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**Title:** The Relative Biocentric Health Theory (rbHT): From survival to life at all levels of the system

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## Abstract

**Background.** Global crises in the fields of health, ecology and social cohesion share a common structure: the decoupling of the self from the implicit orders of life – collective thanatopoiesis. The theory of relative biocentric health (rbHT) proposes a paradigm shift: from egocentric survival towards biospoiesis (life-centred unfolding), guided by 10 research questions.

**Theory.** rbHT is based on four fundamental assumptions: the invisible shapes the visible; duality; coexistence; equilibrium. The anthropocentric and biocentric cores form a pair of poles – human versus life at the centre. Five holographic characteristics – source, connection, rhythm, biospoietic leap, border – serve as universal signposts. Four new concepts: (1) biospoiesis/thanatopoiesis as a polarity – biocentric borders; (2) heart intelligence; (3) a sense of possibilities; (4) quantum psychology. The penguin-polar bear paradigm integrates anthropocentric stabilization and biocentric transformation.

**Empirical basis.** The concepts emerged from four sources: text analyses, qualitative research, personal experience and over 30 years of empirical studies – biorhythmometric and immunological longitudinal analyses, image analyses of Biodanza groups and children's drawings, intercultural validation, and the first comprehensive evaluation. A LASSO regression identified the connection to the first uncaused cause as the strongest predictor of all holographic characteristics.

**Conclusions.** Where ego-dominance gives rise to thanatopoiesis, heart intelligence enables biospoiesis. Humanity fails due to a lack of inner maturity, not a lack of knowledge. Every crisis signals a disrupted implicit order – and the opportunity for its deeper unfolding.

**Keywords:** biocentric health theory; biospoiesis; thanatopoiesis; holographic characteristics; sense of possibilities; heart intelligence; quantum psychology; penguin-polar bear paradigm

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## 2 Introduction

Stress takes such a heavy toll on people and systems that, despite scientific progress, mental and physical illnesses are on the rise worldwide. The opposite of stress is dynamic equilibrium (homeostasis): the rhythmic interplay of activation and relaxation in all living systems. When this equilibrium is lost, life shrinks and social cohesion breaks down. A second starting point: global problems – emotional crises, protracted wars, the ethical failure of spiritual institutions and sustainability crises – share a common structure. People have increasingly lost their empathic connection to themselves, to others, to nature and to spirituality, which manifests itself in selfish behaviour (1) and increasing environmental destruction. Restoring these connections requires a return to biocentric attitudes. In rbHT, these are forms of expression of collective thanapoiesis: consequences of a disconnection from the biocentric core (2,3,4). Initial empirical validation (5) structured 10 research questions. It integrates quantum physics, systems theory, consciousness research, salutogenesis, Biodanza, chronobiopsychology and spiritual philosophy.

## 3 Biocentric Basic Assumptions

rbHT is based on empirically verifiable relative truths, not on absolute assertions. Six basic assumptions form its foundation and run through all the following sections.

### 3.1 The Principle of Duality

*Every manifestation has its counterpart. Polarity is not a contradiction, but the fundamental movement of life; non-polarity is rigidity. Only absolute superposition precedes all duality.*

For every concept described, rbHT seeks a polar counterpart (dualisation): joy is the counterpart to pain, relaxation to stress. The central dualisation is biospoiesis (the unfolding of life) and thanatopoiesis (the unfolding of death) as necessary poles of the same principle, not as mutually exclusive categories. Where only one pole is visible, stagnation is likely. A special case of duality is the relationship between existential and functional good and evil. (Further details in Appendix.1)

### 3.2 The invisible shapes the visible

*The invisible shapes the visible: implicit orders – invisible, generative structures of life – form the substrate from which all visible states of life emerge. What is measurable is not the cause, but the result. Not being measurable does not mean that it is unreal – it follows a complementary logic of knowledge.*

Behind every visible life process – a heartbeat, an emotion, a social crisis – lie invisible, generative, implicit structures that underpin it. The rbHT distinguishes four dimensions of these implicit orders:

(1) a primordial foundation – the first cause without a cause / absolute superposition, the field of all possibilities prior to any differentiation, which is inaccessible to reason but is experienced through stillness, heart intelligence and intuition – ‘the eyes of the soul’ (6,7);

(2) an ontological primary energy that precedes matter and does not arise from it – referred to across cultures as Qì, Prāṇa or Ruach, and understood in rbHT as the same energy (8–11);

(3) a transpersonal level of reality on which the energy of consciousness condenses from a state of absolute openness into an experiential reality, without yet being measurable – the point of access is the level of the heart, and the tool for accessing it is the sense of possibility (12,13)

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(4) coherent potential fields in which all possibilities of a system exist simultaneously before they transition into measurable states – referred to in rbHT as the biocentric field (14,15). All levels are expressions of the same energy of consciousness; a paradigm shift: consciousness is not the result of neural activity, but its source. (App.2)

### 3.3 The Principle of Equilibrium and Evolution

*Life is equilibrium; evolution is a leap out of the comfort zone. Human beings must step out of the darkness of stability into the light of instability.*

Most theories of equilibrium – salutogenesis (16), autopoiesis or self-organisation (17) – describe equilibrium as a state of stability that must be restored. The rbHT reverses this: stability is merely a phase; the 'leap out of the comfort zone' is a necessary part of life. Mutations illustrate this: instability is corrected, or the system stands at a crossroads – decay or a biospoietic leap. Health is the ability to repeatedly step out of the comfort zone. (App.3)

### 3. The Principle of Uniqueness

Nothing happens in exactly the same way as before: even the smallest change prevents the exact repetition of what came before – everything is subject to constant change, with no return to the original state.

This fundamental assumption manifests itself on several levels of life: astronomically, in the slightly shifting orbital patterns of Earth, Venus, Mars, Jupiter and Saturn with each cycle (Warm, 2011); biologically, in the never-perfect replication of DNA, which is precisely why it forms the basis of evolution; psychologically, in the fact that no thought ever recurs exactly, as the inner context – memory, mood, timing – has always shifted; socially, in the fact that no crisis, institution or generation repeats itself exactly, even where structural patterns recur. Patterns only unfold in space through the dimension of time – nothing visible comes into being without time, and no cycle closes exactly where it began. (App.4)

### 3.5 The Principle of Continuity

What applies on a small scale also applies on a large scale – and vice versa. What applies in one area manifests structurally in an analogous way in other areas.

A structural pattern repeats itself at various levels of life (14, 3): tension and resolution manifest themselves at the quantum level as superposition and collapse (18), biologically as rhythm and leap, psychologically as openness and clinging, and socially as connectedness or destruction. This enables a structural transfer of insights between disciplines. (App.5)

### 3.5 The biocentric principle of regulation

*Anthropocentric systems – ways of thinking that place the human ego at the centre – are structurally doomed to failure unless they are balanced by a biocentric alternative.*

The rbHT contrasts anthropocentric models (human/self at the centre) with biocentric models (life at the centre): without a biocentric alternative, global crises are an expression of collective alienation from life. The rbHT illustrates this using the penguin-polar bear paradigm .The polar bear represents the anthropocentric field, the penguin the biocentric one. The aim is to make the transition via four general (GWIPs) and eight specific transition points (SWIPs); where the two meet, a balance is achieved (2) (App.6).

### 3.6 The principle of coexistence

*Two or more perspectives can hold true simultaneously without one dominating the other.*

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Similar to ‘The invisible shapes the visible’, this principle represents a paradigm shift from an anthropocentric to a biocentric understanding of science: two or more perspectives can be true at the same time without one dominating the other – not ‘What is correct?’, but ‘What does each one contribute?’ Competing theories describe relative truths of the same phenomenon. *‘Anyone who, as a scientist, wishes to work for peace must first begin within the scientific community’ (2,3).* The rbHT operationalises coexistence through the ‘four cardinal directions method’, which is applicable in medicine, psychology, education and politics. Figure 1 applies this to the health sciences (App.7).




Fig. 1. Example from medicine – the principle of coexistence: four directions, one whole.

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# 4 A scientific approach to the theory

## 4.1 Self-experience and self-observation as a scientific method of rbHT

rbHT broadens the range of scientific methods by incorporating, alongside theoretical, qualitative and experimental investigations, systematic experiences from the ‘I’ perspective as a source of knowledge. Since implicit orders cannot be measured directly, but only experienced, rbHT integrates self-experience – immediate, holistic presence (19) – and self-observation as complementary methods (2), as illustrated by the example of the horse: *‘Science studies the horse, but never rides it.’* Since the advent of quantum physics, the distinction between subject and object can no longer be maintained – the observer influences what is observed (18,20). A science of implicit orders, consciousness energy and biocentric processes cannot exclude the inner perspective, but must incorporate it methodologically. Knowledge is relative, not absolute, and requires openness to uncertainty. (App.8)

## 4.2 The Quadlation Structure of the Theory

In order to do justice to the complexity of unfolding life (bios), rbHT developed the quantum-psychological framework ‘Quadlation’ (from the Latin *‘quadr’* = four), which structures topics into four to six equally weighted aspects. ‘Quadlation’ refers to the school of thought, not to the number (2,3), and integrates text analysis, qualitative research, empirical studies and personal experience. The four most important Quadlations are:
*(1) the Quadlation structure of bio-centred health theory*, the metatheoretical foundation;
*(2) the Quadlation structure of biocentric diagnostics*, which focuses on the assessment of health processes and limitations;
*(3) the Quadlation structure of biocentric practice*, which deals with applications at the individual, institutional and societal levels;
*(4) the spiritual Quadlation structure*, the overarching foundation for all dimensions of the theory.

# 5 Fundamental Concepts of rbHT

## 5.1 The concept of the 'Source' in rbHT

rbHT is based on the premise that all life (BIOS) has a source. When the connection to this source is lost, illnesses arise at all systemic levels – individual, familial, institutional and state.

