

**Excerpts from
“Physicality and Ontology.
The Critical Relationship Between
Nuclear Physics and Ontopsychology”**

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This book is a collection of the conferences held by the author during the Summer University of Ontopsychology titles “Ontology and Society” (Valle d’Assisi, 13-23 August 2010) before about five hundred participants (psychologists, entrepreneurs, academics, professionals, university professors, students etc.) coming mostly from Baltic countries, Brazil, Italy, Kazakhstan, Russian Federation, and Ukraine. The event was organized by the International Slavic, Brazilian and European Ontopsychology Associations under the High Patronage of the President of the Italian Republic and under the auspices of: the Ministry of Cultural Heritage and Activities, Umbria Region, Province of Perugia, City of Assisi, University of Rome “Sapienza” (Department of Sociology), University of Perugia, State University of Saint Petersburg (Russia), Antonio Meneghetti Faculdade (Brazil).

The themes discussed aimed at identifying the meeting point between the unsolved questions of nuclear physics and ontological philosophy: what is matter? But, most of all, what is there before matter? Thus, the modes of energy transmission and communication were described, beginning from psychic energy.

**MOLECULAR REALITY AND MODES OF ASSEMBLY OF THE CORPUSCULAR UNDU-
LATORY TO THE ORGANIC**

Ontopsychology is far ahead of other sciences, where all too often emphasis is placed on the ideological and religious structures that “imprint” on them. For instance, let’s consider orthodox psychoanalysis. Freud analysed everything but never examined his relationship with his mother. He discussed everybody’s mother but he never trained his eye on his own. This is what I found in the analysis of Freud’s dreams, as described by him. Ontopsychology is far ahead of psychoanalysis because I discovered the *oneiric code that nature uses*: the “mechanic” is initially Freudian but the specific goal of the ontopsychological process is to achieve certainty in its results, which certainty can then be used as evidence, allowing reversibility between idea and action, between image and object. Other sciences do not feature this *experimental reversibility*. And I am not just talking about philosophical reversibility but a concrete, scientific – i.e. neuronc, molecular, atomic, subatomic, etc. – reversibility.

Today, I am going to open a new avenue: I am going to enter nuclear physics, with the knowledge that no other scientist has ever had to this day on what the analysis of the behaviour of elementary energy is. This is made possible by the discovery and understanding of what I called “semantic field”: transduction of information without moving energy.¹ It is form existing prior to matter. Every existing form – whether corpuscular, undular, instrumental, etc. - cannot exist without form, because it exists. Thus, when we know something, we grasp the *simultaneity between matter and form*. We do not know form without its matter: we grasp form with the intellect but in nature there is no form without its corpus. The semantic field reveals the existence of information sources that emit global signals; these signals reveal themselves when they are received, thus when they are activated and phenomenize form and matter. They are global because they are activated in an intentionally identified place with specific internal action and external effect.

Thanks to the concept of semantic field I understood information in itself. Today, after many years (from my first conference on this theme in 1976), I take up the subject again.

Ontopsychology is designed for scientists, for these to lead human beings in their positive evolution. Accordingly, speaking about “ontology” is a provocation but also a proposal to show how the atom works. There is a constant quest for the famous “God particle”, which will never be discovered because it does not exist: the secret is in *information*.²

I can understand information by simplifying, i.e. reducing to its essence, the concept of information without its meaning. In Catholicism the principle that “primary matter is not intelligible” is affirmed but in reality there is no such a thing as primary matter, as matter is phenomenological, the first phenomenon of a noumenon that is pure information. Obviously, the concept of information must be investigated thoroughly to understand its power. For instance, the information emitted by a remote control opens gates weighing tons, cranes, ocean liners, etc.; or a word uttered on the phone can trigger a war, have someone arrested and so on. Let me give another example. When we talk about “miracles”, we refer to events that occurred but their explanation should be sought in past *information*, which is something natural, not “miraculous”.

Human nature partakes constantly in that first project – being – which constitutes the human being. That first project is eternal, it is not past. It is current because everyone lives, and to live everyone needs the actuality of a substantial act, which is immanent. In more accessible words, one can say I am not God but God is making me now. Thus, existence is creation in act; being is constituting me in existence, in a code visible to the outside but this outside – i.e. this phenomenology, as body as a type, etc. - is substantiated by an immanent act which is information and constitutes the materiality of my individuation. All this for me is much more than a concept, it is *daily practice*.

For instance, when I was invited to Moscow in 1982/83,³ the true reason was that at that time there was the Cold War and there was a constant struggle between the United States and the Soviet Union to intercept missiles and submarines, that is to identify the places where there was danger. Accordingly, all sorts of scientific hypotheses and instruments were used, not only radars, and most of all Soviet scientists had discovered a wave curve in energy that showed images of objects at any distance, even between the Earth and the Moon. From an operational, war, ballistic and informative point of view, the idea was to find out where a particular thing was.

The semantic field, which I discovered for human reasons, is the operation that provides exactly this scientific knowledge.

¹ Meneghetti A. *Dizionario di Ontopsicologia* (Dictionary of Ontopsychology). 4th edition Rome: p. 225-230. The first time the Author described the working of the semantic field was at the IV International Conference of Ontopsychology (Grottaferrata, Rome, 3-7 November 1976). Two years later, the material developed during those conferences were published on Clinical Ontopsychology [Meneghetti A. *Ontopsicologia clinica*. 4 edition Rome: Psicologica Editrice; 2010]. The concept of semantic field would be refined further on different occasions. See Meneghetti A. *Campo semantico* (Semantic Field) 3 edition Rome: Psicologica Editrice; 2004.

² Meneghetti A. *Dalla coscienza all'essere. Come impostare la filosofia del futuro* (“From Consciousness to Being: How to Set-up the Philosophy of the Future”) Rome: Psicologica Editrice; 2009. Part II, Chapter 3, § The information unit: the elementary module that formalizes the universe; pages 153-6.

³ Nuova Ontopsicologia. Rome: Psicologica Editrice. No. 2, 2007 – No. 1, 2008; Suppl. Antonio Meneghetti. *A Successful Journey*.

Then Perestroika came, but I explained to Soviet scientists⁴ that knowledge of the semantic field – in its entirety – is open only to the *integral man*: if the subject has ideologies, deviations, and absolute beliefs, then achieving that knowledge is impossible.⁵

In fact, full knowledge of the human is the privilege of the man who is whole. It is a form of knowledge that would destroy itself, if a scientist wished to use it to the detriment of another human being or another module of creation. It is self-excluding, as there is an identity: nature does not do anything that might be in any way self-destructive.

In its function involving “transduction of information without moving energy”, the semantic field is a *primary* knowledge of matter, as it grasps it, views it and sets it on an evolutionary course. But this module has to be related to what Heisenberg⁶ had intuited, even though he did not quite understand it

⁴ Some of the Russian scientists interested in Ontopsychology are indicated below.

