Ontopsicologia
Editrice
Catalogue 2013
ONTOPSYCHOLOGY

Ontopsychology is the ontology of the psyche.

Ontopsychology (psychology of being): knowledge to reset the human being in a conscious and operational contact with the life-world and the reality of being.

After the clinical and existential verification of the individual in relation to his or her surrounding reality, and after having ascertained the ensuing dysfunctions on ethical and scientific rationales, analysis begins on perception and knowledge.

In essence, the purpose is to verify the individual’s analytical and voluntary consciousness: is the image used by consciousness coincident or reversible with the concrete reality used by the life-world?

Ontopsychology isolated the elementary identity criterion - the ontic In-itself and the related drives - as the basis constant of health and functionality. The ontic In-itself (the formal intelligent principle of human beings, that is the core or form of the unit of action of the individual) is the operational criterion that guarantees exactness of knowledge in both the scientific and existential fields. In particular, it makes it possible to achieve financial success.

Ontopsychology’s discoveries

Ontopsychology differs from other schools in that:

1. It uses the individual’s ontic In-itself as an epistemological authentication and evolution criterion;

2. In addition to all the other tools utilized by the other schools, it draws on the knowledge of the semantic field (life’s basic lan-
guage). This is the first mediator of unconscious, psychosomatic and psychosocial interactions. It is an information transducer without any shift of energetic mass: transfer of information that encodes.

3. It identifies the deflection monitor as the single root of many alterations. The deflection monitor is a fixed program that interferes in a specular manner, intercepting and deflecting the Ego’s reflection. It is a memetic operation that prevents the direct interpretation of the individuals’ interaction with their surrounding reality and their own consciousness.

4. It isolated and identified the elementary base of the image as the alphabet of energy. Image is the chart of a formal (dynamic) which subsequently takes on a psychosomatic and psychosocial structure.

5. In its psychotherapeutic application, and after it has removed the symptom, it acts to develop leadership capabilities.

6. Ontopsychology emphasizes self-realization, that is the ability of the conscious Ego to align itself with the intentionality of the ontic In-itself toward the innovative result of the creative entrepreneur.

In over thirty-five years of activity in Europe and the Americas, Ontopsychology has been the focus of over sixteen international congresses, one of which was global. Ontopsychology has been discussed in all its ramifications in over fifty books written in Italian. Most of these books have been translated into Russian, English, Portuguese and Chinese. Protocols of understanding have been signed with universities to formalize Ontopsychology operators.

The development of the ontopsychological method in Russia laid the foundation for the creation, in 2004, of the Ontopsychology
department at the School of Psychology at the State University of Saint Petersburg.

In 2008, in Brazil the Antonio Meneghetti Faculdade was established, in the Recanto Maestro District (RS), which was recognized by the United Nations as a Centre for Economic, Social, Environmental and Human Development.

Ontopsychology has attracted a lot of attention from many quarters, especially because of the removal of the symptom when the method is applied. However, the psychotherapeutic solution is only a means. The purpose is the person as a leader as an individual beneficial to him/herself and functional for others. In particular, the purpose is the creation of the whole individual, in keeping with the project intrinsic in the intention of nature. However, this is possible only if a reversible exact consciousness can be reconstituted on reality, thus paving the way for applications to art, politics, business and philosophy.

**Academic Prof. Antonio Meneghetti**

Antonio Meneghetti was born in Italy on 9/3/1936.

He holds three doctorates in accordance with the canonical criteria of Roman Universities. In Theology (Pontifical Lateran University, Rome), in Philosophy and Social Sciences (Pontifical University St. Thomas Aquinas); degree in Philosophy with major in psychology (Catholic University of the Sacred Heart, Milan); honoris causa degree in Physics for the discovery of the semantic field (Pro-Deo University, New York).

He is probably the last survivor of those great people of the past with an exceptional education in theology, philosophy, sociology, law, psychology and economic, with the ability to formalize unitary knowledge through rational evidence and concrete application.

For him Ontopsychology is the ability to find expression in the ontological nexus.