## 5.2 The biocentric core

What is the Source in rbHT? '… there is a core in the universe from which we draw knowledge, power and inspiration. I have not yet fathomed its secrets, but I know that it exists.' rbHT identifies this core as the biocentric core; Manna calls it the 'sense of being' (Fig. 3) – not an emotional state, but the stage-specific expression of consciousness energy in matter. What is new is the derivation of why consciousness precedes matter. The biocentric core consists of two complementary parts:

- **Non-embodied** (Fig. 3, points 1–3): experienced not through the mind, but through stillness, heart intelligence and intuition (6, 7) – not directly accessible to classical science, yet a logical consequence rather than mere belief. Sources of knowledge: qualitative interviews, philosophical text analysis and personal experience as relative truths.
- **Embodied** (Fig. 3, point 4): the condensation of the same energy of consciousness within matter – crystalline coherence in minerals, growth in plants, instinct in animals, and cultivable heart intelligence in humans.

The biocentric core is holographic: the same energy of consciousness expresses itself fully in every form, not in space but in the present moment, in which embodied and non-embodied aspects unite. *Distinction:* rbHT assumes that energy of consciousness is present in every particle of matter, but is condensed in a specific manner. In contrast to classical vitalism, it does not postulate an independent 'life force', but rather understands consciousness as preceding matter. As with the 'hard problem of consciousness' (8), this eludes strict falsifiability; rbHT treats the embodied aspect as operationalisable and the non-embodied aspect as the subject of phenomenological investigation. What the biocentric core is can be experienced through a biocentric exercise (Appendix 9-10).

## 5.2 Universal tendency towards aggregation of the biocentric core

The energy of consciousness within the biocentric core possesses a tendency towards connection – 'aggregation energy' (Latin *aggregare* = to unite) (6): an energy inherent in all systems that drives them towards connection and unification – love in the ontological sense, not a purely human phenomenon, but an organisational tendency at all levels of complexity. In humans, it is processed via affective-intuitive channels linked to heart intelligence. Related concepts can be found in the literature (21, 22)*: 'Love is an ontological energy'*, albeit without direct empirical support. Whether aggregation energy constitutes an independent component or an immanent principle of consciousness energy remains an open question (23) (App.11).

## 5.3 The heart plane and heart intelligence as the human gateway to the biocentric core

The heart plane is the human being's biocentric point of access to the sense of being; heart intelligence is the resulting capacity – underpinned by intuition, empathy, coherence and resonance, and manifested in affective action: empathy is action. This is assessed using the Heart Intelligence Questionnaire (24). (App.12)

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**Table 1: The heart level and heart intelligence**

| Heart Level | Description | Function | Reflection question |
|---|---|---|---|
| **Physical heart** | Rhythmic pacemaker; electromagnetic basis of physiological coherence | Access to the biocentric field | Do I feel vitality and connectedness? |
| **The energetic heart** | An unmeasurable energetic field; affective-energetic resonance structures (the chakra system) as vehicles for empathy, resonance and coherence | Resonance – Empathy – Coherence | Can I sense the energy of others? Am I in resonance with my surroundings? |
| **The spiritual heart** | Access to the field of life; intuition as a non-cognitive means of accessing information about the implicit order (14); harmony, connectedness, unity | Integration – Heart-centredness | Am I present in the here and now? Do I act from a place of deep inner alignment? |
| **Affective action** | A bridge from the inner to the outer – empathy as action; a starting point for a sense of possibilities | Affective action – transition to a 'sense of possibilities' | Is my compassion reflected in concrete action? Do I act from a place of inner insight? |

To understand heart intelligence, the rbHT suggests a lotus flower exercise, which was developed to facilitate existential decisions (App.13).

#### 5.3.1 The Paths to the Heart Level

Human beings have four paths to these levels (App.14):
**(A) Intasis** – inner arrival in the present; the transition from time-based thinking to the timeless present. Its opposite is ecstasy – both pulsate as a biocentric fundamental rhythm (19,2).
**(B) Trance and states of experience** – transition from cortical control to affective-energetic resonance through deactivation of the prefrontal cortex (25); accessible through Biodanza, meditation, experiencing nature or substance-assisted expansion of consciousness (2, 26).
**(C) Spiritual way of life** – transition from 'I shape' to 'It unfolds'; a way of being rooted in the biocentric core through self-reflection (D). The four shamanic laws illustrate this: the right encounter as a mirror; the only possibility as perfection; the right moment as readiness; conscious letting go as a prerequisite for the new (App.15).
**(D) Self-reflection and self-reduction of the ego** – the transition from abstract self-thinking to embodied presence; the conscious engagement with the anthropocentric core as the starting point for transformation.

### 5.4 The 'I' as the anthropocentric core

The counterpart to the biocentric core ('way of being') is the self ('way of having') – the anthropocentric pole, neurobiologically anchored in the Default Mode Network (27) and, from a developmental psychological perspective, a process of maturation (28). The 'self' is a superimposition of identity, constructed through roles, possessions, status and evaluations. In rbHT it is ,operationalised via the Egometer questionnaire, which features various subscales for assessing the ego levels (2). The 'I' is not treated as pathological, but as a paradox: the *reflective* 'I' enables rational biospoiesis – the conscious shaping of reality through self-reflection and metacognition; the *unreflective* 'I' leads to thanatopoiesis – separation and alienation, which manifest themselves in conflicts, ecological crises and isolation. It is not the existence of the self that is the problem, but the degree of its reflection (6). In the unreflective mode, 'having' takes precedence over 'being' (29); the self remains fixated on the past and the future and misses the moment in which the biocentric core is experienced (2, 30). Six survival strategies – judging, separating, fixating, identifying, role-playing, manipulation – converge in

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the drama triangle of victim, rescuer and persecutor (31), for example when dealing with pain: identification rather than observation. rbHT recommends the observer's perspective, so that pain remains a signal. The ego has neuropsychological correlates beyond the DMN, including the insula, temporo-parietal junction, amygdala and prefrontal cortex, suggesting it is not a single locus but a distributed network (App.16).

### 5.4.1 Self-reflection versus self-reduction

Self-reduction is at work in all four approaches (A–D), yet self-reflection (D) is a prerequisite for it. Drawing on Jung's concept of individuation, consciousness arises through the integration of one's own darkness (32, 33): the unrecognised shadow manifests itself as destructive behaviour (32, 34). Evil is a structural consequence of unreflective ego-dominance; good is its conscious transformation.
A reflective ego enables rational biospoiesis through language, culture and ethical action. Behind this lies the true self – identical to the biocentric core (35), accessible as soon as the unreflective ego recedes into the background. The 'ego' is neither an obstacle nor a fixed given, but a dialectical structure whose value depends on the degree of reflection The rbHT is working with reflexion methods, e.g. Ennyagramm (Claudia Naranjo) and Transaktionsanalyse (Berne) to reflect the Ego (App.17).

### 5.4.2 The Self and Identity

Western identity refers to the narrative self, memories, roles, stories, which must be distinguished from the connection to the biocentric core, the deepest source beyond all roles. The danger arises when the two levels merge (fusion), when the strengthening of identity is confused with contact with the core. Without self-reflection, empowerment can slide into an expanded but unreflective identity that is more difficult to question. An inner witness is necessary to distinguish a strengthened identity from genuine contact with the sense of being.

### 5.4.3 The Model of Living Expression (LEM)

rbHT replaces identity with the expression of being as the living unfolding of the true self, rather than with the constructed self-concept of Western psychology (28, 36–38). The 'I' arises when the expression of being is equated with roles, possessions and judgements. The LEM describes four simultaneously existing levels (Fig. 2): **1) the first cause without a cause** ('Source'): the sense of being, regained through stillness and presence, a conscious decision that requires mindfulness; **2) manifestation:** the momentary expression of being in the flow of the present; **3) the living pulse:** a bridge between the core and everyday life, oscillating between intasis and ecstasy (19); **4) the reflected self:** a conscious level of self-organization that is constructive as long as it does not overshadow the deeper layers.

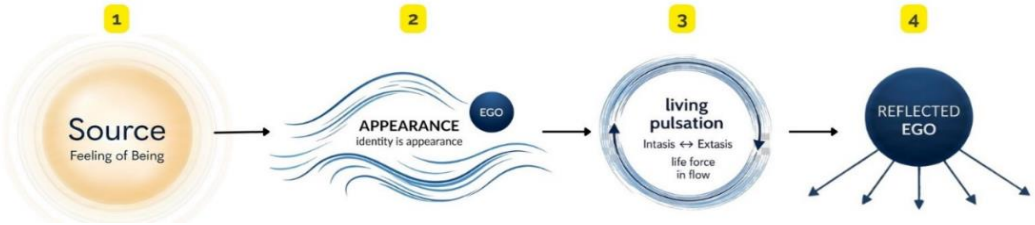



Fig. 2 The LEM model

## 5.5 Biospoiesis and holographic aspects as core concepts of rbHT

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In contrast to the anthropocentric paradigm, the biocentric paradigm describes what it means to place life at the centre ('bios = life, centric = at the centre'). rbHT seeks to identify operationalisable parameters for this – the result being the so-called holographic aspects of life, which are characterised in the process of biospoiesis (Greek: *bios* = life, *poiesis* = unfolding), the core concept of rbHT: the inherent tendency of living systems towards adaptive growth and evolutionary unfolding. This manifests itself in five holographic characteristics – source, rhythm, connection, biospoietic leap, border (Table 2) – which are present at all levels of living systems. In humans, biospoiesis is nurtured through presence and openness; it is never forced. Table 2 shows the characteristics, their aspects and possible interventions.

