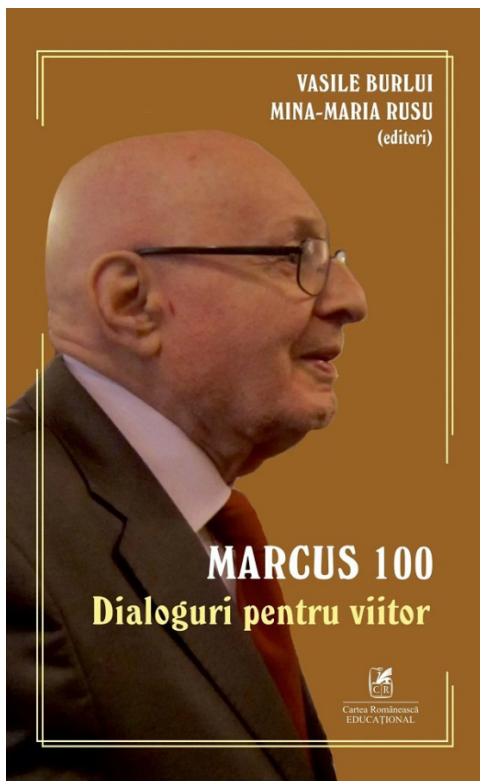


# MARCUS 100 DIALOGUES OF EXCELLENCE AT “APOLLONIA” UNIVERSITY OF IASI

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## Abstract



At the International Congress of the Apollonia” University of Iasi *Preparing the Future by Promoting Excellence*, the XXXV edition, which took place between February 27 and March 1, 2025, a massive volume of exceptional practices in research and education was launched, dedicated to academician Solomon Marcus. Vasile Burlui and Mina-Maria Rusu published in 2025 the tribute book entitled “Marcus 100. Dialogues for the future” at Cartea Românească Educational Publishing House. They also organized the scientific section of the Congress entitled “Solomon Marcus - our contemporary,” including conferences, evocations, debates about the work and personality of the one who, due to his vocation for research and conscience, managed to cross the boundaries of sciences and states, to be loved by everyone, from academicians to children, with whom he lived in communion and got along wonderfully.

**Keywords:** *Solomon Marcus, Marcus 100. Dialogues for the future, mathematics.*

From the preamble of the volume “Marcus 100. Dialogues for the future,” we find out that UNESCO declared the year 2025 - *the Year of Solomon Marcus*, as a recognition of the merits of the Romanian scientist, one hundred years after his birth, which is why the monograph is printed under the patronage of this prestigious world institution that defends authentic cultural values. The Romanian academician has distinguished himself in several fields of research, publishing over 50 volumes, translated into several languages of international circulation, as well as over 400 articles in scientific or specialized journals.

The two editors, Vasile Burlui and Mina-Maria Rusu, offer several keys to understanding the master’s monograph addressed to his disciples, those who will reach the academic world, friends and children who study in schools in contemporary Romania. Not only from the chair or from the studio of some television channels, but also through the Internet, Solomon Marcus entered into dialogue with all those interested in evolution, teaching us to understand “our world and the big world, the unique meaning of walking towards the future, the vital need to know, the joy of being together.” (Burlui & Rusu, 2025) Beyond the refined man of culture, this encyclopaedic personality was a mentor and defender of the students, “of their future and of their dream of becoming PEOPLE.”

The volume was launched on March 1, 2025, the day when Solomon Marcus would have celebrated one hundred years since his birth, in the presence of numerous personalities participating in the Iasi International Congress. In the opening of the event, Vasile Burlui admitted that his meeting with Solomon Marcus

“was absolutely accidental, but revealing above all.” The testimony is also inserted at the beginning of the book, entitled “The Marcusian Thought,” from which we learn that, wanting to know more about various fields of intellectual life, Professor Vasile Burlui, PhD, found out about the Frankfurt group, led by Herbert Marcuse, from the foreign press. Entering the *Junimea bookstore* in order to “probe the existence of the writings of the European philosopher,” the bookseller handed him a book without noticing that the author is Marcus and not Marcuse. “Leafing through the volume, I was captured by the technical-artistic ambivalence of the writing and in this way I entered Marcus’ universe in which I discovered an encyclopaedic spirit, a clear formulation, a logical organization of the text and a rare spirit of observation, going from the detail to the architecture of the narrative,” reveals the editor of the volume “Marcus 100. Dialogues for the future.”

The president of “Apollonia” University of Iasi was amazed by the transdisciplinary knowledge not of the German-American Marcuse he was looking for, but by the genius of the Romanian Marcus whom he had found then and who would come to Iasi as a “second Athens,” where philosophical debates were organized and where the academic community of Apollonia University would offer him the title of “Doctor Honoris Causa” in 2015, for outstanding results, acknowledged both in Romania and abroad. Vasile Burlui remembers the first shock he had at the encounter with the work of Solomon Marcus, an affective, psycho-emotional shock, on the one hand, due to the international fame of the scientist, and on the other hand, he felt the astonishment caused by the modesty, wisdom, sensitivity and simplicity of the great man who had the gift of science and the grace of conscience, of natural dialogue.

Vasile Burlui cannot forget the ten directions of Solomon Marcus’ thought (Burlui & Rusu, 2025): 1. The thinking of the scientist, who, being “sick of wonder from an early age,” always explored beyond horizons; 2. The thinking of the man of culture; 3. The humanist’s thinking, with an immense love for

people. “Although in his biography we find events that wronged him to the point of oppression, through education, culture and wisdom, he knew how to keep his confidence and optimism in the capacity of human knowledge, he knew how to be tolerant, he proclaimed ‘the times,’ but he never involved people”; 4. The mathematician’s thinking, as Vasile Burlui states, quoting Solomon Marcus: “My passport to university was mathematics, ... mathematics must be learned as a second natural language, ... Pretending to be a mathematician is a daring”; 5. The thinking of the linguist who helped him innovate in structuralist semiotics, in mathematical linguistics, using poetics; 6. Interdisciplinary thinking has contributed to approaching fields often considered adverse, thus mathematical poetics was born, identifying common features between poetic and scientific language; 7. Transdisciplinary thinking led to the creation by Solomon Marcus of mathematical poetics, concepts also used in third fields such as communication sciences, visual arts, folklore, etc.; 8. The thought of a philosopher of science coagulated both inter- and trans-disciplinarity, bringing fundamental benefits in several fields from mathematics, to literature, to mythology, opening new paradigms when it comes to understanding the mysteries of the world; 9. Encyclopaedic thinking. “Although some consider that the time of encyclopaedic thinking has ended with the impossibility of swallowing the flood of knowledge that clogs our memory, Solomon Marcus is the living proof that encyclopedism not only exists, but that it is also necessary,” says Vasile Burlui, noting the harmonization of the alchemy of the other nine types of thought. This complex ideological architecture, in reality, leads to the uniqueness of thought, which determined the author of the chapter “In the Mirror of the Soul” to dedicate to the academician Solomon Marcus the poem “One,” of Pythagorean and cosmogonic inspiration, unity being not only the monad about which Leibniz was to write, but also the primary element of the fractal, of diversity in unity, a theory explained by Henry Corbin, in “The Paradox of Monotheism.”