At the end of the 1960s he was attracted by the problem of schizophrenia, where he grasped a parallelism with the unsolved dilemma concerning the critical problem of knowledge. After visiting the European centres of psychoanalytic research (Paris, Fribourg, London, Tavistock, Vienna, Black Forest) he explored the currents coming from the United States, favouring at the beginning Rogers, May and Maslow. Husserl and Heidegger stimulated him a lot and Binswanger’s reduction does not seem adequate to him. In the 1970s, after he left university, where he taught Psychotherapy and Ontopsychology in the doctorate courses of the Pontifical University of St. Thomas Aquinas, Rome, he devoted himself to his psychotherapy practice for about ten years. During this period he proved quite adept and showed mastery with chronic symptomatologies, solving them. Subsequently, he went from psychotherapy to the specific education of social, economic and artistic leaders.

He made three fundamental discoveries.

1) He isolated the identity and characteristics of the unit of action that specifies the individual in keeping with the project of nature: the ontic In-itself.

2) He identified and described the dynamic and information of the semantic field.

3) He identified and described the deflection monitor, a mecha-
nism that alters the Ego’s consciousness, inside the processes of perception syntheses in the brain.

Since the early 1990s he has been increasingly shifting his focus on the sociological aspects of reality, emphasizing the important relationship between people and society and favouring - in accordance with his initial intention - the psychology of self-realization and creativity, where the individual is leader and problem-solver for him/herself and his/her milieu.

Today Antonio Meneghetti is called all over the world as an expert of leadership action, politics and economics. He constantly activates in many ways science, art and entrepreneurship in globalization, within the spirit of humanistic ethics open to individuals who are whole as a result of ontological metanoia.

It will take some time before the scopes of his discoveries are understood. These discoveries will make it possible to become familiar with the lifeworld or the reversible continuity between consciousness and real causality.

Besides the specialized knowledge of Ontopsychology attained through the reasonable use of textbooks, specific sectorial knowledge is offered in different areas, to meet a variety of reader’s interests.

**Introductory Reading**

- Nova Fronda Virescit - Introduction to Ontopsychology for young people
- Nova Fronda Virescit - In search of the Soul
- Dictionary of Ontopsychology
- Five lessons on Ontopsychology
• Ontopsychology Handbook
• Project Human Being

Three discoveries
• The In-itself of the human being
• Semantic field
• The monitor of deflection in the human psyche

Methodology
• Ontopsychological cinelogy
• Melholistics Handbook
• Psychothea
• The ontopsychological residence
• Image and unconscious
• Oneiric Handbook
• Clinical Ontopsychology

Social Psychology & Leadership
• Law, consciousness, society
• The psychology of the leader
• System and personality
• The crisis of current democracies
• The ethical criterion of the human being
• Proceedings of the 1st World (15th International) Ontopsychology Congress
• Psychology, philosophy, society
**Philosophy**

- The Ontic Vision
- Ontological knowledge and consciousness
- Intellect and personality
- Fundamentals of philosophy
- A review of the theories of knowledge in history
- Ontopsychological philosophy
- From consciousness to being.
  How to set the future philosophy

**Aesthetics**

- OntoArte. The In Sé of Art
- The birth of OntoArte
- Music as life’s order
- Lizori
- Living Cuisine

**Pedagogy**

- Young people and ontic ethics
- Ontopsychological pedagogy
- The art of living of the Wise
- The ontic paideia

**Advanced Topics**

- Ontology of perception
- Physicality and ontology. The critical relation between
  nuclear physics and Ontopsychology
• Art, dreams and society
• Appendix on art and society
• The male’s way
• Sex, power and grace in femininity
• 6 women and the immaculate conception
• Ontopsychology and memetics
• Ontic genome
• From historical Humanism to perennial Humanism
• Image as alphabet of energy
• Schizophrenia by Ontopsychology
• Psychosomatics in the ontopsychological understanding
Ontopsychology has discovered three pivotal realities to understand human existence. The whole of its theory and practice is founded on them. These are 1) the ontic In-itself, the semantic field, and the deflection monitor. The ontic In-itself is the root of psychic activity, the project of nature that constitutes the human being. The criterion that enables one to identify the ontic In-itself is the subject’s functional identity. The semantic field is the basic communication of the energy behaviours of individuations. It enables one to know the dynamics that a psycho-biological reality is operating in its first actuality. The deflection monitor is the mechanism interfering in the exactness of the processes of knowledge and will, thus determining the whole regressive phenomenology known by the human being as illness, sorrow, anxiety, failure, etc. The ontopsychological praxis consists in identifying, isolating and applying the ontic In-itself. Through this the human being is given back the ability to be authentic and to realize a creative evolution in his/her own existence.

