

# Abstracts from Entrepreneurial Psychology by Antonio Meneghetti

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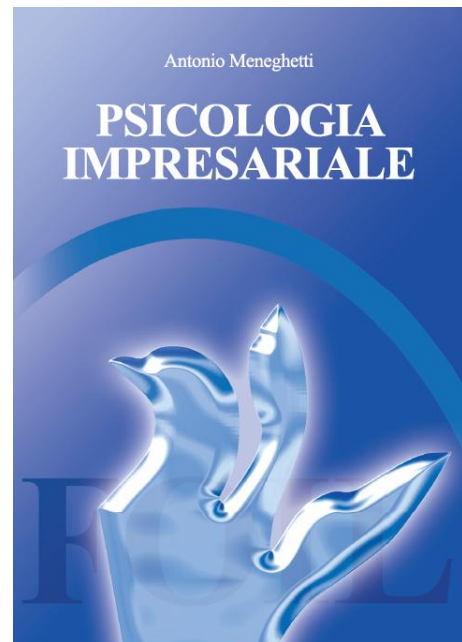
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## Ontic In Itself: source of operative intuition<sup>1</sup>

### Introductory comments

*In an interviewed published on February 26, 2003 in USA Today, the newspaper with the largest circulation in the United States, David Myers, professor at Hope College University in Michigan, states that: Intuition has become a very hot topic. There is an explosion of research on how the unconscious, the thought beyond the conventional forms of automatism guide our lives and our choices.*

*He defines intuition as “a sense of the truth, effortlessly, immediately, without reason”, specifying that by “without reason” he means that this intuition is not part of thought or rationality as we have categorized it up until now.*

*Try going on the Internet and put intuition into any search engine. You will see how many sites proliferate on intuition. Courses, consulting companies, and workshops on how to use your internal wisdom and how to free the enormous power of the unconscious in the business decision-making process. Even Prince Charles of England said in an interview with BBC in 2000 that intuition is the “most reliable guide to let us understand if our action is truly in our own interests, the interests of our planet and all of its inhabitants”.*

*The study of the application of intuition in the field of business started around the 1950s by some psychologists in the Jungian school, including Frieda Fordham of the London School of Economics and continued with a long series of mainly North American authors who developed the concept according to which intuition joins emotions, thought and feeling through the five senses as the basis of human “functioning”.*

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<sup>1</sup> Milano, 4 ottobre 2003

*Yet, it was only in 1981 and especially with Marcia Emery (to name only one of the best known psychologists in the field) that the study of intuition in business took on the connotation with which it is presented now. These scholars analyze businesses in hindsight and note that behind every success there was always a person, a leader who determined the success. When all of these leaders talk about the reasons for their success (why they developed a certain idea, why they chose a certain person, why they organized the company in a certain manner) they say that they relied on intuition. Above and beyond current logic, in fact often against what rationally seemed like the most logical path. This is where we begin to talk about flashes of intuition, of its interpretation through the images of dreams. The Gut Feeling is institutionalized.*

*Chronologically speaking, the coincidence of periods is interesting. Ms. Emery says that she started to think about intuition in business after the early 1970s, which are precisely the years in which Professor Antonio Meneghetti formalized a new science and started to publish his first texts on Ontopsychology. Intuition began to be taught and explained with the methods with which we are currently studying it in the FOIL courses.*

*Can we be sure that the many scholars who address intuition provide the solution to the problem? It does not seem like it. Certainly, we are on the right path. In other words, we have grasped the essence of a concept (and this is a good thing) but the causes are still not understood. We start to understand the power of a phenomenon without however understanding how we get here, what the path is.*

*The intuition described by these scholars seems to be the first thing that goes through my head independently of who I am and how I am. According to what code do I interpret the flash, the dream or the image? In other words, as always, they stop at the effects, they certify a method without stopping to ask who proposes it.*

*This is why, along with many supporters, there are also many detractors. Stuart Vyse of Connecticut College maintains: "It has been proven again and again that it is a mistake to make decisions based on a gut feeling".*

*We can only agree with him if we lack the criteria for understanding what type of gut feeling, if we do not have criteria for understanding how to interpret the image, even intuition is simple chance. Simple, but with serious economic consequences for the company.*

*FOIL's purpose is to scientifically teach this criteria.*

1.

Returning to Heraclitus's *panta rei* concept ( $\pi\acute{\alpha}\nu\tau\alpha \rho\acute{\epsilon}\iota$  = everything flows) about the world of life, we can state that everything moves so quickly that it is difficult to take a reading from which to formulate a strategic position, a way of positioning ourselves in this reality because once we are involved in the flow, the tension remains constant.

At present, any news of the market or politics, any latest revelation, is no longer current at the very moment that it is identified, processed and communicated. All of the ideograms, presented in possible or dogmatic perspectives, are simply absurd, because these predictions do not have roots in anticipating the flow of market dynamics, the psychology of people with conflicting interests, the impelling ideological and traditional needs of historic materialism.

Much more radically than Marx taught, historic materialism is being able to experience the biological essentiality of each person, i.e. their warmth, their cold, their eating and drinking, their home, their beds, the biological survival of the economy. We start from this to achieve the supervising review, that means succeeding in anticipating events in the flow, in knowing how they will turn out, how they will meet, because I am today, but will be tomorrow too. I love what is in my context. If the universities and studies by leading economy experts were exact in interpreting the flow of things, it would already be too late because, in any case, we would be starting from positions that already no longer exist. Here's a simple example. All visual sensibility appears to be exact. Sight is one of the senses which helps us, coordinates us and appears to be rapid to the point. In reality, at the very moment that we formulate the image, the flow has already passed, the

electrons and the different phantom waves that configure the event caught by our eyes no longer exist. Indeed, we can see because our eyes photograph, program and capture exactly like a camera. They open and close, stopping the flow for an instant. If it weren't this way, we would see a dynamic fluid without a base point to determine a position, a direction. This segmentation gives us the impression of perceiving the static sense of things. In actuality, in basic physics, everything moves.

The discovery of analyses and concreteness of Ontopsychology allows for evidence that intercepts and impacts the dynamic from the start. It is just like when we write a letter and we are able to predict, according to the means we use to send it, the time that it will take to get there. Likewise, when there is a formalization of thought, it is possible to calculate the time needed until it reaches the recipient who will, as a result, react. If you know the circumstances of the recipient, his business and the legal/historic circumstances in which he is found, you can give out information that forms him through a letter or a press release and manage the actions of the event that concerns him.

In Ontopsychology, we have discovered that core, that principle, that simplicity that gives rational comprehension to that which is the magic of intuition. In the world, all of the experts of economy, of politics, of action, are aware that intuition is the infallible thread of success, even if they don't know how it happens. Intuition is able to touch that point of contact that grasps the event advantageously. Some men have this gift, this inspiration, this illumination, this grace that starts up, opens out and gives itself. Intuition is knowing the interior design of an action. Intuition is knowing the form that organizes, materializes and constitutes the effects. More precisely, it is knowing the formal constituent of an actual project as far as possible for the operator.

Ontopsychology has discovered this core; it has defined it, described it, located it, isolated it and called it the ontic In Itself. This is the pure insight of the event in open dynamic. It is knowing the flow before it passes because in the very moment that I interpret and see, it has already passed. It is knowing where it will go.