- The physicist Ivan Yuzvishin, founder and first chairman of the International Academy of Informatization (NGO in General Consultative Status with the Ecosoc of United Nations), an organization counting among its members pre-eminent international intellectuals and politicians, and a candidate for the Nobel Prize in Physics. On 20 June 1997, during the ceremony held at the Cenacolo of the Chamber of Deputies of the Italian Republic – to celebrate the official entry of the International Association of Ontopsychology into the International Academy of Informatization – he said: “In 1973 Professor Meneghetti founded his science and found the truth by using all that he had available: psychology, sociology, philosophy, and art. I, given my background, used mostly other sciences, such as mathematics, astronomy, physics, and biology. Yet, we reached the same conclusion, that is in everything there is information: in the depth of human nature there is information and it doesn’t matter how you get there... I am glad that I read and understood that Antonio Meneghetti is a great scientist and, most of all, understood that I had followed the right path. Thus, I confirm on the basis of my own scientific research Antonio Meneghetti’s discoveries: the principles of Informatology are in agreement with the principles of Ontopsychology” (See Vallini . “Ontopsychology Research for the U.N.” *Nuova Ontopsicologia*. 1996;14(3):37-8).

In the same year, during the VI World Forum of the International Academy of Informatization (IIA), held on 26 November 1997 in the Conference Hall of the Kremlin in Moscow, Prof. Yuzvishin introduced Prof. Meneghetti (the only non-Russian IIA vice-president) to over five thousand academics coming from all over the world as “one of the most genial minds of our century” (see Dmitrieva V. *Informatization VI Forum*. *Nuova Ontopsicologia*. 1998;16(1):61-2).

– Professor Alexej Matiuškijn, President of the Psychologists Association of the USSR and Director of the Psychopedagogic Institute of the USSR Academy of Science, took part in a Summit on Scientific Psychology organized by A. Meneghetti, in Italy, with Frank Barron, professor of psychology at the University of California at Santa Cruz, director of the Barron center of applied creativity. This was a “historic” meeting as it was held in the middle of the Cold War. The meeting had great results: Matiuškijn was a pioneer of Ontopsychology in Russia.

– Professor Boris Lomov was not only a pre-eminent humanist psychologist of personality in the Soviet Union (and one of the founders of psychology engineering) and a scientist who studied the relationship between image and dynamic, but he was also a scientist who worked on research projects needed by his country. He read on Clinical Ontopsychology the few pages on the ontopsychological idea of the “semantic field”.

- Attention is called also to the I World Congress (XV International Congress) of Ontopsychology on “Psychic causality in the human event. Humanistic groundwork for the third millennium”, which was held in Moscow, between 8 and 12 October 1997 at the Academy of Russian Science. This event saw the participation of scholars and professionals from five continents, including Dr. Ivan Yuzvishin; the deputy governor of the State of Rio Grande do Sul (Brazil); the Hon. A. Goroshko, chairman of the Education Committee and a deputy of the Russian Duma, Moscow; Dr. K. Wondwessen from Ethiopia; Dr. Graham Enderson from the University of Sidney; Prof. Wei Jing Han, director of the Institute of Psychology of the University of Beijing. Hundreds of papers were presented during the Congress, on issues ranging from psychotherapy to woman psychology, to image and unconscious to psychosomatics, to the three discoveries of Ontopsychology (Ontic In-Itself, semantic field, monitor of deflection) to social psychology, to art philosophy and creativity, to architecture to melolistics, to epistemology, to animal psychology, to economics and politics to the psychology of the leader. See proceedings I World Congress of Ontopsychology, Rome, *Psicologica Editrice*, 1998; the conferences held by Professor Meneghetti during the Congress are collected in Meneghetti A. *Il criterio etico dell’umano* (The Ethic Criterion in Humans”) 2 edition Rome: *Psicologica Editrice*; 2002.

⁵ The semantic field is the basic code or formula of life. If is error-free, because otherwise it would not exist; its perfection is the same as that of being in itself. If this were not so, it would introduce error in life, which is an absurdity.” Meneghetti A. *Campo semantico* (Semantic Field”) cit. chapter 6, § Interaction, metabolization, knowledge; p. 124.

⁶ 1901-1976. Nobel Prize in Physics in 1932 “for the creation of quantum mechanics, the application of which has, *inter alia*, led to the discovery of the allotropic forms of hydrogen”. See Heisenberg W. *Über die quantentheoretische Umdeutung kinematischer und mechanischer Beziehungen* [Quantum theoretical re-interpretation of kinematic and mechanical relations]. *Zeitschrift für Physik*. 1925;33:879-93. See also Heisenberg W. *Die physikalischen Prinzipien der Quantentheorie* [The Physical Principles of the Quantum Theory]. Leipzig: Hirzel; 1930.

clearly. Schrödinger⁷, too, made a great contribution with his famous wave function equation, which eventually gave rise to the concept of “wave function collapse”, a phenomenon that is yet to be explained in full. In essence, these physicists found that there are realities that they could not explain in detail. Eigenvalues talk to each other within a general piece of information that makes them up, specifies them, sets them against each other and unites them.

By applying the elementary notions of Ontopsychology in theoretical physics or nuclear physics – for instance by considering the DNA – it appears that the DNA is an agglomerate of atoms; it is a “clay” order. The problem, however, is that anybody could build a human body with all the elements, but then this body would not be self-moving; it would not be a living being, an autonomous thinking and reflective being, a self-reflective entity. It is possible to put together the molecules, the atoms and the subatoms of a DNA by following a blueprint and then place the resulting compound in a human organism, but this does not mean that we have a human being. What makes the difference? The assembly. Today, in the digital world different parts of a computer or a car can be manufactured but, unless one knows how the parts are assembled, what the technical proportions of the different elements are, that system does not work.

The assembly is information: the keeper of that information can build the living being.⁸ A piece of information related to the general information of life.

The experience I can relate to is a multi-faceted experience among different people, as I did apply the method in different cultures. The so-called great men created culture – whether ideological or scientific – remaining in their own country, in their own culture of reference. However, if a scientist operates in different worlds – among Arabs, Mongolians, Siberians etc.,⁹ the different sociological inputs allow the scientist to synthesize and draw general rules. This permits the scientist to understand that a theory of everything can be formulated only if the immanence of information is known and it is information – even though it constitutes being and existence – that *gives shape to being*. Being is. When “being is seen and wanted”, that is another, different moment. Apriority is in “being is”. Thus, as a scientist, once I freed myself from stereotypes, I reached this basic formula which I like to communicate. Putting together all these factors, we reach this elementariness of information, both general and particular. It is aprioric to all matter, even though we always know it with matter.

The first and last God or matter “particle” is always a piece of information, internal or external in its essential and existential univocity.

This does not imply a theological or ontological pantheism at all. In fact, being in itself, much as it may appear as an external phenomenon, is untouched and immutable in its simple unity, without before or after, without more or less. However, it may open up principles and projects outside it, without changing its bliss as being and wholeness. Failing to understand this means not knowing one’s identity.

⁷ 1887-1961. Nobel Prize in Physics in 1933 “for the discovery of new productive forms of atomic theory”. See Schrödinger E. *Quantisierung als Eigenwertproblem [Quantization as an Eigenvalue Problem]*. Annalen der Physik. 1926;79:361. 1926;79:489-527. 1926;80:437-90. 1926;81:109-39.

