

Consciousness and the Invisible

Antonella Vannini¹

Abstract

The entropy/syntropy theory² posits the existence of a dimension vital to life, which is invisible to us, although we can feel it in subjective and qualitative ways, which we usually call consciousness. The conscious mind is here described organized on three levels, the conscious mind, the unconscious mind, and the superconscious mind. The conscious mind to which we are tuned during the time we are awake, connects us to the physical level of reality. The unconscious mind governs the involuntary vital functions of the body, such as heartbeat, digestion, regenerative functions, growth, development, and reproduction, and can be accessed through dreams, or via techniques of relaxation and altered states of consciousness such as hypnotic trance. It also implements highly automated programs that allow us to perform many complex tasks without having to think continuously about them, such as walking, riding a bicycle, driving, etc. The superconscious mind is that part of our being that is directly associated with the source of syntropy (i.e. the attractor) that provides purpose, mission, and meaning to our existence and receives the experiences of all the individuals who are connected to it, for example the members of the same species.

¹ antonella.vannini@syntropy.org - <https://upsol.academia.edu/AntonellaVannini>

² Di Corpo U and Vannini A (2014), *The balancing role of Entropy / Syntropy in Living and self-organizing systems: QUANTUM PARADIGM*, www.amazon.com/dp/B00KL4SP70

Introduction

The entropy / syntropy hypothesis posits that the total amount of energy is the sum of energy in the syntropic state (concentrated) and energy in the entropic state (dispersed):

$$Total\ Energy = Syntropic\ Energy + Entropic\ Energy$$

Since the first law of thermodynamics, the law of conservation of energy, states that energy is a fixed quantity which cannot be created or destroyed, but only transformed, *Energy* can be replaced with the number 1 and the equation changes into:

$$1 = Syntropy + Entropy$$

which shows that entropy and syntropy are complementary polarities of the same unity:

$$Syntropy = 1 - Entropy$$

$$Entropy = 1 - Syntropy$$

In “*Syntropy: definition and use*” Mario Ludovico³ writes:

“I deem it impossible to grasp the concept of syntropy without having assimilated the concept of entropy, since not only are the two concepts in a strict mutual connection but entropy and syntropy are also complementary concepts. In other words, where it is possible to measure a level of entropy there is a complementary level of syntropy.”

Moreover, we cannot see the future, backward-in-time causality is invisible, therefore syntropy is invisible whereas forward-in-time causality is visible. Therefore the previous equation can be rewritten as follows:

$$Visible = 1 - Invisible$$

Which suggests that we continuously live immersed in forces and entities that we cannot observe directly but which exist objectively, independently of any human perception. One such force is gravity. Suppose we hold a small object like a pencil between our thumb and forefinger and then release it. We observe that it falls to the

³Ludovico M. (2008), *Syntropy: Definition and Use*, Syntropy Journal, 1: 139-201.

floor and we say that the force of gravity causes it to fall. But, do we actually see any downward force acting upon the pencil, something pulling or pushing it? Clearly not. We do not observe the force of gravity at all. Rather we deduce the existence of some unseen force (called gravity) acting upon unsupported objects in order to explain their otherwise inexplicable downward movement. According to the entropy/syntropy hypothesis half of the forces acting in the universe are entropic (visible) and half are syntropic (invisible) and nothing takes place without the interplay of both these forces. We constantly experience observable effects that have unobservable causes, behaviors that cannot be explained observably and phenomena in the visible reality that arise from the invisible reality.

The description of two complementary forces, one diverging and one converging, one visible and one invisible, one destructive and one constructive, can be found in many philosophies and religions.

In the *Taoist philosophy* all aspects of the universe are described as the interplay of two complementary and fundamental forces: the *yang* principle which is diverging, and the *yin* principle which is converging. These two forces are part of a unity. In the visible side of reality, when one increases the other decreases, but as a whole their balance remains unchanged. This law is masterfully represented in the Taijitu symbol, that is the union of these opposite forces, the yin and the yang, the diverging and converging forces whose combined action moves the universe in all its aspects: the sexes, seasons, day and night, life and death, full and empty, movement and repose, push and pull, dry and wet. Water takes on yang steaming form and yin icy form. Within the yin there is yang, and within the yang there is yin. All of duality is yin and yang even as in life and death.