It is a mini-book to meet ourselves by ourselves, looking into the deepest parts of our continuously moving psyche. It is a garden to harvest and cultivate those seeds to obtain the privileged fruits, which our soul craves for with restlessness every day. These are directions that call our name and can show the return back home, for which our journey began and is continuing. It makes the numerous researches meet, which every experience opens: the magnificent enjoyment of our project in the step of great Life. An immediate text that provides the interior sense to the questions, “who am I? why? where am I going?”
The dictionary contains the essential definitions of all the operative concepts developed by Ontopsychology. The Author undertakes the task of recuperating or reorganizing the “quantum of meaning and action” that each word or symbol carries. This means regaining the reversibility between signs and reality: the sign leads to reality and reality leads to the sign. While it does not substitute the theoretical understanding of the fundamental texts on Ontopsychology, the dictionary constitutes an overview of the character and the specificity of Ontopsychology.

An introductory approach to the ontopsychological method, addressing those who are approaching this discipline. We can only become the operative centre of the events that shape our lives if we recover our original meaning, our health and totality.
The ontopsychological research has led to the discovery of the elementary criterion of life within the human being: the ontic In-itself (In Sé ontico). The presence of the ontic In-itself guarantees an exact guidance throughout human knowledge in every field, from biological health to leadership. This text is a complete exposition of the ontopsychological theory, and it provides its general scientific setting.

It is a marvellous excursus on the various details that arouse curiosity and pain in every person’s solitary life. It is a clinical-existential survey, accomplished with competence by a great expert on the psychic processes of the mind. Ontopsychology is a radical new vision that ranges from science to philosophy to art; most of all, however, it aims for all of these to be healthy and vital. The constant verification of any science answers the following questions: does it produce life? Can it cure? Can it develop? Can it offer metaphysical security to people in progress? This is the only criterion of truth for the human being.

This book is aligned with the primary purpose of Ontopsychology: how the Ego’s consciousness should be revised, in order for it to perform ontological knowledge, where the Ego’s ideas and images are able to give truth and functionality to its own existence. That is, choosing the right, good practice of self-realization. Above all, for one’s own health and consciousness.
Focusing on the study and description of the constituting nucleus of the human being, the text deals with the essence of action, which then becomes explicit through the psychical intentionality, thought, consciousness, and human individual and collective existence. The text broaches the elementary project or “ontic genome” of the human being, indicating its aim, behaviour and characteristics.

The semantic field is yet another surprising discovery exclusive to the ontopsychological science, conceived as the medium for the transfer of the primary information of nature. Within the context of the elementary behaviour of energy, there are processes of specification of eidetic induction. These occur before the wavelike and corpuscular phenomenology theorized by modern physics, and they formalize instincts, gestalts and functional wholes. The semantic fields are realities that cause all energetic movement. This movement cannot be modified unless one has logical knowledge of the underlying semantics. Among the many implications of the semantic field, there is the fact that it makes it possible to immediately grasp the coordinates of any bearing structure (in the anthropological sphere). If one has the ability to read these dynamic agents, it is possible to access the etiological realm and vary the processes in place.
The author asserts the existence of a logistic computational device that is integrated in our cerebral processes. This device is a monitor that informs the individual’s various cognitive processes, thus influencing his/her choices, which are often dysfunctional for his/her very organismic health. His/her self-perception will be inaccurate, in a way that complies precisely with the inserted program. This idea is the key to understanding all subsequent discourse on memetics.

Since Ontopsychology - the latest of the contemporary sciences to be brought to life - has revealed and isolated the three causal elements of investigation (the ontic Itself, the semantic field and the deflection monitor), new criteria have come to the fore, making possible an accurate focus on human phenomenology through filmed communication, in its manifestation as dreamlike input for the collective and individual subconscious. With the publication of this text, all of cinematic semiotics, as both criticism and expression, is rendered obsolete. What has occurred is a reformulation of the elementary criterion for understanding films both per se and within the context of their role as social communication, stimulus of individual drives and understanding of the historic human being.
Melholistics is a psycho-bodily instrument that uses music (played by a melholist) and dance (performed by the participants) to recover and strengthen psycho-physical well-being and psycho-emotional functionality. Besides showing a new approach to the specific field of music-therapy, the book provides a revolutionary viewpoint on the knowledge on which all bodily techniques are based - music therapies, dance, aesthetics, sport, etc. Melholistics also led to the practice of melodance, the most joyful way for large groups to dance together.

