



# Bioenergy Economy: Fields and Levels – A Narrative Review

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## Theoretical Study

### Abstract

The key point which is dealt with in this essay is the question of many philosophers, economists, and psychologists from Buddha, Socrates, and Epicurus to Adam Smith, Bentham, Freud, Reich, and Kahneman; the question of satisfaction and liberation from pain and boredom. Bioenergy economy (BEE) is introduced as a phenomenal-contextual, evolutionary, and metadiagnostic care system that facilitates the sustainable development of happiness. BEE follows its aim through using cognitive, behavioral, physical, energetic, and transpersonal modalities. This approach originates in the dynamic conventions of Freud, Lacan, Lyotard, and Deleuze's libidinal economy on the one hand and energy healing traditions such as yoga, qigong, and reiki on the other. Based on an economic and evolutionary model, BEE is employed to reach salutogenesis and consciousness evolution through integrating the four fields of body, narrative, relations, and intention (BEE fields). To do this, we need to cathect onto more proactive and agapistic levels of pleasure rather than cumulative and releasing ones (BEE levels). BEE uses biosemiotics as a common language for sublimating cumulative and releasing levels and following material, symbolic, reflective, and energetic signs in physical, symbolic, and existential worlds.

**Keywords:** Bioenergy economy, Salutogenesis, Consciousness evolution, Bioenergy economy fields, Bioenergy economy levels, Biosemiotics

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### Prologue

Traditionally, there is a dominant trend in psychology to consider mind in its symbolic and abstract form. This essay is a brief review on how to care for the embodied mind in its biological, symbolic, and social extensions.

Signs in their self-regulated circuits form our complex embodied mind. To integrate the physical, mental, and social aspects of our

health, we need to find a common biosemiotic language and integrative care model to provide the groundwork for a very vast variety of psychological and biological interventions. What you find in this study is an attempt to show the possibility of such a mode.

### Beyond pain and boredom

Schopenhauer (2010) illustrated life as a pendulum swinging between pain and boredom. The problem of a pendulum-like life fluctuating between pain and boredom and avoiding it has a long history continued

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to the recent time.

Studies show that the inner experiences of people, and not the social and bioenvironmental aspects of their life, are more influential in the happiness and peacefulness of people [World Health Organization (WHO), 2018]. Statistics show that the average prevalence of depression ( $4.5 \pm 1\%$ ) and anxiety ( $3.5 \pm 1\%$ ) are approximately the same in both poor and rich countries (Numbeo, 2018). A lower prevalence of suicide is seen in countries with disastrous conditions such as Afghanistan, Iraq, and Syria (WHO, 2017). Of course, objective indices of welfare such as life expectancy (50.64 in Southern Africa to 89.37 in Monaco) (Geoba. se, 2018) in various countries differ more significantly between poor and rich countries. Naturally, the burden of distress cannot moderate all the behavioral and physical consequences of stressors (Ritchie and Roser, 2018). Hence, something other than losses or reaching desired objects are responsible for happiness.

I will extend the scope of the problem further; looking more deeply, the movement of the pendulum between suffering of losses and boredom is in fact between the suffering caused by loss of desired objects and those caused by decathecting after reaching them. This leads us to conclude that both suffering caused by losses and those caused by boredom spoil man's life and obstruct his happiness.

The pain of losses and boredom of possibilities are repeated for any object – whether it is an objective thing such as a house or a job or a state such as health and success. It is not surprising that many people who do not have the symptoms of any disease feel as if they live an empty, boring, and static life. Conversely, we see many people who live a lively, lovely, and creative life despite suffering from several illnesses. The question that comes to our mind is "as the most important prescriptions and values of today's world, should we consider health and success as fundamental values or are they merely instrumental values for

actualizing the self, the self which is a process rather than a certain object, extending rather than autistic, and value-creating rather than merely valuable?"

From the above discussion, we can conclude that health, as the ultimate value of health care systems does not lead to sustainable development unless it finds its way to intrinsic values such as satisfaction, that is, coordination of emotional processing or coherence of narrative. Flexibility of personality (Sutton, 2018), integrity in body functions (Riva and Dakanalis, 2018), and coherence of self (Antonovsky, 1979; Siegel, 2005) are equivalent indices which provide more openness and unconditional happiness as an outcome of the organism's attempts.

