

# Depression

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# PROLOGUE

I was born in 1959 by a Catholic father and a Protestant mother with visions that were diametrically opposite. My father had grown up in a high mountain village, during hunger, cold and extreme physical conditions. For him, the priority was to avoid any waste and prepare for winter. My mother had grown up in England and was convinced that we only live once, and we must enjoy life now. Both worked for the United Nations. My father lived a frugal life and managed to save money which allowed him to help us face

important moments in life (like buying a house).

Their diverging visions and the conflicting answers they gave to my questions led me to the opinion that adults do not know the answers and that I had to look for them alone.

I was enrolled in a Catholic school, run by nuns, and at the age of 7 I declared myself an atheist and refused to take my first communion.

*“Why creation?”* I imagined going back in time and I didn’t understand why suddenly everything should disappear due to a creation.

The nuns called my parents frequently, but there was nothing to do, I kept declaring myself an atheist. I was fascinated by cosmology, by the

theory of infinite cycles of Big Bang and Big Crunch, by the formation of galaxies and planets. I found an article in the National Geographic that described the universe collapsing by gravitational forces and then re-exploding in an endless sequence of expansions and contractions. The equations showed that the universe will collapse into a space smaller than the nucleus of a hydrogen atom. How can all the galaxies and planets concentrate in such a small space? What is matter? Is it solid or is it empty? How can an object millions of light years away exert an attraction on me? How can my atoms exert an attraction (albeit minimal) on all the other atoms of the universe? How

can I attract something that I don't even know exists? The law of cause and effect was clear to me, but the force of gravity was a mystery.

My father was proud of his mountain village, now famous for skiing. He invited his UN colleagues to spend the holidays in the large house he had inherited. Soon they too bought houses and the village crowded with people of all nationalities. The contact with such different cultures increased my autonomy of thought.

Saturday 19 February 1972, I went skiing. During the lunch break I chose a pasta with a meat sauce that was so disgusting that I decided to become a vegetarian. This choice was

accompanied by not drinking coffee, alcohol, taking part in religious groups, smoking, using drugs ... I didn't know why all these choices came together, but I felt a diktat coming from my heart that ordered me to do so.

At the age of 16 I won a scholarship to attend my final year of high school in the United States. I was hosted by an American family in Jefferson City, Missouri, a city of thirty thousand inhabitants in the heart of the United States. If you draw two diagonals that connect the ends of the United States, in the center there is Jefferson City. It was a place of religious fanaticism, phobia and terror of Russia and the communists and of



total absence of freedom of thought. If someone expressed a different idea he was immediately accused of communist sympathies. Being a communist or having communist sympathies meant losing all rights and being marginalized. People were terrified of being suspected of communist sympathies and to avoid this they all conformed, did not express their opinions, and adapted to the will of the group. There was no spontaneity and there was great dissatisfaction. Young people made great use of drugs and alcohol. People did not walk in the streets and the only way to meet and look for friends was to attend school or church clubs. Young people lived a

deep loneliness and felt alone in the midst of others. Even love life was regulated and not spontaneous. This situation was a real surprise, a country very different from what I had seen in Hollywood movies. My year abroad became a nightmare. I experienced strong feelings of depression, anguish, and loneliness.

On April 2 (1976) I went to Joplin to meet other foreign students. After lunch I spent the whole afternoon talking with Sinai, an Iranian boy. We sat on the banks of a small artificial lake. I needed to understand what anguish and depression were. Everyone around me seemed happy and I wondered if I was the only strange one, the only one who

suffered. Sinai told me that according to Islamic scientific thought there is another level besides matter and energy. He told me that in addition to diverging physical energy, there is a converging energy that leads to unity, love, and cohesion. We started talking about this energy and our imagination began to fly. A cohesive energy that causes love: warmth and well-being in the heart area. When it is lacking, we feel emptiness, pain, and anguish. We came to imagine a future full of this energy, made of love and cohesion. A very different future from what I was experiencing in the United States. Suddenly I began to feel happy. I began to feel that life has meaning, and that the

future of humanity is not wars and self-destruction, but the realization of love.

Depression and anxiety had vanished.

That night I woke up suddenly. I was immersed in a luminescent orange haze, which radiated warmth and love. In front of me there was a light so dense that I could touch it. A light that radiated love, well-being, peace, and tranquility. I approached this light and suddenly saw the future of humanity flowing in front of me. A future full of life, well-being, and love. A vision that took place in the twilight. I saw large transparent and luminescent pyramid-shaped structures, in which life flourished

intensely. Then suddenly I was sucked into this dense orange light. I don't know how long it lasted. But when I came out of it, I felt an incredible feeling of love. I felt I had received a message, a message of fundamental importance that my rationality could not understand. The light faded. I tried to regain contact, but dissolved, letting myself sink into the darkness of the room, into the cold and solitude that I felt like a shiver down my spine. I woke the person next to me and asked if he had seen or heard anything, but he told me to stop making noises, he wanted to keep sleeping. I tried to reconnect with this center of love, but I didn't know how.

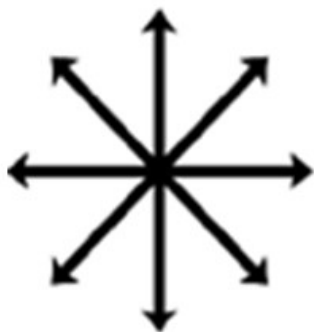
When I returned to Italy my parents had just separated, and instead of the old certainties I found many new uncertainties. In the mountain village my foreign friends were gone and there was no longer the exciting multicultural environment. Anxiety and depression increased, I felt life meaningless, and I felt deeply alone. I fell into a tunnel of depression with no way out and I found comfort in the memory of the orange light of love I had seen in Joplin.

On April 19, 1977, Alessandra, my girlfriend, called and told me she had a new boyfriend and that our story was over.

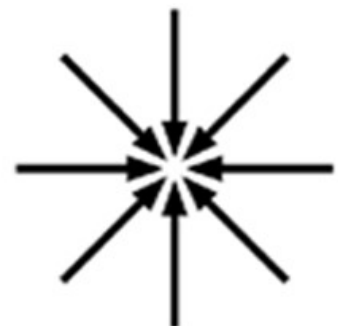
I felt my life crumble. I went to wash my face and while I saw the

drops of water falling into the sink I had an insight. Converging energy must exist! I could see it in the force of gravity. In addition to the diverging energy that we all know, like light and heat, there is also a converging energy, what Sinai was talking about!

Suddenly, everything around me transformed into the interaction of these two energies: a diverging and a converging one.



Entropy



Syntropy

One governed by the law of entropy and the other governed by a complementary law which I named Syntropy combining the Greek words *syn* which means converging and *tropos* which means tendency.

I saw that entropic energy implies a causality that propagates forward in time, while syntropic energy implies a causality that propagates backwards in time. The former is visible while the latter is invisible. I immediately thought of gravity that is invisible.

In this view, entropy and syntropy were inseparable and part of the same unity.

The words of Devi, the Sri Lankan girl I had been with in the United States, came to mind: Shiva and

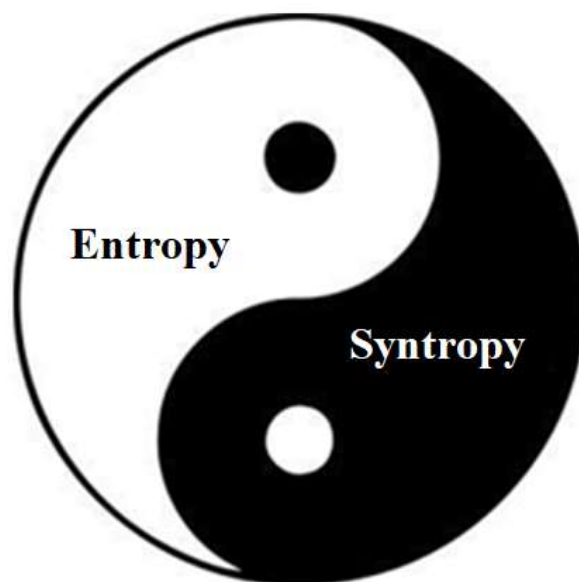


Shakti. Where Shakti is the personification of entropy and Shiva is the personification of syntropy, constantly united in a cosmic dance from which the whole universe springs. Shakti can never exist separately from Shiva, just as Shiva is nothing without Shakti. Shiva absorbs the energy of Shakti, transforming it into a body and pure consciousness, the light of knowledge. Intelligence comes from the future (Shiva), while fear, ferocity and aggression come from the past (Shakti). Shakti is the energy of the visible physical world, while Shiva is the consciousness that transcends the visible world. Every aspect of

Shiva has a Shakti component, linked to the physical world.

I could see this duality in the Taoist philosophy where all the aspects of the universe are described by the interaction of the diverging yang force and the converging yin force.

In Taijitu yang is represented by the white color and has entropic properties, while yin is represented by the black color and has syntropic properties.

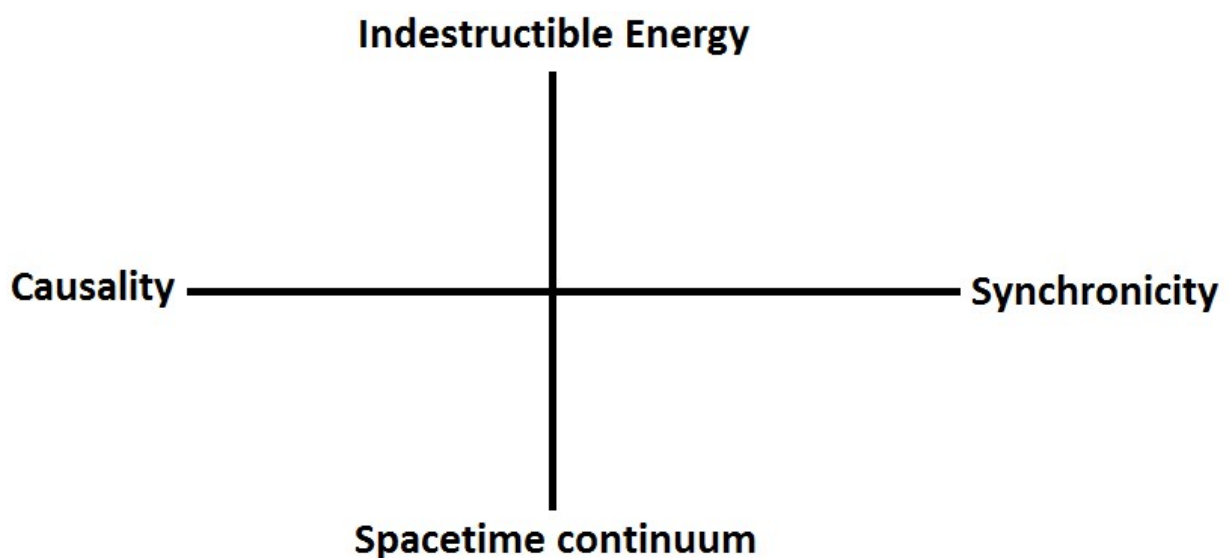


These two forces are part of the same energy, of the same unity, and their combined action moves the universe in all its aspects. Within the yin there is yang, and within the yang there is yin.

I could see entropy and syntropy that constantly rotate, changing their proportion in the visible and invisible sides of reality and the opposites that attract each other. A law well known in physics, but also true at the human level where opposite polarities attract each other, as it is the case of males and females. An infinite game of polarities and attraction.

I could see all this in the synchronicities of Carl Gustav Jung and Wolfgang Pauli.

In the description of Jung and Pauli causality acts from the past, while synchronicities act from the future. Synchronicities are significant because they lead to a goal, giving direction and purpose.



I could see the game of entropy and syntropy in metabolism, where

syntropy concentrates energy in smaller and smaller spaces increasing order and organization, but since the concentration of energy cannot increase indefinitely, at a certain point, the system must release energy and matter, activating the opposite process of entropy and an exchange of energy and matter with the environment. Where *catabolic* processes are entropic and transform higher level structures into lower-level structures and *anabolic* processes are syntropic and transform simple structures into complex structures. A continuous game of construction and destruction that allows life to evolve.

Suddenly I understood the link between entropy and death and between syntropy and life.

Time seemed to have stopped and all the tiles of the mosaic began to go in their place. In a moment my vision had changed.

I realized that matter, entropy and syntropy require specific conditions: material needs for matter, needs for love and cohesion for syntropy and needs for meaning for entropy. When these needs are dissatisfied, alarm bells are activated: hunger, thirst, cold, but also depression and anxiety.

I saw that by interacting with the physical world we realize that we are equal to zero.

Syntropy concentrates our consciousness, our feeling of existing, in the very small, while entropy expands the physical reality towards the infinitely large. Consequently, when we compare with the external world, we realize that we are extremely small. These considerations followed one another in an instant, which for me was an eternity, while a drop of water was falling into the sink!

I decided to enroll in the faculty of psychology. I was followed in the thesis by an astrophysicist who taught mathematics in the faculty of psychology. At the discussion I took the highest marks and praise, but no

one showed interest in what I had called “*The Vital Needs Theory*”.

The few mathematical expressions I had used blocked readers. For example, I described the identity conflict as:

$$\frac{I}{\textit{Outside World}} = 0$$

*When I compare myself to the outside world, I am equal to zero*

This was exactly the way I had lived the existential crisis. I had felt meaningless, useless, insignificant, and depressed.

