

Liquidarism  
Syntropy and  
Vital Needs

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# PROLOGUE

On December 19, 2018, I went to a dinner and the same in the previous days. My body was rebelling, he could not stand all that food.

When I got home, I suddenly felt sick. Perhaps an intestinal flu or a gastroenteritis or probably too much food. I felt sick like it had never happened to me before. I threw up everything I could.

I searched on the internet and read that in these circumstances you risk dehydration, and it is good to drink a lot. I had some fruit juices. I started drinking fruit juices and water and felt better immediately. Although I did

not eat, I felt full of energy. I decided to continue only with fruit juices and water. My body did not want to go back to solid food.

The first week I drank an average of three liters of fruit juice a day, in the following weeks water, herbal teas and less than a liter of fruit juice a day.

The need for solid food had vanished. The only annoyance was a slight acidity in the stomach. The sugars gave me acidity and I decided to switch to fruit juices without added sugar.

I was strongly overweight. My ideal weight is about 65 kilos, but I weighed 105 kilos. I had tried many diets, but with little success. In the last two years I had managed to lose 10 kilos and go

from 115 to 105 kilos, but this required a lot of effort and a lot of exercise.

In the first days of liquidarism I lost an average of one kilo a day, then a kilo a week, then less and less.

I was in no hurry. My body was asking to feed on liquids, and I therefore continued.

The calorie intake was less than a third of what is needed for an adult man, and everything was easy, and I felt full of energy.

I suffered from high blood pressure, but after only two weeks of liquidarism the pressure had dropped to around 80/120.

Since the summer I had a pain in my left knee that prevented me from

taking long walks. After a few weeks of liquidarism this pain disappeared almost completely, and I went back to long walks and bicycle rides.

In 2012 I discovered that my left eye has glaucoma and in recent visits the right eye also showed the beginning of a glaucoma. On January 25<sup>th</sup> I did the visual field, a computerized analysis that I do every 4 months and that in recent visits showed a gradual, albeit slow, worsening of the glaucoma. On the 25<sup>th</sup> of January the right eye had returned to a perfect vision without any reduction of the visual field and the left eye still had a strong reduction in vision, but only in the lower part, while in the middle-upper part it was again perfect.

I like cooking. People around me say that I cook well and that now that I am a liquidarian I cook more creatively. I like the smell of food. It provides an extraordinarily strong taste sensation, stronger than when eating food. And I like to have dinner with others, I do not suffer watching them eat.

On January 25<sup>th</sup> I made some soy burgers, and I felt the need to eat one. I did not oppose this impulse. Maybe my body needed proteins and after 37 days of liquidarism I was afraid I could no longer digest solid foods. I had no problem, only a drowsiness

probably due to digestion. Eating with no problem reassured me.

The following day was my 60<sup>th</sup> birthday. I had friends at dinner, and I cooked for everyone. I was still overweight (95 kilos). That night I ate, and I tasted the birthday cake. On January 27<sup>th</sup> I returned to being liquidarian.

Having eaten on January 25<sup>th</sup> and 26<sup>th</sup> reassured me: I could go back to solid food at any time, without going through a period of readjustment. In the transition from liquidarism to solid my body showed no problem.

In the first 37 days of liquidarism the only difficult day was when I had strong tensions at work. Tensions that

caused great stress. I felt pain in my stomach and the need to silence it with food. Instead, I relaxed with Zen meditation.

On January 28<sup>th</sup> I went to measure my eye pressure. When I first discovered glaucoma the eye pressure was 27 and with drug therapy it had dropped to 15. Now it was 11 and the ophthalmologist was enthusiastic. The results of the visual field and the ocular pressure values were simply surprising.

Because of the glaucoma I controlled the blood flow in the carotids. The results were good, but a nodule in the thyroid was seen. The images showed that the shape of the nodule could be

that of a tumor. I made an appointment for January 29<sup>th</sup> for a cytological analysis. The doctor aspirated a sample from the nodule and confirmed that the images are those typical of a tumor that must be removed surgically.

I started looking for information on tumors and found that they feed on sugars. I therefore decided to abandon all fruit juices even those without added sugar and to use homemade vegetable juices. I wanted to continue taking juices to keep my digestive system active and be able to switch to solid food at any time.

These vegetable juices were low in calories, delicious and suited my taste. The energy supply was less than 100

kcal per day. But after a few days I realized that they caused a strong desire for solid food that I was unable to contain. I therefore decided to abandon vegetable juices and start a period with only water and herbal teas.

It was January 31<sup>st</sup>, and my wife Antonella did not support my choice. We had a discussion. That same afternoon I had to go to Ovindoli, a mountain place near Rome where I have a house that can accommodate more than 30 people and that on winter weekends I rent to groups of skiers: [www.sintropi.it/ovindoli](http://www.sintropi.it/ovindoli).

While I was in the car, Antonella phoned saying that a friend had advised her on the book “*Happy*

*fasting*’ by Salvatore Simeone. Dr. Simeone is today one of the leading experts in fasting and treats the most diverse diseases simply with water.

Antonella started telling me about the power of water. Simeone says that when he tried his first fast, his wife was worried, but gave him support and that helped him a lot. With Antonella we came to an agreement: she will support me in my water fasting and I will support her in her spiritual search in the field of Sufism.

My only concern was the transition from liquid to solid and with Antonella we decided that once a week I would eat.

I started drinking water and some herbal teas and I immediately noticed

that herbal teas, although very diluted, gave me acidity, so I switched to drinking only water.

Simeone emphasizes that for a good result the water must have an extremely low residue and no toxic elements. It must come from mountain springs and must be drunk at body temperature. Twice a week I was going to Ovindoli for the arrival and departure of the groups. Ovindoli's water has the qualities that Simeone recommends. So, I started bringing bottles of this precious water to Rome and I immediately felt a beneficial effect. I was surprised that it was so easy. I decided to continue this experiment and document it by keeping a daily diary.

In the first week the acidity in my stomach pushed me towards solid food. I kept myself busy not to think about it. I once used a food supplement (magnesium) to prevent nighttime leg cramps. It caused me acidity. Since I'm liquidarian my leg cramps have disappeared and so I decided not to take any supplement anymore.

Since Valentine's Day fell on a Thursday, we decided that my solid food day would be Thursday. On February 7<sup>th</sup> I ate my soy and tofu burgers. I had no problem adapting, even though it was very dense food and high in proteins.

In the second week the emotional experiences were more intense. Ovindoli's water gave me no acidity and I felt full of energy. On the 14<sup>th</sup> at breakfast, I had my soy burger and tofu again, but this time it was hard to digest them. The feeling was unpleasant. I went to a restaurant with Antonella for lunch. I had potato gnocchi and noticed that I needed time to eat them. In the evening I had friends at dinner and my appetite was back to normal.

The third week began with a strong mystical experience. During the first week the attention was mainly on the body, then on the emotional level and in the third week on the

mystical/spiritual level. Thursday, I ate two pears for breakfast, some broad beans, and some potatoes. At lunch I had broad beans, olives, and some bread. In the evening I went with Antonella to a raw food restaurant ([www.solocrudo.com](http://www.solocrudo.com)).

The fourth week started with some unexpected problems. Thursday evening, after dinner, I went to Ovindoli to welcome the group the following morning. At night I woke up with a severe itch. I had hives. A reaction to the food to the broad beans? I decided to drink as much as possible, to be active and to avoid scratching myself and after a few hours it was all over. On Sunday

evening, I returned to Ovindoli for the departure of the group and stayed there overnight. I had hives again, but in a more violent form and with a little fever. This time I could not attribute it to food since I had not eaten the previous days. To solve the problem, I had to take an antihistamine tablet. I checked on the internet and read that when fats begin to dissolve, toxins are released into the blood and can trigger reactions like hives and fever. The combination of hives and fever had lowered my blood pressure, with the minimum value below 65. I had vertigo, so I decided to eat to bring the pressure back to normal.

Tuesday (February 26<sup>th</sup>) I went to the hospital for the results of the

cytological analysis. The doctor was not happy. He did an ultrasound on my thyroid and said: *“The outline of your nodule is that of a cancer that must be removed surgically. But the results say that there is no trace of any cancer. Something must have gone wrong! We have to repeat the exam!”* For administrative reasons I could not repeat it immediately. When I informed Antonella her first thought was that liquidarism had already changed the cancer into a connective tissue and that the results were correct.

My blood pressure was still low, and my skin was dry. I decided to stop liquidarism for a few days and to follow a diet based on avocado, lettuce, olive oil, lemons, and some

salt. The intake of olive oil immediately resolved the dryness of the skin and after a few days my pressure returned to normal. Sunday March 3<sup>rd</sup>, I resumed my liquidarism, but intermittently.

I will return to the account of my liquidarism at the end of the book, in the epilogue. Now I feel that it is necessary to introduce some elements that have contributed to this experimentation.

# THE CONTEXT

I have discovered that most people are afraid of liquidarism: they think they will become weak, faint and that they could die!

The opposite is true. Not eating food and drinking only water is among the most transformative experiences, capable of causing profound changes. It provides immense energy, has therapeutic properties, and improves our perception of emotions, love, and spirituality.

After only a couple of weeks of liquidarism I felt a strange sensation, as if I were feeding on another source, a source of invisible vital energy that

some call Prana, Qi, Chi, Ki, Vital Force, Mana, Etere, Akasha, Bioplasmic energy, Spiritual energy.

Whatever the name, I could feel this level besides the material one, a level that is at the basis of life.

Liquidarism helps to get out of the mechanistic paradigm! We no longer see life as a product of matter and energy alone, but also of a third level that I call *syntropy*.

In this chapter I want to share the context within which the idea of syntropy took shape.

I will start from the beginning.

I was born in 1959 by a Catholic father and a Protestant mother with visions of life that are diametrically opposed. My father grew up in Ovindoli during hunger, cold and adverse physical conditions. For him, the priority was to avoid any waste. My mother had grown up in England and believed that we should enjoy life as much as possible. Both had 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 divergent visions and their contrasting answers to my questions led me to an independent mentality. I concluded that adults do not know

the answers and that I must find them by myself.

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

“*Why creation?*” I was wondering. I imagined going backward in time and I did not understand why suddenly everything should disappear due to a creation.

The nuns called my parents, but there was nothing to do, I kept declaring myself an atheist. I was fascinated by cosmology, the theory of infinite cycles of Big Bang and Big Crunch, the formation of galaxies and planets. I found an article that described the universe collapsing due

to gravitational forces and then re-exploding in an infinite sequence of expansions and contractions. The equations showed that the universe collapses into a space smaller than the nucleus of a hydrogen atom. How can all galaxies, all 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 gravity was a mystery.

My father was proud of Ovindoli, his mountain village, and invited his UN colleagues to spend the holidays in the large house he had inherited. Soon they bought houses in Ovindoli, and the village was crowded with people of all nationalities. The contact with such diverse cultures increased my independent way of thinking.

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 heard a

command coming from my heart that ordered me to do so.

At the age of 16 I won a scholarship to attend my last 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 bigotry and religious fanaticism, of phobia and terror of Russia and the communists and of a 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 communism and to avoid this they all conformed, did not express their opinions, and adapted to the will of the group. There was no naturalness and there was great dissatisfaction. Young people made great use of drugs and alcohol. There were no spontaneous meeting places, such as the European “piazzas”. 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 strong solitude and felt alone among others. Even when in groups a profound solitude was felt. Even love was regulated and

not spontaneous. This situation was a real surprise for me. I found a country profoundly different from what I had imagined and seen in Hollywood movies. My year abroad soon became a nightmare. I experienced strong feelings of depression, anxiety, and loneliness.

On April 2 (1976) I went to Joplin to meet other foreign students. After lunch I spent the entire afternoon talking to an Iranian boy, Sinai. We sat on the banks of a small artificial lake. I needed to understand what anxiety and depression were. Everyone around me seemed happy and I wondered if I was the only who suffered. Sinai told me that according to Islamic scientific thought there is

another level besides matter and energy. He told me that physical energy diverges, while this other level is made of converging energy that leads to unity, love, and cohesion. We started talking about this level and our imagination began to fly. A cohesive energy that, when it is felt, causes warmth and well-being in the solar plexus, like love. When it is not felt, emptiness, pain and anxiety are sensed. We came to imagine a future full of this energy, made of love and cohesion. A quite different future from what I was experiencing in the United States. Suddenly I began to feel happy, that life made sense and that the future of humanity was not

war and destruction, but the realization of love.

Suddenly depression and anxiety vanished.

That night I woke up at around 3.30. I was immersed in a luminescent orange haze that radiated warmth and love. In front of me there was a light so dense that it could be touched. 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 structures, in which life flourished intensely. Then suddenly I

was sucked into this dense orange light. I do not 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 quickly. I tried to regain contact, but it dissolved, letting myself sink into the darkness of the room, into the cold and solitude that I felt like a shiver down my back. I woke the person next to me and asked if he had seen or heard anything, but he told me to stop making noise, he wanted to keep sleeping. I tried to reconnect with this light 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 Ovindoli my foreign friends were gone and there was no longer the exciting multicultural environment. Anxiety and depression made me fall into a tunnel of desperation and I felt that there was no way out. I found comfort in the memory of the orange light of love.

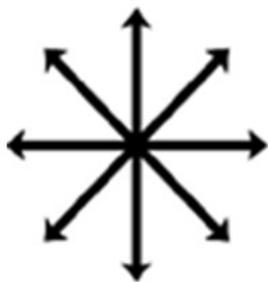
On April 19, 1977, Alessandra, my girlfriend, called and told me she had a new boyfriend and that our story was over.

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!

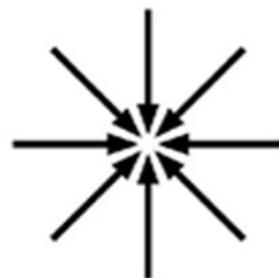
I could see it in the force of gravity. In addition to the diverging energy that we all know well, like light and heat, there is a converging energy!

Everything suddenly changed into the interaction of these two energies: a diverging and a converging one.

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



Entropy



Syntropy

I could see that entropic energy implies causality in the past, while syntropic energy implies causality in the future (retrocausality) and that the former is visible while the latter is invisible, since the future is invisible to us. I immediately thought of gravity that is invisible.

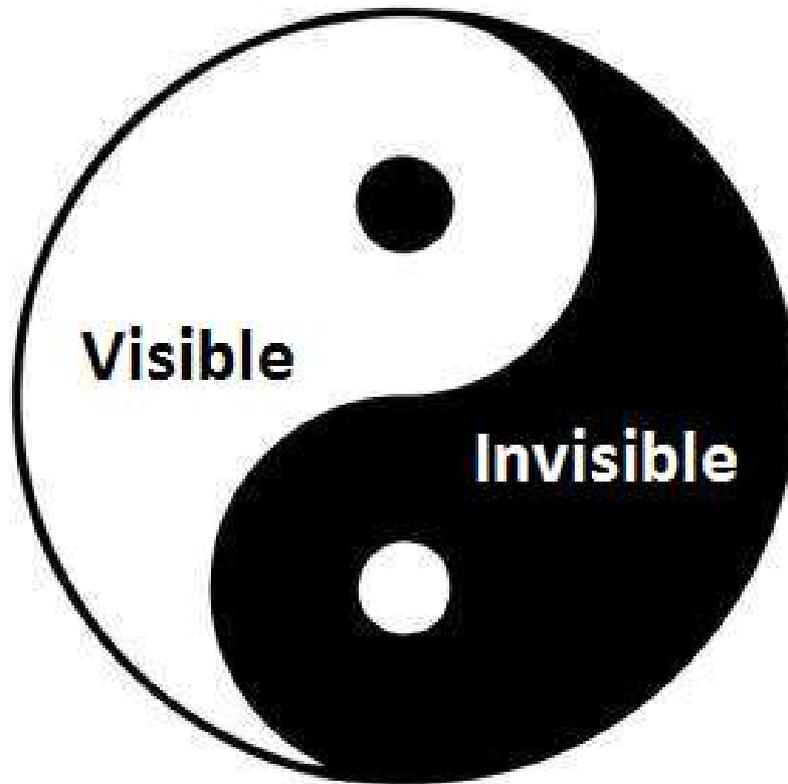
These two energies are part of the same unity. In the same way as Shiva and Shakti, where Shakti is the personification of entropy and Shiva is the personification of syntropy, constantly united in an eternal cosmic dance. Shakti can never exist separately from Shiva, just as Shiva is nothing without 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 also see this in the Taoist philosophy where all aspects of the universe are described as the interaction of two fundamental forces: the diverging yang force and the converging yin force.

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

the black color and has syntropic properties.

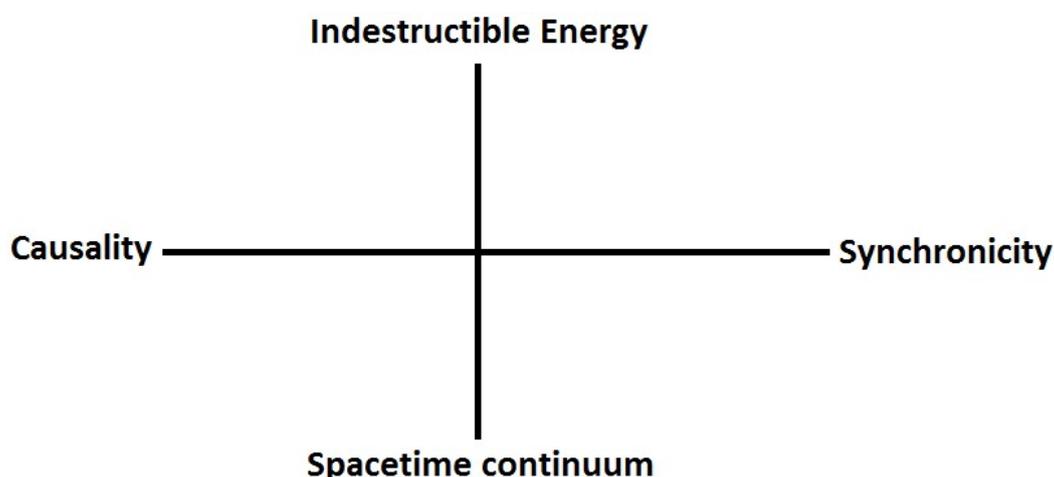


*Taijitu symbol*

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 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 in the case of males and females. An infinite game of polarities and attraction.

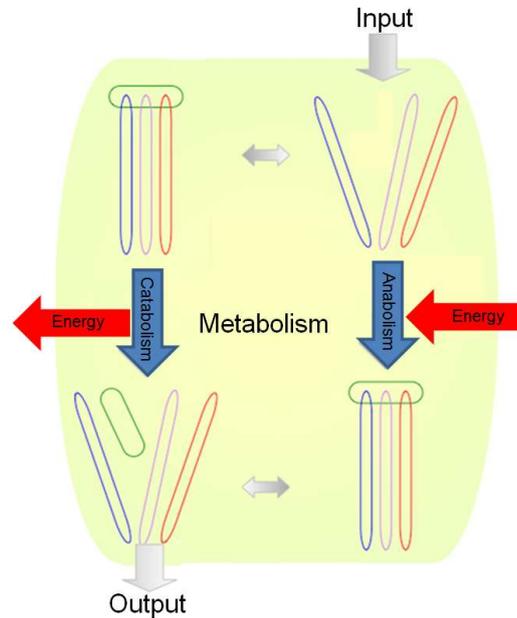
I could see all this in the synchronicities of Carl Gustav Jung and Wolfgang Pauli.



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, providing 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.



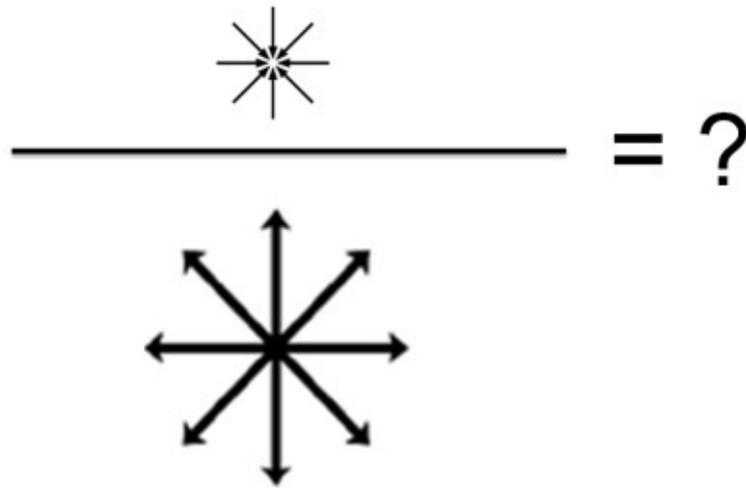
Where *catabolic* processes are entropic and transform higher level structures into lower-level structures and *anabolic* processes are syntropic and transform simple structures into complex structures. A construction and destruction game that allows life to evolve.

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

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

I could see that matter, entropy and syntropy require specific conditions such as material needs for matter, needs for love and cohesion for syntropy and a need for meaning for entropy. When these needs are dissatisfied alarm bells inform us, such as hunger, thirst, cold, but also depression and anxiety.

I realized that by interacting with the physical world we realize we are zero, nothing.



Syntropy concentrates our consciousness, our feeling of existing, towards the infinitely small, while entropy expands physical reality towards the infinite. Consequently, when we are confronted with the external world, we realize that we are equal to zero.

A conflict of identity between *being* and *non-being* that I described with a simple equation.

$$\frac{I}{\text{Infinite}} = 0$$

*Compared to infinity I am zero*

When I am equal to zero life has no value and there is no reason to live. This was exactly what my existential crisis was telling me. I felt meaningless and worthless. I felt depressed and I could not see a way out of this terrible suffering.

But as soon as I saw my existential crisis in the form of an equation, I could see the solution:

$$\frac{I \times \textit{Infinite}}{\textit{Infinite}} = I$$

*When I unite to the infinite through love, I am I.*

I called this the *Theorem of Love* because union is love. The *Theorem of Love* says that love gives meaning to life.

I had found a way to understand my existential crisis and a way out. In an instant my suffering, my depression and anxiety dissolved.

The impact of this new vision was so profound that I decided to enroll in the faculty of psychology, even though I was gifted in mathematics and physics.

All these considerations happened in an instant, which to me seemed an eternity, as I looked at a drop of water falling into the sink!

I enrolled in the faculty of psychology and chose experimental psychology. The tutor or my thesis was an astrophysicist who taught mathematics. At the discussion I took the highest marks and praise, but after that no one showed interest in syntropy.

I could see the crisis of humanity as a consequence of the fact that people do not apply the *Theorem of Love* and try to solve their identity conflict by expanding the numerator (their Ego)

through power, wealth, judgment of others, or by reducing the denominator, the outside world by closing themselves in groups and sects or eliminating the whole outside world thus developing psychiatric disorders.

I didn't know what to do and synchronicities started.

It was 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 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 incredible 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 a few steps away from 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 sight of 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 did not know about 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 statistical consultant for research

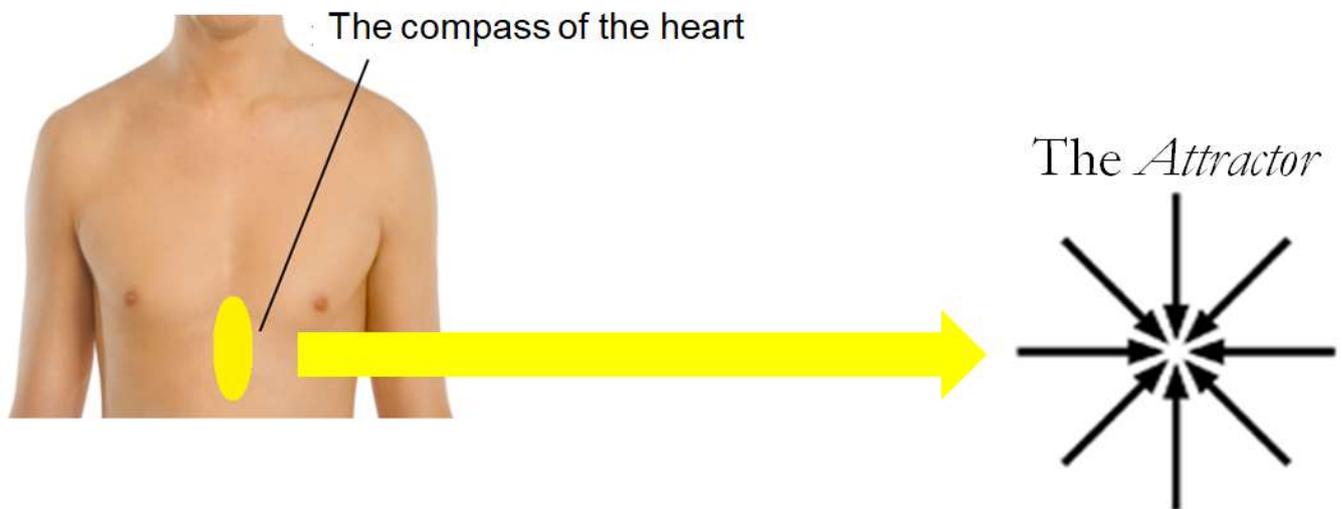
institutes, focusing mainly on social research.

The first big job, in which I was involved for several years, had to do with addictions. It became clear to me what I now call the *Compass of the Heart*. Since syntropy is converging energy that feeds the vital functions, it tends to concentrate in the autonomic nervous system (ie in the thorax area).

When we are oriented towards the source of syntropy (what I now call the *Attractor*) we feel well-being in the thoracic area due to a good nourishment of the vital functions.

On the contrary when we diverge from the *Attractor*, we feel emptiness, pain, and malaise. These sensations

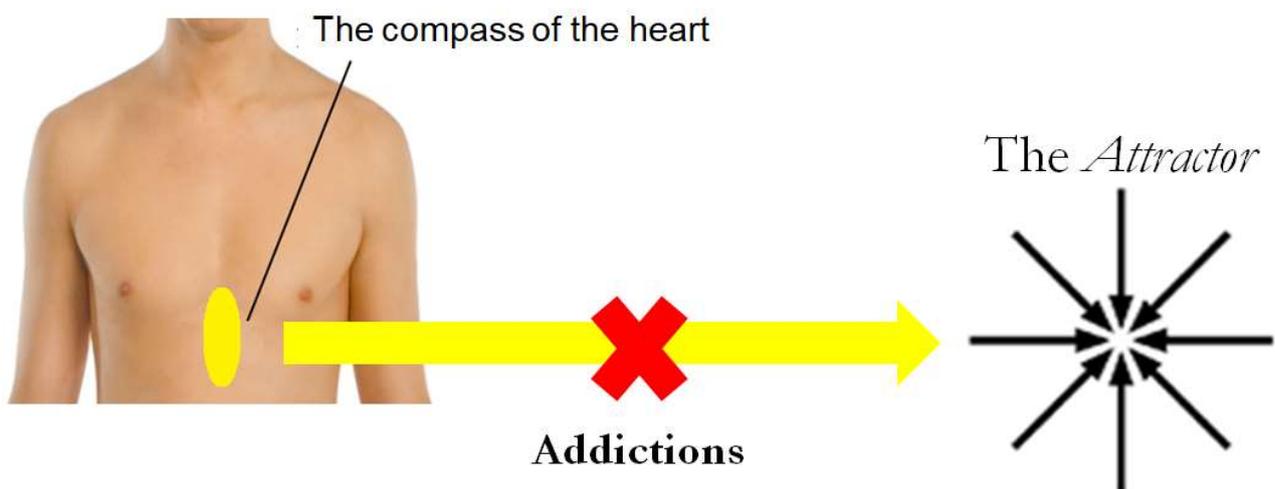
work like the needle of a compass which points towards the Attractor.