⁸ Meneghetti A. *Il monitor di deflessione nella psiche umana* (The Monitor of Deflection in the Human Psyche), 4 edition Rome: Psicologica Editrice; 2003. Part I, Chapter 1, § 1.12; p. 32-40.

⁹ “It is fundamental to know *man as a whole*, in his entirety. Knowing only a part – as was the case with Freud and Jung who, to understand the collective or the individual unconscious, started from the dreams of Germans - is pointless. It is necessary to know the unconscious of any race, from the African’s to the Chinese’s. The experiments conducted by Meneghetti with subjects and patients from different ethnic groups and cultures – Italians, Englishmen, Spaniards, Brazilians, Mauritanians, Iranians, Russians, Finnish, Jews, Arabs, Chinese, Mongolians, Uzbeks, Bantu Congolese, Siberians, aristocrats, successful, spiritual teachers, politicians, entrepreneurs, physicians, musicians, bureaucrats, university professors, revolutionaries, etc. – have been useful to check whether he really got a firm grip on basic human nature.” Meneghetti A. *Diritto, coscienza, società* (Law, Consciousness, Society) Rome: Psicologica Editrice; 2008. Introduction; p. 22-3.

INTENTIONALITY AS AN INFORMATION PROCESS

The concept of intentionality takes on multiple meanings.¹⁰

Intentionality¹¹ can be defined as *action for a purpose*, project, vector, thrust, signal (in a physical-digital sense) to a result.

Going into the specifics of *intentionality as an information process*, it is necessary first of all to clarify that, when we speak about “intentionality”, we refer to a process, a thrust, a vector, a direction but when this concept has to be isolated and concretized we are referring, in essence, to a *piece of information that specifies the contact of one thing with another*, defining the mode (instinctive, undular, corpuscular, etc.), the time and in which entity. Information is a specific contact that defines a relationship between two entities: are they different, similar or opposites?

At the beginning, they may be opposite, different, similar but when information occurs, manifests itself, there is the birth of a “third” presence, an effect different from the first two. Thus, intentionality as an information process is a piece of information that enters into another unit of action – unit of matter – which is configured and specified according to the mode, form, sign of primary information.

“Intentionality” is a term that derives from the Latin and can be defined as *intus ens agit*¹², that is that which acts within the entity, or *intus entis actio*, action within the entity or inner action of the entity. Thus, it specifies itself as *being that becomes specific will* – not generic or dispersed – for its own act, being that becomes act “for”, that is action for a place, a point, etc. *Actio* (action) or *actus* (act) recalls the concept of haecceity, which means right here (*ecce hic*).

Speaking about activity and intentionality as informational means that being become word, specifies and configures itself, it occurs outside, it sets itself apart, it makes itself different, it individuates itself.¹³

In all this I refer to atoms, elementary particles, man, fish, planet, a compound and so on. “Individuation” is a shoe, a nose etc.... anything that we configure and see as a unit and as separate and distinct from everything else. In the word “information” the particle “in” –as well as “en” - it is fundamental because, in terms of communication, it marks the moment when being communicates, contacts, specifies itself, become existence. That “in” or “en” does not merely indicate “inside”, “into”, but it is also the beginning of εἶμι [eimí] (= being), that is that which *is* and *acts*. Thus, “in” is simultaneously direction and entity, it is entity going into action and while it goes into action it is already form; in other words it does not act in chaos or acts for the sake of action: it is *action with form*. The action is already formally defined and configured, thus it is already different, it is a *specific action that produces a specific effect*.

Still in connection with this argument, “will” is another key term, which is fundamental in language, in its meanings etc.¹⁴ “Will” or “voluntariness” is a play of roots: vis-volo, or the combination of vis (strength, energy), ὅλος, [hólos] (whole, together), volo (I want), voluntas (will), ὄν, ὄντως [óntos] (present participle of the verb εἶμι [eimí] (= being), where that τῶ (from the Greek τίθημι [tithēmi] = to set on) gives the idea of action in space (place) and time.

Meanwhile intentionality becomes information, becomes will. The first stage is being, the second is intentionality, the third information, the fourth is will. Will is the outcome or final act of intentionality as an information process that produces the purpose, the result, the individuation. Considering the roots vis and ὅλος, ὅλος is the whole, but a complete, orderly, harmonic whole. Thus, it is volition that acts involving the *whole* of information *in the whole* where information arrives. It is an impact, an inter-

¹⁰ See the different types of intentionality in Meneghetti A. *Dictionary of Ontopsychology*, cit. p. 105-107.

¹¹ In philosophy “intentionality” has been investigated especially by the Scholastics (XI-XIV centuries) and, in modern age, by Franz Brentano (1838-1917).

¹² *Intus* = inside; *ens* = entity (being); *agit* = acts.

¹³ Individuation: the action of dividing

¹⁴ Will is the faculty of νοῦς which gives intention, assimilates or fails to assimilate, acts and makes choices. After the intellect has perceived, it becomes an agent and creates a theoretical, mental position which is not yet connected with action. After that, the soul becomes will and decides whether to act or not to act, whether to act within or without, one way or another. Thus, will is intentionality in act, vis (strength) in action. Meneghetti A. *Dalla coscienza all'essere. Come impostare la filosofia del futuro* (From Consciousness to Being: How to Set-up the Philosophy of the Future), cit. Part III, Chapter 1, § Terminological clarifications; p. 181

action: the whole of information enters the whole of the bit of energy, and this in turn experiences one and only one type of transformation.

The inside of the semantic field, between individual and the environment, implies a voluntary informative intentionality – though not in part or in a “more or less” kind of way – but involving the whole. *It is information totality in the available whole.* Any missing bit from the whole of information or from the whole of the passively receiving energy prevents the achievement of the specific action, the result. Thus, will is all together the strength which performs the complete act for the total purpose.

That is what the Ontic In-Itself¹⁵ is in its first stage: *it is ontic information which activates its own historical information*; in other words, it structures the virtuality of becoming, existing in that way from the ontic position. In referring to psychic activity in a psychological sense, one is off the mark, as psychic activity is a phenomenology of this intentionality. What I am referring to is the ontology that is already complete and that stands behind the psychic dynamic, that which becomes attraction, feeling, consciousness, will, intellect, etc. In fact, when a human being reaches the root of its ontic intentionality – or root of its own Ontic In-Itself – he or she is open to being, experiences being.

Once this onticity has been established a priori, the human compound of psyche and matter appears: this is the ileomorphic individuation.¹⁶ Thus, human beings grasp through ordinary consciousness, which reflects the existence they are within and without. We are this combination, this precipitate. Semantics in this case is *being that signals*, writes, speaks. Thus, all this process – so-called existential becoming – is always the effect of this project which makes me its intended result; in other words I am the intentionality of this project.