Seeing the existential crisis in an equation I could also see the way out:

$$\frac{I \times \cancel{\textit{Outside World}}}{\cancel{\textit{Outside World}}} = I$$

*When I compare myself to the outside world  
and I am united to it through love, I am equal to myself*



I named this the *Theorem of Love* because union and cohesion are properties of love.

I had found the cause of my existential crisis and I had found the way out. Suffering, depression, and anxiety dissolved.

The work focused for years on the physical, mathematical and experimental aspects of the converging energy, which are described in the books “*Retrocausality: experiments and theory*”, “*Introduction to Syntropy*”, “*The Unitary Theory*”, “*A syntropic model of consciousness*” and other titles that you can find in the site: [www.sintropia.it/it](http://www.sintropia.it/it).

In this book I will focus instead on depression, avoiding any reference to physics and mathematics.

# DEPRESSION

Over the years I have concluded that the origins of depression are at least three:

- *To be or not to be* confronting ourselves with an infinite reality we realize that we are equal to nothing. From this comes the conflict of identity between being and non-being.
- *Life is meaningless*: in a universe made only of matter and energy life is the result of chance, it has no

purpose, and it is alien to the laws of physics.

- *Why should we live if we must die?* The only thing that is sure in life is death. We are all destined to die.

Until a few years ago social roles were very rigid, and this helped to restrain depression. But the strong expansion of information technology has undermined the traditional roles and we are now coping with existential questions and with depression.

According to WHO (the World Health Organization) depression has become the second leading cause of suffering and disability in the world.

Depression is described as a mood disorder characterized by sadness, despair, helplessness, and guilt that can affect a person's behavior, the ability to adapt to the social environment, to work, relate to others, the way we reason, think, concentrate. It can cause insomnia, eating disorders and extreme tiredness.

The answers that science offers are mainly two: psychotherapy and psychiatry. Psychiatry is based on experimental evidence and has developed in the field of neurobiology and psychopharmacology. Psychology, in general, has no side effects, but is losing position in favor of psychiatry,

since psychiatry is considered more effective and faster.

Unfortunately, both do not cure depression.

*The reader who wants to go directly to the “heart” of this book can skip the next two paragraphs and go to the next chapter*

## *- Psychology*

Psychotherapeutic approaches to depression range from cognitive behavioral therapy, group and family therapy, biofeedback, psychoanalysis, and hypnotherapy.

The *cognitive-behavioral* approach sees depression related to stressful events

and offers therapeutic pathways based on accepting and dealing with these stressful situations. Clinical experiences show that increasing participation in enjoyable activities can help reduce depression as well as participate in activities that provide a sense of accomplishment. Even the smallest positive activity is better than no activity and when participating in pleasant activities it is important to focus on the positive aspects.

*Psychoanalysis* attributes the cause of depression to emotional traumatic experiences or to a persecutory superego. Several studies have shown a strong correlation between depression in adulthood and negative

life experiences. Depression arises, for example, after a great pain, the loss of a loved one, but also after a great victory. In general, any major change can trigger depression. It has also been noted that sexual abuse and abandonment in childhood are factors strongly correlated with depression in adulthood.<sup>1</sup>

*Chronotherapy* is used with seasonal and bipolar depressions, which are linked to a significant phase shift of the sleep-wake cycle. Treatments based on balancing light and dark shades are used to regulate the sleep-wake cycle.

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<sup>1</sup> Guidetti V (2005), *Fondamenti di neuropsichiatria dell'infanzia e dell'adolescenza*, Il Mulino, 2005.



## - *Psychiatry*

Psychopharmacology acts on the biological and somatic level, blocking symptoms. But since it does not remove the cause, almost all the people treated with this approach develop a chronic state of depression. Furthermore, it can have side effects that can block the person's ability to lead a normal life.

Major depressive disorder, also known as recurrent depressive disorder, clinical depression, major depression, unipolar depression, or unipolar disorder, is a disorder characterized by low mood, accompanied by low self-esteem and

loss of interest or pleasure in activities. Major depressive disorder is a debilitating condition that negatively affects family, work or school life, sleep and eating habits, and general health. In the United States, about 3.4% of the population with major depression commits suicide, and up to 60% of people who committed suicide had a depression.<sup>2</sup>

In subjects under the age of 45, the impact of depression is greater than any other disease, much more than cancer and cardiovascular problems and is the leading cause of disability and death. In industrialized countries

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<sup>2</sup> Barlow DH (2005), *Abnormal psychology: An integrative approach*, Belmont, 2005, CA, USA.

depression is more frequent in women with a double incidence than men, where it is rapidly increasing, and has become common even among the younger population.

The DSM (Diagnostic and Statistical Manual of Mental Disorders) classifies as a depressed person those who show at least five of the following symptoms: depressed mood (sadness), markedly diminished interest or pleasure in all or almost all activities, significant weight loss without any diet, or significant weight gain, or decreased or increased appetite, insomnia or hypersomnia, psychomotor agitation or delay, fatigue or loss of energy, feelings of worthlessness or

excessive or inappropriate guilt, decreased ability to think or concentrate, or difficulty in making decisions, recurring thoughts of death, suicidal ideation and/or an attempted suicide or preparing a specific plan to commit suicide.

The DSM also recognizes five additional subtypes of depressive disorder:

- *Melancholic depression* is characterized by a loss of pleasure in most or all activities, from a lack of reactivity to pleasant stimuli, a depressed mood due to a loss, a worsening of symptoms in the morning hours, morning

awakening, psychomotor delay, excessive weight loss (not to be confused with anorexia nervosa), or excessive guilt.

- *Atypical depression* is characterized by significant weight gain or increased appetite, excessive sleep, or drowsiness (hypersomnia), a feeling of heaviness in the limbs and significant social impairment because of hypersensitivity to interpersonal refusal.
- *Catatonic depression* is a rare and severe form of major depression involving motor behavior disorders. The person is mute and remains immobile or shows

aimless or even bizarre movements.

- *Postpartum depression* refers to intense, prolonged, and sometimes disabling depression experienced by women after childbirth. Postpartum depression has an incidence rate of 10-15% among new mothers. Postpartum depression occurs within a month of giving birth and can last up to three months.
- *Seasonal depressive disorders* are a form of depression in which depressive episodes occur in autumn or winter and resolve in the spring. The diagnosis is made if at least two episodes have

occurred in the coldest months and none at other times, for at least two years or more.

When a first depressive episode is followed by a second episode, the definition of major depressive disorder is used. However, there are other classifications:

- *dysthymia* is a form of depression in which the symptoms are less severe than in major depression.
- the *adaptation disorder* is a form of depression that disappears after the removal of the cause that generated it.

- *secondary depression* is a side effect of drugs and/or diseases such as multiple sclerosis, Parkinson's disease, brain cancer, Cushing's disease, and lupus erythematosus.
- *reactive depression* is triggered by separation or failure.
- *masked depression* manifests itself with cognitive, somatic, or behavioral symptoms rather than in the form of mood symptoms.
- *dysphoria* is a form of depression characterized by agitation and irritability.
- *bipolar disorder* alternates depression with manic or hypomanic phases.



As for the causes that lead to depression, different thoughts exist in psychiatry. For example:

- *Genetic factors.* 70% of monozygotic and dizygotic twins show a depressive disorder.<sup>3</sup> Although this is used as evidence of the genetic origin of depression, the fact that over 70% of these depressed children have a parent with major depression has been used to support the opposite hypothesis, which is that the environment can develop a

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<sup>3</sup> Galeazzi A (2004) and Meazzini P, *Mente e comportamento*. Trattato italiano di psicoterapia cognitivo-comportamentale, pag. 281.

depressive disorder.<sup>4,5</sup> However, some studies report that children of depressed biological parents, raised in adoptive families without depressed parents, have an incidence of depression 8 times higher than normal. These data are used to support the genetic origin of depression. But even in this case there may be alternative explanations, such as the fact that adoption involves a load of emotional stress, which can be the

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<sup>4</sup> Wickramaratne PJ (1998) e Weissman MM, *Onset of psychopathology in offspring by development phase and parental depression*, Journal of the American Academy of Child and Adolescent Psychiatry, 1998, 37: 933-942.

<sup>5</sup> Rice F (2002), Harold G e Thapar A, *The genetic aetiology of childhood depression*, Journal of Child Psychology and Psychiatry, Jan 2002, 43: 65-79.

real cause of the onset of depressive disorders.

- *Biological factors.* In the 1950s, it was discovered that reserpine, a drug used to control blood pressure, leads to depression in 20% of patients while isoniazid, a drug used to treat tuberculosis, reduces the symptoms of depression. Both drugs regulate the levels of monoamine neurotransmitters: serotonin and norepinephrine. Reserpine decreases, while isoniazid increases. These observations have given rise to the monoamine hypothesis, according to which depression is caused by an imbalance of these

neurotransmitters. However, it has never been possible to diagnose depression based on laboratory measurements of these neurotransmitters and this casts doubts on the hypothesis of a biological cause of depression. Other neurobiological factors play a role in depression, such as the hypothalamic-pituitary-adrenal axis, which connects the limbic structures, the hypothalamus and the pituitary gland, the adrenal gland and regulates the long-term response to stress, inducing the release of adrenal glucocorticoid hormones and cortisol. In depressed patients there is hyperactivity of the hypothalamic-

pituitary-adrenal axis and, consequently, high doses of cortisol in the blood. High levels of cortisol cause harmful effects throughout the body, including insomnia, decreased appetite, diabetes mellitus, osteoporosis, decreased sexual interest, increased anxiety, immunosuppression, damage to cerebral vessels and heart problems. Stressful events, especially if prolonged, can reduce the speed of some neurotransmitters such as serotonin and norepinephrine and the hyperactivity of the hypothalamic-pituitary-adrenal axis with consequent increase in

cortisol in the blood. This is evident in depressed adults, while in children this association has not been confirmed. Further studies have also revealed a metabolic compromise that includes the orbitofrontal cortex, the paralimbic cortex, the anterior cingulate gyrus and the anterior temporal cortex, the basal ganglia, the amygdala, and the thalamus. The use of neuroimaging techniques also revealed a reduction in the size of the frontal lobes and temporal lobes and showed not only changes in neurochemical systems, but also in the person's neuroanatomical structure.

Therapies for treating depression are mostly symptomatic, based on antidepressant drugs that treat the symptoms of the disease in order to improve people's daily lives. Antidepressants are based on the idea of normalizing the altered balance of serotonin, norepinephrine and dopamine and can be divided into three main categories: tricyclic antidepressants (TCA), monoamine oxidase inhibitors (MAOI) and second-generation tricyclic antidepressants.

Tricyclic antidepressants (TCAs) affect serotonin and noradrenaline levels. They are effective in reducing the symptoms of depression, but

they have side effects that are not entirely negligible due to the anticholinergic action, such as: urinary retention, even in the absence of prostatic hypertrophy, dry mouth, visual disturbances, blurred vision, constipation, tachycardia, hypotension, arrhythmias, ECG abnormalities, cardiac arrest, tremors and shocks to the upper limbs, sensation of heat, lack of attention, mental confusion, anxiety and memory disorders, delayed ejaculation and decreased libido, weight gain, blood abnormalities, cholestatic jaundice or hepatocellular reactions.

Monoamine oxidase inhibitors (MAOI) act as inhibitors of the



enzyme that metabolizes serotonin and catecholamines (adrenaline, noradrenaline, and dopamine). MAOIs increase the concentration of these neurotransmitters in the central nervous system. They show no greater efficacy or benefits than TCA but show more side effects. These include excitement, insomnia, tremors, hallucinations, hypotension, sweating, delayed ejaculation, urinary retention, skin reactions, weight gain. In some cases, MAOIs can cause hypertensive crises with even fatal cerebral hemorrhage, preceded by severe headaches, vomiting and chest pain. Moreover, they produce toxic effects in interaction with foods rich in tyramine, such as cheese, wine,

beer, liver, tripe, herring, beans, bananas, and figs.

Tricyclic antidepressants and MAOIs have existed for decades and were initially the only pharmacological option. Now their use has decreased mainly thanks to the creation of drugs with less side effects, the so-called second-generation antidepressants. These antidepressants are more specific and therefore their side effects are slightly reduced, although their effect is like those of tricyclic antidepressants and MAOIs.

Treatment with antidepressants requires a period between 2 and 4-6 weeks before an antidepressant effect

is observed. This period is also known as the latent period of the antidepressant drug. According to some studies this latency is shorter for the new antidepressants. It is essential that the patient and family members are aware of this latent period, as they may be induced to interrupt the treatment because they consider it ineffective. Since 2005 in countries such as the United States and Great Britain, mental health departments have forced producers to print the warning on the risk of suicide which in some individuals (especially the younger ones) seems to increase during the first weeks of therapy.

Over 80% of pharmacologically treated people rapidly develop chronic depression, a trait that will accompany the person throughout their lives.<sup>6,7</sup>

Among the natural products, the only one with proven antidepressant properties is St. John's wort, of the species *Hypericum Perforatum*. It is used with good results as an antidepressant and as a mood stabilizer. Lithium salts such as dopamine agonists and other drugs not classified as antidepressants are

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<sup>6</sup> Harrington R (1990), Fudge H, Rutter M, Pickles A e Hill J, *Adult outcomes of childhood and adolescent depression*, Archives of General Psychiatry, 1990, 47(5): 465.

