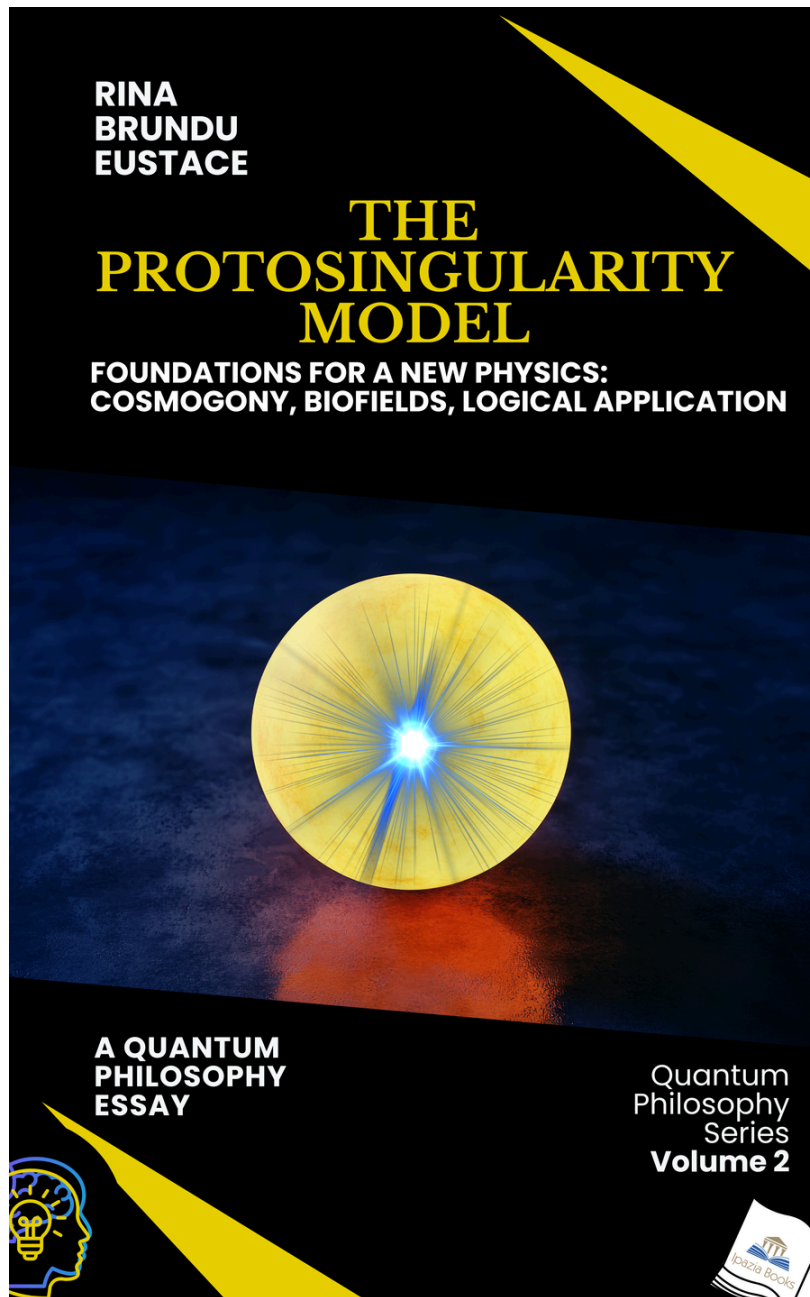


RINA BRUNDU EUSTACE

THE PROTOSINGULARITY MODEL

FOUNDATIONS FOR A NEW PHYSICS:
COSMOGONY, BIOFIELDS, LOGICAL APPLICATION



NEW RELEASE

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8.1 ON HUMAN DEEP THINKING

Nowadays they call it *deep thinking*, and the very name betrays a semantic ambiguity that deserves to be examined. We find ourselves, in fact, faced with a contemporary paradox: this expression, which evokes the *depths* of human reflection, is increasingly applied to the computational processes that drive machines and artificial intelligence, making it almost impossible to distinguish, at least on the surface, between authentic human thought and its algorithmic simulation. However, what is commonly celebrated as *deep thinking* in artificial intelligences does not constitute genuine cogitation in the classical, Cartesian sense of the term. It is not that form of self-conscious reflection that Heidegger would have defined as *Denken*, authentic thought that interrogates its own Being and places itself in relation to existence itself. Rather, we find ourselves confronted with something radically different: a sophisticated architecture of data organization and manipulation, orchestrated by algorithms that follow pre-established pathways.