Psychothea is one of the most treasured ontopsychological instruments, and in fact constitutes an alternative approach to theatre in general. Theatre usually describes a pathological situation of existential anxiety. It does not strengthen life, but strengthens a superego that blackmails the single individual. The result of this kind of theatre is a reinforcement of schizophrenia that separates us from our ontic In-itself (In Sé ontico). Antonio Meneghetti proposes theatre as a living mirror of life and a manifestation of resolitional responsibility. Spectators enjoy a playful representation of human life and stereotypes, which then leads them to greater responsibility. Seen in this way, theatre is an instrument for discovering the existential entanglement and for revising one’s lifestyle.
The ontopsychological “residence” is a three to seven-day full immersion stage addressed to selected groups of people, with the aim of verifying the individual’s existential status with respect to his/her own leadership-driven objectives. This is a precise stage promoting health, responsibility and directives that are pertinent both to common people and the recognised leaders. An interesting mix of experiences and emotions reconciled to outline the elementary project of life, ranging from the trivialities to the conclusive references of life, and of the social and economic world. Addressed to teachers, leaders, entrepreneurs, therapists, etc. A truly fascinating experience.

Image and unconscious

Dream symbolism is shown to provide a fundamental contact with energetic reality. Dreams are the symbolic projection of dynamics at work. By intervening directly on the image, Ontopsychology can operate with exactness at the level of the psychical reality, anticipating any subsequent effects. Dreams are the primary language or semiotic written by our psycho-organic structure.
The “Oneiric handbook” is a glossary for experts in the linguistics of Ontopsychology, regarding non-rational, dreamlike symbolisms. It constitutes a genuine breakthrough in terms of knowledge and codes of interpretation pertinent to all that is expressed through symbols and signs, highlighting the importance of the link between the symbolic and the real: in other words, what is indicated and documented by the biological or psychic reality or nature behind the symbol.

This book proposes a new scientific viewpoint that goes beyond recent psychiatric, psychological, psychoanalytical and trans-personal studies. It shows how a science makes it possible to diagnose and to cure.
This theme - Law, Consciousness, Society - paves a new way in the analysis of the law as a tool for society and reality, that is for the true, the good and the rational. Natural law founded on the ontic-genetic identity and society in a historical situation are the criteria on which to base a rational law at service of society’s needs. In essence, this is a natural law in historical positivity in the democratic method. Exactness of consciousness is paramount for active leaders: the power to serve involves the authentication of charisma, so that this might provide the rational structure necessary to achieve the purpose.

“The one type of energy underlying all others is intelligence. A people or school of thought that succeeds in managing this enormous power possesses the elementary form that can be used to control any energy. The historical phenomenology of this elementary energy is the leader. The ‘Leader’ is the individual-vector of a number of different relations, capable of operating in the manner most effective for the context and gratifying for himself/herself. Those who can serve best are a function of order”. This is not meant to be just another book on leadership in an already-crowded market but a tool that defines new horizons for historical ambition. The Author illustrates a number of elementary rules that can be used in any field of advanced management, be it economic, scientific or politic. ...And then he moves on to an added dimension: the wisdom of being through having.
This fourth edition of the work updates and supplements talks given in various parts of the world, ushering in incisive life experiences that provide concrete guidelines for the best social operators. From Sao Paulo to New York, from Moscow to Milan, from Beijing to Berlin, from Paris to St. Petersburg, the Author provides a live, insider’s view of analyses and guidelines meant for experts, as well as responsible, capable people. A reading of the work provides a practical introduction to the fact that economic policy is nothing more than the acts of those who win and not those who vote. Knowing how to play the values of being within the stereotypes of the system, keeping the player within the realm of responsible ambivalence is the principle of any real person in history, running parallel with the eternal. In the present-day literary universe in Europe and the United States, there is nothing similar or comparable to the established practice which the Author sets forth: established because, to date, none of the analyses or indications which he proposed three to six years ago have been belied by any facts or situations that have occurred or been defined since.

This book collects the lectures held over ten days in front of five hundred people: politicians, sociologists, entrepreneurs and ontopsychologists from various countries and international cultures. Especially, Italians, Russians, Brazilians. A book one can drink in with pleasant curiosity. Nevertheless, with the precision of a scalpel it opens a cross-section of our false democratic correctness. In particular, the concept of social justice has lost its ancient, radical values and is imposing itself cruelly on all human life. Common people are always populist. The practical humanist leaders (those who activate historical projects to the advantage of everyone - not the titular exposed people, who are in truth consumerists of privileged salaries and pension consumerism) can improve a kind of pedagogy which stresses the importance of individual responsibility. The democratic tragedy starts and ends at the moment of voting.
What will constitute the future criterion and reference point for a common law? The ontic In-itself (In Sé ontico) is the formal criterion that establishes, distinguishes, and thus identifies what is useful and functional for an individual’s organismic and historical unity. Following the morality of the ontic In-itself leads the human being to self-fulfilment on the personal, social and interplanetary level.