<sup>7</sup> Weissman MM (2000), Wickramaratne PJ, Adams P, Wolk S, Verdelli H e Olfson M, *Brief screening for family psychiatric history: The family history screen*, Archives of General Psychiatry, 2000, 57(7): 675.

also used with good results. Folic acid is known for the synthesis of the main neurotransmitters: norepinephrine, serotonin, and dopamine. Several authors have found an advantage in the use of folic acid in cases of initial symptoms, partial remission or as a factor that enhances other therapies.

In the case of drug resistance or inability to administer any type of antidepressant, one treatment is electroconvulsive therapy. Some authors consider it effective in the case of more severe forms of depression and in terms of remission show a therapeutic success in 85% of patients. But side effects such as

irreversible loss of memory and repeated relapses are frequent.

# TO BE OR NOT TO BE

The identity conflict between being and non-being arises from the comparison with reality. We are extremely small, while reality tends towards infinity. Comparing ourselves we realize that we are small and insignificant.

The *Theorem of Love* shows that by uniting to the world through love the identity conflict is solved, and depression vanishes. The term love is abused. Many relate it to sexuality or to man-woman relationships. However, cohesive energy is perceived as love: warmth and well-

being in the thorax area. The *Theorem of Love* shows that the goal is to unite ourselves with the surrounding world through love.

This chapter is divided into the three main strategies used to respond to the identity conflict.

### *Strategy n. 1: Expand the Ego*

We quickly discover that when we expand our Ego, for example when we receive a positive judgment, depression vanishes for a few seconds. This brief relief leads to reiterating this strategy: we want more and more approval and positive judgment from others.



However, when we expand our Ego thanks to the approval of others, we will try to satisfy their expectations by behaving in ways that are positively judged. We will begin to use masks and others will interact with our masks and not with our true self. This makes us feel lonely, increases our identity conflict and consequently our need for approval.

The more we need approval, the more we use masks, and this makes us fall in loneliness. The conflict between being and non-being increases and our need for approval and judgment.

*Rule #1:* detach from the judgment of others.

To be approved we must be part of a group. Without others it is impossible to receive positive judgments. Others are the source of our value, and this generates social pressure and fear of being rejected.

In a famous experiment, Stanley Milgram<sup>8</sup> showed how social pressure can be coercive. The purpose of Milgram's experiment was to study to what extent people were willing to obey orders which were clearly wrong.

Milgram used volunteers divided into pairs, the first volunteer was asked to play the role of the teacher, while the second volunteer was the

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<sup>8</sup>Milgram S. (1974), *Obedience to Authority: An Experimental View*, Harpercollins, New York, 1974.

student. The student was taken to a nearby room and seated on a kind of electric chair, then entrusted with the task of memorizing a list of words. The teacher was given the task of listening to the student and of sending electric shocks when he was wrong.

The teacher used a switch. At the first error he was asked to send a shock of 15 volts, then 30 volts for the second error, 45 volts for the third error and so on, with regular successions up to 450 volts. Every six increases in the intensity of the shock a voice warned: *weak shock, medium shock, strong shock, dangerous shock*.

Milgram explained to the teacher that the intensity of the shock had to

be increased with each error. When the list was long and difficult, the answers were often wrong, and the teacher was asked to send stronger and stronger shocks. At 75 volts the students started complaining, at 150 they asked to interrupt the experiment, but Milgram ordered to continue. At 180 volts, the students started screaming because they couldn't stand the pain anymore. If the teacher showed any hesitation, Milgram ordered to continue, even when the students, at 300 volts, shouted desperately to be freed.

The purpose of the experiment was to study to what extent the teacher was willing to follow orders. He did not know that the student was a

collaborator of Milgram and that he received no electric shocks. The student was in another room, his prayers and screams were not real, but they were recorded.

A group of psychiatrists estimated in advance that most teachers would stop at 150 volts, when the students started shouting for help. The results of the experiment, however, were surprisingly different: over 80% of the teachers continued the experiment even after 150 volts, and 62% of these continued up to 450 volts.

However, it was not easy for teachers to obey. Many began to sweat but were ordered to continue to increase the intensity of the

shocks. Disobedience was easier when Milgram was not present and when orders were given by telephone, from a nearby room. Many teachers claimed to execute orders, but the students received weaker shocks than they should have. On the other hand, teachers obeyed more easily if the victims were far away; 30% agreed to force students to hold hands on a metal plate that was supposed to transmit very strong shocks, but if the victim was in another room and the protest was limited to kicking the wall, the percentage of obedience exceeded 60%.

The experiment shows that teachers were unable to disobey to orders which were clearly wrong.

*Rule #2: don't be afraid of being rejected.*

Another way to expand our Ego is the equivalence “*I am what I have*”. Examples are provided by money, popularity, power, and beauty. But we can expand our Ego to the highest limits and when we compare to the infinity of the universe, we are still equal to zero. We can become emperors of the planet and continue to feel depressed. We can decide the life or death of people, but we continue to feel equal to zero. The

brief relief from depression turns these strategies into vital needs.

*Rule #3:* avoid giving a value to life through wealth, power, popularity, and beauty.

Everything we use to increase the value of our Ego becomes vital. When a strategy provides a brief relief, we reiterate it. If we receive value through money, we want more money, if we receive it through beauty, we want more beauty, if through power we will seek more power.

Power, wealth, popularity, and beauty are based on the equivalence: “*I am because I have*”.



Erich Fromm in the book “*To Have or to Be?*” notes that:

*“So, if I am what I have, and what I have is lost, who am I? Nothing but a pathetic witness to a wrong lifestyle. Because I can lose what I have I live constantly in the fear of being deprived of what I own. I am afraid of thieves, of economic crises, I fear revolutions, diseases, death, love, freedom, changes and the unknown.”*<sup>9</sup>

*Strategy n. 2: reduce the outside world*

We can try to solve the identity conflict between being and not being

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<sup>9</sup> Fromm E (1974), *To Have or to Be?*  
[www.amazon.com/dp/B00BBPWBAK](http://www.amazon.com/dp/B00BBPWBAK)

by reducing the dimension of the external world, for example by entering in a group or a sect.

To reach the identity  $I=I$  we must apply the *Theorem of Love* to the group. Consequently, we need to be totally part and accepted by the group.

The need for value is thus transformed into a totalizing need to belong to the group. It becomes vital to be part of the group and be accepted. People do anything to ensure recognition and acceptance.

Many examples have been provided by history. One of the most surprising dates to November 18, 1978, when 918 Americans decided to die in the Peoples Temple, led by Jim Jones.

The Peoples Temple had been founded in Indianapolis in the mid-1950s. After numerous criticisms of its integrationist ideas, the Temple moved to Redwood Valley, California, and in the early 1970s it opened other centers in San Fernando and San Francisco.

In the fall of 1973, after a series of articles and the defection of eight members from the Temple, Jones prepared an “immediate action” plan that listed various options, including the flight to Canada or a mission to the Caribbean, to Barbados or Trinidad. The Temple chose Guyana and in 1974, after visiting northwestern Guyana, Jones negotiated a lease for over 15.4 km<sup>2</sup>

of land, located 240 km west of the capital of Guyana, Georgetown.

Members began building Jonestown and Jones encouraged people to move to what was called the Peoples Temple agricultural project.

The relatively large number of Americans who arrived in Guyana tested the government's small but severe immigration infrastructure in a country where most people want to leave. Jones reached an agreement to ensure that Guyana would allow mass migration of Temple's members, in exchange for investing most of the church's assets in Guyana. Immigration was asked to inhibit the departure of the deserters

of the Temple and to reduce visas to opponents.

In the summer of 1976, Jones and several hundred members of the Temple moved to Jonestown to escape media investigations. After the mass migration, Jonestown had a population of just under a thousand people. Temple's members attended study activities in a pavilion, including lectures on revolution and enemies. Entertainment activities were prohibited. Jones released long monologues about how his people had to "read" events. No TV and no films, no matter how harmless or seemingly politically neutral, were allowed. Jonestown's only means of

communication with the outside world was a shortwave radio.

Although Jonestown did not have prisons, various forms of punishment were used against members considered unruly. The methods included torture and beatings, and this became the subject of rumors that spread among the locals in Guyana. Members who tried to escape were administered Thorazine, Pentathol, Demerol and Valium in “care units”. Armed guards patrolled the area day and night to enforce the rules.

Children were delivered to the care of the community and turned to Jones as “Dad” and could only see their parents during the night. Jones

was called “Father” or “Dad” even by adults.

Money that arrived every month as payment for pensions ended up in the Temple and the Temple’s wealth was estimated at \$ 26 million.

Jones often spoke of the risk that the CIA and other intelligence agencies were preparing plans to destroy Jonestown and eliminate its inhabitants. Mass suicide was regularly simulated:

*“Everyone, including children, was told to queue up to get a glass of red drinking liquid. We were told that the liquid contained poison and that we would die within 45 minutes. We did everything we were told.”*

The Temple received half a kilo of cyanide per month for the jewelry workshop. In May 1978, a Temple doctor wrote to Jones asking for permission to test cyanide on Jonestown pigs, as their metabolism was like that of humans.

Jones was becoming increasingly paranoid and kept long monologues on the drastic escalation of repression.

According to Odell Rhodes, one of the escaped members of the Temple, the first to take the poison was Ruletta Paul and her one-year-old child. A syringe with the needle removed was used to spray the poison into the baby's mouth and



then Ruletta took her dose. Mothers with their children approached the table and Jones encouraged them to take the poison. The poison caused death within five minutes. After ingesting the poison, people were escorted along a wooden walkway that led out of the pavilion.

Jones repeated: *“Die with dignity, do not die with tears and anguish ... death is a million times better than ten other days of this life. If only you knew what they are preparing, you’d be glad to die tonight.”*

Odell Rhodes stated that while the poison was being sprayed into the children’s mouth, he did not observe panic, people seemed in a trance.

Jones was found dead lying in his chair between two other bodies, his head sprawled on a pillow.

The mass suicide of Jonestown shows how far people can come to be accepted by the community and respond to their need for meaning and how they can become temporarily blind, in a state of trance, and commit otherwise unthinkable acts.

The events of Jonestown constitute the largest loss of American civilians in a non-natural disaster until 11 September 2001.

*Rule #4: Avoid joining a group for which you develop addiction.*

### *Strategy n. 3: Cancel the outside world*

When the previous strategies do not work, the external world is erased and replaced with ourselves. This strategy explains 3 types of psychiatric disorders:

- when love for ourselves prevails, people can develop a *narcissistic personality disorder*.
- When comparison with ourselves prevails, people can develop a *paranoid personality disorder*.
- When love for ourselves and comparison with ourselves have similar weights, we have a *psychotic disorder*.

A characteristic common to these disorders is the closure in ourselves and the perception of the world as threatening or inappropriate in relation to one's expectations.

In the *narcissistic personality disorder* love for ourselves dominates. Individuals who develop a narcissistic personality disorder believe that they are special and unique. They expect to receive approval and praise for their superior qualities and often are proud and arrogant. By virtue of the personal values that they believe they possess, they want to be with prestigious people of high social or intellectual

level. Finally, they are often having fantasies of unlimited success, power, beauty or ideal love. Because the outside world has been replaced by their Ego, these individuals show a lack of sensitivity to the needs and feelings of others. They lack empathy and can easily abuse others without regard to the consequences. Furthermore, others are idealized if they satisfy the need for admiration and gratification. Relationships tend to be emotionally cold and detached, regardless of the pain they generate in others. These people tend to break rather than strengthen bonds.

In the *paranoid personality disorder*, the comparison dominates. However, we

have replaced the external world with ourselves. Because we live in the identity conflict, we perceive the external world as threatening and find it difficult to distinguish the inner world of depression from the outside world. The sense of threat is objective, absolute and certain, not a subjective experience, a fantasy or a hypothesis. Sometimes our feelings are of derision, and at other times they are derogatory or provocative and we begin to believe that we are unjustly victims of a hostile and humiliating world. We begin to experience anger, resentment and irritation and react aggressively. When, on the other hand, the impression is that of being excluded,

feelings of anxiety and sadness prevail, accompanied by withdrawal from the world. Individuals with this disorder may also be insanely jealous and may suspect, without a real reason, that their spouse or partner is unfaithful. These individuals are unable to put themselves in the perspective of others and to distinguish their points of view from those of other people.

In *psychotic disorders* comparison and love coexist. People replace the external reality with their inner world. They attribute their suffering and fears to the outside world in the form of hallucinations and ideas of being unworthy, incapable, and unfit.

These considerations can take the form of delusions, and illogical thoughts supported by beliefs and absurdities that are not accepted by others. The outside world is transformed into threatening and persecutory voices that are a constant reminder of the total lack of meaning of one's existence. These voices are often characterized by paranoid beliefs of a world that conspires against us and are combined with hallucinations typical of schizophrenia and psychosis that lead to unbearable levels of suffering that can push the person towards suicide, which is perceived as the only way out.



People with psychotic disorders are also characterized by extreme social withdrawal and isolation in their imaginary world. Social withdrawal, in turn, leads to become more introverted and worry only about the symptoms and illness. Additional traits of psychosis and schizophrenia are selfishness, insensitivity, and lack of interest in others.

*Rule #5: Avoid isolating from the rest of the world.*

### *Considerations*

The previous examples have highlighted some rules:

- detach from the judgment of others.
- don't be afraid of being rejected.
- avoid giving a value to life through wealth, power, popularity, and beauty.
- avoid joining a group for which you develop addiction.
- avoid isolating from the rest of the world.