Unfortunately, most people are not aware of the *Theorem of Love* and the path they follow does not lead to *Love*. Their main concern is to avoid suffering and this explained to me the mechanism of drug addiction. Substances that act on the autonomic nervous system, such as alcohol and heroin, causing feelings of warmth

and love become vital as they replace love.

The compass of the heart points to the *Attractor*, but drugs and alcohol cover our feelings preventing us from moving towards love.



It is therefore essential to abandon any kind of addiction before we can realize the Theorem of Love which leads to the meaning of life, solving the existential crisis and depression.

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 did not 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 see the inconsistency of most human relations.

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 of 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 became a vegetarian on February 19, 1972. The first vegetarian in the

family was 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 declared himself a conscientious objector. He was arrested and imprisoned in the Richmond Castle. He had to face court martial. He knew he would be sentenced to death, and he was terrified at the idea.

Another conscientious objector told him: «If you talk with your heart it is God who speaks through you.» This gave him courage. Then he added: «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>1</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 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.

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<sup>1</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/)

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 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 hanging up 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 9 July, 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 and 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 immediately 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 did not 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 with my father and, returning home, 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 noticeably 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's her. Two divergent reactions. 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 side was screaming that since she did not 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 chance 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 double solution begins. The first thesis was entitled *Entropy and Syntropy, from mechanical to life sciences*<sup>2</sup>.

During this work, an excellent contact was established with the Fantappiè 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>3</sup> and

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<sup>2</sup> <https://www.amazon.it/dp/1520772548>

<sup>3</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 the 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>4</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>5</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>4</sup> [www.sintropia.it/Princeton.pdf](http://www.sintropia.it/Princeton.pdf)

<sup>5</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 messages 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. During 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 he had received. 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 pensioner from the 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 industry expects 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 the house in Ovindoli, [www.ovindoli.cloud](http://www.ovindoli.cloud), which I finished renovating in 2017. The house can accommodate more than 30 people. It is in a very convenient location, close to the main town square, well connected, and 2 km from the ski slopes of Monte Magnola which is considered the best ski resort near Rome. A ski instructor had organized groups of students and the first group was due to arrive on January 1, 2018. Antonella could not help me since she was engaged 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, 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 delinquent wandering like jackals looking for ways to take advantage of these fragile situations.

I was in Ovindoli, and I did not 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. It 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 at 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 returned to Italy, to Ovindoli, for the three summer months. When the project of the trilogy ended, in autumn 2018, our paths divided.

On December 19, 2018, Ayten Aydin invited us to the dinner that started my liquidarian adventure. I consider this adventure a fundamental part of the journey towards Syntropy and the Theorem of Love.

# SYNTROPY

The time has come to provide more precise information on Syntropy. The math is amazingly simple and it's accessible to everyone, so don't be afraid!

*You can skip any parts you find complicated.*

The energy-mass equation:

$$E = mc^2$$

which we all associate with Einstein, was published by Oliver Heaviside in

1890<sup>6</sup>, by Henri Poincaré in 1900<sup>7</sup> and by Olinto De Pretto in 1904<sup>8</sup>. Olinto De Pretto presented it to the Reale Istituto Veneto di Scienze in an essay with a preface by the astronomer and senator Giovanni Schiaparelli.

It seems that the equation has come to Einstein through his father Hermann who was responsible for the lighting systems in Verona and who, as director of the “Privilegiata Impresa Elettrica Einstein”, had frequent contacts with the Fonderia De Pretto that produced the turbines for electricity.

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<sup>6</sup>Auffray J.P., *Dual origin of*

*E=mc<sup>2</sup>*: <http://arxiv.org/pdf/physics/0608289.pdf>

<sup>7</sup>Poincaré H., *Arch. néerland. sci.* 2, 5, 252-278 (1900).

<sup>8</sup>De Pretto O., *Lettere ed Arti*, LXIII, II, 439-500 (1904), Reale Istituto Veneto di Scienze.

However, the equation does not consider the momentum, which is also a form of energy, and therefore could not be generalized.

In 1905 Einstein solved the problem by adding the momentum ( $p$ ) thus obtaining the energy-momentum-mass equation:

$$E^2 = m^2 c^4 + p^2 c^2$$

In this equation the energy is squared ( $E^2$ ) and in the momentum ( $p$ ) there is time. It is therefore necessary to use a square root and consequently there are always two solutions: negative time energy and positive time energy.

$$E^{-t}$$

*negative time energy*

$$E^{+t}$$

*positive time energy*

Negative time energy implies retrocausality: the future that acts back into the past. This was considered impossible and to solve this paradox Einstein removed the momentum, given that the momentum ( $p$ ) is practically zero compared to the speed of light ( $c$ ).

Considering the momentum equal to zero ( $p=0$ ), we go back to the  $E=mc^2$ .

However, the spin of the electron was discovered in quantum mechanics. The spin is an angular momentum, a rotation of the electron on itself at a speed close to that of

light. Since this speed is very high, the momentum cannot be considered equal to zero and the energy-momentum-mass equation must be used with its uncomfortable dual solution.

The first equation that combined relativity and quantum mechanics was formulated in 1926 by Oskar Klein and Walter Gordon and has two-time solutions: advanced and delayed waves.

The second equation, formulated in 1928 by Paul Dirac, also has two-time solutions: electrons and neg-electrons (now called positron). The existence of positrons was proved in 1932 by Carl Andersen.

In 1941 the mathematician Luigi Fantappiè, listing the properties of the causal and retrocausal solution, discovered that the causal solution is governed by the law of entropy, while the retrocausal solution is governed by a symmetrical law which Fantappiè called syntropy (combining the Greek words: *syn*=converging and *tropos*=tendency). Causality involves the famous second law of thermodynamics, also known as the law of thermal death. Retrocausality leads instead to increasing temperatures, differentiation, complexity and the formation of structures and organization. These are the mysterious properties of life!

In 1944 Fantappiè published a booklet entitled “*Principi di una Teoria Unitaria del Mondo Fisico e Biologico*” (Principles of a Unitary Theory of the Physical and Biological World) in which he suggested that the physical-material world is governed by entropy and causality, while the biological world is governed by syntropy and retrocausality.<sup>9</sup>

We cannot see the future and therefore retrocausality is invisible! The dual energy solution suggests the existence of a visible reality (causal and entropic) and an invisible one (retrocausal and syntropic).

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<sup>9</sup> Fantappiè L., *Principi di una teoria unitaria del mondo fisico e biologico*. Humanitas Nova, Roma 1944.

An example is provided by gravity. We continually experience gravity, but we cannot see it. According to the energy-moment-mass equation, gravity is a force that diverges backwards in time and, for us moving forward in time, is a converging force. The fact that gravity is invisible is known to all, but that it spreads from the future is known to few.

*Can we prove it?*

Yes, and it is quite simple. If gravity propagates from the future its speed must exceed that of light. Tom van Flandern (1940-2009), an American astronomer specialized in celestial mechanics, developed a series of

procedures to measure the speed of gravity propagation<sup>10,11,12</sup>.

In the case of light, which has a constant speed of about 300,000 kilometers per second, we observe the phenomenon of aberration. Sunlight takes about 500 seconds to reach the Earth. So, when it arrives, we see the Sun in the sky position it occupied 500 seconds before. This difference is equivalent to about 20 seconds of arc, a large amount for astronomers. Sunlight strikes the Earth from a slightly shifted angle and this shift is called aberration.

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<sup>10</sup> Van Flander T. (1996), *Possible New Properties of Gravity*, Astrophysics and Space Science 244:249-261.

<sup>11</sup> Van Flander T. (1998), *The Speed of Gravity What the Experiments Say*, Physics Letters A 250:1-11.

<sup>12</sup> Van Flandern T. and Vigier J.P. (1999), *The Speed of Gravity – Repeal of the Speed Limit*, Foundations of Physics 32:1031-1068.

If the speed of gravity propagation were limited, one would expect to observe the aberration in gravity measurements. Gravity should be maximum in the position occupied by the Sun when gravity left the Sun. Instead, observations indicate that there is no detectable delay in the propagation of gravity from the Sun to the Earth. The direction of the gravitational attraction of the Sun is exactly towards the position in which the Sun is, not towards a previous position, and this shows that the speed of propagation of gravity is infinite.

Instant propagation of gravity can only be explained if we accept that

gravity is a force that diverges backwards in time.

The first law of thermodynamics states that energy is a unity that cannot be created or destroyed, but only transformed, and the energy-momentum-mass equation shows that this unity has two components: entropy and syntropy. We can therefore write:

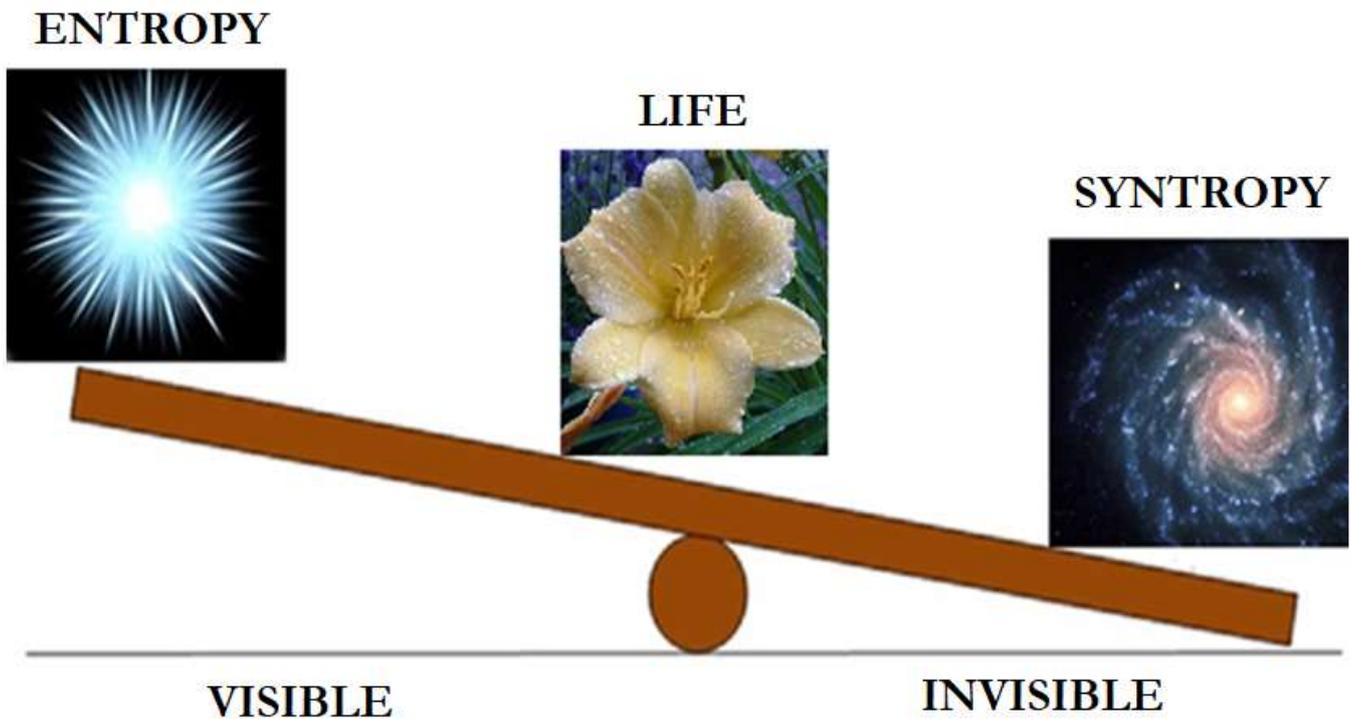
$$1 = Entropy + Syntropy$$

$$Syntropy = 1 - Entropy$$

Where syntropy is the complement of entropy!

Life lies between these two components: one visible and the

other invisible, one entropic and the other syntropic, and this can be portrayed using a seesaw.



Fantappiè failed to prove his theory, since the experimental method requires the manipulation of causes before observing their effects.

Recently, random event generators (REG) have become available. These systems allow to perform experiments

in which the causes are manipulated after their effects: in the future.

The first experimental study on retrocausality using REG systems dates to 1997 and was by Dean Radin of the ION (Institute of Noetic Sciences)<sup>13</sup>. Radin measured heart rate, skin conductance and blood pressure in subjects who were presented with blank images for 5 seconds followed by images that, based on a random event generator, could be neutral or emotional. The results showed a significant activation of the parameters of the autonomic nervous system before the presentation of emotional images.

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<sup>13</sup> Radin D.I. (1997), *Unconscious perception of future emotions: An experiment in presentiment*, Journal of Scientific Exploration, 11(2): 163-180.

In 2003, Spottiswoode and May, of the Cognitive Science Laboratory, replicated this experiment by performing a series of controls to study possible artifacts and alternative explanations. The results confirmed those already obtained by Radin<sup>14</sup>. Similar results were obtained by other authors, such as McCraty, Atkinson and Bradley<sup>15</sup>, Radin and Schlitz<sup>16</sup> and May, Paulinyi and Vassy<sup>17</sup>, always

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<sup>14</sup> Spottiswoode P (2003) e May E, *Skin Conductance Prestimulus Response: Analyses, Artifacts and a Pilot Study*, Journal of Scientific Exploration, 2003, 17(4): 617-641.

<sup>15</sup> McCratly R (2004), Atkinson M e Bradely RT, *Electrophysiological Evidence of Intuition: Part 1*, Journal of Alternative and Complementary Medicine; 2004, 10(1): 133-143.

<sup>16</sup> Radin DI (2005) e Schlitz MJ, *Gut feelings, intuition, and emotions: An exploratory study*, Journal of Alternative and Complementary Medicine, 2005, 11(4): 85-91.

<sup>17</sup> May EC (2005), Paulinyi T e Vassy Z, *Anomalous Anticipatory Skin Conductance Response to Acoustic Stimuli: Experimental Results and Speculation about a Mechanism*, The Journal of Alternative and Complementary Medicine. August 2005, 11(4): 695-702.

using the parameters of the autonomic nervous system.

Daryl Bem, psychologist, and professor at the Cornell University, describes nine classic experiments conducted in the retrocausal mode to get the effects first rather than after the stimulus.<sup>18</sup> For example, in a priming experiment, the subject is asked to judge whether the image is positive (pleasant) or negative (unpleasant) by pressing a button as quickly as possible. The reaction time is recorded.

Just before the positive or negative image, a word is presented briefly, below the threshold so that it is not

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<sup>18</sup> Bem D (2011), *Feeling the future: Experimental evidence for anomalous retroactive influences on cognition and affect*, Journal of Personality and Social Psychology, Jan 31, 2011.

perceptible at a conscious level. This word is called “*prime*” and it has been observed that subjects tend to respond more quickly when the prime is congruent with the following image, whether it is a positive or negative image, while the reactions become slower when they are not congruent, for example when the word is positive while the image is negative.

In retro-priming experiments, the usual stimulus procedure takes place later, rather than before the subject responds, based on the hypothesis that this “inverse” procedure can retrocausally influence the answers. The experiments were conducted on more than a thousand subjects and showed retrocausal effects with

statistical significance of a possibility on 134,000,000,000 of being mistaken when affirming the existence of the retrocausal effect.

Syntropy explains these results in the following way: *“Since life feeds on syntropy, the parameters of the autonomic nervous system that support vital functions must react in advance to future stimuli.”*

As part of her doctoral thesis in cognitive psychology, Antonella Vannini conducted four experiments using heart rate measurements to study the retrocausal effect.<sup>19</sup>

Each experimental trial was divided into 3 phases:

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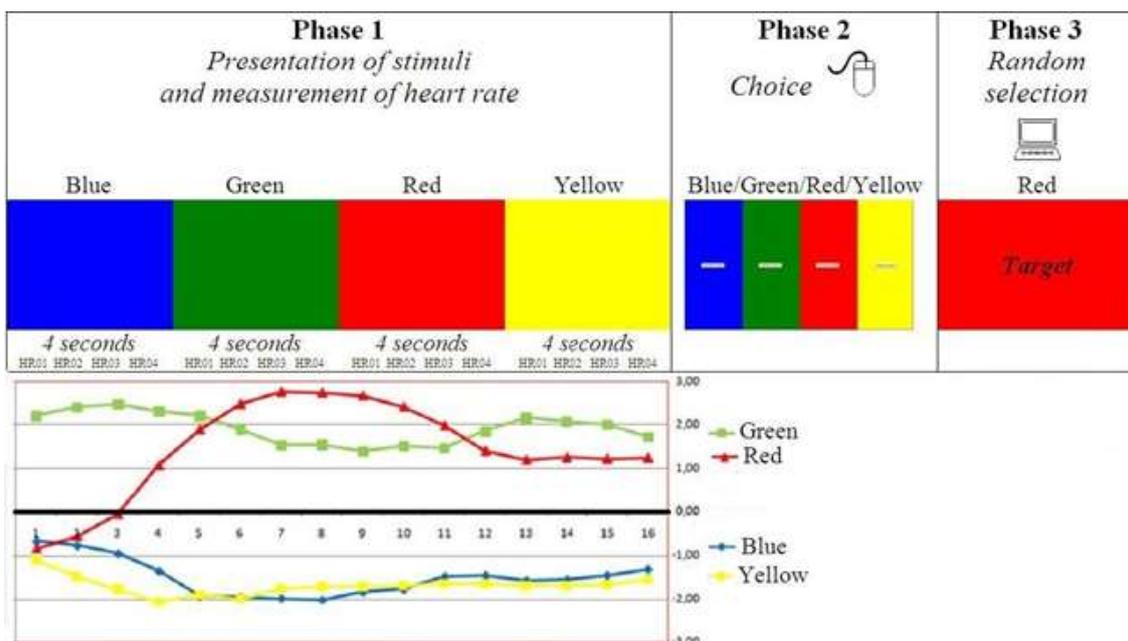
<sup>19</sup> Vannini A. e Di Corpo U., Retrocausalità, esperimenti e teoria, <https://www.amazon.it/dp/1520892527>

<b>Phase 1</b> <i>Presentation of stimuli and measurement of heart rate</i>				<b>Phase 2</b> <i>Choice</i> 	<b>Phase 3</b> <i>Random selection</i> 
Blue	Green	Red	Yellow	Blue/Green/Red/Yellow	Red
					
<i>4 seconds</i> HR01 HR02 HR03 HR04	<i>4 seconds</i> HR01 HR02 HR03 HR04	<i>4 seconds</i> HR01 HR02 HR03 HR04	<i>4 seconds</i> HR01 HR02 HR03 HR04		<i>Feedback</i>

- *Phase 1*, in which 4 colors were displayed one after the other on the computer screen. The subject had to look at these colors and during their presentation the heart rate was measured.
- *Phase 2*, in which an image with 4 colored bars was displayed and the subject had to try to guess the color that the computer would have selected.

- *Phase 3*, in which the computer randomly selected the color and showed it full screen.

The hypothesis was that in the case of a retrocausal effect a difference should be observed between the heart rates measured in phase 1 in correlation with the target color selected in phase 3 from the computer.



*Retrocausal effect observed on a subject*

In the absence of the retrocausal effect, the heart rates differences associated with each color of the target stimulus should have varied around the zero value (0). Instead, a marked difference was observed. In some subjects the heart rate increased when the target color was blue and decreased when the target was green. In others exactly the opposite was observed.

Performing data analysis within each subject, the retrocausal effect was clear. But, when the analysis was conducted in a classical way, adding the effects observed between several subjects, opposite effects canceled

each other out. This suggested that when studying retrocausal effects parametric statistical techniques such as analysis of variance (ANOVA) or Student's t are not suitable, while nonparametric techniques such as Chi Square and Fisher's exact test are appropriate.

This is consistent with the division made by Stuart Mill in the methodology of differences and methodology of concomitant variations.<sup>20</sup>

Mill showed that causality can be studied using:

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<sup>20</sup> Stuart Mill, *A System of Logic*, 1843.

- The methodology of differences:  
*“If an element of difference is introduced in two initially similar groups, the differences that are observed can only be attributed to this single element that was introduced.”*
- The methodology of concomitant variations: *“When two phenomena vary concomitantly, one may be the cause of the other or both are united by the same cause.”*

The study of syntropic phenomena requires the use of the methodology of concomitant variations<sup>21</sup> where the information must be translated into dichotomous variables (yes / no).

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<sup>21</sup> See: [www.amazon.com/dp/1520326637](http://www.amazon.com/dp/1520326637) and  
[www.sintropia.it/sintropia.ds.zip](http://www.sintropia.it/sintropia.ds.zip)

This allows to analyze together quantitative and qualitative, objective, and subjective information and to manage an unlimited number of variables simultaneously.

# WATER

We are used to the fact that causes always precede their effects. But the energy-momentum-mass equation implies three types of time:

–*Causal time*: when the positive time solution prevails, ie when systems diverge, as is the case of our expanding universe, entropy dominates, causes always precede the effects and time flows forward, from the past to the future. Since entropy rules, retrocausal effects are not possible, such as light waves that

propagate backwards in time or radio signals that are received before being transmitted.

– *Retrocausal time*: when the negative time solution prevails, ie when systems converge, as is the case with black holes, retrocausality dominates, effects always precede causes and time flows backwards, from the future to the past. In these systems no forward effects are possible and therefore no light is emitted from black holes.

– *Supercausal time*: when diverging and converging forces are balanced, as is the case of atoms and quantum mechanics, causality and retrocausality coexist and time is

unitary.

This time classification recalls the ancient Greek division into Kronos, Kairos and Aion.

- *Kronos* describes the sequential causal time, which is familiar to us, made of absolute moments that flow from the past to the future.
- *Kairos* describes retrocausal time. According to Pythagoras, kairos is at the basis of intuitions, of the ability to feel the future and to choose the most advantageous options.
- *Aion* describes the supercausal time, in which past, present and future coexist. The time of quantum

mechanics, of the subatomic world.

This classification of time suggests that syntropy and entropy coexist at the quantum level, i.e., in the Aion, and that the properties of life originate at this level. This statement is now supported by the fact that the functioning of living systems is largely influenced by quantum events: the length and strength of hydrogen bonds, the transmission of electrical signals in microtubules, the action of DNA, the folding of proteins.

A question arises:

*How does syntropy flow from the quantum*

*level of matter to the macroscopic level of our physical reality, transforming inorganic matter into organic matter?*

In 1925 Wolfgang Pauli discovered the hydrogen bond. In water molecules the hydrogen atoms are in an intermediate position between the subatomic (quantum) and molecular (macrocosm) levels and provide a bridge that allows syntropy (cohesive forces) to flow from the micro to the macro. Hydrogen bonds increase cohesive forces (syntropy) and make water different from all other liquids. Because of these remarkable cohesive forces, ten times more powerful than the van der Waals forces that hold the other liquids together, water shows

abnormal properties. For example, when it solidifies it expands and floats; on the contrary, the other liquids become denser, heavier and sink. The uniqueness of water stems from the cohesive properties of syntropy that allow the construction of networks and structures on a large scale.

Hydrogen bonds allow syntropy to flow from the subatomic level to the macrocosm level, making water essential for life. Ultimately, water is the lifeblood, the essential element for the manifestation and evolution of any biological structure.

Other peculiarities of water are: <sup>22</sup>

- In liquids the solidification process starts from the bottom, as the hot molecules move upwards, while the cold molecules move downwards. The liquid in the lower part is therefore the first that reaches the solidification temperature; for this reason, the liquids solidify starting from the bottom. In the case of water, the opposite is true: water solidifies from the top.
- Water has a much higher thermal capacity than other liquids. Water can absorb large amounts of heat, then released slowly. The amount of

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<sup>22</sup> Ball P., H<sub>2</sub>O. *A biography of water*,  
[www.amazon.it/dp/0753810921](http://www.amazon.it/dp/0753810921)

heat needed to raise the water temperature is far greater than that required for other liquids.

- When cold water is compressed it becomes more fluid. In contrast, in other liquids the viscosity increases with pressure.
- Friction between the surfaces of solids is usually high, while with ice friction is low and ice surfaces are slippery.
- At temperatures close to freezing, ice surfaces stick together when they come into contact. This mechanism allows snow to compact into snowballs, while it is impossible to produce balls of flour,

sugar, or other solid materials if you do not use water.

- With water the distance between the melting and the boiling temperatures is remarkably high. Water molecules have high cohesive properties that increase the temperature needed to change water from liquid to gas.

Water is not the only molecule with hydrogen bonds. Also, ammonia and hydrofluoric acid form hydrogen bonds and these molecules show anomalous properties similar to water. However, water produces a higher number of hydrogen bonds, and this determines the high cohesive

properties of water that bind the molecules into large and dynamic labyrinths.

Other molecules forming hydrogen bonds fail to construct complex networks and structures in space. Hydrogen bonds impose extremely unusual structural constraints for a liquid. An example of these constraints is provided by snow crystals. However, when water freezes, the mechanism of the hydrogen bond stops and the flow of syntropy from the micro to the macro also stops, bringing life to death.

Hydrogen bonds make water essential for life, water provides syntropy to living systems. If life ever starts on another planet, surely water

would be needed. Water is the only means by which life draws syntropy from the quantum level. Consequently, it is the indispensable element for the origin and evolution of any biological structure.

Hydrogen bonds impose structural constraints that are extremely unusual for a liquid, and these in turn affect physical properties such as density, heat capacity and heat conduction, as well as the way water receives within it solute molecules.

When water is super cooled to the experimental limit of  $-38^{\circ}\text{C}$ , its thermal capacity increases considerably. At the theoretical limit of  $-45^{\circ}\text{C}$  the thermal capacity of water becomes infinite; water could absorb

infinite amounts of heat without increasing in temperature. At this theoretical limit, even the slightest increase in pressure would make water disappear, similarly to what happens with black holes in which temporal inversion makes matter disappear.

The syntropic properties of water suggest that water is constantly under the effect of retrocausal forces. This would explain why it is so difficult to predict the behavior of water molecules even in a small glass.

Based on these considerations, in February 2011 with Antonella Vannini I wrote an article for the Journal of Cosmology commenting

on an article by dr. Richard Hoover<sup>23</sup> of NASA Marshall Space Flight Center.

Dr. Hoover discovered microfossils, like cyanobacteria, in internal sections of comet meteorites and, using electron microscopy and a series of other measures, concluded that they originated from these meteors, ie comets. According to syntropy, life is a general law of the universe which requires the presence of water to manifest itself. A characteristic of comets is that they are rich in ice which, in the vicinity of the Sun, melts and becomes water; therefore, in our

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<sup>23</sup> Hoover R (2001), *Fossils of Cyanobacteria in CI1 Carbonaceous Meteorites*, *Journal of Cosmology*, 2011, <http://journalofcosmology.com/Life100.html>

article<sup>24</sup> we suggested that, according to syntropy, living organisms can originate in extreme conditions, such as those of comets, and that the discovery of Dr. Hoover of cyanobacteria microfossils in meteorites is consistent with the theory of syntropy.

The importance of water for life has always been known and it is not a coincidence that living organisms are made mainly of water. The human body consists of 75% water and only 25% of solid matter.