THE INFORMATIONAL UNIVERSE

We all come from cultures that, in essence, have explained to us a schizophrenic world: the universe, on one side, and the others, on the other side; on one side, planets, galaxies on the other; humanity on one side and the gods or God on the other; terrestrials, on one side, and extra-terrestrials, on the other, etc. The western world, in particular, has always been subjected to “monolithic” cultures – either monotheistic or polytheistic – where more than understanding reality and man, the focus is on systems, faiths, etc. Consequently, all our reality and everything that surrounds us is shaped around the needs of a social power. Yet, this reality is based on a magnificent word - universe¹⁷ - that is something total which, in its specific parts, recalls the ideas of order unity or, better yet, *information* unity. Man lives within an *informational universe*.

When I understood the semantic field, actually I understood that we all live within an energy field - “energy” in all its manifestations: magnetic, electronic, chemical, etc. –that is in a force field. With this I mean all the universe of physical reality, not only a specific field. This physical reality is a phenomenology of information – total, general, simple etc. – which establishes reality and can be seen only for the differences that it poses. In absolute terms, it is thinkable by the intellect but cannot be individuated as tangible. It is like being (in a general sense). Of everything we say that it “is”: “the table is”, “the plant is”, “man is”, etc. In every statement, the verb “to be” is implicit: it is the general that supports any difference; it is the elementary meaning but also the elementary part of every reality.¹⁸ Thus, “field” is the physical implication – in the sense of understanding of elementary energy – of being. We all live within this universe: my body is universe, planet Earth is universe, the stars, the galaxies, the interspace etc. are universe. Within this universe, everything is a *continuum*. The concept of “continuity” is inevitable: there are no voids in the universe. The universe does not consist of segments, but variables in the continuity of a single vector.

Another concept. In this universe, of which I, human (like the rose, the ant, etc.), am a continuum there is no stasis but everything is constantly self-moving. Within this there are information variables that constitute the *different identities of existence*; the plant, the cloud, the sun, the microbe, the atom, emotions, the galaxies, etc. Any part of this universe is a separate identity but is attuned to the whole. Our

¹⁵ Meneghetti A. *L'In Sé dell'uomo* (The In-Itself of Man), 5 edition Rome: Psicologica Editrice; 2002.

¹⁶ From the Greek ὕλη (ylē) = matter and μορφή (morphē) = form

¹⁷ From Latin *unus versus*: toward one

¹⁸ Meneghetti A. *Dalla coscienza all'essere. Come impostare la filosofia del futuro*, cit. Part II, Chapter 1, § The first object of the intellect: entity qua entity; p. 105-8.

place on this planet is part of a temporary gestalt (form), so there is no special part identifiable as something unto itself, static, different from everything else. Any particular – my nose, a thought, a decision, peace, war, a disease, a state of health of an organ, etc. – is always inside that constant self-mover that is our real universe. The differences that we notice – hair, hands, plants, sea, etc. – are *information modes* of this universe. With that I mean that in this small or large field, semantics or pieces of information in specific action, with expected results, can be identified. Every piece of information constitutes an identity, which is always within this self-moving continuous universe. Thus, any identity – whether physical, biological, moral, social etc. – is the temporary manifestation of a piece of information.

Let me give an example. A village in the Nordic countries is a territorial unit, with its own specific vegetal and animal biodiversity. In the village, households live together but this village is not an isolated unit but is a part of the same order that we see in the stellar world. Thus, bacteria, viruses, cells, the biodiversities of this geographical unit that is this village are all attuned to the universe. The season of cherries or strawberries, heat, rain, ground etc. are individual part but not yet the information that specifies the blossoming tree with the effect of the production of fruit. Likewise, humans move within this gestaltic universe, formalized by information. What is important to understand is that we humans are part of this universe but we *are* also this universe; we are not only effects but also concurring causes. When defined the “principle of indeterminacy” (also known as uncertainty principle), Heisenberg referred to lab experiments but I do not know whether he understood that any information rests in the constant variable of vast and complex field interaction. Every piece of information is temporary, it is never static or defined: it acts *within* and *with* other information, which it is subject to and affects. For any information – much as it is defined in itself (for instance much as I am defined by my being a man) – there is the simultaneous interaction of other pieces of information that allow the uniqueness of the information that I am. The same goes for the leaf, the lake, etc. Thus, indeterminacy is constant, a static experiment, a piece of action which can be grasped as a closed mathematical formula. Everything remains open.

The experience of the electron is a real passage; while we see it, we condition it and are subject to it while we are subject to other conditionings which we do not see. To cancel the field of interaction of the electron, it is sufficient a small stabilizer placed in the wave field where the electron is located: by preventing undulatory frequency in the variable space of few kilometres – for instance – any electronic piece of equipment in that space does not work.¹⁹

From this it is clear that the indeterminacy of information is an open infinity, because everything is simultaneous: the galaxy is simultaneous with our blood circulation; the heart cells cannot quiver in the absence of the simultaneity of the universe, etc. Our organism coexists with because of the coexistence in the surrounding universe.

Furthermore, it should be kept in mind that the cells of our organism change continuously,²⁰ though in psychological terms this creates a problem: if over a certain period of time an individual has changed its cells, as well as part of his or her neurons,²¹ how can he remember, how does he know he is himself, etc.? We have a constant information base, which remains even though we are in another matter, another body, another physical structure. How is this dominant information – through which each of us says “I am me”, “I am myself”, “I remember”, “Ten years ago I...”, “within ten years I...” – transmitted in the absence of constant material identity? How does this information stay unchanged and constant? Even though we talk about memory, mnemonic trace, etc.,²² this memory is written on small chemical and tangible bodies which change over time. Even considering that, while the organism undergoes transformation, cells communicate, the problem remains: what is this information that remains transcendent and is

¹⁹ Meneghetti A. *Campo semantico*, cit. Chapter 10, § Organic in formation as a medium of intention; p. 209.

²⁰ Five years ago, a study conducted by the Department of Cell and Molecular Biology at Karolinska Institut in Stockholm (one of the world’s main medical institutions which, among other things, awards Nobel Prizes in Medicine) showed that the cells that make up the stomach re-generate themselves approximately every five years, while those of the bones re-generate themselves every ten years. Blood cells have a shorter lifespan (around four months) while those that form the skin are even shorter lived (two weeks or so). See Spalding KL, Bhardwaj RD, Buchholz BA, Druid H, Frisén J. *Retrospective birth dating of cells in humans*. Cell. 2005;122(1):133-43.

²¹ See for example the study on neurogenesis in adults related to physical exercise. Pereira AC, Huddleston DE, Brickman AM, Sosunov AA, Hen R, McKhann GM, Sloan R, Gage FH, Brown TR, Small SA. *An in vivo correlate of exercise-induced neurogenesis in the adult dentate gyrus*. Proc Natl Acad Sci U S A. 2007 Mar 27;104(13):5638-43.

²² Meneghetti A. *Dalla coscienza all'essere. Come impostare la filosofia del futuro*, cit. Part III, Chapter 3, § Memory; p. 204-7.

constantly written in matter? Here we go back to the transcendent element of information, which constitutes an identity beyond its aggregates.