These computational systems arrive at their conclusions through rigorously disciplined methods, according to an impeccable mathematical logic and on the basis of the informational corpus at their disposal. Their *depth* is, in essence, a matter of computational layering, of successive layers of processing, not of introspection, nor of that distinctly human capacity to question one's own premises, to doubt methodically, to stand in wonder before Being.

In our experience, *deep thought* takes shape instead as a process of extraordinary complexity, whose roots perhaps lie in a foundational endowment, something we might call destiny or innate vocation, yet which finds its full flowering only through an existential path marked by difficulty.

It is precisely the roughness of the path that triggers, by intrinsic necessity, a ceaseless interrogation of the Self: an inner dialogue that grants no respite, nor refuge in inherited certainties.

With our manifold intellectual interests layering themselves across our consciousness, we find ourselves inevitably led before humanity's immemorial questions, those that traverse millennia without losing their original urgency: who am I, truly? What narrative constitutes my authentic story? And what meaning, if any, lies concealed in my presence on this planet?

Contrary to what common opinion would have us believe, far fewer are the questions destined to remain unanswered than is generally supposed, provided one possesses the genuine will to interrogate them. This possibility of knowledge does not reside in any external revelation, but in the very immanence of the knowing that already dwells within us: an epistemological inheritance that awaits only to be unveiled, reclaimed from the oblivion in which it lies.

8.1 ON HUMAN DEEP THINKING

The fundamental structures that constitute the order of reality, the very same ones we have already referred to, contain within themselves no esoteric dimension, no impenetrable mystery. Their architecture is transparent, manifest, accessible to reason that knows how to make itself genuinely questioning. Above all, as we have already seen, they have minimal characteristics: linearity, reproducibility, symmetry.

And yet, paradoxically, what separates us from this evidence is not the obscurity of the knowable object, but rather the barriers that we ourselves erect, unknowingly, between our consciousness and that original truth. These are walls built not by the nature of things, but by the cultural conditioning that permeates our gaze, layering prejudices, conventions, and interpretive frameworks that end up blocking access to that authentic knowledge which nonetheless belongs to us by essence.

This same reflection applies, *mutatis mutandis*, to a science such as contemporary Physics. There is no doubt, indeed, that despite the fact that from the very outset of the present treatise a persistent call for an *epoché* of judgment has been made, a critical suspension of immediate assent, the already scarce readers originally drawn to the questions addressed here have progressively abandoned the inquiry. It does not seem rash to conjecture that a considerable majority of these, estimated at around ninety percent, has dismissed the entire argument as a jumble of futilities, if not outright intellectual aberrations.

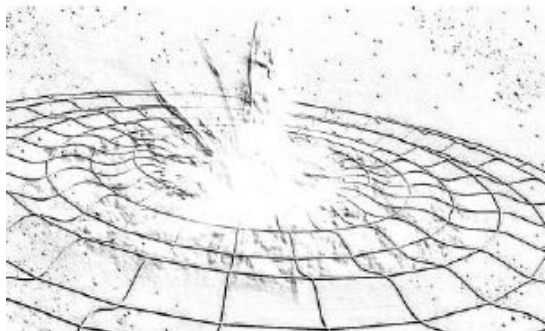
In such a hasty reaction there is revealed an incapacity, or perhaps more precisely an inadequacy, in the exercise of an actual *deep thinking*: that Heideggerian *Besinnung*, that meditative gathering-of-thought which flees the superficiality of common opinion in order to reach the dimension of radical questioning. And yet, it is precisely this rigorous and methodically disciplined thinking, this *logos* that proceeds through necessary concatenations, that constitutes the essential dividing line, above all in a domain as resistant to pre-established certainties as the one explored here.