In the book “*Your Body’s many Cries for Water*” the Iranian doctor Fereydoon Batmanghelidj (1931-

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<sup>24</sup> Vannini A (2011) and Di Corpo U, *Extraterrestrial Life, Syntropy and Water*, Journal of Cosmology, <http://journalofcosmology.com/Life101.html#18>

2004) offers an important explanation of the role of water in life, and specifically in the human body.

Batmanghelidj completed his medical studies at St. Mary's Hospital in London and opened several clinics when he returned to Iran. However, during the 1979 Iranian revolution he was arrested and spent almost three years in prison in Tehran. A prison that was designed for 600 people, but which housed more than 9 thousand people.

Here is how Batmanghelidj describes his discovery:

*“The nightmare of life and death in that hell hole threatened everyone and tested the courage and strength of the weak and the*

*strong. It was then that the human body revealed to me some of its greatest secrets, secrets never understood by medical science. (...) One night, after about two months of imprisonment, that secret was revealed. It was about 11 pm. I woke up, one of my cell mates suffered from terrible stomach pains. He could not walk alone. Others were helping him stand up. He suffered from peptic ulcer and needed medical attention. He was terribly ill, but I was not allowed to take any medicine with me. At this point the surprising event occurred! I gave him two glasses of water and the pain disappeared within minutes and he could stand on his own again.”<sup>25</sup>*

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<sup>25</sup> Batmanghelidj F (1992), *Your Body's many Cries for Water*,  
[www.watercure.com](http://www.watercure.com)

Due to extreme conditions in Tehran prison, Batmanghelidj was able to discover that many diseases can be healed simply with water. Batmanghelidj concluded that the lack of water is expressed not only by thirst and dry mouth, but also by a series of localized symptoms that serve to inform us about a local need for water. These local signs of dehydration take the form of pain and are usually interpreted as symptoms of illness and not the need for water. Batmanghelidj realized that we often mistake pains caused by a local dehydration situation for diseases.

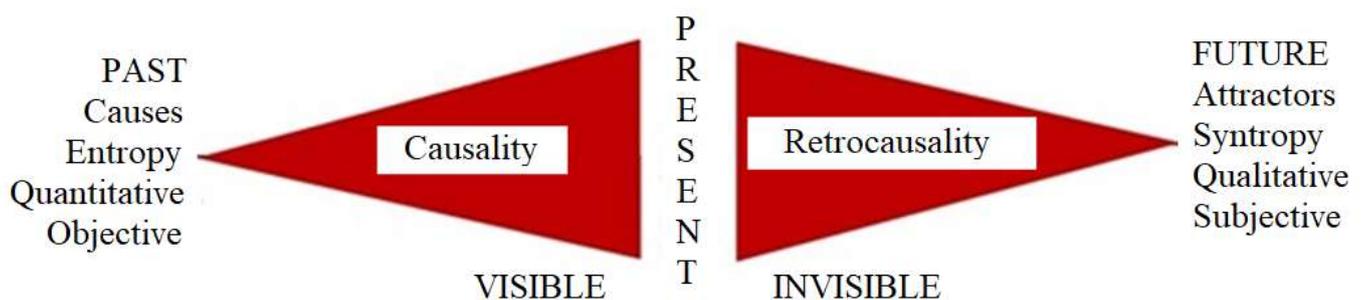
Conventional medicine concentrates on the solid 25% and does not consider the role of water (ie the other

75% of the body), since it assumes that the solid part is the active principle and that all the functions of the body depend on the solid while water works only as a solvent that fills the space. The human body is considered as a large “test tube” filled with different types of solids and water as a chemically inert and insignificant packaging material. Conventional medicine assumes that solutes (substances dissolved or transported in the blood) regulate all the activities of the body, while it is assumed that the intake of water (the solvent) is generally well respected, since water is easily available.

Based on this hypothesis, medical research has been addressed to the

study of solids that are considered responsible for the onset of diseases. To date, a dry mouth is the only recognized symptom of dehydration. However, according to Batmanghelidj, a dry mouth is only the ultimate symptom of extreme dehydration.

The energy-momentum-mass equation suggests that the present can be described as the meeting point of causes that act from the past (causality) and attractors that act from the future (retrocausality).



Causality requires a big cause for a great effect. This is because causality diverges and tends to disperse. On the contrary with attractors the effect is amplified. The smaller the cause, the more it can be amplified and the greater the effect.

This strangeness of attractors was discovered in 1963 by the meteorologist Edward Lorenz. When dealing with water, as happens in meteorology, a small variation can produce an amplifying effect. Lorenz described this situation with the famous phrase:

*“The flap of a butterfly in the Amazon can cause a hurricane in the United States”.*

However, for this to happen it is necessary that the small flap (the active principle) is in line with the attractor. Otherwise, entropy prevails, and the small energy of the flap is lost. On the contrary when the variation is in line with the attractor it is amplified.

The hydrogen bond operates in both directions: from the micro to the macro, amplifying the effect, and from the macro to the micro informing the attractor. This can help understand how homeopathic remedies work. Homeopathy is based on water. When we insert into water the similar, the *simillimum*, of what we

want to cure, its information enters the quantum level and informs the attractor. The greater the dilution, the greater the contribution of the attractor in the amplification of the effect.

Homeopathy is the subject of ferocious attacks. In Italy the famous scientific television journalist Piero Angela reiterates that “*homeopathy is fresh water*”, “*pseudoscience*” or even “*magical practice*” and constantly emphasizes that it has no scientific validity. “*It is a placebo effect; this is what the scientific community says.*” Angela underlines that “*for Rita Levi Montalcini (Italian Nobel Prize) homeopathy is potentially harmful because it distracts*

*patients from valid treatments’* and that “*for Renato Dulbecco (another Italian Nobel Prize) it is a practice without any value.*” Lately the attacks on homeopathy have intensified; the main accusations are that homeopathy is only fresh water and a placebo effect.

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 *Living on Light* 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 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 and 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!

# INTUITIONS AND SYNCHRONICITIES

The autonomic nervous system automatically and unconsciously regulates the vital functions of the body, without the need for any voluntary control.

Almost all the visceral functions are under the control of the autonomic nervous system which is divided into the sympathetic and parasympathetic systems. The nerve fibers of these systems do not directly reach the organs but stop first and form synapses with other neurons in structures called ganglia, from which

other nerve fibers form systems, called plexuses, which reach the organs. The sympathetic part of the system is close to the spinal ganglia and forms synapses together with longitudinal fibers, in a tree called the paravertebral chain. The parasympathetic system forms synapses away from the spine and closer to the organs it controls. The ganglia of the sympathetic system are distributed as follows: 3 pairs of intracranial ganglia, located along the trigeminal, 3 pairs of cervical ganglia connected to the heart; 12 pairs of dorsal ganglia connected to the lungs and the solar plexus, 4 pairs of lumbar ganglia that are connected through the solar plexus to the stomach, small

intestine, liver, pancreas, and kidneys, 4 pairs of ganglia in connection with the rectum, bladder, and genital organs.

For a long time, it was believed that there was no relationship between the brain and the sympathetic system, but today we know that this relationship exists, is strong and that the brain can act directly on the organs through the mediation of the solar plexus. There is therefore a link between mental states and physical states. For example, sadness acts on the solar plexus through the sympathetic system, generating a vasoconstriction due to the contraction of the arterial system. This contraction caused by sadness

hinders blood circulation, thus also affecting digestion and respiration.

People commonly refer to the heart and not to the solar plexus. However, from a physiological point of view, the organ that allows us to perceive our feelings is the solar plexus. When we experience anxiety or love, these feelings are not a product of the brain or the heart, but of the solar plexus. The brain is not separated from the solar plexus and the solar plexus itself is a brain, but with an inverted anatomy. While the brain is made of gray matter outside and white matter inside, exactly the opposite is observed in the solar plexus. The gray matter is made up of nerve cells that allow us to think, the white matter is

made of nerve fibers, cell 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 absorber pole. The same duality that is found between entropy and syntropy.

The solar plexus and the brain are 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 that are completely different and that can only occur when these two polarities are integrated and work in harmony, producing results that are quite extraordinary.

Experiments show that syntropy acts mainly on the solar plexus and is perceived as warmth and well-being. On the contrary, the lack of syntropy is perceived as emptiness and suffering.

Since syntropy propagates backwards in time, feelings of warmth and emptiness help us feel the future and orient our choices towards advantageous goals. The following examples provide some insights into the implications of this backward in time flow:

- The article “*In Battle, Hunches Prove to be Valuable*”, published on the front page of the New York Times

on July 28, 2009, describes how experiences associated with intuitions and premonitions helped soldiers save themselves: “*My body suddenly became cold; you know, that feeling of danger, and I started screaming no-no!*” According to the theory of syntropy, the attack happens, the soldier experiences fear and death and the feelings of cold and pain go backward in time. The soldier in the past feels these as premonitions and is driven to take a different decision, thus avoiding the attack and death. According to the New York Times article, these premonitions have saved more lives than the billions of dollars spent on intelligence.

– William Cox conducted studies on the number of tickets sold in the United States for commuter trains between 1950 and 1955 and found that in the 28 cases where commuter trains had accidents, fewer tickets were sold<sup>26</sup>. Data analysis was repeated verifying all possible intervening variables, such as bad weather conditions, departure times, day of the week, etc. But no intervening variable was able to explain the correlation between reduced ticket sales and accidents. The reduction of passengers on trains that have an accident is strong, not only from a

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<sup>26</sup> Cox WE (1956), *Precognition: An analysis*. Journal of the American Society for Psychical Research, 1956(50): 99-109.

statistical point of view, but also from a quantitative point of view. According to syntropy, Cox's discoveries can be explained in this way: when people are involved in an accident, the feelings of pain and fear propagate backward in time and can be felt in the past in the form of presentiments and premonitions, which can lead to the decision not to travel. This propagation of feelings backwards in time can therefore change the past. In other words, a negative event occurs in the future and informs us in the past, through feelings. Listening to our feelings can help us decide differently and avoid pain and suffering in our

future. If we listen to this inner voice, the future can change for the better.

- Among many possible examples: on May 22, 2010, an Air India Express Boeing 737-800 flying between Dubai and Mangalore crashed during landing, killing 158 passengers, only eight survived the accident. Nine passengers, after check-in, felt sick and could not get on board.

In this regard, the neurologist Antonio Damasio, who has studied people affected by decision-making deficits, has discovered that feelings contribute to the decision-making

process and make advantageous choices possible without having to make advantageous evaluations.<sup>27</sup>

Damasio observed that cognitive processes were added to emotional ones, maintaining the centrality of emotions in the decision-making process. This is evident in times of danger: when choices must be made quickly: reason is bypassed.

Patients with decision making deficit are characterized by knowledge but not by feeling. Their cognitive functions are intact, but not the emotional ones. These patients have normal intellect but are unable to make appropriate decisions. A

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<sup>27</sup> Antonio Damasio, *L'errore di Cartesio, Emozione, ragione e cervello umano*, [www.amazon.it/dp/8845911810](http://www.amazon.it/dp/8845911810)

dissociation between rational and decision-making skills is observed. The alteration of feelings causes a myopia towards the future. The alterations may be due to neurological lesions or to the use of substances, such as alcohol and heroin, which reduce the perception of our inner voice.

Feelings of warmth point to the path that leads to well-being and to what is beneficial to life. It is therefore good to choose according to these feelings. When we converge towards the attractor feelings of warmth inform us that we are on the right path, on the contrary when we diverge, we feel void and anxiety.

Intuitions arise from the ability to feel the future and are based on feelings not contaminated by drugs, alcohol, habits, and fears.

Henri Poincaré, one of the most creative mathematicians of the last century, observed that when faced with a new problem whose solutions can be countless, a rational approach is initially used, but being unable to arrive at the result another type of process is activated. This process selects the correct solution among the endless possibilities, without the help of rationality. Poincaré called it intuition (combining the Latin words *in*=inside + *tueri*=glance), and was struck by the fact that they are always accompanied by experiences of truth,

beauty, warmth, and well-being in the thoracic area:

*“Among the large number of possible combinations, almost all are without interest or utility. Only those that lead to solving the problem are illuminated by an interior experience of truth and beauty.”*

For Poincaré, intuitions require attention and sensitivity to these inner experiences. Feelings which connect us to the future, to the intelligence of syntropy.

Robert Rosen (1934-1998),  
theoretical biologist and professor of  
biophysics at the Dalhousie

University, in *Anticipatory Systems*<sup>28</sup>  
wrote:

*“I was amazed by the number of anticipatory behaviors observed at all levels of the organization of living systems (...) that behave like real anticipatory systems, systems in which the present state changes according to future states, violating the law of causality according to which changes depend exclusively on past or present causes. We try to explain these behaviors with theories and models that exclude any possibility of anticipation. Without exception, all biological theories and models are classic in the sense that they seek only causes in the past or present.”*

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<sup>28</sup> Rosen R (1985) *Anticipatory Systems*, Pergamon Press, USA 1985.

To make anticipatory behaviors consistent with the dogma that causes must always precede effects, predictive models and learning processes are considered. But anticipatory behaviors also characterize the simpler forms of life, such as cells, without neural systems, and in these cases, it is difficult to sustain the hypothesis of predictive models or learning processes. Furthermore, they are also observed in macromolecules and this excludes any possible explanation based on innate processes due to natural selection. Rosen concludes that a new law of causality is needed to explain the anticipatory behaviors of living systems.

Syntropy states that life depends on the future and that it continually manifests retrocausal behaviors of anticipation.

The hypothesis that living systems use a different type of causality had also been advanced by Hans Driesch (1867-1941), a pioneer in experimental research in embryology.

Driesch suggested the existence of final causes, which operate from the global to the analytic, from the future to the past. The final causes lead living matter to evolve towards the purpose of nature which Driesch called entelechies, from the Greek en-telos which means something that contains

its own purpose and that evolves towards this end. So, if the normal development path is interrupted, the system can reach the same end in another way. Driesch believed that the development and behavior of living systems were governed by a hierarchy of entelechies united by a single final entelechy.

The proof of this phenomenon was provided by Driesch using sea urchin embryos. By dividing the sea urchin embryo cells after the first cell division, Driesch expected each cell to develop into the corresponding half of the animal for which it was designed or planned, but instead he discovered that each developed into a full sea urchin. This also happened in

the four-cell stage: whole larvae developed from each of the four cells, although smaller than usual. It is possible to remove large pieces from the eggs, mix the blastomeres and interfere in many ways without affecting the embryo. It seems that every single monad in the original egg cell can form any part of the complete embryo. On the contrary, when two young embryos are joined, a single sea urchin is obtained and not two sea urchins.

These results show that sea urchins develop towards a morphological end. The moment we act on an embryo, the cell that survives continues to respond to the final cause that leads to the formation of

structures. Although smaller, the structure that is reached is like the one that would have been obtained from the original embryo. It follows that the final form is not caused by the past or by a program, a project or a design that acts from the past, since any change we introduce in the past leads to the formation of the same structure. Even when a part of the system is removed or normal development is disturbed, the final form is reached which is always the same.

Another example is that of tissue regeneration. Driesch studied the process by which organisms can replace or repair damaged structures. Plants possess an extraordinary range

of regenerative abilities, and the same happens with animals. For example, if a worm is cut into pieces, each piece regenerates a complete worm. Many vertebrates have an extraordinary capacity for regeneration, for example, if the lens of a newt's eye is surgically removed, a new lens is regenerated from the edge of the iris, while in the normal development of the embryo the lens is formed in a very different way, starting from the skin. Driesch used the concept of entelechy to explain the properties of integrity and directionality in the development and regeneration of living bodies and systems.

Independently in 1926 the Russian scientist Alexander Gurwitsch (1874-

1954) and the Austrian biologist Paul Alfred Weiss (1898-1989) suggested the existence of a new causal factor, different from classical causality, which was called morphogenetic field. In addition to stating that morphogenetic fields play an important role in controlling morphogenesis (the development of body shape), the authors show that classical causality fails.

The term “field” is currently fashionable: gravitational field, electromagnetic field, and morphogenetic field. It is used to indicate something that is observed but is not yet understood in terms of classical causality; events that require

a new type of explanation based on a new type of causality.

Syntropy replaces the terms “entelechies” and “fields” with the terms “final causes” and “attractors”. Causes that act from the future produce fields that attract and guide.

Syntropy assumes that living systems are guided towards final causes by feelings that respond to attractors and that retrocausality is manifested mainly in the form of synchronicities. The same happens in our lives: feelings guide us towards the Attractor, the purpose of our existence.

A particularly important example was provided by Steve Jobs, the founder of Apple Computer.

Steve Jobs had been abandoned by his natural parents and this was the drama that accompanied him throughout his life. He was tormented and never accepted being abandoned.

He left university during the first year and ventured to India to find his inner self.

He discovered a completely different vision of the world that marked his change:

*“In the Indian countryside people do not let themselves be guided by rationality, as we do, but by intuitions.”*

He discovered intuitions, an immensely powerful faculty, very developed in India, but practically unknown in the West.

He returned to the United States convinced that intuitions were more powerful than intellect. To cultivate intuitions, it was necessary to live a minimalist life, reducing entropy as much as possible. He became a vegan, refused alcohol, tobacco, and coffee, began to practice Zen meditation, and had the courage not to be influenced by the judgment of others.

He always tried to reduce entropy to the point that it took him more than 8 months to choose the washing machine. He absolutely had to find the one with the lowest energy

consumption and maximum efficiency. He lived in a thrifty way, a life so essential and austere that led his children to believe he was poor.

The way he lived was the result of his need to focus on the heart, on inner feelings. He avoided wealth because it could distract him from the voice of the heart. He was one of the richest men on the planet, but he lived like a poor man! From a syntropic perspective, his minimalist choices allowed intuitions to emerge, becoming the source of his innovations and the wealth of Apple Computer.

Jobs opposed marketing studies, as he said 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 called 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 a goal, an object of the future. Thirty years earlier, in 1977, he had sensed a pocket computer that combines aesthetics, simplicity, technology and minimalism! He felt the need for 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 the 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 turned into 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 him 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 the mid-1990s, Apple Computer was in crisis and 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's 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 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 Apple 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 task, 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.

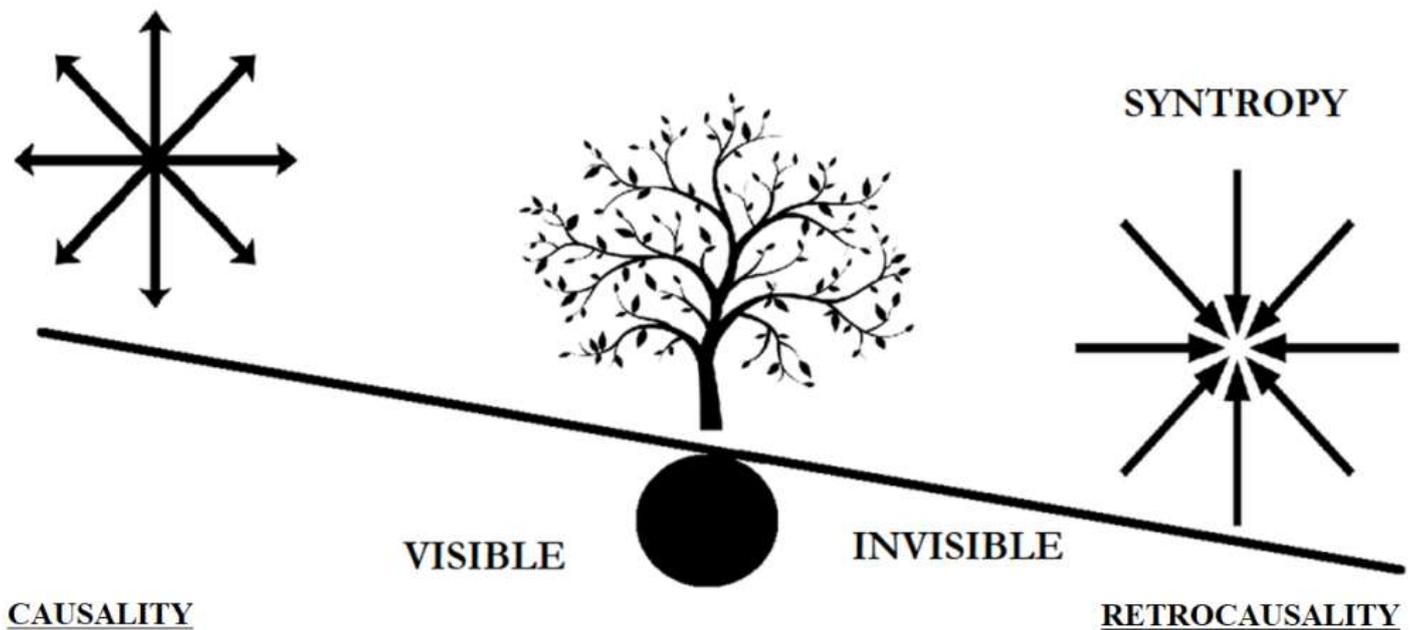
The life of Jobs testifies that intelligence and creativity come from the future, from the invisible and that we can access the invisible through intuitions. He showed that the voice of the heart brings the future into the present.

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

Now let us move on to another example.

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

on one side and retrocausality on the other.



Life is the manifestation on the physical plane of syntropy. It is constantly in conflict with entropy and must always diminish it. However, this is hampered by our activities that tend to increase entropy.

The challenge of life is: *how to increase*

*syntropy and reduce entropy by remaining active?*

To describe this challenge, I will use the example of a freelance, single, whose expenses exceeded the income of over five hundred euros a month.

The savings were running out and he had no one to ask for help. He started reducing his expenses: no money in his wallet, no credit on his cell phone. But things went from bad to worse. At this point he asked me for help.

Let us 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 (exits) and syntropy (entrances) are balanced, the invisible world of syntropy 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.»*

Thus, 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 itself.

*«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.

Jung and Pauli have coined the term synchronicity to indicate an invisible causality different from that familiar to us. Synchronicities manifest themselves as meaningful coincidences because they converge towards an end.

Invisible causality acts from the future and groups events according to purpose. Synchronicities are significant because they have a purpose.

*«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 an incredibly 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 another synchronicity occurred. He received a call from the doorkeeper. 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 was not 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 immediately 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 us 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 and dissipative 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, entropy increases and 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.

This game between entropy and syntropy involves not only individuals, but also companies, institutions, and nations. It can be used successfully in the management of cities, nations, public and private organizations, and ecological and natural systems. But it must always be accompanied by an inner transformation, otherwise it will inevitably lead to failure.

People try to acquire meaning by way of entropic lifestyles. This is a problem that is constantly repeated and can only be solved by the discovery of syntropy and the Theorem of Love.

In this regard liquidarism can play an important role.

# VITAL NEEDS

Water is the lifeblood that provides syntropy to life. Without water life is unable to counteract the destructive effects of entropy and dies. We can therefore list water among the vital needs.

Life also needs energy. Therefore, the Sun is so important. The chlorophyll process absorbs energy from the Sun and without the Sun life could not exist on this planet.

Life dies when water freezes. Heat is needed to keep life away from low temperatures.

Living systems are generally not able

to feed directly on syntropy, and they must meet conditions for the acquisition of food. These conditions are known as material needs.

When these needs are not met, alarm bells are activated, such as thirst for the need for water, hunger for food and chill for the need for heat.

These alarm bells are well known to all, we know how to associate them with the need that must be met, and we know what we must do.

But we also have invisible vital needs!!!

The *Attractor* is the source of syntropy and resides outside of our physical body, connected to it

through the solar plexus. It provides visions of the future, insights, inspirations, and higher levels of awareness, which are inaccessible to the ordinary states of the rational mind. It shows the direction, the goals, and the mission of our life by acting as a teacher that guides us to the solution of problems and to well-being.

We establish the connection through the autonomic nervous system, the solar plexus, which we commonly associate with the heart.

This connection is easier and stronger in moments of meditation and love and when we abstain from the consumption of alcohol, tobacco, drugs and coffee and we follow a

vegetarian or liquidarian diet.

Since syntropy concentrates energy, a good connection is perceived as warmth and well-being in the solar plexus. On the contrary, a weak connection is signaled by feelings of emptiness and pain that we usually indicate as anxiety and by symptoms of the autonomic nervous system, such as nausea, dizziness, and suffocation.

Syntropy is needed to regenerate damaged cells and parts of the organism. The autonomic nervous system acts like a mechanic who consults the manufacturer's guide to carry out repairs and keeping the system as close as possible to the design. However, the design is not

mechanical, and the instructions are written with the ink of love.

The autonomic nervous system oversees all the involuntary functions of the body and is responsible for controlling the movement of muscles and limbs and regulates body functions that are not subject to decisions and that do not require the conscious mind. For example, it is responsible for digestion, heart rate, food assimilation and cells regeneration.

These processes are completely unknown to our conscious mind. We don't know how they are performed and often we don't even know they exist. We don't need to be a doctor or a biologist to digest food or

regenerate tissues. The body knows everything and shows an extraordinary level of intelligence. It directs and regulates these processes, thus expressing the capacity and potentials of an intelligence that is incredibly superior to our conscious mind.

It develops patterns of behavior that it then performs autonomously and automatically and that are maintained over time, giving rise to habits that are then stored, at least in part, in the muscles of the body. Behavioral patterns are repeated until they are activated automatically, regardless of our will. These patterns are then firmly placed in the memory of the unconscious mind. The conscious

mind often does not know what is in the memory of the unconscious mind. As a result, the unconscious mind can open incredible scenarios in the processes of knowing ourselves. The autonomic nervous system (ie the unconscious mind) also acts as a guardian of any information that the conscious mind cannot handle.

When the connection with the attractor is strong, we feel warmth, well-being and love, when it is weak we feel void, pain and anxiety accompanied by loneliness and isolation. In the absence of the connection the autonomic nervous system is not able to provide syntropy to the vital functions and the organism dies.

We can therefore die not only because of unsatisfied material needs, but also because of the lack of connection with the attractor.

The need for connection with the attractor is usually perceived as a *need for love* and cohesion.

To respond to our needs, we build maps of the physical environment that lead to realize that we live in a world that has expanded towards infinity. On the contrary, consciousness concentrates towards the infinitely small.

The identity conflict arises from the comparison:

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

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

By comparing ourselves with the physical reality we realize that we are equal to zero and this is incompatible with the feeling we exist.

This conflict is well described in Shakespeare's Hamlet with the phrase "*to be or not to be*". Not being is incompatible with life. To continue to respond to the challenges of life we need to find a purpose, a meaning, otherwise it is all useless.

The identity conflict leads to a vital ***need for meaning*** which, when not satisfied, causes feelings of worthlessness and depression.

Depression is an unsustainable type of suffering and people face it trying to inflate their Ego, limiting the size of the world they are comparing to or simply erasing the outside world.

However, we manipulate the numerator and/or the denominator of the equation of the identity conflict the result continues to be always equal to zero.

The need for meaning is an invisible need. Most people are not aware of it, but still, it is vital, and we must constantly respond to it.

We must all give meaning to our existence and to do so we often accept the most incredible contradictions.

The identity conflict equation suggests a solution:

$$\frac{I \times \text{Outside World}}{\text{Outside World}} = I$$

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

This is called the *Theorem of Love* and shows that:

- only when our inner world unites with the outside world through love, we overcome the identity conflict.
- Love provides this unity (I x Outside World), and therefore love is vital: it provides the purpose and meaning of life.
- Love allows to shift from duality (I = 0) to unity (I = I).

When we love, we converge towards unity and our heart is filled with warmth, well-being, and happiness. When we do not love, we diverge, and we experience pain, emptiness and loneliness and our life is meaningless.