*Numbers are everything, the philosopher said  
And he engraved in stone a terrible truth,  
For One is One and One is all,  
And the One and with the One go into infinity.*

*It's the brick of the world, the monad in the universe  
We find it in the stars, in the flowers and in the atom,  
Multiplied in all of them we find it dispersed  
In the stone under the mountain, in the spirals in man.*

*By the amount he does everything, when it is at hand,  
From the drop there is the sea, the talaz when it falls,  
Gathering with the grain we find out the good harvest  
And measuring with my step I walk the whole path.*

*But above all, the One becomes the world's wheel  
When it's coupled with zero, the Pythagoreans say  
And we all wonder how the force of the world, all of it,  
Resides in the Unity coupled with Nothing...*

Poem "One" dedicated by Vasile Burlui to academician Solomon Marcus, included in the chapter "In the Mirror of the Soul" (Burlui & Rusu, 2025).

I don't know if Professor Burlui has read the book "The Paradox of Monotheism," but the intuition of the poet doctor, fascinated by philosophy, religion and mythology, which I noticed in his poetry books, demonstrates the existence of a transdisciplinary paradigm, which coincides with Marcus' vision and that of Henry Corbin. How would we interpret the presence of the only poem, right in the opening of the more than 550 pages in which Solomon Marcus is evoked?! How could we understand a vast horizon of transdisciplinarity if not by resorting to metaphor and number, the two constants of knowledge from ancient times, but so well illustrated in Marcus' work?! Poetry is the gate through which we can reveal the mysteries, in fact, the semantic fields of the nominal groups suggest the opening towards the light of understanding: *triangle of vows, musical scale, descender from the angels, unspeakable force, the harmony of the world, astral music, suns and constellations, the Infinite, zero Absolute*, elements that describe the becoming and recomposition of the world from the One, as a continuous, cyclical



The vision of unity in plurality and plurality in unity, interpreted as a symbol of the mirror (Corbin, 1997).

birth. The end of the poem is revealing: "Then is the moment when the One couples/ Again with the Infinite, with zero Absolute,/ And shimmering in Chaos again it governs/ Recomposing the world again from the beginning.// From empty Universes reduced to the One/ They are rebuilt in the Cosmos as from the beginning/ As in a miracle, when everything is in one/ They recompose themselves galactically as the Number wanted." (Burlui & Rusu, 2025)

He is also interested in interpreting this poem in a hermeneutical key: Solomon Marcus was born on March 1, 1925, on the first day, of the beginning of spring, of the return to life of nature. In this sense, on the occasion of the centenary of the author's appearance in the light, under the sign of the frail snowdrop and Martisor (a spring token), a fundamental volume was launched, which includes the perennial deeds of the one who left us physically, but not spiritually. In this key we can understand the motto chosen by the two editors, suggestive words, expressed by Solomon Marcus: "The great life can begin after the biological death. In fact, the test for the quality of a human life is the ability to survive

through its achievements." Starting from this principle, Marcus' work provides its author with the passport of eternity, and we have the duty to embark on the exploration of a grandiose universe of knowledge and self-knowledge, the term knowledge (*connaissance*, in French), has its original root from *birth* (*naissance*, *co-nnaître*), meaning "the birth of oneself for the knowledge of oneself." In fact, this is what Mina-Maria Rusu also referred to when she wrote about Marcus' last earthly spring, seen as a passage to great and eternal knowledge. The publisher resorted to the metaphor and symbol of eternal spring, as a season of germination by divine grace. "The Marcusian calendar of eternal spring - germination by divine grace - begins on March 1, in Iasi, the Moldavian centre of Romanian culture, sending signals to the whole world, of intellectual welcome, aspiration and fulfilment, a being without passing time. The eye of the Magister watches over the effort of the human in us to be part of the evolution of the universe, by *living* in order to *know* and by *knowing* in order to *live*." (Burlui & Rusu, 2025)

There are rare complete volumes that begin with the key to reading and with *The Mirror of the Soul*, passing through the problems of the encyclopaedic work of the academicians, to have references to the books and friends of the scientist, through which a chosen destiny is reconstructed, ordained by God, and to end with the great family of the mentor, with the disciples who assumed the lessons of this polyvalent personality. Photographs, emails, letters, articles, certificates and others are only a part of the important material richness and from which the differentials or fragments of a whole are restored, of time not wasted, but earned and given to others, as a perpetual dialogue, open to eternity. We resume the last statement-wish with which the volume dedicated to Solomon Marcus, at the centenary, ends: "Happy Birthday in the Eternity of the Spirit, Mr. Academician!" (Burlui & Rusu, 2025)

In Chapter II. "*The Marcusian Time*," pages from the *Autobiography* and the *Report for the last five years and the project for the following years are inserted*, pages composed by Acad. Solomon Marcus, as well as the word of appreciation pronounced *at the centenary*, by the academician

Ioan-Aurel Pop, president of the Romanian Academy. In 2010, when he was celebrated on the occasion of his 85th birthday, Solomon Marcus said that the key term for him was the word *project*. "The moment you no longer have projects, you no longer give meaning to a *tomorrow*, it is as if you are no longer alive and, therefore, I now feel obliged to give the report for the period from 2010 onwards and to present the project for the following years," said Solomon Marcus on March 4, 2015, during the homage session dedicated to His Lordship. Summarizing the activity after his 85th birthday, the academician divides it as following: everyone could see the first part on *Google scholar Citations*, from 2010 to 2015, when he received 317 citations, the total number of citations reaching 2,032, with a Hirsch index equal to 20. The octogenarian admitted that from 2011 to 2015 he recorded 185 results, some referring to works he published in those years. He confessed that he had published over 40 research articles, in international or Romanian scientific journals, with a great impact in mathematics, linguistics or poetics. Few researchers over 80 could count so many international trips to hold conferences in order to cope with "the cultural globalization." (Burlui & Rusu, 2025) Another category of activities was that of personal relationships, electronic correspondence, dialogues with readers and former students or with students who reported the violation of rights, students who were not listened to by the media, nor by the power factors, nor by their teachers or parents. Solomon Marcus admits that he would have liked to bring some of these wronged people to hear the academicians point out the problems in the education system, but he believes that the Academy's protocol does not allow him to do such a thing. "Or at least to read you excerpts from their messages - but there would not have been time for that," said academician Marcus to his colleagues at the Romanian Academy, lamenting the fate of those who take part in Olympiads, students haunted by depression. The scientist anticipated the explosion of this phenomenon in the education system because the messages came from all countries. The one who was invited to the Government, as a result

of the fact that he prefaced an extraordinary book, "Romania of the New Wave," in which around 70 young people aged between 16 and 35, present projects for the Romania of the next decade, was aware that he was the spokesperson "of those to whom we do not give the right to speak." "At the government, taking advantage of the presence of the Prime Minister, I told him openly and clearly that the situation in education is desperate," (Burlui & Rusu, 2025) Solomon Marcus said. The octogenarian researcher intended to participate in other international meetings in Istanbul, Vienna, Bonn, etc. and to honour the invitation to be among the young people from Cluj-Napoca, under the slogan "We want to be creators of the future." I will always be on the field, even in the coming days I will meet with the students who have qualified for the national phase of the Linguistics Olympiad." (Burlui & Rusu, 2025) Although he was optimistic about the destiny of young people, he was desperate because of the politicians' lack of strategy; he regretted the great confusion and tension among the Romanian society...