To come out from depression it is important to learn to be honest with ourselves and to recognize the strategies we are using. We all need to solve the identity conflict. Understanding which strategy, we

use is the first step out from depression.

We easily recognize the strategies used by others, but we do not see our own strategies. A schizophrenic recognizes the hallucinations of other schizophrenics without any problem but does not recognize his own. He swears that the voices are true, real and does not tolerate being questioned.

It is important to keep in mind that the strategies used by others, even if they may seem absurd and dysfunctional, are vital. Questioning them leaves the person naked and helpless in front of depression which can turn into extreme suffering that

leads to consequences such as suicide.

Even if dysfunctional, strategies must never be questioned before the person is able to move to a new one and more functional. This can take time and a lot of work.

# LIFE IS MEANINGLESS

The biochemist Jacques Monod, Nobel Prize in 1956 for physiology, describes life with the following words:

*“Finally, man must awaken from his millennial dream to discover his complete solitude, his absolute strangeness. He now knows that, like a gypsy, he is at the edge of the universe in which he must live. A Universe deaf to his music, indifferent to his hopes, his sufferings, his crimes.”*<sup>10</sup>

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<sup>10</sup> Monod J, *Beyond chance and necessity*,  
<https://www.amazon.it/dp/0903760010>

Life is seen as the product of chance, without a purpose and alien to the laws of the universe. This lack of meaning is one of the main problems affecting society and people. However, it does not stand the test of facts. For example, proteins involved in cell metabolism are made of chains of more than 90 amino acids. Combinatory calculations show that, starting from the availability of amino acids, at least  $10^{600}$  (one followed by 600 zeros) random combinations are needed to obtain one protein. This number is far beyond the  $10^{106}$  limit calculated by Elsasser. Elsasser notes that “*the notion of chance in biology is without rationale ... the use of chance to explain life*

*is metaphorical at best, and it diverts attention in the wrong direction.”*<sup>11</sup>

Darwin's view that “*only random variations that directly or indirectly benefit the possibility of survival and contribute to the evolutionary progress are selected, while deleterious mutations are mostly eliminated*” is not confirmed, indeed the opposite is often observed.

To explain the order and complexity of life a different, type of causality is needed, where attractors guide evolution towards final ends.

The lack of purpose and meaning of chance and classical causality, have greatly contributed to the crisis of values and ethics and the increase of

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<sup>11</sup> Elsasser W.M., *A causal phenomena in physics and biology: A case for reconstruction*. American Scientist, 1969, 57: 502-16:

<https://www.jstor.org/stable/27828741>

depression.

People try to give a purpose to their existence thanks to religions, philosophies, ideologies, and value systems which become vital and which they defend, conflicting with those who think differently.

When faced with systems of values different from ours, depression emerges. Immigrants who meet a new culture describe a cultural shock. Depression occurs when we suddenly find ourselves in a place where yes means no, where fixed prices are replaced by bargaining, where waiting is not an offense, where laughter can indicate anger and where the psychological signals familiar to us are replaced with new



signals for us unknown and incomprehensible.<sup>12</sup>

Rule #6: it is important to realize that life is finalized.

An example of how important final causality is, was provided by Steve Jobs, the founder of Apple Computer.

Jobs had been abandoned by his natural parents and this was the drama that accompanied him throughout his life. He felt rejected and meaningless. Depression tormented him, he was unable to study, he quitted university during the first semester of the first year and

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<sup>12</sup>Toffler A, *Future Shock*, [www.amazon.com/dp/0553277375](http://www.amazon.com/dp/0553277375)

ventured to India to search for his true self.

In India he discovered a completely different world view that marked his change: “*in Indian countryside people do not let themselves be guided by rationality, as we do, but by intuitions.*” He discovered that intuitions allow to “*feel the future*”, a very powerful faculty, very developed in India, but practically unknown in the West.

He returned to the United States sure that the ability to feel the future is by far more powerful than the intellect. To cultivate it, it was necessary to live a minimalist life. He became vegan, refused alcohol, tobacco and coffee, he began to practice Zen meditation and had the

courage not to be influenced by the judgment and opinions of others: *“Others do not know the future, only our heart can show us the path.”*

He lived in a thrifty way, a life so essential and austere that his children believed he was a poor man.

He avoided wealth because it could distract him from the inner voice of the heart. He was one of the richest men on the planet, but he lived like a poor man! His minimalist choices allowed insights of the future, which became the source of innovation and wealth for Apple Computer.

Jobs opposed marketing studies, as he believed that people do not know the future. Only intuitive people can feel the future.

When he returned from India, he saw an electronic board at his friend Steve Wozniak's house and he had the intuition of a computer that could be held in one hand. Against all opinions, he asked Wozniak to develop a prototype of a personal computer, which he named Apple I. He managed to sell a few hundred and this sudden success gave him the impetus to develop a more advanced model, suitable for ordinary people, which he named Apple II.

Jobs was not an engineer, he had no scientific or technical mind, he was simply an artist! What do computers have to do with his life? Jobs had nothing to do with electronics, but his intuitive abilities showed him an

object of the future. Thirty years earlier, in 1977, he had the vision of a smartphone, a handheld computer that combines aesthetics, simplicity, technology and minimalism! He felt a product that, in addition to being technologically perfect, had to be also beautiful and simple!

His obsession with beauty and simplicity led him to devote an enormous amount of time to the details of Apple-II. It had to be beautiful, silent and at the same time essential and simple! It was an unprecedented commercial success that made Apple Computer one of the leading global companies.

Jobs noticed that when the heart gave him an intuition, it was a

command he had to follow, regardless of the opinions of others. The only thing that mattered was finding a way to give shape to the intuition.

For Jobs, the vegan diet, Zen meditation, a life immersed in nature, abstention from alcohol and coffee were necessary to nourish his inner voice, the voice of his heart and strengthen his ability to intuit the future.

At the same time, this caused great difficulties. He was sensitive, intuitive, irrational, and nervous. He was aware of the limitations that his irrationality caused in handling a large company, such as the Apple Computer, and chose a rationalist

manager to run the company: John Sculley, a famous manager he admired but with whom he entered continually in conflict, to the point that in 1985 the board of directors decided to fire Jobs from Apple Computer, the company he had founded.

Apple Computer continued to make money for a while with the products designed by Jobs, but after a few years the decline began. In mid-1990s, Apple Computer came to the brink of bankruptcy. On December 21, 1996, the board of directors asked Jobs to return as the president's personal advisor. Jobs accepted. He asked for a salary of one dollar a year in exchange for the guarantee that his

insights, even if crazy, were accepted unconditionally. In a few months he revolutionized the products and on September 16, 1997, he became interim CEO. Apple Computer resurrected in less than a year.

How did he do it?

He said we should not let the noise of others' opinions dull our inner voice. And, more importantly, he repeated that we must always have the courage to believe in our heart and in our intuitions, because they already know the future and know where we need to go. For Jobs, everything else was secondary.

Being interim has marked all his new products. Their name had to be preceded by the letter *i*: *i*Pod, *i*Pad,



iPhone, and iMac.

Jobs's children believed he was poor. They often asked him, "*Daddy, why don't you take us to one of your rich friends?*" He talked about important business walking in parks or in nature. To celebrate a success, he invited employees to restaurants for \$10 per person. When he made a gift, he collected flowers in a field. He wore the same clothes for years. Despite the immense riches he had!

He was convinced that money was not his, but that it was a tool to reach the end.

At the time of Apple I, he repeated that his mission was to develop a computer that could be held in one hand and not to get rich. For him

money was exclusively a tool.

The ability to feel the future was the source of Jobs' wealth. It was the ingredient of his creativity, genius, and innovation.

Einstein repeated that: *“the intuitive mind is a sacred gift, and the rational mind is its faithful servant. But we have created a society that honors the servant and has forgotten the gift.”*

Zen meditation helped Jobs calm his mind and move the attention to the heart.

In his lectures he used to say that almost everything, expectations, pride and fears of failure, vanish in the face of death. He emphasized the centrality of death and the fact that when we are aware of dying we pay

attention only to what is really important. Being constantly aware that we are destined to die is one of the most effective ways to understand what is important and to avoid the trap of attaching ourselves to materiality and appearance. We are already naked in the face of death. Since we must die, there is no reason not to follow our heart and do what we must do.

Jobs believed in the invisible and in synchronicities. He built the headquarters of Pixar around a central space, a large square where everyone had to go through or stop if they wanted to eat something or use the services. In this way the invisible world was favored by

chance encounters. According to Jobs, chance does not exist. Chance encounters allow the invisible, synchronicities, to activate intuitions, creativity and aesthetic sensibility and make visible what is not yet visible.

Jobs loved to quote Michelangelo's famous phrase: *"In each block of marble I see a statue as if it were in front of me, shaped and perfect in attitude and action. I just have to remove the rough walls that imprison the beautiful appearance to reveal it to others as my eyes see it."*

Jobs believed that we all have a mission to carry out. We just need to discover this mission by removing what is not necessary. Jobs made visible what he had intuited. He died a few months after the presentation

of the iPad, the computer that can be held in one hand, the mission of his life.

The life of Jobs testifies that intelligence and creativity come from the future, from the invisible and that we can access the invisible through intuitions. He showed that the voice of the heart brings the future into the present.

Rainer Maria Rilke believed that “*The future enters us, to become us, long before it happens.*”

## *Comments*

Steve Jobs was tormented and depressed and was considered by

many to be a misfit. Back from India he was so poor that he started begging. He thought that his fruitarian diet prevented his body from smelling. He didn't use deodorants and he didn't take showers. When he got his first job at the Atari, they asked him to do the night shift, alone, after the others had left. No one wanted to be with him.

The discovery that the future influences the present, through intuitions and feelings of the heart, convinced him that reality is not determined, but can be shaped by our choices and our will.

This saved him from depression. Accomplishing his mission became his therapy, without fear of others'

people judgment and without fear of being considered different.

This quote from Steve Jobs summarized his vision: *“Here’s to the crazy ones. The misfits. The rebels. The troublemakers. The round pegs in the square holes. The ones who see things differently. They’re not fond of rules. And they have no respect for the status quo. You can quote them, disagree with them, glorify, or vilify them. About the only thing you can’t do is ignore them. Because they change things. They push humans forward. And while some may see them as the crazy people who are crazy enough to think they can change the world, are the ones who do.”*

The centrality of the feelings of the heart and intuitions made his life different. He chose a lifestyle that

increased the feelings of the heart. He regarded rationality and money as tools at the service of the heart. For him the reality was the invisible world. He fasted and meditated to break away from materiality and enhance the perception of the invisible world.

Realizing that life is finalized and that we all have a mission helped him cope with depression.

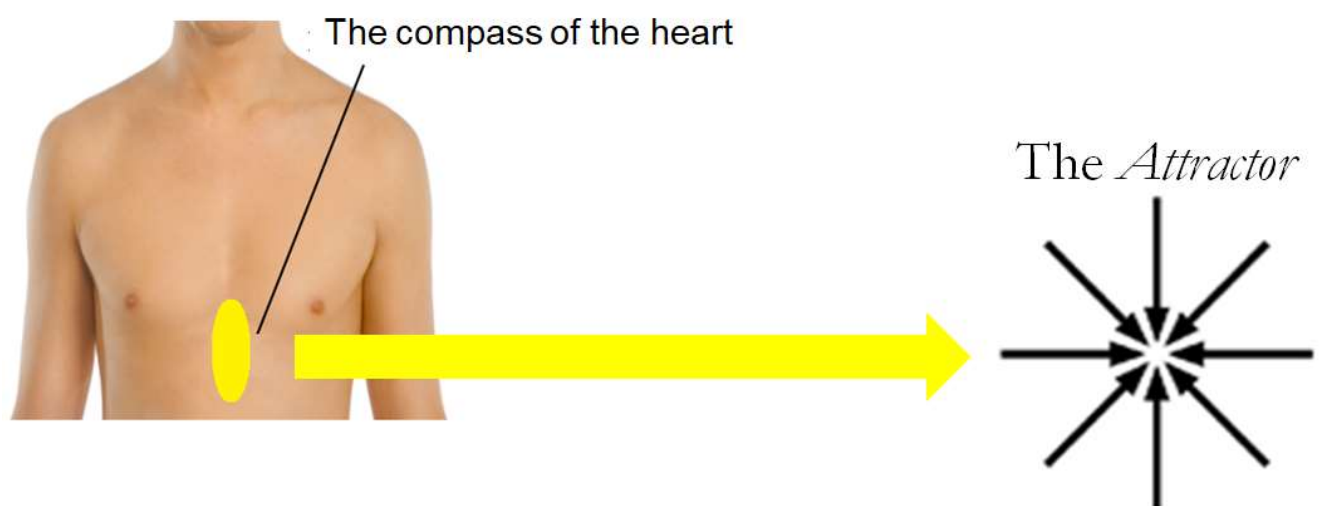
But how do heart feelings work?

Experiments show that syntropy nourishes vital functions. When the flow of syntropy is good, we feel warmth (concentration of energy) and well-being in the autonomic nervous system that supports vital functions (heart area). On the



contrary, when the flow is insufficient, we feel emptiness and pain.

These feelings work like the needle of a compass pointing towards the source of syntropy, the attractor, our mission and purpose.