“Even though this book was written more than ten years ago, it is still a diagnosis that was destined to become real in the imminent future”.

Over 150 papers presented to a vast audience including intellectuals, politicians and entrepreneurs coming from diverse countries, specifically China, Brazil, Italy and Russia.
PSYCHOLOGY, PHILOSOPHY, SOCIETY

Antonio Meneghetti
1989-2009 - 248 pp. - 21,5x31 cm
Italian
€ 50,00

A collection of writings that appeared in various issues of the journal ‘Ontopsychology’ and subsequently ‘New Ontopsychology’. An assortment of graceful photos that mould an innermost part, which strengthens the concreteness of living successfully. A relaxing book which is morally and scientifically committed, and which, beside being pleasant reading for ourselves, could also become a refined, clever present to reassure a valuable friend.

THE ONTIC VISION

Antonio Meneghetti
2012 - 120 pp. - 17x18 cm
Italian
€ 50,00
“All my scientific work can be viewed as an exploration and demonstration of the capacity to know what is real in a true and reversible manner (from the concept to the object and vice versa). In addition to my philosophical and theological competence, I have tested each of my positions through the clinical experience of individual and group psychotherapy. On the strength of decades of work and consistent results, I feel safe in asserting that I have the authority needed to demonstrate the capacity to know and judge of our intelligence. The error that mires our critical consciousness is not found in the nature of our intellectual faculties or those of our will. The error resides in the process of reflection, in the formulation and determination of the consciousness. Once this has been revised, philosophy and science are rendered authentic points of reference in the evolution of true existence.”

It is a solid text of competence and clearness. Beyond any phenomenology of behaviour or of expression, it discusses the contact between the being and the person, or how the being of one’s intelligent haecceity structures itself as person. Therefore, it is a question of entering the a priori state of every form of psychology in order to grasp that simplicity of the being reflecting itself as historical individual. It is a question of understanding how the intelligent being constitutes itself as consciousness and becomes a person. All of this should be understood within the project that is the objective intentionality of nature - or rather, what existence is like in itself, without any reticence or historical deficiency. A master book, which, together with the “Fundamentals of Philosophy”, opens the technique of the truth for aspiring masters of knowledge.
A small, 206-page book meant to serve as a “thesaurus” of elementary logic. It is a concise handbook on the elementary principles of the rational technique in performing applied philosophy. Nowhere in the international bibliography is there to be found such a precise presentation of the elementary principles through which our rationality established its philosophical-scientific-social architectures. It can be viewed as a valuable guide to addressing or regulating one’s own critical system or that of others.Outlined in its pages are the principles used or referred to by the best philosophers of every age in formulating and expositing their personal wisdom.

This historic overview of the various positions of philosophical criticism was expanded to serve as a seminar given in preparation for the lessons in gnoseological philosophy given during the Summer Session of Ontopsychology, on the topic of “Ontological knowledge and consciousness”, held in Italy from 10 to 19 August 2007. The purpose of the collection is to provide a general review of the philosophy which, both directly and indirectly, has featured a logical process characterised by a lack of security. All the authors examined are considered solely with regard to the question of consciousness. This work of profiling is meant to an awareness and memory for use in comparisons, so as to be able to approach, with heightened acumen, the original critical expositions and solutions of the founder of the school of Ontopsychology.
The author discusses the human being’s ethical insight, illustrating it through the experience of the conscious ego of Jesus Christ. The ensuing dynamic is superior to the view of institutionalised religion, since it participates in the historical concreteness of “the divine” as an immediate aspect of the human being’s existence.