Academician Ioan-Aurel Pop, in his speech at "The centenary," appreciated the "giant dimension," the scientific personality, of recognized value, but also the weight of the verdict given by Solomon Marcus. The President of the Academy mentioned that, under the harshness of the judgments, "there was some great kindness hidden towards the Romanian science, research, spirituality and culture, as a whole." "This severe kindness always correlated with the care for the Romanian Academy, which should remain, in the scientist's conception, the empire of the most chosen spirits of the nation, not to diminish the exigency, not to dilute the quality," continues Ioan-Aurel Pop. (Burlui & Rusu, 2025) In the speech delivered at "The centenary," the writings of the distinguished intellectual Solomon Marcus were appreciated, as he harmonized the exact sciences with the humanities, having a great love for Romanian science, for the intellectual values of our country, offering "generous and profound life lessons." "In the end, the serious emphasis in what we now call general culture no longer falls, as it used to, on vast knowledge of mythology, classical studies, history, literature, philosophy, on

"humanities" and social sciences, but on ways and methods of adapting to the challenges of this world which is always in a hurry, which comes strongly upon everyone, with tablets, e-books (electronic books), iPhones, with dizzying social networks, with forms of research and communication unimaginable two or three decades ago," are some other thoughts of Ioan-Aurel Pop. (Burlui & Rusu, 2025) The speech of the president of the Academy is a plea for interdisciplinary openness and for memory. "These, methods and knowledge, go hand in hand, because memory represents a fundamental component of intelligence. By not cultivating memory, we condemn ourselves to intellectual poverty and spiritual death," says Ioan-Aurel Pop. (Burlui & Rusu, 2025) From the teaching of Solomon Marcus, the president of the Academy admits that he understood the depth and openness of the intellectual: researchers of the exact sciences cannot manage in the world without "humanities," "because there are no higher and lower fields of study, and our spirit, willingly or unwillingly, longs for literary, historical, musical or plastic creations." (Burlui & Rusu, 2025) He brings as an example the love of the academician Solomon Marcus who was moved by some verses, recited poems, knew the lives of famous writers and artists, and valued Romanian language and literature and Latin language and literature enormously. "He once told me that the grammar of the Latin language directs the mind of every student and adolescent and that for fields of study such as philology (Romance, in particular), botany, pharmacy, geometry, technical sciences, political science, sociology, etc., Latin was a spring of living water. He thought that deciphering a Latin text was like solving a geometry problem," recalls Ioan-Aurel Pop. (Burlui & Rusu, 2025) In this regard, he points out that at the faculties in Germany, in the polytechnic fields, students learn Latin because, for example, the programs use English terms (*insert, design, page, file, references, review, view, space, times new roman, title, place, replace, select, close, normal, copy, delete, etc.*) and over 75% of the vocabulary of this digital page is of Latin origin. (Burlui & Rusu, 2025) And the Romanian language, the daughter of Latin, was close to the academician's heart as his mother tongue and as

the language of his homeland. Also, mathematicians and historians, paradoxically, have some common structural elements, including the operation with numbers and spaces. However, time is common to all people, making up life. "Solomon Marcus's life lesson comes from time, but it passes over time. It is a lesson in balance and harmony... He was a magister of the people, just as "history is the magister of life" and he was among the teachers of the international community and, especially, of the Romanian world of which he was part and which he loved so ardently," said Ioan-Aurel Pop. (Burlui & Rusu, 2025)

The "Remember" section of the homage volume presents the steps taken to prepare for the ceremony of March 7, 2013, when, at the 88th birthday of the magister, the Apollonia University of Iasi conferred the title of *Doctor Honoris Causa* to Solomon Marcus, called *homo universalis* in *Laudatio*, read by Mina-Maria Rusu. In addition to the "mathematician's loneliness," a scientific contribution highlighted, at international level, the impressive synthesis work of thousands of pages of linguistics, semiotics, poetics, "expressions of the complex and profound knowledge of the inner and outer universe, in relation to the human being, was noted. You have made Romania known on all continents, through the value of your pioneering research in transdisciplinary fields," said Mina-Maria Rusu. (Burlui & Rusu, 2025) *Laudatio* continues with the synthesis of the scientific work of academician Solomon, which has become a source of knowledge for researchers from all over the world, interested in mathematics, linguistics, arts, semiotics, but also in the values of the Romanian culture of the one who loved his native country. "The impressive scientific work of academician Solomon Marcus counts 59 book titles (author or co-author), another 26 book titles (coordinates, edited, prefaced or postfaced), over 500 articles in Romanian, English, French, Italian, German, Spanish, Russian, Hungarian, Czech, Serbo-Croatian, Greek, in specialized journals and countless other articles on cultural topics," continues the teacher. In his answer to *Laudatio*, Solomon Marcus recalled his roots in north-eastern Romania, being proud to be the son of the Moldavian lands. On that occasion, he

summarized his intellectual biography, evoked the exceptional professors at the University of Chernivtsi. He expressed his joy and honour to be in Iasi, "a true capital of Romanian culture," where "*Junimea*" initiated by Titu Maiorescu, which became "a true reading grid of the entire cultural history of Romania," (Burlui & Rusu, 2025) a topos of the topicality of this program.

Mina-Maria Rusu, who also took care of the 2015 volume, edited on the occasion of the 90th anniversary of Solomon Marcus' birth, evokes the one who knew how to live circularly, being "sick with wonder," converting time into wisdom. It is specified that the "Romanian Language" journal from Chisinau dedicated a tribute issue to the academician. Sanda Golopenția refers to the poetics and semiotics of Solomon Marcus, Gabriela Pană-Dindelegan describes the beginnings of mathematical **linguistics** in Romania, and the academician Irinel Popescu appreciated the "academic model" of the teacher and researcher, scientist and philosopher Solomon Marcus "who did not shut himself up in an ivory tower, but was actively and faithfully involved to the end of some principles in which he believed."

