

The Evolutionary Role of Suffering

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Abstract

The needs model developed with the introduction of Syntropy shows that anguish is an indicator of the need of love, while depression indicates that the identity conflict remains unsolved. Physical, psychological and emotional sufferings indicate that one or more needs remain unsatisfied. Even if some forms of suffering might be dramatic, they force individuals and societies towards higher forms of awareness and evolution.

1. Suffering

The Theory of Needs which develops from syntropy suggests that the cause of depression is the identity conflict between being and not being, from which the need of value originates²:

$$\frac{I}{\text{universe}} = \text{nothing}$$

People try to respond to this need by looking for a meaning: the judgment of others, popularity, power, richness. But these strategies do not solve the conflict; we can expand our ego to any length, but when compared to the universe, which is infinite, we are always equal to nothing. We can become famous, rich, we can control others, but we will always perceive ourselves to be equal to nothing.

¹ www.sintropia.it

² Di Corpo U., *The three basic needs of life: material, value and love*. Syntropy 2005; 1: 37-39.

The solution of the identity conflict requires that we unite ourselves with the universe:

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

This union is possible through love, which therefore gives meaning to life, and becomes the attractor towards which life is evolving.

Depression, anguish and suffering tell us that our needs are answered only in part. The feelings of suffering can guide us towards more effective answers, while escaping them can block us to our ineffective answers and cause suffering to increase and degenerate into illnesses.

Official and alternative doctors usually limit their actions to therapies and products which reduce sufferings and symptoms. It is easy to understand that, even when removing symptoms, thanks to chemical drugs or natural substance, the causes remain active and, in time, they will find other ways of expression; the same happens when we base our meaning on outside sources such as the judgment of others, power, richness, popularity: the identity conflict remains active, it will not be felt any more as depression but as a need for judgment, power, wealth, popularity.

Symptoms and suffering indicate that a problem exists, similarly to light indicators on the dashboard of a car. If during a trip the oil indicator lights up we know that we have to stop and ask for assistance. The light indicator tells us that a problem, which for us is invisible, may degenerate into a bigger problem with serious and expensive consequences. The light indicator causes distress, but this does not mean that the mechanic has to remove it; the problem would continue and in short time it would degenerate in a bigger problem, such as smoke coming out of engine. The aim is not that of removing the light indicator (the symptom) but it is that of solving the cause which made it turn on.

In our mechanistic culture both doctors and patients tend to limit their attention to the symptom while wiser doctors try to act on the causes, but usually have to confront the limits of the cause-effect explanations which are not able to take into account attractors and needs. In order to understand this last point, let us consider the movement of a car. We tend to explain it in mechanical terms, but if we remove the intention of the driver to reach a destination (the future) we would never see a car start by itself and drive around alone.

We can distinguish two types of causes: syntropic causes which are located in the future (aims, goals, finalities, intentions, motivations, projects, desires) and entropic causes which are located in the past (mechanical, physical causes). Illnesses are always the result of the interaction between entropic and syntropic causes: they arise from our inability to answer the conditions required by our needs (causes located in the future), but symptoms are usually determined by our history (causes located in the past). It is important to note that the cure is not in the past, but in the ability to answer in an effective way the conditions required by our needs.

Illnesses and symptoms can, in this way, guide us towards a higher awareness of our needs. As long as we refuse to evolve and change, illnesses and symptoms will persist and grow. Healing starts when we decide to solve our suffering; healing is an evolutionary process which leads people towards a higher awareness of needs and more efficient answers. When the relations between suffering and unsatisfied needs are obscure, symptoms continue to emerge and, if we block them, they will tend to organize in forms which can gradually become more severe. Suffering and illnesses are no more than indicators which inform us that change is needed.

2. Reducing entropy and increasing syntropy

But what do we have to change? According to the needs model developed from syntropy, suffering increases when entropy increases and well-being increases when syntropy increases.

It is important to note that we are constantly faced with choices and each alternative we choose can increase or reduce entropy or syntropy: suffering is therefore seen as the result of our choices. In this section some alternatives which allow to reduce entropy and to increase syntropy will be discussed.

2.1. Reducing entropy

The mechanistic cultures takes into account only causes located in the past and produce knowledge and life styles which are governed by the law of entropy and lead towards disorder, disorganization, conflicts and the destruction of the ecosystem on which life is based. Each individual contributes in different ways to this entropic process.