**Table 2: Holographic characteristics – overview**

| Feature | Biospoiesis | Expression in humans | Meaning | Fundamental biocentric assumption (short form) |
|---|---|---|---|---|
| Biocentric core (origin) | The sense of being as the creative source of all life | Conscious experience of the sense of being and of love; cultivable heart intelligence | Origin of life G G | The connection to the Source is the foundation for health and vitality. |
| Connection | Cohesion, empathy, healing; the universal expression of life | Empathy, the ability to build relationships, connectedness | Structure of Life G K S | Isolation and separation are the main causes of imbalance at all systemic levels. |
| Rhythm | Rhythmic flexibility, HRV, flow and renewal | Conscious balance, chronobiopsychological regulation | Life process | Rhythmic flexibility = health; loss of rhythm = a sign of thanatopoiesis at the psychological level. |
| Biospoietic leaps | Qualitative transitions to new levels of order through productive instability | Crises as threshold situations; the courage to let go as a prerequisite for growth | The Dynamics of Life – L V W | Life develops through leaps – the courage to let go as a prerequisite for growth. |
| Border | A selectively permeable membrane; differentiation, clarity, expression of the essential | Healthy personal borders as a prerequisite for genuine connection | Organisation of life e S s b B | Healthy borders enable self-development; rigid borders inhibit biospoiesis, both individually and systemically. |

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### 5.5.1 The biospoietic hologram

The holographic aspects are organised within a biospoietic hologram: every part contains the whole, just as a hologram reveals the complete image even in its smallest fragment. Source, connection, rhythm, leap and border are expressions of a single principle of life – each property already contains the others; it is only through their interplay that the whole becomes visible. Applied to living systems, this means that the structural principles of life are repeated in every part – from cellular rhythm to social organisation (14). Those who embody these qualities – sensing rhythm, allowing connection, respecting borders, daring to take the leap – are connected to the implicit order of life; health is this connectedness, a universal compass

spanning all levels (2, 3). Every element of nature plays a role: the source as ether, connection as earth, rhythm as water, the leap as fire, the border as air (9, 23). (App.18)

### 5.5.2 Empirical evidence for holographic properties

In biorhythmometric time-series analyses of three physiological parameters – muscle tension (EMG), skin resistance (SR) and skin potential (HP) – all five holographic features were consistently observed: maximum coherence (r = 1.0) as the source, synchronisations (r = 0.60–0.90) as the connection, desynchronisations (r = −0.60 to −0.90) as borders, rhythms of varying period lengths (30–120 ms) and abrupt reorganisations as biospoietic jumps (Fig. 3). First visualised simultaneously during a 45-minute meditation by a Tibetan monk – subsequently extended to psychoneuroimmunological studies (36).

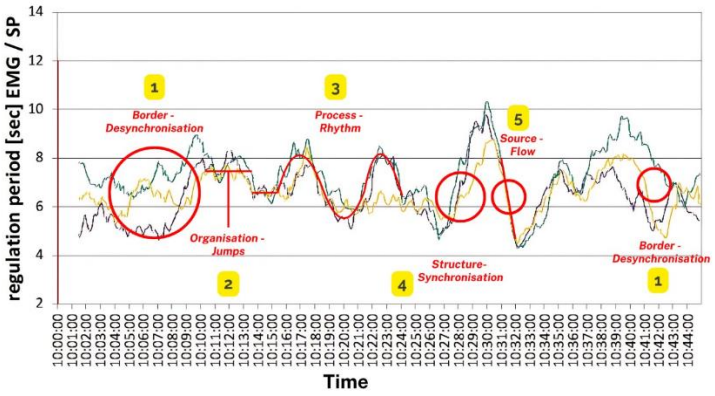



Fig. 3: Holographic features in psychophysiological measurements (source: 1 = connection, 2 = rhythm, 3 = leaps, 4 = borders (36).

Initial evidence of biospoietic leaps emerged in the context of Biodanza interventions (37, 38); the results continue to provide support for hypotheses (2, 3). In a study involving 50 participants (4-element workshop, Netherlands), a trance scene (Biodanza: integrative elasticity) from a height of 10 metres (three cameras) was recorded using Bio-centred Field Analysis (BFA) – an exploratory method for the visual capture of holographic features and implicit orders in group constellations (2). (App.19)

#### 5.5.2.1 The universal forms of biospoiesis

Biospoiesis manifests itself not only in holographic features, but also in six qualitative forms (Table 3).

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**Table 3: Forms of biospoiesis**

| Form | Description |
|---|---|
| **Spiritual** | Connection with an immaterial source, a transpersonal source of meaning or a transpersonal field of consciousness (12) |
| **Cosmic** | The embedding of life within the overarching rhythms and cycles of the universe – from planetary harmonies to the Schumann resonance |
| **Biocosmic** | The microcosm and the macrocosm as different levels of expression of a deeper, implicit order |
| **Social** | The unfolding of life through relationships, connectedness, resonance, cooperation and community |
| **Societal** | Cultures and institutions create conditions that protect life, enable participation and respect ecological limits |
| **Rational** | Self-reflection, responsibility and the creation of meaning enable the conscious management of life's crises; Bohmian dialogue deserves special mention as a means of promoting free thinking |

Spiritual, cosmic, biocosmic and social biospoiesis permeate life at all levels of complexity (39, 19). Two forms are uniquely human: the social – cultures that protect life within ecological limits (4) – and the rational: self-reflection and the creation of meaning (40). Without the intelligence of the heart as a corrective, rational biospoiesis carries the greatest risk of becoming a source of collective destruction: intelligence without empathy (including artificial intelligence), knowledge without connectedness, control without vitality. Its culmination, Bohmian dialogue (41), fosters non-judgemental, ego-reduced thinking – reflection as a collective connection with the living (23). For this reason, is a clear understanding of moral and ethical values, or of an affective-ethical consciousness, necessary (App.20-22).

#### 5.5.3 Biospoiesis, autopoiesis and the spiral cycle of holographic characteristics

Biospoiesis and holographic characteristics unfold from a single source in a spiral cycle: autopoiesis, structural self-preservation (42) and homeostasis (43). When homeostasis cannot cope with increasing complexity, instability arises – a fork in the road between a leap and thanopoiesis (3). As with dissipative structures (44), instability is not a breakdown, but a prerequisite for higher integration (23, 3, 42, 44). Health is a continuous adaptive process; illness reflects a disruption of this cycle.

#### 5.5.4 The interplay between biospoiesis and thanapoiesis

Biospoiesis – expansion, connection, growing potential for adaptation – is the counterpart to thanapoiesis (contraction, fragmentation): two directions that pulsate within one another – biologically in breathing and in sleep-wake cycles, psychologically in grief, socially in conflict. Illness does not arise from thanapoiesis itself, but from its fixation – chronic stress, authoritarian systems, ecological overexploitation (4). This fixation is the biocentric border: the point at which life processes become rigid.

#### 5.5.5 The system levels of biospoiesis and thanapoiesis in humans

Following Bronfenbrenner (1979) and Witruk (1993), rbHT distinguishes between four system levels: (1) the individual system, (2) the microsystem (family), (3) the mesosystem (institutions), (4) the macrosystem (states). *Health is fundamentally systemic: it does not arise solely within the individual, but in the quality of their integration into the fabric of all life.*

Applying the principle of duality, thanatopoiesis is, at every level, the constitutive counterpart to biospoiesis: 1) Individual system – biospoiesis: physical vitality and emotional flexibility; thanatopoiesis as a temporary loss of rhythm; 2) Microsystem (family) – biospoiesis: secure

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attachment, affective attunement; thanatopoiesis: insecure attachment, misattunement, transgenerational transmission of trauma; 3) Mesosystem – a school or therapeutic culture that promotes learning or healing, as biospoiesis; pressure to perform as thanatopoiesis; 4) Macrosystem – political culture, characterised by empathy and ecological responsibility, as biospoiesis; societal crises as thanapoiesis.

*Biospoiesis and thanatopoiesis are polar movements of the same life process – health is not a state, but the living pulsation between the two; the ability to return to the source is the true indicator of health.*

**5.5.6 Fixed thanatopoiesis as a biocentric border**

Biocentric borders arise when the pulsation becomes stuck at the pole of rigidity – when a system loses its permeability to the energy of consciousness and is thereby blocked, rather than being absent. This blockage manifests itself on four systemic levels (45):
1) Individual level: The unreflective ego – fear, control, role identification, chronic stress, creates a 'character armour' (46) and desynchronisation: the body stiffens, the rhythm breaks down. *In rbHT, evil is a fixed thanatopoiesis in its most concentrated form: the structural result of an unreflective dominance of the ego at both the individual and collective levels.*
2) Micro-level: Insecure attachment, affective misalignment and the transgenerational transmission of trauma block connection through a chronically activated defence system (47, 48).
3) Meso level: Structures of dominance, authoritarian hierarchies and institutionalised spirituality prioritise control over connectedness.
(4) Macro level: The collective fixation on material things, the loss of the spiritual life cycle and environmental destruction block the flow of consciousness energy as structural thanatopoiesis (4) (App.22).

**5.5.6.1 Dynamics of biocentric borders at different levels**

The rbHT describes the dynamics of biocentric borders as a structural feature of modern societies across four interconnected levels.
1) At the individual level, the separation from the biocentric core manifests as psychosomatic dysregulation. The COVID-19 pandemic provided a field in which this manifested: the loss of physical contact and eye contact as indicators of existential alienation (49); the mandatory wearing of masks also impaired emotional perception and empathy (50).
*Healthcare systems that rely exclusively on biomedical interventions, without taking affective and empathic dimensions into account, are structurally incomplete.*
2) Unreflective ego-dominance – narcissistic and psychopathic traits in leadership positions – is systematically reproduced by institutions and leads to division rather than connection. Such traits occur with above-average frequency in positions of power and are initially misinterpreted as leadership competence (51); narcissistic politicians are often regarded as charismatic during election campaigns, but are viewed as unethical significantly more often during their term of office (52). *Systems with a biocentric orientation therefore require thorough suitability assessments prior to the appointment of leaders.*
3) Collectively, thanatopoesis manifests itself as structural rigidity, evident in the global concentration of wealth: A billionaire generates as much $CO_2$ emissions as a million people; the richest 10% own 40% of global gross national product (53); the richest 1% has amassed almost two-thirds of the world's newly created wealth since 2020 (54).
*A society collapses when energy – money, power, opportunities – becomes concentrated on one side, just as an ecosystem collapse when one species dominates all resources. A balance of life is a prerequisite for collective survival.*
4) A striking example of collective inaction despite existing knowledge is the failure of the

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UN Sustainable Development Goals and the Paris Climate Agreement – collective thanatopoiesis (55). *Humanity fails not because of a lack of knowledge, but because of its inability to attain inner maturity.*

#### 5.5.6.2 The Limits of Anxiety and Affective Pathologies

Fear blocks the connection to life. rbHT distinguishes between situational and persistent fear: (1) 'fear of love', (2) 'fear of loving', (3) 'fear of self-expression', (4) 'fear of primal being' – the basis of the affective pathologies described by Toro: discrimination/racism, as well as the inability to communicate, express oneself and feel empathy. Biocentric interventions such as Biodanza and the Minotaur Project (19) address these issues (App.23).