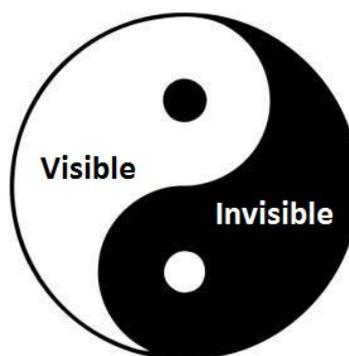


Figure 1 – Taijitu symbol

In the Taijitu the yang principle is represented by the white color and has entropic properties, whereas the yin principle is represented by the black color and has syntropic properties. The tangible and the intangible. The Taijitu is a wheel that rotates constantly, changing the proportion of yin and yang (syntropy and entropy) in the visible and the invisible sides of reality. The Taijitu shows that a property of the

law of complementarity is that *opposites attract each other*. This law is well known in physics, but it is also true at the human level where people on opposite polarities are attracted to each other, as in males and females. Since the balance of these opposite forces remains unchanged the Taoist philosophy suggests that *the aim is to harmonize the opposites*, thus creating unity.

In *Hinduism* the law of complementarity is described by the dance of Shiva and Shakti, where Shakti is the personification of the female principle and Shiva of the male principle. They represent the primordial cosmic energy and the dynamic forces that are thought to move through the entire universe. Shiva has the properties of the law of syntropy, whereas Shakti has the properties of the law of entropy and they are constantly combined together in an endless cosmic dance.

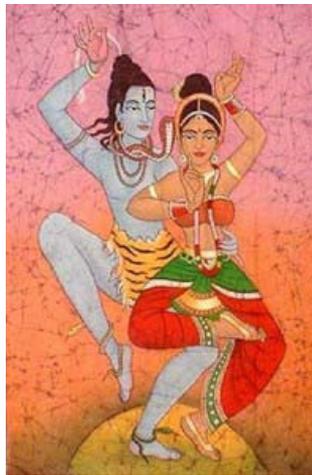


Figure 2 - Endless cosmic dance between Shiva and Shakti

Shakti can never exist apart from Shiva or act independently of him, just as Shiva remains a mere corpse without Shakti. All the matter and energy of the universe results from the dance of the two opposite forces of Shiva and Shakti. Shiva absorbs Shakti (energy) turning it into a body and absolute pure consciousness, the light of knowledge. According to Hinduism knowledge, intelligence and consciousness would come from the future (Shiva), whereas fearsome, ferocity and aggressiveness would come from the past (Shakti). Shakti is the energy of the physical and visible world whereas Shiva is the consciousness which transcends the visible world. However, each aspect of Shiva has a Shakti component, linked to the physical world. The evolution of this endless dance between Shakti and Shiva has the function to bring life towards Unity.

In the psychological literature of the 20th century *Carl Gustav Jung* added synchronicities (i.e. syntropy) to causality (i.e. entropy). According to Jung, *synchronicities* are the experience of two or more events that are apparently causally unrelated or unlikely to occur together by chance, yet they are experienced as

occurring together in a meaningful manner. The concept of synchronicity was first described in this terminology by Carl Gustav Jung in the 1920s. The concept does not question, or compete with, the notion of causality. Instead, it maintains that just as events may be grouped by causes, they may also be grouped by finalities, a meaningful principle. Jung coined the word synchronicity to describe what he called “*temporally coincident occurrences of acausal events.*” He variously described synchronicity as an “*acausal connecting principle,*” “*meaningful coincidence*” and “*acausal parallelism.*” Jung gave a full statement of this concept in 1951 when he published the paper *Synchronicity - An Acausal Connecting Principle*,⁴ jointly with a related study by the physicist Wolfgang Pauli. In Jung’s and Pauli’s description causality acts from the past, whereas synchronicity from the future. Synchronicities would be meaningful since they lead towards a finality, providing in this way a direction to events correlated in an apparently acausal ways. Jung and Pauli believed that causality and synchronicity both act on the same indestructible energy. They are united by this energy, but at the same time they are complementary.