Optical biology grasps parts, and then our mind can reconstruct the parts because it knows what the elements of the mosaic are in advance. If our mind wants, it can make a figure, it can construct and change the action; otherwise it passively receives the specific external information. Therefore, our brain can organize the segments of perceptions of our five external senses because it has the principle of what is the dynamic of the life in a global and complete sense. This knowledge allows us to describe and formalize the particular event.

In the language of our rationality, we have to construct a point, i.e. a hypothesis of Self, the individualization from which to start to dialogue. We are in the situation in which the world is grasped with basic formal configurations that allow us to access the entirety of the events and of that ecosystem, which is maintained, carried out and coexists in and with the individualization<sup>2</sup>.

We can define the ontic In Itself as an intelligent formal because it understands from its way, from its principle, and from its identity. It is a comprehension in progress that interprets from the movement in itself. It already knows the destination where it will arrive, how it will arrive and if it will arrive because it does not start from the effects. It is an intelligent formal with a historic project, positioned on a time-space point, an individual point, a localized person point, defined, for example in this John who lives in this house with this family, works in this company, speaks this language, supports this party, believes in this religion, cultivates these relationships, etc. Everyone from his position, from the place where he exists can construct his own world and the whole. It has a historic project which means it is mutable, like the existence in placing itself, in giving itself, like everything that is the phenomenology of the existence of a historic individual.

Intuition in the economic field always varies on three aspects: *the agent*, *the deed* and *the circumstances*.<sup>3</sup> It is always in this tripod where the fire of intuition maintains the reality of success. The agent acts and the circumstances are formulated in variables beyond what we can grasp because

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<sup>2</sup> Individualization means a *technically specific action that determines, that effects the individual*.

<sup>3</sup> This subject was addressed in the second F.O.I.L. course, given entirely in the book *Organizational Psychology*, cit.

they are part of the open dynamic event which has already passed the very moment in which our senses grasp it. It is even clearer if we think of when programs, statistics or comparisons are prepared and you get information out of them that does not even work to explain the cause of events, as the logic of life is so far ahead of them.

This ontic In Itself is an intelligent formal with an inherent historic project as a basic nucleus of the individualization, therefore of the whole<sup>4</sup> person, from the animal comprehension to that which is the pure dimension of the being<sup>5</sup>. As such, it is not just the work person, the poetic person, the poor person, but is the whole person with all of the scale of values that identify him. It is the individualization in its entirety, in its self-realization, in maturity balanced with all of the circumstances. In addition, this person has global interests, i.e. he cannot be happy without others, without humanity. Every person is everything, he is not an island, and when the bell tolls for anyone else, it tolls for him as well.

Our market varies. There is the influence of everything that is the economic innovation of the countries of the East. All of our economies are in continuous variance. For every ball that comes onto this billiard table, relationships are broken up to be then put back together and reordered in every variable. If that ball hit by a header on a soccer field were hit with the foot instead, would we have a goal anyhow? We are in an infinite flow, which is to a certain extent indescribable. Historically, every individualization is affected by some contingencies, some tangents, some vectors, which are quite precise to the person, his company, his party, his religion and everything that is his business, interests, company, earnings, ambition, planning, mission and desire to be part of the value of everything that moves him, identifies him and makes him accountable where he exists. If the person, in contact with different points of power, wishes to grasp the global act and if he needs to solve it to give an order and a harmony to everything that globally affects him, he must know how to do it following the wholeness of his individualization. We can call this able person a leader because he drives towards concrete history (he makes what is possible become real), in that project that calls him and is possible from precise causes not yet underway.

For example, let's consider a space, cut in turn into infinite spaces and in each of these (New York, Umbria, Marudo, Bernia, IBM in Milan, etc.) there is an individualization. In his position, he is the result of a path consisting of experiences, studies, meetings, development, regressions, etc. Each individualization implies a chain of situations that intercept and constitute it. At the same time, they differentiate it and in the last analysis, identify it, marking it as distinct from all others. Each individual, one in himself, is positioned in a constant open situation, because there is the flow of events and things, from the planetary system down to the privacy of his own apartment. In this infinite intersection, there is the subject and his haecceity<sup>6</sup>. Within his individualization, where he exists, there is an intelligent form that is inherent as a basic nucleus of his integral and global individualization. The ontic In Itself makes me the same (contemporary, co-present) with the historic, karmic or charismatic eventuality. In other words it makes me the same with the eventuality of life, the essential, social, circumstantial, meant in the individual way. There is also the eventuality that has already been constituted because everything that we have experienced forms us, i.e. we are partly the result of historic reality. Every choice makes us to varying degrees.

When we find ourselves faced with a choice and we have to go forward, back or leave, intuition gives information on all four levels of the event: vital, social, circumstantial and existential. Intuition, in one moment, is like a last reduction beyond any phenomenology in which the only optimal possibility is revealed and presents itself, the only spur for getting out, for defending yourself, for connecting, for entering or not entering in that financial operation, in that company, in that choice of friend, in that specific area of investment. This thinking, active nucleus maintains the order, the standard of our DNA, our cellular, structural and organic world and as a result the world of body perception. The ontic In Itself is constantly connected to the continuous act of the whole, to

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<sup>4</sup> Whole meant on the biological, physical, historic, economic, political, religious, moral and sentimental levels.

<sup>5</sup> The entire span of mediocre, normal, ideological spirituality, as well as the horizon of that high spirituality which becomes act without movement.

<sup>6</sup> *Haecceity* is being exclusively here, the subject's identity in a distinct and specific place.

all of the circumstantial, social, existential body, to the life event. The problem of intuition is due to our knowledge, our experiences, to the structure of our impressions and our memories, to the fixity of that which we have been, to the establishment where we learned to meet our inside from outside. It is that meeting which has formed the scripts, the deviations, stereotypes and complexes in the Jungian sense. It has formed the world of the logical historic Ego, of consciousness, which is a minimal result compared to the powerful energy that unfortunately is still defined “unconscious” but which, in reality, is the primary energy of this ontic In Itself.

Intuition comes out of this core, which provides the starting point, gives the contact point for advantage and gain by identifying the action or the investment in any situation, including karma situations. It is a natural gift; it is a business of grace, of gain. It is the essence which makes us intelligent human beings and free agents. Yet, there is also a reality of conflict, the reality of the social macrosystem, catastrophes, and cycles. There is an aggressive existence of the violent consequences of our errors. This is all true and it cannot be diminished by the discovery of the ontic In Itself as initiator of the intuition of success if we do not learn to understand it, to know its design, to grasp its identity. Otherwise we will continue to make mistakes just the same. In the long term, the subject that continues to err is eliminated. Our opinions, our laws, our legalities, our political convictions do nothing to break up or change this dynamic of intuition because it is part of the essential being of the iso<sup>7</sup> of nature, the iso of universal laws. We are an intrinsic part of this self-motion, we are constituted by it and constitute it. This identity of the core is placed in a simultaneous relationship with the core of everything. The Iso is in iso with the flow of events<sup>8</sup>, which are impacted, interpreted, experienced and managed by the localization of our own being. From the precise circumstances of our own individualization we understand and know that which is suitable, that which is of interest, that which is consistent with ourselves. Therefore, the more something is like me, the more I am attracted to it, I can take it and through it become more similar to the global event of life. The more I choose dissimilar things, different from the vector of the ontic design inherent in this core, the more I become alien to myself and lose the objectivity of intuition, the objectivity of information, the point of how things are and how they affect me.