Today the word love is abused and can mean anything! So, let us see how it is used in this book.

First, love is something that we feel in the form of warmth and well-being in the thoracic area. It may be accompanied by an increased heart rate, sweating, shortened breath, redness, dilated pupils.

Love is vital because it gives meaning to life and because it connects us with

the Attractor.

What activates love becomes vital. For this reason, when we find a source of love, we tend to cling to it and forget everything else. In the absence of love, suffering can become unbearable.

Let us recap:

- The first group of vital needs is commonly known as *material needs*. To combat the dissipative effects of entropy, living systems must acquire syntropy through water, energy, and food, they must protect themselves from the dissipative effects of entropy and

eliminate the remains of the destruction of structures by entropy. These conditions include shelter, clothing, waste disposal and hygiene. The partial satisfaction of material needs is signaled by hunger, thirst, and various forms of suffering. Total dissatisfaction leads to death.

- The second vital need is commonly called the *need for love*. Responding to material needs does not prevent entropy from destroying life. For example, cells die and must be replaced. To repair the damage caused by entropy, we must draw on the regenerative properties of syntropy which allow

to create order, reconstruct structures, and increase the levels of organization. The autonomic nervous system, which supports vital functions, acquires syntropy. Since syntropy acts as an absorber and energy concentrator, the intake of syntropy is felt in the thoracic area of the autonomic nervous system, in the form of warmth and well-being that we usually indicate as love; the lack of syntropy is perceived as emptiness and pain in the thoracic area, experiences that are usually referred to as anxiety. In short, the need to acquire syntropy is felt as a need for love. When this need is not satisfied there is suffering in the form of emptiness

and pain. When this need is totally unsatisfied, living systems are not able to sustain the regenerative and vital processes and entropy takes over, bringing the system to death.

- The third vital need is commonly called the *need for meaning*. To satisfy material needs we produce maps of the environment. These maps give rise to the identity conflict. Entropy has inflated the physical universe towards infinity, while syntropy concentrates consciousness in extremely limited spaces. As a result, when we compare ourselves to the infinity of the universe, we discover that we are equal to zero. On the one hand

we feel we exist, on the other we are aware of being equal to zero. These two opposing considerations “*to be or not to be*” cannot coexist. The identity conflict is characterized by lack of meaning, lack of energy, existential crisis, and depression, generally perceived in the form of tensions in the head accompanied by anxiety. Being equal to zero is equivalent to death, which is incompatible with our feeling of existing. From this arises a vital need for meaning.

The solution to suffering is provided by the Theorem of Love. The Theorem of Love requires that we rely on the heart (the solar plexus) and

use it consciously and intentionally to go towards the most beneficial options.

# HOW WE RESPOND TO DEPRESSION

On the path to wellness, we learn that whatever happens in the form of a symptom requires our attention.

Depression and anxiety tell that we need love and meaning. If we remove these symptoms without responding to our vital needs, problems continue to work.

Syntropy suggests that depression arises from the identity conflict between being and not being.

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

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

and that the solution is provided by the Theorem of Love which gives meaning to life.

However, people are not aware of the Theorem of Love and limit their strategies to the equation of the identity conflict by trying to increase or decrease the numerator and/or denominator.

Three strategies are commonly used.

*n ° 1: Expand the Ego (ie increase the numerator)*

To reduce depression, we try to expand our Ego through wealth, power, approval, and popularity.

$$\frac{I+judgment+wealth+popularity+power...}{Universe} = 0$$

When we expand our Ego, depression vanishes for a few seconds. This brief relief leads to reiterate, to want to expand our Ego more and more.

For example, if we expand our Ego thanks to the approval of others, we will increasingly seek approval and to this end we will have to meet their

expectations by behaving in ways that others judge positively. We will begin to use masks and others will see our masks and not our true self. This will make us feel lonely and without love and will increase the identity conflict and depression.

*the more we need approval, the less we are spontaneous the more we use masks, the more we feel alone the identity conflict increases, and we need more approval*

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

pressure and the fear of being rejected.

In a famous experiment, Stanley Milgram<sup>29</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 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.

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<sup>29</sup>Milgram S. (1974), *Obedience to Authority: An Experimental View*, Harpercollins, New York, 1974.

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 could not 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.

Without other people it is impossible to receive approval. Others are the source of our approval, and this generates a deep need for consent and the fear of being rejected. To be

accepted we need social inclusion. The fear of being isolated leads to obey the group, even going against the foundations of ethics.

Another way to expand our Ego is the equivalence “*I am what I have*”. Examples are provided by money, popularity, wealth, and power. Money, wealth, popularity, and power make our Ego expand. But whatever value we put to the numerator, if compared with the infinity of the universe, the result is always equal to zero. We can become emperors of the planet and continue to feel depressed. We can reach the highest levels of power, where we decide the life or death of people, but we continue to

feel equal to zero. The brief relief from depression turns these strategies into needs.

Many psychologists and sociologists have suggested specific needs for power, wealth, and popularity<sup>30</sup>. The Theory of Vital Needs considers these secondary needs which develop from the vital need of meaning.

Everything we use to give meaning to our life becomes vital and consequently gains power.

Even ideologies, cultural systems and religions provide values and can therefore become vital. We defend our sources of value, and this is one of the main causes of conflicts and an

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<sup>30</sup> For example, the Need of Power (nPow) model developed by McClelland in 1975.

obstacle in our evolution towards happiness and well-being.

People live trapped in their values and when they are faced with diversity a shock can arise.

The unprepared visitor can experience a cultural shock when immersed in another culture. Immigrants often suffer from cultural shocks, depression, and existential crises. Culture shocks happen to travelers who suddenly find in places 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

unknown to us and incomprehensible.<sup>31</sup>

When a strategy provides a brief relief, we repeat it. If we receive meaning through money, we will want more money, if we receive it through beauty, we want more beauty, if through power we will seek more power.

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

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

*“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*

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<sup>31</sup>Toffler A, *Future Shock*, [www.amazon.com/dp/0553277375](http://www.amazon.com/dp/0553277375)

*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>32</sup>

*n ° 2: reduce the denominator*

We can try to solve the identity conflict by decreasing the denominator to a group, for example:

$$\frac{I}{\text{Community}} = 0$$

But only when we are totally part of the group does the equation become:

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<sup>32</sup> Fromm E (1974), *To Have or to Be?*  
[www.amazon.com/dp/B00BBPWBAK](http://www.amazon.com/dp/B00BBPWBAK)

$$\frac{I \times \text{Community}}{\text{Community}} = I$$

and the conflict between being and non-being ( $I=0$ ) disappears, and we experience the identity ( $I=I$ ).

The need for meaning is thus transformed into the need for belonging to a group. It becomes vital to be part of the group and be totally accepted by it. People do everything to ensure being accepted.

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 Rulletta 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 thus respond to the 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.

### *n ° 3. Cancel the outside world*

When increasing our value and reducing the outside world is no longer enough, another strategy is to erase the outside world.

The identity conflict formula turns into:

$$\frac{I \times I}{I} = I$$

This strategy explains 3 types of psychiatric disorders:

- when (I x I) prevails, people can develop a narcissistic personality disorder.

- When (I / I) prevails, we have a paranoid personality disorder.
- When (I / I) and (I x I) have similar weights, we have a psychotic disorder.

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

In the *narcissistic personality disorder* love for ourselves dominates (I x I). 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 taken from 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 I/I fraction dominates and we replace the external world. But 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 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* the I/I fraction and the IxI multiplication prevail.

People replace the external reality with their inner world. They project their suffering and their fears outside themselves in the form of hallucinations and ideas of being unworthy, incapable, and unfit. These considerations can take the form of delusions, an illogical thought supported by convictions 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. The voices are often characterized by paranoid beliefs of a world that conspires against us, combined with hallucinations typical of

schizophrenia and psychosis that lead to unbearable levels of suffering, so high as to push the person towards suicide, which is perceived as the only way out.

Since we have  $I \propto I$  in the numerator of the identity conflict equation, people who suffer from hallucinations are also characterized by extreme social withdrawal and isolate themselves in their imaginary world. Social withdrawal, in turn, leads to becoming more introverted and these people only worry about their symptoms and illness. This results in additional traits, typical of psychosis and schizophrenia, such as selfishness, insensitivity, and lack of interest in the feelings of others.

## *- Psychology and depression*

Psychiatry and psychology are the remedies that the West offers to depression. Psychiatry is based on experimental evidence and has been developed in the field of neurobiology and psychopharmacology. Psychology is generally not based on experimental evidence, but the benefit is largely due to the absence of side effects and the decrease in relapses. However, psychotherapy has lost position in favor of psychiatry since psychiatry is considered more effective and faster.

Psychotherapeutic approaches range from cognitive-behavioral therapy,

group and family therapy, biofeedback, psychoanalysis, and hypnotherapy.

The *cognitive-behavioral* approach sees depression related to stressful events and the solution in 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. Changing attitudes and reducing worries is not as easy as it

sounds. This is an area where people often ask for the help of a psychotherapist.

*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>33</sup>

*Chronotherapy* proves to be effective with seasonal and bipolar depressions, which are linked to a significant phase shift of the sleep-wake cycle. To this end, treatments based on balancing light and dark shades are used to regulate the sleep-wake cycle.

### - *Psychiatry and depression*

Psychiatry acts on the biological and somatic level, blocking symptoms.

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<sup>33</sup> Guidetti V (2005), *Fondamenti di neuropsichiatria dell'infanzia e dell'adolescenza*, Il Mulino, 2005.

But since it does not remove the cause of depression, over 80% of people treated with this approach develop a chronic state of depression. Furthermore, psychopharmacology can have side effects that can block a 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 mental disorder characterized by a low mood, accompanied by low self-esteem and loss of interest or pleasure in activities. This group of syndromes is described and classified as one of the mood disorders in the 1980 edition of the American Psychiatric Association diagnostic manual. The term depression is*

*often used to denote this syndrome but can also refer to other mood disorders or other moods without clinical significance. 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 people with major depression commit suicide, and up to 60% of people who have committed suicide had a depression or other mood disorder.”<sup>34</sup>*

In subjects under the age of 45, the impact of major depression is greater than any other disease, much more than cancer and cardiovascular problems and is the main cause of

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<sup>34</sup> Barlow DH (2005), *Abnormal psychology: An integrative approach*, Belmont, 2005, CA, USA.

disability.<sup>35</sup> This underline how enormous the social, economic and human suffering costs are. In industrialized countries, 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.

Over 80% of pharmacologically treated people show a substantial continuity of depression<sup>36,37</sup> and

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<sup>35</sup> World Health Organization (1996), *Multiaxial Classification of Child and Adolescent Disorders*, Cambridge, Cambridge University Press, 1996.

<sup>36</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>37</sup> Weissman MM (2000), Wickramaratne PJ, Adams P, Wolk S, Verdeli H e Olfson M, *Brief screening for family psychiatric history: The family history screen*, *Archives of General Psychiatry*, 2000, 57(7): 675.

develops a chronic depression, a trait that will accompany the person throughout his life.

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

The DSM (Diagnostic and Statistical Manual of Mental Disorders) classifies as a depressed person those who shows 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 energy loss, 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 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 more pronounced than a pain for a loss, a worsening of symptoms in the morning hours, psychomotor retardation, 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 rejection.

- *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. Catatonic symptoms also occur in schizophrenia or manic episodes.
- *Postpartum depression* refers to intense, prolonged and sometimes debilitating depression experienced by postpartum women. 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.
- *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, there are different thoughts. For example:

- *Genetic factors.* 70% of monozygotic and dizygotic twins show a

depressive disorder.<sup>38</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 a major depression has been used to support the opposite hypothesis, which is that the environment can increase the chances of developing a depressive disorder.<sup>39,40</sup> However, some studies report that children of depressed biological parents, raised

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<sup>38</sup> Galeazzi A (2004) and Meazzini P, *Mente e comportamento*. Trattato italiano di psicoterapia cognitivo-comportamentale, pag. 281.

<sup>39</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>40</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.

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 alternative explanations may exist, such as the fact that adoption involves a load of emotional stress, which can be the 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 the onset of 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 calls into question the hypothesis of a biological cause of depression. Other neurobiological factors play a role in depression, such as the hypothalamic-pituitary-adrenal

axis, which links 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 impairment 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 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 linked 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 hepato-cellular 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 have 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. Furthermore, 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 like the United States and Great

Britain, 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.

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 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, a treatment is represented by 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.

# HOW WE RESPOND TO ANXIETY

The autonomic nervous system acquires syntropy to feed the vital functions of the organism. As a result, the sensations associated with the autonomic nervous system may:

- *inform* about the acquisition of syntropy. When the intake of syntropy is abundant, feelings of warmth and well-being like love are perceived in the areas regulated by the autonomic nervous system; on the contrary, when it is insufficient,

feelings of emptiness, pain and death, usually named anxiety are perceived.

- *Anticipate* the future. Syntropy propagates backwards in time and allows us to “feel” our future states. Emotions can propagate to the past, but not the information associated with them. Anxiety is like fear, but without an object, without information associated with it. Thanks to the autonomic nervous system we can perceive our suffering in advance.

Anxiety can be also caused by traumatic memories of the past or simply by fear of past events that can

happen again. We therefore find ourselves having to distinguish between anticipatory anxiety and anxiety caused by the past.

According to the Vital Needs Theory, anxiety indicates a deficient acquisition of syntropy, and love acts like the Sun that disperses the clouds of anxiety and depression.

People try to silence anxiety in countless ways:

– *Substances* such as alcohol and heroin induce warmth feelings in the solar plexus (thoracic area) like love, thus replacing the vital need for love

and causing addiction. A typical example is provided by heroin. Heroin is described as “*lover*” and consumers talk about their “*honeymoon with heroin*”. Heroin replaces the need for love and calms anxiety and pain.

- *Alcohol* causes feelings of warmth like love. Alcohol has become epidemic among young people and the effects are devastating. Since 2010 there has been a marked increase in the mortality of the population between the ages of 15 and 45 in all Western countries and almost all these deaths are linked to the abuse of alcohol.

- *Activities.* When we are calm and relaxed, our attention shifts into the solar plexus. To avoid suffering we fill ourselves with commitments, we spend all our time working, we get involved in voluntary work, political, religious, ideological or sports groups. We do not allow ourselves a moment of silence, we turn on the TV, we check the smartphone, we smoke, we drink, we stun ourselves or eat compulsively.
- *Avoid silence.* When suffering becomes unbearable, we try to avoid silence. Silence makes us sense our feelings of anxiety and suffering.

But in this way, we do not solve the lack of syntropy, and this leads to a series of consequences, such as:

- *Chronic dissatisfaction.* The body enters a state of chronic lack of syntropy, becomes more vulnerable to diseases and the destructive effects of entropy.
- *Decision-making deficits.* When we artificially reduce anxiety, we also reduce our ability to connect to the future and choose advantageously. This seriously limits our decision-making abilities, jeopardizing well-being, and happiness.
- *Relational deficits.* By silencing anxiety, we also reduce empathy.

Thus, insensitivity and loneliness increase, and this hinders social relations.

In our journey towards wellbeing, it is necessary to feel, in the most precise and clear way possible, the heart and the solar plexus. Anxiety, even if painful, is an important signal that we must learn to listen to and understand.

*- Friendship, love, and endorphins*

Friendship has always been a paradox for science since, unlike love, it is not necessary for the reproduction of the species and does not imply an advantage for survival. It is therefore always a mystery why we spend hours with people from whom we probably will never receive any benefit.

In a recent work by two British anthropologists, Robin Dunbar, and Anna Maschin<sup>41</sup>, it is suggested that the need for friendship is caused by internal opioids (endorphins) produced during friendship relations.

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41 Maschin AJ e Dunbar RIM (2011), The brain opioid theory of social attachment: a review of the evidence, *Behaviour*, 148(10): 985-1025.

Dunbar and Maschin argue that the cause of friendship is a neurotransmitter that is part of the group of “endogenous opioids”. These are substances like opioids, which we are used to consider as drugs, but which are produced by our neurons.

Dunbar and Maschin state that because friendship is caused by an internal drug, it has the same addictive effects as a drug, and we cannot do without it.

Endogenous opioids are neurotransmitters associated with a state of well-being, which leads to see life optimistically and which reduces stress hormones. According to the classical view, endorphins are the

cause of well-being, and Dunbar and Maschin suggest that:

*“They are the neurochemical glue that makes us maintain those complex social relationships that go beyond mating and care for offspring.”*

They were discovered in the 1970s and are difficult to study due to the addiction they cause. The link between endorphins and emotional life, love and romantic relationships is known, and the effects of endorphins are like those of opioids.

The classic approach sees the causes of behavior in neurotransmitters and hormones. For example, oxytocin, vasopressin, dopamine, and serotonin

are considered the cause of erotic attraction, jealousy, the sense of motherhood and paternity.

The Theory of Vital Needs overturns this interpretation, and maintains that love, friendship, and cohesion are manifestations of our vital need for syntropy (ie love). Obviously, when we acquire syntropy, mediators and neurotransmitters are activated, as is the case with endorphins. The production of endorphins is a consequence of the acquisition of syntropy. Love, friendship, and cohesion are the ways in which we acquire syntropy and are not caused by endorphins or neurotransmitters, they are caused by our vital need for syntropy.

The cause-effect way of thinking considers endorphins and neurotransmitters the cause of human behavior, love, friendship, and cohesion.

The Theory of Vital Needs considers needs the motivation of human behavior. The acquisition of syntropy produces endorphins, and it is therefore easy to fall into the trap of trying to respond to the vital need for love through opioid consumption. When someone falls into this trap, opioids replace endorphins and take the place of the vital need for love, becoming vital. This explains why drug addicts are willing to do

anything, even kill, just to make sure their doses.

### *- Psychiatry and anxiety*

Anxiety is described as a state of fear unrelated to any real danger often accompanied by physical or even neurological manifestations, which may include involuntary muscle contractions even when extremely disabling.

The symptoms are all associated with hyperactivity of the autonomic nervous system and include palpitations, chest pain, shortness of breath, nausea, tremors, increased blood pressure, blood flow and heart

rate, sweating, decreased digestion and immune functions, pale skin, and pupillary dilation.

Anxiety disorders are:

- The *generalized anxiety disorder* that is characterized by a permanent state of anxiety. People with this disorder are afraid, but they do not know what for. Because of muscle tensions and hyperactivity of the autonomic nervous system, anxiety can lead to headaches, palpitations, dizziness, and insomnia. These symptoms, combined with the psychological aspects associated

with anxiety, cause difficulties in coping with normal daily activities.

– *Panic attacks* are characterized by terror that causes tremors, dizziness and breathing difficulties. Panic attacks start abruptly and reach their peak in 10 minutes or less. They appear without reason and are often mistaken for heart attacks. People begin a series of medical investigations, sure of suffering from heart problems and even when medical tests show that everything is normal, the physical manifestations of panic reinforce the fear of a heart attack that leads to further analyses or more complex treatments to find a remedy for

symptoms, such as palpitations. Changes in heart rate are perceived and a heart attack is believed to be imminent. When the fear of panic attacks becomes excessive, people can quit their jobs and refuse to leave home. A common complication of panic disorder is agoraphobia, which is the terror of being in a situation that is perceived as difficult without a way out, a combination of claustrophobia (fear of enclosed spaces) and hypochondria (fear of dying).

– *Phobias* are characterized by a strong and irrational fear of an object or a situation. Phobias differ from fear because they are irrational and

differ from anxiety because there is an object or situation that causes them. People with phobias know that their fear is excessive and unreasonable, but they are generally unable to control it.

– *Obsessive-compulsive disorder* is characterized by obsessions and/or compulsions. Obsessions are repetitive thoughts or images that the individual knows to be absurd. Compulsions are repetitive behaviors that the person feels obligated to do to reduce anxiety. An example is the extreme obsession with cleanliness and the fear of contamination that can lead to the obligation to wash your

hands continuously. Another example of obsession is the fear of gas and the need to check and re-check that the gas burners are turned off.

– *Post-traumatic stress disorder* is the strong psychological suffering that follows a traumatic, catastrophic, or violent event. Diagnosis requires that the symptoms be always the consequence of a traumatic event. But having experienced a traumatic event does not automatically generate a post-traumatic disorder. Post-traumatic disorder is also known as war neurosis because it was initially observed in soldiers

involved in fighting or in war situations.

– *Social phobia* is the anxiety of being criticized or negatively evaluated by others. This phobia leads the person to avoid social events and to be afraid of embarrassment or humiliation.

The strong involvement of the autonomic nervous system in anxiety can be used to diagnose these disorders. For example, in 2005 a team from the Hebrew University of Jerusalem, led by the Dean Sorega Hermon, showed the possibility of diagnosing anxiety disorders by calculating the levels of the enzymes

acetylcholinesterase (AChE) and butyrylcholinesterase (BChE) in relation to age.

The experience of anxiety varies from person to person. Central features include worries and distressing thoughts that interfere with everyday life. Anxiety can include confusion, tremor, sweating, fainting, dizziness, rapid heartbeat, difficulty breathing, stomach pain or nausea, restlessness, and irritability.

In the psychiatric treatment of anxiety, selective serotonin inhibitors are considered by many to be the first-choice drug. Benzodiazepines are also used, but these produce addiction and prolonged use should be carefully monitored.

## *- Psychology and anxiety*

Psychological treatment, particularly cognitive-behavioral therapy, has been shown to be effective in treating anxiety. Cognitive behavioral therapy is divided in two components. The first component, cognitive therapy, is one of the most common treatments for anxiety. It is based on the idea that thoughts caused by an event or situation trigger anxiety; often it is not an event that causes anxiety but the interpretation we give of it. The purpose of cognitive therapy is to help people identify these beliefs and thought patterns, which are often automatic, negative, and irrational,

and replace them with more positive and useful ways of thinking. The second component of cognitive therapy concerns changing behaviors associated with anxiety, such as avoidance or restlessness. These can be addressed through relaxation techniques and in the way certain situations are managed.

When people feel anxious, they often breathe faster. Rapid breathing can lead to many unpleasant sensations. Learning a breathing technique can alleviate anxiety symptoms and help to think more clearly. Learning to let go muscle tensions is also an important treatment for anxiety. Relaxation can cause a feeling of calm, both physical and mental.

Thought management exercises are useful when a person is troubled by distressing ideas. There is a wide range of techniques. For example, a distraction that brings pleasant thoughts can help divert attention from suffering. Other treatments include lifestyle changes such as increased physical activity, reduced caffeine, and food. Regular exercise helps reduce anxiety.

Cognitive behavioral therapy can be effective for various anxiety disorders, particularly for panic disorder and social phobia. In cases of social phobia, the cognitive component can help the patient to question his certainty that others will judge him.

The behavioral component tries to change people's reactions to situations that cause anxiety. A key element is the gradual and structured exposure with what people fear. The aim is to learn to act differently.

Therapy can also be conducted in group sessions, facilitating the sharing of experiences and acceptance by others, undertaking behavioral challenges in a protected environment.

# DYNAMIC BALANCE BETWEEN ENTROPY AND SYNTROPY

The first law of thermodynamics states that energy is a unity that cannot be created or destroyed, but only transformed. Entropy and syntropy are the two sides of this unity, linked together in a dynamic process of energy transformation. Entropy and syntropy cannot exist without each other. This dynamic interaction pervades all aspects of the universe and that is why everything vibrates, and everything is dual.

In 1665, the Dutch mathematician and physicist Christian Huygens, among the first to postulate the wave theory of light, observed that, putting side by side two pendulums, these tended to tune their oscillation as if “*they wanted to take the same rhythm.*” Huygens discovered the phenomenon we now call resonance. In the case of two pendulums, it is said that one makes the other resonate at its own frequency.

All the manifestations of the universe are a continuous vibration between polarities: the yin and the yang, the converging and divergent forces, syntropy and entropy, absorbers, and emitters.

In life, this takes the form of waves, pulsations, and rhythms: the pulsations of the heart, the phases of the breath, light, and sound waves.

All aspects of reality vibrate, and these vibrations create resonances. An example is provided by tuning forks that vibrate at a frequency of 440 Hz. When a vibrating tuning fork is placed near a “*silent*” tuning fork, this second tuning fork begins to vibrate. Tuning forks vibrate only when exposed to a sound with their own resonance.

Resonance is the principle used by radios to tune to a specific station. Tuning to a frequency allows to receive only the information sent with

that frequency, all other information is not accessible.

The same happens with life. We only perceive what vibrates at our own frequency. This resonance process allows information to flow. Every person, every event and every situation are associated with a specific vibration. We communicate easily with people who have the same vibration as ours, while communication is more difficult with others. Individuals who resonate in the same way can easily establish lasting bonds. For example, young people who have had problems with abandonment, violence and abuse in their families tend to attract each

other without knowing each other's history.

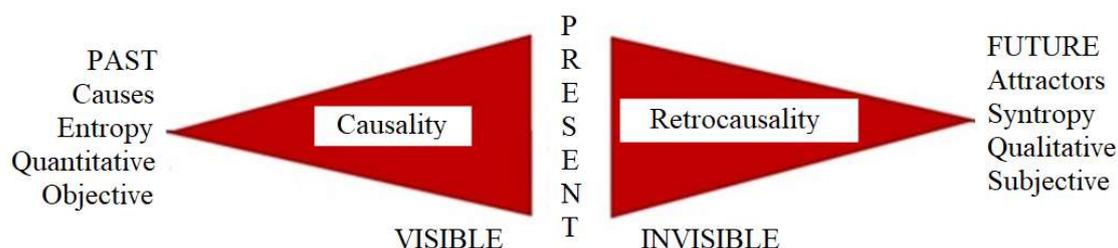
Resonance leads people to recognize themselves and to share feelings and information. This empathic communication process often takes place at an unconscious level.

We constantly experience resonance. We can talk to more people on the same subject, using the same words, the same gestures, and the same emphasis, and with some we feel that communication is full, while with others we feel that communication is empty.

Resonance allows us to communicate at a deeper level. When we resonate, we feel that

communication is intense and positive.

The fundamental equations describe the present as the meeting point of causes that act from the past (causality) and attractors that act from the future (retrocausality).