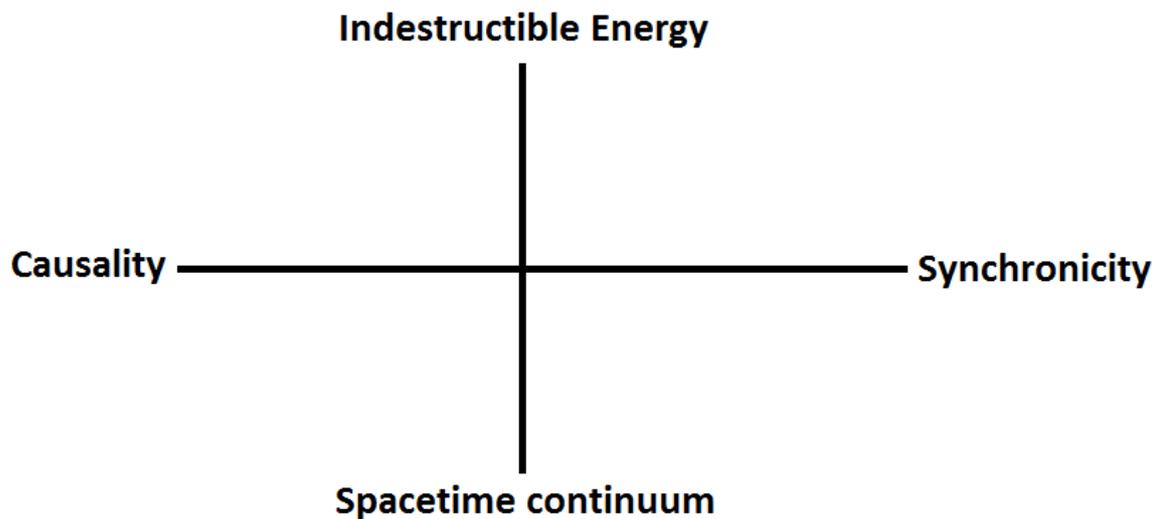


Figure 3 - Jung and Pauli representation of causality and synchronicity

We represent the complementarity between entropy and syntropy, the visible and invisible, with a see-saw where entropy and syntropy play at the opposite sides.

⁴Jung C.G. (1951), *Synchronicity - An Acausal Connecting Principle*, Princeton University Press, www.amazon.com/Synchronicity-Connecting-Principle-Collected-Bollingen/dp/0691150508

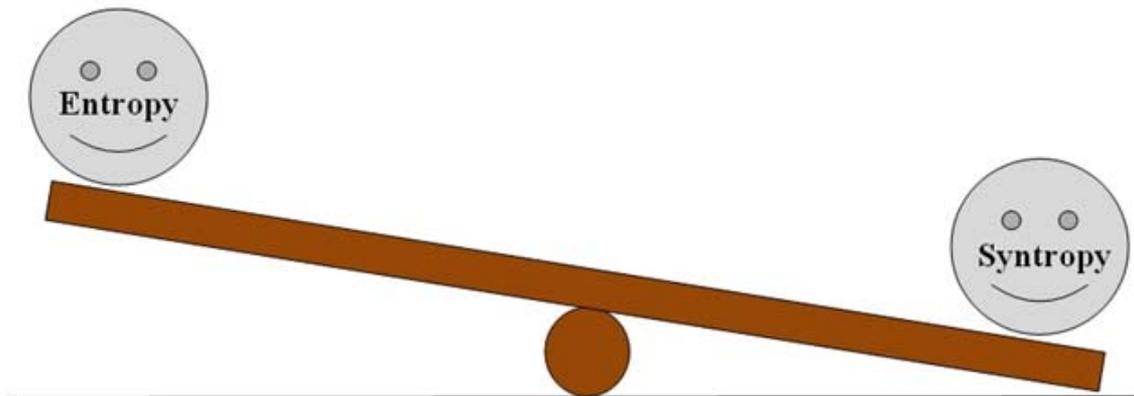


Figure 4 - Entropy and Syntropy constantly playing, transforming energy

This representation clearly shows that when entropy goes down syntropy rises and when entropy rises syntropy goes down.

The Mind, Consciousness and the Self

In his supercausal model of consciousness the mathematician Chris King⁵ speculates that free will arises from the constant interaction between objective and quantitative information arriving from the past, and subjective and qualitative feelings arriving from the future. King suggests that living systems are constantly faced with bifurcations, which force to make choices. From this constant process of choice arises free-will.



Figure 5 – Forward and backward-in-time causality result in free will

⁵King C.C. (1989), *Dual-Time Supercausality*, Physics Essays, Vol. 2(2): 128-151.