The ontic In Itself “immediates” me, it makes me simultaneous before the place takes its course, it gives me the *ictus of the intus*, it strikes me from inside, which it then makes the starting point and goal. I am *a priori* and simultaneous to the event that affects me. Intuition is normal. With it, it is not difficult to guess, gain, and know how things are and choose the things best for ourselves globally and wholly. It is an egoism centered on wholeness and globality, therefore it is a selfish individualization<sup>9</sup>. The direction of every flow is always centered on that subject in exact circumstances. The possession of this calm infallibility is determined by intuition that is born in the ontic In Itself. It is spontaneous and automatic and not to be sought. In the position in which I find myself, in the openness that I have when information comes, I can choose to act in one way or another. Everything can change after this. Intuition grasps that form where things will change. It is already a given that starting with that note I will have the complete melody. The world changes continually. Therefore, my choice, my initial investment already implies other variables in the variability, which in terms of my individualization, my historic haecceity, return to me in a greater way, in a way of gain. They return to me in a whole, global sense.

## 2.

How do we distinguish this knowledge from all other experiences? How do we distinguish it from other knowledge, products, from sublimations of complexes, from all of the banking absolutes, from the mass media of the radio, television and all of the financial programs? Intuition has nothing to do with experience, training, culture, language, history, laws or opinions. It uses

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<sup>7</sup> «The ontic In Itself defines and concretizes the iso of nature, and the iso of nature certifies the ontic In Itself, that is, they are equal.» *Ontopsychology handbook*, by Antonio Meneghetti, Psicologica Ed., Rome 2004, p. 20. Note: “iso” here is used with the meaning of equal, reversible.

<sup>8</sup> The author plays with the words “Iso” (acronym in Italian of In Itself ontico) and “iso” in the meaning defined in the note 19.

<sup>9</sup> The author is referring to *healthy selfishness*.

them, turns them upside down and shakes them up, but it is not in any of those things. It is always transcendent. It plays its music, striking the keys that identify it. In the man of action, in the leader, in the man predisposed to this standard by nature, it is a child-like image. He knows what is and what is not. It is a simple image that takes off on its own, unexpectedly. Afterwards, you must take action, organize your rationality according to the information received, according to this news as a whole, which is interpreted in the span of a second, is reviewed during the following second and is complete in the one after that.

Intuition is this white flash that is ingenuous and simple and gives the form, the diagram and shows what the first notes are to use and if action should be taken, whether you should stay still or go away. It is information all together, complete in and of itself. Once the intuition has come, then rationality comes in and one must begin to use different tools. Everything which has to do with putting the intuition in action requires astuteness, prudence, professional training, and knowledge about circumstances. Intuition gives the plan on how to get there in a global sense. It is a piece of complete news that must be organized with all rationality with respect for all the circumstances<sup>10</sup>. It becomes necessary to try to understand how you can use one law and how to avoid another with it.

In every situation, there must be honesty and two rules must be observed: the integrity of ourselves and our values and the globality of the social effects. This last standard comes out of the fact that this ontic nucleic sense, which produces intuition, gives the evidence and is simultaneous to that which is considered an enemy, different, but is actually a business that produces an advantage. This is rationality in the sense of interpreting associated circumstances according to a competitive skill<sup>11</sup>. An unskilled person can have an intuition, but he would be lacking the historic rationality that entails a variety of factors. There is the entire range of the bureaucracy of the situation, which varies according to place (in Milan, there is one way of doing things; in Rome, there is another; and in Peking, yet another). The ways of playing the game and styles are many, yet, in the end, there is one aesthetic. You can be dressed in different ways, but the result must be of beauty. Therefore, intuition is the truth, it is what is right for each person starting from their position, from their point of existence. *In every situation, there is only one optimal choice.*

Once you have placed yourself in relationship to a specific event, the body is left open to the game and intuition occurs unexpectedly. Intuition does not come only when opportunity is lacking. Intuition does not appear from seeking or stress. It is not to be reconsidered, corrected. It is to be known in secret even from ourselves. It presents itself as an identical haecceity to our own. To get to the plan, all that is needed is the circumstantial positioning that is well balanced with all means. This is an art. It is painstaking experience. Every particular has its importance for getting to the end. Therefore, the precision of the means gives the optimality of the result. We cannot always expect to interpret intuition. It is a moment, a global vision. It is everything together without time, without space, without parts. Here it is. You see it. You know it. Once it has been had, practice, exercise and research are needed, on the path, with the means in line with this first image. If the means are part of this the subject feels an effect of internal levitation. He feels an ordered calm, an honesty of meaning. There are external contrasts, the play of the parts, contradictions, the emergence of the *homo homini lupus*<sup>12</sup>. The sense of Leviathan or of Moloch are for he who has lost the divine illumination<sup>13</sup> of intuition. This illumination could not exist if the center was not real because it is not a placed image, but it is sublimated from the relationship between the subject in precise circumstances and the world of life, between the world of the actual and the world of society. It arises from that *a priori* of the flow and tells the subject where it is found and how he must therefore proceed. Therefore, that image is not a hope, it is not a future. It is not external to the dynamic in itself, but instead it is a reflection of the act underway. The subject, phenomenally, is

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<sup>10</sup> You have to contact that person, motivate this other person, speak clearly with yet another and have that letter written, take into account the political situation, etc.

<sup>11</sup> Represented by professional ability.

<sup>12</sup> Man is wolf for man.

<sup>13</sup> Divine because it is infallible and always focused.

about to collect it if he positions these means, these experiences that give him leadership in the circumstances.

The interpretation, the construction of means should always be kept aligned with the primary orientation of the first intuition. The conformity or divergence with this intuition should always be checked. You cannot correct intuition. Being is and not being is not. The gain is always honest, it is always true and is never dishonest or against others because intuition is always with the world, with the heart of life. It is part of the dimension of the spirit, which can never be in contradiction with itself. This enacts seeming contradictions, but it is essentially identity.

The economy of grace, the economy of that which is successful business with a global scope is a felicitous knowledge that entails a duty and a responsibility. It is not a game or about swindling or mistreating others.

Where all things flow, there are preferences and every living thing ensconces itself in those things that identify them most. Therefore the leader, when he is a successful economic agent, is inevitably coincident with this phantom providence, with this soul that maintains life, goodness and the striving to improve. If men of greater responsibility studied this theory a little, they would easily come to the experience, to the practice of intuition for that which concerns their economic, political, social and existential business. It is easy. Error and confusion is impossible because intuition is deterministic: *here I am. I am this here and now*. You have to be able to put together all of the pieces of the mosaic to have the work of art. No work interferes with others. Once one business has been completed, there is immediately another to be done.

Intuition can appear in infinite ways, when you are laughing with friends, during an embrace, a prayer, solitude, a piece of music, a dream. There are free associations where you feel called by name, "This is what you have to do". For example, the Constantine intuition *in hoc signo vinces*. In Rome, Maxentius's troops were excellent and Constantine did not have regular armies. But he intuited that using the symbol of the cross would win the victory. But, he had to find it. During his search, he realized that there was only one people who worshipped it: the Christians. Therefore, interpreting the social fundamentals and considering racial and religious discrimination, he decided to use them. He gave them power, order, law and he built his empire with this. We are one of the effects of that victory. If Constantine had not won that battle, we might be speaking another language. He did not have a revelation. It was a simple intuition.