Academicians Gheorghe Păun and Cristian S. Calude remember Solomon Marcus, concerned with interdisciplinary fields, as a prolific personality and professor who created many disciples, a truth confirmed by Mihai Dinu, university professor, former doctoral student of Solomon Marcus, who compared his teaching style to that of the mathematical philosophers Pythagoras and Thales, for his talent for combining science with art and poetry. Solomon Marcus draws our attention to the essential truth that, despite its long-proven practical utility, mathematics is not a tool put at the service of any activity (other than itself), but "a way of thinking of universal value" and that it "occasions spiritual joys to which every human being should have access." Therefore, "mathematics had to remain like music, to be cultivated for its own pleasure." We could add "also like poetry," remembering that, by the end of his high school studies, the paradoxical future scientist had been, according to his own confessions, attracted more by the seductive power of poetry than by mathematics. Only much later would he understand the fact

that, at their level of excellence, the two creative activities meet and complement each other happily, as revealed to him by the work of the professor from the Faculty of Mathematics of the University of Bucharest Dan Barbilian, alias Ion Barbu. (...)" (Burlui & Rusu, 2025) Mihai Dinu appreciated his mentor so much that he calls him a "*homo universalis*," an ambassador of national culture abroad, wondering why we should not call him an "ambassador of terrestrial culture within the interplanetary space"?

Daniel Dăianu considers Solomon Marcus "a man for eternity." Adina Dragomirescu evokes the academician who initiated the Linguistics Olympiad, having a great magnetism with which he entered into dialogue with young people. "The source of this attraction is, first of all, the personality and involvement of Professor Marcus, whose speech was always appropriate to the age of the audience and, undoubtedly, conquering through the density of information, the simple way of transmitting, the advice subtly introduced, but very convincing, the impeccable organization and the unexpected analogies. The moment of this lesson certainly remains in the minds of all students, as they themselves confess." (Burlui & Rusu, 2025) The teacher captivated the students by the naturalness of speaking, by the joy of meeting them and offering support to curious, intelligent and enthusiastic young people, eager to know, to whom he gave his e-mail address and invited them to write messages with questions, curiosities, observations, etc. The students wrote to him, sometimes like to a teacher, asking him questions about mathematics or linguistics, other times like to a friend with a lot of experience, asking him to give them advice or to read (with a critical eye) their literary productions. Those students who heard for the first time from Professor Marcus about Noam Chomsky, generative grammar and other types of grammars, about the innate character of linguistic competence, about the relationship between linguistics and computer programming, between computer science and neuroscience, between linguistics and cognitive psychology, about the simultaneous evolution of science and the importance of interdisciplinarity, about the mathematical theory of learning and many other extremely interesting problems

continued the email dialogue with the mentor. The student Gabriela Alberta Milică, laureate of the "*Solomon Marcus competition*," in the confessions entitled "*Poetry and Equation*," appreciated the openness of Professor Solomon Marcus when it came to reading "mathematics through the glasses of poetry," as he himself said, giving life to the conviction that, two thousand years after the death of Aristotle, Socrates or Pythagoras, the philosophy of Ancient Greece can return, strongly refreshed, ready to become a current of discovery, an awakening source of light, a source of ambition in order to not give up and not forget the rock from which they both sprang, as twin sisters. (Burlui & Rusu, 2025)

With all the fullness and vastness of his knowledge, Solomon Marcus was a modest, gentle man, as we learn from Sorina Georgiana Rusu. The student Iulia Marinescu from the Romanian team at the International Linguistics Olympiad, in 2014, noticed, in addition to the multiple knowledge of academician Solomon Marcus of linguistics, mathematics, logic, calculation technique, the researcher's grace to associate the components of mathematical language, the connection between natural and artificial language, the forms of human creativity, the poeticity of mathematics. "But who is the MAN Solomon Marcus? An open, warm, rigorous person at the same time, who does not refuse to take a picture with those who admire him, leaving them, in this way, a precious memory. He communicates, by e-mail, with students and pupils at the beginning of their journey, guides their steps in the great adventure of life, advises them, criticizes them, appreciates them. The man who refused a two-year contract at a university in the Netherlands, because he was "expected in Bucharest" by his wife, by Miron Nicolescu, by "a whole world of students." Exceptional would be an understatement." (Burlui & Rusu, 2025)

Radu Gologan, who had almost half a century of memories with Professor Marcus, reiterates the mentor's great love for children, the joy of communicating and helping them. Professor Silvia Ofelia Chelariu, calling him "a contemporary Socrates," appreciated his sincerity, the dialogues, but also the Marcusian silences. The scientist went from mathematics to

the metaphor of football; he had the grace of building strategies. He talked about the game, the Internet and school, about the realm of education. "The game offers the freedom to create; The Internet is the "metaphor of the informational and communicational ocean" (which the academician systematically "conquers, wave by wave"), it is a space that, strategically explored, offers new dimensions to becoming; School, education, in general, even if it currently fails to integrate these components in a profound way, will not be able to ignore them for a long time from now on," writes the professor. (Burlui & Rusu, 2025) The Socratic dimension of the discourse, the vocation of wonder, the ease of overcoming the barriers of the fields of study, the intuition and the conviction that we will reach the globalization of knowledge are other authentic performances of Marcus' dynamic spirit.

Valeriu D. Cotea testifies about the maieutic method used in Prof. Solomon Marcus' activity in higher education, a somewhat atypical professor: he did not read the students' attendance list during his classes, he did not watch the time when collaborators left or came, but he asked that the academic quarter should not exceed 15 minutes, "because then it was no longer academic." The professor, invited to teach at universities in Argentina, Brazil, Canada, France, Germany, New Zealand, Spain, and the USA, was "always looking for new ways and means of transmitting knowledge." He was a follower of colloquial methods, since only in this way could students combine critical and reflective thinking with actively participatory thinking, training themselves for the interdisciplinary sciences of the future.

The late literary critic Alex Stefanescu remembers the culture show on "*Realitatea TV*," where, inviting Solomon Marcus, the great mathematician spoke "about how many in the moon and in the stars." "Although the topics were unpopular - probability theory, Fermat, transdisciplinarity, mathematical stylistics, etc. - we made a huge rating. I received numerous messages from viewers right during the show. Some - enthusiastic-exclamatory, others - interrogative. Everyone wanted to learn something from a man with an all-encompassing

thought, a specialist not only in the science of numbers, but also in literature, music, painting, sociology, psychology and architecture. We decided on the spot to come back with a show that would have Solomon Marcus as a guest, the very next week." (Burlui & Rusu, 2025) Smaranda Lalescu, Liliana Preoteasa, Boris Singer, Vlad Andrei Neacșu are other names who appreciated the value and source of knowledge of Solomon Marcus.

