



No Calculation in Stupor: Beauty as Infinite Surprise

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Editorial

Space and Time, in physics, concern every mathematical model that merges the three dimensions of space and that of time into a single four-dimensional continuum.

Within this continuum men's life, dreams, desires, emotions, ambitions, disappointments are realized.

Is it really so necessary, from an exquisitely existential point of view, to frame these feelings into strict mathematical laws?

Is it really so necessary, always from an existential point of view, to look for explanations to define the quantum aspects that would regulate the unknown side, until recently, of creation between waves and particles?

After having understood that a "trivial" fatty acid, the Linoleic Acid, essential for life and without which there would be only bacterial life, in the smallest fluctuations of that tiny quantity that finds dwelling in the brain can make the difference between life and death within its darkest dimension, that of suicide, is it logical to have any existential doubts? We find it difficult to understand the meaning of so many phenomena without having understood this phenomenon first (Cocchi et al., 2017).

We are trying to understand which biochemical and molecular rule could enjoy the concept of plausibility in the explanation of the phenomenon.

For this reason we have asked for help the Vienna Atomic Institute and together with our friends Gustav Bernroider, Hans Sumhammer and Georg Sulyok we are inclined to believe that we will understand something, that something will send us to something else and so on in an infinite series of „something“ trying to reach the knowledge of the phenomenon..

There, we will probably surrender since we may find ourselves facing the closed door of the mystery of life.

Perhaps we should understand that death is a moment of life. Moreover, as it belongs to the time „ad-venire“, it is pure possibility, never programmable and controllable.

Death, in Heidegger's language, is our most authentic possibility that makes any other possibility impossible.

And yet, despite everything, we continue to try to solve the mystery of life, being animated by that amazement, a mixture of admiration and terror, as the Greeks taught us, from which every form of knowledge germinates.

We try to understand, as men in this earthly life, what the sensitive biochemical modifications that can optimize or dysregulate life are.

We try to study how vital mechanisms work when they come out of the gravitational area that keeps them tied to the earthly dimension.

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And even more in depth, we try to inaugurate forms of tiredness towards an automatic and indifferent life to let us be caught by the cognitive wonder.

A. Camus writes:

And so it happens that the scene breaks up. Getting up in the morning, breakfast, the tram the four hours of work, dinner, the sleep and the passing of Monday Tuesday Wednesday Thursday Friday and Saturday at the same pace... this path is followed without difficulty most of the time.

Only one day the “why” arises and everything begins in a tiredness colored with wonder. “Starting the day”, this is important. Fatigue lies at the end of the acts of an automatic life, but at the same time it inaugurates the movement of consciousness... (Camus, 1984).

As we had the opportunity to write (Massimo Cocchi, Fabio Gabrielli, Lucio Tonello and Aldo Gerbino), without stupor the life, all the life, from biochemistry to anthropology, from quantum physics to mathematics, from philosophy to art, would be an empty interlocutor without an interrogating subject that is the man (Cocchi et al., 2016).

In this sense, beyond the most elegant reflections of molecular biology or quantum physics, it is meaningful, towards life and all its mystery that leaves us breathless (stupor), the extraordinary image of Maupassant’s Don Marignan.

Don Marignan, a humble country priest, leaves home to surprise his niece, who fled with her boyfriend for love during the night.

Well, the priest, who left home for the specific purpose to surprise his niece, as if it were a mathematical calculation, is displaced by the image of the moon, of the full moon.

Thus, a new scene opens up, the splendor of the full moon lights up a series of questions about life in Don Marignan:

But why had God done all this? If the night is destined to sleep, to unconsciousness, to rest, to the oblivion of everything, why making it more beautiful than the day, more beautiful than the sunrise and evening? (de Maupassant, 1988).

Here is the mystery of life: even the most elegant calculation, the most advanced scientific theory, the most rigorous conceptual control, can be displaced at all times by a stealthy image of the world that, surpassing us, really leaves us breathless, in a „crescendo“ of stupor that triggers fruitful questions, capable of making our existence an experience never accomplished.

Precisely for this reason, extraordinary!

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