When intuition comes, it seems to have no connection with the reality known because this is almost always false and comes from dead information. The world of life, the reality of the things goes in one way, while diagrams, statistics and bank projects are only opinions of a social group and do not correspond to reality. The leader sees this flash. He feels the relationship with a very strong, incisive situation and therefore sets up relationships and plans a strategy to follow. While he does this, he is illuminated. Then, in silence, even with himself, he begins to construct the work. He does not talk about it and does not ask for confirmation or judgment because intuition is independent, and stands on its own. He gets there and there he knows how to grasp before it happens because it is like a footprint. If he thinks twice about it, he no longer grasps who the passer-by was that produced it. The ontic In Itself exposes itself to the consciousness of the subject through rare and necessary intuitions in moments of fundamental construction. Everything else is a consequence.

Intuition gives calm direction to complete advantage (economic and existential, i.e. interior with all the needed values) of the agent. It conforms to the order of life or the dynamic of global events, an order which is already intrinsic in the subject's operative point. Intuition is the imaginative projection of the organized quantum of the real inherent to this subject in this context.

[...]

## INTUITION AND RATIONALITY

1.

Intuition is considered an important tool in business when it comes to ensuring that a business remains competitive, making it enduringly successful, keeping up with the tight space/time constraints imposed by globalisation, following the best direction for the company, outsmarting the competition, selecting partners and collaborators, choosing where to invest or how to diversify. Today, the market offers a vast choice of books, websites, courses and seminars promising to teach how to develop intuition; universities offer new courses and programs on business intuition and leadership; even specific laboratories have appeared (such as *Intuition Labs*, an institution that promotes a scientific approach by sponsoring a number of research projects). A number of businesses exist, that employ so-called “intuitive consultants.” Even when we purge this scenario from its & aspects (“buy this book and you will become intuitive,” “our course in VHS will teach you to be intuitive,” “learn to believe in your intuitions”), it is certain that the “jurisprudence” on the subject is becoming increasingly relevant, as is its role in determining strategic business decisions.

Of course, there are also sceptics who, like Bonabeau, claim that intuition is not very likely to be of help, and can indeed often be harmful, especially when applied to the reality of a complex business organisation. Exponents of this view claim that strategic planning, along with the process of constantly reviewing and restructuring all the business’s departments, sectors and corporate aims, provides a more effective response, and that market research is more reliable than our sensations or “sixth sense.”

FOIL’s position can be summarised as follows: “This kind of intelligence indeed exists; we are all endowed with it, some more than others. Let us try to understand it, because it will always be of help for our business, for our city, for our personal problems, etc.”

To understand this intelligence, we need to know the primary fundamental movement of man, that is, how the psychical activity formalises itself and what the radicality of this psychical activity is. Then, we can understand in which direction this intelligence is moving – and in which direction it should move by nature – and what effects it is formalising. It is invisible and those who ventured into this study have been unable to overcome the difficulties it involves. By analogy, we have in-depth knowledge of motor activities such as running or jumping: building on our knowledge of muscles and blood circulation, we can tailor our training, know what sport best suits our constitution, or even vary the characteristics of certain muscles to become better at certain sports, and so on. The same applies to our psychical activity, but... do we know how psychical activity proceeds to formalise effects such as thought, emotions, memory, etc? How aware are today’s researchers and “intuitive consultants” of the movement and formalisation of the psychical activity? What about the psychical formalisations that remain unconscious: how do they condition the conscious aspects?

Credibility in this respect can only come from knowing the movement of psychical activity and everything connected to it.

2.

Many define intuition as a sudden thought, a flash; others, as an instinctive feeling, or a desire that demands explanation, or a sudden urge to do something; others still see it as instinctive, subjective evaluation of something. But there are many more definitions: when the mind focalises on the heart; an anomalous form of communication; an anticipatory piece of information; a sudden impression or image; a feeling of enhanced life; an inner voice; an inspirational impression; a synthetic fancy; the sudden event of an idea accompanied by a sensation; inner advice; a signal; an inner attraction; emotional intelligence; a revelation within the situation; a moment of enlightenment. Even Nobel Prize winner D. Kahneman admits an emotional component in intuition. In any case, all definitions agree that intuition takes place at the unconscious level, and that the difficulty is making it conscious.



But how many know what makes the unconscious – the repository of all information from the environment that was not metabolised, of all repressed content, and yet at the same time, and most importantly, the perfect order of human life? How many can tell whether an emotion, sensation or image comes from a complex or from this perfect order? How many can differentiate between the two with no margin of error? And how many have the key to interpret the code of such flashes, images, dreams, sensations, effectively making them reversible with reality?

Unless we can provide a scientific response to these questions, we lack any authority to speak of intuition, for we may very well be mistaking the manifestations of complexes for the hard sought-after flash of intuition. Or, we may be losing a precious intuition due to misinterpretation. More importantly, we should also consider whether the various afore-mentioned definitions define not so much intuition in itself, but rather some of its manifestations.

In other words, most authors dealing with intuition build their argument on the analysis of its effects. The emotional aspect, for instance, which can be consciously identified, cannot be considered as a part of intuition: intuition in itself comes much earlier, in a moment of complete ataraxy and imperturbability.

*“In fact, contrary to many authors that insist on connecting it with focal and emphatic perception (a strong clear emotion), intuition is grasped beyond any rational and emotional suspension. Visceral or cerebral emotionality depends, rather, on an effect related to 1) semantics, 2) complexes or 3) social approval. Information marking the optimal project, instead, is simple in its totality and clears any weight of differences.”*<sup>14</sup>

3.

It should therefore be clear that sensations, emotions and will, as they appear in our consciousness, are a posterior effect of intuition; as such, they may have been altered or deviated by any other structure acting before conscious realisation on the part of the logical-historical ego.

So the problem is: does the logical-historical ego – which is responsible for carrying out the intuition externally – reflect the messages of the unconscious (including intuition) correctly? For if this is not the case, how could we put intuition into practice? By analogy, how could we check that our hair is tidy, if we are looking at ourselves in a steamy mirror?

In this sense, FOIL’s perspective on intuition radically differs from all other authors and businesses.

On a theoretical level, FOIL operates a shift of focus with respect to all other currents. Its objective is not so much that of understanding how intuition works but rather that of reaching the source of the problem: it is not a matter of spurring, grasping or training intuition, but rather of developing (or, better, recovering) the *instrument* through which intuition is made explicit and realised. Once the instrument is exact and healthy, the connection with intuition naturally follows. The training offered by FOIL aims at making the consciousness of the logical-historical ego transparent, so that it can read intuition. Without this transparency, intuition is simply hypothetical, because the unconscious emanates a variety of different and contradictory signals that have nothing to do with intuition.

We can summarise this position as follows: first, authenticate the subject; then, acting in conformity with intuition follows as a natural consequence of this authentication. Strictly speaking, at this point it even becomes unnecessary to speak of intuition as such, because it is just an aspect of the normality of action. So, while everyone speaks of intuition as something “special” that occurs occasionally, FOIL considers it something that can be normal and most importantly *constant*. And this means that economic risks can be practically annihilated, leaving you to imagine the business applications.