The chapter "The Departure" opens with Mina-Maria Rusu's revelations about Marcus' last earthly spring, seen as a passage to great and eternal knowledge. The one who reached the age of full wisdom dedicated his final decade to children and fruitfulness in his disciples, "a miraculous gesture of total, conscious and responsible dedication for the future!" (Burlui & Rusu, 2025) In 2017, a year after Marcus' departure, time was "*poorer without the magister.*" Deeply regretting the separation from the professor, Mina-Maria Rusu remembers the generosity of her mentor and his devotion to his students. Out of the desire to help them, he left them his email address so that his problems could be reported. "That firm index finger, pointing upwards, opened a door behind which, with a simple click, they found the access place to the freedom of opinion, to the chance to receive answers to tormenting questions, to find a confessor willing, without limits, to take over all the burdens of their school life, as in a confession. Often, he redirected to me the desperate messages of the students who wrote to him about an injustice coming from various teachers or who pointed out aberrations in the logic of school life, diligently cultivated by a rigid and linear system, afraid of not going out of the canon of the curriculum and, naturally, desperately asking for his help. The message was the same every time: "*We have so much to learn from these children whose voice no one hears. Let us therefore be their spokespeople.*" (Burlui & Rusu, 2025) The one who worked and works at the Ministry of Education admits that the barren decisions at the Centre, derived from examples cut from other education systems in Europe and the world, invariably passed through the sieve of public money and imported unprofessionally and disjointed into the local education, had no insertion points in

Marcus' thinking. The professor was right when he said that the school "commits an attack on the child's right to be amazed, to discover the world." Romanian education does not consider the student as a protagonist. "The child should be the main actor in the cyclical reconstitution of the golden age of humanity, in the school space, institutionally destined to be permanently a stimulating referential of the World, in the spirit of Ovidian metamorphoses," continues the representative of the Ministry of Education, approving Marcus' thinking. (Burlui & Rusu, 2025) The author recalls the importance of the volume "Romania of the New Wave", in which Marcus pleaded for the renewal and change of education for the better. Some of the students' messages are quoted. For example, high school student Theodor Marcu wrote the following message, as the spokesperson of a generation that is now in school: "*we must rethink from scratch the way education works, so that young people are no longer treated, in a world of omnipresent information, as production series.*" (Burlui & Rusu, 2025) The student Sorina Cocola revealed herself to Solomon Marcus in a message that she redirected to professor Mina-Maria Rusu: "*This desire of the grown-ups to make us memorize as much information as possible exhausts me. I am like a robot that executes the teachers' orders, in order to receive a high grade as a reward. However, I would like the grown-ups to realize what the true values are, the real things that matter.*" The student Iasmina Bușe complains about the school's injustices, not wanting to be like "*a container in which knowledge is poured out.*" Such messages always flowed from the children to solomarcus@gmail.com "as if to a last hope for salvation." The representative of the Ministry of Education brings arguments to prove that the master answered to all young people, being aware that the time dedicated to dialogue with the generation in formation was always perceived as a great gain in the process of adaptation to the era, it was a recovery of the golden age of humanity, a return to perennial and universal values, things that will bear fruit in the offspring with which he dialogued.

Chapter V, entitled "At the Centenary, the Love of the Marcusians," is yet another proof of the intellectual fruitfulness of the disciples. Cristian S. Calude and Gheorghe Păun were the

dearest disciples of the magister, because the professor also considered them friends and collaborators, a continuous dialogue from which they all had to learn. Academician Gheorghe Păun admits that his mentor lived "the miracle of his own posterity." Although the mentor retired, he did not retire from the activity. Although he was "uncomfortable," he was called to lecture everywhere with a transdisciplinary openness and exceptional qualities: an enormous power of work, a fabulous memory, a perfect elegance of formulation, modesty.

Gheorghe Păun testifies about the life and work of the mentor who could have had four or five successful careers (mathematical analysis, mathematical linguistics, computer science, semiotics, mathematical poetics, history and philosophy of science, school and education), about his publishing personality, essays, capitalizing on the legacy of his ancestors. Sorin Istrail, a researcher at Brown University, writes about the challenges of computer science. He evoked Solomon Marcus as a professor who marked his destiny, thus becoming one of the best scientists in computer science and genome research. Every time Sorin Istrail faced a problem, he was so deeply marked by the mentor's thinking that he wondered: What would Marcus have said? What would Marcus have done? What would Marcus have thought about chatGPT? How would he have reacted to the challenges of artificial intelligence? Evoking Marcus, with the storytelling grace that all Moldovans have, Sorin Istrail believes that his mentor would have laughed at chatGPT because "it messed up miserably in terms of storytelling." In this regard, he refers to a recent essay in the *New York Times* (Burlui & Rusu, 2025) in which author Emily Yakin wrote about "The Art of Theft" from the "golden age of plagiarism intrigue." Emily Yakin highlights the "Mise en abyme" paradigm, this double mirroring effect is created by placing an image inside an image and so on, repeating endlessly (infinite regression), a reflexive strategy in which the content of a medium is the medium itself, a story within a story. Solomon Marcus would have been concerned with understanding this new method of "recursion" used in mathematics, defined by self-referentiality. The mentor would have researched the technique

through chatGPT, would have tested how an author's text could be transcribed in the style of another author, thus reaching fascinating possibilities. This stage of chatbots takes up fascinating facts about the lives of storytellers, which is why he believes that it would have excited Marcus, and it would have challenged him to study what is moral and ethical, how copyright law would apply in this web of stories, which, "by their very nature, want to be free - free to circulate through us and among us, going through revision and transformation into an endless and unstoppable generative process."<sup>i</sup> Do chatbots make up stories? Will they surpass the Romanians in Moldova who have the gift of storytelling in their genes? These are the questions of Sorin Istrail meditating on *Marcus story* and the challenges of the digital world.

Liviu P. Dinu remembers his mentor, Solomon Marcus, with gratitude. Marcus' preoccupations related to computational stylistics, the search for text authors with uncertain authorship, but also his love for children. Anca Dinu, Solomon Marcus' last PhD student, considers Marcus a Superhero, who sums up for her an entire team of superheroes: Batman, Iron-Man, Hulk, Spider-Man, all in one, in a combined armour. In this sense, he asked a robot to generate such a superhero and motivates why Professor Marcus appears like this, because he has a huge human quality, translated into the desire to do good, having superpowers, the generosity to offer free time to young people. The one who went to schools and high schools defended the right of children to education. "He was a school creator, he transmitted values. He trained researchers, who, in turn, trained others. These are the ones who today become mentors for a new generation, the generation of Marcus' spiritual great-grandchildren," writes Anca Dinu. (Burlui & Rusu, 2025) The former PhD student appreciates the virtues of the mentor, his positive energy, his ability to guide young people to believe that superpowers exist within them.

Călin Tudor Zarojanu remembers the rigorous professor Marcus, having a legendary aura. For the fact that Nichita Stănescu had dedicated a poem to the magister, it was for his generation "kind of like it would be for today's young people to know that Taylor Swift wrote a song for Bill

Gates." (Burlui & Rusu, 2025) Călin Tudor Zarojanu became a researcher thanks to the support of his mentor who published his works abroad and promoted his disciples by being their spokesperson. He was not only a "university professor," but simply a teacher for everyone, including children of 7 or 8 years old, of general culture and life. "I have never met a man more dedicated to life, spirit, soul and culture than he is - I can't use was!," concludes the former student. (Burlui & Rusu, 2025) Lilica Voicu-Brey from Spain states that Marcus was given the name *El Profesor Infinito*. The teacher admits that the mentor opened the way for her to research the work of Alexandru Ciorănescu and other families of exiles, encyclopaedic personalities.

