



la Bussola

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FAUSTO INTILLA

**MY THOUGHTS**  
**APHORISMS AND REFLECTIONS**  
**OF A REBELLIOUS MIND**



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## LIFE

Life disappoints you so that you stop living in illusions and you may see reality.

Life destroys everything that is superfluous until only the essential remains.

Life does not leave you in peace, so that you stop blaming yourself and may accept everything as “it is”.

Life will withdraw what you have, until you stop complaining and start to be grateful.

Life sends you conflicting people to heal you, so that you stop looking outside and begin to reflect on what you are inside.

Life allows you to fall again and again, until you decide to learn the lesson of relying on yourself.

Life takes you off the straight path and presents you with crossroads, until you stop wanting to control everything and let yourself flow like a river.

Life scares you and will frighten you as many times as necessary, until you lose your fear and regain your trust.

Life will separate you from the people you love, until you understand that we are not this body, but the soul that

contains it. Life laughs at you many times, until you stop taking everything so seriously and can laugh at yourself. Life breaks you into as many parts as are necessary, so that the light may penetrate you.

Life repeats the same message, if necessary with cries and shouts, until you finally listen to it.

Life sends rays and storms to wake you up.

Life humiliates you and sometimes defeats you again and again until you decide to let your ego die.

Life denies you goods and greatness until you stop wanting goods and greatness and start to serve.

Life denies you miracles, until you understand that everything is a miracle.

Life shortens your time, so that you hurry to learn how to live.

Life ridicules you, until you feel like a nothing, a nobody, because only then can you become Everything.

Life does not give you what you want, but what you need to evolve.

Life hurts you and torments you, until you let go of your whims and appreciate your breath and the beating of your heart.

Life hides treasures from you until you learn to go out and look for them.

Life denies God, until you see Him in everyone and everything.

Life wakes you up, prunes you, breaks you, disappoints you... but believe me, this is so that your best self may manifest... so that only love remains in you.

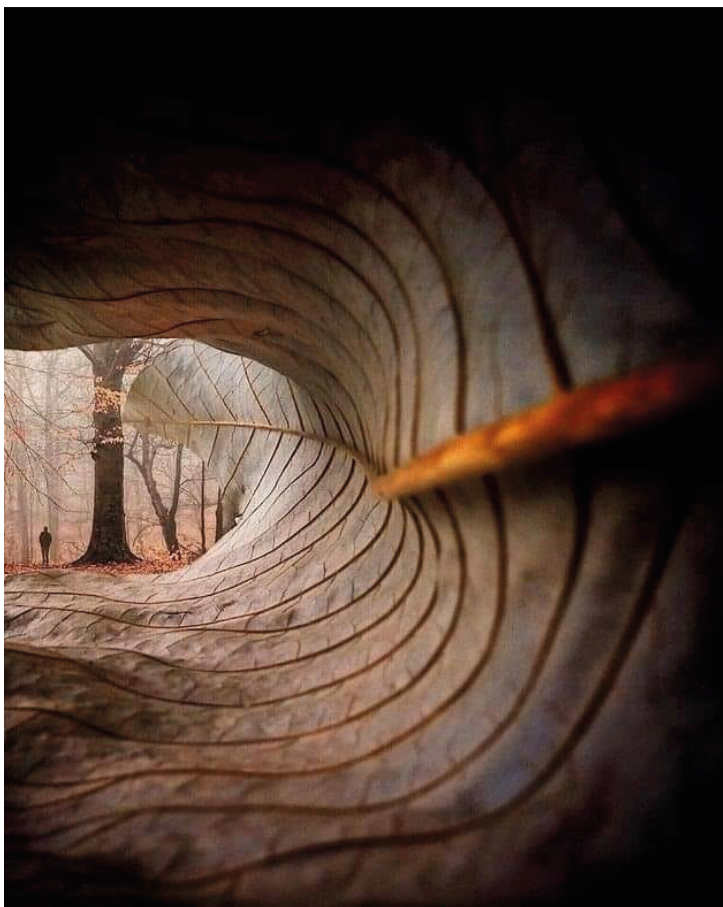
BERT HELLINGER

It took me about three lustrums to write all my aphorisms and several months to complete each of my books. The ordinary work of information processing is spread over ordinary time; inspiration, however, requires our inner time, which does not coincide with ordinary time, but somehow reaches it by spreading over illusory temporal dilations of our self, which evolves without evolving, in a time without time.