### 5.5.7 The paradigm shift towards biocentric holism

In accordance with the principle of duality, the biocentric paradigm ('life at the centre') forms the antithesis to the anthropocentric paradigm ('humanity at the centre'). Its holographic aspects provide a scientific basis for this assertion.

#### 5.5.7.1 Toro's biocentric principle

Toro coined the phrase 'The universe exists because life exists', formulated on a manifest biological level: life follows implicit 'cosmic' orders that become visible in structures such as cells. These cosmic orders become apparent in the holographic characteristics (App.24); Stueck et al. demonstrated that Biodanza induces changes in the immune system as well as physiological pulsations ranging from synchronisation (biospoiesis, Fig. 3, point 4) to desynchronisation (thanapoiesis, Fig. 3, point 1) (36). In his theoretical model deliberately, Toro remains within the manifest, measurable biological realm, without venturing into the non-manifest energy of consciousness or the spiritual realm. The rbHT takes this step and thus sets a border for Biodanza (2, 23) (App.25). Systematic Biodanza research led to the development of so-called evidence-based Biodanza programmes for various target groups.

#### 5.5.7.2 Schweitzer's reverence for life

Schweitzer adds an ethical dimension: 'reverence for life' makes life itself the highest moral value and establishes the biocentric principle as a lived practice (56): 'I am life that wants to live, amidst life that wants to live.'

#### 5.5.7.3 Consciousness as the cause of life

'The universe exists because consciousness exists' – consciousness as energy that precedes and permeates life, rather than being its by-product. The biocentric holism of the rbHT combines both positions: a manifest (19, 56) and a non-manifest level ('the invisible shapes the visible').

#### 5.5.7.4 The non-manifest precedes the manifest – a different conception of consciousness

The rbHT places the non-manifest before the manifest: consciousness comprises a manifest aspect as emergent neural activity (57) and a non-manifest aspect as ontological primordial energy (14, 8). It manifests itself even without a brain – as crystalline order in minerals, as growth in plants, as instinct in animals. The brain is not a prerequisite for consciousness, but rather its most complex form of expression and a filter for thoughts, feelings and actions (2,23). (App.26)

## 5.6 The space fields in the theory

The rbHT describes the mechanisms through which the principle of 'life at the center' leads to biocentric health at various systemic levels. The space fields describe *where* this takes place: an anthropocentric space field with the 'I' at its core, and its counterpart, the biocentric field of possibilities, with the biocentric core at its center.

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### 5.6.1 The bio-centred field of possibilities

The biocentric space field models reality as a multi-layered process of unfolding from the absolute source towards manifest existence. *Health arises not solely through the manipulation of the visible, but through connection with the underlying implicit orders.*

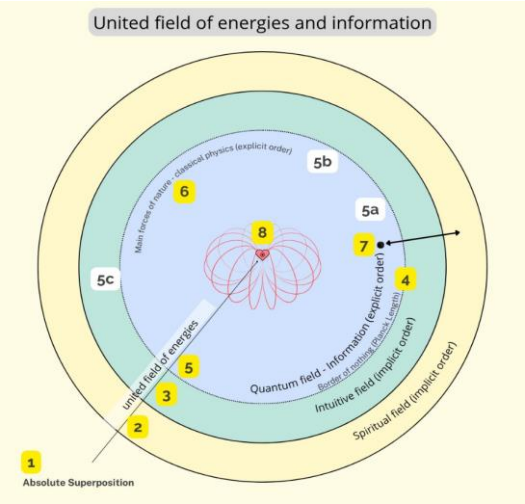



Fig. 4: The biocentric field – a unified field of energy and information

The biocentric field comprises five levels on either side of a threshold identified with the Planck length: absolute superposition, the spiritual field, the intuitive field (heart intelligence; 2, 58, 23), the Planck threshold – analogous to the electron, which only becomes explicit through measurement (18, 59) – and, above that, the quantum field (14, 60, 61), before the four fundamental forces form the framework. At the center lies the biocentric core: conscious observation is creation (8). Illness is ignorance; healing is realization, not repair (23). (App.27)
***Critical reflection.*** Levels below the Planck threshold is beyond falsification (62); the application of quantum mechanical concepts to consciousness remains empirically unproven (63). The rbHT explicitly designates non-measurable levels as postulates and methodologically recognises experience as a source of knowledge (64–66). Where operationalisation is possible, the model calls for empirical testing.

### 5.6.2 The anthropocentric field

**'Anthro'** means **'human'**. It denotes the ability to reflect on experiences – only humans can recognise and shape implicit orders through rational biospoiesis: self-reflection, language, culture, science. In its reflexive form, it is the conscious expression of the biocentric field. Problems arise when the self remains unreflective and establishes itself as an absolute point of reference – by equating 'having' with 'being' (29). Thus, the anthropocentric field represents both humanity's greatest potential and its greatest risk (2, 23).

## 5.7 The Penguin-Polar Bear Paradigm and the Tipping Points

The penguin-polar bear paradigm (Figure 5, 23) illustrates this: the polar bear represents the anthropocentric field (point 1), the penguin the biocentric field (point 2) – opposing poles that never meet. The central question: How does a polar bear become a penguin? The rbHT refers to these transitions as transition points, of which there are two types:
**(1) General transition points (GWIPs,** points 3 and 4**)** act as general mediators between the two space fields;
**(2) Specific transition points (SWIPs,** point 5**)** specifically expand the biocentric space field.

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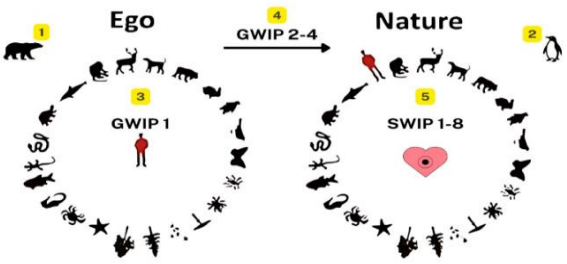



Fig. 5: The penguin–polar bear paradigm – two approaches to reality

### 5.7.1 The general transition points

The rbHT describes four general transition points (GWIPs) that can be measured using the BHQ 3.0; systemic change always stems from individual transformation. GWIP 1 marks the first conscious orientation towards the biocentric field in three steps: becoming aware of unconscious evaluation processes (1–1); insight into automated stimulus-response chains (1–2)(67); transformation of negative evaluations into constructive ones, e.g. from threat to challenge (1–3).

GWIP 2 marks the transition into the biocentric field: from 'How do I function again?' to 'How do I return to being?' based on relative perceptual superimposition (four modes, until conscious attention actualizes one of them), cultivated through meditation, Biodanza, Bohmian dialogue or Enneagram work. GWIP 2 is also SWIP 1.

GWIP 3 establishes the connection to the biocentric core via the ABCD model (intasis, trance, cognitive letting go, spiritual outlook on life) – a qualitative leap from thinking to being.

GWIP 4 (which is also SWIP 8) marks the transition to biocentric well-being via co-regulation: the mutual regulation of physiological and emotional states within a relationship (68). Safety signals activate the ventral vagal connection; danger signals keep the system in survival mode; in safe co-regulation, the nervous system calms down, trust develops, and biospoiesis becomes possible. (App.28)

### 5.7.2 Specific Switching Points (SWIPs)

The eight SWIPs expand the biocentric field of possibilities in accordance with the logic of GWIP 2: conscious attention decoherences one of several simultaneously existing possibilities. SWIP 1 corresponds to GWIP 2 (equilibrium of observation, experience, reflection, evaluation). SWIP 2 concerns the equilibrium of sensory perception: six equally valid modalities – sight, smell, touch, hearing, etc. – yet the Western tradition one-sidedly favors the sense of sight or evaluation, leading to desynchronization (2, 23). The remaining SWIPs extend this logic from the organization of behavior (goals, motives, emotions, needs, instincts, desynchronization through a preference for goal-orientation), relations (desynchronization through the suppression of pain perception) right through to co-regulation via the ventral vagus nerve (68). (App.29)

## 5.8 Applied Quantum Psychology (AQP)

rbHT applies quantum-structural principles, via the principle of continuity, to biological, psychological and social processes (3, 14). The AQP operationalizes this for therapeutic and social transformation, in contrast to quantum cognition, which is limited to the modelling of cognition (69–72). Key concepts: absolute superposition as the undifferentiated basis of consciousness; relative superpositions, in which conscious attention operationalizes one of several coexisting possibilities (GWIPs, SWIPs, A-B-C-D model); and quadlation/dualization, which provide a quantum-psychological framework for psychological and social processes (2, 3, 23). (App.30)

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### 5.8.1 The fundamental concept of superposition in rbHT

Superposition is of central importance for the application of quantum mechanics to psychology in rbHT: a particle can occupy several states simultaneously until a measurement causes it to collapse into a single state (decoherence). rbHT applies this concept to human consciousness.

#### 5.8.1.1 Absolute and relative superposition

Absolute superposition is understood as a primordial, timeless state in which all forms of consciousness, energy and information coexist as pure possibilities—the source of all life. In this state, energy and information remain undivided: energy represents boundless potentiality, while information has not yet acquired a fixed form (App.31). When consciousness focuses on a particular possibility, this multiplicity becomes a concrete experience through decoherence, while the connection to the Source remains intact. At this point, energy and information differentiate simultaneously: indeterminate energy assumes a specific pattern, meaning or distinction, thereby becoming information. Relative superposition therefore represents a shaped possibility translated into experience while remaining connected to the field of absolute superposition.

According to rbHT, relative superpositions can be formed through two distinct but equivalent paths. Rationally formed superpositions arise through conscious reflection, language and discrimination. Through quadlation (dualization), possibilities are separated, named and transformed into intellectually comprehensible forms. Irrationally formed superpositions, by contrast, emerge through immediate, non-judgmental experience, such as Biodanza, meditation, trance or psychotropic substances, without prior mental categorization or linguistic evaluation. Health, in rbHT, requires the capacity to move flexibly between these two approaches rather than becoming fixed in one (App.32). Through Quadlation, six rational relative superpositions are considered central to a person's connection with themselves, others and life:

1. **Modes of perception:** experiencing, observing, reflecting and evaluating
2. **Senses:** seeing, hearing, feeling, smelling and tasting
3. **Reactions:** thinking, feeling, behavior and bodily sensations
4. **Organization of behavior:** instincts, emotions, motives and goals
5. **Lines of experience:** vitality, sexuality, creativity, affectivity and transcendence
6. **Personality/elements:** earth, water, fire, air and ether

It is essential that these elements remain interconnected and balanced rather than becoming restricted to a single mode or dimension.