Sanda Golopenția does not forget the young Marcus who read in Herastrau Park thinking about mathematical poetics, and Mihai Nadin brings up the role of AI who can write any essay, regardless of the difficulty of the subject. Is it normal for others to think for us? "We are in 2024 or 2025... anyone can order essays, master's papers, doctoral papers, novels, poems, paintings, and even music from ChatGPT. You just need to pay for the use of this technology. A hundred dollars a month... It has become impossible to determine whether the text we read is produced by technology that has automated what 15 years ago was produced by writers with various degrees and signed not by authors, but by those who paid. Did Solomon Marcus invent this technology? No, but he quickly recognized that writing, that is, the production of language in the form of text, can be automated... Solomon Marcus' genius was to understand the vector of time..." (Burlui & Rusu, 2025) Mihai Nadin specifies that, through his genius, Marcus understood that AI could produce, on request, various texts or even images ("a painting in the style of Matisse") or music (a la Beethoven or Heavy Metals) and that the hallucination of machines will give researchers a lot of headaches. The scientist was also interested in the study of genetics (DNA) through computer science. Resorting to mythology, to the story of Orpheus and his love for Eurydice, who, because she looked back, remained hostage to the past and killed love, the professor from the USA specifies that the story is not only about love, but also about a past that deserves to be honoured, but must not

become an obsession." A modern-day Solomon Marcus would have to contend with the bacchantes - so many deceptive realities, so many traps of the intellect and the heart. When I think that in recent years I have had the experience of universities - I include Harvard, MIT, Stanford, not to mention some European universities - where the intellectual level reflects the buying of writing, which Solomon Marcus saw as a problematic step, I wonder: what would he have done when most of his seminar papers or academic theses come from machines?" (Burlui & Rusu, 2025)

Irinel Popescu, evoking the academician Solomon Marcus, refers to the discussions and fears of scientists, regarding the numerous articles containing fraudulent data that have been withdrawn in recent years, even from the most reputable scientific journals in the world. (Burlui & Rusu, 2025) That is why Solomon Marcus was concerned about the role of the scientific community that will need to understand these challenges and manage problems related to ethics and deontology.

Daniel Dăianu sees him as an example among academicians, a man among people, and a "moral compass." "I am convinced that, if he had still lived, Academician Solomon Marcus would have harshly judged the dangerous omnipotence of digital/communicational platforms in social and cultural, economic and political life. Because technology without education and discernment in use is a path to perdition. Similarly, he would probably have judged the role of artificial intelligence, which brings many benefits, some extraordinary, but which can also become an existential threat to humans, like nuclear weapons." (Burlui & Rusu, 2025) Daniel Dăianu is convinced that Marcus' work represents a plea for the rediscovery of the human, otherwise we would go back to prehistory or we could make mistakes again, as in the last century, of a bloody Europe. "The academic world must make itself heard and influence the course of things in a good direction," says academician Daniel Dăianu.

Alexandru Bantouș testifies about the modern trajectory of the Romanian language and Marcus' involvement in this endeavour. The linguist regrets the Prut border on the map of the Romanian language and the lack of joint permanent bodies of specialists (from Romania,

the Republic of Moldova and other countries), which would have as their object of research pressing problems of culture, of the literary Romanian language, in all its forms and areas of manifestation, but recognizes the effort of Solomon Marcus to overcome these barriers. Marcus understood the dangers of the Romanian language in the Republic of Moldova, but also the lack of young philologists with a vocation to cultivate the language, to oppose the invasion of English or Russian terms. Solomon Marcus defended the cultural journal "The Romanian Language" from Chisinau, which was in danger of disappearing. "Modest, kind, sober, convincing, having at hand the argument and the desire to change the world for the better, an exceptional actor and spectator of reality in its multitude of manifestations, academician Solomon Marcus undeniably wore the mantle of the knight of truth, defender and promoter of justice, his writings forming a true testamentary dowry for those who come," says Alexandru Bantouș.

Knowing the man Marcus, Ana Bantouș describes the concern of academician Solomon Marcus for the communication of Romanian culture with the world, in the era of globalization. The one who published "The Dynamics of the Sacred in Contemporary Bessarabian Poetry" (Romanian Cultural Foundation Publishing House, Bucharest, 2000) and "Opening to Universalism. Romanian Literature in Post-War Bessarabia" (Chisinau, "Nichita Stănescu" House of the Romanian Language, 2010), recalls that Anthony Ciddens, author of the book "The Consequences of Modernity" (Univers Publishing House, Bucharest, 2000), is the one who introduces the notion of globalization and defines it as "the intensification of social relations at world level." Solomon Marcus understood deprovincialism in the age of the expansion of knowledge, the complex connection and the disappearance of the distance, through the Internet, between people. In this sense, the academician resorted to the theory of synchronicity, elaborated by E. Lovinescu, anticipating the change and the emergence of new paradigms. Communication via the Internet facilitates knowledge. For the author of

“Universal Paradigms,” globalization means a cultural one, “a corollary of the globalization of knowledge.” Ana Bantoş appreciated the fact that Solomon Marcus saw the globalization of knowledge as a perpetual exchange of information, as a living organism. In this regard, he quotes “it is not understood that different fields cannot live on their own, that they organically need to develop their metabolism with the others, to communicate with the others.” (Marcus, 2011) Solomon Marcus is among the optimists for whom “globalization in culture is not in conflict with cultural identity, but a condition for maintaining the latter.” The author brings several examples from Marcus’ interviews in order to justify the relationship between otherness and identity. “Today’s culture is under the strong interaction of the local and the global, of the part and the whole,” says the author. (Marcus, 2000) In an interview with Father Stăniloae quoted by Solomon Marcus, the linguistic mathematician refers to the fascination with metaphor: “Because metaphor means to understand one thing through another thing.” (Burlui & Rusu, 2025)

Hence, the constant interest in interdisciplinarity, as a feature of interactive and global postmodernism, associating apparently extreme fields, as an expansion of knowledge.