The experiments on the anticipatory reactions of the parameters of the autonomic nervous system suggest that the autonomic nervous system must be included in the model of the Mind. Furthermore, the syntropy hypothesis suggests that the attractor, the source of our vital energy (syntropy), provides the *feeling of life*: the Self.

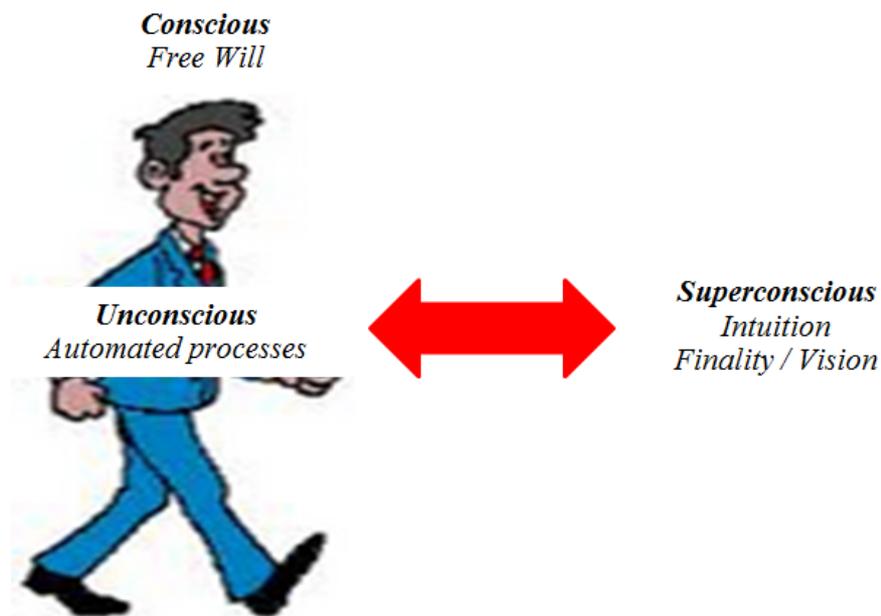


Figure 6 – The conscious, unconscious and superconscious mind

Consequently, the entropy / syntropy hypothesis suggests that the mind is organized on three levels:

1. *the conscious mind*, associated with the head and free will;
2. *the unconscious mind*, associated with the autonomic nervous system and characterized by highly automated processes;
3. *the superconscious mind*, associated to the attractor, which provides the feeling of life, the purpose, the mission and the meaning to our existence.

More precisely:

1. The *conscious mind* on which we are tuned during the time we are awake, connects us to the physical reality of existence. The conscious mind mediates feelings that come from the autonomic nervous system, i.e. the unconscious mind, with information that comes from the physical plane of reality. The conscious mind is characterized by free will.
2. The *unconscious mind* governs the vital functions of the body, therefore called involuntary, such as heartbeat, digestion, regenerative functions, growth, development and reproduction. In addition, it implements highly automated

programs, which allow us to perform many complex tasks, without having to think continuously about them, such as walking, riding a bicycle, driving, etc. The autonomic nervous system supplies the body with the properties of syntropy and connects us to the attractor. The unconscious mind can be accessed during dreams, or using techniques of relaxation and altered states of consciousness such as hypnotic trance.

3. The *superconscious mind* is that part of our being that is directly associated to the attractor. The attractor is the source of syntropy (i.e. life energy and the feeling of life), and receives all the experiences of the individuals who are connected to it (for example the individuals of the same species), selects those information which are advantageous and relays them to all the individuals. It works as a natural memory that conserves the trace of all things in space and time and redistributes them, similarly to the popular idea of the Akashic Field. The superconscious mind shows the way and it is the source of inspiration and insight for the conscious mind, providing knowledge and intelligence which allow to solve problems. It sends messages through dreams, or in the form of feelings of anticipation, presentiments, insights and inspirations.

Accessing the invisible realm of syntropy

Milton Erickson (1901-1980) was an American psychiatrist, specialized in medical hypnosis and family therapy. He was founding president of the American Society for Clinical Hypnosis and a fellow of the American Psychiatric Association, the American Psychological Association, and the American Psychopathological Association. He began the formulation of his approach at the age of 17:

“I had polio and I was totally paralyzed when I heard the doctors telling my mother that I would be dead by the night. I felt a strong anger. My mother entered the room with a serene face. I asked her to move a dresser so I could see the last sunset of my life. I knew there was a fence and a tree but I only saw the sunset which covered the entire sky. All I saw was the sunset and I removed everything else. I was in a trance. I lost consciousness and woke up three days later.”