A remote control opens and closes a gate, moves a crane of several tons, switches lights on and off etc. All this through a sequence of bits sent by pushing a button; the finger pushes a point that touches a code, that is a mechanical identity. The code has been set by a technician by putting together and setting some signs. These signs are present also in telephone numbers: we press buttons and every number identifies and conditions a part of physical reality. The code is created with a mechanical assembly of waves, electrons and then with those numbers one calls a person while with a different set of numbers a different person is called. When I call that telephone rings; when I push a button on the remote control I send a piece of information that conditions, orders, moves the correspondent code. It is a pre-arranged code, it is not equal: it is a *compatible identity*. In essence, the outgoing information enters while, on the receiving end, information acts.

People live in this universe of information, which can specify also very different modes. For example, in the remote control every button has an assigned code, an identity, a specific piece of information. This information reaches the recipient through the air,²³ waves, magnetic fields, chemical links. It moves within a self-moving continuum: the universe. However, information does not move energy: information is *transferred* and reaches the recipient's energetic identity (television set, gate, crane etc.), which has a compatible, connected, attuned identity. Practically speaking, the action performer – the passive recipient – activates itself because it has already been identified and prompted to perform that action. Thus, there is the “issuer-encoder” and the “recipient-decoder” and both are positioned in a situation where the issuer has dominance over the recipient. The factors of the code are identified by the here, now and this way of the positions of the selected unit of action. The elementary combination of factors can be differentiated from similar haecceities.

At the beginning the universe is information: manipulating reality is not important – the atomic bomb, chemistry etc. – but utmost attention should be paid to information to determine whether it is reversible, thus true. Through the discovery of the semantic field, it is possible to revisit in depth all great discoveries in physics, mathematics, medicine, genetics, etc. The best researchers have only seen a few things but if they had known the semantic field they would have showed us a marvellous universe. I reiterate that the basic point is to research information, because this is an information-based universe.

To grasp this basic fact, all a scientist needs is 1) a specific technical competency, 2) a natural intelligence free of any pre-conceived ethical notions and 3) a general knowledge of the ontopsychological method.

ONTOLOGY OF PHYSICALITY

1. The speed of the semantic field

Understanding the semantic field just as a practitioner of the so-called “exact” sciences understands physics and mathematics means, ultimately, understanding the relationship between image and dynamic or between news and energy. For instance, in psychosomatic terms, the ontopsychological analysis of a 50-year old client can reveal that at the age of 20 this person made an error that he or she does not remember. How was I able to detect this piece of information after more than thirty years? What fields, what paths, what signals have been used to bring to light this specific event? Moreover, how can one explain that especially in the intellectual semantic field – where in essence no use is made of the physical dimension – the piece of information is grasped from thousands of kilometres' away? All it takes is an information code. Distance does not matter, and this means that the speed of the semantic field exceeds by far the speed of light, which is considered to this date the fastest element.

The knowledge of the semantic field is part of the domain of physics, as the configuration of the event is identified within a time and space framework. Furthermore, it is noted that the mind of people who are more advanced on the evolutionary scale knows more than what can be learned through classic or recent physics. Personally, I can't remember seeing approximation or blurred lines in reading the semantic

²³ According to the general theory of electromagnetism by Maxwell (1831-1879), air is the imponderable medium that supports electromagnetic waves.

field: it is first-hand knowledge of energy but it is part of the physical world because it grasps the substance of facts and events.

2. Reversibility between energy and image

In one of my books I refer to the formation and perception of the semantic field, dividing its formalization in five phases, the first of which takes place at the sub-atomic level. “Polarization and vectorialization are formed. There is no perception”²⁴: there is no information contact. However, this language remains incomprehensible if reference has to be made to what physics, even the most advanced, says.

To this end, there are two approaches to physics knowledge, the esophysical approach and the endophysical one.²⁵

The former regards the subject (the observing scientist) as detached from the object (the environment under observation), concluding that it is impossible to analyse and explain (through symbols, variables, numerical values, etc. basic theories founded on Newton’s mechanical principles²⁶) a physical phenomenon without any interaction with it.

Consequently, the pattern of a system can be established by knowing 1) its state at an initial point and 2) the forces acting on it. This “determinism”²⁷ is associated to an idea of universe as a unit described by reversible mathematical equations, making it impossible to differentiate the present from the past and the future²⁸ (this is the concept of “block universe”²⁹). This is connected to the so-called “theory of everything”, whereby all phenomena, past and future, could be linked exactly and completely.

However, the development of microscope experimentation at the beginning of the XX century determined a crisis in the classical conception of physics, as the phenomena linked to atoms and sub-atomic particles can no longer be described in accordance with the principles of classical physics. Around 1925, quantum mechanics was born³⁰, with Heisenberg’s “uncertainty principle”³¹ which stated that, in essence, by observing a phenomenon, any information gain is offset by an information loss.

Scientific concepts are no longer regarded as absolute and independent but take on a meaning only based on the experiments conducted to measure them. In this type of (“endophysical”) approach, the observer and the observed are not separable as measurement modifies both and produces a mutual exchange of energy. Consequently, the observer is not a neutral figure. This type of system, which includes by necessity the observer (who ceases to be considered as detached from the object of observation), can only be considered open³² and this causes greater measurement difficulties. This includes the “wave function collapse”, which can be explained by considering that every system – before observation – shows an overlap of different states but after the observation there is a “collapse”, so that the wave function takes on only one of the many values that it could have taken on.³³ Thus, the pattern of a system cannot be established in a deterministic way and such pattern – contrary to what classical physics maintains – is not reversible (in fact, after it has been measured, it cannot return to the starting point).

²⁴ Meneghetti A. *Campo semantico* (“Semantic Field”) cit. Chapter 4, § The formalization phases of the semantic field”; p. 73.

²⁵ For the origin of the term “Endophysics”, as opposed to “Esophysics”, see the letter sent by David Kinkelstein to Otto Rössler on 23 June 1983, published in Rössler O. *Endophysics. The World as an Inter-face*. Singapore: World Scientific Publishing; 1998. Chapter 5, Invention of the Name “Endophysics” – A Letter from David Kinkelstein; p. 27.

²⁶ 1643-1727. See his seminal work *Philosophiae Naturalis Principia Mathematica*. London: Josephi Streater; 1678.

²⁷ See the book considered the “manifesto” of determinism: Laplace PS. *Essai philosophique sur les probabilités* (A Philosophical Essay on Probabilities”) Paris: Courcier; 1814.

²⁸ Einstein considered the distinction among past, present and future an “obstinate illusion”.

²⁹ Petkov V. *Is There an Alternative to the Block Universe View?* In: Dieks D. (edited by). *Philosophy and Foundations of Physics. The Ontology of Spacetime*. Amsterdam: Elsevier B.V.; 2006. Vol. 1, Chapter 11; p. 207-28.

³⁰ See Heisenberg W. *Über die quantentheoretische Umdeutung kinematischer und mechanischer Beziehungen* [Quantum theoretical re-interpretation of kinematic and mechanical relations]. *Zeitschrift für Physik*. 1925;33:879-93.

³¹ The first article where Heisenberg presented the uncertainty relationships was: *Über den anschaulichen Inhalt der quantentheoretischen Kinematik und Mechanik* [The Actual Content of Quantum Theoretical Kinematics and Mechanics]. *Zeitschrift für Physik*. 1927;43:172-98.