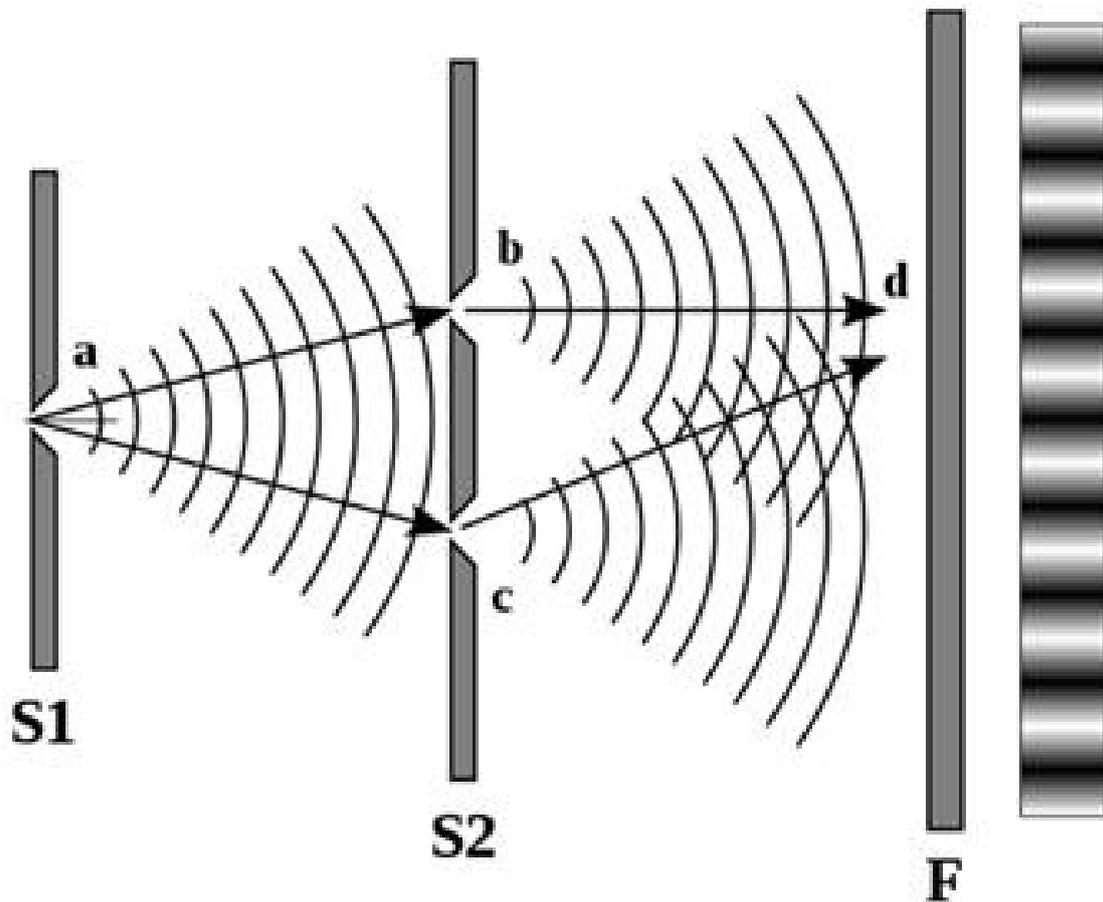
Causes are quantitative and objective and their effects are regulated by the law of entropy. Instead, attractors are perceived in a qualitative and subjective way. Their effects are governed by the law of syntropy.

Let's start from the beginning and see how everything is a vibration between entropy and syntropy.

On November 24, 1803, Thomas Young demonstrated that light propagates as waves:

*“The experiment I'm about to talk can be repeated with great ease, as long as the Sun is shining and with an instrument within everyone's reach.”*

Young's experiment is amazingly simple. A sunbeam passes through the slit of a screen (S1), then reaches a second screen (S2) with two holes.



### *Thomas Young's double-slit experiment*

The light that passes through the two holes of the second screen finally ends up on the white screen F, where it creates a figure of lights and shadows. If the light were made of particles, two points of light should be observed at the height of the two slits. Instead, we observe a figure in which

dark bands and light bands alternate.

Young explained this result as a demonstration of the fact that light propagates through the two slits as waves. These waves give rise to luminous bands at the points where they add up, that is, where there is constructive interference, while they give rise to dark bands where they do not add up, where there is destructive interference.

Everything went well until the end of the nineteenth century, when physicists faced a paradox. Maxwell's equations led to predicting that a black body, an object that absorbs all electromagnetic radiations, must emit ultraviolet frequencies with infinite power peaks. Fortunately, this did not

happen! This prediction, known as the ultraviolet catastrophe, has never been observed.

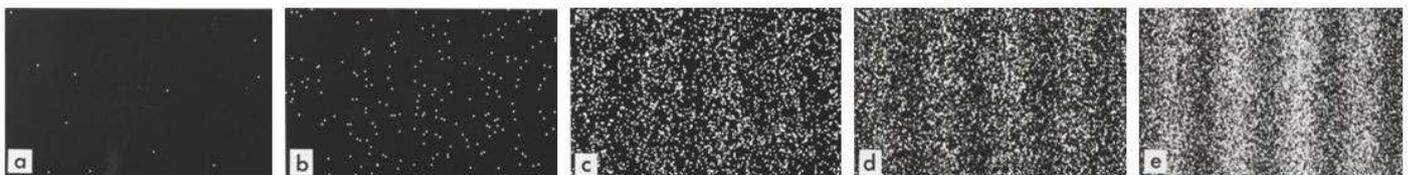
The answer was provided by Max Planck on December 14, 1900. In an article that he presented to the German Physics Society, Planck suggested that energy does not propagate in the form of waves, but as multiples of fundamental units, which he called quantum. A quantum can be small depending on the frequency of vibration of the atom. Under the size of the quantum energy does not propagate. This avoids the formation of infinite heat peaks and solves the paradox of the ultraviolet catastrophe.

In 1905 Einstein solved the paradox of the photoelectric effect by describing light as consisting of quanta, particles rather than waves. The photoelectric effect is that when light rays strike a metal, the metal emits electrons. However, up to a certain threshold the metal does not emit electrons and above this threshold it emits electrons whose energy remains constant. The wave theory of light cannot explain this behavior.

Einstein suggested that light, previously considered only as an electromagnetic wave, could be described in terms of quanta, particles we now call photons. The explanation provided by Einstein treats light in

terms of particle beams, rather than in terms of waves, and has paved the way for the wave-particle duality.

Today, the exact equivalent of Young's experiment can be conducted using an electron beam. The electrons launched in a double-slit experiment produce an interference pattern on the detector screen and must therefore propagate as waves. However, upon arrival, they generate a point of light, behaving like particles.



If the electrons were particles, they would pass through one or the other

of the two holes in the experiment; however, the interference shows that they behave like waves that pass through the two holes simultaneously.

According to Richard Feynman the central mystery of quantum mechanics is hidden in the double-slit experiment:

*“It is a phenomenon in which it is impossible, absolutely impossible, to find a classical explanation, and which represents well the nucleus of quantum mechanics. It contains the only mystery (...) The fundamental peculiarities of all quantum mechanics.”*

The wave-particle duality is predicted by Syntropy which states

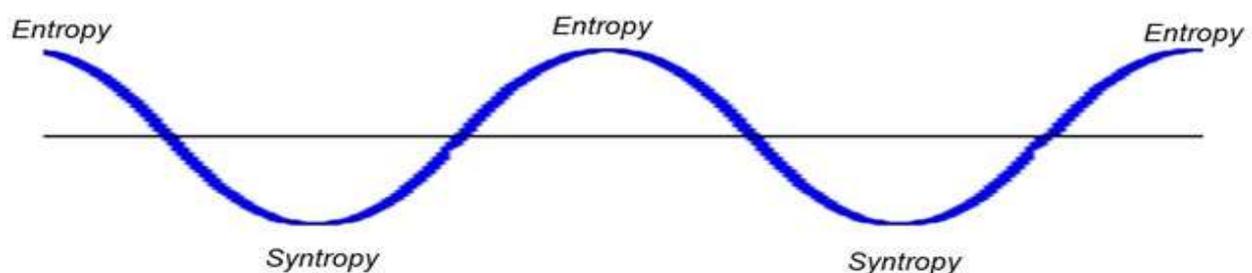
that causality and retrocausality constantly interact and that nothing happens without the contribution of both. The past manifests itself as particles (causality), while the future as waves (retrocausality). An emitter with particle properties and an absorber with wave properties are required for light to propagate.

Quantum mechanics tries to explain this duality by keeping the manifestations of waves and particles separate. For example, the Copenhagen interpretation says that the particle turns into a wave and then the wave collapses back into a particle. According to Syntropy the dual nature wave-particle coexists, and it is inseparable, since all the

manifestations of the universe are the result of the interaction between entropy and syntropy, between past and future, between emitters and absorbers.

*- Diverging and converging cycles*

The dynamic balance between entropy and syntropy presumes that any system vibrates between peaks of expansion and contraction:



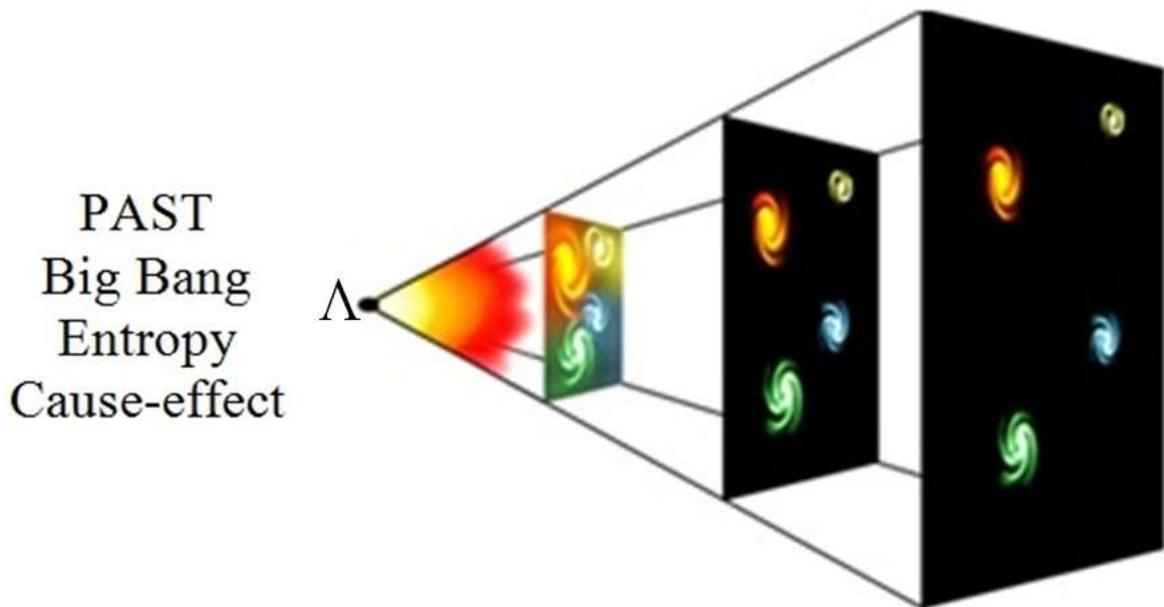
These cycles can be observed in any

system and at any level, from the quantum level to the macro level and at the cosmological level where it supports Einstein's cosmological model of an infinite series of Big Bang and Big Crunch cycles.

The first formulation of the Big Bang theory dates to 1927 but was generally accepted only in 1964 when many scientists were convinced that observations confirmed that an event such as the Big Bang took place. Georges Lemaître, a Belgian Catholic priest and physicist, developed the Big Bang equations and suggested that the increase in distance of galaxies was due to the expansion of the universe.

He discovered a proportionality between distance and spectral

displacement (now known as the Hubble law).



In 1929 Edwin Hubble and Milton Humason noted that the distance of galaxies is proportional to their redshift, the shift towards the lower frequencies of the light spectrum. This usually happens when the light source moves away from the observer or when the observer moves away from the source. The spectrum of the

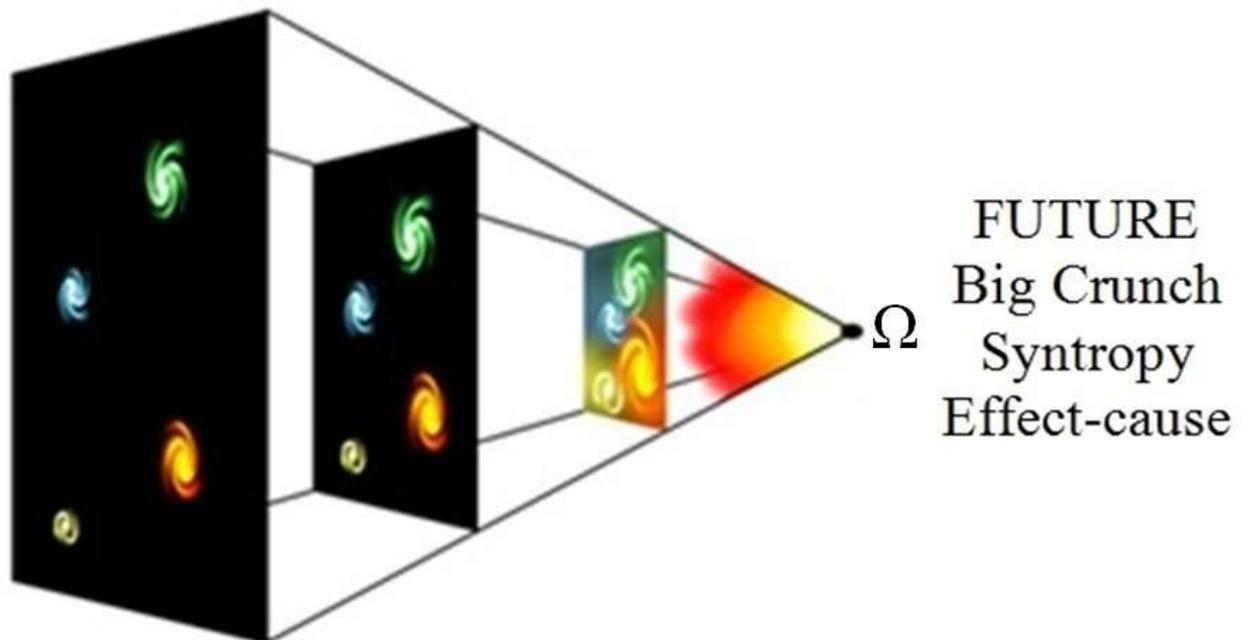
light emitted by far away galaxies, quasars, or supernovas, appears shifted to lower frequencies. Since red is the lowest frequency of the visible light, the phenomenon has received the name of redshift, even if it is used in connection with any frequency, including radio frequencies.

The redshift phenomenon indicates that galaxies are moving away from each other and, more generally, that the universe is in an expansion phase. Furthermore, red-shift measurements show that galaxies and star clusters move away from a common point in space and that the farther they are from this point, the greater their speed.

Since the distance between the

galaxy clusters is increasing, it is possible to deduce, going backwards in time, density and increasingly higher temperatures until reaching a point where values tend to infinity and the physical laws of positive time energy are no longer valid.

In cosmology, the Big Crunch is a hypothesis about the fate of the universe. This hypothesis is symmetrical to the Big Bang and claims that the universe will stop expanding and will begin to collapse on itself.



Gravitational forces will prevent the universe from expanding to infinity and the universe will collapse on itself. The contraction will appear quite different from the expansion. While the early universe was highly uniform, a shrinking universe will always be more diverse and complex. Eventually all the matter will collapse into black holes, which will then unite, creating a unified black hole, the

singularity of the Big Crunch.

The Big Crunch theory proposes that the universe can collapse in the state it started and then start another Big Bang. In this way the universe would last forever, going through an infinite sequence of expansion cycles (Big Bang) and contraction cycles (Big Crunch).

Recent observations, particularly that of distant supernovae, led to the idea that the expansion of the universe is not slowed down by gravity, but rather is accelerating.

In 1998, the measurement of light from distant stars led to the conclusion that the universe is expanding at an increasing rate. The observation of the red shift of

supernovae suggests that they are moving away more quickly as the universe ages. According to these observations, the universe seems to expand at an increasing rate. These observations contradict the Big Crunch hypothesis.

To explain these observations, physicists have introduced the idea of dark energy, of a dark fluid or phantom energy. The most important property of dark energy would be to exert a relatively homogeneously distributed negative pressure in space, a kind of anti-gravitational force that is moving galaxies away. This mysterious anti-gravitational force is considered a cosmological constant, which will lead the universe to expand

exponentially. However, until today no one knows what dark energy is or where it comes from.

Conversely, Syntropy suggests that the observed increase in the rate of expansion of the universe is not due to dark energy or other mysterious anti-gravitational forces, but to the fact that time is slowing down.

In June 2012, José Senovilla, Marc Mars and Raúl Vera from the University of Bilbao and the University of Salamanca published an article in the journal *Physical Review D* in which they dismissed dark energy as an invention. Senovilla says that acceleration is a blunder caused by time that gradually slows down:

*“We do not say that the expansion of the universe is an illusion, what we say is that the acceleration of this expansion is an illusion. [...] in our equations we have naively maintained the flow of time constant, so the simple models we have built show that an acceleration of the expansion occurs.”*

The corollary of Senovilla’s group is that dark energy does not exist and that we have been deceived into thinking that the expansion of the universe is accelerating, when instead it is time that is slowing down.

Daily, this change is not perceptible, but when measurements are based on light emitted by stars exploded billions of years ago it is easily detectable.

Astronomers measure the rate of expansion of the universe using the red-shift technique and stars that move farther away appear to have a more marked red color. However, they treat time as a constant.

But if time slows down it becomes a spatial dimension. So, the most distant and ancient stars would seem to accelerate.

*“Our calculations show that we would fall into the illusion of thinking that the expansion of the universe is accelerating,”* says Professor Senovilla.

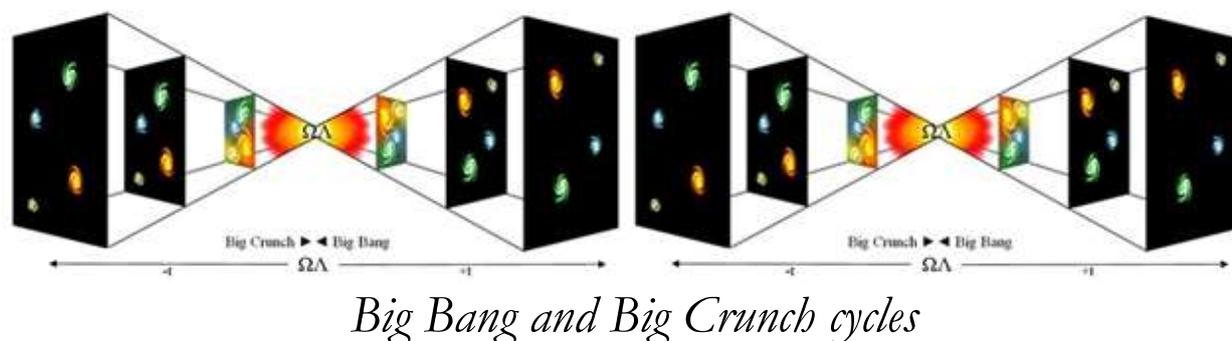
Although radical and in many ways unprecedented, this interpretation is not without its supporters. Gary Gibbons, a cosmologist at the University of Cambridge, says: *“We*

*believe that time has emerged during the Big Bang, and if time can emerge, it can also disappear - this is just the opposite effect.”*

The dual time solution of the energy-momentum-mass equation suggests a cosmological interpretation of the universe that vibrates between peaks of expansion and contraction. The fastest is the expansion and the fastest is the flow of time forward, the fastest is the contraction and the fastest is the flow of time backwards.

The Big Bang is governed by positive time and entropy, that is energy and matter that diverge from an initial point, while the Big Crunch is governed by negative time and syntropy, that is energy and matter

that converge towards a point of final density and infinite temperature.



The Big Bang is indicated with the first letter  $\Lambda = \text{Alpha}$  (the beginning), of the Greek alphabet, while the Big Crunch with the letter  $\Omega = \text{Omega}$  (the end).

The question that is often heard among cosmologists is why we live in a universe predominantly made of matter. What happened to antimatter? This question is easily answered when we consider the dual time solution. At the time of the Big Bang the amount

of matter and antimatter was the same, but antimatter moved backward in time, while matter moved forward in time, thus preventing their annihilation.

According to this interpretation, the universe is made of an equal amount of matter and antimatter, which move in opposite time directions. Two symmetrical planes that influence each other in the continuous interaction between diverging and converging forces, causality and retrocausality, entropy and syntropy, heat and gravity, particles, and waves.

All that diverges is governed by the positive time solution, while all that converges is governed by the negative time solution. The physical and

material plane continuously interacts with the non-physical and intangible plane of antimatter that propagates backwards in time.

The complexity of the physical universe is a consequence of the interaction between matter and energy with the cohesive forces of anti-matter and anti-energy.

The same model can be applied to atoms, small universes that expand and contract at immense speeds, where each vibration corresponds to an entire Big-Bang / Big-Crunch cycle. During the expansion phase the atom can emit an energy packet (a quantum), while during the contraction phase it can absorb an energy packet. Our universe would

therefore be a Boolean universe made up of packets, like computer bits.

In the same way our universe could be considered an atom of a much larger universe, and this in turn an atom of an even larger universe and so on towards the infinitely large and towards the infinitely small.

- *Life and death*

Raymond Moody, an American psychologist, and physician became famous for his books on life after death and near-death experiences, a term he coined in 1975 in his best-seller book *Life after Life*.

After a meeting with psychiatrist

George Ritchie, who told him of an incident in which he died and had traveled in the afterlife, he began documenting reports of people who had experienced death.

Moody discovered that many elements are recurrent, such as the feeling of being out of one's body, the feeling of traveling through a tunnel, meeting dead relatives and of a bright light. After talking to over a thousand people who had this kind of experience, Moody started to support the idea that there is a life after death.

Moody noticed 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

activities aimed at the well-being of others. Moody underlines that near-death experiences are deeply transformative, they allow people to discover the meaning of their life and to connect to the great energy of love, what we here call the *Attractor*.

*But do people have to experience death to begin this transformation process?*

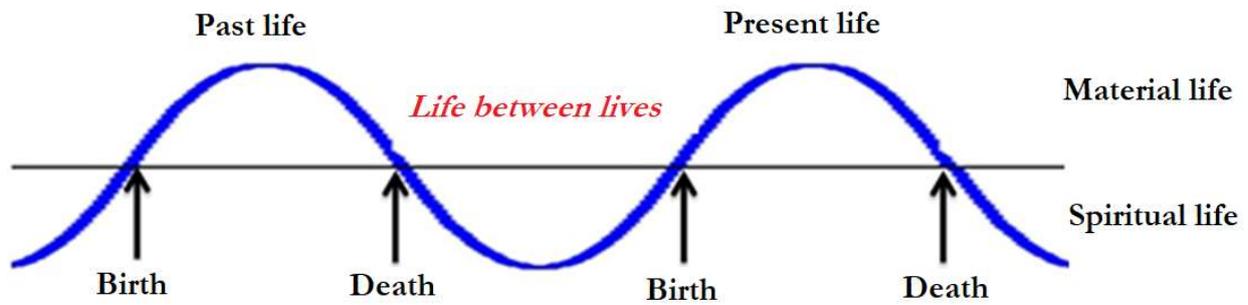
The answer was provided by Brian Weiss and Michael Newton.

As a psychotherapist and psychiatrist Brian Weiss was skeptical about reincarnation, but when one of his patients began to remember the traumas of a past life where he found the key to his recurring panic attacks

and began channeling messages about Weiss's family and his dead son, Weiss began to use hypnosis to induce past life regressions.

Hypnotic trance is a state in which attention moves inward. We have continuous small hypnotic trances. Weiss found that a patient in a trance can easily live a previous life.

Michael Newton added hypnotic progression to hypnotic regression. After regressing his patients to a previous life, he used hypnotic progression to make them move to the point of death. This technique allows to experience death without having to die.



The idea is that we vibrate between life and death. When we are born syntropy is high, but the material world increases entropy and leads us to death. Death is the transition from the material to the spiritual life. In spiritual life syntropy increases to the point of having to be reborn. Spiritual life is syntropic and the connection with the Attractor is strong. Material life is entropic, and the connection is more difficult: we do not remember what our mission and purpose of life are and with great ease we fall into the

fascination of entropy and materiality. The goal is to reconnect people to the Attractor.

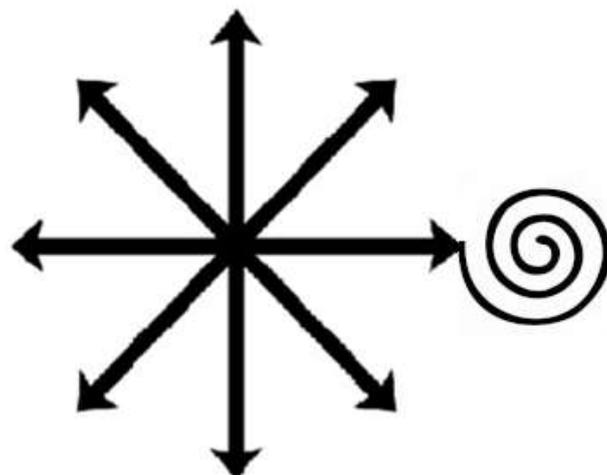
However, syntropy introduces a new concept of reincarnation that somehow contradicts or expands the model used by Weiss and Newton.

The unity of our soul is given by the syntropy, by the fact that we converge towards the attractor. When we diverge the cohesive properties of syntropy diminish and our soul tends to shatter. This may 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.

Syntropy suggests that we reincarnate only if the syntropic (cohesive) component is strong, otherwise when we die our soul dissipates and loses its identity.

We can represent this as follows:



We are free to go in all possible directions, but only one converges towards the attractor and leads our soul to be cohesive, allowing to maintain its identity.

On the contrary, the identity of those who move away from the attractor vanishes with death. The identities of people who move partially towards the attractor will mix up leading to multiple experiences of past lives where we can be the reincarnation of a group of souls and not a single soul.

According to Teilhard the universe is gradually increasing its spirituality and eventually it will become a single soul that will unite with the Attractor in the Omega Point.

## *- Resonance and organizations*

In living systems resonance occurs with a significant involvement of emotions, this is called empathy. Empathy is an individual's ability to immediately understand the thoughts and feelings of another person.

When we study organizations, we are always faced with two levels: the formal one which is the product of rationality and the informal one which is the result of resonance and empathy.

Formal and informal organizations coexist. It is impossible to eliminate the informal level since it is based on natural processes of cohesion and resonance. The informal level can

often be stronger than the formal level and must therefore be taken into due consideration in the management of any organization.

Organizations become cohesive thanks to resonance and informal networks. This can create great challenges for managers.

Formal organizations are a set of rules that establish the relationships between people, tasks and roles and determine the distribution of powers. These rules are codified in contractual agreements that outline the functions of the members of the organization in official documents, organization charts, statutes, manuals, and budgets and that describe the strategies and procedures of the organization.

The organization, however, is based on informal networks that are fluid and spontaneous.

Resonance allows people to identify and build networks. It attracts some elements and rejects others and leads to the creation of networks of which we can be part, knowingly or not, or from which we can be excluded. These informal networks govern organizations according to the laws of life and nature.

When a person becomes part of an informal network, he can begin to resonate in a way that can lead to a reconfiguration of the network itself. Informal organization is redefined when new people are included or when people are excluded or leave.

When people leave the network, the resonance changes, and the boundaries of the network are redefined. Sometimes it is simply enough for a person to leave to cause a real break of the informal network and in some cases the organization. Informal organizations are strongly influenced by the people who are part of them, by their way of resonating, by their goals and visions. On the contrary, in official organizations functions and roles are more important than people. And since people come and go, the formal organization remains unchanged over time.

In most organizations there is a continuous interaction between

informal and formal. Informal networks continually reinterpret and adapt procedures and rules. This reinterpretation facilitates the creativity, productivity, and participation of people in the organization. When, on the contrary, the management exerts a strong pressure on the formal level, for example with the introduction of electronic badges and forms of control that reduce the space for informal networks, there is a vertical drop in productivity, creativity, and satisfaction. Workers give way to “*white strikes*” in which formal rules and official procedures are meticulously respected, but in a way that reduces flexibility and creativity

and the ability to respond to new problems, effectively blocking the organization.

Formal organizations are based on rational thinking, while informal organizations are based on intuitions and empathy. In the game between entropy and syntropy the optimal situation is found when these two polarities harmonize. In an ideal organization these two aspects should cooperate: informal networks should support and foster formal organization and formal organization should incorporate informal networks as a source of innovation, flexibility, creativity and learning skills.

