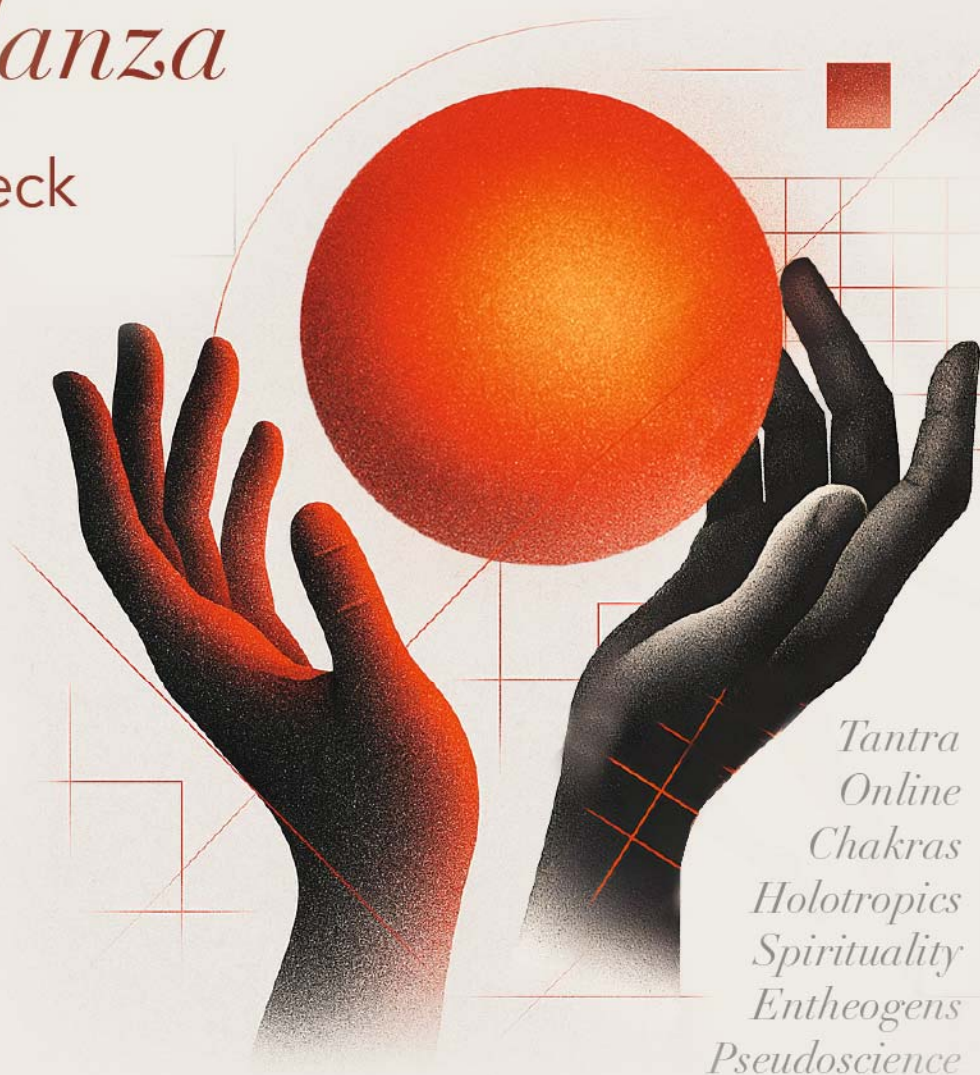


Explore the Unknown -  
Biodanza studies Vol.2

# *What Biodanza Can Integrate? Studies on the Limits of Biodanza*

Marcus Stueck



*Tantra  
Online  
Chakras  
Holotropics  
Spirituality  
Entheogens  
Pseudoscience*



Penguin & Polar Bear Edition

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Excerpt

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Cover page: Madara Zalane

PoD - Publisher - Penguin Polar Bear Edition

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**SOURCE** - Stueck, M. (2025). *What Biodanza can integrate? Studies on the limits of Biodanza* (Exploring the Unknown: The empirical research behind Biodanza, Vol. 2; Penguin & Polar Bear Edition). BoD Publishing. Available: [www.bionet-research.com](http://www.bionet-research.com)