³² The state and pattern of closed systems are described by the “wave function” and “Schrödinger’s equation”, respectively.

³³ The collapse of the wave function is not included in Schrödinger’s equation, as such equation refers to closed systems, or systems that do not interact with the external world.

At this point I have to specify that when I say “reversible”, I mean simply the synchronous act of knowing and doing. Information and execution occur simultaneously. Thus, my concept of reversibility is not static but is an event outside time and space, in which I am and exist. This principle is at the foundation of the information that repeats the identity of biological, animal, vegetable and other species. We read the phenomenologies of their DNAs, which repeat the individuated existence of those (physically and chemically) circumscribed and limited forms.

The understanding of being in a metaphysical sense to me is clear and distinct and has nothing to do with what is the possible description of the energy event (matter). Inside a physical world – thus within an energy universe – there are presences, sizes, thicknesses, changes and all these constitute existence,³⁴ i.e. phenomenology of being, and are not the metaphysical identity of being. Everything is movement, dynamics, action, intentionality: information constitutes the *modes* and *forms* of energy. In essence, information lies in apparently still areas (apparently because in the universe that which looks still exists to the extent that it is movement, action). To determine an event, two on the same line and one that interferes. Each of the three points is a variable within the whole, but most of all each defines the event, the effect and, in certain cases, the so-called *wave function collapse*. Let me reiterate that we are talking about the universe where the semantic field operates. Thanks to the semantic field, I learn about the event before the event: it is enough to grasp the news, the information that will give rise to that energy event.

There is no contradiction between classical and modern physics, the latter being characterized by general relativity and quantum mechanics and introducing concepts such as “indeterminacy” (Heisenberg), thus something that is not measurable with certainty (while in classical physics everything seemed certain). For instance, with the semantic field I can find out whether an event will take place or whether, before it takes place, the initial piece of information is modified by the interference of another piece of information. It is not real yet it is already real. Based on the definition of semantic field as “transduction of information without moving energy”³⁵, we know that energy is released from the place where information is placed but energy does not run. What I want to stress is that grasping exactly an event that occurred over thirty years ago is something that goes beyond the current understanding of physics.³⁶ Thus both classical and modern physics meet and help each other. Classical physics maintains that we can interpret a given event which we see in a certain way, thus reflecting a projection of our need to circumscribe an event, to extract it from the context, to understand it and to handle it.

This is a need of the limited perception of the researcher’s senses: his or her perception mode forces him or her to define a context

Obviously the concept of “wave” – whether a sea or river wave or a wave caused by an earthquake, among others – can be understood only if the entire planet is considered: underground gas channels, heat variables, the magnetisms of the various planets change depending on whether they are scattered or on the same axis (many things change when the sun, the earth and the moon are on the same axis), etc. Thus, classical physics is necessary to measure the researcher’s parameters – made of words, measures etc. – but does not define the reality of nature, life.

Furthermore, it should be borne in mind that the information perception that we humans have of the universe is one of the many existing ones: human scientists perceive the universe according to the need, similitude, metabolism, correspondence of their own individuation. Human beings grasp the universe to the extent that they are compatible with it, relate to it. They do not grasp the quantum, real, bodily, undular universe in and of itself. Here we resort to the image of the sheep, the bug, the flower, the bird etc. that, in the same meadow, identify the space that fits their need. Thus, also humans perceive the universe according to their *information prototypes*.

What is fundamental in science is reversibility: building a symbol, an image, a formula, something that makes it possible to establish a reversibility process between understanding or imagination and action, or reversibility between energy and image (figure, formula, etc.).³⁷ For example, if an artisan wants to

³⁴ “*Existence*: Extrapolation of being in a situation.” Meneghetti A. *Dictionary of Ontopsychology*, cit. p. 72.

³⁵ Meneghetti A. *Dictionary of Ontopsychology*, cit. p. 225.

³⁶ To this end see the description of “didactic imagogy” in Meneghetti A. *Manuale di Ontopsicologia* (“The Handbook of Ontopsychology”) 4th ed. Rome: Psicologica Editrice; 2008. Part II, Chapter 3, § Types of imagogy, p. 305-6.

³⁷ For an analysis on the differences between the reversibility of images with reality and memetic images (non reversible) see also Meneghetti A, AA.VV. *Ontopsicologia e memetica (Atti del XVI Congresso Internazionale di Ontopsi-*

manufacture a knife, he uses an image so that the knife resembles such image. Or, if a chemist intends to analyse water, it should be borne in mind that H₂O is the chemical formula of water on Earth, though one cannot be sure that this is the formula of water on other planets. There might oxygen and hydrogen also in other galaxies, but in what combination? It should always be kept in mind that man grasps his part within a self-moving continuum, i.e. the universe. When Einstein³⁸ formulated the concept of relativity, in essence he explained that a thing consists of different things at once: time and space. However, even though space and time are not real in and of themselves, they describe energy processes.

For instance, if I plant a seed how long will it take for it to produce cherries? Here the seed and time are relative: cherries do not grow at once and need time. Likewise, the seed needs space, both in the air and on the ground. Here space is synergic with energy and energy is measured in terms of time and space. Yet, time most of all overarches several processes and causes that, at some point, generate “cherries”. Time is not just the before and after of something but the set of several causes which are unknown in relation to that fact.

To summarize, any form, module, knowledge of energy implies relativity of one thing to another, with specific measures: nothing is absolute and true by itself, without a context. Consequently, is science objective or subjective? It is objective in light of our subjectivity: man builds and defines as objective that which fits in any way his subjectivity. Therefore, the selection of the real starts from subjective information (need). Time is not real because it does not exist in itself: it is a convenient concept for human knowledge. Time is the measure of any object according to a before and after. Space too does not exist; it is simply a relationship between units of action, that is between one thing and another.³⁹

Man needs these categories to interpret reality. It is like reading musical notations, a sound track, a song: a pentagram is necessary but, in and of itself, the pentagram does not exist.

3. *The elementary particle of the universe*

The constant quest for the “ultimate elementary particle” makes no sense, as the ultimate foundation of energy, matter etc. – i.e. the first and ultimate element constituting the universe – is a virtual piece of information.⁴⁰ It is virtual because it is information – general or specific – which shapes, modulates and makes up the individuations of existence. *After Being everything is information*. And information is shaped or morphes totally, depending on the relationship. The discourse or information changes according to the speakers (other particular information defined). This information specifies itself in the impact, the interaction, the becoming. When I know the world, I start from the elementary information of my historical Ontic In Itself. “Historical” because the Ontic In Itself reveals itself in matter and form, even though it is totally transcendent by nature, as it is part of vectoriality: it is a project capable of a dynamic of its own, in different environments or in a specific environment. It organizes by itself it becomes part of the genetic nature starting from the situation where and how it occurs. From the point, it develops contacts and interactions according to the elementary information that is its identity and metabolizes by integrating itself in this universe – self-moving, continuous, multi-determined – according to its own needs. Then, it develops experience, science, its existence with virtuality in an ongoing movement, according to the waves, the fields and the modes that it crosses in its path. Within this energy universe, information constitutes a *theme selection*, that is it does not join chaos but takes on certain configurations according to its own theme (identity), or based on its own need. Thus, it is information that seeks meetings, contacts, impacts that might *signify* it: it is information that that transubstantiates also into other information, absorbing them in specific historical autoctisis. If we read the event in terms of fire that meets water, fire ends, but if we read water in connection with a meadow, water ends and the meadow gains.

cologia) (Ontopsychology and Memetics. Proceedings of the XVI International Congress of Ontopsychology) Rome: Psicologica Editrice; 2003.