Ana Bantoş demonstrates that the model brought by Solomon Marcus is one of erasing the boundaries between the edge and the centre, of starting a dialogue with the entire cultural community of the world. Those who deplore the departure of the elite from the country will find in Marcus’ work the necessary arguments in order to speed up international knowledge. “... We are therefore not exporting ready-made values, but we are participating in a process of interaction on a global scale, on which the final form of the work or the result of our research essentially depends,” are the thoughts of Solomon Marcus. (Marcus, 2011) Referring to our deprovincialism, Marcus considers it essential to inscribe Romanian culture in the value competition of values on a planetary scale. Therefore, we must succeed in reconciling the traditional understanding of the Romanian identity with the one that derives from the globalization of the economic, scientific and cultural context. Another argument identified in

the work of Solomon Marcus is the need to be Romanians, good speakers of the mother tongue, but also of the languages of international circulation. To the question “What does it mean, today, to establish a correct relationship between tradition and renewal, between local and universal,” the academician’s answer is: “it means, for example, to understand that an expression such as *European Romania* is neither pleonastic nor oxymoronic; to understand that there is no contradiction between using the Romanian language in Romania, studying and respecting its history, on the one hand, and writing in English, when we communicate with the world and want to assert ourselves on a planetary scale, on the other hand.” (Marcus, 2012)

Other teachers appreciate the huge force with which Marcus defended not only the mother tongue, but also the Latin language in the Romanian school, as Theodor Georgescu demonstrates, reflecting on the academician’s book, “The Odyssey of the Latin Language.” The academician took a stand, asking journalists for the right to express their conviction not to give up the Latin class. Consequently, Latin is still studied in secondary school under the name “*Elements of Latin Language and Romance Culture*,” due to the involvement of Solomon Marcus. “Without the public interventions on television and without the direct involvement of the Magister in the activities of the group of specialists organized by the ministry, Latin would have been talked about in the past tense,” writes the MEC representative. (Burlui & Rusu, 2025)

In the final part of the volume edited in Iasi, there are inserted many proofs that certify Solomon Marcus’ desire to defend the future of our school. The academician sent messages to many journalists to whom he asked for their support to come to the shows and to militate together for the value of classical and modern education. Knowing the impact of the press, he sensitizes journalists, appeals to their memories of teachers and asks them to pay “attention to the situation of school life at the moment, to the situation on the ground.” (Burlui & Rusu, 2025) Disagreeing with the aggression of the school that ignores the needs and rights of children, detesting the dictatorial style of some teachers and not accepting old textbooks, the magister

proposes concrete solutions. Noticing that the school does not care about the psychosomatic health of children, to which it is often added the aggression of family life, Professor Marcus anticipated the depression and stress felt by the students. "The diagnosis of AGGRESSION is inevitable and you cannot contest it," the scientist gives the verdict. (Burlui & Rusu, 2025)

Mina-Maria Rusu admits that few would have expected the title of a book like "Children under School Aggression," an exciting title since the beginning of 2016, when Marcus pointed out in his book the problems of the school, in particular, the student-school relationship. The publisher specifies that all the energy to dialogue and collect messages from the students was spent less than two months before Marcus' departure (March 17, 2016). A year earlier, the magister prefaced the collective volume of 590 pages, "Romania of the New Wave" (Resource Centre for Civil Society Publishing House, 2015), in which 77 young people signed, to whom he wrote "You, young people that December 1989 caught you adolescent children... you have the opportunity to overcome through personal effort the vicissitudes of a sick educational system and implicitly you can contribute to the therapy that allows the installation of another educational system." (Burlui & Rusu, 2025) Professor Marcus knew deeply the wounds in the children's souls, but also their aspirations, so he had high expectations of them.

The academician knew all the problems of education from those involved: students, teachers and parents, but also from the books that pointed out the errors in education. When the Romanian translation version of Mihai Nadin's book, "The Civilization of Illiteracy," appeared, Solomon Marcus already had it in English, as mentioned by Mina-Maria Rusu who was to review it in the "The platform of the Educated" journal. "The launch of Mr. Mihai Nadin's book, translated into its "mother tongue," seemed to me a gesture of great cultural depth and a cultural and pedagogical gift, a notable bibliographic source for the education decisions of the third millennium. And this was certainly an essential reason for Marcus to overcome his physical suffering and to be present, as the main speaker, at the activity at the University of Bucharest.

Next to him, Lavinia Spandonide, the director of the publishing house, a refined man of culture!" (Burlui & Rusu, 2025)

Mina-Maria Rusu refers to the books and manuscripts of Solomon Marcus, but also to the gift of the Magister to gather around him children, disciples, friends, family, that is, all those who felt his love and sacrifice. From her rich personal archive of photographs, the editor selects the most representative photos and emails that confirm these truths. "Marcus' eyes, looking at the world of childhood, adolescence, youth, maturity, are a metaphor of love directed towards vertical humanity, woven into the nets of life, in which communication should have a complex, concentric structure, at the point of origin being, obviously, the Word," says Mina-Maria Rusu. (Burlui & Rusu, 2025)

The complete profile of the man Solomon Marcus is created with the help of family and friends in the Marcus circle, all of whom leave testimonies of an encyclopaedic personality, with a vocation for mentoring and paedic dialogue. We would be glad if the Minister of Education and Research would read the last chapter of the volume, from where he would find out the problems of our school. The students are the voices listened to by academician Marcus through which an x-ray is made of a system on the verge of failure. Although politicians have proposed several reforms, including one entitled "An Educated Romania," unfortunately, the realities signalled by the students who take part in school Olympiads represent evidence of a *failed Romania*, realities also confirmed by Mina-Maria Rusu. The lessons of Solomon Marcus are proof of the genius of the scientist who knew the educational system not from books, but from realities, from the testimonies of students who shouted, but no one listened to them.

The volume coordinated and edited by Vasile Burlui and Mina-Maria Rusu, launched during the scientific events in Iași, is a monumental one. There are few studies from which we learn about transcendence as a universal paradigm or about the keys to reading as a blessing of knowledge, as a dialogue between subjects, generations and researchers from all corners of the world. This publishing approach is also a consequence of the "meeting of extremes," to quote the title of

Solomon Marcus' book, a proof of the coexistence of various fields of science between the covers of the same book, containing testimonies of academicians, mathematicians, philologists and writers (such as Solomon Marcus) who gathered around him exceptional friends from all fields, but also students, who aim to become the same as their mentors. The two editors of the monograph are good researchers and professors (a doctor-writer, such as Vasile Burlui), a philologist and a writer (such as Mina-Maria Rusu), both lovers and defenders of the Romanian language and culture and of spiritual values. With scientific reviewers the mathematical academicians Gheorghe Păun and Cristian Sorin Calude and the philologist and publicist Alexandru Bantoiş, editor-in-chief of the science and culture journal entitled "The Romanian Language," they are all servants of the Word, of science, but especially of conscience, lovers of their fellow men. Joining forces, these personalities carry on the Marcus creed, the international dialogue of sciences and generations, they offer a precious gift to all of us, justifying the idea and ideal of Solomon Marcus that we can find consensus, which we can understand "more than we can express in words." (Marcus, 2005) By using the metaphor (from the Latin *metaphora* and the Greek μεταφορά (metaphorá), meaning *to go beyond, to put together what is at a distance*), meanings are transferred and "extremes" coexist. Solomon Marcus understood the role of metaphor and metonymy, not only as figures of speech; they are "compulsory and essential in mathematical texts (as the supreme form of scientific language)." (Marcus, 2005) We also resort to a revelatory metaphor, now, quoting the "poet of light," when he described "the Sea Sunset" "The sun, the tear of the Lord,/ Falls in the seas of sleep./ The star touches you with its eyelashes./ You interpret all the signs a lot./ Ah, for whom are the wide times?/ For whom are the masts?" Paraphrasing Lucian Blaga, we would say the Genius, the Lord's envoy, ascends into the sea of knowledge, guiding the interpretation of meanings. We also appeal to the benefits of metaphor in order to define the destiny of this creator, born a century ago. Between the two numbers: the date of birth and death, there is a