FAUSTO INTILLA

Scientific literature is objective but subject to the technical-scientific state of the art and the paradigms of the moment; narrative literature is objective-subjective and ranges in every temporal sphere of the drama of human experience, revealing it through infinite stories; aphoristic literature, finally, relies on individual experience and the image of the world derived from it, therefore it is subjective, often poetic and allegorical, but rooted in the timeless universality of the sensitivity of the human soul.

Aphorisms have no expiration date. Surely this is one of the valid reasons why it is worth writing them, even with the awareness of going against the current, anachronistically, in a society that imposes its guidelines, on all those who love to feel part of the chorus, even when the latter only has popcorn and peanuts to offer, with the sole purpose of keeping minds asleep.



## PREFACE

I am a thinking entity, possessing a specific identity and located at a precise point in spacetime. The physical body I am associated with is human, and the planet I live on is called Earth. The reason for my existence is unknown to me; as I imagine it is unknown to any thinking entity present in the universe. What I suppose is plausible, however, is that I could also have been associated with another physical body, not necessarily human, not necessarily located on planet Earth, not necessarily present in the current brief time interval of a human life relative to the present historical period, but rather in a distant past or a distant future<sup>(1)</sup>. Considering all this, I wonder: is it always the laws of chance that govern what can or cannot exist and the corporeal or non-corporeal nature with which a thinking entity is associated? Or, upstream of everything, is there a predetermined “program”? And if so, predetermined by

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(1) Obviously it would be more appropriate to speak of spacetime coordinates, rather than “past” and “future”; I have taken the liberty of simplifying things since, in this context, the two terms in question are “relativized” to the Earth-Sun system.

what, by whom? On Earth, considering only the human species as the reference set, in 1972 (when I was born), there were 3,837 billion people. Therefore, the probability that my identity was associated with my current physical body was exactly one in 3,837 billion. However, considering the infinite vastness of the universe (known and unknown), as well as an infinitely large number of non-human physical bodies (animate, biological or non-biological in nature) associated with thinking entities (single identities localizable in spacetime), the probabilities in question tend toward zero ( $1/\infty$ ). The uniqueness of our identity therefore (in the “ancestral/universal” meaning considered here), goes beyond all human and possible comprehension. This, for me, is the great mystery of life... not the anthropic principle<sup>(2)</sup>.

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(2) I am pleased to include here an interesting comment that a devoted reader of mine (Karla Rubino) wrote in relation to this reflection of mine on the “ancestral/universal” concept of identity (which obviously differs greatly from the common meaning of the term in question, identity, linked to the physical and sociological characteristics of every single individual): *“The cells of your body ask themselves the same question, for which you are the entity that contains/manages them. The cells live and reproduce according to specific time intervals, to continue keeping alive the Supreme Entity that they consider God. As operational collaborators, they are aware of the existence of that “certain” God (otherwise they wouldn’t even exist!); however, they can neither see Him nor communicate with Him, except through the natural interconnection that exists between the components of the same unit. I believe that the purpose is this in the end: to create and maintain life. A continuous and progressive life (independent of our known physical universe) that will never end; probably evolving in other ways in other universes unknown to us or in other spatiotemporal dimensions. The study of physics will never lead us to a higher cognitive outcome, unless we come to understand that the Universe itself is a living entity and as such must be understood and studied; that is, in the same way we study the physical and cognitive characteristics of our body (through a comprehensive vision, which includes complex and emergent systems). We are those cells that ask themselves what the purpose of their existence is, but unfortunately they can never communicate with the Supreme Entity, with God... because they are part of Him”.*