When we reduce entropy the benefits are enormous:

- Cut in costs.
- Increase in physical, spiritual and psychological well-being.
- Harmony with the environment and with others.
- Resolution of conflicts and crisis.
- Less suffering.

2.1.1. Food

It is estimated that 1/3 of the entropy we produce is linked to food. Reducing entropic food is, therefore, one of the most effective ways to contribute in the reduction of suffering.

But why is food so entropic?

Simply because each passage in the food chain increases entropy by at least 10 times. For example when moving from vegetable to animal food more than 90% of the energy present in vegetables is lost. In order to reduce entropy it is therefore sufficient to limit the passages in the food chain; in this example eating vegetables, cereals and fruits instead of meat reduces entropy by more than 90%.

Many people are lead to believe that meat is necessary, but recent data show that vegetarians live longer and that meat consumption is correlated to cancer and many other widespread illnesses.

If we consider the fact that 16 kg of vegetable proteins are necessary to produce 1 Kg of animal proteins, it is easy to understand why a meat diet is one of the major causes of tension between developed and developing countries, and one of the causes of starvation in the Third World countries:

- As for any other goods, the production of meat requires raw materials. First of all water then maize, grain, land, energy, hormones, antibiotics, fertilizers, pesticides, and lately genetically modified maize and soy. In order to produce 1 kg of meat 30,000 liters of water are necessary, while for 1 kg of tomatoes 200 liters are required, and the same is true for other vegetable products. Even rice, which uses the largest amount of water, requires only 1/10th of that which is necessary for meat.
- More than 1/3 of the world production of grain is used to feed animals, and a great part of this grain is imported from developing countries, where peasants are encouraged to sell

and produce grain and maize for meat producing industries and burn their forests in order to make land available for grazing.

- In order to maintain the present consumption of meat, 25% of the land of the planet is used for grazing, and 35% of all the cereals and maize produced is consumed by meat producing animals.
- If we consider that for the production of meat it is necessary to use between 10 to 20 times more energy than that which is necessary for the same amount of vegetable nutriment, we understand why this diet is so devastating for the environment. If we add the fact that more than 40 kg of excrements are produced for each kg of meat and that huge quantities of urines, pesticides and fertilizers end in the waters and in the environment, by the time meat reaches our tables it would be a good habit to consider its negative effects: pollution, destruction of forests and soil, consumption of energy and natural resources, starvation of people in developing countries, global warming effect and its impact on the weather.
- The demand for a greater production of meat is confronting humanity with the limits of the planet. It seems ironic, but in this attempt to increase productivity we are undermining the possibility of sustaining life on the planet and not only human life.
- Desertification and climate changes are just some of the consequences of the meat eating diet, a style of consumption which characterizes a small minority of the world population. The productivity of the planet is now diminishing and the reserves of rice, grain and maize are limited. All this is leading to the rapid introduction of genetically modified food, without knowing anything about the effects that these modified organisms will have on humans and on the environment.

It is important to note that a meat diet is strictly linked with starvation and hunger in the Third World countries:

- If we consider that many developing countries export their crops to Western meat producing industries, while their populations are starving, it becomes clear that reducing the consumption of meat in industrialized countries frees a huge quantity of food in developing countries which would then become available for local populations.

- If all the land which is now used for the production of meat would be used to feed a vegetarian population, more than 20 billion people could be adequately fed in the World.
- When we watch the images of suffering and starving people and we feel the need to help them, we must remember that the most powerful way is to become vegetarian.

We can not act directly on the population size, on deforestation, on the climate, but we can change our consumption, and this would have enormous consequences. If one considers it, the real power each one of us has is that of choosing how to spend his money and what to consume. Day after day, the consumption of each individual, the consumption of a family, of a community, adds up to a considerable economical power. For this reason, beside being healthy and delicious, the vegetarian diet transforms our plate into one of the most powerful tools of social transformation.

2.1.2. Transport

It is estimated that also transport produces one third of entropy.

Traveling and moving is an every day activity where we can choose among extremely entropic and non-entropic alternatives. Just think, how positive can be a job near home, which reduces the use of transport and which gives more time to the individual. Or imagine how healthy it is to cycle or use electrical scooters (which can be found at very low prices, do not produce noise or pollution and use less than a 20th of the energy needed to run a traditional scooter).