4.

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<sup>14</sup> A. Meneghetti, *The Apprentice Leader*, FOIL Ed., Milan 2005, p. 129.

So far, the point we have been trying to make is that we need to grasp the movement of the psychical activity, if we are to take advantage of our intuitions and distinguish them from emotions, aspirations, complexes, etc. This means that the logical-historical ego must reflect intuition faithfully; it must be free from the deviation of stereotypes, complexes, etc. In other words, we need to become familiar with the radicality of the psychical activity and the criterion that it uses to move and to formalise: the ontic *In Itself*. Also (for we still find human suffering in existence), we need to learn what factors hinder the natural unfolding of the psychical activity, and the results of this deviation (complexes, stereotypes, repression, emotions, memories, habits, etc), which in turn obfuscate the correct reflection of the logical-historical ego. It is important to know the unconscious drives that determine the individual's action at a given moment, and to distinguish causes and interferences. And finally, we need a reversible code to interpret the images coming from the unconscious, to make authentication possible. Once we have all these responses, we can speak of authentication of the individual then we can begin to understand and realise intuition. Through authentication counselling, the individual can enact *metanoia*, that is, change his mental models to conform to his project of nature – in other words, restructure the logical-historical ego so that it can faithfully reflect the movement of the psychical activity. Now, it is impossible to grasp the movement of the psychical activity unless we use the three ontopsychological discoveries (ontic *In Itself*, deflection monitor, semantic field) and the ontopsychological method for dream interpretation (characterised by the reversibility between symbol and symbolised reality). That is, the ontopsychological methodology is essential if we want to enact *metanoia* and recover the connection between the logical-historical ego and the ontic *In Itself*. We can liken the process of authentication to clearing a steamy mirror (our consciousness); as a result, the directive of the ontic *In Itself* can be regularly grasped, instead of being – at best – perceived occasionally, in the distance. What the process of authentication makes possible is that, “by avoiding stereotypes and dyads, the deflection monitor, semantic fields and rational certainties, and following one's own consciousness, one enters the ontic vision that is exactly intuitive information occurring in the variable situation. (...)

*The ontic In Itself's information derives from the heart of the unconscious, where the human genome's structure and project begin. This kind of information is immediate, global and formal. It provides direct information to one's own advantage, in that it is in synchrony with the results and is formed by the intrinsic relation between an individual and a situation. Therefore, it provides the proportional coordinates among the force points within both the context and the subject: it is existential-ontic automatism, which marks the optimal possible direction. It is part of the intellectual vision or impact knowledge.*<sup>15</sup>

Grasping intuition is impossible unless the subject has enacted true *metanoia* – if it does happen, it is mostly by chance, and the subject will soon betray or forget this intuition. Additionally, authentication counselling is not only aimed at identifying intuition, but also at pointing out the concrete actions through which it can be realised.

## 5.

Now, imagine that someone picks up some texts on Ontopsychology, and gradually begins to discover some aspects of his psychology, his habits of life and many more interesting things, such as the importance of the viscerotonic impact, the awareness of the body, and so on. At this point, it is dangerous for that person to suddenly give up the rational processes that he has followed so far. Not that this is bad in itself, but often the subject somehow believes that, having gained this new awareness, he can now manage things that he has never been able to manage so far. Having experienced the clinical praxis of Ontopsychology does not mean one has mastered the whole of Ontopsychology's scientific theory. It is as though the subject, having learned how to say “bottle of wine,” really believes he has a bottle of wine. At this point, he starts disregarding the authentication sessions, convinced that he knows how things work, and replaces his rational processes with

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<sup>15</sup> Idem, pp. 129-130.

reasoning of the kind: “my stomach hurts, therefore... I have had this image just after speaking to so and so... I have the feeling that... and therefore... I have dreamt that...” Again, the danger is not in the image or sensation in itself, but in disregarding their verification, through valid instruments and professionals, in favour of this “self service” of ontopsychological notions, gathered in the subject’s head according to his opinions and with little reference to the scientific structure of Ontopsychology. In short, what constitutes the error is the subject’s irresponsible “substitution” of his rationality with what he believes to be intuition: this is only a shortcut to avoid real responsibility, and to further actualise the complex, with the consequence of self-sabotage.

Ontopsychology has existed for thirty years, and hundreds of people, who have gained existential and intellectual advantage from it, tend to envisage it on a non-scientific basis, basing themselves on their experience of a few sessions. Ontopsychological sessions are about the client, not about the method. Ontopsychology will always be functional to the client, but this does not mean that the client who undergoes authentication training knows Ontopsychology – unless he personally studies it with all the commitment that a rational science demands.

FOIL believes that human intelligence needs a *service* more than it needs money, welfarism or protectionism.

Consequently, FOIL provides a service to the intelligence of man, concentrating on its application in the field of entrepreneurship. This requires a twofold perfecting: authentication process through the ontopsychological method, to exploit business intuition, as well as technical proficiency, development of expertise specific to the field of interest. The latter is the channel through which the subject can historicise his intuition.

1) Intuition is innate; man’s intuitiveness is part of the natural norm of the ontic *In Itself*. But the capacity to visualise intuition is lost through the subject’s upbringing, when it contradicts the project of nature.

2) No school, graduate course or the like can “teach” intuition. There is no school and no experience that can convey it. Awareness of one’s own intuition can only be gained through personal authentication.

3) Consequently, if we want to exploit our intuition, we must constantly pursue authenticity, psychotherapeutically curing all stereotypes and complexes. Our understanding of intuition can be only recovered through inner authentication, not through any “technique” learned externally.

4) Authentication can only be reached through the ontopsychological methodology because it can understand and explain psychic processes and interpret unconscious image communication. This is essential for the authentication process.

5) This has been confirmed by constant results over a period of thirty years.

6) Intuition cannot be grasped only by reading a few books on Ontopsychology, because it also requires a process of constant authentication.

7) A discourse on intuition requires not only this authentication process, but also a serious rational study of Ontopsychology.

8) Short of these two, trying to apply or speak of intuition will cause more damage than anything else.

9) Consequently, we strongly advise those who are not familiar with Ontopsychology or who in any case lack a deep understanding of it to stick to their normal rational processes; otherwise, they risk mistaking intuition for other unconscious emotional processes that have nothing to do with it. Following a rational process is certain to cause less harm than following an alleged intuition of complex nature.

[...]

## Deflection monitor: business and programmatic system<sup>16</sup>

### 1.

#### 1.

As in the previous conference<sup>17</sup>, this lecture derives from an ample text<sup>18</sup>, which together with the book *L'In Itself dell'Uomo*, start their path to the world interested in the variables of the economy.

In the previous lesson, I introduced the field of intuition, i.e. being inside where causes move consequences in a way that is not approximate, but so precise as to not even leave an entropic margin of error. This intuition is explained by that which is defined as the In Itself of the person. It is a gift inherent to the original structure of human beings, by how nature has constructed and made this historic, economic, emotional, intellectual entity of global and metaphysical action that is the person.