The concept of identity analyzed by me in this reflection has nothing to do with the ordinary meaning that we usually attribute to the word “identity” (generally defined by the physical and sociological characteristics of a given individual). The one considered by me is in fact an ancestral, universal identity, linked exclusively to the mind of any thinking entity present in the entire universe (be it human or non-human, biological or non-biological in nature); thus touching upon the idea of a kind of equivalence between the concepts of mind and identity. The principle of non-locality that governs the entire universe (now ascertained and verified multiple times by recent and therefore technologically advanced experiments on Bell’s inequalities; A.Zeilinger et al.), leads us to hypothesize a kind of “Universal Mind”, linked to everything that is humanly and technologically ponderable, measurable, in terms of matter and energy. Embracing this hypothesis, it is evident that every single thinking entity present in the universe will be characterized by a mind (its identity, due to the concept of equivalence cited just now) which fundamentally is nothing more than an infinitely small part of the “Universal Mind” (an infinitesimal fragment of it; a pixel, as a supporter of information theory, understood as the ultimate theory of physical reality, would say). It is therefore possible to arrive at the illusion of the concept of single identity, thanks to the fact that every single thinking entity is usually linked to a physical body that delimits (regarding the mind, always illusorily) its extension in spacetime. Thanks to Quantum Field Theory, we know today that matter, energy, and information are different aspects of the same reality, linked to an emergent spacetime continuum whose fragmentation is only illusory; hypothesizing,

therefore, that the “Universal Mind” is also part of it, is not, in my opinion, something too hazardous.

This small premise, which I wanted to express at the beginning of my brief preface to this volume, simply underlines the absolute uniqueness of our identity. If it is true that, as Montaigne claimed, in order to provide a universal image of man (since “every man carries within himself the entire form of the human condition” - *Essays*), it is sufficient to simply talk about ourselves, then I trust that this long collection of reflections and aphorisms of mine (elaborated by me over the last three lustrums), may somehow express my subjective image of the world, in order to stimulate the minds of all those who will come across these pages, to create their own vision of reality, their own image of the world. My aphorisms and my brief reflections, often expressed through the use of specific rhetorical figures, simply aim to focus on already known concepts, from another perspective, from another angle compared to the one that almost all of us usually use in comparison with others, in everyday life. While respecting an open logic of the mind, I believe that everything that can lead us to reflect on the most important themes of life (where spirituality must also be placed among the latter and certainly not in last place), must be considered a priority compared to what we have always been accustomed to taking for granted, because it was assimilated at a notional level during our lives and never “re-examined” from a philosophical point of view. Throughout my life I have dealt with scientific knowledge, but I have never neglected philosophical and spiritual knowledge; had I done so, today I would certainly be a less interesting person, in the eyes of those who can afford to judge who is truly rich and who,

instead, is truly poor. Hoping to have aroused in the reader who has reached this point, a certain interest in continuing with the reading, I conclude this preface with this beautiful reflection by the famous Italian philosopher Enrico Berti (1935-2022):

If the history of philosophy is proof of how many different identities can be attributed to philosophy, it exhibits an equally blatant evidence, namely that those identities can be recognized as belonging to philosophy only to the extent that criticality is present in them, that is, the exercise in action of the capacity to dissolve, through questioning, argumentation, and confutation, the fixedness of the given, the obvious, the immediate, thus keeping open, starting from experience, but in its distance and its transcendence with respect to experience, the dimension of the problem. But if philosophy is this, its task in the face of the development of scientific knowledge, instead of being exhausted, is on the contrary renewed and made more urgent by the advent of the new and the quantitative and qualitative growth of problems that require vigilant attention and a criticality that only the practice of philosophy seems capable of exercising and safeguarding.

F.I.