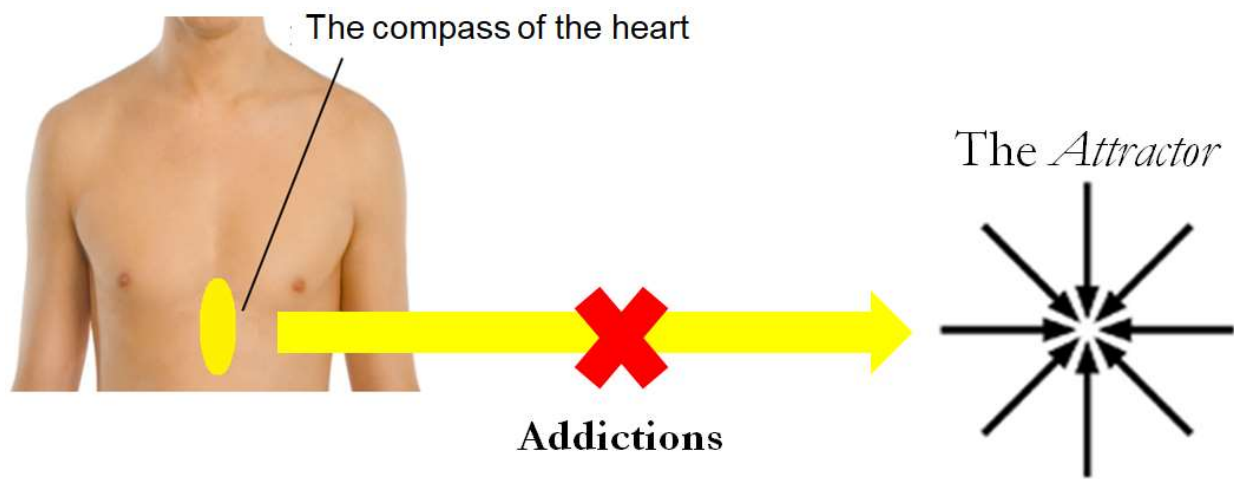


Unfortunately, most people are not aware of this compass and instead of converging towards the attractor, they diverge. This causes feelings of emptiness, pain and anguish together

with depression, lack of purpose and meaning.

The concern of most people is how to avoid these feelings of pain. The use of substances that act on the autonomic nervous system, such as alcohol and heroin, causing feelings of warmth like love, provides a temporary relief. This explains the mechanism of addiction.

The compass of the heart indicates the source of syntropy, our future. However, drugs, alcohol and anything that suppresses our anxiety, limits the perception of the compass of the heart and makes us short-sighted towards the future, unable to choose what is positive and beneficial for life.



To regain contact with the future, with our attractor, and to come out of depression we must abandon all kinds of addictions and substances that act on the autonomic nervous system: drugs, alcohol, coffee, tobacco.

While the brain is made of gray matter on the outside and white matter on the inside, exactly the opposite is observed in the solar plexus. The gray matter is composed of nerve cells that allow us to think,

the white matter is composed of nerve fibers, cellular extensions, which allow us to feel.

The solar plexus and the brain are the opposite of each other and represent two polarities: the emitter pole and the absorbing pole, entropy and syntropy.

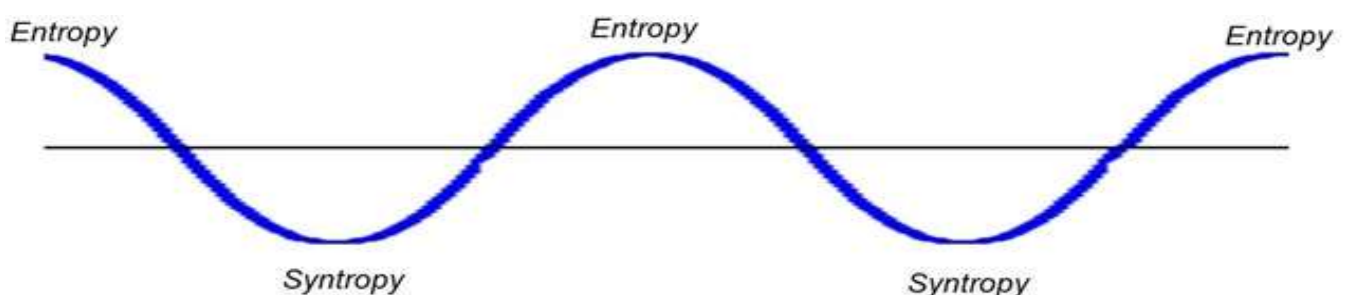
The solar plexus and the brain are closely connected and from a phylogenetic perspective the brain has developed from the solar plexus. Between the brain and the solar plexus there is a specialization of functions, which can only occur when these two polarities are integrated and work in harmony, producing results that, as Steve Jobs showed, are quite extraordinary.

# WHY SHOULD WE LIVE IF WE HAVE TO DIE?

Death is a taboo. When we think of death, we feel life to be meaningless: why do we have to live, if all ends with death? This question is one of the main causes of depression.

However, in the dynamic balance between entropy and syntropy death is functional to life and its evolution!!!

All systems vibrate between peaks of expansion and contraction:



Vibrations are observed everywhere: in the quantum, macroscopic and cosmological levels and in organic and inorganic systems. Our existence can be described as a vibration between lives and deaths.

The idea that existence continues after death is present in all cultures.

Raymond Moody, an American psychologist, and doctor, became famous with his best-selling book *Life after Life*.<sup>13</sup>

Subsequently to a meeting with the psychiatrist George Ritchie, who told him of an incident in which he believed he had traveled in the afterlife, Moody began documenting

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<sup>13</sup> Moody R., Life After Life, [www.amazon.it/dp/006242890X](http://www.amazon.it/dp/006242890X)

the stories of people who had experienced death and who had come back to life thanks to modern resuscitation techniques.

He found recurrent details, such as seeing oneself outside of the body, traveling through a tunnel, meeting dead relatives, and approaching a light full of love. After talking to over a thousand people who had had near death experiences, Moody began to strongly support the idea that existence continues after death.

Moody was struck by the fact that people who die and are then resurrected thanks to modern medical techniques, come back deeply transformed. They often abandon their work to venture into

completely new activities. Moody discovered that near death experiences lead to find our own mission, give meaning to life, and solve depression.

But is it necessary to die to find one's mission?

Brian Weiss, a psychotherapist, and psychiatrist, who was strongly skeptical about near-death experiences and reincarnation, changed his mind when one of his patients, under hypnosis, began to recall traumas of a past life and began to report messages from Weiss's son who had died a few years earlier. Weiss's attitude changed and he began to investigate past lives using hypnotic regression.



Hypnotic trance is a state in which attention moves inward. Weiss discovered that in a trance it is easy to relive a previous life.<sup>14</sup>

Michael Newton added hypnotic progression to Weiss' hypnotic regression procedure. After regressing his patients to a previous life, he used hypnotic progression to move them to the moment of death. According to Newton, this technique allows to live death without having to die.<sup>15</sup>

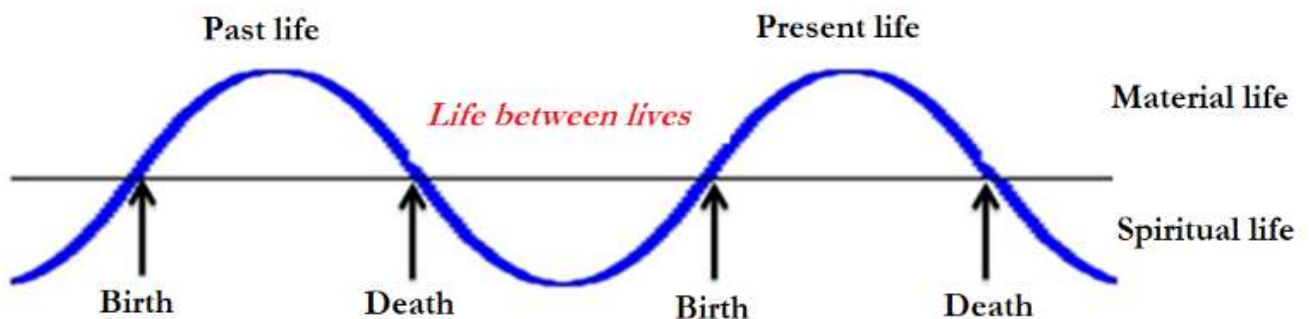
Even if all this is to be taken with due caution, given the widespread tendency in the United States to ride

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<sup>14</sup> Weiss B., *Same Soul Many Bodies*,  
[www.amazon.it/dp/0743264347](http://www.amazon.it/dp/0743264347)

<sup>15</sup> Newton M., *Destiny of Souls: New Case Studies of Life Between Lives*,  
[www.amazon.it/dp/B002EBDOZ6](http://www.amazon.it/dp/B002EBDOZ6)

the wave of popularity, at the base of the works of Moody, Weiss and Newton there is the idea that existence vibrates between lives and deaths.



When we are born syntropy is high, but the material world is entropic and leads to increase entropy leading towards death. Death is the transition from material life to spiritual life. In spiritual life, syntropy increases to the point of forcing us to be born again. In spiritual life the connection

with the *Attractor*, our mission, is strong. In material life the connection is more difficult: we do not remember what the mission and purpose of our life is and with great ease we fall into nihilism and depression.

Regardless of the technique used, the goal is to reconnect people to the *Attractor*, to bring meaning and purpose back into our existence.

This book introduces a new concept of death and reincarnation that in some ways expands and modifies the one used by Weiss and Newton.

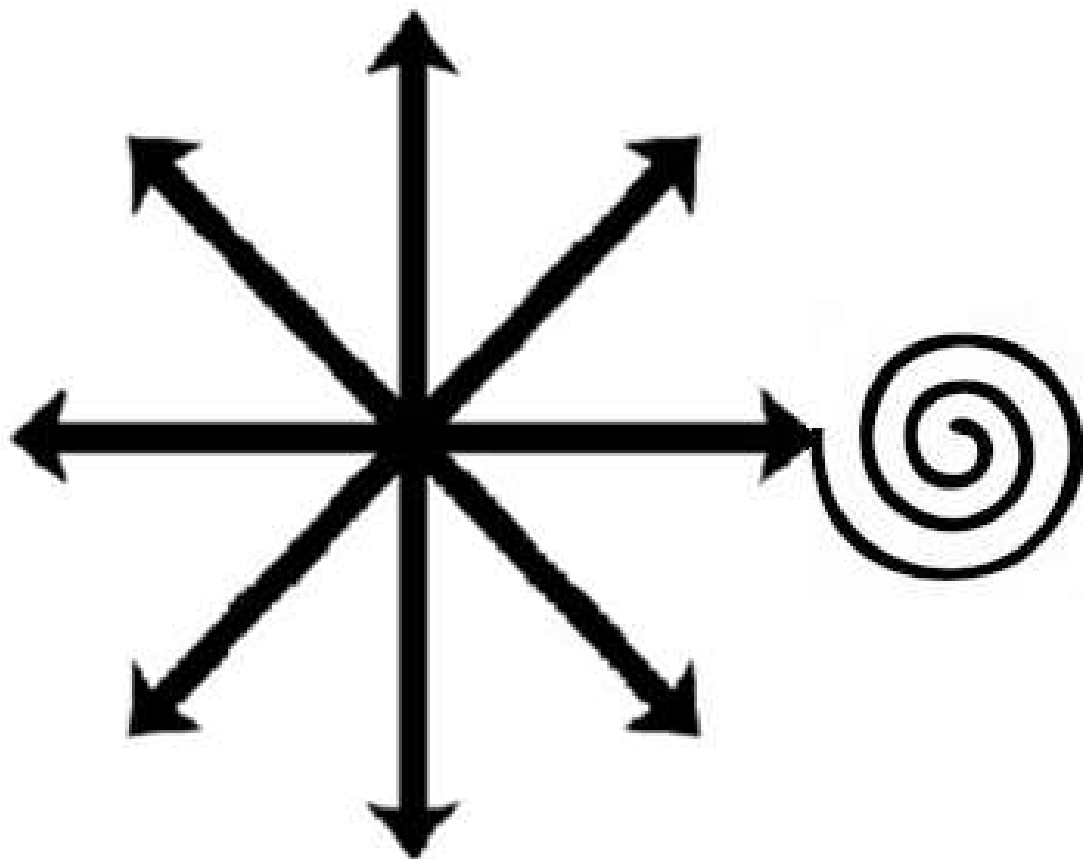
The unity of our self is due to the cohesive syntropic energy. Unity increases as we converge towards the *Attractor*.

When we diverge cohesive properties diminish and our self tends to shatter. This can explain numerous psychological and psychiatric disorders, such as the multiple personality disorder also known as dissociative identity disorder. This disorder is characterized by at least two distinct and relatively enduring personalities. Often there are problems in remembering certain events, beyond what would be explained by ordinary forgetfulness and these states alternate in a person's behavior.

Converging towards our mission, our self becomes more cohesive and stronger.

Based on this premise, only people with a cohesive self can reincarnate. When the cohesion is low, when we die our vital energy dissipates and tends to mix with that released by other individuals with a non-cohesive self.

We can use the following representation:



We are free to go in all directions, but only one converges towards the *Attractor* and towards a cohesive self which can reincarnate maintaining its identity.

The self of those who diverge from the *Attractor* vanishes with death and the self of those who move partially towards the *Attractor* mixes in groups of souls.

Therefore, death is the end for those who diverge from the *Attractor*, it is instead the continuation for those who converge towards the *Attractor*.

To be able to reincarnate we must converge towards our mission and the compass of the heart offers the tool.