From an evolutionary point of view, if a care system cannot transform instrumental values into intrinsic ones, it is insufficient and non-economical. Even if medicine becomes able to make an ever-lasting life possible for man, it would be an instrument for developing suffering and a futile life.

In addition to extending himself in time and power, man has to extend himself into meaning to get rid of such a vain life. It is the fate of Sibyl in Eliot's *The Waste Land* – and may be the fate of future human beings to have such a useless life. Sibyl had asked for and was given eternal life, but had forgotten to ask for eternal youth. Having a lengthy and miserable life, Sibyl desired death. The fear is that despite asking for a long life with a young body, the future human being is coerced to live in the cage of an old and perished mind. Bioenergy economy (BEE) is an integrative, contextual, and metadiagnostic model of care directed at sustainable development of happiness. My studies and clinical experiences in past years can be considered as attempts to approach a life-oriented care model that understands and manages the health of the body and psyche in the context of life and its evolutionary values.

BEE has its roots in my personal and professional experiences with the libidinal

economy of Freud, Reich, Lyotard, Deleuze, and Guattari, biosemiotics of Lowen, energy medicine, Peirce's semiotics, systems theory, contextual therapies, especially consciousness-based methods, Merleau-Ponty's phenomenology of the body, transpersonal psychology, and also Eastern healing traditions such as yoga, qigong, and reiki, and, most of all, sufistic psychology (Goli, 2010; Levold & Goli, 2017).

The effectiveness of BEE has been shown in clinical trials, empirical studies, and case studies conducted recently in contexts such as improvement of mood, reduction of anxiety, and pain control in migraine patients (Derakhshan, Manshaei, Afshar, & Goli, 2016), treatment of autoimmune disorders such as ulcerative colitis (Goli, 2016a) and pemphigus (Goli, 2016c), improvement of psychological and physical symptoms of irritable bowel syndrome (Safavifard & Goli, 2018), amelioration of tethered cord symptoms and signs (Goli & Boroumand, 2016), improvement of anxiety sensitivity and attention bias (Rafienia, Bigdeli, Sabahi, Goli, & Keyvanipour, in press), as well as promotion of educational performance and presence experience (Ahangar Ahmadi, Henning, & Goli, 2017).

The answer to the question "how can this care model help the sustainable development of happiness?" is "by going beyond levels of sooner and more pleasure and reaching levels of more sustainable, and finally, unconditioned pleasure through the teleonomic guiding of matter-energy-information in the body, narrative, relation, and intention fields."

In this essay, I will try to explain the necessity and the way of optimizing a model of bioenergy investment and the role it plays in health and satisfaction.

### Bioenergy economy levels

To survive, human organism as an economic system needs to accurately interpret its needs. It also needs to have access to new resources and use them optimally so that it

creates more value and its self evolves into a more valuable self. For this reason, we have to search for those objects which have intrinsic value. Following economy and psychotherapy traditions which see pleasure, satisfaction, or happiness as intrinsic values (Oyserman, 2015; King & McLure, 2014), concepts of pleasure, or sometimes happiness, are mentioned as intrinsic value in BEE. By pleasure, we mean the extending mode that originates in the body and tends to extend in time rather than released impulsively. The difference between developing and releasing pleasure is that which is mentioned by Socrates in *Philebus*. He explains that authentic pleasure is wisdom or the force which forms life and body, because being aware is the condition necessary for enjoying (Plato, 1972). Wisdom is a constructing force that has emerged from self-organizing, autopoietic systems rather than the one that manages the flow of energy-matter from outside. Life as such a system emerges from repetitive and synergetic sequences of material processes (Haken, 1983; Maturana & Varela, 1991). In this sense, life stream is the desire for joining and forming more complex systems. In other words, this desire has constructed our reflective body, and it is differentiated in the local body in the form of drives. Considering all the above-mentioned facts, there is no difference between wisdom/pleasure or reason/love orientations. Rather, there is a functional and evolutionary difference between pleasure caused by a transient release of one drive or situational self and that caused by extension of the whole in embodied mind-time-space. Following this, BEE is in search of reaching sustainable development of happiness (pleasure) by directing the cathexes from releasing and cumulative levels of pleasure to proactive and agapistic ones. These are discussed in the following sections.