## Author's foreword

Marcus Stueck

This book became necessary after various spiritual (including chakra work) and substance-based practices (entheogenic psychotropic substances) were associated with Biodanza from within the Biodanza movement, which were not in line with Rolando Toro's ideas or his theoretical model. The same applies to theoretical contributions at conferences that address Biodanza and spirituality or Biodanza and quantum consciousness. This raises two legitimate questions:

**Is Biodanza a system of inclusion or integration, and how much inclusion or integration can Biodanza withstand?**

**What can be included or integrated without losing the essence of Biodanza?**

In this book ("The Limits of Biodanza"), two articles

- The Limits of Biodanza (Part 1) – an analysis based on the relative bio-centric health theory and the legacy of Rolando Toros
- The Limits of Biodanza (Part 2) – Why is online Biodanza not Biodanza?

First of all, a basic assumption that underlies the answers to these questions.

**There are no absolute truths, only relative truths. They are relative to the individual who tries to find them. On this basis,** the following biocentric basic assumptions are examined in the book:

1. On a human level, Biodanza is a system of inclusion. Here, the entire spectrum of connections is experienced without boundaries. On a methodological level, this is not the case. Here, the system of human inclusion becomes a system of methodological integration with boundaries. Not everything can be included. This means that the human and methodological levels must be considered separately.
2. Everything that is included on a human level and integrated on a methodological level must be consistent with the model or theory. Anything that is not permitted by the theoretical model cannot be integrated on the methodological side either.
3. In order to answer the question of where the limits of a method lie (integration limits), in addition to the theoretical model of the Biodanza method, a meta-theory is needed that explains what lies beyond the limits. In this book, this reference theory is the relative biocentric health theory (see Fig. 5).
4. Without reflection on limits, a method dissolves because it lacks a methodological immune system.

The methodological basis for answering the questions in this book is

- the analysis of Rolando Toro's original texts
- the inclusion of historical research through interviews with contemporary witnesses who knew Rolando Toro
- comparison with biodanza theory and the theoretical model
- empirical research on the contraindications of Biodanza, i.e. on what Biodanza cannot achieve

The book ("The Limits of Biodanza") is volume 1 of the book series "Biodanza Studies – Explore the Unknown". This book series has been published by Marcus Stueck since 2025 to strengthen scientific and critical thinking (reflection) in the Biodanza movement and to publicise its effects. But also to disseminate

**SOURCE** - Stueck, M. (2025). *What Biodanza can integrate? Studies on the limits of Biodanza* (Exploring the Unknown: The empirical research behind Biodanza, Vol. 2; Penguin & Polar Bear Edition). BoD Publishing. Available: [www.bionet-research.com](http://www.bionet-research.com)

knowledge about existing empirical studies so that Biodanza becomes what Rolando Toro wanted it to be, as the following quote shows:

*"Biodanza has no magical connotations. It is based on conventional science, on biology, neurology, advanced psychology, anthropology, sociology, ecology and political science. But there is no magic in it, because things that we cannot explain in accordance with science are not taken into account."* (Toro Araneda, 1991, p. 53).

Toro Araneda, R. (1991). *Teoria da Biodança: Coletânea de textos*. Editora ALAB.

Chapter 4.5 describes what conventional science means. It refers to the second book in this series ("Biodanza Studies – Explore the Unknown" – Vol. 2: "How much research is there in Biodanza?") (Chap. 4.5, Fig. 7, download at [www.bionet-research.com](http://www.bionet-research.com)) and to the Biodanza research cycle in order to decide what can be integrated and what cannot (Chap. 4.5, Fig. 8).

Critical reflection is the basis of conventional science. The author of the book, who is a member of the IBFed's scientific methods commission and has been conducting Biodanza research for 30 years with numerous publications, critically reflects on the above-mentioned developments to include or integrate everything (Biodanza and spirituality, Biodanza with substance-based support) and on the two questions. Critical reflection is not a personal matter, but belongs to empirical science as the most important tool for deciding, based on data (facts), what is consistent with theory and models and what is not.