This experience lead Erickson to believe that any person has in himself the

resources needed for healing. Hypnosis allows to enter the invisible realms of the unconscious and superconscious mind and move resources where they are needed, in the moment when the problem arises. Erickson's approach was also orientated towards the future:

“My father died at 97 years and a half. He planted fruit trees, wondering if he would live long enough to eat the fruit, and he was 96 or 97 years old when he planted those trees. My father planted fruit trees at 97 years of age: he was oriented towards the future.”⁶

Erickson always remarked that life is lived in the present and moves towards the future, and that therapy had to be lived in the present, but be oriented towards the future. Erickson devised a temporal progression technique which allows to experience the future in a hypnotic context. This experience is essentially emotional and the technique was further developed by Steve de Shazer⁷ who transformed it in the centerpiece of his psychotherapeutic approach. De Shazer indicated how to move forward-in-time and how to identify the various components of the solution of a problem, or even backward-in-time in order to identify the exceptions to the problem. Despite its counter intuitiveness and the fact that this technique explicitly violates the “law of causality”, temporal progression can solve problems quickly and in an effective way. A famous example was described by Erickson. Edward, a man married happily for five years with Jeanie, asked Erickson for help because of the difficult cohabitation between his authoritarian mother and Jeanie. The crisis started when Jeanie informed Edward that she was no longer willing to accept to live with her unbearable mother-in-law, and put her husband in front of a choice: *“Either your mother goes away or I will go – there is no room for both of us under the same roof!”*. The case was brilliantly solved by Erickson through time progression. Erickson induced trance, and asked Edward to progress from the year 1959 to the year 1965:

“Can you tell me, Edward, exactly how things went? How did you decide that

⁶ Erickson M.H. and Rossi E.L., *Hypnotherapy*. New York, Irvington, 1981.

⁷ de Shazer S., *Keys to Solution in Brief Therapy*. New York: W.W. Norton, 1985.

your mother had to leave and how did she leave? Tell me how it happened.”

Edward replied:

“You know, in 1959 I did not want my mother to leave, but she forced us. It worked out very well. I knew that she was very capable, and able to adapt to difficult situations, always fighting with my father, always capable to deal with problems in the best possible way. And you know how these things happen ... Well, my life has changed with Jeanie after my mother left. I cannot exactly describe the changes, but our life has changed for the better. My mother has managed very well and she has friends and her life has improved.”

Erickson induced amnesia and once out of trance Edward was advised by Erickson to discuss and review the situation with Jeanie and his mother, and to go ahead to solve the problem in the best way. The result of their discussion was that Edward's mother decided to go to live elsewhere. Erickson solved this case projecting the patient into the future (1965) and asking him how the problem had been solved in 1959 (i.e. 1959b), at a time just after the session with Erickson (1959a).



Figure 7 – Edward’s progression in time. In 1959a Edward goes to Erickson to ask for help. Erickson induces a time progression trance into the year 1965 (Future 2). From this point in the future, Edward explains, still under hypnosis, how the problem was solved in the past, i.e. at a time in (1959b – Future1) following the meeting with Erickson (1959a).

Another famous case of time regression, with a women severely deprived during childhood of the fundamental parental figures, is described as the “*The Man of February*” in the book *Hypnotherapy*. In this account a young woman, who suffered

deeply because of the absence of her mother, doubted she could be herself a good mother. Using time regression Erickson visited her in the past (in the month of February, her birthday month) and became a good friend of the family providing a feeling of trust and safety. Repeated positive emotional experiences during the encounters with the “Man of February”, helped the young woman to develop a renewed sense of confidence and identity that finally allowed her to become a mother and to live positively this new role of her life. Erickson describes time regression as adding to the past those positive experiences which were missing, integrating them harmoniously in the real history of the patient, without any contradiction. What originally was a painful reality changes into a new reality and the inner and subjective feelings are totally restructured thanks to the resources provided by these new subjective experiences, in a period of life during which they were missing:

“It is a strange state of things to work in the present as a therapist of the past, helping to change difficult moments of life when they arise.”