Informal networks can improve formal organization. When managers

exploit informal networks to maximize resonance among subjects, they can increase the efficiency of the organization, on the contrary when they focus too much on formal aspects, costs increase and also the incapacity to reach the objectives and carry out the mission of the organization.

An experienced manager uses informal networks and leaves routine work to formal organization. He knows that he must rely on the informal organization for those tasks that go beyond the simple routine and for the communication of information that must spread only within a specific context. He knows that the most effective way to

improve the potential of an organization is to keep informal networks alive and strong by providing spaces where resonance can develop spontaneously. Sometimes a cafeteria, a bulletin board for announcements and communications, a newsletter, a library, meeting places for leisure and outdoor activities favor the creation of informal networks and improve resonance by increasing the well-being of the organization. When these initiatives are supported and publicized, people feel encouraged to be creative and to undertake innovation processes within the organization.

In formal organizations the rules are imposed from above. For example, when a message is not received, the manager increases the frequency with which the message is repeated or introduces sanctions. On the contrary, in an informal organization the resonance mechanism filters information and selects only what is important and should be noticed. What people and networks notice depends on their resonance, so it is not the frequency of the message or the sanctions that allow a message to be spread, but the way in which the message resonates within the informal networks.

In a formal organization, the focus is on control and when difficulties are

encountered, managers feel entitled to investigate how people communicate, so that they can control the organization's informal networks. In informal organizations, communication is encouraged, since control of the organization depends on informal networks, their flexibility, creativity, and freedom, without binding them to the formal structure.

Informal organizations can be encouraged by reducing controls and giving people the opportunity to be creative and develop solutions. Instructions, commands, and orders reduce the informal aspect of the organization. In informal organizations, the manager is not asked to monitor, use power or

sanctions, but to facilitate people to find their meaning and to ensure that this meaning is shared with others. The transition from a formal management style to an informal one that improves networks and resonance can lead to excellent results.

Thanks to the syntropic qualities of informal networks, the properties that distinguish living systems from machines are enhanced, such as intuition, vision of future scenarios and creativity. In informal networks it is no longer necessary to force people against their will and the amount of energy needed to make the organization work decreases. What helps people to work is cohesion,

resonance, the importance of their activities, the connection with the Attractor and a mission that conveys a meaningful vision of the future.

For a manager accustomed to clear results, working with informal organizations may seem vague and unmanageable. However, in organizations guided by a formal philosophy, people tend to resist and not cooperate, ignoring important aspects of their tasks and adding others of their own invention. People always reinterpret the instructions, even if sometimes they only slightly change them. Traditional management perceives these behaviors as signs of opposition and

sabotage. In syntropic management these signals are interpreted as typical behaviors of the creativity of living beings.

Thanks to resonance, living systems filter the information they receive, and only relevant information is considered. Reinterpreting the meaning of a statement is a normal response, a creative and vital response to the stimulus that has been received. Living systems and informal networks generate and communicate meanings and their creative responses attest the freedom of choice. Even a passive or aggressive response is a way in which people show their creativity, their intuitive abilities, and their free will.

Formal organizations can obtain rigorous obedience only at the cost of reducing the syntropic component, the vitality of people, making them like automatons without interests and emotions.

Resistance to organizational changes imposed by management can be reinterpreted as a refusal of people to be treated as machines, and as a reminder of the fact that we are living beings that need meaning and cohesion in their life and work. When this kind of resistance emerges, we can be sure that there are creative potentials that can be exploited for the benefit of the organization. What the formal approach fights and punishes, the syntropic approach

transforms into potentials and resources.

*- Resonance and emergence*

Living systems show the spontaneous emergence of forms of order and structures. This process, typical of syntropy, stems from insights, discoveries, and information qualitatively different from those from which they emerged. Emergence is favored by the process of resonance which selects only what is relevant and amplifies it, thus allowing new information and structures to organize and emerge.

For example, it may happen that a comment that does not seem important to the person who did it, is significant for people who belong to an informal network that amplifies it and spreads it within the network. The significant part of the information propagates rapidly and resonates in the informal network and is amplified by the various individuals that form the network to the point that it can no longer be managed and controlled by the formal management of the organization. When this happens a point of instability is reached, and the management is no longer able to integrate this new information into the formal organization and is therefore forced

to change or give up some elements of the organization.

The power of informal networks in the selection and amplification of information was used by the United States in the Arab Spring of 2011. The protest movements were stimulated and guided by the resonance triggered by social networks that amplified some specific information. The scientific use of resonance has made it possible to overthrow the formal organization of nations and armies. Therefore, nations like China forbid Facebook and Western social networks, which they consider to be powerful military tools.

When formal systems, despite the power and strength they are based on,

are unable to integrate the information selected and amplified by the informal networks, the result is a state of chaos, confusion, uncertainty on which a new form of order can emerge based on new meanings and purposes. This process can be intentionally activated to replace an old formal order.

The emergence of new information and new forms of order can vary from small to painful wide-ranging changes. What these changes have in common is a sense of uncertainty and loss of control.

Artists, inventors, and designers who deal with creativity are used to this. It is as if the events were self-guided, as if the new order was already there,

waiting to come to light, in a similar way to Michelangelo's statues that were "*trapped*" in the marble waiting for the artist to make them emerge by removing the marble in excess.

Artists and scientists describe their creative processes as moments of ecstasy that arise from a state of confusion and chaos that suddenly reorganizes itself, thanks to insights that allow us to see things from a new perspective, which is not contained in the original one from which the artist and the inventor started.

From this process the new order emerges in a non-linear way, impossible to analyze and predict using classical computational models. The experience that accompanies

these moments of creativity is characterized by strong subjective and qualitative experiences that go far beyond the rational approach to innovation, problem solving and management.

The mistake that many managers make is to transfer the solutions that emerged from an informal network to another organization. A solution, even if successful, cannot be transferred to another organization, otherwise we fall into the error of turning it into something mechanical that can be forced from above.

According to the syntropic approach it is always necessary for changes and solutions to start from local informal networks, otherwise they have little

chance of success. Success is not tied to a specific solution but to the creative power of the informal network. Every organization has its informal networks that require its own specific solutions.

Resonance and intuitions lead to selecting and amplifying new ideas, solutions and forms of order and organization. This process explains the formation of new forms of organization in biological systems, in organizations and in complex systems up to social ones. In human beings these organizational processes also make use of rationality which adds the ability to design and identify objectives and forms of organization.

Formal structures offer stability, thanks to rules that specify the purpose of the organization and the operating methods, while emerging structures provide creativity, intuition, flexibility, adaptability and new knowledge and solutions. Informal structures change, evolve and adapt, while formal structures are more resistant to change and evolution.

This spontaneous process allows the Attractor to emerge and take shape. However, in many cases rationality and free will can get in the way.

To find the right balance between formal and informal organizations it can be useful to understand the

difference between Western and Eastern organizations:

- In *Western* organizations the leader is a person with a vision. He clearly communicates this vision with passion and charisma. He is also a person whose actions embody values that serve as a model for others. The ability to have and express a clear vision is a common trait among the leaders of formal organizations.
- In *Eastern* organizations, the leader has the task of creating the conditions for a vision to emerge, rather than giving directions. It favors the formation of informal

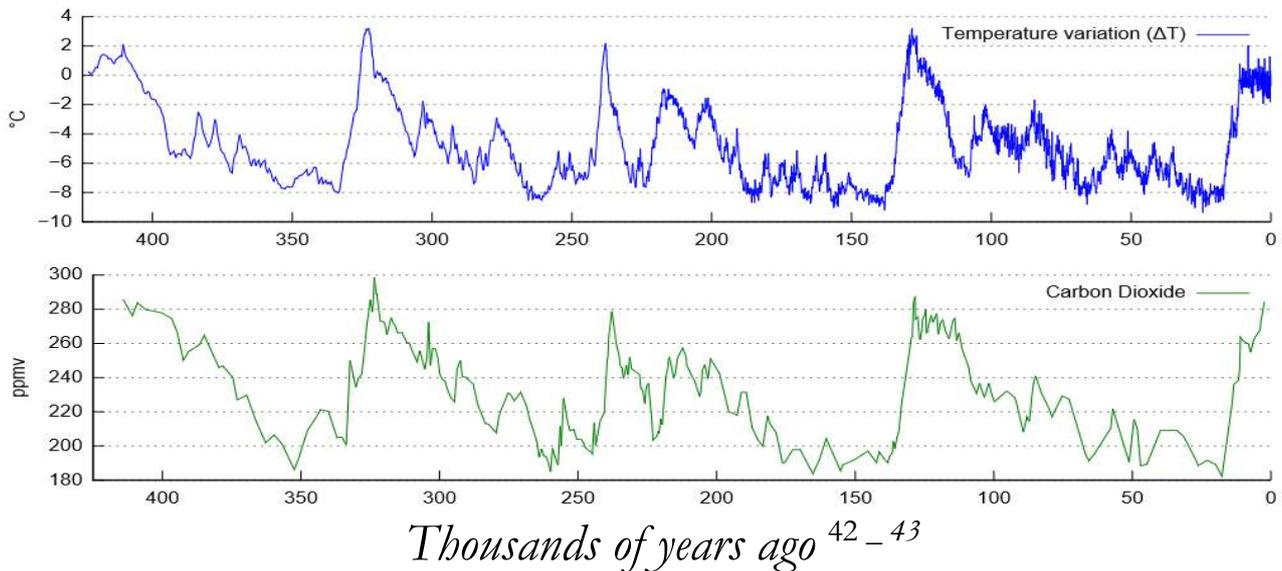
networks and improves them through trust, loyalty, sharing and resonance. Informal networks based on trust and loyalty are the key ingredients of eastern management. Informal networks allow members to become agents of innovation, thus promoting the emergence of new ideas, projects, and solutions.

## A WIDER PERSPECTIVE

There is no doubt that CO<sub>2</sub>, temperatures, and sea levels are increasing. But if we look at it from a broader perspective, the picture seems to be dramatically different. In this regard, the past can tell us a lot about what is happening today.

If we examine the data on carbon dioxide (CO<sub>2</sub>) and temperatures that are available for the last 800 thousand years, we see that the Earth goes through regular cycles of warm periods, associated with increasing levels of CO<sub>2</sub>, and ice ages of about 100 thousand years. The warm

interglacial periods last about 10 thousand years.



CO<sub>2</sub> is produced by life activities such as breathing and decomposition, industrial activities, and the use of fossil fuels such as coal, oil, and natural gas.

CO<sub>2</sub> levels like or higher than the

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<sup>42</sup> Wikipedia:

[https://en.wikipedia.org/wiki/Ice\\_age#/media/File:Vostok\\_Petit\\_data.svg](https://en.wikipedia.org/wiki/Ice_age#/media/File:Vostok_Petit_data.svg)

<sup>43</sup> CDIAC – Carbon Dioxide Information Analysis Center

[http://cdiac.ornl.gov/images/air\\_bubbles\\_historical.jpg](http://cdiac.ornl.gov/images/air_bubbles_historical.jpg)

[http://cdiac.ornl.gov/trends/co2/ice\\_core\\_co2.html](http://cdiac.ornl.gov/trends/co2/ice_core_co2.html)

current ones indicate that in addition to natural sources, industrial activities were also present.

CO<sub>2</sub> traps heat providing a “warm blanket” to the planet. However, this “greenhouse effect” was never enough to compensate for the lowering temperatures of the ice age.

Civilizations that preceded us in previous interglacial periods seem to have used CO<sub>2</sub> to counteract the reduction in temperatures of the ice age. But none were successful.

The scenario is quite simple! When the ice age begins, temperatures fall by an average of 10/12 degrees. This drop in temperatures is slowed by high CO<sub>2</sub> levels. But when civilizations succumb to the ice age,

CO<sub>2</sub> levels decrease, and polar ice caps expand to reach 3 kilometers at latitudes like Rome and New York. The oceans levels decrease by about 300 meters and civilizations are forced to migrate towards the equatorial strip and to occupy the land that was previously covered by the oceans.

At the end of the ice age the increase in temperatures is sudden. This causes the polar ice caps to melt into huge interglacial lakes. The banks of these lakes suddenly break, bringing water to increase the levels of the oceans of tens of meters at a time, wiping out what was left of the previous civilization. Reports of these floods can be found in all the traditions and

date back to around 12,000 years ago.

The warm period in which we live began 12,000 years ago and now we are at the end, we are about to enter the next ice age!

*Why are glacial cycles so regular?*

Because the Sun is not constant in its emissions. The solar cycles were discovered in 1843 by Samuel Heinrich Schwabe who after 17 years of observations noted a periodic change in the average number of sunspots in a progression that follows an 11-year cycle. Scientists were baffled by the fact that each cycle was a bit different, and no model could explain these fluctuations.

In 2015 it was discovered that these fluctuations are caused by a double dynamo effect between two layers of the Sun, one near the surface and one inside its convection area. This model explains the irregularities of the past and predicts what will happen in the future.

Valentina Zharkova, one of the discoverers of this model, describes the results in this way:

*“We found magnetic waves that appear in pairs, originating from two different layers within the Sun. Both have a cycle of about 11 years, even if they are slightly out of phase. During the cycle, the waves float between the northern and southern hemispheres of the Sun. Combining these waves and comparing them with the real data for the past solar*

*cycles, we found that our predictions are 97% accurate.”<sup>44</sup>*

Using this model to predict the future we see that the pairs of waves will become increasingly out of phase during cycle 25, which reaches its peak in 2022. In cycle 26, which covers the decade from 2030 to 2040, the two waves will become totally out of phase, and this will cause a significant reduction in solar emissions.

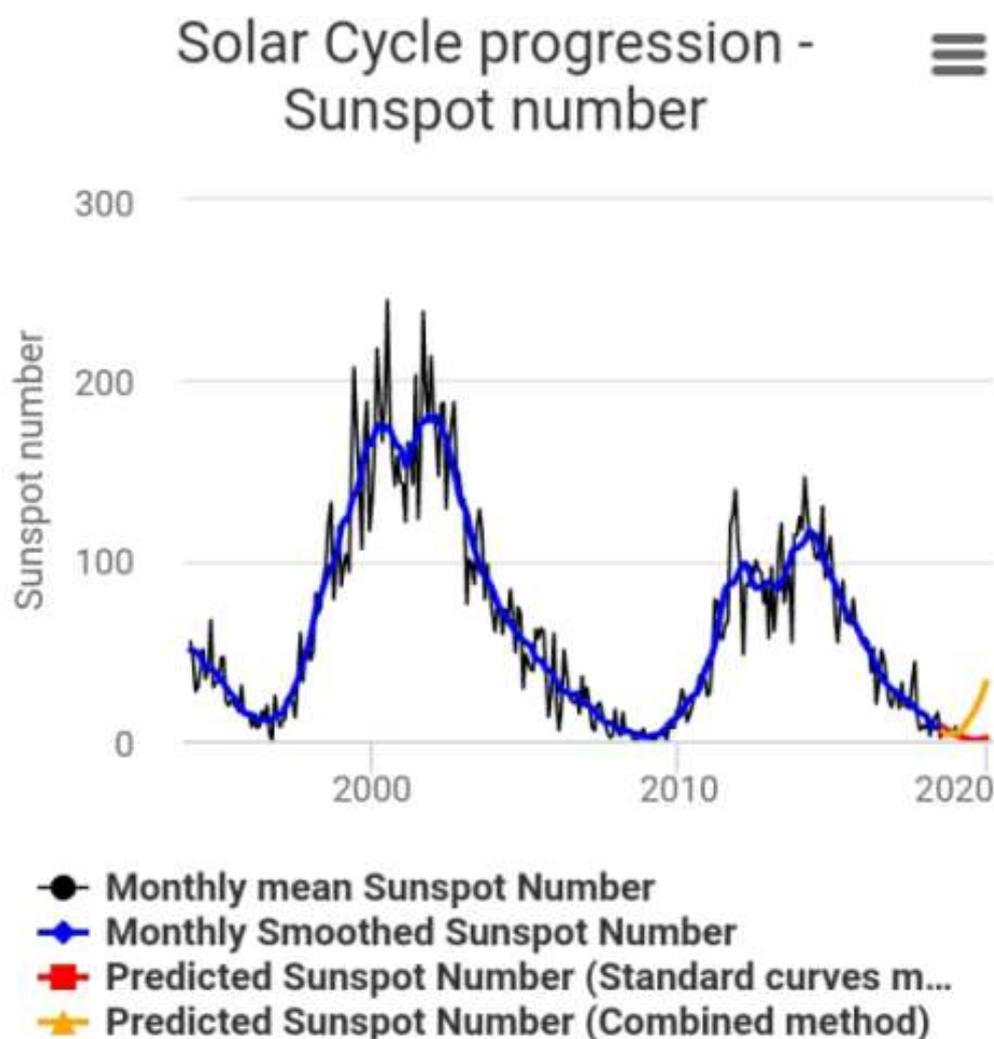
*“In cycle 26, the two waves are opposed to each other, with their peak at the same time but in opposite hemispheres of the Sun. Their interference will be destructive and will cancel each other out ... when the waves are in*

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<sup>44</sup> Royal Astronomical Society – *Irregular heartbeat of the Sun driven by double dynamo* <https://www.ras.org.uk/news-and-press/2680-irregular-heartbeat-of-the-sun-driven-by-double-dynamo>

*phase, they can show a strong resonance, and we have strong solar activity. When they are out of phase, we have solar minima.”*

The Sun is falling asleep, and this is evident in the data available on [www.spaceweatherlive.com](http://www.spaceweatherlive.com):



The last drop of 1.3 degrees Celsius

in global temperatures led to the mini glaciation of 1645-1715, a period known as the Maunder minimum, in which the hot seasons were short and there was a lack of food.

Zharkova expects a 60% drop in solar activity in the 2030-2040 period.

When solar emissions decrease, the magnetic shield that protects the Earth weakens and cosmic rays enter the core, activating magma and causing strong earthquakes and volcanic eruptions. More than a million volcanoes lie under the sea level against 15,000 on land. Increased eruptions of submarine volcanoes rise ocean temperatures, causing extreme weather conditions such as violent hurricanes and the increase in the

amount of water vapor in the atmosphere.

High levels of CO<sub>2</sub> associated with warm interglacial periods suggest the existence of ancient intelligent and industrialized civilizations prior to the last ice age.

*Are there traces of these civilizations?*

Many archaeological discoveries cannot be explained and remain an enigma for experts. These findings are called *out of place artifacts* (OOPARTS). Artifacts that defy conventional chronology being too advanced for the level of civilization existing at the time, or because they show an

intelligent presence before human beings.

In the book *“The Ancient Giants Who Ruled America: The Missing Skeletons and the Great Smithsonian Cover-Up”*<sup>45</sup>

Richard Dewhurst presents evidence of an ancient race of giants in North America and the concealment by the Smithsonian Institution.

Thousands of skeletons of giants have been found, particularly in the Mississippi Valley and ruins of their cities. The book includes more than 100 photographs and illustrations and shows that the Smithsonian Institution came, took the skeletons for further study, and then made them

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<sup>45</sup> Dewhurst R.J., *The Ancient giants Who Ruled America: The Missing Skeletons and the Great –Smithsonian Cover-Up*

<https://www.amazon.com/gp/product/1591431719>

disappear.

In some cases, other government institutions were involved. But the result was always the same: skeletons were removed and disappeared forever.

*Why?*

OOPARTS and pre-glacial civilizations contradict the narrative that we are the first civilization on this planet.

*Who is behind this cover-up?*

## *- The System*

In these forty years of work on Syntropy I have always been struck by the fact that those who work on vital energy lose funding, are expelled from the academic and institutions, cannot publish their scientific results, the articles are censored and cannot speak at conferences or they are even physically eliminated, as it widely happened in the 50s.

This censorship is found in all Western countries.

Websites like Wikipedia systematically censor all scientific work of people working in the field of vital energy.

*Why?*

I have concluded that a limited number of people have created a system that is pillaging the vital energy of the planet, concentrating incredible resources to prepare for the imminent ice age.

This is an entropic strategy that is doomed to failure. In fact, entropy dissipates energy, lowers temperatures, and leads to thermal death. The only possibility is offered by syntropy. Syntropy brings temperatures to rise and can effectively contrast the ice age. More information is available in the Trilogy: [www.sintropia.it/en](http://www.sintropia.it/en).

The potential of Syntropy and the

Theory of Vital Needs is incredible, but to exploit it you need to be aware of what is happening.

Vital energy is based on the possibility of exchanging matter, energy, and information. This is a requirement of every living organism, organization, and nation. But exchanges require an instrument, a lifeblood. The basic lifeblood is water as it provides syntropy, matter and energy and absorbs matter and energy.

In ancient Rome it was named *Linf* and was the divinity of fresh water that made nutrients available. In botany, the liquid that feeds the plants consists almost all of water. This

liquid flows from the roots upwards, through the conducting vessels that branch out into each leaf to reach the individual cells. In zoology the lymph is the liquid that circulates in invertebrates, also called hemolymph. In humans, the lymph is colorless or slightly yellowish and circulates in the lymphatic vascular system. Besides being mainly made of water, it contains proteins, lipids and lymphocytes. The lymph of the planet is supplied by rain, rivers and oceans.

The property of every lymph is to allow exchanges. Life continually exchanges matter and energy, transforming it.

Everything that facilitates exchanges is vital.

In human societies this function is provided by money. For this reason, money occupies such a central position in the life of each person and each nation. Money is the lifeblood of society and anyone who controls money also controls the vital energy of people and nations.

But how does money work?

With the formation of the States, coins were created as tools for the exchange of goods and services, as well as for the payment of taxes. The first coins were usually metal and were minted in large quantities. In modern economies coins have been accompanied by banknotes, which are easier and cheaper to produce and use.

Banknotes were introduced for the first time in 806 AD in China. People who had precious metals deposited them with the banks, for their preservation and protection from thieves, and the banks gave a receipt, a banknote. Banknotes could be given to other people to collect the precious metal, even at another bank.

In Europe, the first account about banknote was made by Marco Polo and the first banknotes appeared in 1661 in Sweden.

Banknotes were issued by commercial banks and were guaranteed by gold or silver coins.

In 1694, in England, commercial banknotes were replaced by national banknotes. This system devised by

Charles Montagu gave birth to the first central bank: the Bank of England.

The Bank of England is the model on which Western central banks have been based.

In 1694, England could no longer finance the Nine-year war against France and Montagu proposed that the debt-holding banks be brought together on the board of directors of the Bank of England, a private institution with long-term banking privileges, including the issue of banknotes. The Bank of England grouped the main commercial banks, in which the government had deposited valuables in exchange for banknotes. The banknotes were given

with an interest to cover the costs of the deposit and the security of the valuables.

Central banks gave banknotes in exchange for gold and applied an interest. Banknotes were therefore perceived as gold substitutes since the conversion to gold was certain.

This initial phase was called the gold standard. The gold standard allowed anyone to go to the central bank and convert the banknotes into gold. At the same time, gold could be imported and exported freely.

The British government, thanks to its military power and its empire, was able to impose the gold standard as the ideal model of the international monetary system. Its advantages were

undeniable. First, its intrinsic ability to stabilize the exchange rates between the various currencies of the countries participating in this system. If a country had a trade deficit, the currency depreciated, and the balance recovered. If there was a trade surplus, the currency appreciated and the surplus diminished. The gold standard was therefore a remarkably effective system.

However, private central banks concentrated immense power and wealth in the hands of a few greedy and unscrupulous bankers.

The war for independence of the United States of America was mainly a war of independence from the Bank of England.

To prevent America from falling under the dictatorship of a few greedy bankers, the founding fathers of the United States prohibited in the first article of the constitution the establishment of a private central bank.

In the United States the first institution with central bank responsibilities was started in 1791 by Alexander Hamilton. But article 1, section 8 of the United States Constitution prohibits the formation of private central banks: “*Only the Congress shall have power ... to coin money, regulate the value thereof.*”. Consequently, in 1836 President Andrew Jackson (1829-1837) declared the Bank of the United States an unconstitutional

aberration and an affront to popular sovereignty, as it concentrated extraordinary powers in the hands of a small group of bankers not elected by the people, and abolished the Bank of the United States, claiming that it exercised a negative influence on the economy and the country.

Thus, began an era without a central bank.

The most varied banknotes circulated in the United States. Each bank could print its own banknotes, secured by Treasury bonds.

But this period of financial anarchy made the dollar unattractive compared to the British pound that continued to dominate the international arena.



A war started between bankers. The Astor, Guggenheim and Straus, the most powerful bankers of the time, were strong supporters of the first article of the constitution and were against the establishment of a private central bank. Instead, the Rockefellers, Morgan and Rothschild

pushed for the establishment of a private central bank.

In his mandate (1909-1913) President William Taft continued to veto the establishment of a central bank.

Oddly, the bankers who opposed the establishment of a private central bank (the Astor, Guggenheim, and Straus) all died on April 15, 1912, in the Titanic disaster. The bankers who favored the creation of the private central bank were late and did not board the Titanic.

A year later, on December 23, 1913, the newly elected president Woodrow Wilson signed the Federal Reserve Act. A congressional act that allowed the establishment of the Federal

Reserve System (FED), the central banking system of the United States, which centralized the US financial system in a privately owned entity. Only the FED was authorized to print dollars, regulate interest rates, money supply, credit creation and inflation. The FED could lend money to the government and ask for an interest.

The dollar had little value. But the First World War, which broke out only eight months later, led all European countries to borrow from the FED, and within a few years the dollar became the main currency for international trade and gold began to flow from Europe in the FED's coffers.

To overcome the fierce debate on

central banks and the prohibition of article 1, section 8 of the US Constitution, the word “*Federal*” was intentionally used to give the impression that the FED is a public entity. This false impression is still used on the FED website:

*“The Federal Reserve System fulfills its public mission as an independent entity within government. It is not owned by anyone and is not a private, profit-making institution.”*

In 1914, when the FED started printing the first banknotes, the international trading system was under the rule of the British pound. But, only eight months later, in

August 1914, the First World War transformed the dollar into the main international currency. The United States remained neutral until April 1917, when it declared war on Germany.

With the war, the US government spending increased fifteen times, causing it to borrow from the FED. The same happened to the European allies and the FED favored debt by lending the dollars generously.

Public spending had exceeded tax revenues in all countries.

War bonds were issued to raise additional funds and the FED assumed a central role facilitating their sale.

By the spring of 1918, about

\$10billion of war bonds were placed. The large recourse to the loan and the ample supply of money caused the public debt to surge.

At the end of World War I, the FED had become the main player on the world stage and the dollar was no longer a secondary currency, but the main currency guaranteed by the gold that Europe had sent in the FED's coffers to repay ammunition, weapons, and US exports.

When the war hit Europe in 1914, the huge military expenditures forced the European nations to abandon the gold standard. The excess of banknotes that was printed could no longer be guaranteed by gold. This made the British pound and other

European currencies unstable, and traders were forced to use the dollar as a medium of exchange.

The war made trade credits more difficult to obtain and dollars had to be used all over the world to finance trades. This dramatically increased the power and centrality of the FED.

At the end of World War I, President Woodrow Wilson, who had signed the Federal Reserve Act, declared:

*“I am a most unhappy man. I have unwittingly ruined my country. A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. We have come to be one of the worst ruled,*

*one of the most completely controlled and dominated governments in the civilized world. No longer a government by free opinion, no longer a government by conviction and the vote of the majority, but a government by the opinion and duress of a small group of dominant men.”*

The debt ensured domination of European nations by the FED. After the United States entered World War I, the allies (mainly England and France) received loans amounting to 8.8 billion dollars. The total sum of war debts, including loans granted in the period 1919-1921, was over 11 billion dollars.