³⁸ 1879-1955.

³⁹ “Space: Movement or distance between one point and another. Time: Movement of the thing according to a before and after of such a thing in relation to another.” Meneghetti A. *Dictionary of Ontopsychology*, cit. p. 240 and 252.

⁴⁰ Meneghetti A. *Dalla coscienza all'essere. Come impostare la filosofia del futuro* (“From Consciousness to Being. How to Approach the Philosophy of the Future”) cit. Part II, Chapter 3, § L'unità in-formatica: il modulo elementare che formalizza l'universo; (The information unit: the elementary module that formalizes the universe) p. 153-6.

Information is an identity that drives intentionality, research, acquisitiveness, and its own becoming: it is the specific function of every piece of information to produce change and to transmit its intention to the more receptive of its nearby elements.

In reading the work of Heisenberg, Schrödinger etc., I noticed that they always say the same thing. They formulate it in letters (ψ , n , $r...$) but, then, on further scrutiny I noticed that this ψ , this n is just an information code. In essence all the great physics have to make assumptions, “allegories”, because if we want to be exact on continuous and self-moving energy – whether corpuscular, quantum, wave etc. – there is a fragmented tangle of vibrant realisms in a self-moving universe. Theoretically the quantum, the corpuscle, the wave and then magnetism, electronics, the chemical need can be distinguished but, in fact, everything is entangled.⁴¹

To me it is an ileomorphic individuation that, even though it has many compounds – in units of time and space – it is dominated and controlled by a predominant piece of information which affirms its identity over the context: unit of action in a unit of time and space in a defined relation. Thus, there are four points of view that define the objective configuration of general information in the particular becoming for other universes: information, time, space, relation. A universe is created for other universes. We are able to know all this because, through our Ontic In Itself, we are information synchronous to that being or reality that is general to all the self-moving entities that contact us. The more information is constant – think about our Ontic In Itself – the stronger the identity, so that man survives thanks to the well-ordered cohesion that allows him to prevail among other information (the other bacterial, atomic, compound forms, etc.).

When this information – in reference to our Ontic In Itself – can operate its virtuality, it tends to higher forms. In other words it is information that prevails over forms of greater significance, impact and intentionality. When we perform an action, or when something happens (a goal in a soccer game, an accident, the birth of a baby, a trip, among others), that thing, that event, that effect is possible only within the *contemporaneity of all the other elements* that make up *the indeterminacy of the universe*. In a way, we isolate carefully a process. This is possible only if there is the concurrent contemporaneity of all the other elements operating in the lifeworld. Every particular is supported by all the events of the whole. Small and separated from the rest though they may be, men are part of the whole. Information encodes *an acting difference of a whole within the whole* – e.g., it encodes a difference in the planet Earth, which is located within the larger universe, etc. – and *prioritizes* a wave collapse in its proximity, in its environment, in its surroundings. In order to change, a quantum, whether small or big, involves a tract of wave energy, such as the electron that revolves around the nucleus of an atom; everyone does something and enables others. Speaking of wave collapse means that an energy potential exhausts in a specific and described effect. For instance, a young man climbs a mountain full of snow, screams and an avalanche is formed or a nuclear explosion in the sea fosters the exit of underground gas, thus triggering an earthquake. In essence, in a given environment on Earth, an incisive variable triggers change and produces consequences.

The wave collapse is the fall of a potential into a measurable, completed effect – which in turn causes another effect, in a chain of events – *and this occurs due to the holistic prevalence of a proximate or syncretic piece of information or holistic decision of the agent in contact with that wave*. When I talk about “holistic prevalence of a piece of information”, I may refer to an environment, a situation, a people who carries out a revolution, a group of people that pray or also a single individual, etc. with the ability (often without being aware) of acting synchronously from within, thus unleashing the wave impact. However, it is holistic, it is a power grab, an information grab that replaces completely the pre-existing information. This is a piece of information which becomes intentionally predominant within the information of an energy centre, a certain wave and by replacing the existing information it gives rise to a new reality. This means that the future is always changeable, the present affects constantly the future and the past has determined the present.

⁴¹ In physics it has been defined entanglement. See Aczel AD. *Entanglement: The Greatest Mystery in Physics*. New York: Four Walls Eight Windows; 2001.

4. *The semantic field: knowledge in keeping with nature*

The physical universe is a network of information. This knowledge does not destroy or alter all the knowledge acquired to date by the best scientists but these discoveries are understood and facilitated and, most of all, are valuable to the extent that they fit into a larger meaning.

All of us produce information, not only with our bodies, signs, proxemics and stereotypes but also with our projects, our emotions, our words, etc. While we produce (continuously), we self-produce and simultaneously we are an entity that activates and changes information, remaining as a virtuality capable of signifying, producing, creating information etc. This brings us closer to the concept between being and existing of the universe, because the meaning of “Ontology and society” is that *society itself is information*: constitutions, codes, traditions, behaviours that are regarded as values, ideologies, faiths, love, etc. are compounds of information. A society is defined as perfect when in the information categories – i.e. in the information modules that this society uses – every piece of information is synchronous to the other. However, whether this is real truth, when it comes into contact with the living universe, it is a different matter. Societies, cultures, traditions are strings⁴² - like those of the universe – which inform us, giving us an order, guidance. We identify with these supports and also our materiality, our history, our carnality lives together with the allegory of the mathematics defined in codes but also in science. Thus, many so-called “scientific truths” are such to the extent that they work and help achieve some kind of progress but are not fully reversible with the physical inner self of the universe.⁴³

The semantic field runs instead on the strings of the universe. It does not carry faiths, traditions, or convictions but transfers the factors of energy. For instance, an individual is totally convinced about something but if his conviction is not consistent, healthy, aligned with his biophysical individuation (body) that individual will suffer. Once understood, the semantic field is knowledge that makes it possible to improve one’s life and society, as it enables the individual to understand the rules that are in harmony with the universe and makes the legal order, which oppresses the inner freedom or virtuality of every man, more flexible. In essence, through the semantic field it is possible to restore the original source of one’s truth and vital being: it is true direct information – without “prophets” or teachings – that the universe, life or, if you will, “God” operates in making us the way we are in historical existence. Therefore, this knowledge makes it possible to help solving problems of any kind – epidemics, collisions, advancement, business, social interaction etc. – because it provides a vision of how life *directs the human being within the universal order*. With the knowledge of the semantic field, man can have a full understanding of how life writes, structures, informs the existence that he is. The first thing that the semantic field signals is disorder, parts that are out of place, the uncoordinated action. It signals them in a strong manner: error creates noise, dystonia, pathology also for the reader. Those who are affected by disorder do not realize but an external observer can see it immediately, as the presence of error is predominant. Errors, dystonias, pathologies are characterized by the part that takes centre stage in contrast with the whole. Instead, in health and goodness when things go well, when the individual has knowledge in harmony with nature, the whole is perceived without parts: it is oneness that expands and benefits also the observers, in addition to the individual experiencing it.