Time regression can help the patient to restructure his past, even by including events that, although not lived, have definitely occurred in the hypnotic subjective life, and are real for the subject. The reality of the patient is restructured on the basis of these new subjective experiences and real life experiences are re-read and revisited according to the new resources which are added during hypnosis.

Erickson’s psychotherapy is based on the use of unitary time, which is accessed thanks to hypnosis. Unitary time can be used both in time progression and in time regression. In the deeper levels of trance past, present and future coexist in a process that allows to evolve towards something that we are not yet and access resources located in other moments of time. This unitary approach to time implies profoundly innovative scenarios where the present state is not only the consequence of the past, but is also the consequence of the future. In this perspective the future can change the present and the present can change the past. The future, though not yet revealed, is

already in us, long before it happens.⁸

According to the entropy/syntropy hypothesis any system oscillates between peaks of entropy and peaks of syntropy.

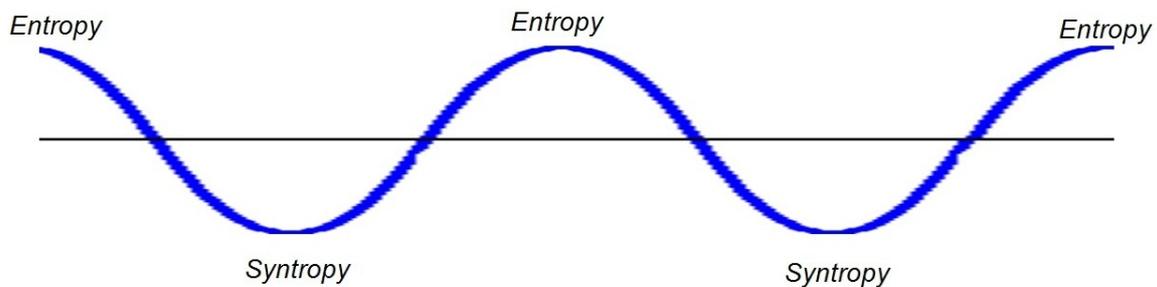


Figure 8 - Each system oscillates between peaks of entropy and peaks of syntropy.

When we are alive entropy increases leading our body towards death and ironically the opposite should happen when we are dead: our soul increases in syntropy and it is lead towards life. This simple mechanisms might shed some light on the Near Death Experiences (NDE) accounts. People who have died and resuscitated, thanks to the modern cardiac treatments, talk of an after death spiritual reign of splendor and love. Popular interest in NDEs was initially sparked by Raymond Moody's 1975 book *Life After Life*⁹ and the founding of the International Association for Near-Death Studies (IANDS) in 1981.¹⁰ Moody interviewed over a thousand people who had NDEs and reported really baffling and unusual features, which profoundly transformed and changed lives and abilities: *"It happened after my experience. I found that I could touch people and see their lives or read their thoughts."* One NDE account can require an entire book, as it was the case of Dannion Brinkley's 1975 NDE which is described in *"Saved by the Light."* Brinkley was struck and killed by lightning, but when he awoke twenty-eight minutes later in a morgue, everything changed.¹¹

In the same years Brian Leslie Weiss, an American psychiatrist, found that when in hypnosis patients in time regression easily move back to a previous life experience. Weiss coined the expression *"Past life regression"* and advocates it as a therapeutic protocol, claiming that many phobias and ailments are rooted in past-life experiences

⁸ Short D., Casula C.C., Speranza e resilienza. Cinque strategie psicoterapeutiche di Milton H. Erickson. FrancoAngeli Editore, Milano 2004.

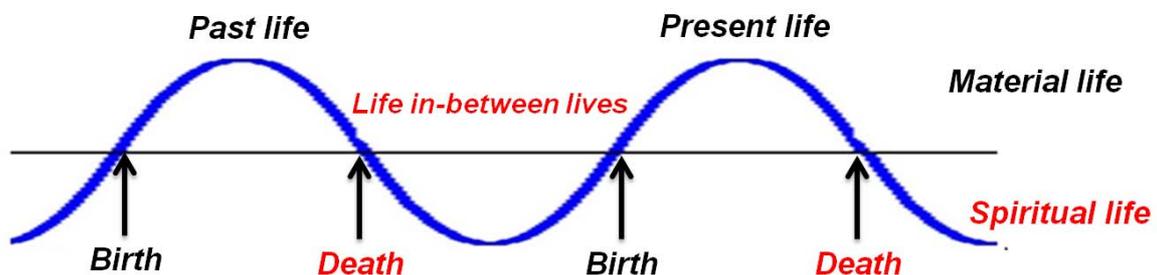
⁹ Moody R (1975), *Life After Life: The Investigation of a Phenomenon-Survival of Bodily Death*, www.amazon.com/dp/B00JTYBWMI