The German industrialists began to openly sabotage all the obligations to

repay war debts. They refused to pay taxes and moved capitals abroad. This led to a deficit in the state budget that was covered by the issuance of unsecured marks causing hyperinflation. In November 1922, the American dollar was worth 320 marks, a year later in November 1923 it was worth 4,210,500,000,000 marks. The collapse of the German currency caused considerable political instability, the occupation of the Ruhr by foreign troops and the misery of the population.

In 1924 the American banker Charles G. Dawes was commissioned by the Committee for Allied Repairs to investigate the problem. His report, published in April 1924, proposed a

plan to establish annual debt repair payments on a fixed scale. He also recommended the reorganization of the German State Bank into a private central bank. In the summer of 1924, the “Dawes plan” was adopted at the London conference.

In August 1924, the old German mark was replaced by a new stabilized banknote. The gold that Germany had paid in the form of war reparations was acquired by the FED and returned to Germany in the form of an “aid” plan, granted by England and France, in turn to pay the war debt. This aid plan was covered with interests. In the end, all the German population lived in debt, under the blackmail of the FED that could

withdraw its loans at any time and cause complete bankruptcy.

An unstoppable tide of FED banknotes poured into Germany's financial veins in the form of foreign investments in German industry and in the period 1924-1929 investments amounted to almost 63 billion gold marks. In 1929 the German industries were in second place in the world. But they were largely in the hands of major American financial groups. American cooperation with the German military-industrial complex was so intense that in 1933 the key sectors of German industry and large banks such as Deutsche Bank, Dresdner Bank and Donat Bank were under the control of the FED.

In 1922 a meeting between Adolf Hitler and the US military attaché in Germany, Captain Truman, took place in Munich. Immediately afterwards, a financial miracle occurred for the Nazi party. Following substantial donations from abroad, in September 1930 the Nazi party obtained 6.4 million votes, thus winning the second place in the Reichstag.

Heinrich Brüning, a former German chancellor, wrote in his memoirs: “... since 1923, Hitler received large sums from abroad. Where they went is unknown, but they were received through Swiss and Swedish banks.”

Louis      McFadden,      Republican

Member of the United States House of Representatives from 1915 to 1935, principal sponsor of the McFadden Act of 1927, described the FED with the following words:

*“Some people think that the Federal Reserve Banks are United States Government institutions. They are private monopolies which prey upon the people of the United States for the benefit of themselves and their foreign customers; foreign and domestic speculators and swindlers; and rich and predatory money lenders.”*

In the book *“A Monetary History of the United States”*, Milton Friedman and Anna Schwartz show that in the autumn of 1929 the FED

intentionally reduced the money supply triggered the collapse of the US stock market and provoking the Great Depression.

The power of the FED had become a danger to the United States. Several bankers, along with the US Treasury, were starting an alternative monetary system based on banknotes secured by the silver of the US Treasury (*silver certificates*).

Friedman and Schwartz wrote: “*From the cyclical peak in August 1929 to a cyclical trough in March 1933, the stock of money fell by over a third.*”

The result was what Friedman calls the “*Great Contraction*”, a period of falling prices and employment caused by the limited monetary supply.

The American economy had already gone through a series of expansion and contraction cycles.

Depressions often seemed to be triggered by banking panic, the most significant occurred in 1873, 1893, 1901 and 1907. Before the establishment of the FED, the banks had faced these crises by suspending the convertibility of currency deposits and since 1893 the financial institutions intervened during these crises by providing liquidity to the banks, thus reducing the panic that would have led to the depression and bankruptcy of the banks.

But in 1928-32 the FED did not provide liquidity to the banks. Indeed, the policy of monetary contraction

contributed to the bank crisis, causing the bankruptcy of one-third of all US banks and their forced liquidation at exceptionally low prices with the selling of their assets. To be more precise, all the banks that were collaborating with the new silver dollar monetary system were swept away by the great depression. Silver certificate dollars disappeared, and the FED again had the monopoly of the currency.

The banking crisis and economic depression in the United States spread to central Europe and, in September 1931, England abandoned the gold standard thus destroying the international payment system and completely cutting off the financial

oxygen for the Weimar Republic.

On January 4, 1932, a meeting was held between the major English financiers, Adolf Hitler, and von Papen. This meeting was also attended by US politicians and the Dulles brothers, something their biographers do not like to mention. On January 14, 1933, a meeting took place between Hitler, Schröder, Papen and Keplero, where Hitler's program was fully approved. It was at this meeting that the question of transferring powers to the Nazis was finally resolved, and on January 30<sup>th</sup> Hitler became Chancellor.

The attitude of the Anglo-American government circles towards the new German government was very

understanding. When Hitler refused to pay war debts, neither Britain nor France made any claims. Furthermore, the Reichsbank, the German central bank, was now a private and independent central bank. In May 1933 it was given a loan of \$1 billion and the cessation of payments of old debts and, in June, England assigned \$2 billion.

Thus, the Nazis got what the Weimar Republic failed to achieve.

In the summer of 1934, Britain signed the Anglo-German agreement which became one of the bases of British politics towards the Third Reich, and in the late 30s Germany became England's main trading partner. As Hitler himself admitted,

his four-year plan was possible thanks to the loans he received from abroad.

In August 1934, the American Standard Oil bought 730,000 acres of land in Germany and built large oil refineries that supplied the Nazi regime. At the same time, the Nazis received the most modern technologies from the United States, including military patents by the American companies Pratt & Whitney, Douglas and Curtis Wright used to build the Junkers-87, the military bombers that the Luftwaffe used during the Second World War.

In 1941, when the Second World War raged, US investments in the German economy amounted to 475 million dollars. Standard Oil invested

120 million, General Motors 35 million, ITT 30 million and Ford 17.5 million.

The close economic and financial cooperation of the Anglo-Americans and the Nazis was the basis of the policy that led to the Second World War.

When the United States entered the war, the FED declared that it was: “...*prepared to use its powers to assure at all times an ample supply of funds for financing the war effort.*” Financing the war was at the core of the FED’s policies.

Before the war, the US military was small, and its weapons were obsolete. The military needed to buy thousands

of ships, tens of thousands of airplanes, hundreds of thousands of vehicles, millions of cannons and hundreds of millions of bullets and ammunition. The military needed to recruit, train, and deploy millions of soldiers on six continents. These tasks involved the payment of entrepreneurs, inventors, and companies so that they, in turn, could buy supplies, pay workers, and produce weapons with which American soldiers and sailors would defeat their enemies. Military spending increased from a few hundred million dollars a year before the war to 85 billion in 1943 and 91 billion in 1944 (equivalent to 1.3 trillion dollars in 2018).

The plans to finance the war were devised by the FED and were based on the marketing of bonds that fit the possibilities of all budgets, from small savers to large companies.

To distribute these bonds, the FED organized the Victory Fund committees and developed collaborations with banks, companies, and volunteers.

To support the financing of the war, the FED asked Congress to amend the Federal Reserve Act by allowing it to buy government bonds in unlimited amounts, without guaranteed deposits, thus indebting the US government beyond any measure.

At the end of World War II the gold standard no longer existed, and between 1 and 22 July 1944, 730 delegates from the 44 countries that were winning the war gathered at the Mount Washington Hotel in Bretton Woods, New Hampshire, in the United States, to redefine a new international monetary order.

The famous British economist John Maynard Keynes proposed the creation of an international currency issued by an international central bank, a world body with the power to print banknotes. However, the idea was strongly opposed by the US delegation, and by its leading economist Harry Dexter White, who referred to his country's military

superiority.

Keynes's proposal, supported by the United Kingdom, to introduce a supranational currency did not prevail over the interests of the FED.

The outcome of the Bretton Woods conference was to give the US dollar the role of the only international currency.

It took three weeks, but eventually the Bretton Woods delegates had to accept the full triumph of the FED. The gold standard was limited to the dollar which had a fixed value against gold of \$35 per ounce. All other currencies were tied to the dollar with a fluctuation between the currencies of 10%. The only limitation was that each country could ask the FED to

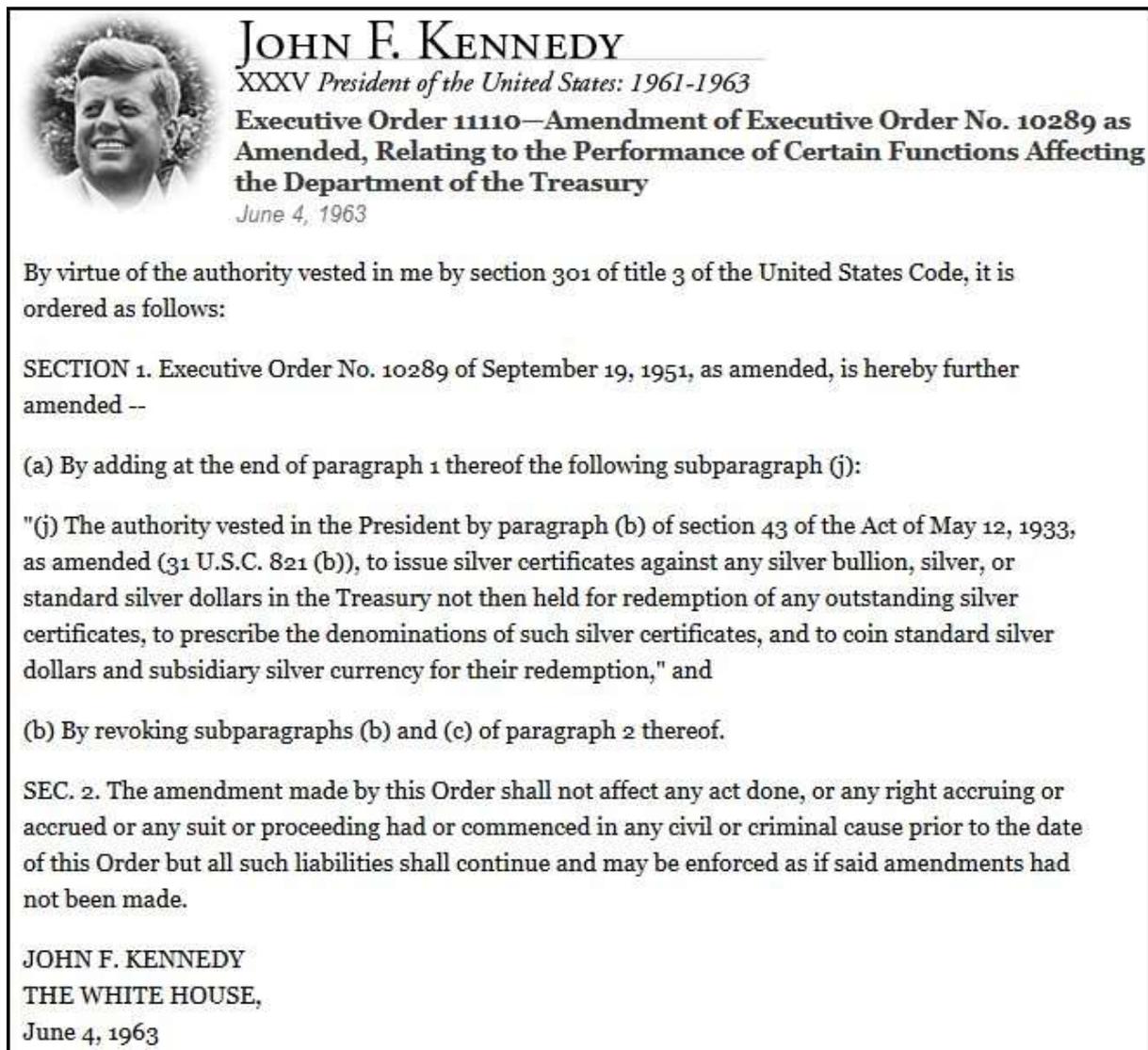
exchange dollars for gold kept at Fort Knox.

The dollar acquired a role of growing international hegemony and was used in all important transactions, from food to raw materials, metals and, of course, for the purchase and sale of oil, which at that time proved to be the most strategic market.

The outcome of the Second World War was that the dollar became the only currency guaranteed by gold and all other currencies had to depend on the dollar. The dollar was the only currency that could be used in international transactions! The only reserve currency!

The American president John

Fitzgerald Kennedy was aware of this situation of excessive power of the FED and with his executive order 11110 of 4 June 1963,



he tried to rebalance the monetary policy of the United States by

authorizing the Treasury of the United States of America to issue guaranteed banknotes from silver deposits. The intention was to move the monetary control from the FED to the Treasury.

The “silver dollars” were issued without interest and did not indebt the government.

They were like the FED banknotes, with the difference that they were labeled “Silver Certificate” while the FED banknotes were marked “Federal Reserve Note” and the seal and the serial number instead of being green were red.



Five months later, on November 22, 1963, Kennedy was assassinated, and the 4 billion “Silver Certificate” Treasury notes were immediately withdrawn, giving the FED full control of the dollar again.

At this point the FED had also total control of the government, the media, and the US military.

Communist countries had not submitted to the FED's dictatorship and had become number one enemies. This justified the Vietnam war which caused massive debt.

In 1959 the US foreign deficit and the gold reserve amounted to about 20 billion dollars, by 1967 the deficit had reached 36 billion and the gold reserves had fallen to 12 billion, due to the increasing requests for conversion of dollars in gold from some central banks.

On August 15, 1971, Richard Nixon made the unilateral decision to end

the Bretton Woods agreements. The gold reserves of the United States had fallen to a fraction of the foreign debt, while requests for conversion of dollars into gold had become unstoppable. The gold standard was replaced by a flexible exchange system, while the institutions created at Bretton Woods survived. The International Monetary Fund and the World Bank are still in business and the GATT was replaced in 1995 by the WTO, the World Trade Organization.

At this point the world monetary system had to pass from private central banks to state central banks, but the overwhelming US military superiority along with the interests of

the oligarchs that controlled the FED led to the birth of the petrodollars.

The dollar was now guaranteed by oil. The golden system was transformed into a new system guaranteed by black gold, oil. The United States began to impose this system. A system based on private central banks, on the supremacy of the dollar and on its exclusive use in the purchase and sale of oil.

The first nation that was sanctioned for violating this policy was Chile. Salvador Allende, who had been elected to lead the country in November 1970, had nationalized the central bank. The reaction was rapid. On 11 September 1973, the world witnessed one of the bloodiest coups.

In 1974 the petrodollar system was formalized in an agreement between the US administration and the Saudi regime which sanctioned the de facto equivalence between dollar and oil. Under this agreement, Saudi Arabia could only sell its oil in dollars and the surplus, about 70%, had to be used to buy US treasury bonds. This agreement signed with the Saudis was soon extended to all other oil-producing countries. The countries that imported oil were thus obliged to conserve vast reserves of dollars.

The second oil crisis, that of 1979, was used to reinforce the hegemonic role of the dollar. Crude oil prices increased by 250% and the FED

reacted with a significant rise in interest rates, attracting a huge flow of capital.

The developing countries had already been drained by the debt created by international organizations. In Europe, public debt was limited by laws that prevented borrowing money from central banks. But in the mid-1970s central banks managed to circumvent these laws and began to buy all the treasury bonds that were not placed. In this way they could finance an unlimited public debt.

Within a few years, taxes were no longer used to finance public spending, but to pay interests on the debt. Citizens and nations were

forced to sell their properties to pay interests on the debt and entire nations were subjugated.

In 2000, Saddam Hussein challenged this system, nationalizing the Iraqi central bank and selling oil in currencies other than the dollar. Economic sanctions and war were immediate. Other countries, including Syria, Venezuela, Russia, Iran and Indonesia, began to consider the nationalization of their central banks and the use of currencies other than the dollar for the sale of oil.

Anyone trying to break away from the petrodollar system and the FED dictatorship knew he would suffer the same fate as Saddam Hussein.

Mu'ammarr Gaddafi tried to break

away from this system by establishing a supranational currency, the gold dinar, which would have unified Africa under the same currency, pushing it away from private central banks and debts. Support was widespread, but the revolutions of the 2011 Arab Spring in North Africa and the assassination of Gaddafi stopped this project.

In 2005, Iranian President Ahmadinejad Mahomoud announced that the small island of Kirsh would soon host a stock exchange for hydrocarbons where oil and other hydrocarbons would be traded in euros or other currencies, but not dollars. Henry Kissinger summarized in an August 2006 interview: “*If*

*Tebran insists a military confrontation with America is inevitable.”*

On December 8, 2007, the central bank of Iran, which is a public institution, officially announced its decision to convert all oil payments into currencies other than the dollar.

On 17 February 2008, shortly after the meeting in Davos, the Kirsh Stock Exchange was officially presented and became operational on 18 July 2011. On 31 December 2011, Obama signed a law requiring the United States Congress to punish any organization having financial transactions with the central bank of Iran, thus reaffirming the prohibition of breaking away from the system of petrodollars, the FED and private

central banks.

In 2018 Vladimir Putin was re-elected president of the Russian Federation. One of the objectives of his mandate is to bring the Russian central bank under parliamentary control.

The monetary system of private central banks is based on a scam. Imagine a central bank (ie typographer) commissioned by a match organizer to print 10,000 tickets. The printing of 10,000 tickets costs € 50. But the central bank does not ask for the cost of printing, it asks for the value printed on the ticket (on the bill). If it prints 10,000 banknotes of € 10 it asks for € 100,000 in Treasury bonds, since the banknotes

“are worth” € 10 each.

It is true that they are worth € 10 each, but their value does not depend on the number printed on the banknote, but on their request. The central bank knows this, but blackmail the organizers, the politicians, promising a generous gift to support their candidacy in the upcoming elections. On the contrary, it will fund other candidates and discredit those honest people who have opposed this system. This is what happens in all countries where central banks are private.

Those who own central banks usually control mass media and legislators and this gives them total power over the nations.

Henry Ford said:

*“It is well enough that people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning.”*

To achieve the Theorem of Love it is necessary to resolve debt situations and lower entropy, this requires a system based on public central banks.

*- Participatory and direct democracy*

With Internet, Iceland became a paradise for investment banks that

offered high interest rates. This formula attracted a considerable amount of foreign capital, which in 2007 exceeded Iceland's gross domestic product (GDP) by as much as nine times.

With the financial market crisis of 2008, the investment banks went into crisis and the conservative prime minister Geir Haarde did not hesitate to nationalize their debt, thus transforming a private debt, nine times higher than the GDP, into a public debt.

The Icelandic krona immediately depreciated by 85%, increasing the foreign debt of online investment banks to over 90 times the GDP.

To repay this debt, Iceland obtained

a loan of over 2 billion dollars from the International Monetary Fund and another 2 billion dollars from northern European countries.

In exchange it had to impose austerity measures and a tax of over 18,000 euros for every Icelandic citizen, including children. This tax would be paid in 15 years at an interest rate of 5.5% per year.

The international financial authorities urged the adoption of even more drastic measures that would have reduced the civil rights of the Icelanders.

At this point a popular uprising began.

The Icelanders did not understand why they had to pay the debt

contracted by financial speculators who had become rich beyond all expectations with unscrupulous investments. Why should the debt contracted by these bankers and unscrupulous brokers fall on the citizens? Why did the Icelandic government not ask bankers to repay the money they had stolen from investment banks?

The Icelanders rejected the idea that the debt of these private banks could become a sovereign debt that would have sacrificed the life and future of all citizens and the nation.

Based on these considerations and due to growing popular pressure, the head of state Ólafur Ragnar Grímsson refused to ratify the law on

nationalization, wanted by Prime Minister Geir Haarde and called a referendum.

The international community, particularly Britain and Holland, threatened terrible reprisals that would have isolated the country.

While the Icelanders went to vote, the international bankers asked to block the aid of the International Monetary Fund and to freeze the accounts of the Icelanders abroad.

The head of state, Ólafur Grímsson, recalls:

*“We were told that if we refused the international community’s conditions, we would become the Cuba of the North. But if we had accepted, we would have become the*

*Haiti of the North.”*

In the March 2010 referendum, 93% of the population voted against repaying the debt. The International Monetary Fund immediately froze its loan.

But the revolution (although not transmitted by the US or European media) was not intimidated.

With the support of a furious citizenship, the government launched civil and criminal investigations against those responsible for the financial crisis.

Interpol issued an international arrest warrant for Sigurdur Einarsson, former president of Kaupthing, Bank, while the other bankers fled the

country. About 5 thousand people left the island.

But the Icelanders did not stop there: they decided to draft a new constitution that would free the country from the power of international finance. They chose twenty-five citizens from 522 adults not belonging to any political party but recommended by at least thirty citizens. The final document was not the work of a handful of politicians but was written on the internet.

The meetings were transmitted online, and the citizens could send their comments and suggestions and be witnesses and authors of the document that was taking shape. The way the new constitution was drafted

was the real innovation, which overturned the idea that the bases of a nation should be dictated by a few men.

The results speak for themselves. Iceland is growing by almost 5% with unemployment below 3% and ranks 6<sup>th</sup> in the United Nations Human Development Index and 4<sup>th</sup> in terms of per capita productivity.

Iceland has recovered from this terrible economic crisis and is showing opposite results to those that are usually considered inevitable in these situations.

No bailout by the International Monetary Fund or the European Central Bank no sale of popular sovereignty to financial institutions,

but rather a process of appropriation of participation rights.

In contrast, European countries following the International Monetary Fund and the European Central Bank measures show an increase in unemployment and depressed productivity. In Greece, unemployment is now 22% and in Spain 18% and is expected to increase due to the contraction of the economy.

Iceland shows that the nation that opposed the blackmail of financial institutions, which has reaffirmed the principle of popular sovereignty by refusing to pay the debt contracted by private bankers without scruples and without ethics, is also the nation that

is doing better after the terrible financial crisis that began in 2008.

The financial elite said that Iceland would become the Cuba of the North condemned to a destiny of extreme poverty if it had not followed the directives of the International Monetary Fund and the European Central Bank. But the Icelanders with two referendums and with a plebiscitary result stated that private debts should not be nationalized.

Icelanders have shown that the International Monetary Fund and the European Central Bank do not take care of citizens' interests and that representative democracy can be transformed into participatory and direct democracy.

The new constitution was drafted by a democratically elected assembly with the help of the internet and the involvement of citizens. Some cities, including the capital Reykjavik, have online platforms for direct democracy. Citizens are involved in the decision-making process of the government, in a virtuous circle of social participation that reaffirms the fundamental principle according to which the will of the sovereign people determines the destiny of a nation and that this will must prevail over the claims of any international financial institution.

## - *Representative democracy and debts*

There is a close link between representative democracy and debts.

During the Bretton Woods conference, the FED victory imposed a series of conditions that soon shaped the new world order. Probably the most important is representative democracy.

No one can disapprove of the United States' commitment to rid the world of dictators and establish democracy everywhere. But let us see in more detail what this means.

The word democracy was coined in Athens in 507 BC, combining the words *demos* (people) and *kratos* (power) and means power in the

hands of the people. Greek democracy was direct, and all citizens could participate, speak, and vote in legislative assemblies.

On the contrary, with the word democracy today we indicate something different. We denote a system based on the election of representatives who have the power to elect other representatives such as the president or the prime minister.

However, few have the necessary financial resources. For example, for the 2016 US presidential campaign Hillary Clinton needed over \$ 1.4 billion. Common people do not have these sums!!!

In 2016, for the first time since Kennedy, a president was elected

without the financial support of the FED and the System!!!

Donald Trump managed to win the presidential election without receiving any support. It is only natural that the System panicked and started a fierce denigration campaign against him, accusing him of being an idiot, a Russian agent at Putin's service, a traitor.

The Russiagate, the judicial investigation born because of the suspected interference by Russia in the 2016 presidential election, and conducted by special prosecutor Robert Mueller, showed that there was no interference, and made it clear to all the aberrant overwhelming power of the System.

In 1911 Robert Michels published the book “*Political Parties, A Sociological Study of the Oligarchical Tendencies of Modern Democracy*”<sup>46</sup> where he wrote that the costs of electoral campaigns and the organization of the party have transformed representative democracies into the dictatorship of a small elite, which pursues different goals with those of the people and the nation.

An example was provided by Adolf Hitler. Thanks to financial and media support, he obtained 11 million votes in the 1932 elections, and this allowed him to become Chancellor.

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According to Michels, the function of representative democracy is to put corrupt politicians into power.

These politicians increase public debt and make nations increasingly subservient to the oligarchy that controls private central banks.

*- The diabolical nature of private central banks*

The Western monetary system based on private central banks aims to indebt nations and people, promoting wars, diseases and conditions of suffering and poverty.

A description of this diabolical nature of the *System* was provided by

Gary Webb in the book “*Dark Alliance*”, published in 1999.

Investigating the sharp increase in cocaine and crack addicts in the slums of large American cities, Webb discovered that drug dealers were protected by the CIA, with the complicity of the DEA, DIA, and FBI. Local authorities were banned from arresting drug traffickers and the CIA protected international smugglers, allowing large quantities of cocaine to enter the United States. In return, the CIA received a share in banknotes that were then used to finance activities banned by the US Congress such as the war in Nicaragua.

This made crack and cocaine

available in large quantities in the American slums, destroying the lives of millions of young people who became addicted, went to prison, died, or became disabled.

In 2004 Webb was found dead with two bullets in his head. His work had aroused great controversy, but in the end the government investigation, led by Attorney General Frederick Hitz, recognized the validity of the Webb report, and found that the situation was even more serious than that reported by Webb.

We live in a world of false truths and to achieve the Theorem of Love we must let the heart guide ourselves in the discovery of the truth.

# LOVE AND TRUTH

Syntropy brings parts together. The unity of our Self is given by us converging towards the Attractor, by our orientation towards the future. On the contrary, when we diverge, the unity of our Self decreases, the chatter of the mind increases, and our personality tends to shatter.

Teilhard de Chardin suggested that the unity of species is given by the fact that they are driven by attractors, which are organized in hierarchies, until they reach the final attractor, which Teilhard called the Omega point.

Attractors strengthen the identity and diversity yet lead towards unity. It seems strange, but unity and diversity are two sides of the same coin.

Teilhard wrote that: *“Reduced to its essence, the problem of life can be expressed in this way: by accepting the two principles of conservation of energy and entropy, how can we add without contradiction a third universal law (which is expressed by biology), that of energy organization? ... the situation becomes clear when we consider, at the base of cosmology, the existence of a sort of anti-entropy.”*

Teilhard suggested the existence of a converging energy, like syntropy: *“not just one type of energy, but two different*

*energies; two energies that cannot be transformed directly into each other, because they operate on different planes ... The behavior of these two energies is so completely different and their manifestations so completely irreducible that we could believe that they belong to two independent ways of explaining the world. Yet since they are in the same universe and evolve at the same time, there must be a relationship.”*

The path to love requires diversity of species, cultures, ideas, ideologies, and religions. Like the tiles of a mosaic that together form the unity of the drawing.

Teilhard was influenced by India and China and similar ideas are also

found in the Islamic world. In the Koran God speaks from the future, in a similar way to the Omega point and Syntropy where the retroaction of the Attractor happens thanks to the incredible properties of water!

Life receives syntropy from water. Every living species has its attractors and evolution does not imply the transition from one species to another, from a less evolved species to a more complex one. On the contrary, species evolve in parallel, with equal dignity towards their attractors.

Individuals must find their attractor. Steve Jobs found his attractor in a

computer that could be held in one hand. This became his life project, his mission. Small or big, attractors are all equally important.