In this regard it is interesting to note that during Zen meditation the participants cannot react to stimuli, but can only observe them. By practicing Zen we discover that thoughts await the reaction of the heart. When the heart reacts, it supplies energy to the thought. When it does not react, the thought dissolves.

The heart decides when to react and when to be silent; the mind must adapt to the will of the heart. We are the heart. Our will is in the heart. The scepter of command thus moves from the head to the heart and the mind becomes silent.

The importance of silence can be found in many traditions. Silence is a

natural technique, a simple and pleasant way of being together with others. It is not a religion and does not require devotion to a faith or a philosophy. It creates distance between thoughts. It frees our being from the conditioning power of words and leads us to discover that we are part of something bigger. When the chatter of the mind calms down, we experience a new condition: to be without thinking. A state in which thoughts are produced only when asked by the heart. A state in which the gap between one thought and another is not empty but is pure and absolute potentiality. A space in which we can sense and feel the future. Being without thinking



gives power to the heart, our true will, and brings the future into the present.

## *Heart or Brain?*

It is widely believed that when the brain stops working consciousness ends and the person can be considered dead.

The idea of brain death was officially formalized in 1968 at the time of the first organ transplants since the criteria of natural death (end of cardiac activity and blood circulation) do not allow organ transplants. The first definition of brain death was developed by an ad hoc committee established at

Harvard Medical School. The “*Harvard criteria*” of 1968 for the determination of brain death are now the basis of the laws on organ transplantation since the organs are removed when the heart is still beating. These criteria establish when it is permissible to *switch off* and consider the patient *legally* dead.

But countless facts question this criterion, for example: when organs are removed from a legally dead person (brain death) the person begins to defend and screams and must be tied to the operating table to allow the organs to be removed. An impressive number of people, who had been diagnosed with brain death, wake up in full consciousness.

In 1985 the Vatican accepted the Harvard criteria and in 1989 Pope John Paul II spoke on the subject on several occasions legitimizing the removal of organs from warm bodies, even though they breathe, and their heart is still beating.

On September 3, 2008, on the first page of the official Vatican newspaper *L'Osservatore Romano*, Lucetta Scaraffia wrote an editorial dedicated to the forty-years Harvard criteria. In this editorial she declared that brain death cannot be used as a criterion for affirming the end of a life and the definition of death must be reviewed considering the new scientific discoveries.

The reactions of the western

medical/scientific world were immediate: “*The criteria for brain death are the only scientifically valid criteria for declaring the death of an individual*”. Moreover: “*The whole scientific community approves the Harvard criteria and the criticisms that come from marginal minorities, are based essentially on unscientific considerations*”. Finally: “*Scientifically advanced countries have accepted the criteria of brain death as a norm*”.

A book edited by Paolo Becchi: “*Morte cerebrale e nuovi studi*”<sup>16</sup> contains the statement by Hans Jonas who claims that the definition of brain death was motivated not by scientific

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<sup>16</sup> Becchi P. *Morte cerebrale e trapianto di organi. Nuovi studi*, [www.amazon.it/dp/8837228988/](http://www.amazon.it/dp/8837228988/)

discoveries, but by the need to have organs for transplants. In 1989, the Pontifical Academy of Sciences had already addressed the issue and Professor Josef Seifert, Dean of the Liechtenstein International Philosophical Academy, was the only one to challenge the definition of brain death.

But, when the Pontifical Academy of Sciences met again to discuss the issue, on 3-4 January 2005, the positions were reversed. Participants, philosophers, jurists and neurologists from various countries, agreed that the criterion of brain death is not scientifically credible and should therefore be abandoned.

These results were deemed

unacceptable by Marcelo Sánchez Sorondo, chancellor of the Pontifical Academy of Sciences, and the proceedings of the meeting were not published. Several speakers gave their papers to an external publisher, Rubbettino, who published them in a book with the Latin title *Finis Vitae*, edited by Professor Roberto de Mattei, deputy director of the CNR, the Italian National Research Council.<sup>17</sup>

Experiments on the autonomic nervous system suggest that consciousness resides in the area of the heart and not in the brain. Rita Levi-Montalcini describes this with

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<sup>17</sup> *Finis vitae. La morte cerebrale è ancora vita?* a cura di R. De Mattei, editore Rubbettino, [www.amazon.it/dp/8849820267/](http://www.amazon.it/dp/8849820267/)

the following words:

*“everyone says the brain is the most complex organ in the body. As a doctor, I agree! But as a woman, I assure you that there is nothing more complex than the heart; its mechanisms are still unknown. In the brain there is logical reasoning, in the reasoning of the heart there are feelings.”*

Heart or brain? This is one of the main differences between the West and the East. The West is centered on the brain while Asia and in particular China are centered on the heart. An example is provided by the term consciousness. If we copy the

ideogram 心 and insert it into Google translator we get the following translations: heart, center, core, feeling, thought and intelligence. These are some of the properties that in the West we attribute to consciousness. But the ideogram 心 indicates the heart! Chinese ideograms associate consciousness with the heart!

As a result, in China a person is considered alive and conscious until the heart beats. Organ transplant from warm bodies is considered a murder. This is one of the reasons why in China organs for transplant can only be provided by prisoners



who, prior to execution, agree to donate their organs.

In China, consciousness is described using the ideogram of the heart 心 (xin) and the ideogram of the head 头 (tou):

心头

The heart is placed in the first position, which means that the center of consciousness is the heart, while the head is placed in the second position, thus suggesting that it is a tool at the service of the heart.

It is also remarkable that an “idea” is the combination of the heart on the

left and “thinking” 想 on the right  
and thinking contains the ideogram  
of the heart as a radical:

## 心想

When we communicate our  
thoughts, we find on the left  
“message” 信 and on the right the  
heart. In other words, our thoughts  
are “messages from the heart”:

## 信心

For intuitions, on the left there is  
heart and on the right the heart to  
indicate the “warmth in the heart”

that accompanies intuitions:

热心

Being diligent, attentive, dedicated to a project is described as “heart’s eye”:

目心

When we are scrupulous during our activity, we use the ideogram “a lot” associated with the heart:

多心

When we are actors of our choices,

of our free will, we use the ideogram  
“force” associated with the heart, “a  
strong heart”:

心力

However, when we are depressed,  
we speak of a “gray heart” or “heart  
without color”:

心灰

Finally, when we can solve a  
problem, we talk of a “peaceful  
heart”:

# 心安

Ideograms show that in China, when we speak of consciousness, the attention is at the heart.

In ancient Greek, Roman, Indian, Arab, and Jewish civilizations, the scientific, medical, philosophical, and mystical systems considered the heart the seat of consciousness, while the brain was a tool, the servant of the heart.

In ancient Egypt the heart was considered the seat of consciousness, while the brain was useless fat.

# SYNCHRONICITIES

In the psychological literature of the twentieth century Carl Gustav Jung and Wolfgang Pauli added synchronicities (syntropy) to causality (entropy). According to Jung, synchronicities are two or more seemingly unrelated events that happen together in a meaningful way.

The concept of synchronicity was first described with this terminology by Carl Gustav Jung in the 1920s. The concept does not question causality but argues that just as events

can be grouped by causes, they can also be grouped by finalities.

Jung coined the word synchronicity to describe “*temporally coincident occurrences of acausal events*”. In various ways he described synchronicities as “*acausal connections*”, “*significant coincidences*” and “*acausal parallelism*”.

Jung gave a complete definition of this concept in 1951, when he published *Synchronicity - An Acausal Connecting Principle*<sup>18</sup>, jointly with a study by physicist Wolfgang Pauli.

In the description of Jung and Pauli causality acts from the past, while synchronicities act from the future. Synchronicities are significant because they lead to an end,

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<sup>18</sup> Jung CG, *La sincronicità*, [www.amazon.it/dp/8833902439](http://www.amazon.it/dp/8833902439)

providing direction to events that cluster in seemingly acausal ways.

Jung and Pauli described causality and synchronicities as parts of the same indestructible energy, united by this energy, but at the same time complementary.

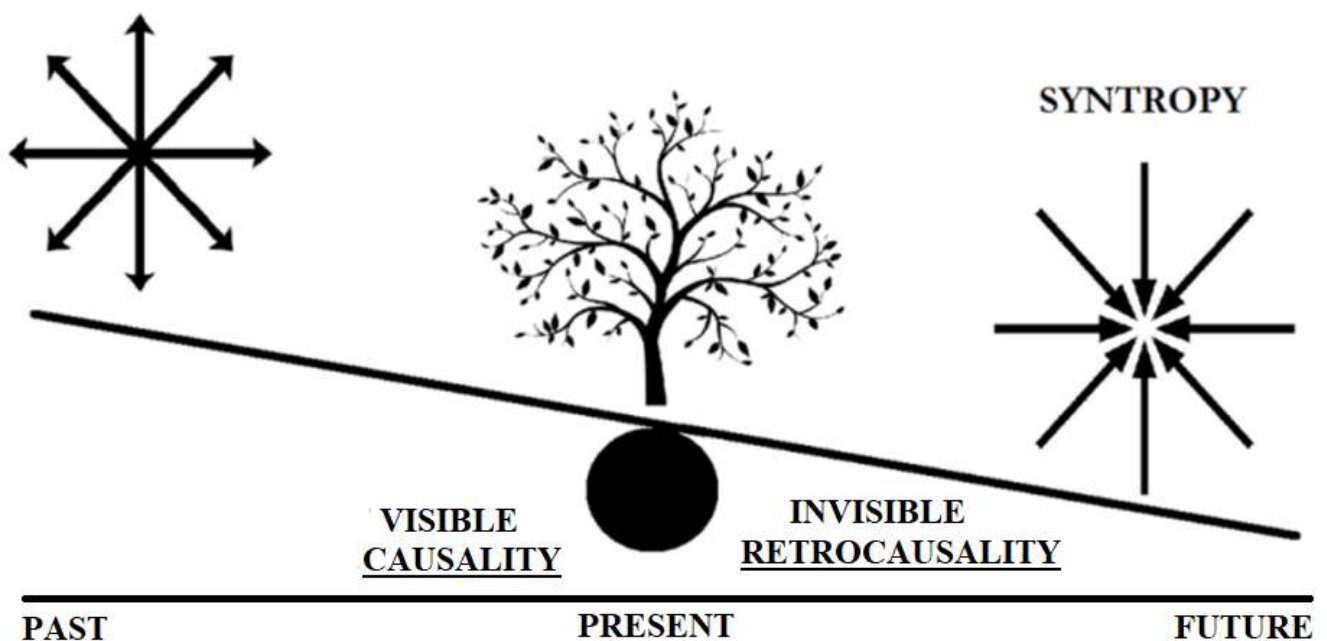
Synchronicities guide towards situations that are advantageous for our life.

Steve Jobs considered synchronicities so important that he designed workspaces in ways that favored casual encounters from which, according to him, synchronicities emerge.

The complementarity between entropy and syntropy can be represented with a seesaw with



causality and retrocausality playing on the opposite sides. This suggests that the invisible world of synchronicities emerges when we reduce entropy.



Life is the manifestation on the physical plane of the invisible world. However, our activities increase entropy. The challenge is therefore: “*How can we reduce entropy by staying active?*” Jobs’ answer was to live in a

minimalist way and to reduce entropy to a minimum.

To better describe this challenge, I will now use the example of a freelancer, single, whose expenses exceeded incomes of over five hundred euros a month.

Savings were ending and he had no one to ask for help. He began to go out with no money in his wallet and no credit in his mobile phone. But things were going from bad to worse. At this point he asked for help. Let's see how it went.

*«How much do you spend on your mobile phone?»*

*«About 40 euros a month, but I always find myself without credit.»*

*«Why don't you change provider? There are interesting promotions. With only 10 euros a month you can have unlimited minutes and SMS and 20 gigabytes of internet.»*

Lowering entropy means saving, but this must be done by maintaining or increasing the quality of life. For example, by changing an old contract. In this case, changing provider and choosing a new contract has led to an increase in the quality of life and to save over three hundred euros a year!

The trick is to improve the quality of life by saving.

When entropy (expenses) and syntropy (incomes) are balanced, the

invisible world begins to manifest.

In this example we need to reduce spending by at least six thousand euros a year.

*«Do you take shirts to the laundry to be ironed?»*

*«I wash them, but I am not able to iron them. I take them to the laundry to have them ironed.»*

*«How much does it cost you?»*

*«Between 50 and 70 euros a month.»*

*«Why don't you ask your maid if she can iron them for 8 euros more per month?»*

The maid immediately accepted. Another small optimization that led to save over six hundred euros a year, but which significantly increased the

quality of life by eliminating the hassle of going to the laundry. Again, an increase in the quality of life while saving! These first two optimizations reduced entropy by around one thousand euros a year and increased the quality of life. The goal is to reach six thousand euros to balance income and expenses.

*«Do you go to work by car?»*

*«I also use the scooter to save money, but the traffic is really dangerous!»*

*«Why don't you use your bicycle?»*

*«On these roads ?!»*

*«No, on alternative roads.»*

*«My house is in the city center, the office is not far away, but I have always considered the bicycle impossible due to the difference*

*in altitude of over 30 meters. I would arrive tired and sweaty.»*

*«If you have to climb it is better to choose a steep but short road, get off and push, rather than pedaling.»*

He discovered the beauty of the streets of the city center and parks. In less than 25 minutes he could reach his office by bicycle. It took more time by car or scooter. The next day he sold the scooter, canceled the insurance and the garage. In total, another three thousand euros saved per year. With this simple optimization, he has received other advantages: he exercises and no longer needs to go to the gym, more money and time saved! Moreover, he

spends less on fuel.