### Releasing level of pleasure

In releasing economy, pleasure is made by

drives, ancient modules of our brain, and conditional learning that are activated by a specific situation, interpret the signs of the environment, and form behaviors. The genetic algorithms of drives, mental modules, and the memetic algorithms, which are coded culturally and personally, perform spontaneously. As an instance, according to the natural thinking model, fear or greed may lead the organism to find the nearest way to lower and release their tension as soon as possible by careless removal of barriers and extension of the self into resources; what Freud calls the "pleasure principle" (1977).

### Cumulative level of pleasure

Releasing economy is not sufficient even for less communicative forms of life, and evidently, in most complicated social environments of the present day human being. In the world of today, man has to be able to overlook and inhibit sooner pleasure for the sake of cumulative levels of pleasure. To reach more release and pleasure in the course of time, man has to postpone his searching, digestive, and phallic drives to an appropriate time and overcome the inertia of his body to store more food for winter or more stable resourceful relations; what Freud called the "reality principle" (1977). This level is actually the outcome of physical, biological, social, and cultural negative reinforcement of impulsive behaviors which have aroused from sooner and pleasure-seeking.

In the "cumulative economy" level, pleasure, which was in a three-dimensional space, comes into a four-dimensional space. In this level, man has the opportunity to consume available resources (having pleasure), but not satisfaction (meeting pleasures); he is always stuck in the dilemma of selection between happiness and goodness (pleasure/virtue), or between his own happiness and goodness for others. In more developed countries, goodness is the purposive hindrance of pleasure and caring for others to actualize a self that has selected

a greater communicative space. On the other hand, goodness is the same as happiness since our body is not restricted to the skin, but it is an inter-intra-transpersonal body. Knowing this and considering the fact that the contrast between happiness and goodness is essentially the contrast between sooner and more pleasure, the pain caused by hindering happiness and resisting environmental and normal pressures becomes bearable. Expecting something which brings about more pleasure awakens the brain reward system, decreases man's dissatisfactions and frustrations, and can prevent bioenergy from wandering and symptom generating.

### Proactive level of pleasure

In the third level, the proactive level of pleasure, man is the elector between sooner and higher pleasures (consuming and having the resources), but knows that these two levels are not sufficient for producing sustainable pleasure. A mature mind of this level tends to construct his self and the meaning of his life by "constructing" new resources and ways (pleasure creating). In this level, man's consciousness has a caring, selective, and creative nature the work of which is to establish identity and existence of the self and its pleasure is constructing even if it is needed for man to ignore his sooner and more pleasures and cope with various deprivations (Sartre, 1962; May, 2015) to the extent that it may lead to severe traumas or even death. In this sense, man has given priority to intrinsic values that give him the pleasure of being the self and being extended in his world of meaning, that is, the pleasure is an ontic pleasure (Sartre, 1962).

### Agapistic level of pleasure

In the agapistic level (unconditioned level), consciousness is directed towards harmonizing its construction with "being". This is brought about by developing a relational and proactive understanding of the self. Here, man dwells in a transpersonal

body so that caring for his body for him becomes equivalent to caring for existence. Pleasure is not achieved by quantity, quality, and action; rather, pleasure is the same as being or being attuned with the whole. This state was known as unconditioned love or agape from ancient times.

Peirce (1893) sees agapism as the stream of increasing correlation of signs. It shows how signs have gradually become interpretable in the course of evolution, created a wider meaning network, and little by little formed this global village from sole cells (Peirce, 1893). We can consider agapism as an analogue of desire in the universal scope. Pleasure in this level is the characteristic of the transpersonal boundarylessness body rather than a mode imposed on the body. Pleasure is pure pleasure in this sense and there is no barrier between "I" and the desired object (being or creating our own existence). Here we have transcended the triadic oedipal world into the world of dualistic oneness where there exists neither the paranoid ego nor the one in combination with the other. In Heidegger's words, there is a subtle and vague, but secure and sustainable individuality that cares for existence (2008).

