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THE PREFACE OF THE MONOGRAPH „*Time in Philosophy and Science*" published by Lumen Publishing House Iasi, 2017, ISBN 978-973-166-449-1, author Andreea Elena Matic

Ionuț ISAC

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THOUGHTS IN (AND ABOUT) TIME …

Ionuţ ISAC[1]

Abstract

The researcher Andreea Elena Matic (Mirică) proposes, through the paper ***Time in Philosophy and Science****, a return to the debates on the implications of the time category in the approaches of history, the philosophy of science, particularly in the history of cosmology, astronomy and astrophysics, starting with cosmological myths, the beginnings of the scientific cosmology in Antiquity (Pythagoras, Aristotle, Ptolemy), passing the Modern Age with its titans (Galileo, Copernicus, Kepler, Newton), underlining the exceptional openings of the limited and generalized relativity theory discovered by Einstein's genius. The historical perspective overlaps naturally with the structural one, being also explored the subtle consequences of quantum mechanics in the research of the Universe, especially through discussions concerning early Universe models, singularity states ("Big Bang", "Big Crunch", black holes), as well as the later scenarios of its possible end, namely "the beginning" and "the end" of the Universe, as they can be glimpsed at the level of our knowledge of today.*

Keywords*:*

Time in Philosophy and Science Universe, Creator.

The huge literature both specialized and for popularization, written about the issues of time, is pointedly above the comprehensive reading possibilities of the single individual. For this reason, there are always welcomed author's personal syntheses made to the main theories, models and concepts that are being discussed internationally, such syntheses being able to bring about the addition of knowledge, understanding and living inherently to the "good" partiality (which confirms the whole without amputating it). There are steps towards the spreading of great truths which mankind struggles for centuries to deepen them, signs of one's sincere desire to share with others, after thinking them with his/her own mind, together

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with the effort to leave open field to even bigger questions that are watching in the shadow of knowledge…

The researcher Andreea Elena Matic (Mirică) proposes, through the paper **Time in Philosophy and Science**, a return to the debates on the implications of the time category in the approaches of history, the philosophy of science, particularly in the history of cosmology, astronomy and astrophysics, starting with cosmological myths, the beginnings of the scientific cosmology in Antiquity (Pythagoras, Aristotle, Ptolemy), passing the Modern Age with its titans (Galileo, Copernicus, Kepler, Newton), underlining the exceptional openings of the limited and generalized relativity theory discovered by Einstein's genius. The historical perspective overlaps naturally with the structural one, being also explored the subtle consequences of quantum mechanics in the research of the Universe, especially through discussions concerning early Universe models, singularity states ("Big Bang", "Big Crunch", black holes), as well as the later scenarios of its possible end, namely "the beginning" and "the end" of the Universe, as they can be glimpsed at the level of our knowledge of today.

What singularizes the author's paper over others similar is, in its second part, the special attention focused on the analysis of the anthropic (human) factor, its genesis, status and role in the history of the Universe, of the known world. Interpreting the assumptions on the emergence and evolution of a Universe designed as if by a wise Creator to give birth to intelligent life, and then to enable being long enough so as to identify possible survival scenarios on other planets in the case of hostile astral phenomena (e.g., the Sun's explosion at the end of its thermonuclear cycle) represents a significant attraction factor of the book, with a writing carefully balanced and alert, attractive, away from the dark trap of partisanship for a certain point of view or of any trendy scientific or philosophical theory. In fact, the paragraphs in the first part of the book, dedicated to the history of science, include, through the interesting and revealing incursions into the character peculiarities of some great scholars of previous centuries, as much warnings on the derogatory prejudices that may delay the scientific discovery, make a dent in its value, if not compromise it completely. The description and comment of the essential biographical details belonging to the well-known scholars of humanity complete the picture of the context of great scientific discoveries of astronomy and astrophysics, namely the manner of making the paradigmatic mutations that marked the becoming of modern science.

We believe that the resistance point or the major key of entire paper is in the area of theorizing, perceiving and living time by the human being – as a system with low entropy, away from the balance, being in a continuous

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substantial, energetic and informational exchange to the outside – in the context of being aware of its perishing status. The drama caused in the consciousness of individuals and species by the discovery of the laws of thermodynamics, of the entropy that implacably points out the direction of the time arrow from the past to the future, to the inexorable end of all things, still allows optimism of creative existence throughout the life, of experiencing moments of authentic human achievement for themselves and for others. The human destiny intertwines with the destiny of the Universe, as the conscious man appeared at one moment inside it and will be done also inside it, in a "great passage" that we can see only now. But what if there are still hopes? If science and technology of the future would allow changes in the coordinates of this destiny, so that human existence is not destroyed too early? At the end of her book, Andreea Elena Matic (Mirică) opens space to the idea of the possible and desirable evolution of the human species existence the by considering man's migration (until now hypothetical) to other planets, other solar systems or galaxies, where he could open new cycles of civilization, or unpredictable scientific and technical discoveries useful for the transformation of the homo sapiens destiny (e.g. traveling at super-light speeds in parallel universes, influencing the parameters of the Universe state, etc.). Last but not least, there is hope that mankind will manage to not self-destruct, suppressing from the start any possibility of further evolution.

Considering things at the astronomical time scale, the few centuries of modern science that have made tremendous progresses in knowing the Universe are an unnoticeable fraction. From this perspective, it would be extremely risky, if not irrelevant, to be made predictions on the scientific future of mankind and the astral destiny of humanity, solely by what is known currently. As artificially and falsely seems us today Ptolemy's geocentric model, so far removed from reality, will appear to our descendants, over thousands of years, the theoretical constructions modern to us. There are explicit warnings in the pages of the book, inspired by the leit-motif of the irreversibility of time, as an inexorable transition of it from an irremediable past to an undetermined future. Nevertheless, "the clock that measures our disintegration" is also the best tool for comparing the reality, estimating fairly and lucidly the possibilities to fight the effects of entropy in some space-time areas and with significant negentropic effects, likely to be ameliorated.

If it is true that, in the known Universe, looking far means to look in the past, and then perhaps the future is closer to us than we think. Let us remember that epochal scientific discoveries were made frequently not simply by the initial "building" of something new, juxtaposing the old, but

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by unfailingly following the path of taking out step by step some fictitious physical entities, computing elements and artificial assumptions, alien to reality - which really allowed for a subsequent renewal. In other words, looking at and searching for in the area of limits, the "gaps" (inconsistencies) of previous theories, which were closest to the "light" of the scientist's intellect, but paradoxically, it is precisely why they have been avoided for a long time. Philosophically (phenomenologically) speaking, perhaps the solution would be to always look close enough to the finitude of the things in the Universe with their phenomenal manifestations, since from (and beyond) their limits may come solutions for those willing to accept, assume and transmit them to their scientific descendants, for improvement.

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