5. *Information and wave collapse*

The semantic field can be perceived not only by human beings but also by animals,⁴⁴ plants, bacteria as well as viruses. I remember when, on several occasions, I was in a laboratory to observe some cells. Together with other people I noticed that if one of the doctors in the laboratory approached the slide with

⁴² Strings are minuscule rings of vibrant energy. According to some scholars, the “String Theory”, born in 1968 from the observations of the Italian physicist Gabriele Veneziano, might act as a link between general relativity and quantum mechanics. See Green M, Schwarz J, Witten E. *Superstring theory*. Cambridge: Cambridge University Press; 1987.

⁴³“(…) any mathematic or scientific description of an experiment is in any case the phenomenological-empirical description of how the Ego objectifies the world or the material object or, better yet, of how the Ego stands before and opposes the object to overcome it with egoic predominance.” Meneghetti A. *Campo semantico* (“Semantic Field”) cit. Chapter 1, § Matematica ed empirismo esistenziale (“Mathematics and existential empiricism”); p. 20.

⁴⁴ For instance, if you leave some horses in a space, you will notice that every night they will gather in a specific place. This preference is not determined by the presence of grass, water, shelter but by a *positive information convergence*: in that place they feel better, safer, and healthier.

both tumour and healthy cells, the tumour cells stood still while if I approached the same cells, like leaves of grass in the wind, shifted toward me. Tumour cells are brisker – i.e. with more information – than normal ones and thus prevail thanks to stronger, more structured information, so they can grab, metabolize and gather more energy than healthy cells. Thus, in sickness there is information that prevails over the body's basic information. Consequently, to treat an ailment it is necessary to identify the source of that information.⁴⁵

Let me give another example. The places that I select (to live, work, etc.) have specific characteristics; underground there is a lot of water, there is an open and happy nature, there are vital presences, even though no one else lives there. These are places that do not encourage energy agglomerations of a negative nature: people are constantly attracted to space and nature, to the type of horizon, the sky, the landscape etc. Thus, everyone is “forced” to live in a natural spatiality, like fish roaming freely in the sea, and, socially speaking, there are no “dislikeable” organizations. Still with respect to knowledge of the semantic field with reference to a place, I remember when, several years ago, I was invited by a person who owned a large tract of land and who, knowing some aspects of the semantic field, wanted to be sure that the famous Cassiodorus⁴⁶ had really lived there.

The landscape, from the latches to the slope going down toward the sea, was a reminder of the presence of the great Roma writer, politician and historian. The point is that he lived there 1500 years earlier. How could this information be grasped by the semantic field? What does the semantic field teleport?

Over the centuries the latches had regenerated, and the principle is that cells change and information remains. Likewise, the “rejection of organs” occurs because the patient (receiver) sends negative information – let's remember that the patient has previously altered or destroyed his or her own organ – so that, even by replacing the organ, its use is still dystonic.⁴⁷

The semantic field is a safe handbook also to organize one's home and space and its discovery and use – beyond stereotypes and the reflected matrix - is possible for everyone. *The semantic field is the phenomenology of an individuation's intentionality for another, without energy transduction.* Individuation consists in information transformed into energy but the semantic field is information intentionality, the intrinsic vector of an individuation or the specific intentionality of a piece of information for another, without any energy transduction. Intuition – which represents the impact of the semantic field on the place, the object, the environment, the gestalt of the operation – is knowing or perceiving the information acting in that reality (molecular, dynamic, information, historical, social, economic, biological, sentimental, moral reality, among others)

Exophysics and endophysics complete each other on the need of the subjective objectivity – that which is needed for an individuation is objective, even though the individual makes a choice – *of the person in a situation. Everything is a combination of multiple causes in that selected, defined, configured event.* For instance the individual sees two causes but, in reality, there are multiple concurrent causes that are not seen and measured but which allow the identification of the cause or causes that determine that effect which involves and concerns the person. In physics reference is made to phases, that is a temporary and imaginary segment of a movement. To understand this concept, reference is made to what I said about the elementary particle of the universe or the information that formalizes energy and that we grasp as synchronous to energy, in all its modes. This information, which phenomenizes itself into energy, *is not energy in itself and does not need energy.* To understand it, it should be considered that in and of itself information presupposes spaceless space – cancellation of space⁴⁸ – timeless action: outside of time, outside of energy. Thus, information is a constant outside wave collapse, outside relativity in Einstenian sense, outside uncertainty as conceived by Heisenberg. It is information that conditions, operates, and manipulates wave collapse, relativity and indeterminism.

A surprising thing that I noticed is that, in addition to producing itself, information can reproduce in an equal manner, can diminish or increase itself and can even acts as a driver of energy, without being en-

⁴⁵ This topic is discussed more extensively in the following chapter.

⁴⁶ 490-583 A.C.

⁴⁷ Ceccarelli F. *Analisi psicosomatica del rigetto nei trapianti d'organo. Soluzione positiva del trapianto d'organo secondo la conoscenza ontopsicologica.* (Psychosomatic Analysis of Rejections in Organ Transplants. Positive Solution of Organ Transplants Based on Ontopsychological Knowledge) Nuova Ontopsicologia. 1983;1(1):12-7.

⁴⁸ 48 There is also something else: our thoughts act in space but do they have space? Our most essential knowledge, in its simplicity, is real, present but has no space or time, yeti it is.

ergy. There are images, ecstasies, pleasure, satisfaction, development. It is not energy that supports information but it is information that produces its own body – energy – and allows its evolution at extraordinary levels.

Elementary information is born when being intentions being.

Information is the first hypostasis after being, that is it is the first graphic that being operates to form individuations in existence. In all the highest expressions of being an, of living and grasping daily possibilities as a peak experience, as the ultimate act of this intrinsic virtuality, information is king, illuminating and represents existential pleasure in harmony with nature.

Can pure information be grasped through experiments? No. However, its operational presence can be inferred from effects and phenomenologies. However, if a scientist achieved coincidence between consciousness and Ontic In Itself, then such scientist simply knows it. The semantic field projects the positive or negative action of this information. When general information is known, it appears as an all-knowing presence, as being in itself open to possible infinites.

On the inferential level, its semantic knowledge on the elementary energy plane solves rationally all the contrasts. In itself it is the nothingness of everything, also of myself. However, when it is applied, it explains and provides a rationale for everything. As to the knower's inner experience, it is striking as a possibility as it is an aberration when we are forced into disorder, due to information that has not been read or misunderstood. Because behind information, more than energy what is at risk is the holistic identity of the subject and the object. I do not understand the world because I do not understand myself. Having in hand a "letter" (information) from being, and failing to follow it, is the construction of one's own error. This because information, one way or another, implies always a *need*. I wanted to grasp it only in its physical aspect; let's say that I grasp its ontology in its physicality: existence has its own modes and these modes are information. We are part of it, we can know it and we can bene