The production of a car is a highly entropic process, and in European and Asian towns cars are the cause of congestions and huge traffic problems. The point is not that of changing from petrol to electric cars but from entropic to syntropic life styles which lead to a different use of transport: work where you live, meet people who live nearby, develop and become involved in local activities, increase the community life and the feeling of belonging to a place.

This change in the life style is easier in compact European and Asiatic towns than in American wide-spread suburbs. Evolving towards a syntropic civilization will probably require the transformation of our habitat and towns.

2.1.3. Information

Another relevant cause of entropy is information. TV companies and paper information have very high costs and are therefore usually owned by industrial and financial groups which, at present, are profoundly entropic. Information is selected and given in ways which orient people's life styles. We seldom find information on how we can change our habits and reduce the production of entropy. The information given is often negative: catastrophes, disasters, deaths. It is also common to receive information which is purposely false. One of the most outstanding examples is that relating to the war in Iraq. In order to obtain the necessary public support, the media were deliberately flooded with false news about weapons of mass destruction, even if the UN inspectors had proved that these weapons did not exist in Iraq.

In order to avoid entropic alternatives, in order to be free and not conditioned, it is useful to abandon costly means of information (TV and newspapers and journals) which are usually backed by financial and economical interests which at this moment are still governed by the law of entropy.

Abandoning TV and paper information frees an enormous quantity of time which can be used to socialize with people of our community, spend time in nature, and increase the quality of our life and of the people we interact with.

2.2. Increasing syntropy

In order to respond to our needs, we have evolved into beings equipped with a complex brain which has allowed us to adapt to very different and difficult situations. The brain processes information and produces memories, knowledge and experience, and it naturally tends to generate mechanical cause-effect explanations.

It is common experience, when facing a choice, to feel the mind choosing one alternative and the inner voice of the heart choosing another. What should we do? Do we have to follow the mind or the heart?

An important hint comes from Gandhi. In his autobiography, "The Voice of Truth", Gandhi describes himself as a shy person who has always had big difficulties speaking in front of a group. His profession as a lawyer, lead him to defend the interests of wide groups, and to find himself involved in political life and speaking in public. Gandhi was astonished by the fact that when speaking he could feel, as an emotion, an inner voice. If what he was saying was true, the inner feeling was positive, and when he followed this positive inner emotion also others could feel the power and rightness of his words. Gandhi called this inner emotion the "voice of truth", and for him it was the voice of God speaking to him. Gandhi noted that his life was meaningful only when he was serving this inner emotion.

What Gandhi describes is coherent with the syntropy model of needs: life evolves towards syntropy, and the alternatives which lead us in this direction are felt in the heart³; when we accept to follow the inner voice of the heart our life is filled with love, and the identity conflict disappears.

If we pay attention to it, each time we face a choice we feel our inner voice which points to one alternative, while the mind often points to another. When we listen only to the mind and follow the alternatives which the mind chooses, entropy and suffering increase.

³ Di Corpo U., *How is syntropy experienced?* Syntropy 2005; 1:106-107.

At this moment of history, few people feel or recognize the existence of the inner voice of the heart. Often this inner voice emerges in moments of danger, emergency and crisis and the effect can be shattering, and can determine a sudden change from negation to a total research and attention to it. However, it is healthier to discover it in gradual and positive ways. The inner voice leads to deep shifts: we start making courageous choices, we become creative, we do not need certainties and we start following what is unknown to our mind.

When we start following the inner voice we become aware of the fact that it is an intelligent form of energy which cooperates with us organizing coincidences and putting into synchrony different events. When we realize that we are helped by this intelligent form of energy the fear of the unknown disappears.

Syntropy, the intelligence of nature, acts without weariness, without meeting obstacles. When we follow it, when we trust the voice of the heart, our actions become simple, spontaneous and creative. The way of the heart is always the easiest one. If we are motivated and we believe in what we are doing, it is easy to overcome any difficulties. When we are not motivated and we do not believe in what we are doing, even the slightest difficulty can become insurmountable. Nature follows always the least difficult path (the lowest entropy); when we observe it we see that everything happens easily, with no effort. When we follow the inner voice of the heart everything happens with little effort; but, if we obstinately avoid our inner voice everything becomes difficult. Like a drop of water in a river, we can only follow the flow: going against the flow requires an incredible effort and leads nowhere. Unfortunately, because of suffering (anxiety and anguish), it is common to escape the inner voice and be trapped in difficult lives and alternatives.