*Cadenazzo, March 29, 2024*



CHAPTER I

**APHORISMS AND REFLECTIONS**

(1) The perfect moment to act is always when the space surrounding us clings to our body and throws us out of the house. Those who resist it harbor too many hopes on unattainable parallel life streams, to the detriment of those within reach.

\* \* \*

(2) I believe the two most important inventions of mankind have been the recording of sound and subsequently the recording of images. They ensure that the past can continue to persist in the present and that the present, in some way, is influenced by the past. We transform based on what we listen to, based on what we watch. We can live in the past or in the present; but if we decide to live in the past, we must face the friction of a present that fights against us to impose everything we would gladly do without.

\* \* \*

(3) If we could fully understand the anthropological origins of human vanity, perhaps we would have the keys

to solve most of the problems afflicting modern society. Everything would depend on who would have the chance to use them and how they would use them. However, I have a premonition that those keys already exist and that those who could use them are careful not to, because they too are subject to a devilish disease that unfortunately spares virtually no one. No one dies from an excess of vanity, but the collective suffers instead, limiting itself to smiling at its own ills, as they are naively considered trivial and exquisitely human.

\* \* \*

(4) Every process or state of self-limitation has its roots in the memory of traumas we no longer want to relive. We close ourselves off the moment life, with all its arrogance, manages to convince us that daring is the worst thing to think about. But paradoxically, it is precisely by thinking about that that our time dilates, allowing life to feed on our best years, with our tacit consent and our sad hope for a future that will never be as we imagined it.

\* \* \*

(5) What succeeds on the first attempt is called luck; what succeeds on the second attempt is called skill; what succeeds on the third attempt is called tenacity; what succeeds on the fourth attempt is called stubbornness. The latter belongs only to those who, feeling very small, manage to do great things.

\* \* \*

(6) You realize you are learning to take orders from your soul when you are aware that you must do a certain thing, but

something holds you back until day “x”, hour “x”, and minute “x”. And in your heart you know that if you don’t wait for that instant, the universe might answer you the wrong way. [And to think that until a few years ago I considered all these ideas about the “rhythms of the universe” in relation to our lives, to our existence, to be too fanciful and meaningless. Then chance (destiny?) led me to delve into (even writing a book on it) Bell’s inequalities and related experiments, aimed at validating the hypothesis of a non-local physical (universal) reality, and my point of view, suddenly, changed radically. Every time we confront everything that happens at the Planck scale or speculate on what might happen there, our spiritual part cannot help but grow. It’s incredible how many surprises life can have in store for us... truly incredible]

\* \* \*

(7) Two types of solitude exist: one productive and one unproductive. While we could do without the second, unfortunately we cannot do without the first; our spirit guide requires it.

\* \* \*

(8) My hunger for knowledge is starting to fade; should I worry? Yes, if I insist on not wanting to accept certain cycles of life. No, if I let my flow follow its own course, its own pre-established nature in relation to chance and necessity.

\* \* \*

(9) Silence, an imageless symbol of completeness, requires time: the time necessary for self-knowledge, so that it resonates with the knowledge of others. Empathy is born from the respect of tacit rules, between individuals who do not

like to impose themselves, but only to discover and rediscover themselves.

\* \* \*

(10) Unhappiness is much more contagious than happiness. The minimum infectious dose of unhappiness is very low, as it is not subject to the immunizing perplexity related to happiness.

\* \* \*

(11) Being fields, we are absorbed and pulled by other fields, toward destinations that cannot be foreseen by our illusory subjective will. Perfect order generates no friction, if we find a way to listen to ourselves even in the weakest and almost imperceptible vibrations, in order to feel ourselves flowing toward what has long awaited us.

\* \* \*

(12) Behind every “it was not destiny”, there is always a path of which the alleys and side streets are clearly visible, but not the main road we are traveling on.

\* \* \*

(13) Too much rationality kills, because one does not have the faculty to intuitively perceive the whole, which always demands a good dose of irrationality.

\* \* \*

(14) The acquisition of ever greater knowledge serves to estrange us from our local reality, to make us citizens of the world.