Health arises through a conscious oscillation between coherence and decoherence. Coherence allows multiple possibilities and perspectives to remain present simultaneously, whereas decoherence occurs when attention or interaction leads to fixation on a specific experience, perception or emotional state. The capacity to move between these states promotes cognitive and emotional flexibility and supports the ability to respond to different experiences without becoming rigidly attached to one perspective (App.33).

*Illness arises from a fixation on a particular state, which is usually driven by the unreflective ego. In relative states of superposition, there is no movement, no fluctuation between coherence and decoherence.*

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# 6 From surviving to living – expanding the Concept of Health in the rbHT

Going beyond the concept of relative and absolute superposition, rbHT also broadens the very concept of health: from a norm-bound, status-related, anthropocentric understanding towards a process-oriented, life-centred, biocentric understanding. Health is not defined here as a fixed state, but as an ongoing, dynamic interplay between biospoiesis (unfolding, vitality, connection) and thanatopoiesis (withdrawal, border, stillness). This understanding is based on four theoretical pillars.

## 6.1 The invisible as the spiritual foundation of life-centred health

This refers to the connection to the Source – to absolute superposition: through presence and ego reduction, as exemplified in the 'Spiritual Uprighting' method (App.34), consciousness energy is intended to condense from absolute superposition into somatic reality. Measurable health outcomes are understood as an expression of this reconnection to the non-manifest Source. *Health does not begin in the visible, but in the reconnection to the Source. The invisible shapes the visible.*

The rbHT itself critically reflects on this claim: the postulated levels elude the criterion of falsifiability (Popper, 195629); a direct empirical foundation for consciousness-quantum analogies is lacking (63). Non-measurable levels are accordingly declared to be theoretical postulates; no causal claims are made, and where operationalisation is possible, empirical testing is expressly required. Methodological criticism of related findings on collective consciousness (Scargle, Bancel) is also taken into account.

## 6.2 Quantum Psychological Logic and Health

Health is understood as the ability to keep several possibilities open simultaneously, rather than committing to a single state. Biologically, this manifests as rhythmic flexibility; psychologically, as a willingness to allow for several possibilities at once; and socially, as the capacity for transformation – health is thus linked more to context-sensitive pulsation than to adherence to fixed reference values. *It is not those who commit themselves who are healthy, but those who keep several possibilities open.* Superposition research within rbHT seeks to investigate this correlation between pulsation and various health indicators using a Superposition Inventory, with unexpected results (24) (App.36).

## 6.3 Health and the Pulsation between Biospoiesis and Thanatopoiesis

Health manifests as the unfolding of the five holographic characteristics – source, rhythm, connection, biospoietic leap and border – in the rhythmic pulsation between biospoiesis (unfolding, vitality, connection) and thanatopoiesis (withdrawal, border, stillness). Neither of these two poles is pathological in itself; illness arises only through fixation on one of the two states and the loss of movement between them – recognizable, for example, in a loss of rhythm, isolation or rigid borders as early signs of thanatopoiesis, long before clinically measurable pathologies occur. *It is not the state itself that causes illness, but fixation on it.*

## 6.4 The heart level as a biocentric point of entry for unfolding life-centred health

A purely anthropocentric model understands healing as an applied technique; health is something that can be produced. Biocentric regulation begins at the level of the heart – the place where health cannot be produced, but can unfold. Healing arises where connection occurs, not where technique is applied. According to rbHT, this connection occurs on four levels of the heart – spiritual, energetic, physical and affective-active.

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*Healing arises through heart resonance, and intuition, not only through technology.*

This understanding is based on four theoretical pillars.

### 6.4.1 The heart level as the entry point for affective action

At this level, coherence expands into empathy, resonance, intuition and affective action, so that healing arises less from applied techniques than from the lived resonance between therapist and client. A large meta-analysis of oncology care found a significant association between physician empathy and favourable patient outcomes, placing empathy within the realm of evidence-based medicine rather than a soft, unmeasurable quality. The capacity for empathy has been repeatedly demonstrated to increase through Biodanza (37; 73-75). (App.36).

### 6.4.3 The heart level as the access point for energetic healing and resonance

This is also where energetic healing finds its place: as a form of intervention that operates not primarily through technique, but through resonance, presence and the restoration of connection to the biocentric field. Initial clinical evidence for further resonance-based approaches is provided by studies on mantra chanting in a hospital setting: 45 days of Mahamantra chanting significantly reduced cortisol and amylase levels in nursing staff compared with a control group (76); in COVID-19 patients, 15 days of chanting significantly reduced anxiety (77) without a control group. For energy-based healing methods in the narrower sense (Reiki, Therapeutic Touch, Healing Touch), there is an extensive but methodologically heterogeneous evidence base: positive effects on pain, anxiety and quality of life in cancer patients (78, 79) but insufficient evidence in palliative care. Side effects remain rare. The heart recognises what the mind must first prove.

### 6.4.4 The heart level as the access point for remote healing and the limits of testability

Studies on remote healing (prayer, remote mental healing) would offer a particular means of testing the postulated biocentric connection, as they directly assess efficacy without physical contact. An initial systematic review found a positive effect (80), while an update incorporating methodologically more rigorous studies (81) shifted the overall picture significantly towards a placebo explanation. The rbHT takes this finding seriously: it underlines that biocentric regulation must be subject to the criterion of falsifiability and must not be misunderstood as an empirically proven mechanism of remote action. The closer to the body, the stronger the evidence – the further the field, the more it remains a postulate.

### 6.4.5 The heart level connects the human with health and the biocentric field

rbHT posits a biocentric field explicitly as a heuristic interpretative model, not as an empirically established mechanism. Four lines of argument with varying levels of evidence support this: firstly, empirically documented phenomena, microbial quorum sensing, group-wide synchronisation of physiological parameters in Biodanza provide indications of real, but locally limited, biological coupling. Secondly, biophoton emission (60), bioelectromagnetic fields (EEG/ECG/SQUID) and morphogenetic fields (61) are regarded as indirect indicators of a postulated quantum field – as the 'finest detectable traces' of implicit order (14), not as proof of it. Thirdly, chakras, chi or prana serve as phenomenological languages for describing lived experience, the status of which remains explicitly at the subjective level. Fourthly, physical analogies – such as Bohm's implicit order and scale invariance – are used purely in a heuristic and metaphorical sense, without any claim to a literal mechanism.

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## 6.5 Six Guiding Theses on Biocentric Health

rbHT can be condensed into six guidings: Health has a shared source; Health is a process of unfolding, not a fixed state; There is no single "correct" state of health — health is relative; Health affects several systemic levels simultaneously; Health is linked to the health of nature; Health is coexistence — of anthropocentric and biocentric perspectives (App.35).

## 6.1 The outcome variables of rbHT – biocentric and anthropocentric health

### 6.1.1 Anthropocentric health

Anthropocentric health describes an egocentric understanding of health as a measurable, controllable state, in which illness is regarded as a deficit to be treated – based on the individual as the controlling subject and on security derived from measurability. Within the principle of coexistence in rbHT, this is not called into question, but is treated as a context-dependent and effective perspective, particularly where stabilization and targeted interventions are required. The theoretical basis is provided by salutogenesis (16): what keeps people healthy? The focus here is on the sense of coherence – the experience of demands as comprehensible, manageable and meaningful – which is operationalized in the BHQ 3.0 through seven indicators (Fig. 6, points 35a–g): perception of health, immune system, sleep quality, stress symptoms, work patterns according to the AVEM model (82) and loneliness. Anthropocentric well-being (item 36) is measured in terms of goal attainment, control, resilience, recognition and cognitive coherence – necessary, but limited: it is fragile as soon as control or recognition is lacking, which carries the risk of isolation and a loss of meaning. The rbHT also embeds health within broader life contexts (App.37).

### 6.1.2 Pathways to anthropocentric health

The rbHT describes two anthropocentric pathways to salutogenesis. The sense of coherence (16) is the conviction that the world is understandable, manageable and meaningful – a validated protective factor. The sense of solution and problem-solving (67) encompasses self-regulation (83), autoregulation (17) and problem-solving; together, these strengthen stability, resilience and the capacity for action (2,3). (App.38)

### 6.1.3 Biocentric health and biocentric wellbeing

Whilst anthropocentric approaches view health from the perspective of the individual, rbHT focuses on the unfolding of life itself: humans share the same holographic aspects as all life forms and are connected via implicit orders to a common biocentric core. Health cannot be achieved, but unfolds from moment to moment as **biospoiesis** (Greek: *bios* = life, *poiesis* = unfolding) – to be distinguished from biopoiesis (the origin of life) and autopoiesis (self-organization): an intuitive, self-organizing unfolding without a logic of optimization driven by the ‘self’. What unfolds are the holographic properties: **rhythm** (activation/deactivation), **connection** (relationship with oneself, with others, with other life forms), **leaps and instabilities**, and **borders** (healthy demarcation, acceptance of finitude). Connection manifests as flow; its loss gives rise to the opposing principle, **thanatopoiesis** – decay, illness, death. Six levels of unfolding: 1) Spiritual biospoiesis, which enables coherence; 2) Cosmic biospoiesis, expressed through universal patterns such as gravity, planetary cycles and orbital borders; 3) Biocosmic biospoiesis, concerning biological patterns and forms; 4) Rational biospoiesis, involving self-reflection but also the risk of alienation through instrumental thinking; 5) Social biospoiesis, concerning families and organizations; and 6) Societal biospoiesis, concerning cultural and political systems. Societal thanatopoiesis as a counterpart, is described as the ‘apocalypse’ (Toro, 1995), aspects border not a single event, but a progressive separation from the living, experienced in everyday life. Alongside these qualitative levels (*how* life unfolds),

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rbHT distinguishes, structural system levels (*where* health unfolds): within a single level, several qualities generally operate at the same time – it is only in their entirety that health becomes understandable as a systemically embedded, multidimensional process (App.39).