From the above discussions, we understand that we have to turn our attention from objects to joy. The sustainable development of happiness as a more intrinsic and contextual pleasure is raised from the proactive-bodily extension of the self. Joy in this sense is the bodily attunement of self and desire. Of course, this process is painful by nature. The teleonomic procedure of joy-making leads to a complex release with openness to a new self with new potentials, powers, and abilities. All these become possible through employing an economic model sensitive to the needs of being which also mindfully guides matter, energy and information to sustainable development of happiness amongst the body, narrative, relation, and intention fields.

## Fields of BEE

The four fields of mechanical body (physical body), symbolic body (narrative), interpersonal body (relation), and transpersonal body (intention) are self-organizing meridians of bioenergy. It seems that body-awareness and integration in each field not only enhance its function, but also help other bodies to become coherent and integrated with each other (Goli, 2016a). Many experiences are encoded in the body and become the background music of our life. Even after the establishment of procedural and autobiographical memories and bodily thinking works in the form of body modes and imaginary language (Kövecses, 2003; Johnson, 1990), we need both cognitive-behavioral processing and bioenergy reprocessing in the body. In this way, our rhythm, mode, thought, and relationships become aligned with life.

As will be discussed later, body awareness is the strategy used in all BEE fields for making our investments timelier and more optimal in the present. For this reason, there is a need to align body rhythm and cognitive orientation together as well as know and live our values. This in fact is a strategy that harmoniously transforms our cognitions (potential bioenergy) and emotions (actual bioenergy) (Jung, 1969).

## Body economy

In body economy, the expansion of awareness is on the mechanical body. Here, body is used not only in the sense of material-energetic-symbolic-reflective extensions of our organism but also in its more common meaning of a physical body. To make bioenergy distribute more evenly in the body, we have to use muscle economy to release unnecessary tensions (Jacobson, 1934). In addition, to release tension, dynamic coherence of energy-information is needed in tactile, proprioceptive, vestibular, and visceral systems for balancing the body. This balance and dynamism in the gravity field of the earth help the development of

coordination and integrity (Rolf, 1962; Rolf, 1977; Myers, 1997a; Myers, 1997b; Oschman, 1993). "Tensegrity" as the main objective of BEE in this domain is the state in which the pressures and strains in the body neutralize each other and cause the homogeneous distribution of energy in the body (Levine, 1985; Ingber & Jamieson, 1985; Ingber & Folkman, 1989). Tensegrity is the same as the sense of coherence in itself and security in emotional processing.

"Body review" sensation is a technique for developing body awareness in this field. The awareness is more focused on homogeneous distribution of energy in the musculoskeletal system. In body economy, like other mindfulness-based methods, body review (body scan) (Hofmann, Sawyer, Witt, & Oh, 2010) is used to develop our non-judgmental awareness of tactile, proprioceptive, vestibular, and visceral senses so that our cathexes become synchronized and our bioenergy becomes more coordinated. Here we are especially dealing with scanning bodily sensations. By facilitating balance, tensegrity exercises enhance relaxation responses, differentiate between work and load, and give us the experience of grounding and security in our mechanical body. This is the balanced state of the body, which makes physical and emotional functions of the body more stable. This balanced state of the body provides more stability in physical and emotional functions (Rolf, 1977; Kurtz and Prester, 1977). In this method, the first response to distresses instead of overthinking is to become aware of the body and achieve tensegrity so that the loads on the body, which disturb the body rhythm and make our responses untimely and ineffective, decrease to a great deal (Jacobson, 1976; Jacobson, 1938).

Another technique of this field is body caress which is stroking the body and discovering new qualities. This exercise develops curiosity and care both of which are constructive emotions that keep us oriented towards life. Body caress is a routine to foster

self-compassion and body awakening.

In sum, body economy aims to reach muscle economy (Jacobson, 1934), make body cathexes functional, thus making the body timely, releasing it from past and future loads, and caring for the body.