¹⁰ International Association for Near-Death Studies (IANDS): <http://iands.org/home.html>

¹¹ Brinkley D and Perry P (1992), *Saved by the Light*, <http://www.amazon.com/dp/B001M2FTCY>

whose acknowledgment by the patient can have a curative effects. Trained as a traditional psychotherapist, Dr. Weiss began to explore how reincarnation and past life regression can lead to seemingly incredible physical, emotional, and spiritual healings that demonstrate how, by getting in touch with our past lives, we can dramatically improve the present.¹²

Combining Moody's NDE and Weiss' Past Life Regression, Michael Newton devised a spiritual regression technique that takes hypnotic subjects back to their spiritual realm and sheds light on the age-old questions of who we are, where we come from, and why we are here. In his guidebook "*Life between Lives*" Newton describes the steps of this procedure.¹³



Hypnotic induction is used to take the patient in a past life and life progression is then used to take the patient to the moment of death and enter the spiritual realm in-between lives. Patients experiences NDE without having to die. The healing effect is simply impressive. The patient is able to reconnect to his attractor and finds his life mission. The attractor (i.e. syntropy) has healing properties and it is felt as pure love which interconnects every soul. People return from these experiences profoundly transformed and healed, charged with life energy and strongly oriented towards the future.

Concluding observations

The implications of the extension of science to include the backward-in-time energy solution was described by Fantappiè in the following letter to a friend:

“In the days just before Christmas 1941, as a consequence of conversations with two colleagues, a physicist and a biologist, I was suddenly projected into a new panorama, which radically changed the

¹² Weiss B (2012), *Miracles Happen: The Transformational Healing Power of Past-Life Memories*, www.amazon.com/dp/B007HC3MPO

¹³ Newton M (2004), *Life Between Lives: Hypnotherapy for Spiritual Regression*, www.amazon.com/dp/B0028N5TR6

vision of science and of the Universe which I had inherited from my teachers, and which I had always considered the strong and certain ground on which to base my scientific investigations. Suddenly I saw the possibility of interpreting a wide range of solutions (the anticipated potentials) of the wave equation which can be considered the fundamental law of the Universe. These solutions had been always rejected as impossible, but suddenly they appeared possible, and they explained a new category of phenomena which I later named syntropic, totally different from the entropic ones, of the mechanical, physical and chemical laws, which obey only the principle of classical causation and the law of entropy. Syntropic phenomena, which are instead represented by those strange solutions of the anticipated potentials, should obey the two opposite principles of finality (moved by a final cause placed in the future, and not by a cause which is placed in the past) and differentiation, and also be non-causable in a laboratory. This last characteristic explains why this type of phenomena has never been reproduced in a laboratory, and its finalistic properties justified the refusal among scientists, who accepted without any doubt the assumption that finalism is a “metaphysical” principle, outside Science and Nature. This assumption obstructed the way to a calm investigation of the real existence of this second type of phenomena; an investigation which I accepted to carry out, even though I felt as if I were falling into an abyss, with incredible consequences and conclusions. It suddenly seemed as if the sky were falling apart, or at least the certainties on which mechanical science had based its assumptions. It appeared to me clear that these syntropic, finalistic phenomena which lead to differentiation and could not be reproduced in a laboratory, were real, and existed in nature, as I could recognize them in the living systems. The properties of this new law, opened consequences which were just incredible and which could deeply change the biological, medical, psychological, and social sciences.”

The change that is emerging on the horizon involves the paradigmatic shift from the mechanistic vision to the new supercausal and syntropic vision, which requires the counter-intuitive fact that time flows differently from how we perceive it in our conscious everyday experience.

While dealing with mechanistic and simple systems, the cause and effect approach is adequate; but in dealing with complex living systems retrocausal forces take a prominence, as quantum forces enter into the equation of life. In human life, and in all living and self-organizing systems, both causal and retrocausal forces continuously interact.

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