

To be amazed it is necessary to look carefully, with intensity and with feeling at the outside world or to any entity to which reference can be made.

We live in a society that rather than being located in an indeterminate age of the science employ this intended as a set of understanding on calculation, and observation, as means to make life on Earth easier for us than on the profound search for reason of the cosmos. We are always looking for practical solutions that allow us to live and fit even more into the patterns in which our society is already founded. We believe unwaveringly in a Baconian ideology which states that man was even able to exercise power on nature and transform the world into a sort of scientific technical laboratory. Instead as Giordano Bruno argued, man is part of nature itself and as part of it he is subject to all his laws and since he does not know them all he will never be able to be superior to it and therefore to know human secrets. Now we are able to understand why the average adult is arrogant. Furthermore, we can start from the same assumption that Hobbes took into consideration: man is selfish by nature and will always yearn for more of the others. This does not lead the species to an effective collaboration in the discovery of the mysteries, but it turns our attention towards ourselves and here is what to manage this we have to force to organize our society in hierarchical schemes and structures. Knowledge pre-existing is therefore an effective means of adapting ourselves even more to structures than us we have created ourselves and which severely limit us. Thousands of years ago, moreover, man did not have many means at his disposal to cope with both his physiological needs, such as physical and social pleasures, which to answer existential questions: there were no cell phones, films, video games so often you probably had more possibility and time to observe and use the imagination. Imagination and creativity are means that are triggered by the curiosity to give explanations and in turn generate another fantasy thus creating an infinite cycle. This is the same report that Giordano Brunoused, he did not aim to be a scientist, but relied more on magic. So I am the myths were born, the divinities who, while giving explanations and answering, did not provide tools practical to deal with natural disasters: I can surprise myself as much as I want in front of a lightning, groped to explain it, but if it causes damage the hypotheses are ends in themselves. Furthermore the seeking answers and believing these can be found in deities results paradoxically because believing in a divinity as the only cause of the world slows down knowledge that can often come from other and often very different points of view. Children compared to adults have no tools to answer their own questions and they are therefore more sensitive to what their five senses detect. Certainly what is captured by the five senses is the result of the doxa, but the first step to really put it in discussion is to observe it carefully.

Children later when they enter in school world, they begin to get in touch with the knowledge that is revealed and that it turns out to be a precious resource, but often the school system is marked by preparation towards the working world which is competitive, faithfully obeys the schemes of society and leaves no room for profound questions. Here we begin with the passage of time to amaze less and thus become adults. Furthermore, the practice of mental effort aimed at answering these questions is much more expensive than physical effort: the first tires physically, but once done it immediately leads to tangible results, while a protracted effort mental leads to abstract reality, to give explanations, which however must have one

experimental confirmation. In physics this is very evident as there are two distinct professional figures for the two cognitive processes: the theoretical physicist abstracts and models, the experimental physicist invents experiments to verify the actual truthfulness of the instruments. The role of time is also undeniable: we are frighteningly subject to becoming and according to Anaximander we can never actually know the truth, but only one projection. We ourselves are also in constant evolution and therefore subject to time, and therefore they will be those who will think on large time scales as well as of knowledge who will actually get to know more. This is why it is important to put in relationship the past with the future, and those who are not surprised often have a vision limited to the present because it is there that the schemes of society are located and that they often lead immediate benefits