Some suggestions are:

1. calm the mind;
2. avoid the consumption of all those substances which act directly on the solar plexus, on the inner voice, as for example alcohol, coffee, tobacco, drugs, compulsive eating;
3. abstain from eating meat;
4. live in a good relation with nature;
5. think positively;
6. avoid any type of consumption and behavior which can damage life;
7. link the body to the voice of the heart;
8. follow the law of giving and receiving;
9. accept the present moment;
10. value your time;
11. community life.

2.2.1. *Calm the mind.*

Two aspects exist within each one of us: the first is the mind, which tries to find a meaning; the second is the heart, which is the direct expression of syntropy. As long as the conflict of identity exists, the mind tries continuously to give a meaning to our existence or to defend the sources of value which we use. We feel in our mind a seething mass of thoughts which are born, overlap, take us from one side to another and completely absorb our attention. Observing the development of thoughts we realize that the mind produces a thought and waits for the heart to respond with a positive or negative feeling, the mind proposes again another idea, and again waits for the response of the heart. The heart limits itself to signal with an emotion, the approval or disapproval of the thought generated by the mind.

When the conflict of identity is solved the situation is reversed. The mind is silent until it is questioned by the heart. In the mind of the person who has solved the conflict of identity we find silence and we find the attention in the heart.

In order to improve the perception of the inner voice of the heart it is therefore necessary to pass from the seething force of the mind to the silence of the heart. All the techniques which facilitate this passage can be found in the principles of "silent meditation". Silent meditation uses postures which require a particular level of attention. During meditation one cannot react to stimuli, but can only observe them. If we feel a stimulus, we observe how this sensation commences, grows and then disappears, in the same way, when we have an idea, we observe it, we see how it is born, grows and then dissolves. In one word, we must not react to any stimulus, including thoughts. We observe without reacting. In this way meditation moves the scepter of command from the mind to the heart. The heart decides when to speak and when to be quiet, and the mind can only adapt itself to the will of the heart. We are the heart. Our will is in the heart. Through meditation we free the heart and subdue the mind. When we are able to perceive the true silence, that is the space between one thought and another, our attention descends into the solar plexus, and is situated in the heart.

2.2.2. Avoid the consumption of all those substances which act directly on the solar plexus, on the inner voice, as for example alcohol, coffee, tobacco, drugs, compulsive eating.

In the voice of the heart, in the solar plexus we feel powerful emotions which at this moment of history are mainly of anguish, emptiness, and only seldom of love. The power of these emotions explains why the substances which act on the voice of the heart can develop addictions. Alcohol, drugs, but even coffee and tobacco, act directly on the voice of the heart. For this reason, in order to bring out the voice of the heart it is necessary to avoid all these substances. It is impossible to solve the conflict of identity if we have not freed ourselves from alcohol, drugs, tobacco and coffee. These substances force us to remain in a situation of suffering: they reduce pain, but they do not cure the causes of suffering. If we do not free ourselves from these substances the path towards love and syntropy remains a pure utopia. In many countries alcohol is a deep part of culture and it can become the main obstacle towards syntropy and love.

2.2.3. Abstain from eating meat.

Our body is not made for a meat diet. If we were made to eat meat we would have teeth capable of tearing meat and our digestive apparatus would be similar to that of animals that eat meat. Anatomically we are similar to fruit-eating animals, and this is clearly shown by human mother's milk which is rich in sugar (7%) and has few proteins (1%), this is a parameter which tells us that our organism lives well when eating few proteins and few animal products.

In some Middle-East tales the diet of Adam and Eve in the garden of Eden is described as being based on fruit and the most ancient texts of the ancient church⁴ show that meat consumption was not allowed until the 4th century. It is well known that Constantine fiercely opposed the sacred writings, and that he asked for the elimination of all those principles that he opposed, among which those of not eating meat and of not drinking strong drinks. In 325 a council of clergymen and politicians met in Nicea and The New Testament was revised and rewritten with omissions and interpolations to make it acceptable to Constantine who made Christianity the official cult of the Roman Empire.