Article 1 explains why Biodanza is not a spiritual method, based on an examination of two articles by Rolando Toro ("The Energetic Transmutation" and "The Numinous Unconscious"). This is because it would mean that Biodanza would have to choose a concept of energy that assumes a consciousness energy outside the body (see chapters 4.2.2 and 4.2.3). This is something Rolando Toro would never have agreed to. His understanding of energy changed

- from the purely biological approach described in chapter 4.1.3.1 (quote from contemporary witness Sergio Cruz: "Rolando Toro understood energy to be the biological energy that arises in every cell at the moment of metabolism")
- to opening the door to a more metaphysical concept of energy in his concept of the numinous unconscious (see chapter 4.2.5.1). However, the transcendent and numinous were still based on sensory experiences.

Sensory experience is a distinguishing criterion that does not play a central role in the spiritual realm, as this realm is concerned with a general sense of being that exists universally and permanently and with which we are always connected (spirit, essence). This shows that, in spiritual understanding, human beings are more than just their bodies (spirit, essence, soul that reincarnates, see chapter). Chapters 4.2.5.2 and 4.2.5.3 describe what Rolando Toro said about reincarnation, for example, and the reasons for Rolando's rejection of Eastern practices in Biodanza (see contemporary witness Sandra Salmasso: "Rolando rejected Eastern, esoteric concepts, see chapter, 4.1.3.2) and his distancing himself from spirituality. However, Eastern philosophy and practices such as meditation, chakra work and tantra are necessary to grasp spirituality. However, they are not part of the Biodanza system and, according to the scientific analysis presented here, cannot be integrated into it. The same applies to holotropic breathing (see chapter ...). Only so-called metatheories, such as the relative biocentric health theory presented by Stueck (2025) with its

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concept of biocentric holism, determine the boundary between physical, measurable energy and metaphysical, non-measurable energy with the help of Planck's length (see Fig. 3, Chapter 4.2.2). In Chapter 4.2.2, in addition to the cosmic Big Bang, the spiritual Big Bang is also described for the first time in a scientific model of the visible and invisible planes of life (see Fig. 3, The visible and invisible are planes of one and the same dimension) by Stueck (2025), whereby everything visible comes from the invisible (biocentric basic assumption, see Chapter 4.2.4 Energy and biocentric holism, see Fig. 4). Chapter 4.2.5 explains why the concept of the numinous unconscious remains a provisional concept that is incomplete. Or it is complete and Rolando Toro draws a clear line between body and energy and between consciousness as energy outside the body, which emanates from a first uncaused cause and is responsible for the manifestations behind Planck's length (see Fig. 3, Manna, cited in Bazzotti, Manna, Stueck, 2025). Rolando Toro already draws this line by not calling the numinous unconscious the numinous conscious. For then he would have recognised the energy of consciousness (see Chapter 4.2.5). The scientific definition of spirituality according to Harris (2014) described in Chapter 4.2.5.2 also clearly shows the boundary that Rolando Toro draws in his provisional concept of the numinous unconscious.

*"Spirituality is an experience in which the self is recognised as an illusion and 'pure consciousness' is experienced, which lies beyond thoughts and the usual ego identification or sensory perception."*

Rolando Toro critically described the illusion of the Buddhist tradition ("Maya") (school material on biocentric education). And here it becomes clear how important the first biocentric basic assumption described in this foreword is, according to which the human must be considered separately from the methodological level. This consciousness energy outside the body, from which Toro distances himself, can possibly be experienced in vivencias. This is shown by research within the framework of the relative biocentric health theory on Biodanza Aquatica on time perception and the transition into the spiritual, intuitive field (from rhythm to frequency). However, there is a theoretical limit here that Biodanza teachers should respect when giving lectures on Biodanza and spirituality, incorporating chakra work into Biodanza, or integrating tantra, Bach flower remedies and quantum consciousness. Otherwise, Biodanza is no longer theory-compliant and loses its scientific foundation. If Biodanza does not want to remain a pseudoscientific method, e.g. in relation to spirituality, attitude towards substance-based support, etc., Biodanza representatives can also decide to change the theoretical model and include the metaphysical spiritual level, in accordance with metatheory (rbHT).