8.1 ON HUMAN DEEP THINKING

The properly human disposition toward thought must therefore reconquer its own centrality; it needs to be cultivated and tended with deliberate care. For it is we, human beings, who possess that peculiar faculty of grasping novel angles, of discerning atypical patterns and lateral connections that elude the computational logic of machines. This capacity for oblique intuition, for divergent thinking and contextual understanding, represents a cognitive heritage that, at least for a still considerable time, will remain an exclusively human prerogative. The human mind operates according to a phenomenology of meaning that transcends mere algorithmic processing: it perceives nuances, recognises significant exceptions, weaves narratives where data shows only correlations. It is precisely in this dimension, where the irregular becomes revelatory, where the anomaly conceals deeper truths, that the irreplaceable contribution of human thought to the enterprise of knowledge resides.



central nucleus surrounded by what we will call **gravitational waves**, but which, as we are at a fundamental level something different.



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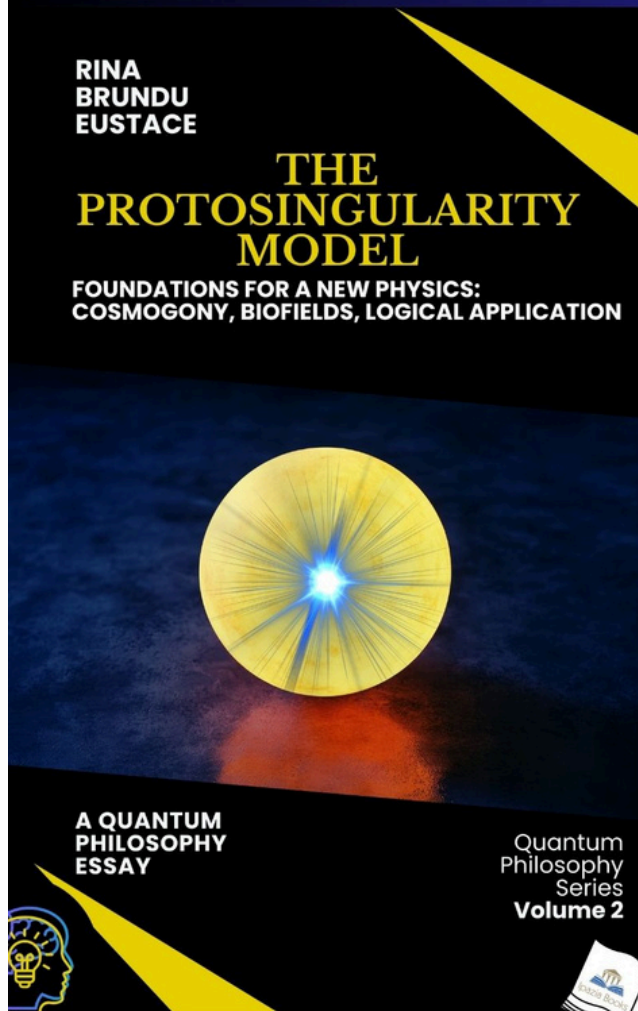
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Following the radical renewal brought to modern physics by Albert Einstein's equations, which redefined the fundamental categories of spacetime and gravitation; following the Quantum Revolution of 1927, which embraced indeterminism and confronted human reason with a nature that proved irreducible to the categories of absolute causality and unconditional objectivity, the contemporary scientific age is inexorably steering humanity toward technical frontiers that stand entirely beyond the reach of anything previously known.

Biofields, Protosingularity, Primordial Big Bang-like Event, Reproducibility Principle, Symmetric Principle, and Superpositioning Principle are just some of the fundamental terms and concepts that the theoretical physicists and the scientists of future generations will be called to confront. The time for a

NEW PHYSICS is upon us.

Rina Brundu Eustace is an author, publisher, and independent researcher. She has devoted more than 30 years to field research in the interior regions of Sardinia, in Ireland, and across Europe. In recent decades, she has developed a strong interest in philosophical, scientific, and historico-philological studies. She lives and works in Ireland.

A systematic inquiry into the dynamics
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