But why was vegetarian diet omitted from the rewritten texts?

It is well known that a meat diet permits the submission of populations and leads people to obey orders blindly. Obedience increases with the incapacity to hear one's inner voice, one's heart, the voice of truth, as Gandhi used to call it. A meat diet lessens the ability to perceive this inner voice and therefore makes people become submissive to external orders. Gandhi

⁴ In 1937, Edmond Bordeaux Szekely translated a collection of ancient Aramaic manuscripts which he discovered in the Vatican and in the Royal Archives of the Hapsburgs: the "Essene Gospel Of Peace," written in the 3rd century BC; since 1947, with the discovery of the Dead Sea Scrolls, the evidences that Jesus was a vegetarian Essene have increased.

used to say that a meat diet is intentionally favored in order to make masses become passive, non-critical, obedient and more aggressive. The inability to hear the voice of the heart leads to the inability to know what is good or bad. When we are not able to feel what is good or bad we are compelled to turn to others: we need their judgment.

2.2.4. *Live a good relation with nature.*

Contemporary culture, and particularly western culture, is deeply mechanistic. The expressions of this culture (attachment to material wealth, consumption, life styles) are low in syntropy and are a cause of strong feelings of emptiness, anguish and depression. In order to re-establish the link with the inner voice it is useful to abandon all these mechanistic expressions of contemporary culture and dedicate time to vital energies: nature, relaxing, walking, contemplating plants, animals, trees. The more time we dedicate to vital energies the more we feel the inner voice. It is therefore useful, when possible, to spend time among nature and give space to different forms of contemplation.

2.2.5. *Think positively.*

When we experience depression and anguish it is easy to blame others, and search for an outside cause; in this way our inner voice is changed and we alter our perceptions and our relation with the outer world. Instead of feeling anguish and emptiness we start experiencing anger and hostility. In the effort to avoid responsibility for our suffering we blame the world, and consequently feel powerless, unable to change and take positive action.

In order to overcome suffering, it is necessary to become responsible for our lives: in no way we can overcome depression and anguish until we decide to change and heal. When we discover that healing starts from a free will decision we also discover the importance of shifting from negative to positive thoughts. Positive thoughts let us become participants in our evolution towards love and happiness.

2.2.6. Avoid any type of consumption and behavior which can damage life.

Life is the expression of syntropy, and the aim of evolution is to re-unite life to the universe through love; when we experience love we discover how valuable and important life is.

When we discover the importance of life we automatically move towards low entropy lifestyles which favor ecology and environment, and we start paying attention to our consumption and to each choice. Every action produces syntropic or entropic waves: in each moment we can increase entropy or syntropy; in each moment we can decide to evolve towards life and love or towards entropy and death.

When we decide to increase syntropy and to reduce entropy each single action becomes important.

2.2.7. Link our body to the voice of the heart.

The voice of the heart expresses itself continuously in our actions, psychology, and emotions. It is well known that holding our breath reduces suffering and fear. This simple experience shows that controlling our breath and our body we can alter the way we feel the inner voice. Limiting our breath we limit the perception of the voice of the heart: love, sadness, melancholy, hate. On the contrary, when we breath deeply we intensify the perception of our inner voice and, thanks to this perception, we can become aware of the powerful forces which operate within ourselves.

It is possible to control the perception of the inner voice also with motion. It may not be a coincidence that the word emotion is formed by the prefix *e* and the root *motion*. Emotion means to move towards the outside: severe states of suffering can lead to the impossibility to move towards the outside world. It is well known that by reducing our motion towards the

outside world the perception of the inner voice is reduced. Observing the way how people act, it is possible to understand the nature of their suffering. The more we suffer the more we behave in a compulsive or impulsive way. We become compulsive when we try to control the inner voice, we become impulsive when we are not able to control it.

In order to strengthen and restore our link with the inner voice and with syntropy it is useful to increase harmony, starting from simple breathing exercises, then expanding it gradually to our movements and finally to our whole life.

Working on breathing and motion leads to perceive the outer world in a strong and totally new way: the depth of our perceptions is a result of the awareness and harmony of our bodies and life.