line of destiny that the academician Solomon Marcus filled with meaning. It was the measure of his deeds, as many perspectives and challenges, open paths in knowledge that the "wide times" offer us. Just like Lucian Blaga who, in "Self-portrait," revealed "Lucian Blaga is dumb as a swan./ In his homeland/ His soul is in search,/ in mute, secular search,/ always,/ and to the last borders..." and who, in "Stones for My Temple", confessed: "After we discover that life has no meaning, we have nothing left to do but to give it meaning. Man must be a creator," an idea reiterated in the "Cosmological Trilogy" "Man will try to reveal to himself, through spiritual creations, through cultural creations (myths, metaphysical visions, religious visions, scientific theories, embodiments of art) the mystery that opens up before him," Solomon Marcus created a transdisciplinary work, guided by the Ten Commandments, understood as "ten human needs." Although they have their roots in childhood, they should have been the object of education and learning, at all ages. Here is the Marcusian decalogue: "1. The need to give meaning to life, at the elementary level; 2. The need for refreshment; 3. The need for question and wonder; 4. The need for doubt and suspicion; 5. The need for mistakes and failure; 6. The need for play; 7. The need for identity; 8. The need for humanity; 9. The need for culture; 10. The need for transcendence." Solomon Marcus recognizes that these are not the only human needs, but they are among the most important and neglected. Especially now, when we are living in a moment of a new beginning, all of us, whether we are people of school and university, or whether we are pupils and students, parents of pupils and students, people of culture, intellectuals, we must capitalize on the second need: "The need for refreshment."

Why was Solomon Marcus preoccupied with the "meeting of extremes," with the temptation of great distances and speeds in Eminescu, with the space-time vision, with the role of the chronotope in "Poor Dionysus," those in "Letter I," in "Luceafărul" and in the story "Archaeus," in which I. Scurtu attributes to it the meaning of prefiguring antiparticles and antimatter? Why did the academician set out to put in dialogue visions, apparently different, when he studied

the articles "From Eminescu to Einstein. Science and Poetry" (by Dr. Ygrec, in "The Artistic and Literary", May 21, 1922) or "Einstein and Eminescu" (by Eng. N. Hoiescu, in "The Horizon", no. 38, Sept. 20, 1933)? (Marcus, 2005) Few current researchers would have the ability to approach the "extremes," because they require a deep knowledge and a brilliant courage to bring together "provocative and profound" themes, as Solomon Marcus wrote, when referring to the book "Between the Logic of the Heart and the Logic of the Mind" (Cartea Românească Publishing House, 1985), by Vasile Dem. Zamfirescu, an author who states that "art anticipates science, and science, as a conceptual discourse, offers more clarity and precision when it finds the truths captured in the artistic image." (Marcus, 2005) Solomon Marcus is convinced that we are witnessing a process of knowledge unification, compared to which the old divisions into exact sciences and humanities, sciences and arts, sciences and engineering, etc. are beginning to become obsolete. The clearest symptom of this evolution is that more and more of the problems and results of major interest appear precisely at the interference of some fields of this kind (example: the great project of the human genome, launched in the 80s of the last century). Solomon Marcus acknowledges that the preparation of the new generations for these recent orientations is at a very cruel stage, the curricula remain very timid in the face of the new trends; But any delay in this regard will be paid dearly. (Burlui & Rusu, 2025) In this sense, "Marcus 100. Dialogues for the Future," the volume coordinated and edited by Vasile Burlui and Mina-Maria Rusu, offers a useful dialogue that anticipates the new inter and transdisciplinary paradigms, the interference not only of apparently distinct fields, but also of the need for dialogue of generations, the need for intellectual elites, models extremely necessary for the disoriented young people.

After reading this monograph-document, we understand that going through a work belonging to encyclopedic personalities, such as that of Solomon Marcus, means opening up to meanings that are difficult to access, with mythical-symbolic values, and their understanding implies an entire hermeneutic. Going through the structures of the imaginary

means an in-circle of union of opposites and finding the unity or centre of the circle, which is why we started from the approach of the poem "One." After we pass the initiatory tests, proposed by the Marcusian thought, we become wiser. In fact, the name Solomon ("Shlomo" is derived from the Hebrew root "shalom," which translates as "peace") reminds us of an important figure of the Jewish tradition, Solomon being the well-known wise king, famous for his judgments. The Latins were convinced that the name represents a destiny (the Latin expression says "*Nomen est omen*"), which is why Solomon Marcus remains the scholar who reminds us of transcendence, of the aspiration towards harmony between several fields, of the necessary transgenerational dialogue, extremely necessary in the era of globalization, understood as globalization through culture and knowledge. The president of the Romanian Academy also appreciated this merit when he referred to "The Life Lesson of Solomon Marcus," to the lesson of timelessness and balance.

Solomon Marcus opted for the construction of a creative, interdisciplinary model that would circumscribe a hypersense, a hermeneutic approach. "Interdisciplinarity represents the domain of the future, and the science of the 21st century will appeal to the imaginary," writes Corin Braga. (Braga, 2007) Interdisciplinarity offers us the possibility of deep knowledge and recognition of the lost individual, the recovery of the humanity related to which Vasile Burlui wrote when he referred to the humility of the scholar Solomon Marcus, celebrated by UNESCO, but also by the "Apollonia" University of Iași, on the centenary of his birth. Under the aegis of "*Preparing the Future by Promoting Excellence*," the people of Iasi have brilliantly evoked him in this volume-document, "Marcus 100. Dialogues for the future," reconstructing the spiritual and scientific face of the encyclopaedist. We are convinced that "Apollonia" University of Iasi will create a centre of excellence, under the aegis of the mentor Solomon Marcus, and will carry on the work and the ideal of the one with the gift and grace of science and conscience; we also believe that *homo universalis* will win the bet with time.

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### Endnotes

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- <sup>i</sup> This is exactly what we are doing now when we superimpose the thinking of Sorin Istrail on that of Solomon Marcus and Emily Yakin, as a generative process of understanding the depth of new themes, at the border between human thought and artificial intelligence, interconnected fields that will give a lot of headaches to researcher, who will try to discern the meaning of "The art of the steal" and "The art of the steal," the second notion meaning the steel art of a resistant, hard thinking, which implies the assurance of copyright and authorship of the work, with secure borders. These exegetes note that the old enigma of originality and author has now been reimagined, stolen, which is why we need moral and ethical values and discernment in the use of AI.