### Narrative economy

Organizing the energy-information flow in the symbolic body is what we deal with in narrative economy. The world is figured in our body in the form of affections and namely body modes. We construct ourselves with these bodily modes. The bodily modes and qualities are named feelings and interpreted as emotions (Damasio & Carvalho, 2013). We value our body modes, form them, and finally, narrate them in a time sequence as our life. Apparently, the self is more coherent when the relationships between the events of our narrative are more meaningful. Integration of events around our given "I" in the narrative self is equivalent to releasing energy blocks in the mechanical body and feeling centered in the gravity point of the body (fluent-focused body). In this way, the energy-information stream flows freely throughout the whole body, and hence, interpretations will have a high meaningful correlation and things in life seem to be more manageable (Antonovsky, 1979).

In this field, we need to change our narrative. This is possible both through cognitive and insight-oriented changes and changing the body tune. "Bioenergy reprocessing" in the body (fluent-focused), "attention work", "speech pragmatization", and "non-dual narrative" are the main techniques used in narrative economy.

Bioenergy reprocessing is caring for the body and reorganizing the context of bioenergy. Developing awareness is correlated with the free flow of energy-information in the body. This is possible through redistribution and reprocessing of bioenergy, attunement and meta-attunement of bioenergy streams, and energy works. Therefore, energy-touch and energy-

awareness exercises are methods used for this reason (Goli, 2010). The micro-vessels of the self are the bioenergy flows that encode the world through our body tune. Energy awareness redirects our attention to the more fundamental, but non-conceptualized level of the self.

Attention work is the conscious distraction of attention from dysfunctional thoughts through diffusing it, changing the body tune via turning the eyes, changing our place and modes of the body, expressing gratitude, and reminding ourselves of our resources. These routines can make us secure and turn our attention away from grudges, blame, and regret. Gratitude activates the brain's reward system and causes us to think more pragmatically by reminding ourselves of our resources (Zahn, Garrido, Moll, & Grafman, 2014).

Speech and thought pragmatization is a technique used in this level to distract our attention from repetitive and dysfunctional propositions such as "I am so weak, poor, and so on" and direct it toward the functional outcome of the proposition. Thus, instead of repeating the latter, I will repeat its functional outcome "I am making myself weak, poor, and so on" (Ellis, 2001). This decreases the endless reproduction of such dysfunctional propositions. The key to using this technique is body-awareness and perceiving what is happening in the body. We can check the effect of our speech in our body. The suggestions and implications of our verbal behavior can be traced in our body directly or by intercorporeal mirroring.

Non-duality in narrative is the basic approach of this field. This is the way to prevent our bioenergy from fluctuating between pleasure-goodness and self-other. Here, we understand that goodness is the same as the sustainable development of happiness.

Narrative economy is focused on caring for our body compassionately and coordinating bioenergetics and symbolic processing.

## Relation economy

In the narrative field, we try to attune investments existing in the intrapersonal intersubjective world, while the focus in relation economy is on attuning cathexes of the interpersonal intersubjective world. The relation field is the expansion of the body spatially and symbolically. Therefore, relationships can be considered as extensions of the energy-information flow in the intercorporeal body.

In this field, body-awareness is placed on the interpersonal body. When we consider the phenomenological principle that we live in this world in our lifeworld and the BEE principle that all our behaviors and activities are for living our own values, we understand that caring for others equals caring for our own interpersonal body. Bioenergy interactions and couplings affect us through altering our biofield, in other words, our phenomenal field.

In this field, we try to stick to our values, while staying open to communication with others. Body-awareness in this field is used to scan whether the flow of energy-information through our interpersonal body is directed toward living our values or not. Timely directing of bodily distresses due to our anti-value investments is a powerful tool for releasing our bioenergy from obsessed or enforced objects. Early shifting from the image of an object to the quality of the body is the BEE golden key.

The techniques used in this field consist of "biofield-awareness" to be grounded in our biofield, "self-directed act", "forgiveness", "moderating distance-angle-bond" to manage our relationships contextually, and coordinated caring for our own thoughts, feelings, and relationships.

Amplifying and increasing the sensitivity of this field leads to development of the sense of intuition; that is, navigating the periphery (Rome, 2014; Mollon, 1991). Since consciousness is non-local and non-temporal, it can experience from any spatial or symbolic perspective (Jaynes, 1976).