#### 6.1.4 Pathways to biocentric health – the sense of possibility

The 'sense of possibility' is not a technique, but an attitude of openness – the biocentric counterpart to Antonovsky's 'sense of coherence': the latter creates stability through comprehensibility, the former vitality through openness, in four steps: (1) heart intelligence; (2) multivalence – keeping several possibilities open, analogous to superposition; (3) Decision from the heart; (4) Leap into action (App.40). The sense of possibility is a torch that illuminates the biocentric field and is kindled by heart intelligence as in a biocentric exercise can be experienced (App.41)

#### 8.1.5 Coexistence of anthropocentric and biocentric approaches to health

The rbHT assumes that anthropocentric and biocentric understandings of health can coexist without being mutually exclusive – analogous to quantum mechanics, in which multiple states coexist until an observer's act of measurement determines which of them becomes effective. The debate over which approach is 'better' is itself an expression of an unreflective ego, even within science. Health appears to be state-dependent: either a functional, controllable state (anthropocentric) or an emergent process with inherent uncertainty (biocentric). App.42

### 6.2 Factors influencing health trajectories

Four categories of factors influence perception and health trajectories: **1. Anthropocentric factors** – dysfunctional cognitive attitudes, personality traits (Big Five), emotional wounds, physiological reactivity, with the self at the center. **2. Biocentric influencing factors** – acting directly from the biocentric core: internal versus external orientation, trust, empathy, mindfulness, capacity for reflection, gratitude, spirituality. **3. Anthropocentric resources** – coping strategies, locus of control, resilience, perception of health resources, decision-making motivation (Rubicon model). **4. Biocentric resources** – attachment patterns, openness to spirituality, freedom from discrimination, motivation for sustainability, climate behavior. All factors are operationalized in the BHQ 3.0. Examples for biocentric resources (App.43)

### 6.3 Application of the health pathways to the system levels

The three pathways – sense of coherence, sense of coping/solution, sense of possibility – unfold across all system levels (2, 3) in a structurally analogous manner: at the individual level, they strengthen resilience and the biocentric core in everyday life; in the family microsystem, they promote shared coherence; in the mesosystem, they foster organizational culture and openness to innovation; in the macrosystem, they support a social horizon of meaning, political crisis resilience and post-anthropocentric governance (3).

## 7 The quadratic structure of the biocentric theory of health

### 7.1 The scientific quadratic structure

The scientific model comprises 40 positions across six quadrants (Table 4, Fig. 6).

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**Table 4: Six quadrants of the rbHT**

| Quadrant | Title | Key content |
|---|---|---|
| **Q1** | The space fields of possibilities and the cores | The biocentric and anthropocentric fields as complementary approaches to reality; the biocentric core (sense of being) and the anthropocentric core (self) as polar starting points for all health processes |
| **Question 2** | The transition points between the fields and the modulation factors | General transition points (GWIPs 1–4) and specific expansion points (SWIPs 1–8) as transitions from the anthropocentric to the biocentric space field; modulation factors as variables that influence the transition processes |
| **Q3** | Anthropocentric and biocentric health and well-being | Problem-solving (27) · Resource orientation (29) · Prevention (30) · Sense of coherence (32) · Salutogenesis (34) · Anthropocentric well-being · Biocentric well-being · Sense of possibility (18) |
| **Q4** | The anthropocentric and biocentric paths to health | Anthropo-centred approach: assessment, coping, mobilisation of resources. Bio-centred approach: indicators of bio-centred health and well-being; bio-centred borders as disruptions to the connection with the bio-centred core (24) |
| **Question 5** | Biocentric borders | 7 SWIPs: Mode of perception (3), Response (4), Sensory perception (5), Behavioural organisation (10), Lines of experience (9), Personality (11), Points of access (12) · Presence · Neutrality (15) · Intuition (16e) |
| **Question 6** | Spirituality and health | Biospoiesis · holographic aspects (20–23) · sense of possibilities (18) · autopoiesis · co-regulation (13) · biocentric well-being (19) |
| **Threshold** | Planck length | Border between explicit and implicit order |
| **Source** | Absolute Superposition | First cause without a cause · Source of consciousness energy · Akashic field (14a/b) |

## 7.2 The structure of spiritual quadlation

The structure of spiritual quadlation forms the vertical foundation: it permeates all levels of the theory transversally as a generative force, guiding principle and benchmark for biocentric health. It is based on systematic qualitative interviews with Mariella Manna, a spiritual teacher from Treviso (Italy) with decades of contemplative practice. The transcription was completed by 2024; research and analysis are ongoing (6). Her statements are presented as qualitative source statements – first-hand experiential knowledge that has been systematically collected and theoretically embedded within rbHT, in accordance with its epistemological foundations: experience as a legitimate form of scientific research; all statements as relative truths *(2)*. Spirituality addresses three questions: *Where do I come from? Who am I? Where am I going?*(App.44)

### 7.2.1 The six levels of the spiritual quadratic structure

The six levels are the result of the analysis of the interviews with Manna.

#### 7.2.1.1 Level 1 – Ontological Origin

The rbHT contrasts the material Big Bang with a spiritual one: the outflow of consciousness energy from the first uncaused cause. The Planck length (approx. $1.616 \times 10^{-35}$ m) marks the border between explicit manifestation and implicit order. The entire history of humanity corresponds to one second on the cosmic timescale – enough to endanger the planet's ecological foundations, caused by the unreflective anthropocentric core (2).

#### 7.2.1.2 Level 2 – Mind and Sense of Being

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Consciousness energy first manifests as spirit, equated with the disembodied *sense of being* within the biocentric core – that continuum which never ceases to exist, even in death. Like the electron in quantum superposition, which can only be measured through observation (18), the sense of being becomes more concentrated through conscious presence: observation is an act of creation, not a passive process (8, 59).

#### 7.2.1.3 Level 3 – Being, the Soul and the Spiritual Life Cycle

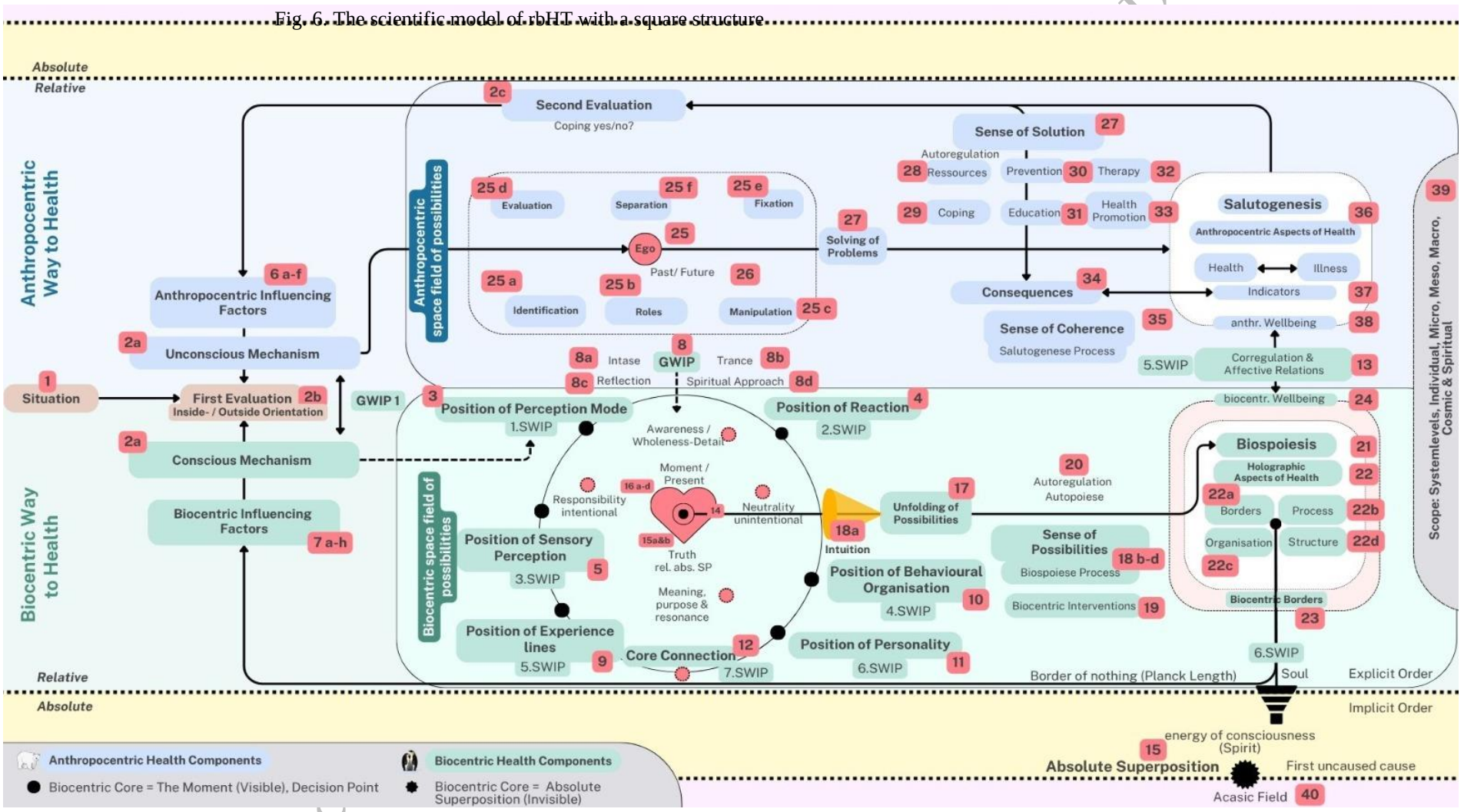
The individual dimension distinguishes Being as the vehicle of maturation across incarnations and the soul as the experience-based aspect within a single life; death transforms the soul back into Being (2). The spiritual life cycle unfolds in three phases. Emanation: first cause without a cause → energy of consciousness/mind → essence → soul → embodied life → sense of being. Return – cycles of reincarnation: after death, consciousness passes through the sleep of the soul, a phase of mental integration, and reincarnates. Reincarnation is understood more as a structural consequence of biospoiesis than as a religious belief (6); research into reincarnation (84, 85) reveals patterns that correspond to the essence-soul structure – continuity lies not in the personality, but in a deeper structure of maturation. Return to the Akashic Field – Fulfilment**:** Upon complete maturation, consciousness enters the Akashic Field – the 'consciousness of consciousness' – in which the individual merges with the universal, without further incarnation (2, 3). *This spiritual life cycle is not a matter of faith, but a matter of logic.*

#### 7.2.1.4 Level 4 – Forms of Consciousness and Incarnation

Consciousness energy enters material existence as an embodied sense of being – with the brain functioning as a receiver rather than a generator (6, 86) – in stages of increasing complexity that humans bring with them from their evolutionary history: mineral- e coherence in the skeleton, plant-like reactivity in the autonomic nervous system (87), animal-like instinctiveness in the limbic system, surpassed by a uniquely human characteristic: the **soul** as an experience-based aspect of 'en' being. Heart intelligence is the only form of consciousness capable of recognising and cultivating itself. The biocentric core is holographic: the same primordial energy expresses itself fully in every form; only the complexity changes. Only humans can lose this connection through the ego – its disruption is a central cause of illness, both individually and collectively.