Metatheory also describes how the theoretical model of Biodanza is a classical scientific model, which, above all, has little scientific evidence. It is not a quantum model. Metatheory also describes how it could be converted into a quantum model parallel to the classical model. Chapters 4.4.1 and 4.5 of the book ("Grenzen von Biodanza" [Limits of Biodanza]) explain what is needed for a quantum psychological model (Chapter 4.5 "Relative and Absolute Superpositions"). The book "Grenzen von Biodanza" leaves this question open. This book is intended to stimulate reflection and further thought:

The second article in the book deals with the limits of Biodanza in relation to online Biodanza and the question of what reality is.

The limits of the biocentric principle are described in the first article in the concept of biocentric holism. For further discussion of this topic, reading the relative biocentric health theory (Stueck, 2025) is recommended.

"Biodanza is not a business. Through our ability to think critically and scientifically, we can preserve the essence of Biodanza. Every teacher has a responsibility to follow Rolando Toro's wish. If we lose this ability, Biodanza loses its immune system."

**Leipzig, August 2025**

*Prof. Dr. habil. Marcus Stueck*



*Rolando Toro e Marcus Stueck in Tanzania, Università di Bergamoyo (2009)*

*This book is dedicated to Rolando Toro*

*With deep gratitude*

*Marcus Stueck*

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## Table of contents

The Limits of Biodanza – Part 1		8
The Limits of Biodanza - Part 2	^	21
How to make Biodanza more visible? External scientific communication channel through publications – Current IBFed list of review publications and doctoral theses – as of 2025		31

# The Limits of Biodanza – Part 1

An analysis based on the Biocentric Health Theory and the Legacy of Rolando Toro

Marcus Stueck

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RECEIVED **under review**  
23 October

PUBLISHED

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## CITATION

Stueck, M. (2025). The borders of Biodanza – An analysis on the basis of the Biocentric Health Theory and the legacy of Rolando Toro. In M. Stueck (Ed.), *Biocentric health in human development* (Vol. 1, pp. 242–249). BoD. (Penguin & Polar Bear Edition, in press)

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## ABSTRACT:

The question of the limits of Biodanza has become increasingly important in recent years, especially after the death of its founder, Rolando Toro. While Biodanza has proven to be a powerful and life-affirming method in scientific summaries of studies by Stueck, Thofts, (2016) and Ferraro, Aruta, Ambra, Distaso., Iavarone (2021), international Biodanza practice shows a tendency to incorporate content that is neither anchored in Toro's theoretical model nor compatible with Rolando Toro's intentions. Based on six problematic observations of practice, this article describes six central limits:

(1) the use of psychotropic entheogenic substances

(2) the adoption of non-measurable energy concepts such as chakras or Bach flower remedies,

(3) Biodanza and holographic breathing

(4) Biodanza and tantra

(5) the transfer of biodanza to online formats

(6) Ignorance of empirical science and critical reflection.

Transgressing these boundaries jeopardises the internal coherence of Biodanza. It leads to a weakening of its effects, a loss of scientific credibility and a fragmentation of its methodological integrity. A biocentric basic assumption in this article postulates that without the scientific definition of clear boundaries, Biodanza risks slipping into arbitrary or pseudoscientific reinterpretations. The Relative Biocentric Health Theory (rbHT), developed between 2020 and 2025, provides a scientific framework for reflecting on these boundaries. It describes holographic characteristics of life, understood as biospoietic connections in which each part reflects the whole. Within this model, boundaries are a fundamental holographic characteristic of life. They provide orientation, protection and clarity – and thus represent not a restriction, but a necessary condition for development. The definition of boundaries in Biodanza is an existential prerequisite for effectiveness and further development. Various methodological means are available to define these boundaries:

(a) historical research into Toro's intentions, which clearly exclude, for example, the use of psychotropic substances or esoteric systems such as chakras,

(b) the theoretical model and original definition of Biodanza, emphasising biological and relational processes and analysing two articles on the concept of energy and the numinous unconscious

(c) meta-models such as relative biocentric health theory (rbHT, Stueck, 2025), which scientifically classify concepts outside the biodanza framework (including the concept of biocentric holism and the model of the four cardinal directions),

(d) empirical studies on indications, contraindications and effects. In addition, the concept of **relative superposition** within rbHT enables the clear differentiation of different modalities of experience (observation, experience, reflection, evaluation), the mixing of which can jeopardise the essence of methods such as Biodanza.