Consciousness goes beyond boundaries of the skin into the biomagnetic field (Cohen, 2004), so we respond when others enter into our proxemics in the periphery of our body even if they do not touch us (Hall, 1990; Rogers, 2000). Moreover, our sense of biofield integration, and consequently, sense of security in relations are increased when we come out of our mind and stay open and engaged in the present moment of relationships. This presence also makes evident resources by which we can remove barriers to effective relationships and refrain from fixed and traumatic patterns we have in relationships. In other words, biofield-awareness leads to developing security in relationships and the timely adjustment of the context of relationships in terms of distance-angle-bond. By distance, I mean temporal and spatial distance through which the efficiency of a relationship is maximized. The angle of a relationship is the way of our cathexes onto a relationship; that is, contextually and implicitly, or in an explicit and confrontative manner. By bonds, I mean that a relationship may have various meanings or, in other words, contracts and roles. To be aware of the bonds of a relationship in the present moment and attune them with our values coordinates cathexes that are discordant. Overall, acceptance of the other's being and having selective behavior with him/her is a major strategy in this field.

As it is evident from what was discussed thus far, in relation economy, the focus is on the extension of awareness in the interpersonal field. Selecting to serve others may be an economic way to create more value (Lamm & Majdandzic, 2015), happiness, meaning, new resources, capacities, and qualities for the self outside the limits of our ownership. This is the same as being happy in the other's body since our mirror neurons absorb phenomenal worlds and meanings, and thus, more happiness and our phenomenal world becomes more enriched and extended. As a result, we can extend ourselves beyond our possessive boundaries in

order to find more mines of meaning and joy.

### Intention economy

Our body, narrative, and relationships, and hence, our consciousness have their own orientation and openness. Intentionality, as being directed and open to something, can be defined as the fundamental state of consciousness toward existence (Brentano, 1995). Consciousness is intentional toward local objects, and non-local objects such as the future, the whole, or just to a fuzzy direction. The intentionality of consciousness toward the future and existence is characterized with a rhythm and mode. The word *āhang* in Farsi serves to mean both music and intention (readiness to do something). In other words, *āhang* is the openness and orientation we have from/in/with/toward the world (Goli, 2008). Perhaps *āhangs* are incompatible and incoherent with each other whether they are given rise by the chaotic order of the present moment, genes, memes (cultural codes), or memories. The incoherence in *āhangs* leads to the ineffectiveness and non-functionality of our work and dis-ease mode of the body.

By intention economy, I mean attuning our intentionality with our general orientation in the body, psyche, relationship, and being which is attuning wants, prayers, and the manner of being. Experiences of boundarylessness and non-locality reflect the sense of integration and security in the intention field. To reach the integration in this level requires "nonlocal-awareness", being "non-interpretive", attuning our intention with "guided imagination" of the desired future, and transforming the intention into the tune of the body, and in short, extending our body awareness into the transpersonal body. This development of the field and experience of boundarylessness state of consciousness leads to individuality and helps psychological and moral growth towards universal ethical principles (Kohlberg, 1973). This individuality is not regression toward nature, mother, or the merging with others, but is a transcendental

state aligned with selfishness through gaining a sense of security. Here man is in a dual-openness state; the state that is named the non-dual (Ken Wilber, 1993).

Obviously, non-local consciousness changes cognitions in terms of thinking. In boundarylessness state, the will for becoming or bettering becomes tangible and activated. In the boundarylessness state, which is ascribed to the feminine aspect of volition, one wants, waits, and witnesses with openness. Moreover, body orientation toward the desired future occurs in this state.

We are deeply connected with others and with existence, and surpassing the cognitive relationship we have with the world enhances our sense of integration and security. This reflects the organizing role intentionality plays in life and especially in therapy (Goli, 2010).

In addition to what was mentioned above, mind-matter synchronicities happen in this body mode. The studies that indicate the effect of pure intentionality (non-behavioral) on events range from those on mind-machine anomalies (Nelson, 1999; Jahn, 2001) to those on distant healing and prayer healing (Benor, 2000; Dossey, Keegan, Guzzeta, & Kolkmeier, 1995; Halperin, 2001; Sierpina & Sierpina, 2004).