A first aspect that confuses this original principle, which gives precisely the effective, results-producing point of contact, is the existence of the experience of constant confusion that we can see over the centuries and especially in our times. In all of my studies, I do not remember one analysis, one premise, or one prognosis made by standard experts in economics that was more or less successful. They make predictions and the facts go another way. Always. Every economic indicator relies on indications of others who rely on still others. Banks, great policies, statutes of international businesses are not up to grasping the infallibility or the simple process of how intuition in its local cellularity grasps matters and evolves, especially when the great multi-national, multi-person strategy is initiated.

Even when we rely on the proper social help (which however always entails a responsibility, therefore a technical consciousness able to manage an asset in the service of many), an architectural intelligence is always needed that must not be undermined by constant errors and statistical approximations. Even today for instance, the economic world indicates its near future, which is obviously wrong.

However, since this first original principle exists which allows for reference where things are moving and thus enables one to choose them to an advantage, what causes this confused error of consciousness and of analysis? This error does not arise so much from our techniques, our applied rationalities or from all of the mechanisms of knowledge that we have, as from the planning strategy by small and large agents who do not see and do not know the point. For what reason?

Ontopsychological research and analysis – considered through many crossed criteria, not just the classic parameters used to analyze an event, a process, but many others – has discovered that alongside this formal structure of the ontic In Itself, there is another overlapping element, a way, a state of consciousness, a widespread culture that exists at least in all of the peoples who live on this planet. This is a univocal structure that runs parallel with all of the vital processes of the ontic In Itself. In essence, there is a rational planning that involves and assimilates in everything that is the process, the happening of intuition.

Our way of knowing is polarized by a collection of sensory, material and chemical experiences. However, in reality, this is an image, an imprinted species (as the Scholastic school used to say) that is expressed. This is our intellect, our first part that is invisible but evident in its effects: passive intellect, agent intellect.

We grasp the real through the mediation of images. Our ultimate emotional, rational, mnemonic consciousness always acts through synthesis, extremes, i.e. through data collected in a real multiple. For example, if we want to follow a process of reality on the monitors of our computers, we have to rely on symbols that are clear for the operator. Yet where we input rational or image processes we do not see the juiciness of the apple, the roar of the ocean or the intensity of scents.

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<sup>16</sup> Milano, 25 ottobre 2003

<sup>17</sup> Which referenced *L'In Itself dell'uomo*, by A. Meneghetti, Psicologica Ed., Rome 2002, 5th edition.

<sup>18</sup> *The deflection monitor in the human psyche*, by A. Meneghetti, Psicologica Ed., Rome 2003, 4th edition.

2.

Of course, by using some electrodes you can give impressions that are not original. Our knowledge always works through constant symbolism. In essence, in our ultimate mirror – consciousness, a monitor mediating the perceived physical world in the subjective unity – there are different passages at the end of which we have a synthesis, a symbol through which we catalogue and experience things around us and decide our existence in life, death, good and evil. Even our loves and instincts are ultimately experienced from our consciousness perceiving in this way. We essentially operate all of our rationality from the equations we have solved or others have shown us as the buttons of reality.

To summarize, we have an “extroceptive knowledge” in which our body perceives the local whole where we exist, wherever that may be. This consciousness is defined as extroceptive in that it accumulates, assimilates, perceives, impacts and interacts with everything which is the immediate and is actual, near, contiguous, close and interactive with the circumstances of the situation, mathematically and geometrically. The term “extroceptive” therefore indicates the perception of the real as external, yet now incisive to the point of changing our way of being and living. In this, our body is a precise instrument equipped by nature, which in placing its units of action lets them coexist in the planetary ecosystem. Pain, love, emotions... here everything seems precise to the extent that an individual is in good health in a basic, medical sense.

After this perception, we select a “*selfceptive*” one. In the whole of the actual we synthesize what is preferential. For instance, imagine you are at the airport or train station where there are thousands of people. After having taken in the chaotic crowd, we zone in on and focus some knowledge, some impacts and we direct ourselves to select that which is “self-specific”. We select the real which is intimate, which coexists inside of us. We therefore select that which, for one reason or another, is most essential to our here and now. Among the many in action, we choose the person we are waiting for.

We call this knowledge “*selfceptive* perception”. We make a selection from the “extroceptive” whole of what pertains to us, to our interests, everything that we are, we seem to be and our existence. Other perceptions are excluded, cancelled. We internalize the knowledge that most identifies us.

Like the extroceptive, selfceptive knowledge proves precise. The body, our way of perceiving proves itself corresponding and reversible. Both in extroceptive and selfceptive perception, in checking if what is perceived exists, there is reversibility, correspondence. Both if you understand through symbols, images, the neuroelectric movements, the variable of electrons in your cerebral system photographed from the outside and if you interpret that which has been selected by the selfceptive from the extroceptive knowledge, the perception and the actual external coincide. Everything corresponds. Here or there is the same thing. This reveals the precision of perception, knowledge and interaction.

There is a third level of knowledge that is “*egoceptive*”. Within this knowledge process, there is a filter, a revision, a super critical analysis that is called Ego, consciousness, tradition, culture, morals. This is where I personalize the real in me and how I then plan to react or to interfere with the outside reality. There is a module of constant frequency which is the very nature of the subject. This constitutes him as a person, i.e. as a being unto himself, in an extremely subjective way, which each of us considers the ultimate, the most important, the highest, the most real.

Egoceptive knowledge is the final analytical, ideological and intellectual selection.

In this consciousness of ours, which should actually reflect how things are and then show them as suitable or less suitable, for me or against me, the deterministic intervention of the selection of the will occurs. In this third stage of egoceptive consciousness, a constant interference occurs which in Ontopsychology we call the deflection monitor (m.o.d.). This can be compared to a television that originally worked by photographing the objective external and internal reality. In order to gain time and existence, to achieve the primacies that others have constructed throughout the centuries of

culture, the individual tries to follow it to gain an advantage in success and growth. This is the enormous favor of civilization throughout the centuries of the human species. School and education give us the advantage of millennia. In a small amount of a time, a person can enrich himself with the effort or the massacre – it has to be checked – of millions of others who have worked in pursuing the evolution of our existence.

However, the person stays fixed in the informational framework of the television that has now been set. He only watches this and doesn't take time to check the reversibility, the correspondence between knowing and being, consciousness and reality, rationality and the material consistency of the world. He fixates and establishes himself with complete faith in this exclusive, univocal interpretation. This interpretation, this framework, this monitor is shared with all of our fellow creatures, from the people who have authority of value and who therefore we think highly of (teachers, for instance), everyone who in the terms of action and value can be defined as superior. To grasp the real, therefore, there is a preference for the interpretation, teaching and filtering that people considered superior have made to come to understand reality.

3.

The m.o.d. puts forth a certain, absolute, unquestionable reality. However, when I checked my critical systems of crossed analysis, there was no reversibility, there was no return, there was no meeting between consciousness and the real. It was easy to believe that this was because of education, or at first my ignorance, but there were so many who made mistakes, so many diseases...

This device was revealed on the level of curing many illnesses considered chronic or fatal. By applying the hypothesis, i.e. placing this constant, this signal in the rational count of events, I always got certain results, such as the disappearance of the symptom. I was not concerned with understanding what this m.o.d. was. I recognized and learned that it gave out alien, inadequate, standard information that did not conform with the process of reality and especially not with my identity and the context of the world, the place and the situation where I was active.