Reflection on boundaries opens up perspectives for **quality assurance, professionalisation and research**. It strengthens open dialogue within the movement, protects the identity of the method and at the same time anchors Biodanza credibly in science, society and culture. Boundaries thus become an instrument of **renewal and sustainability**.

KEYWORDS Biodanza and boundaries, relative biocentric health theory (rbHT)

SOURCE - Stueck, M. (2025). *What Biodanza can integrate? Studies on the limits of Biodanza* (Exploring the Unknown: The empirical research behind Biodanza, Vol. 2; Penguin & Polar Bear Edition). BoD Publishing. Available: [www.bionet-research.com](http://www.bionet-research.com)

# The limits of Biodanza – Part 2

## Why is virtual Biodanza not Biodanza, but a virtual encounter with elements of Biodanza?

Marcus Stueck

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RECEIVED 9 June 2023  
ACCEPTED 13 June 2023  
PUBLISHED 14 June 2023

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### CITATION

Stueck, M., The Limits of Biodanza  
(2023). Schibri: Bionet Journal –  
Biocentric Sciences BJBS.  
Vol. 5, pp. 21–27

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Open access journal

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### SUMMARY

This article is about the question of whether Biodanza can incorporate the way of working of Online Biodanza into its concept or not. Online Biodanza was introduced during the COVID-19 period because, as a result of the lockdown, it was forbidden for people to meet, e.g. in Biodanza classes. After the end of the COVID-19 period, Online Biodanza was continued by some Biodanza teachers worldwide. From the point of view of this article, this is the limit of Biodanza, because the online version of Biodanza does not take into account certain requirements that the Theoretical Model of Biodanza specifies (e.g., sensory reduction, time shift in the vivencia, lack of possibility to do certain exercises). In addition, some aspects do not go along with the visions of the founder Rolando Toro (e.g. regarding the political function of Biodanza teachers and regarding the omnipotence of technologies in the coexistence of people). The scientific analysis in this article is based on interview statements by Rolando Toro and other experienced Biodanza teachers. As a result, it can be stated that online media are beneficial for some applications in the context of Biodanza (e.g. for study groups, for theoretical discussions). However, working directly with Biodanza in weekly classes, in school modules, workshops and extensions and applications is not possible. There are simply too many necessary conditions missing for implementation. The analysis also explores the reasons why Biodanza teachers are not open to these arguments and still continue to work online. Among other things, the lack of self-reflection as components of autoregulation in the Theoretical Model and the lack of understanding of the visions of the founder of the method are pointed out here. The article summarises the risks of integrating Biodanza, Online Biodanza, without naming its contraindications, its limits. Biodanza, without these limits, destroys itself or loses its effectiveness. Biodanza-Online is at best a digital encounter with elements of Biodanza, but it is not Biodanza.

### KEYWORDS

Biodanza Online, Biodanza and contraindications/limits, Self-reflection and Biodanza, Theoretical Model and Self-reflection

## 1. Introduction

The question in the title is important. Because it asks what has already been written in the title: what are the limits of Biodanza? This method seems to be capable of integrating everything, for example, Biodanza and Chakras, and now also virtual Biodanza?

In his Theory of Relative Biocentric Health, Stueck (2023) formulates the following basic biocentric assumption: *If a method does not reflect and define its limits, it loses its effect. This is because it allows everything to be integrated without filtering or reflection. The substance, the medicine, of the method, which is determined by the theoretical model of a method, becomes contaminated and has a different, reduced effect. This can even lead to the self-destruction of the method* (basic biocentric assumption, Stueck, 2023).

Why is it important to determine the limits of a method? Because the limits indicate what a method can and cannot do, and what it can and cannot integrate.

## Excerpt

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