2.2.8. Follow the law of giving and receiving.

The universe is a continuous interaction of energy, where everything is transformed and exchanged relentlessly. Nothing is still. Energy is like blood. Each time it stops it starts to coagulate. Our fear, our need of security, our egoism, lead us to accumulate life energies and to make them clot. When we learn to give and receive with love and we stop congealing energy we accelerate our evolution, and magically everything becomes easy and we start experiencing the intelligent coincidences of life and syntropy.

The law of Karma says that the universe operates as a mirror, it gives back what we give. All we receive is a result of what we have given. If we want to change our situation, if we want to receive more, we need to give more.

2.2.9. Accept the present moment.

The entire universe is as it should be. When we fight against the present moment, we are essentially fighting against all the universe. When we accept the present moment we accept the flow of evolution.

In no way can we “save” the others from psychological suffering. Each individual is responsible for his own inner suffering and we can only “save” ourselves. Focusing our attention on others and the outer world will only lead us away from our path and our evolution and from our inner voice, blocking our life and our energies and increasing the feelings of dissatisfaction and sadness. Before we can help others it is necessary to help ourselves, linking our inner voice, our heart, to syntropy and love and becoming an example which others might follow. But we do not have to fall in desperation if our example is not followed and if the information that we have found important is not used by others. Each one needs his own time, and needs to choose freely when to become responsible for his life and move towards syntropy, love, and happiness.

In order to be of any help for others it is necessary to detach ourselves from their suffering. It is necessary to accept other's people suffering and avoid that their suffering blocks our process of growth.

2.2.10. Value your time.

Too often people search for their emotions, their passions, their sexuality in the images and sounds which come out of TV sets and playstations, and use virtual realities as an anesthetic which slowly make their hearts become blind and unable to feel emotions. TV and virtual reality gadgets are used to “kill” free time and let time pass without too much suffering or sadness. The consequence is an increase in suffering: we lose contact with our inner voice, and the identity conflict increases. Escaping into virtual realities is a sign that we do not know how to face our present moment.

In order to restore a good contact with our inner voice we have to avoid all these virtual reality strategies: the real world is now, and the truth about it is within ourselves; it is within ourselves that we will find the answers which help us combat our dissatisfaction.

2.2.11. Community life.

Humans are social animals with needs of cohesion and love which constantly require an answer, but in modern towns they live trapped in their apartments which are often experienced as one of the major causes of isolation. Our idea that happiness is reached through material possessions has favored loneliness and depression. When material wealth and property is no longer finalized to survival it leads to isolation and division (entropy).

In our process towards a syntropic life-style we need to overcome isolation. Syntropy is synonymous of cohesion, love and unity and one of the immediate consequences is a shift from the present concept of individual spaces to a shared concept of property and spaces. Sharing our spaces, properties and time with others brings happiness, increases unity and facilitates the growth of the feelings of love; only by sharing and abandoning individuality is it possible to experience and live love. The syntropic culture leads to a new concept of property: the equation "*to be=to have*" is abandoned in favor of union with others and with the universe.

3. The aim of knowledge.

Car manufacturers have started to test devices which reduce engine noise, producing symmetrical sound waves. The sum of symmetrical waves produces energy which does not vibrate and that consequently cannot be heard. Only what vibrates can be perceived: light, radio, sound waves. If energy would radiate without vibrating, it could not be perceived.

Probably for this reason our reality shows always two polarities: dark-light, cold-hot, good-bad. Aspects which do not have polarities cannot vibrate and are therefore placed outside our realm of knowledge.

The identity conflict equation:

$$\frac{I}{\text{universe}} = \text{nothing}$$

shows that the polarity “*to be or not to be*” started when we isolated ourselves from the outer world; these two polarities allowed us to become aware and know. Before, only the experience of being existed; we felt ourselves alive, but we were not aware of ourselves. It seems a paradox, but this awareness which started from isolation must now lead us back to unity.

Knowledge can be described as a triangle, at the top we find the general laws of the universe which then divide in the local manifestations and specific laws. The needs model developed with the introduction of syntropy originates from the law of unity among syntropy and entropy, let us see how:

1. at the top of the triangle we find the law of unity between diverging and converging waves;
2. then the law which says that all the aspects of reality are expressions of the interaction of syntropy and entropy and vibrate constantly between these two polarities;

3. next the law of causes which states that two types of causes exist: causes located in the past and causes located in the future and that each state or reality is a result of the interaction of these two types of causes;
4. subsequently the distinction between entropic and syntropic systems: mechanical systems and life systems;
5. followed by the qualities and laws of living systems and mechanical systems.
6. and at the end the need theory and the evolution towards love.