In contact with others, in experiences with the peoples of our planet, I had also noticed that there are certainly many different emotions, cultures and ways – all beautiful – but that the hypothesis of this constant signal diverting from the external and the selfceptive context of the real, was the same in everyone: in Chinese, Africans, Italians, Germans and Eskimos. The people, the historic contexts varied along with their ways of knowing, tastes and civilizations, but this chessboard, this deflective monitor was constant.

I repeat that verifying it in its essentiality was not interesting for me. I was more interested in avoiding it to achieve the basic, elementary information of life, of that which works in me as in the universe, in the individual and in the context of life, that moment that gives the iso, the consistency with the total general reality.

The deflection monitor is a mechanism that acts exclusively on freeze frames, on specular waves, and so not necessarily on organs. It is an operating system of information that is assembled and relies on functional realities, an image like that of a dream, of intuition, like all of the concise images that run our action. It is photonic. It relies on, constructs itself on and feeds on connections.

Fortunately knowledge and experience of that which is memetic has also arisen, which is rightly discussed in many advanced studies<sup>19</sup>.

This is information that is presented as constituting the original, but which actually relies on a living entity. The meme is a parasite that can live as long as the dynamic of life exists, whatever it may be. It is a curriculum, a filmstrip relying on all of the neuropsychic, sensory processes which are ultimately also intellectual.

When we come to be agents through our consciousness (which certainly does not count the so-called world of the unconscious, i.e. the so-called world of the actual of life), it is supported on the *ipse dixit*, on the statute, of that which is the super systemic information. It is not consciously

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<sup>19</sup> *Ontopsychology and Memetics*, by Antonio Meneghetti and Various Authors, Psicologica Ed., Rome 2002.

determined by anyone. It is just a fact that is. Humanity also has a much wider and longer history. We do not have the real documentation of what was actually experienced. This means we are lacking the historic documentation on the initial interference of the m.o.d. Yet, there is an objective manipulation not inherent to the biopsychic human species.

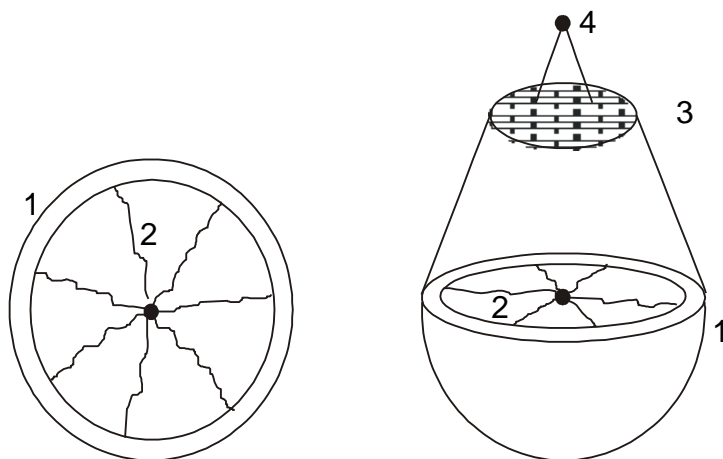
The m.o.d. takes form and it blends exactly like a cancerous cell at first binds with a healthy cell. Using an example from biology, it is from the reality of the staminal cells (which are vitalizing, generative propellants, i.e. they are the very source of life, at least in the biophysical system) that the formation, the architecture of everything that is the carcinogen is explained.

In the rational and perception systems, as well as transcendental systems if we like, the m.o.d. can take form in any intelligent living construction and it can come from other civilizations. The meme, the m.o.d. lives in the wave, in the film of the information transmitted from one to the other. It does not necessarily go through the biological route. Finding a place to take hold is easy because every living being has its structure and therefore its technology that must be functional to the biology. Since we have a structure that is technical – therefore with rational concepts of action – the architecture of systemic information can be supported on this identical principle. This systemic information is complete in itself, standard, fixed with programmatic points. It can register to any culture as long as the life unit of the subject, the unit of the H constant, as is defined in Ontopsychology<sup>20</sup>, exists. This is the causal type that formalizes the human species in the universe of living beings.

The biological, living, intelligent type has a psycholinguistic system, of grammar, syntax, agent, action, and relationship. The first triangle is therefore established (I-system-you) to allow dialogue in infinite processes of communication and information. The mechanism adapts automatically. It can do it because it has all of the prerequisites to be able to interfere and survive for as long as there are bio-energetic resources made available by the human, in this case.

Grasping an understanding of this extra inserted news, not provided by the essential logic of life, at least in our species, allows us to live the simple actuality of how life exists, acts and varies itself.

To provide an image of what I'm writing about, consider this drawing:



- 1 – extroceptive area
- 2 – selfceptive area
- 3 – grid or screen of input data processing
- 4 – area of egoceptive reflection

In its whole, it can show a unity of action of a human being with his ontic In Itself centrality. Number (1) indicates the extroceptive knowledge, number (2) experience, selfceptive knowledge, since the interaction following the impact is assimilated inside, where there is a selector of identity (i.e. if this knowledge or this impact is favorable or negative, in which case we then determine the

<sup>20</sup> *Il criterio etico dell'umano*, by A. Meneghetti, part. II ch. 1 'La costante H come intenzionalità antropologica', Psicologica Ed, Rome 2002, 2nd edition.

reaction of reception or exclusion, of metabolizing or expulsion). From these two ways to knowledge we should proceed to the voluntary levels of consciousness, area (3).

In this third phase, where the ultimate egoceptive consciousness should be, we actually find a grid, a standard selection that filters the knowledge and is activated on it. It is a memetic knowledge that imitates without the original, imitates without reversibility. Our historic logical Ego, point (4), i.e. our ultimate decisional determination, receives information that we consider exact, total, and from this point (4) we then select ourselves and the world around us.

Things being so, with this inherent psychedelic deformer relying on the flow of photonic transmissions that our cerebral apparatus is equipped with, the subject of a superior level of action manages reality in a distorted way that is not advantageous and does not bring the desired results. When he deals with other knowledge, when he deals with other fellow creatures, the selfceptive, extroceptive and egoceptive perceptions can vary, but the input of the m.o.d. mechanism causes the problem, the confusion, determines that world that we all know by constant experience. We believe that which we have to believe as proposed/imposed by others and we believe that it is the truth. Instead we never believe what we subjectively and individually perceive. The real therefore does not express not because I am not real, but because the real me, when I want to find the real, uses a deflective, alienating mediator. The screen or the grid is a sort of relay between the organic and the Ego which is automatically implemented with every connection or variation of the informing body.

For example, in legal processes, the facts have to ultimately show how they happened. In reality, these facts will be confirmed and certified only on the basis of witnesses, i.e. on the bases of knowledge outside of the objective context. The legal weight, the conviction, the acquittal, the movement of interests happens based on a path, a set of rules, of papers, constructed and "up-dated" documents. As exact as our legal system may be, here or in any other country, this error is inherent in it. If we want to eliminate this error we have to eliminate all of the intervals between the alleged offender and the judge. This grid has become the general processor of our psychoemotive metabolisms, the construct of our lives.