This book collects the texts on philosophy published in recent years, compiling and revising the sessions of the Summer University on Ontopsychology held by the author in Italy in 2004, 2005 and 2007. Furthermore, it is enriched by other unpublished material. This book, in combination with “Ontopsychological philosophy” and “Dictionary of Ontopsychology”, offers a global overview of the existential and philosophical-critical excursus of the author.
According to Meneghetti, the third millennium must bring the rebirth of art that does not only represent pain and regression, but also a lay and humanistic commitment, based on the conception of the human being as the centre of beauty and vital fulfilment. In the 1970s, Meneghetti founded a new artistic movement on this premise, a movement aimed at the “renaissance” of the human being and called it ‘OntoArte’. This book explains how the author formalises the logical process of OntoArte from a philosophical, existential, cultural and sociological point of view, as well as from the practical point of view of artistic education.

This book highlights the history of Maestro Meneghetti, unfolding his training and the experiences that led him to establish OntoArte. This is a fundamental aspect in understanding his training and the intimate meaning of his inspiration, together with the deep renewal of his work towards the rebirth of art in the third millennium. The book collects over thirty years of live experience in the field of painting, crystal, iron, interior design, sculpture, ceramics, fashion and music to allow the reader to understand the game of instinct, intuition, lyricism, formalisation, transcendence and the ultimate form of all of Meneghetti’s artistic process.
This book describes the events which gave birth to OntoArte music and expounds the technical aspects of it. OntoArte music does not allow for improvisation, because it soundly expresses the intuition obtained while entering the causes’ innermost heart. There where art is not invented - it is recovered. At the beginning, music breaks a great deal of veils and stereotypes, in order to allow the passage of the moment of the spirit. A whole chapter is devoted both to ontopsychological music therapy (melholistics), meant as the reinstatement of the subject’s organismic vitality, and to current musical models. “Music is an individuation of psychical order, like a soul, which accepts its incarnation through the engram, symbol or discourse of sonic vibrations.”

Lizori is a place that interprets and expresses the perfect natural and cultural humanistic habitat for the human being. Located in the centre of verdant Umbria, Lizori maintains an ever-expanding scientific and artistic vitality. The completeness of each subject discussed and the rational description of the many activities developed in this splendid medieval village make this book a perfect architectural handbook, understood as a social and cultural subject reserved for the leaders of the third millennium.
“Living cuisine” is the means to find nature, pleasure and exquisite art - as in the exclusive style of the author - for all those who feed on thoughts and divinity while performing a form of revelation through the kitchen and food. Rather than giving practical pieces of advice for eating well and in a varied way, this book provides the key to understanding a world of life that is rich in revelations that make the reason transparent. Apart from the pleasure of amused curiosity, the key message given by this book is: “...beyond all this, you are more”. Unusual, fragrant, exclusive.

“In an a priori manner, life is itself for itself and with itself. Always and in every case. Its individualizations exist to the extent they represent it. After that, they are extremely relative. Whether they exist or not, it is all the same to life. Actually, to the extent that an individualization activates itself in opposition to its own nature (i.e. life’s causality), life speeds up the end of that individualization and its energy quantum is reinvested in other individualizations. As far as young people are concerned, when they stop being centred in valuable self-production for themselves - from the organic, social, and intellectual points of view - a collapse begins that has phenomenological manifestations in the following ways: 1) sex and affections external to one’s own identity; 2) asocial behaviour; 3) hypercriticism in order to avoid behaviours which one is already incapable of performing; 4) early aging (neuro-psychic stasis); 5) drugs; 6) schizophrenia disguised by various masks (the Ego is divided and antithetical); 7) passive waiting. In its personal individualization, life is always an opportunity with responsibilities. People are endowed with free will, in order to become successful promoters of themselves. Defeats is always the subject’s fault. Likewise, success is meritocracy in life.”
Specially dedicated to young people, this book deals with the fundamental aspects that constitute the foundation for healthy individual identity, such as: moral issues, social and personal relations, work, money, functionality within society and attitudes towards sex.

The entire ontopsychological approach to education is a monitoring of the signals of the basic code of life, the ontic In-itself (In Sé ontico), which children possess innately, with this fundamental project gradually being adapted to the formulation of social construction and responsibility. The end goal is to aid the child’s development through a functional amplification of the pulse of the ontic In-itself, so as to permit historic self-constitution towards the incarnation of the spirit. The topic, however, is addressed through a perspective and syntax that are completely new and different from all the classic or current approaches.
“The aim of pedagogy is to create adults able to be true to themselves and functional to society.”

Antonio Meneghetti

What do Sumerian-Accadian, Greek and Roman civilizations, Christian spirituality, Humanism, and Antonio Meneghetti’s proposal on pedagogy have in common?

Beyond historical ages, forms of civilization, cultures, languages… there is a constant, an identity, a common humanity. Meneghetti has found its coordinates.