Entropy has now decreased by over four thousand euros a year and the quality of life has improved!

We need to find another two thousand euros before syntropy, the invisible world can begin to show.

*«Your electricity bill exceeds 200 euros every two months! As a single you should not pay more than 50 euros.»*

*«What should I do?»*

*«Try using low energy light bulbs, such as LED lamps, and set the timer to the water heater.»*

Small changes that required little time and money. One hundred and fifty euros saved every two months,

nine hundred euros a year. With this small optimization he felt consistent with his ecological beliefs and the quality of life increased. Now he had reduced his expenses by over five thousand euros a year! We must reach the goal of six thousand euros a year!

*«How much do you pay for electricity in your office?»*

*«About 300 euros every two months.»*

*«Do you use halogen bulbs !?»*

*«Yes.»*

He discovered that he could save over a thousand euros a year simply by replacing the halogen spotlights with LED spotlights.



Now that the expenses no longer exceed the incomes, syntropy can begin to show itself in the form of synchronicities: meaningful coincidences.

*«How much do you pay for renting your office?»*

*«Nothing. It is owned by my aunts.»*

*«They could rent it and make a profit, but you use it for free?!»*

*«Exactly.»*

*«And what are your aunts living on?»*

*«They both receive a pension and have some savings, but their financial situation is not good, they constantly complain.»*

*«Have you ever thought about renting a room in an office and letting your aunts*

*rent their apartment?»*

*«I have no money, I can't afford to pay a rent!»*

*«How's your business going?»*

*«I have few clients, perhaps because of the economic crisis, but also because of the position of the office.»*

*«A less prestigious office, but in a strategic and well-connected place could help you have more customers ?!»*

The *first synchronicity* is the following. The day after this dialogue, as if by magic, he received the offer of a room in an office in the most central area of the city, at the price of only 250 euros a month, including all utilities! The aunts' apartment was in a very beautiful and prestigious place,

but difficult to reach and there was no parking: beautiful, prestigious, but inconvenient and very expensive. However, he hesitated, he didn't dare!

The next day the *second synchronicity* occurred. An airline offered 2,800 euros a month for his aunts' apartment. Obviously, the aunts asked him to find another place immediately and fortunately the day before he had received the offer of a room. But he still wasn't convinced. The office in the city center was in a very noisy area: well, connected, but chaotic.

The *third synchronicity* is the following: that same afternoon he was walking in the area of the city he

likes most. It is not central, but it is green, quiet, and well connected. At a shoemaker's window, he saw a notice for a room in an office. The apartment was in the building next to the shoemaker. He called and immediately went to see it. He instantly decided to rent the room. In a city like Rome, it is difficult to find rooms for rent in professional studios and above all in such a beautiful place of the city.

When synchronicities are activated, we are attracted to places and situations that otherwise we would not have taken into consideration and that solve our problems. Synchronicities are accompanied by feelings of warmth and well-being in

the thoracic area that inform that we are on the right path.

*«I began to feel warmth and well-being in the chest area. My clients like the new studio. There is a parking lot, it is nice, quiet and it is located near a metro station. My business is thriving, my savings are increasing and my personal and sentimental life has improved.»*

Syntropy offers wealth and happiness. But when things go well it is easy to fall back into the old entropic lifestyles.

A few months later he received a job offer, a prestigious job abroad: his dream!

He immediately accepted and

moved. The salary was high, taxation was low. Suddenly he would become a rich man who could lead the rich life he had always wanted.

But this reverses the balance between entropy and syntropy: wealth leads to living in an entropic way, syntropy decreases and we go back to failure!

*«The foreign company was only interested in making money, without any ethics. I had to work almost fifty hours a week, there was nothing else outside the company. It was necessary to give absolute priority to what was profitable, even if immoral. A few months later I felt disgusted with my profession. Taxes were low, but I had to pay all the services. By adding the rent of*

*the house and the expenses related to the fact that I was a foreigner, I paid much more than I earned. After only six months I had accumulated more than twenty-eight thousand euros of debts! The dream had broken and had become a nightmare. From heaven I fell to hell. I had no time for myself or for my love life. First, I felt discomfort, then suffering, and eventually depression and anxiety exploded. I decided to go back to Italy!»*

This often happens. Syntropy increases the quality of life, well-being, but also wealth. As soon as material wealth returns people fall into entropic lifestyles.

For this reason the increase in syntropy must be accompanied by an

inner transformation. People do not have to consider money as their property, but as a tool. They must be aware that happiness and fulfillment are not achieved through wealth, but thanks to the Theorem of Love. If this inner transformation is lacking, the process fails.

Material improvements must be accompanied by a new awareness of the invisible. Wealth is only one aspect of the game between entropy and syntropy. When wealth is reached without an inner transformation it is inevitable to fall back into entropy and suffering.

Synchronicities are important not only because they open opportunities, but also because they



make us feel part of something bigger, with a purpose. We are immersed in an invisible reality that needs us to express and that can help us in incredible ways.

I will now describe the synchronicities that have had a major impact on my life.

After graduating in psychology, I didn't know what to do. It was the beginning of July 1981. I went to England for a month's vacation in a small village, East Meon, where my mother had inherited an old, thatched roof cottage.

On Wednesday, July 29, Charles, and Diana married, the village pub was crowded with people and a local

boy asked me to participate in the royal wedding celebrations.

«I want to introduce you to an Italian girl,» he told me.

I thought it was an incredible coincidence that an Italian girl could be in that pub in a village of just nine hundred inhabitants, lost in the middle of the English countryside.

«My name is Lucia!» she said.

I was immediately struck by her beauty.

Given the strange coincidence I dared: «Do you come from Rome?».

She answered: «How do you know?»

I continued: «Do you go to the Kennedy High School?» (My high school).

«Yes!» She answered with surprise.

«Do you know Carla Ott ...»

«She is my classmate! She sits next to me!»

Simply impossible coincidences! The strangest thing was that my mother and her mother had the same age and came from that same village, but they had never met. They married Italian men and lived in Rome, very close to each other, but they had never met. We had the same friends, but we had never met.

My girlfriend was very jealous and lived in front of Lucia. Back in Rome I lost contact with Lucia. I enrolled in a doctorate in statistics, and she also enrolled in statistics, without knowing about my choice.

An impressive series of coincidences led me to believe that we were bound by a destiny. I began to feel love of an intensity that I had never experienced before. Words that once seemed abstract, like love and heart, suddenly became central, tangible, vital, the most important aspects of my existence.

I started teaching at the Faculty of Statistics. Lucia was among my first students, and I followed her in the thesis. Her presence motivated me, and I began to spend a lot of time at the University.

This led the dean, Vittorio Castellano, to read my thesis. Castellano immediately showed great interest and told me: «Your theory of

syntropy coincides with the theory of syntropy of Luigi Fantappiè!»

I didn't know Luigi Fantappiè. His theory of syntropy was not available.

A strange coincidence connected Lucia to Luigi Fantappiè. I met her for the first time on the 25<sup>th</sup> anniversary of the death of Luigi Fantappiè.

Vittorio Castellano was enthusiastic about my work. He considered my thesis the best he had ever seen in the Faculty of Statistics. But, after his death, I found myself alone again with this theory. No one seemed interested in syntropy and the *Theory of Vital Needs*.

After the death of Vittorio Castellano, I started working as a

consultant for research institutes, focusing mainly on social research.

The first job in which I was involved for several years, had to do with addictions. It then became clear to me what I now call the *Compass of the Heart*.

However, the Theory of Vital Needs and Syntropy did not arouse any interest and I found myself alone with them again.

On June 20, 1987, Federica, a high school friend, asked me if I could host her for a week. She had been expelled from her family, she had no money, and she didn't know where to go. She stayed at my place for almost twenty years. Her difficult situation turned into psychological distress

and psychiatric disorders. Thus, I found myself facing completely new problems that led me to see the world from a different point of view.

Her suffering originated from a family that was devoid of love and in a desperate attempt to solve her identity conflict she had isolated herself from the outside world.

I could see the symbolism of her illness and Federica led me to realize the centrality of the need for meaning.

This gave me the inspiration for the novel I wrote in the fall of 1996. While I was jogging in a park in Rome, the plot of *Syntropy, the Theorem of Love* suddenly took shape in my mind. I wrote it in November 1996

and decided to publish it in April 1997.

A few days later, Nicola, a poet and friend of Padua, came to visit me in Rome. We went to dinner at the Jaya-Sai-Ma, a vegetarian restaurant near my home and sat down at a table. The restaurant owner, Menalda, invited us to change tables. I asked why, given that there were so many free tables and the one we chose did not seem to have been booked by anyone.

«We have just used this table for a presentation of Ayurvedic products,» she said, «products charged with energy. We have to take this table away.»



I asked her: «Do you also organize book presentations?»

Menalda: «Of course! And if the book also talks about vegetarian food, we provide everything for free, including refreshments.»

I had become a vegetarian on February 19, 1972. The first vegetarian in the family had been my English grandfather, John Hubert Brocklesby. He became a vegetarian in prison during the First World War. For him, Christians did not have to kill other Christians and he declared himself a conscientious objector. He was imprisoned in the Richmond Castle. He had to face court martial and knew that he would be sentenced to death. A conscientious objector

told him: «If you talk with your heart it is God who speaks through you.» This gave him courage. Then: «If you do not eat meat, the voice of the heart becomes stronger.» My grandfather became a vegetarian in prison to serve the will of God and face court martial. A book was written using his diaries.<sup>19</sup>

I then replied to Menalda: «Yes, the book also deals with vegetarianism.»

Menalda told me that they would supply everything for free, including refreshments.

I wrote down her phone number and as soon as the printer told me when I would get the copies of the

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<sup>19</sup> Jones WE, *We Will Not Fight: The Untold Story of World War Ones Conscientious Objectors*, [www.amazon.com/dp/1845133005/](http://www.amazon.com/dp/1845133005/)

book, I called her. «Yes, I remember you, come to dinner tonight and we will talk about it.»

I had prepared myself too quickly and opened randomly the newspaper. I found myself in front of a page entirely dedicated to Sai Baba. I read it quickly and as I read the interest grew. I was struck by the similarities between the Theorem of Love and the message of Sai Baba. The Theorem of Love describes the beginning of the era of love and Sai Baba reminds us that the message of love is at the core of all religions.

Later in the restaurant I noticed a large poster of Sai Baba. Menalda made some observations on the cover of the book and reconfirmed

her total availability. While I was describing the novel, one of the waiters, Maurizio, saw the cover and exclaimed: «Syntropy, what Fantappiè was talking about!» I was stunned. Few, almost none, knew the works of Fantappiè and even less the small book in which he described the theory of syntropy. I spoke with Maurizio, and I realized his vast and profound knowledge of Syntropy. I asked him to introduce me on the day of the presentation, on the 9<sup>th</sup> of July.

At the beginning of July, I was talking with Alessandra, a friend: «Don't you find the circumstances that led to the first presentation of the book at the Jaya-Sai-Ma strange? It is all Nicola's fault!» I said.

«It would be really nice,» Alessandra added, «if Nicola could be with you at the presentation.»

Immediately after I hanged the phone, it rang again: «Hi, I'm Nicola! I wanted to tell you that on Wednesday night I will be in Rome with my son, we are going on vacation in Sicily. Can you host us?»

With Alessandra I had just spoken of Nicola and now he was coming to Rome on the day of the presentation of the book.

On Wednesday July 9, the day of the presentation, my car did not start (the tank was practically empty, and I had parked uphill). Despite this unexpected problem I managed to bring enough copies of the book to

the restaurant thanks to Nicola's car. Maurizio arrived on time and shortly after the presentation began. There were about sixty people. I thought of Nicola's strange coincidence.

Maurizio: «I was struck by the fact that the message of *Syntropy the Theorem of Love* coincides with Sai Baba's message of love.»

In those days I had read something about Sai Baba and found a strong analogy with the message of *Syntropy the Theorem Love*.

Maurizio continued: «... the starting date of this novel, November 23, 2026, is the day of Sai Baba's hundredth birthday.»

I jolt. I had chosen the date to have ISTAT's centenary on the right date

(November 26<sup>th</sup>) and from there I went down until November 23<sup>rd</sup>. I quickly opened some books on Sai Baba and saw that Sai Baba was born on November 23, 1926.

Maurizio added: «As you know, Sai Baba says that in his current life his mission is to remember the message of love. On November 23, 2026 the date on which he will reincarnate, the era of love will begin.»

These strange coincidences led the novel to become popular among Sai Baba's followers. Many came to me sure that I was the pen of Sai Baba. I avoided getting involved in the Sai Baba group, despite numerous invitations. However, after this moment of popularity I again found

myself alone with Syntropy and the Theorem of Love.

In the summer of 1998 I was in Hungary, in the small village of Visegrád, for the meeting of an international hospitality club. The season was fabulous, and we decided to take a hike in the mountains. The sky was clear, there was not a single cloud, but after only an hour of climbing in the woods a torrential rain began. Our maps melted in the rain, we were completely soaked and desperate. The path had become a stream. After a few hundred meters we arrived at a campsite. In the first tent there was a girl breastfeeding her baby. She spoke no English and pointed to a wooden structure at the



end of the campsite. We went in, stripped off the soaked clothes, dripping water everywhere. I stumbled over a statue of Buddha that was in the center of the room and realized that around us, facing the walls, there were about twenty monks in meditation. They didn't react to the noise we were making.