Considering the four fields of BEE, it is implied that the self in this approach is actualized through deconstructing and cocunstructing cognitive and narrative fields, and bodily development of perception and action. Accordingly, empowering contextual balance and upward-down organization BEE can also lead to more cognitive consistency, salutogenesis, and security (Rafienia et al., in press; Lindström & Eriksson, 2006; Rome, 2014; Antonovsky, 1979).

### **Bridging mind-matter schism**

From the biosemiotics point of view, as the epistemological basis of bioenergy economy, the body, mind, relationship, and culture are in fact embodied semiotic, interpretative, or meaning systems.

In any moment, billions of cells and molecules are interpreted in the body by cells and vital systems. In fact, the structure of the body is a consistent meaning network; the meanings which emerge from the interpretation of external stimuli and internal transmitters by cellular or organ receptors. These meanings are the same functions which construct the organism. In other words, the identity of each organism is nothing but meaning (from the upward-down view) or information (from the bottom-up view). Matter and energy are being continuously replaced with each other and new matters and energies form the environment. From this point of view, disease is an inconsistent interpretation of signs which causes a sub-system's destruction or separation from the whole (Brier, 2016; Barbieri, 2001). However, semiosis, the flow of signs (interpretants), continues in a self-organizing manner. Signs flow in the form of sub-atomic, atomic, molecular, cellular, energetic, symbolic, reflective, sociocultural, and ecologic events, are translated into each other, and are developed vertically (to higher and lower levels of organization) and horizontally (other same-level systems). To continue its existence, this flow of signs needs to receive energy and information from the environment. The more coherent this heterogeneous, complex meaning system is, the more homogeneous and compatible energy distribution is and the more timely and flexible responses it provides (Goli, 2016c). For the structures and needs that maintain its structure, every organism has a differentiating system that causes it to respond in different ways to the signs it receives from the internal and external environment. Consequently, various objects have different values for the organism, of course, in a given communication - time context. Therefore, one object may be interpreted as an irresistible worthy dish or a situation is conceived as a dangerous situation, while in another context in which we are

completely full, we ignore the same dish, or when we are in a group, that dangerous condition is not interpreted as dangerous anymore. This dependency on the context creates the basic characteristic of meaning, that is, ambiguity and interpretability of signs (Bakir & Todorovic, 2010).

To preserve the integrity of our body, narrative, relations, and intention, we have to satisfy some needs, resources, and wants the majority of which are conveyed epigenetically through memes rather than genes. The others stem from intentional and more flexible responses to conditions. Hence, the economic investment of energy depends on the consistency in the meaning/value system of the body, narrative, relations, and intention.

From the biosemiotics view, we need to mindfully guide material-energetic-symbolic-reflective signs that create our world, which is possible through teleonomic and intentional physical, chemical, biological, and psychocultural changes. For this reason, we have to satisfy our needs more at a proactive and agapistic level, not just in releasing and cumulative ones. In this way, the creation of sustainable happiness becomes possible.

Removing a malfunctioning tissue, the chemical moderation of an organ's functions, or resolving the conflicts of an exhausted psyche are not teleonomic. BEE emphasizes on *farbehi* (meaning fatness of the soul in sufistic literature) which is consciousness evolution (*far*) to higher and more unconditional levels of pleasure and healing (*behi*), to create an unconditioned salutogenesis in all domains of our bioenergy investments. Whether a health care system leads to health problems or not, we have to always be loyal to sustainable development of happiness. The technology to reach this is joy-making, extension of the body and integration of the self and desire into each other. Through body-awareness and homogeneous distribution of bioenergy, BEE creates upward-down organization. However, the bottom-up processing is also important in BEE. Therefore, BEE can be

recognized as a complementary care system for other therapeutic approaches. In addition, BEE improves the functions of the parts and helps the integration of the whole through the mindful removal of barriers in each BEE field towards salutogenesis and consciousness evolution.

If I want to summarize BEE in one sentence, I will say that BEE is simply a system that cares for the reflective body developed in symbols, relations, and being.

### Conflict of Interests

Authors have no conflict of interests.

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