed across 7 subscales corresponding to the seven transformative mechanisms.

These mechanisms mediate the transition between different states and are: *recognition, witnessing, discovery of intention, symbolic integration, embodied practice, relational mirroring, and meaning-making.*

The theme of transforming an expanded state of consciousness into a consolidated *habitus* of behaviour and thought also appears in the work of **Sara Gambelli**. In this regard, Gambelli—who reports on her work in a Corporate setting—emphasises that, following the phase of experiencing a lived experience or theme, also through the mediation of bodily awareness, a phase of "translation" is necessary. In this context, translation refers to the transposition of the experience into the cognitive terms that constitute the shared language of the organisation and its objectives.

The section of this Issue dedicated to the Eurotas 2026 Symposium (held in Lisbon from 22 to 24 May**),** ***HAPPY BABIES, FULL INCARNATIONS*** *– Contributions from Transpersonal and Other Approaches in Healing Early Wounds*, focuses on the theme of early wounds in the difficult journey of bringing the soul to Earth.

The theme of exile—or, more precisely, the feeling of exile (particularly in **Mário Resende**'s contribution)—and of grounding in corporeality as a possible antidote, appears significant. If we consider the theme of grounding in corporeality, we realise that it runs through many of the contributions of a transpersonal thought that seeks to avoid slipping into spiritualism. The aim is the integration of the different dimensions[1], through a path that has strong implications for healing, not only at the personal level but also at the social and political levels. **Dana Biechonski Fernández**'s statement, "*clients do not come with a story*", is another effective way of expressing the somatic perspective. Fernández's contribution draws attention to the fact that the earliest experiences do not present themselves as narratives, but as bodily organisations, rhythms, tensions, reflexes, and patterns of relating. An important warning comes from **Natālija Dauberga**, who emphasises the possible distortions of spirituality and what is known as spiritual bypassing, while **Ilja Van de Griend** returns to bodily memories and the communication of preverbal levels, reaching the conclusion that healing can occur through the establishment of a secure relationship.

If, as we believe, birth can represent the most acute and critical interruptions, then attention, listening to bodily modes of expression, and presence, in the strongest sense of the term, can reconnect not only the newborn but also the adults responsible for their care. That way can start that healing process which, like ripples in a pond, spreads from one living being to another.

Rossana Strambaci,
October 2026

[1] According to a 2006 introductory presentation by the Integral Institute, founded by Ken Wilber, the Integral approach is defined as "*more balanced, comprehensive, interconnected, and whole*" (Integral Institute, 2006).