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Fig. 6. The scientific model of rbHT with a square structure



#### 7.2.1.5 Level 5 – Spiritual Health

A tangible connection between embodied and non-embodied experiences of being (88), which, whilst not operationalised, is characterised by four features: harmony, connectedness, unity and vibration (6).

#### 9.2.1.6 Level 6 – Spiritual Cultivation and Evolution

Spirituality as a lived connection (A-B-C-D model) presupposes the reduction of the ego. As the essence matures within the human being, the collective field of consciousness shifts from thanatopoiesis to biospoiesis: the essence matures within the individual → the soul expresses it through relationships → structures form society → society draws closer to the energy of consciousness. The rbHT is a model for the transformation of collective consciousness.

#### 7.2.1.7 Scientific reflection on the spiritual fourfold structure

The spiritual fourfold structure describes the life cycle as a scientific model, not as a belief system. The rbHT addresses the 'hard problem of consciousness' (8) by presenting consciousness as the source, rather than the product, of the brain. Although it is rooted in major traditions (Brahman, Ain Soph, Tao, Prāṇa, Qì, Moksha, Nirvana), it develops these concepts independently: a) the integration of qualitative and quantitative methods; b) the principle of continuity; c) the view that all spiritual statements are relative truths. Consciousness is understood as an ongoing process of maturation that extends beyond birth and death.

*Consciousness is a continuous process of maturation that neither begins with birth nor ends with death. A society unaware of this cycle treats death as an enemy and life as a resource; a society aware of it treats death as a biospoietic leap and life as a process of maturation. Anyone who understands illness merely as a functional disorder misses the point; anyone who understands it as an interruption of a larger process of maturation opens up fundamentally different implications at all systemic levels – from the individual through the community to society (89).*

### 7.3 Diagnostic framework of rbHT

Methodologically, rbHT investigates biocentric health across six biological, psychological and social levels, guided by ten principles including open science, complementary perspectives, continuity and duality, with emphasis on participatory involvement (2, 42). The BHQ 3.0 and complementary questionnaires operationalize the model, while biocentric process diagnostics assess six core dimensions and time-series analyses capture rhythms and transitions (5, 90). Grounded Theory (91) and Repertory Grid methods examine emotional coherence and individual meaning systems, supporting model validation (2, 92). (App.24)

At the biological level, a smartwatch (93) measures physiological patterns associated with flow, rhythm, dynamics, connection and borders, while the Sensirec device assesses stress-related hypersensitivity as an indicator of biocentric limits (36, 37). Recommended analyses include biorhythmometric time-series analysis, SEM, LASSO regression, non-parametric statistics, PIMMS and qualitative methods to test rbHT across biological, psychological, organizational and societal contexts (36).

### 7.4 Practical structure of Quadlation

Quadlation for practical application yielded four approaches: (1) the principle of duality / the penguin-polar bear paradigm; (2) further quantum psychological interventions.

**The Penguin-Polar Bear Paradigm in the treatment of psychological trauma**

The penguin-polar bear paradigm is also used in clinical practice – for example, in the treatment

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of post-traumatic stress resulting from wartime experiences: the work begins with direct experience (penguin), followed by structured reflection (polar bear); both phases complement one another and are interdependent.

#### 7.4.1.1 Substance-based psychotherapy in the treatment of PTSD (Penguin)

Severe trauma may exceed the therapeutic reach of cognitive restructuring, and established treatments do not provide sufficient relief for all veterans (93, 94). rbHT therefore draws on research into MDMA-, psilocybin- (95) and ayahuasca-assisted psychotherapy (96) as potential biocentric interventions. These substances are interpreted as facilitating access to biospoietic potential rather than acting solely through pharmacological mechanisms (19, 68, 90): MDMA at the level of connection and heart intelligence (2, 3, 23, 26), psilocybin at the level of the source, and ayahuasca as a bridge between both, particularly in collective trauma. Within the penguin-polar bear paradigm, such interventions require preparation, support and integration. rbHT considers this an emerging research field rather than standard practice and restricts its application to legally permissible settings with specialized training (2, 3, 26).

#### 7.4.1.2 The biocentric Biodanza method in war zones

War is one of the most intense forms of anthropocentric threat: the connection to life is severed by persistent danger. rbHT understands war from a biocentric perspective: access to the biocentric core is blocked by fixation on the threat. (89).
*In situations of existential threat, such as war, Biodanza offers a biocentric approach that breathes new life through affective connection, physical regulation and a sense of belonging, where cognitive coping strategies reach their limits.*

#### 7.4.1.3 'Polar Bear' methods for follow-up care: reflection on the experience and evaluation

Whilst the 'Penguin' phase opens up access to the biocentric field through experience and decoherence, the 'Polar Bear' phase takes over the cognitive, linguistically mediated processing. Without this step, the experience remains an isolated 'vivencia' – intense, but without lasting integration. This processing must take place regularly: the underlying cognitive patterns are not permanently dissolved by a single session and will return if they are not continuously worked through.

*No 'Penguin' experience brings about lasting change without subsequent 'Polar Bear' reflection; it is only their interplay that completes the biospoietic leap. The underlying cognitive patterns are stable and recurrent; their dissolution requires ongoing, not one-off, 'Polar Bear' reflection throughout the entire integration phase.*

Reflection methods used in rbHT are: Bohmian dialogue, Biographical work, Deep Democracy, Non-violent Communication, Transactional Analysis, Gestalt therapy, Enneagram work according to Claudio Naranjo (App.45-47)

#### 7.4.1.4 The Penguin-Polar Bear Paradigm in Education

Healthy education requires both the polar bear and the penguin; traditional pedagogy operates in an anthropocentric manner, optimizing performance and conformity whilst losing sight of the essence of learning. The master plan for healthy education implements this across six levels: ***Biocentric (Penguin):*** *1) Presence* – learning in the present moment, free from judgement; *2) Relaxed learning* – biospoietic processes unfold in a state of physiological safety, not in fear (68); *3) Empathy* as a mediator of content – what does not resonate does not stick. ***Anthropocentric (polar bear):*** *4) Reflection and supervision by the teacher*; *5) Indispensable tools* – pedagogical competence, didactics, methodology, subject knowledge; *6) Systemic promotion or hindrance of biospoiesis* through framework conditions, institutions, curricula and resources (91). No single pole is sufficient on its own: without structure, life has no

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foundation; without life, structure has no direction. Healthy education arises where the polar bear prepares the ground and the penguin opens up the space (2, 23).

Two studies examine the penguin pattern (experience) in comparison with the polar bear pattern (evaluation/reflection) at the levels of developmental psychology and immunology (37, 89). Both suggest that the penguin pattern (experiencing) is associated with measurable positive reorganization processes, whilst the polar bear pattern (evaluation/reflection) inhibits them.

#### 7.4.2 Further quantum-psychological intervention approaches

Relative superpositions offer starting points for interventions – for example, the relative superposition of perception.

##### 7.4.2.1 interventions in relation to the concept of superposition

rbHT categorises interventions according to absolute and relative superpositions. Absolute superposition is addressed through practices such as the biocentric exercise 'Biocentric Core'. Interventions targeting relative superpositions stimulate the flexible oscillation between coherence and decoherence through either non-judgemental, embodied experience (e.g. Biodanza Aquatica, Biodanza with voice) or intentional training of different states, including instincts, emotions, needs and goal orientation. The four modes of perception—non-judgemental experiencing, observing, reflecting and evaluation—initially coexist as a coherent superposition and become selectively accessible through conscious attention (GWIP 2). rbHT proposes that Western-influenced cultures disproportionately privilege automatic evaluation, potentially contributing to chronic stress (97).

Interventions can therefore be distinguished by the perceptual mode they primarily cultivate: mindfulness emphasises observing, vivencia-based methods such as Biodanza experiencing, and dialogical approaches such as Bohm's Dialogue reflecting. This framework identifies both the primary function and the structural limitations of different methods.

**Table 5. Methods for promoting the four modes of perception (SWIP 2)**

| Value-free observation | Non-judgemental experience | Evaluation | Critical reflection |
|---|---|---|---|
| Meditation | Dance, e.g. Biodanza | Psychotherapy, Gestalt therapy | Bohmian dialogue |
| Yoga, Qigong | Art therapy | Diagnostics | Qualitative studies |
| Nature observation | Experiential education, animal-assisted methods | Systemic therapies, family constellations | Quasi-experimental studies, experiments, etc. |
| A.T.M. | Spiritual experience | A.T.M. | A.T.M. |
| Energetic healing methods | Energetic healing methods, gentle massages | Non-violent communication | Non-violent communication |
| Psychotropic substances | Psychotropic substances | Deep democracy | Deep democracy |

The four modes of perception can be assigned to two fundamental approaches: the **Penguin approach** (from mind to body): non-judgemental observation and experience; and the **Polar Bear approach** (from body to mind): evaluation and critical reflection. Their interconnection is crucial: experience (Penguin) must be processed through reflection (Polar Bear) following a pause – analogous to quantum entanglement (59). Experience without reflection remains 'vivencia' (19) – intense, but without lasting transformation. Only experience → pause → reflection enables the biospoietic leap.

##### 7.4.2.2 Quantum-psychological intervention approaches based on the four cardinal directions

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The ‘four cardinal directions’ method, already used in healthcare, can be extended to education, psychology and politics. In quantum-psychological terms, the model constitutes a **quadlation**: North, West, South and East coexist as equally valid possibilities within a relative superposition, while conscious selection of one direction produces decoherence without invalidating the others. It therefore provides a non-hierarchical framework for understanding cultural and methodological diversity alongside other rbHT superpositions, such as the four modes of perception and six modes of the senses.

