Editorial

We have devoted an entire semester to medieval thought. Having before our eyes the bilingual columns of the translations of the work of Thomas Aquinas, the imagination taken by the hardships of the pathos of Augustine and the understanding occupied by the rules of evidence of Anselm's metaphysical entities. We can say that itwas a good semester.

The Pythagoreanism knew the enchantment of the numbers, but it was no the Pythagoreans that inventedthe zero, but the playful imagination of Indians. With the Romans we have learned to kill ten men at a time, with the Egyptians learned to incarcerate a million men - the glyph that represents the numeral one million is the image of a man on his knees in supplication; only to the Pharaoh it was given to use this representation, because only he could have a million things - but only with the Arabs we learned the Zero invented by the Indians.

Greek philosophy is also taught by the Arabs. But as the Arabs, before teaching us philosophy, learned the use of mathematical and playful Zero, Greek philosophy learned by the medieval thinkers is Greek philosophy plus the Zero. Jewish thought also learns from Greek philosophy plus the Zero. Maimonides, treated by Thomas as the Egyptian, writes the Guide of the Perplexed to address the issue of the negative quantities, those that are since the Zero, or before it.

We offer this number Zero: numbers of the negative quantities and of the endless multiplicities. Because even if what is desired is not politics of medieval thought, the throughput of sociability produces a political thought whose issues begin in the medieval world. The subjective vocabulary of intentionality, the pregnanting strength of the logos and the problems of the belief prove this medieval beginning of quantities.

The Editors