All aspects of reality appear to be interconnected, as they descend from the same initial law, and our process of knowledge can be seen as an evolution towards these general laws.

In our limited life we can experience a restricted number of situations, for example we can see a limited number of dogs and cats and each one of these animals is different from the other. Our rationality studies this information and finds correlations among different experiences and uses these correlations, this common information, to build categories. When the category “dog” and “cat” is built, the next time we see a dog or a cat it is automatically placed in the right category, without having to process any other correlations. In this way knowledge and awareness slowly evolves from very empirical categories to always more general ones, and slowly moves to general laws, organizing all the information into a tree which starts from the most general laws and then divides into branches. This continuous search for correlations allows to progress towards laws which in time become more abstract and unitary.

Knowledge which descends from general laws provides an enormous freedom, it allows us to imagine and create those aspects of reality which we have never experienced directly. When we build the category “dog” we can imagine any type of dog, real or not real. In a similar way, when we know the laws on which an art or a profession is based, our creativity and possibilities expand incredibly. A pianist who has learned to play by heart only one melody is extremely limited when compared to a pianist who knows the laws of music and can read any piece of music or create any melody. While the first pianist is limited and plays in a mechanical way the second pianist is totally free and can express himself in infinite ways.

The aim of knowledge is that of linking all the parts of reality into models which are always more general, in order to arrive at a final model in which all the expressions of reality are included.

When parts, which seemed separate, come together, we experience the feeling of insight; this feeling is felt in the heart as an emotion of truth which generates positive inner vibrations similar to happiness and satisfaction. When all the parts of our experience come together under a model or law which does not show any contradictions, and it is totally coherent, the insight experience becomes deep and spiritual, similar to an intense emotion of love, and we enter a new stage in which each part of our experience and of our life makes sense and is linked to the universe by this profound emotion. Each aspect of reality becomes necessary: good needs bad, happiness needs suffering, love needs emptiness and anguish. Each aspect of the universe is part of a whole and we are totally part of it. We discover that the entire universe is within each of us and this experience of unity solves our identity conflict and gives meaning to our life. When we reach this stage we experience constant feelings of love and happiness.

In order to evolve towards a model which does not show any contradictions we have to aim at coherent, crisp and clear insights, and we need to overcome all those models, theories, ideologies and religions which are based on dogmas and contradictions. Abandoning a model, an ideology or a religion can be difficult; but in order to reach love and happiness it is necessary to overcome any contradictions and to move towards insights which vibrate strongly with our inner voice. This path is long, requires time, and requires that we open our hearts to the outside and inner world.

4. Conclusions

When psychological suffering becomes deep and painful people usually ask help from experts, but:

- Contemporary psychology, in order to be scientific, has systematically refused to take into account final causes. The voice of the heart is usually considered non-scientific and depression, sadness and anguish are explained in mechanical ways as consequences of causes placed in the past. The outcome is that modern psychology is unable to understand the origin and the language of depression, anguish and most generally of psychological suffering.
- Psychiatry, instead, eliminates the symptoms, the suffering, using a chemical drug. Psychiatry is now the only way to avoid that psychological suffering degenerates into suicide. But, unfortunately, psychiatry does not solve the problem and does not modify the causes for psychological suffering, which continue to exist.

Healing starts when we learn the language and meaning of suffering. The purpose of suffering, and illnesses, is that of forcing us back to our process of evolution. The final goal of evolution is love, and in order to reach it we need to overcome the identity conflict and face all those situations that until now we have avoided. Our happiness depends on:

- 1) becoming aware of the finalities of love and unity of life;
- 2) discovering that the cause of suffering and illnesses can often be traced back to the identity conflict;
- 3) wanting to discover our blocks, errors, and to overcome them.

Even if some forms of suffering might be dramatic, they are no more than an evolutionary stage in our path towards love and unity. When we discover that suffering forces individuals and societies towards higher forms of awareness and evolution, situations which had appeared dramatic before can become an incredible opportunity for growth and evolution.