Our knowledge comes through passages that give us the chance to consider, to reflect the real, catalogue it in operative symbols to get reversibility. This happens if the mirror is exact. This mirror, however, is deformed. Each of us adjusts his tie based on what the mirror tells us. We should have a consciousness that co-exists and is together with the being, the real (the term *consciousness* means *knowing together with the action*). In reality, we have a deflecting consciousness that reflects a standard of information which then alters our realization. *The grid is therefore activated on a principle of a relay and works like a calculator: it receives data and processes it according to needs programmed in advance and informational transmissions to the Ego.*

I would like to note that this text<sup>21</sup> was written in the 1960s before computers appeared in the world of civilization. I wrote these things with my little Olivetti typewriter. The great digital world came later as did the first books on memetics. When I had to understand, treat and help someone, I used the intuition that I had on the subject's ontic In Itself, not on his consciousness or on my own.

The grid therefore is activated on the principle of a relay. Energy enters, and it automatically takes off and acts like a calculator. What does our calculator do? It collects and selects data, but only those that can be recognized. It collects that data readable by the program. It does not grasp everything. There is more; after crunching the data, the calculator then processes them. This processing does not happen objectively, but functionally for the programmer, for the one who set the program. The data are processed according to needs programmed in advance and are operated by the informational transmissions to the Ego. We then receive knowledge, the reality, after this data processing that was not constructed by ourselves or by true others like us.

Infallible intuition is therefore only possible if the economic agent is able to become aware of the data of the reality, of the market, of the personnel, of the unions and to register them according to his consciousness connected to his individual ontic In Itself. He must make a study of these

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<sup>21</sup> *The deflection monitor in the human psyche*, cit.



realities, of this extroceptive and selfceptive information and how to operate in his own interests in all of this, the selfceptivity of the economic system. All of this leads to infallibility if the subject collects and analyses excluding the interference of the m.o.d.

This is possible. On a scientific level (Ontopsychology has become a knowledge system) it is confirmed that the Ego can be reintegrated as an authentic organic reflection, as an authentic photograph of the real only through the mediation of a technical operator prepared in the reality of the unconscious that verbalizes or reflects the concrete selfceptive. The technical operator returns the subject to the point of reality of himself. It does not teach; it returns the subject fully to his intuition and shows him how to avoid the information of the m.o.d.

The m.o.d. penetrates into feelings, in choices in any form (ethical, ideological, policies, about ourselves), in dreams and in everything that is the existential concern of my here and now. It is wherever actions are made and it exists, whether you like it or not. When we want to meet ourselves, in reality we are going through the collection of data catalogued and filtered by this psychedelic standard.

4.

How then can we distinguish intuition, ontic knowledge, from this memetic information learned from and obviously backed up by all of our systems of information, from the ridiculous to the tragic and the sacred? Everything is in this context of the technical mediation of the m.o.d. We are outside of the medium, the authenticity of the simple reality of things.

The information of the m.o.d. is first and foremost repetitive, constant. It establishes itself obsessively over and over. We wake up in the middle of the night, we are driving our cars, we are in a meeting taking important decisions and we have this stable idea: it is information that occupies us, we feel ownership over it, it is a ballast inside our skulls. Even when we make comparisons with other knowledge (what that accountant says, that lawyer, that entrepreneur, the Financial Times, how the Wall Street banks are going and so on), it is confirmed because it has a way of selecting the data collection – written guarantees, contracts, etc. - and a cerebral certainty that stays persistent. It is supported by cyclical events and references to external knowledge and our memories.

The m.o.d. is identified with our first knowledge experiences. From the age of four to seven years old it is already established, as psycholinguistic language comes into play at this age. The subject now forms the relationship through language. It is to language more than thought that the m.o.d. associates itself becoming then a language of consciousness (style, mode, academic structure, i.e. data precision, etc.). It updates on some memories and experiences that are selected randomly but then stay programmatic. A meeting with the professor, father, priest, psychotherapist, accountant, etc. These memories become the matrices constantly supporting the psycho-mental, rational behavior of the subject in everything he does.

The m.o.d.'s information is therefore persistent and is backed by the selection of cultural information and the support of our memories, which are always standard: a love, a cry, a game, a fall, which differently to what Freud said in the primary scene, is not necessarily traumatic. It can be anything, but it repetitively returns like a film that is fixated on that image. It psycho-moulds and orients the determinism of our rational will. As a result, it goes into dreams, emotions, all of our fears, states of worry. It can go into anxiety, in obvious mistakes that then make karma, and so forth.

Intuition, on the other hand<sup>22</sup>, is a simple thing. It tells you, "Here it is!" Where is the key? "On the table!" You don't then start to think, "So, it must have the key because it is its keeper..." You don't take that path. The key is there. It is simple evidence. If we rely on a hypercritical circuit the information seems absurd. Yet the external problem calls the solution and something inside responds: "Here it is." Without alarm, without passion, without fear, "Here it is." It is an undifferentiated *here it is*, an instant, a moment. It seems to emanate from the second visceral

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<sup>22</sup> Reference the second conference in this book.

brain<sup>23</sup>. It seems to show itself from everything that we are, our existence. It is there. If you do not take it right away, it disappears. The subject almost never takes it right away because he considers this intuition uncalled for, out of place, nonsense. It is evidence, excellent knowledge given by seeming chance, but which correlates to the facts of the reality. This is the only optimal passage of conflict and solution. Therefore, you have to take this knowledge and try to orient it to plan the entire world of your means, your knowledge.

Intuition is an action. It is not a processing of consciousness. It is given precisely because as soon as you are in that situation there is this concentration of all of the signs and information from the selfceptive reality for ourselves (therefore specific for ourselves) which gives the specifics of the success, of the realization. At the first external difficulties, you have to look at the project (not planning): "I established this". *Plans don't count. Intuition wants the variable to be constant, the adapting of the project to more or less suitable circumstances that come into being, are certified, and happen on the path.* Essentially, we enter into a vision of artistic architecture. At least for how I know it, the economy is artistic architecture. It is beautiful. It is a game of intelligence like many other noble factors within man and provides many concrete satisfactions. First and foremost, however, exact economy is a food, nourishment for the spirit.

Therefore, there is no passage through the grid of memetic rationality. The extroceptivity enters into the selfceptive impact specific to the subject (his interests, his life, his personal authenticity) and it reflects it with a transparent consciousness, therefore a reflecting mirror that gives the real. At this point, the Ego has a reversible data bank, it works with these rational symbols on the outside reality and there is correspondence and reversibility. The program acts in the external reality and gives the expected return. In fact, we can say based on experience that it gives it back increased. You make a plan for 100 and you collect over a 1000.

Therefore metanoia is a change of rationality, the elimination of deforming specularity. It is necessary to find a passage between the conscious Ego and the information of the ontic In Itself, i.e. the reality of nature. Metanoia is not a religious or paranormal matter. It is just removing the smoke from your eyes, taking off the wrong glasses and touching.

This technique seems complex because we want to understand the aquatic, amoebic simplicity with the m.o.d., with our standard rationality and so it will never be evident. It will never be real. It is like wanting to understand if water is drinkable with an iron pipe between my mouth and my guts. We take away the iron pipe and we immediately know if the drinking water is good, certified by the reaction of our body. We must start with a progressive discovery of ourselves and begin this technique. After this the individual meets with reality and at that point he can become a rational agent on a reversible databank, no longer marked by a programmer who lost the original.

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<sup>23</sup> Article by Dr. B. Dander, 'The first brain and Ontopsychology', in *New Ontopsychology*, biannual journal, no. 1/2001, pp.38-43. Psicologica Ed., Rome.