**Archetypes of the four cardinal directions in rbHT**

rbHT associates the four directions with different mythological and archetypal traditions: **North** with Baltic mythology and Jungian archetypes; **West** with Greek mythology; **South** with Mesoamerican traditions; and **East** with Egyptian-Indian mythology. Used primarily through Biodanza, these myths provide experiential access to realities beyond logical thought and support self-knowledge by bringing unconscious archetypal dimensions into consciousness.

**Poetry of the Four Cardinal Directions in rbHT**

The four directions are likewise represented through distinct poetic traditions: **North** through Baltic dainas, **West** through Greek poetry, **South** through Latin American and vivencia-based traditions, and **East** through Sufi poetry, including Rumi and Hafez. In rbHT, poetry is the ‘language of the penguins’: it conveys both content and ineffable experience beyond linear language, translating what cannot be directly articulated into a form closer to lived experience than description (89).

**7.4.2.3 Free thinking as a quantum psychological approach**

Free thinking means holding possibilities side by side, shifting perspectives and experiencing identity as a process rather than a rigid construct. Interventions inspired by quantum psychology train psychological flexibility: the oscillation between coherence and decoherence, the letting go of fixations, and the experience of openness and creativity. They do not replace traditional approaches, but rather broaden the perspective on health as a biocentric process.

*There are no a priori definitions and no absolute truths – only relative ones. Everyone should become a seeker of relative truth. Every statement is tied to a particular perspective and describes a possible approach to reality, not reality itself. Free thinking keeps several possibilities open (superposition), rather than committing prematurely to one (decoherence), and experiences* ***the self as a process****. Truth exists only relative to the observer’s perspective – openness and a willingness to revise one’s views are the fundamental attitudes of biocentric knowledge.*

**9.4.3 Biocentric interventions at different system levels**

Biocentric health is systemic: what applies to the individual applies, by analogy, to families, institutions and societies (2, 3). The six levels of the biocentric practice cube unfold across three system levels – micro-, meso- and macro-systems – as shown in Table 6.

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**Table 6: Bio-centred levels of intervention across the various system levels**

| Biocentric level | * | *Microsystem** * (family) | *Mesosystem** * (institutions) | *Macrosystem** (States & global) |
|---|---|---|---|---|
| **1** | **Transformation of implicit orders** | Energetic family constellations, work with transgenerational trauma, Chakra work in a family context | Organisational constellations, energetic healing methods, visualisation of institutional patterns | Processing collective trauma, truth and reconciliation processes, spiritual re at a societal level |
| **2** | **Quantum psychological level** | Joint reflection, family rituals, Biodanza, Bohmian dialogue within the family | Formats for collective reflection, Bohmian dialogue, meditation, experiential team processes | Dialogues on social change, biocentric educational reforms, collective superposition work |
| **3** | **Connection with the biocentric core** | Shared experiences of nature, family rituals of connection, Metta meditation | Biodanza groups, transpersonal team development, shamanic group work, collective silence | Biocentric models of cooperation, global peace initiatives, transpersonal global community |
| **4** | **Holographic characteristics** | Family rhythms, healthy borders, vibrant connectedness, dynamism and growth | Organisational rhythms, work-life balance, vibrant team dynamics, clarification of borders | Planetary borders, ecological balance, global resilience, biospoietic leaps |
| **5** | **Transition points** | Family rituals as turning points, empathetic parenting, building resilience | Leadership development through intensification, collective self-reflection, institutional transformation processes | Empathy-based diplomacy, biocentric visions of the future, societal turning points |
| **6** | **Social systems** | The family as a biocentric training ground: empathy and affective action in everyday life | Institutions as biocentric learning environments: health promotion and community culture | Post-anthropocentric governance, global health policy (WHO, 2013) |

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### 7.4.4 Specific measures for the development of rbHT components

A separate training programme has been developed for each core component of rbHT: ‘Sense of the Possible’, expanding the space of possibilities and dissolving fixations; ‘Heart Intelligence’, developing affective connectedness and joint regulation; ‘Connection to the Bio-centred Core’, deepening contact with the present moment and the source; ‘Biospoiesis and holographic properties’, fostering life-affirming, creative expression. A quantum psychological training programme addresses biocentric limitations through stress-reducing exercises. Each programme follows the same basic principle: experiencing, pausing and reflecting.

## 8 The state of rbHT research

Over three decades, rbHT has produced a series of sub-studies: early studies on touch and biocentric borders (37), Biodanza Aquatica and Minotaurus (38), the integration of quantum mechanics and chronobiology, and measurement methods for holographic properties. Border research investigates factors that inhibit biospoiesis and stabilise thanatopoiesis. Superposition

research provides initial evidence that biocentric interventions also alter the structure of the space of possibilities, thereby underpinning the quantum-psychological logic of health. Biocentric interventions target the source of health rather than symptoms, and strengthen connection, resonance and the unfolding of implicit orders. Biodanza is the intervention with the strongest empirical evidence and has been shown to influence endocrine, immunological, psychophysiological and transpersonal processes (2, 3, 5, 23, 36, 98, 99).

## 9 Basic Principles of rbHT – the Action Matrix

Eight conclusions form an action matrix for aligning thought and behavior with the overarching theory:

**Presence as a prerequisite:** Access to the biocentric field requires conscious presence and balance between past, present and future. *Only in the 'now' does the gateway to life open.*

**Openness to the unknown:** A biocentric life requires keeping multiple possibilities open before committing to one. *Those who decide too soon lose what was still possible.*

**The reflective ego:** An unreflective ego obstructs connection with life, whereas self-reflection enables access to its creative potential. *It is not the ego that separates us, but its ignorance of itself.*

**Living from the heart:** Heart intelligence is the only way that connects the individual to life through immediate, affective action in the present moment rather than concepts or willpower; this has been described as 'connection to God and to love (6) which, in rbHT is understood as a universal and not theological principle of life (24) at which the fundamental tendency of conscious energy towards connection becomes experienced as heart intelligence. *The heart does not think—it connects.* the point

**A return to the spiritual life cycle.** A society with excessive material orientation loses sight of the spiritual life cycle and drifts away from the implicit orders of life – resulting in a loss of meaning, ecological destruction and social division. The return begins where people no longer understand death as an end, but as a biospoietic leap – and life as a process of maturation. *Those who fear death as the end lose life.*

**Change begins with the individual.** Collective transformation begins with the individual's decision to be present – to become aware of every moment and to take responsibility for every moment. This is the smallest but the most effective step towards changing society. *Society begins where a person stops looking away.*

**Coexistence rather than exclusion.** Anthropocentric and biocentric perspectives are complementary rather than mutually exclusive. The appropriate question in a biocentric perspective is 'what does each perspective contribute?' instead of 'which perspective is correct?'. Eliminating one side, like pure reason without heart, pure devotion without reflection, as well as confronting them against each other, misses the point. *The aim is not the victory of one side, but the balance of both.*

**Continuity across all levels of the system.** Patterns expressed individually extend through family relationships, institutional and society levels as a consistent pattern rather than a metaphor. Individual transformation in accordance with the principle of continuity never remains a private matter without consequences, but propagates across system levels. *What matures within the individual ultimately shapes the whole* (6).

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## 10 Implications of the application of rbHT

The theory provides a metatheoretical framework for evaluating intervention methods, ranging from intervention research and social change to healthcare and education, by integrating biospoiesis, thanatopoiesis, heart intelligence and a sense of possibility. This explains the potential and limitations of approaches such as Biodanza, mindfulness, cognitive behavioral therapy and meditation: sustainable change requires both systematic self-reflection and experience (2, 18, 38). In rbHT, societal crises are interpreted as alienation from the implicit orders of life: collective thanatopoiesis. The maturation of the self leads to lasting social change towards biospoiesis (2, 4, 44). In disaster-stricken areas, rbHT offers biocentric first aid: rhythm, connectedness and border security. Mental disorders can be reinterpreted: depression as a rhythmic fixation, anxiety disorders as a border fixation, PTSD as a blockage of the biocentric source (48) – in line with polyvagal theory (68) and attachment therapy (100). The focus is on heart intelligence rather than control (101).
rbHT understands education as a process of biospoiesis – learning through the unfolding of life, which requires cognitive competence, heart intelligence and an understanding of oneself and others as part of a larger network; integrates experience, reflection and empathetic action; and promotes a science that reconnects humanity with life (2, 23). (App.48)

Conclusion: The research questions guided the theoretical development, empirical underpinning and practical implications of rbHT and are answered here (Table 7).

**Table 8. Answers to the 10 research questions of rbHT**

| No. | Focus | Short answer |
|---|---|---|
| **F1** | **Connection to nature** | The global crisis stems from an unreflective anthropocentric 'self' that separates people from themselves, from others, from nature and from spirituality – collective thanatopoiesis. |
| **F2** | **Biocentric principles** | Biospoiesis, thanatopoiesis, the principle of duality and the holographic aspects of source, rhythm, connection, borders and leaps. |
| **F3** | **Spirituality & Science** | Qualitative interviews, self-perception, meditation, phenomenological approaches and complementary empirical methods. |
| **F4** | **Holistic Health Theory* | Yes, rbHT combines anthropocentric, *biocentric and spiritual perspectives in a dual health model. |
| **F5** | **Biocentric borders** | Physical, energetic, psychological, toxic, social, cultural or societal. |
| **F6** | **System levels** | Individual system, microsystem (family), mesosystem (institutions), macrosystem (society, state). |
| **F7** | **Biocentric culture** | Cooperation, ecological awareness, heart-centred intelligence, empathy, rhythm and community rather than performance and control. |
| **F8** | **Measurement methods** | BHQ 3.0, biocentric process questionnaires, qualitative interviews, phenomenological methods and chronobiopsychological time-series analyses. |
| **F9** | **Quantum psychology** | Health as an open space of possibilities: superposition, quadlation, dualisation, a shift in perspective from 'either/or' towards expanded possibilities. |
| **F10** | **Practical application** | Self-reflection, intasis, mindfulness, trance, Biodanza, experiencing nature, heart intelligence, a sense of possibilities, working through biocentric borders. |

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