Through education, every society aims to reproduce itself. It does so in accordance with its conception of what a human being is or should be. But it does not know that there is a plan in nature. Here lies the huge importance of Antonio Meneghetti’s scientific and pedagogic work. He recovered the nexus that mediates the individual, consciousness, society, and the perennial life of the whole of nature.

By using a “classical” metaphor, it could be defined as “ontic paideia”, i.e. how to help the human being - in any historical age, civilization, culture, and race - to develop the potential of the human design in the way life “wrote” it.

Ontology of perception also means investigating the first or latest elementary principle of the structure of our universe, which is made both of matter and of form. The adage of the “God’s particle” stimulates the author. He carries out a rational spectrograph of energy and matter. From this he proceeds to extract a concrete vision, which is functional and explanatory, until the contradictions still present within the scientific research are resolved. Obviously, this book requires a high calibre intellectuality. This is a book that physicists, above all, should read.
This book collects the lectures given by the author at the Summer University of Ontopsychoogy “Ontology and society” (Valle d’Assisi, 13-23 August 2010) in front of about five hundred participants (psychologists, entrepreneurs, academics, professionals, university teachers, politicians, students, etc.). In particular, participants came from Brazil, the Russian Federation, Italy, Kazakhstan, the Baltic Countries and Ukraine. The themes dealt with aimed to identify the point where nuclear physics and ontologic philosophy meet in converging questions - namely, what is matter? But, above all, what is there before matter itself? Therefore, the means of energy transmission and communication were outlined, starting from psychic energy.

Antonio Meneghetti is the author that many read and use, without ever quoting him. Notwithstanding the strained activity of media and film culture (to some extent always a reflection of the will of the masses), which moulds people in search of vampires, robots, the antichrist or enemies to kill, this author celebrates the human being’s historical tension, which solves any contradiction. His innovations cast light on new, original rationality and thought. This paperback goes back to the great values stretching from the Middle Age to Renaissance and embodies them in the entrepreneurial psychology of our time. A paperback that blows gusts of wind through our closed, state rooms.
This Appendix on art and society was given as pre-requisite to the lectures held during the Summer University of Ontopsychology on “Art, dreams and society” (August 9-19, 2009, Assisi Valley).
It is a concise overview of the various outlooks on art and society of several authors and reviewers.
This overall synthesis will allow the reader to better understand the novelty of ontopsychological knowledge.

THE MALE’S WAY

Antonio Meneghetti
2009 - 145 pp. - 12x20 cm
Italian - Portuguese - Russian
ISBN 978-88-89391-20-4
€ 20,00

A controversial book, unique in contemporary literature.
Too little to be exhaustive about such a vast issue.
So big as to leave the reader in awe.
While the author has described the gracefulness of femininity in other books, here he addresses the risk of the woman for childish or mass male.
The pleasure of a relationship should be elevation. Instead, too often it is consuming experience. But there is an alternative.
SEX, POWER AND GRACE IN FEMININITY

Antonio Meneghetti
2000-2007 - 384 pp. - 17x24 cm
Italian - Portuguese - Russian
€ 50,00

The work consists of transcriptions of conferences, ontopsychological therapies, seminars and congresses which - over a time-span of thirty years - Antonio Meneghetti has given on female intelligence, because, as he himself writes: “The great problem of the future is the lack of intellectual leadership and action on the part of women. My initiative is meant as an explicit invitation to women to think of their female condition in this world, in the here and now, meaning that women must find their identity, and, starting from that identity, construct a historical function”.
Far from being yet another exposition in the obsolete mould of feminism, or base on a remedial ideology of assistance, the work provides an original, alternative vision for developing action and responsibility on the part of women.