A woman arrived with dry clothes and when the monks finished meditating and turned towards us, one asked if we wanted to stay for lunch. After lunch they invited us to participate in their Zen meditation which I immediately felt incredibly familiar.

The next day I went to return the clothes they had loaned us, and I

tried their meditation again and once again I felt it familiar and beneficial.

The following week I went again and stayed 3 days.

This type of meditation calmed the chatter of my mind and brought my attention to the heart.

I returned to Rome, and a few days later a lady who lives near my home phoned asking information on the hospitality club. She invited me that evening to their yoga center for a presentation. I was amazed when I found myself faced with the same kind of Zen meditation that I had discovered in Hungary.

For a couple of years, I have followed this Zen center assiduously, until the chatter of my mind

completely calmed down and I began to experience the absence of thoughts and the crucial role of the heart.

But I was still alone with Syntropy, and the Theorem of Love and I was seriously thinking of abandoning everything.

On January 6, 2001, I went to lunch at my father's house and on the way back I walked in front of Sai Baba's vegetarian restaurant and expressed, almost unconsciously, the desire of a partner with whom to continue the work on Syntropy.

That same evening, I went out with an English girl. She told me that all the girls who have very short hair, like she had, are lesbians. The

following evening, I went to a party and saw two girls come in, both with very short hair. My rational mind immediately exclaimed that they were lesbians, while my heart pointed at one of them and said: it is her. Two diverging messages. I took courage and started talking to Antonella, the girl on whom my heart was pointing. She told me she had left university because she needed to work. The rational mind was screaming that since she didn't know anything about mathematics, she wasn't the partner I was looking for. However, the heart continued to focus on her. We exchanged telephone numbers. I wanted to go out with her the next evening, but I was without a car,

someone had tried to steal it by doing considerable damage to the steering wheel.

On January 9, 2001, the mechanic gave me the car back. I called Antonella and invited her to dinner. An incredible Moon eclipse accompanied us throughout the evening.

The next day we went out again. It was 10.01.01 (ten January 2001) and we became engaged. Nine months later we got married: the same date but reversed: 10.10.01 (10 October 2001).

As a wedding present, I gave Antonella the possibility to return to university. I told her to choose with her heart. She chose cognitive

psychology. She was not interested in Syntropy, but she slipped on the equation from which the dual energy solution starts. The first thesis was entitled *Entropy and Syntropy, from mechanical to life sciences*<sup>20</sup>.

During this work an excellent contact was established with Fantappiè's family and with the lawyer Elena Fantappiè who has supported us since.

Antonella's master thesis was an extension of the first thesis with a focus on the Theory of Vital Needs and the Theorem of Love.

The PhD dissertation was entitled *A syntropic model of consciousness*<sup>21</sup> and

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<sup>20</sup> <https://www.amazon.it/dp/1520772548>

<sup>21</sup> <https://www.amazon.it/dp/1520892527>

Antonella presented four experiments that give scientific validity to the theory of syntropy.

Antonella became the target of violent attacks, not on a scientific level, but on a personal level. None of her tutors accompanied her to the national examining board. One asked to expel her from university. Everyone was terrified of being associated with this theory. But she finally got her doctorate.

We met other groups working on similar theories. All experienced violent attacks on a personal level, censorship, lack of funding and expulsion from the academic world.

The dean of the faculty of engineering and applied sciences of

the University of Princeton, one of the most prestigious universities in the United States, was enthusiastic about Antonella's work<sup>22</sup>, but he too was the object of violent attacks. A real game of massacre. After the doctorate, Antonella decided to protect herself and her health by dedicating time to something else.

Despite the many conferences we have held on to the subject and the books we have published<sup>23</sup>, I found myself alone again with Syntropy, the Theorem of Love and the experiments that give scientific validity to all this work.

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<sup>22</sup> [www.sintropia.it/Princeton.pdf](http://www.sintropia.it/Princeton.pdf)

<sup>23</sup> [www.sintropia.it/it](http://www.sintropia.it/it) - [www.sintropia.it/en](http://www.sintropia.it/en)



Another synchronicity occurred in March 2014, following an intense exchange of emails on retrocausality with John Kinneman, on the forum of the SSE (Society for Scientific Exploration). Kinneman told me that a Turkish lady, Ayten Aydin, was writing about our publications. In the course of her research, she had discovered the books we had written. She had found them enlightening with reference to the works of Robert Rosen on anticipatory systems and had brought our work to the attention of this group, combining the ideas of Robert Rosen on anticipatory systems with Fantappiè's syntropy and Teilhard de Chardin's Omega point. Kinneman

sent me copies of the e-mails. I searched for information and found the Wikipedia page of Ayten. I was amazed: she lives in Rome, near my home. We met and found out that she was a retiree from FAO (United Nations Food and Agriculture Organization) and that she had shared the same office with my father. She became a promoter of Syntropy.

In January 2016 a British friend sent me a link to a video on syntropic agriculture entitled “*Life in Syntropy*”. I decided to contact the authors, two Brazilian journalists who followed for 10 years Ernst Gotsch, the creator of this new type of agriculture. Syntropic agriculture is

based on the ability to perceive, to feel the needs of the soil and plants using the properties of the invisible world. It is not a mechanical process, there is no recipe, it is impossible to write a manual. Intuitive people with a strong love for nature are needed. The results show that it is possible to quickly transform deserts into forests, arid soils into rich soils suitable for high quality agriculture. After decades of intensive use of fertilizers and pesticides, the land has become arid, and the food industries expect an imminent collapse of production. The transition to syntropy is becoming vital. These journalists came to Rome twice to interview us.

In 2015 I inherited my father's house in Ovindoli, which I finished renovating in 2017: [www.ovindoli.cloud](http://www.ovindoli.cloud). The house can accommodate more than 30 people. It is in a very convenient place, close to the main town square, well connected, and 2 km from the ski slopes of Monte Magnola, which is considered the best skiing resort near Rome. A ski instructor had organized groups of students and the first group was due to arrive on January 1<sup>st</sup>, 2018. Antonella could not help me since she was busy in other activities, and I could not find anyone else.

On December 21, 2017, Gisele a Brazilian friend whom we had not

seen for almost a year and a half, sent me a WhatsApp message from Russia saying that the work she was waiting for in Madrid had not been confirmed and asked us what we would do on New Year's Eve and if she could join us. I asked Antonella and we invited her to stay with us. On December 29, she wrote again saying she was on a Norwegian flight from Helsinki. On board there was wifi and we started chatting via WhatsApp. The estimated arrival time was just before midnight. A friend had offered her hospitality for a couple of nights in Rome, but Gisele had no money for the taxi (and she had no money to go back to Brazil). She had the money for the

bus ticket to Termini station, Rome's central station. But at that time of night the station is closed, and the subway is no longer active. After midnight the streets near the station are filled with homeless, toxic and alcoholics, including criminals wandering like jackals looking for ways to take advantage of these fragile situations.

I was in Ovindoli, and I didn't like the idea of Gisele in a situation that could easily degenerate. I decided to go to Rome to pick her up at the airport. A difficult journey due to the heavy snowfalls and ice on the road. I arrived exactly when she was coming out of the airport, and I took her to her friend.

The first of January she arrived in Ovindoli with the first group of students who would spend a week in my house. She had no money and I decided to take care of her and put her back on track. In March it was time to return to Brazil, her visa was expiring. She told me she had no job in Brazil and asked to help me with the books.

Antonella, because of the attacks she had suffered during her doctorate, had moved away from syntropy. I knew I had a lot of work to do with the books and I knew that the novel I wrote in 1996 was incomplete and needed revisions and extensions, but I lacked inspiration. Gisele wanted to work on this book

and as an economist and native speaker in Portuguese and Spanish and with perfect knowledge of English and Italian she was the right person for the job. She provided me with the inspiration and motivation to get back to the book and eventually Syntropy the Theorem of Love became part of a trilogy.

Gisele unexpectedly solved my problems in Ovindoli, just when I needed a person. She was with us for the first three months of 2018, then in Brazil for another three months and back to Italy, to Ovindoli, for the three summer months. When the project of the trilogy ended, in autumn 2018, our paths divided.



Generally, we interpret synchronicities wrongly. For example, with Lucia I thought we were destined to each other, instead these synchronicities involved me in the faculty of statistics and with the Dean Vittorio Castellano.

The advice I can give is to avoid interpretations, to relax and follow the flow. The journey is always fascinating, advantageous and positive.

# EPILOGUE

We have seen that depression emerges when we do not pursue our goal, while happiness and well-being are the rewards we receive when we dedicate our lives to our mission.

Each person has its purpose, and they are all equally important. We are often influenced by what others have found. However, to succeed we must detach from judgments and expectations and seek our true self and path, without any conditioning.

Finding our purpose, our “truth”, is a difficult and tormented path, but

also an exciting one. In the absence of this “truth” life is meaningless and not worth living.

The voice of the heart guides in this search. Once we have found our purpose, intuitions and synchronicities help to achieve it. The path is not easy, the challenges are many, but the rewards and happiness we receive are enormous. Every time we stop, depression re-emerges to signal that we must get back on track.

When a person remains trapped too long, depression can become chronic and can be so self-destructive that it requires help and sometimes pharmacological help.

In this journey of self-realization, we continually encounter unexpected and amazing facts. Reality is far more imaginative than our mind can imagine.

A situation that showed me how amazing and wonderful reality can be, happened last winter. For entirely incidental, unintended, and unplanned reasons I fed only with water and some fruit juices for 37 days, and then for 28 days only with water.<sup>24</sup>

After a few days of no food, instead of feeling weak, I felt strong and full of energy. I had the impression I was feeding from some other source.

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<sup>24</sup> Di Corpo U., *Liquidarism, Syntropy and Vital Needs*,  
[www.amazon.com/dp/B07QDGZWPS](http://www.amazon.com/dp/B07QDGZWPS)

I noticed that people react and respond in different ways to the absence of food, and, for this reason, I don't want to suggest to others this experience!

I searched and discovered other cases. For example, Michael Werner, born in 1949 in northern Germany and CEO of a pharmaceutical research institute in Arlesheim, became liquidarian in January 2001 and since then drinks only water and does not eat solid food. In his book *Life from Life*<sup>25</sup> Werner says that: “*I found that my conversion to living without food went extraordinarily well. I expected to feel weaker and weaker during the first few*

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<sup>25</sup> Werner M., *Life from Light: Is it Possible to Live without Food? A Scientist Reports on His Experience*,  
[www.amazon.com/dp/B07NB2Q68Y](http://www.amazon.com/dp/B07NB2Q68Y)

*days. But then I began to realize that in my case this weakness did not exist. Instead, I experienced a growing feeling of lightness during the day and a decrease in the amount of sleep I needed during the night. Going through this process was probably the most intense experience of my adult life.”*

If it is true that one can live, be fit and healthy without eating, incredible scenarios open about human life and life in general. Werner notes that being liquidarian is different from fasting: *“It is something completely different! With fasting the body mobilizes reserves of energy and matter and one cannot fast for an unlimited time, nor can one be without drinking. But the process I was undertaking was and remains a mental-spiritual phenomenon that requires a*

*particular inner predisposition. There is a condition: opening to the idea of being able to be nourished by the etheric, by prana or by whatever it may be called. This is the necessary requirement. Then it will happen. I live liquidarism as a gift from the spiritual world.”*

Rudolf Steiner (1861-1925), Austrian philosopher, social reformer, architect and esotericist, attempted to formulate a spiritual science, a synthesis between science and spirituality that applied the clarity of scientific thought, of Western philosophy, to the spiritual world. Steiner believed that matter was condensed light (he used the word light with the same meaning we give to syntropy). If matter is condensed

syntropy, there must be many ways to transform the invisible (syntropy) into matter. Our visible environment is immersed in an invisible environment, a syntropic reality that offers incredible possibilities, including that of living from syntropy. Steiner believed that life was impossible without syntropy (ie without light), since syntropy is the vital energy that we continuously and directly absorb. To live only on water, it is necessary to believe that it is possible to “*live by syntropy.*” According to Steiner, the act of digesting stimulates the body to absorb the vital energy from the invisible, which is transformed and condensed into substance that



maintains and builds our body. Steiner used the following example: when we eat a potato, we chew and digest and this leads to absorbing the vital forces from our etheric environment and condensing them into substances. In other words, our body acquires structure and substance absorbing syntropy and invisible forces.

Michael Werner emphasizes that the only prerequisite for feeding on light (ie syntropy) is to trust it. He uses the words of Steiner: *“There is a fundamental essence of our earthly material existence from which all matter is produced through a process of condensation. What is the fundamental substance of our terrestrial existence? Spiritual science gives this*

*answer: every substance on earth is condensed light! There is nothing but condensed light ... Wherever you touch a substance, there you have condensed light. All matter is, in essence, light.”*

In other words, all matter is nothing else but condensed syntropy!

Reality is more incredible and surprising than we are led to imagine. Following the path of our mission we begin to encounter incredible facts that require a radically new vision of reality. Today's certainties will not be the certainties of tomorrow.

In this search for meaning and purpose we can appear crazy and misfits, sometimes even as rebels or

as people in the wrong place who always see things differently. But as Steve Jobs said, where some see madness, he saw genius. Because it is precisely thinking in a different way that leads to change and to innovation.

Jobs faced and treated depression by engaging in the challenge of his mission. This is the attitude that allows people to come out of the tunnel of despair and depression.