- *When does life end?*

The concept of brain death was introduced in the scientific world at the same time as the first organ transplant. The criteria of natural death, that is the end of cardiac activity and the arrest of blood circulation, did not allow to carry out organ transplants.

The idea that brain death causes the death of consciousness and therefore

of life is used to justify the removal of organs from warm bodies (with beating hearts).

The first definition of brain death was formulated in 1968 by a committee of the Harvard Medical School and is known as "*The Harvard Criteria for Determining Brain Death.*" These criteria became the basis of national laws on when it is allowed to consider a person "legally dead.

In 1975 the second international symposium on brain death was held in Havana (Cuba) where it was established that an EEG is considered flat when the amplitude does not exceed 2 micro volts, i.e. 5% of normal activity.

In 1985, with a declaration by the

Pontifical Academy of Sciences, the Vatican accepted the Harvard Report and Pope John Paul II spoke on several occasions on the subject, legitimizing the removal of organs from warm bodies, even though they breathe and that their heart still beats.

On September 3, 2008, *The Vatican Observer*, the Vatican newspaper, dedicated the main page to the 40<sup>th</sup> anniversary of the Harvard Report. Lucetta Scaraffia wrote that brain death cannot be used to affirm the end of a life and the definition of death should be reviewed based on new scientific discoveries.

A few days later, the Vatican press office stated that “*an article does not*

*change the doctrine: it is an editorial in L'Osservatore Romano, signed by a person who carries the authority of that person.”*

The reactions of the medical and scientific world were immediate: *“The criteria of brain death are the only scientifically valid criteria for ratifying the death of an individual ... the scientific community approves the Harvard criteria and the criticisms that come from marginal minorities are essentially based on unscientific considerations ... scientifically advanced countries have accepted the criteria of brain death.”*

The debate continues to grow. An entire chapter in a book edited by Paolo Becchi: *“Brain death and organ transplantation. A question of legal ethics”*,

published by Morcelliana, illustrates the ambiguity of the Harvard criteria and contains the statement by Hans Jonas who claims that the definition of Harvard brain death is not based on any real scientific discovery, but on the need to have organs for transplants.

In 1989, the Pontifical Academy of Sciences had addressed the issue and Professor Josef Seifert, Dean of the International Philosophical Academy of Liechtenstein, was the only one to oppose 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 brain death is not the death of the human being and that the criteria of brain death are not scientific and credible and should therefore be abandoned.

For the Vatican establishment these results were unacceptable and Bishop Marcelo Sánchez Sorondo, chancellor of the Pontifical Academy of Sciences, ordered not to publish the proceedings of the meeting.

Several speakers gave their articles to an external publisher, Rubbettino, who published them in the book “*Finis Vitae*”, edited by Professor Roberto de Mattei, deputy director of

the Italian National Research Council. The book has been published in two editions, in Italian and English and contains eighteen essays.

Syntropy shows that the feeling of existing is a property of the solar plexus, closely related to the activity of the heart.

This is evident when organs are removed from people with a flat EEG. They begin to defend themselves and scream and must be tied to the operating table in order to proceed with the explantation.

Furthermore, the number of people with flat EEGs who awake in full

consciousness is simply awesome.

*- Consciousness in China*

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 an

instrument at the service of the heart.

It is also remarkable that an “idea” is the combination of the heart on the left and “thinking” on the right and that 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 warmth and on the right the heart to indicate the experiences of “warmth in the heart” that accompany intuitions:

# 热心

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

# 目心

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

# 多心

When we become actors of our choices, of our free will, we use the ideogram “strong” 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 about a “peaceful heart”:

心安

Ideograms shows that in China when we speak of consciousness the focus

is on the heart.

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

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 an instrument, the servant of the heart.

*- Cooperation*

The centrality of the heart is evident in the Chinese monetary system which is based on cooperation and cohesion.

Chinese children immediately learn that: *“a finger alone can do nothing, but in one hand it gains power.”*

In China *guānxi* means a network of intimate relationships. By sharing food, toys and money, Chinese children learn to build relationships of trust, honesty, fairness, and reciprocity which then become their network of intimate relationships, their *guānxi*.

The *guānxis* are the pillar of the Chinese society. They distinguish the East from the West and make China so incomprehensible to Westerners.

Every Chinese gives total dedication to his *guānxi* and knows that, when necessary, he will receive help. The *guānxi* is the strength of every person

living in Southeast Asia.

This system of sharing and cooperation has its roots in the cultivation of rice: “*We propose that a history of rice cultivation makes people more interdependent, while wheat makes individuals more independent, and these agricultural traditions influence people in the modern world.*”<sup>47</sup>

Rice cultivation is extremely laborious and requires about twice the hours from sowing to harvesting compared to wheat.

Since most of the rice is grown on irrigated land, sharing of water, the

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<sup>47</sup> Talhelm T, Zhang X, Oishi S, Shimin C, Duan D, Lan X and Kitayama S (2014), Large-Scale Psychological Differences Within China Explained by Rice Versus Wheat Agriculture, *Science*, 9 May 2014: vol. 344, no. 6184, pp. 603-608, DOI:10.1126/science.1246850.

construction of dams and canals and their constant maintenance is necessary.

Rice farmers must work together to develop and maintain an infrastructure on which everyone depends, and this leads to developing a collective mentality based on cooperation.

Wheat, on the other hand, is based on rain. Farmers do not depend on others, and this leads to a more individualistic mentality.

During holidays, anniversaries and birthdays Chinese give red envelopes containing money and, in the spring of 2015, red envelopes have also become electronic. In the first 24 hours of 2016, WeChat, the Chinese

messaging system, saw the dispatch of over 2.3 billion electronic red envelopes.

In weddings red envelopes reach their peak. Guests deliver the offer in a red envelope. A cashier at the entrance of the restaurant opens the envelope and writes in a public register the name and surname of the guest and the offer for the spouses.

In Europe, a Chinese couple receives on average between 250 thousand and 400 thousand euros. This is enough to buy a house or start a business.

Red envelopes are an example of the Chinese sharing tradition that originates in the culture of rice.

The average Chinese puts aside at least one third of his income. The

money saved does not end in a bank but is given to those in the *guānxi* who want to start a new business.

When a Chinese ventures into the world, his *guānxi* provides support and money. The *guānxi* is the social capital, the wealth on which every Chinese relies.

*Guānxis* are based on trust and reciprocity.

Whoever receives without giving is a *Hei rén* (黑人), a corrupt, decadent, and reactionary person who contradicts the principle of sharing. For Chinese to be a *Hei rén* is the most serious infamy that leads to exclusion: “*a finger alone that can do nothing.*”

As long as there is no “feeling in the

heart”, relationships remain formal, and people are not allowed in guānxis. Guānxis are built on the heart, which is considered the core element in China.

In the West the social fabric has disintegrated, trust has disappeared, and exchanges are based on contracts that are often not honored. In China, where trust is a central element of the guānxis, contracts are considered a sign of decadence. Chinese have difficulties understanding westerners who behave like *Hei rén*, corrupt, decadent, and reactionary people.

Mixing East and West is complex. Our corrupt culture can easily fascinate young people, while it is more difficult to evolve towards the

values of cooperation and sharing typical of Southeast Asia.

Guānxi cannot be improvised. They are built with patience and last a lifetime. These are extended families that involve a series of mutual aid modalities through which Chinese build their future together.

It is a principle of reciprocity that manifests itself in the long term and usually occurs at the right time, perhaps with demonstrations of generosity, in a sort of “*escalation of gratitude*.”

The ability to build a guānxi guarantees the success and future of individuals and organizations.

For this reason, it is more important for Chinese to give than to receive.

The guānxi system is one of cooperation, but it is also an obligation: *“I am an entrepreneur, I have twenty employees, but when a worker wants to start his own business, I give my contribution. (...) Two months ago one of my workers bought an appliance store. He received 12,000 euros from me.”*

While in the West the savings rate is around zero, or in some countries even negative, because people spend more than they earn and borrow money from banks, the average Chinese saves half of its income. The money that is saved is not put into the banks but is invested in the guānxi. This allows, at the appropriate time, to ask for your share to open a restaurant or start a business.

It is in difficult times that guānxi give the best of themselves. For example, during the SARS<sup>48</sup>, many restaurant owners found themselves without customers and with big financial problems. If they had been exposed to the banks, they would have lost the restaurants.

The guānxi system has resolved the crisis, but it also imposes conditions. The important thing is that the person shows that he is doing his best, that he is putting his heart into his business.

Such a system can only work if everyone is rowing in the same

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<sup>48</sup> Severe Acute Respiratory Syndrome (SARS), a form of atypical pneumonia which appeared for the first time in November 2002 in the Guangdong province of China

direction, if there is total trust, teamwork and sharing of common goals. Success is based on maximum cooperation.

Working with Westerners is an ongoing challenge to the *guānxi* system. Chinese producers usually ship goods, even an entire container, without asking for advance payments or signing contracts. In recent years, however, a growing number of Chinese have found themselves in difficulties due to the unreliability of Western customers who often do not pay or pay late. Some Chinese have not been able to pay for goods received from China, thus contravening the principle of trust

that is at the base of the guānxi culture and forcing Chinese suppliers to request upfront payments, especially for goods sent to countries where it has become a practice not to pay. As a result, Chinese producers now demand a deposit of at least half of the value of the goods when they send containers to Europe.

In guānxis there are no interests or debts. The person who received has no debt and does not have to pay interests. However, when other people of the guānxi need, they will contribute freely according to their possibilities.

The guānxi system of giving and

receiving is at the basis of the incredible abilities of the Chinese people. It is a win-win system, where everyone wins since the risks and benefits are shared. The Western system, on the other hand, is a “risk transfer” system, in which the creditor always wins even when the debtor loses.

### *- Human settlements*

People need cohesion, places rich in vital energy, immersed in nature, which favor social contacts and limit isolation and solitude.

Cities divided into dormitory and production areas are inherently

dysfunctional as they do not meet all the vital needs.

One of the rules, when designing places, is to reduce entropy and to favor the emergence of the invisible world, through spaces that allow syntropy to work.

An example is provided by Islamic architecture. Islamic buildings give a sense of continuity with nature thanks to the decorations that culminate in the gardens that are in the center of each building. Rich in symbolic aspects and botanical compositions they are designed to harmonize with nature. In this way the harmony between people and nature, between the city and the environment and between the physical and

transcendental is promoted.

The first examples date back to ancient Persia and used the symbolisms of the four fundamental elements: fire, air, water, and earth. In private homes, mosques, bazaars, and workplaces the gardens were surrounded by a space closed with water that flowed in the center.

Islamic gardens are a metaphor for paradise, a place of ecstasy, of refuge from all fears, a place of encounter and cohesion among people who share the same building.

Gardens are an art that expresses the beauty of life, energy in its multiple expressions, fertility, and the richness of the soul. The fountains in the middle of the gardens evoke the

cycles of expansion and contraction of the forces of nature.

Gardens are accessible through four entrances: the four cardinal points. The perimeter is a square, which recalls the physical world, while the center symbolically leads to the interiority of the soul, to the paradise within us.

The harmony of the elements depicts the interconnection of the material and immaterial.

In humans the body contains the soul that contains the spirit. Similarly, the body of the house contains the garden. The courtyard enclosed by walls is the sacred place where the meeting of form with surfaces creates a serene environment, which favors

the descent into self and meditation. The walls of the courtyard form a square, a perfect shape, in which the garden represents the transcendental, while the perimeter symbolizes matter.

The harmony between courtyard and building reflects the harmony between life and spirit and underlines the fact that our very presence is the testimony of the transcendental reality. Beauty, care, and attention promote the harmonization of the physical reality with the invisible and spiritual one.

Islamic architecture is just one example of how to harmonize the vital needs, reducing entropy and increasing syntropy.

In 1902 Ebenezer Howard, a self-taught urban planner, published his utopian vision of the “*Garden Cities*”. Circular cities that radiate from a central point, connected only by trains. They were neither city nor country, but a fusion of both.

Although garden cities have never been built in the West, the idea has spread in China, where garden cities have towers in the center surrounded by nature and transport consists of underground subways. These cities can reduce entropy by more than 90% compared to traditional cities, optimizing the use of energy, water, transports and waste recycling.

## - *Truth*

One of the objections to evolution by random mutations is the fact that the simplest proteins are made of chains of 90 amino acids and that combinatorial calculations show that more than  $10^{600}$  permutations (i.e., one followed by 600 zeros) are necessary to randomly combine amino acids into a “spontaneous” protein of 90 amino acids.

Walter Elsasser, in a work published in the *American Scientist*<sup>49</sup>, shows that in the 13-15 billion years of our Universe no more than  $10^{106}$  events took place (also considering the level

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<sup>49</sup> Elsasser W.M., A causal phenomena in physics and biology: A case for reconstruction. *American Scientist* 1969, 57: 502-16.

of nanoseconds). Consequently, any event requiring a combinatorial value greater than  $10^{106}$  is simply impossible in our Universe.

The number  $10^{600}$  is by far greater than all the possible combinations in the history of our Universe. In other words, the possibility that only one protein is formed by chance is null.

Elsasser's results show that: *“the notion of chance in biology has no logical foundation ... its use to explain life is at best metaphorical, but there is a danger that this metaphor may divert attention in the wrong direction.”*

Life shows an incredible complexity that converges towards common

projects, despite individual differences. For example, we can recognize different races, such as Europeans, Asians, Africans, but there is something that unites all these individuals and that makes them all human beings.

Considering only the contribution of the past, it is impossible to explain why individuals converge towards common projects and it is impossible to explain the stability of these projects over time.

Attractors explains this stability and this convergence.

The biologist Rupert Sheldrake has devised experiments that show that when individuals of the same species learn to solve a task, this knowledge

spreads invisibly and immaterially to all the other individuals of the same species.

Attractors behave like relays. When an individual solves a task and receives a benefit, the information is relayed to all the other individuals.

Attractors establish a bridge between individuals that allows them to develop a shared knowledge.

Individuals converging towards the same attractor can share knowledge invisibly, without the involvement of any physical means. This is known in quantum mechanics as entanglement and non-locality.

Attractors receive information and experiences from individuals, select what is advantageous and redistribute

it. This process transforms individual experiences into intelligent information, which provides solutions, projects, and form.

The verb “to inform” comes from the Latin “in-formare”, which means “to give form”. Aristotle believed that “in-formation” was a fundamental activity of energy and matter. Information does not have an immediate meaning, like the word “knowledge”, but rather implies a modality that leads to the creation of forms. Once a form takes shape, it can be manifested in all individuals who are connected to the same attractor.

I am often asked if attractors imply that the future is already determined.

The answer is simply No, they imply exactly the opposite!

Attractors indicate that we will inevitably return to where syntropy originates, to the Omega point, but that the path depends on our choices.

If attractors did not exist, we would live in a mechanical universe totally determined by the past. Instead, we are constantly forced to choose between the head and the heart, between past and future.

*- Health*

Water is not an inert liquid, it is how we acquire syntropy, in-formation and nourish the vital processes of the

body. The hydrogen bond provides water with properties different from those of all other liquids. These properties explain a wide range of phenomena that medicine is not yet able to accept. For example, experimental studies show the effectiveness of homeopathy, but conventional medicine continues to consider homeopathy non-scientific since the “active substance” (the solid substance) has been completely removed from water by dilution. It is considered impossible that water can be the cause of the effects observed in the experiments, since it is considered an inert substance.

Homeopathy was discovered in 1796 by the German doctor Samuel

Hahnemann (1755-1843). This system is based on the so-called law of similes, according to which the remedies must use substances that cause similar symptoms in healthy individuals. These substances are then diluted in water. The strange fact is that the higher the dilution the more powerful is the remedy. The most powerful remedies are those in which the substances have been diluted to the point that it is impossible for a single molecule to still be present in the remedy. For conventional medicine, after removing the active ingredient (the substance) through dilution, effects can only be placebo effects, not attributable to the remedy since no solid molecule of the active

ingredient is present.

Syntropy claims that the active ingredient, when placed in water, creates links with attractors. So, by removing the active ingredient through dilution, these retrocausal bonds remain and are no longer related to the substance but are free to act on any other structure.

Syntropy explains the effects of homeopathy because of the retrocausal properties of water. The remedies act from the future and the effects are the result of the interaction between causality that is governed by entropy and retrocausality that is governed by syntropy.

When using a substance that induces in the future of a healthy person

symptoms like those observed in a sick person and this substance is diluted in water (beyond the value of Avogadro), the future begins to retroact into the present.

With causality to increase the effect it is necessary to increase the cause (the active substance), while with retrocausality to increase the effect it is necessary to reduce the cause. Retrocausality works in the opposite way to causality. This explains why in homeopathy to enhance the remedy instead of increasing the active substance this is diluted.

Homeopathy cannot be explained based on classical causality, since the active ingredient is completely removed from homeopathic

preparations (which are water based). The therapeutic effects, however, are obvious and can be demonstrated experimentally. The results are strong even when no placebo effect is possible, as in the case of studies carried out on plants in agriculture.

The retrocausal properties of water are due to the hydrogen bond. The hydrogen atoms are in an intermediate position between the subatomic (quantum) and the molecular level and provide a bridge that allows syntropy to flow from the quantum to the macroscopic level.

Water provides syntropy to living organisms and when there is a lack of water, entropy prevails, causing

suffering and symptoms that are often interpreted by conventional medicine as organic diseases.

Dr. Batmanghelidj explains several diseases because of water deficiency: rheumatoid arthritis, hypertension, high cholesterol, excess body weight, asthma, and some allergies.

According to Batmanghelidj the fundamental error of conventional medicine is to confuse dehydration with disease. This error inhibits the necessary preventive measures, and the patient is not provided with sufficient water treatments to cure his suffering. At the first appearance of pain, the body should receive water. In contrast, conventional medicine provides drugs that block the

symptoms of the lack of water and the consequent conversion of symptoms into chronic diseases and chronic dehydration.

Batmanghelidj suggests changing the medical paradigm, moving from a vision centered on the properties of the solute (solid matter) to a vision centered on the properties of the solvent (water).

Batmanghelidj states that the solvent (water) regulates the functions of the body, including the activities of all solutes (solids) dissolved in it.

In this new paradigm diseases are interpreted as disorders of the body's water metabolism (solvent metabolism).

Water carries nutrients, hormones

and chemical messages and performs multiple vital functions. The balance between chemical and solid substances is restored by restoring the correct water balance. Water becomes the natural cure for a wide spectrum of disorders and complications that are currently labeled as “diseases”.

*- Duality and unity*

Syntropy shows the need to move from a dual vision to a unitary vision. Duality is everywhere: sexes, seasons, day and night, life and death, fullness and emptiness, movement, and rest, pushing and pulling ...

The principle of complementarity

states that every aspect of reality involves and contains its opposite. For example, whatever the degree of darkness of the night, there is always a part of the day. The night can be defined as the reduction of the day. Each polarity implies its opposite, as entropy implies syntropy and night implies day.

Polarities are like the label's "entry" and "exit" on the sides of a door. The unity is the door, the polarities are the sides from which we look at the door. The processes of perception lead to divide the unities into dualities. The dualities are therefore considered sequentially, thus transforming the unity into a flow of vibrations that can be perceived and managed by

rationality and language. The flow of time becomes functional to the perception of these dualities. But the essence of reality remains unitary, even if we perceive it through the vibration of duality and believe that all aspects of reality are dual.

In other words, we do not see the door, but we see the two opposite signs “entry” and “exit” and we believe that this is reality. Depending on the angle from which we observe we see an aspect, but not the unity of polarities and their complementarity.

The transition from a dual to a unitary perception requires the harmonization of polarities. If we remain focused on one polarity, we will continue to attract the opposite in

our lives, because polarities are inseparable from each other, they are part of a unity.

For example, it often happens that a woman moves away from the influence of the authoritarian father by marrying an equally authoritarian man, or that a teenager may complain about his parents because excessively controlling and in turn becomes an authoritarian parent.

The principle of complementarity brings into our lives the very polarity we seek to exclude. For this reason, it is said that the victim attracts his own executioner, an abused child evolves into an abuser and a masochist into a sadist.

When our vibrations remain the

same, we continue to attract what resonates in a similar way to us, even if in the opposite polarity.

Opposing polarities attract. Women attract men, honest people attract dishonest people and so on. Good people do not realize that they vibrate in the same way as bad ones.

Since the polarities attract each other, when we fight a polarity, we are strengthening it and when we harmonize it healing begins.

Our tendency to take sides in the game of polarities stems from the identity conflict. The Theorem of Love offers the solution and shows that Love allows to move from duality to unity. Therefore, Love is so important in the healing process.

Whenever we get stuck in a polarity, in the attempt to provide meaning to our existence, we are increasing the identity conflict and suffering. For example, it happens that people who decide to go to developing countries to help local populations, are in fact trying to give a meaning to their life but in this way, they end up increasing the dependence of local populations without actually promoting their well-being. Help provides meaning, but to help we must keep others in a state of need.

Of course, it is right to provide help when it is within our possibilities, but it is also important to avoid it when motivated by the need for meaning.

Taking positions in this game of

polarities increases suffering. Suffering signals that we must change course. We must not escape suffering or suppress it, but we must understand its message.

Anxiety and depression are warning signals, like those found in the cockpit of an airplane. In a cockpit, there are many lights that turn on only when there is a problem that needs to be solved. If a warning signal is triggered in the worst cases we must land at the nearest airport and ask for technical assistance. Obviously, this is annoying, but it makes no sense to blame the light that activated the warning signal, whose sole purpose was to inform us of something that

required our attention.

The light that turned on forces to change plan, to land, to call for assistance, so that the journey can be resumed. If the technician removed the bulb of the light, instead of solving the problem, we would resume the flight with the light off, which is what we wanted, but the invisible problem would soon become visible as a serious technical problem.

Symptoms have the same function. If we deactivate symptoms using a drug, the “invisible” problem continues to act and over time develops into a more serious problem.

Symptoms often provide

information on the polarity that we have tried to exclude, a valuable message that shows how to solve the problem and what polarity we need to harmonize. Symptoms tell what is missing in our lives and what we need to acquire to restore the balance and integrity.

Symptoms and diseases reveal the polarity that we have excluded and have the function to help us evolve towards unity.

Since the time of Hippocrates, medicine has tried to explain symptoms mechanically by seeking causes in the past and attributing diseases to defects or functional causes. In doing so it lost sight of the message that is hidden in them.

Diseases are perceived as accidents and drugs are used to remove discomfort and suffering.

The goal is not to get rid of suffering, but to understand its message, the polarity that is missing in our lives and how we can restore our integrity.

When unity is restored, suffering vanishes. Suffering is not a fatality or a punishment, but a teacher ready to guide and help us.

As a good teacher who can show severity and hardness, when the message is finally received and transforms our life, symptoms disappear and gives rise to well-being.

True healing involves unity, a Love that binds all aspects of reality.

The polarities are inseparable. Therefore it is sometimes necessary to choose the path of suffering to promote well-being. Suffering makes well-being visible, in a similar way to darkness that makes light perceptible. Suffering makes us recognize and learn the path to wellness, has the power to show the way.

The much-cited struggle between the forces of good and evil is not a struggle, but it is part of the evolution towards higher levels of awareness and truth.

Darkness cannot conquer light

because light continually transforms darkness into light.

As Mephistopheles said:

*“I am part of that force that always wants evil and always produces good.”*

We must learn to recognize the function of suffering and transmute it into Love and Truth, an invisible force that transcends the physical and leads to the unity of life, to the balance of polarities.

# EPILOGUE

April 6, 2019

Since 19 December I have lost 20 kg and in the last few weeks, I have given my body time to adapt to this new situation. I followed an intermittent fast, eating avocado and lettuce seasoned with olive oil, salt, and lemon, and skipping some meals.

Now I have resumed water fasting, adding some fruit juice to make it sustainable for longer periods and easier to shift to solid food if required.

In recent weeks I have had several

medical tests. Blood tests are perfect, blood sugar has dropped and is now at normal levels. My skin has improved, since I was a child, I suffered from very dry and hard skin around my elbows and knees, and I could not find a solution. The problem has now suddenly vanished. The cramps I had in my legs at night have disappeared, I no longer need food supplements, such as magnesium. My blood pressure is now perfect and cytological analyzes of the thyroid nodule show no evidence of cancer. Furthermore, glaucoma has improved.

In the last few weeks, I have given 3 lectures on how to use the compass of

the heart. People show great interest and ask many questions when I talk about fasting, weight loss and the miraculous results of my medical tests. But when I suggest that it is possible to feed directly with vital energy, with Syntropy, many remain perplexed.

The first conference saw people interested in using the compass of the heart to make profits on the stock exchange. They liked the idea of syntropy, but when I spoke about eating habits the reactions were negative.

I suggested that to feel the future we must avoid alcohol, meat, and compulsive eating. In the audience

there were those who said: “*I will never give up my steak!*”, “*I want to improve the perception of the future with meditation, but I will not change my diet!*” They were willing to follow difficult and intense trainings, but not to change their eating habits!

I held the second conference at the Anthroposophical Society and the questions focused mainly on liquidarism. I realized that most people are afraid of dying, fainting, or harming themselves and there is little trust in the invisible side of reality.

A few days ago, Antonella gave me an article by Yoshinori Ohsumi, a Japanese doctor who received the 2016 Nobel Prize for physiology for

having discovered the mechanisms underlying autophagy (“auto” means “self” and “phagein” means “eating”).

The tissues of our body replace their cells and Ohsumi has spent years studying how the body recycles the cells that disintegrate. He discovered that damaged cells and bacteria are broken down into amino acids and then re-assembled into new proteins and cells.

We need about 70 grams of new proteins a day and autophagy can supply this amount while removing cell and bacteria debris that would otherwise turn into toxins and cancers.

Autophagy is enhanced by fasting.

When eating toxins accumulate in the body and infect cells and tissues. Fasting prevents and treats diseases and Ohsumi shows that it is essential for our health.

People who fast live longer, have more energy, show less inflammation and the high levels of nitric oxide detoxify their body.

Ohsumi concludes that any kind of fasting can be useful. In addition to losing weight, heart disease, neurological problems, diabetes, inflammation, cancers, and oxidative stress are reduced.

While Salvatore Simeone only recommends water fasting for periods of at least two days, Ohsumi recommends a change in lifestyle

based on intermittent fasting which consists of alternating food and fasting.

Every person is different and needs a customized solution. Examples of intermittent fasting are:

- skip lunch and dinner.
- skip a meal a day.
- limit the hours of the day we eat.  
For example, having breakfast at 8 and end with dinner at 6 pm. So, we'll be without food for 14 hours a day.
- water fasting for one or more days a week.

It is impossible to generalize, but a

valid advice for everyone is to keep track of your weight and blood pressure. If your blood pressure is too low, choose a lighter form of fasting or suspend fasting. Keep a journal with these values and write down what happens.

Many people suggest fasting, but it is important to be careful. Some techniques can be dangerous, as it is the case of Jasmuheen's breatharianism, a fast without food and liquids that has been lethal to various followers.

Let's take time to learn to "listen" to our body starting with a light form of fasting and when our body and our

psyche adapt, we increase the number of days and further reduce the intake of calories. After a few weeks the first positive results will show up.

Gandhi used to say that fasting implies awareness in the invisible and it is a powerful form of prayer and self-discovery.

Several people have asked about Ovindoli, its miraculous water, its mountains, and the possibility of organizing retreats in which to share this experience.

I am starting to consider this possibility.