6 WOMEN AND THE IMMACULATE CONCEPTION

Antonio Meneghetti
2010 - 106 pp. - 12x20 cm
Italian - Russian
€ 25,00

“This book aims to lead readers to an aesthetic sensitivity of life. My purpose is to offer an education in order to qualify oneself at a higher level of action and value. I mostly touch on cultural stereotypes, by making use of the stories of women that left a mark in literature. Along history, there have been many examples of women. I believe that Pope Joan, poetess Sappho, philosopher Hypatia, the divine Greta Garbo, Queen Christina of Sweden, and Queen Elizabeth I of England are particularly representative for historical and psychological imagination. The original meaning of immaculate conception opens a world of embodied theology. I am not interested in critical history. I just wish to meet these women and love them where they were the sovereigns of art and passion.”
“Susan Blackmore thinks: «...we are meme machines, created by and for the selfish replicators. Our only possibility of freedom comes not from rebelling against the tyranny of the selfish replicators, but from realizing that there is no one to rebel against». Personally, I cannot agree with such a position for the following four reasons. Firstly, having reached the age of sixty, I know I have enacted radical psychological, social, and ideological changes. Each time, I had the awareness that I was venturing into an unknown realm. Secondly, I know actions and pleasures that show the evidence of autonomy, and the conscious use of stereotypes or memes in relation to the circumstances. Thirdly, even assuming that this certainty of mine was a memetic strategy I choose the constancy of my own private initiative. Let us even conjecture that the In-itself (In Sé) were a general programming agent: given the effects it produces, there is nothing better in the world. Fourthly, each time I have entered the logic of a meme and followed it thoroughly, I have ascertained that it was a compulsively repetitive mechanism, and that it had no proper autonomy without the support of an original production.”

This book, “Ontic Genome”, is an updated account of the progress of Ontopsychology in the field of epistemology. The identification of the principle - the ontic In-itself, the genome of every possibility in the field of existence - entails adaption of knowledge to the rationale of nature. This means the coming into being of man’s cognitive capabilities and the epistemic re-founding of science. Thus, knowing is tantamount to having actual control over the matters that constitute the reality of existence: from the healing of psychic and somatic pathologies to experimental exactness in the various sectors of research.
In this little book, the author analyses the various evolutions of the concept “humanism”, from the Greco-Roman age to Renaissance. In the end, he defines the basic fundamental elements of perennial humanism, i.e. that humanism that exalts the responsibilities of people-without-myths. In essence, he aims at the ontologic human being. Once this position has been accomplished, it guarantees the variables of the Christian human being, of the Islamic one, of the Buddhist one, and so on. Without the ontologic criterion, everything is just an opinion. Ontopsychology is the rational function for the critical revision of people’s consciousness. Mistakes do not occur in its nature, but in its reflection, which takes the place of the basic project or intentionality of nature, which reveals itself by reading one’s own ontic In-itself. That is, the ontic In-itself’s rationality in its own history, in its existence.

“Signs only exist as the projections of action in the making or energy in itself. Existence is unthinkable without its intrinsic form or image. When we think of any modality of becoming, any modality of history and of concreteness, it is inevitable that we think of a ‘form’…” The most important aspect of ontopsychological research on the energetic modalities that specify existence is based on the concept of reversibility between images and dynamics.
A text that untangles the Gordian knot of schizophrenia. “Differently from what a superficial examination would lead one to believe, the dimension of schizophrenia deserves the attention of anyone who wants to jump past the fence, in any sector. Schizophrenia exemplifies the hiatus between the potential of human intelligence and its actualization; resolving schizophrenia, in this sense, means resolving the fundamental problem of the human being.” The author, who thought of schizophrenia as the Holy Grail of psychotherapy, is now able to resolve it regularly.

To this date no one knows how psychological processes turn into psychosomatic disorders. And even the treatment of psychosomatic-organic-function-molecular effect is unknown. Today this problem can be solved thanks to the discoveries of the ontopsychological school, as they lay bare the continuum between the two extremities of psychic cause and somatic effect. There is no break along this continuum. Conducting research solely on the chemical, molecular and neurological level is tantamount to wanting to study the building without much thought about the architect. And contemporary psychology is totally unprepared. Antonio Meneghetti’s methodology involves the isolation of the first cause, which creates and designs the neurotic disorder or the destructive determinism (cancer, AIDS and the like), providing a full understanding of the intentional line that links the cause (with its own specific project) to the specific effect. This is confirmed by the rates of success in clinical practice. In forty years this method has never failed.
The present review offers alternative studies on the scientific issues regarding psychical and social behaviours. Founded in 1983 with the title “Ontopsychology”, it has become a scientific review focusing on diverse applications of Ontopsychology: applied psychology, philosophy, sociology, education, literary criticism, art, informatics, architecture, fashion, management, biology, physics, etc.

All Ontopsychology journals published from 1983 have been collected in an elegant, unique collection, which is evidence of the novelty of the topics dealt with by and of the results that the ontopsychological science had already reached more than twenty-five years ago. This collection is also a living ontopsychological encyclopaedia to be consulted for scientific researches.
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