

probably the newest and most complete treatise in the field of Western Astrology today. The Author, one of the leading exponents of the art of Urania in the world, has 42 years of extensive research and has published more than 100 books in 7 languages on this topic. In this substantial book of more than 1200 pages he has condensed his vast experience, based on over 100,000 consultations and over 25,000 Aimed Solar and Lunar Returns, which he has drawn and successfully supervised, not only for himself and his family, but also for thousands of clients. In this treatise he reflects on his numerous studies, which have brought him to the forefront of astrological research: all in the execution of many operations, such as the dating of the events of a specific year; the value of a cusp of Houses (which he calculates to be 2.5 degrees); the 34 primary rules required to aim a Solar Return or the 26 necessary to aim a Lunar Return; the importance that should be given to the role of Houses in relation to the Signs in the interpretation of a Natal Chart; his use of elevated geographical latitudes in order to amplify the results; the invention of algorithms which allow the reader to make a more informed choice (the book contains direct links to his website where such services are offered free of charge); the comprehensive vision of all the events of an entire family in order to explain important events, as is discussed at length here in the saga of the Discepolo family, a family marked by death. The author was initially educated in the school of the French astrologer André Barbault, and he later became a follower of leading scholars, including Charles E. O. Carter, Charles Harvey, and Ebertin. Henri J. Gouchon, among others. He is particularly proud of two unique achievements: he is the first astrologer in the world to have been paid to hold a seminar in Astrology in the prestigious university of Padova in the very same hall where Galileo Galilei used to teach, and he is the only astrologer in the world who has received recognition from mainstream scientists for no less than two of his discoveries.



Ciro Discepolo is an astrologer, journalist and writer, he was born in Naples in 1948 (on the 17th of July, at 5:40 am). He worked for twenty years for the most popular daily of Naples, *Il Mattino*, writing articles on science, medicine, informatics, literature and astrology. He has always refused to cast the so-called 'horoscopes of the solar signs' for that newspaper, as well as for any other newspaper or magazine. He worked (at the age of 20) for five years at the CNR (National Research Council) as Research Helper and, for two years, as Electronic Measures Laboratory's head in the *Istituto Motori* of Naples, CNR. He has been dealing with astrology since 1970. He has written over 70 books, most of them best-sellers in Italy as well as abroad.

He has also worked in the United States of America, Spain, Germany, Hungary, Slovenia and Russia) and he has published over 1,000 astrological lessons on *YouTube* and about 250 short *Astrology Essays* on *Google Books*. In 1990 he founded the quarterly *Ricerca '90*, which he has been editing and publishing since then. He has been doing statistical researches from the very beginning of his interest in astrology. During the early '90s, he obtained brilliant results with researches on astral heredity on a sample of over 75,000 subjects, in different years and always under the control of different experts of statistics, including some of the best teachers of the University of Naples. The astrological rules #1 and #2, published in his *Transits and Solar Returns* but already described decades earlier in other publications of his, have been statistically demonstrated by André Barbault – the greatest astrological statistic researcher in the world – on the entire French population, and this is probably the most convincing evidence in Astrology of the possibility to statistically demonstrate some astrological items. The same rules were also demonstrated in over 40 years of studies by some researchers of Zurich University and they are the statements of an astrologer, of every time, demonstrated by Official Science. He has been holding seminars, courses and lectures in different universities and cultural centres in Italy and abroad. He particularly deals with Predictive Astrology, Aimed Solar Returns and Aimed Lunar Returns. According to many colleagues, he may be considered the greatest expert of this area of study. Not only has he written many texts on this specific segment of the art of Urania, but he can also rely on the experience of more than 25,000 aimed birthdays (covering the years 1970 to 2012). The dates of these aimed birthdays have been recorded and analyzed by his consultants and himself at the end of each year after the consultant's departure for the aimed birthday. He has developed extremely advanced software programs for the study of Predictive Astrology, also projecting an innovative algorithm which is particularly useful for the dating of events within one year, for individuals or groups of people. He is deeply interested in informatics. Logically speaking, he followed the school of André Barbault. He founded the school of the *Active Astrology*.



Ciro Discepolo
THE GREAT TREATISE OF ASTROLOGY

Volume 2

Ricerca '90
Publisher

Ciro Discepolo

THE GREAT TREATISE OF ASTROLOGY

A Massive Volume on the "Academic" topics
of the Art of Urania



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and Ram Ramakrishnan

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- *Ciro Discepolo, The Fundaments of Medical Astrology; the grounds for understanding the pathological tendencies of an individual by reading the stars, Ricerca '90, 2011, 238 pages.*

- *Ciro Discepolo and Danila Madau Perra, Evaluate Your Synastry; how to enhance the prospect of a stable and fulfilling relationship, Ricerca '90, 2012, 160 pages.*

- *Ciro Discepolo, The Reading of the Natal Chart; the secrets of interpreting the Natal Chart illustrated with simplicity and clarity, Ricerca '90, 2012, 402 pages.*

For an almost complete bibliography of *Ciro Discepolo*:

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36. An interview with the sociologist: Luigi Caramiello

Can you give us your definition of Science and of Knowledge?

Definitions are usually a very difficult ground to move on. The risk that you always run when defining something is circumscribing a too narrow, selective and exclusive scope; or, conversely, developing semantic proposals that are steeped in vagueness and generality. This does not mean, of course, that the land of 'definitions' should be only confined to dictionaries. It means that this *social* pre-existence should not be evaded; it simply means that you must somehow share in advance certain lexical and semantic conventions in order to productively activate the mechanism of dialogue. It is like saying that people must necessarily share a language, if they want to communicate.

Paradoxically, in order to ask "what is science?", actually the protagonists of the interaction, whoever they are, in some ways must already know what science is. You have to have an idea, possess a cognition, share a concept of it, although it might be perfunctory and approximate. In this sense, I feel I can say that science is precisely what the 'common sense' usually considers to be science, namely a framework of shared procedures, rules, policies, principles, and methodologies normally used in the context of a (scientific) 'community'. And this community is constantly engaged in activities of survey, research, and discovery, which concerns many different fields of the vast territory of 'knowledge': i.e. of social reality.

Of course, while 'knowledge' as well as 'culture' may encompass virtually every area of human speculation and knowledge, science encompasses only those paths of researching and processing activity legitimated by the 'scientific community'.

In this chapter I am collecting the different thoughts of scholars of different disciplines, so please do not mind if certain questions seem strange or rhetorical. The following is a list of disciplines or subjects taught in universities. Which ones would you personally define as a 'science', and which ones are not a science in your opinion?

- 1) Physics
- 2) Mathematics

- 3) Astronomy
- 4) Biology
- 5) Medicine
- 6) Sociology
- 7) Philosophy
- 8) Psychology
- 9) Statistics
- 10) Psychoanalysis
- 11) Economics
- 12) Communication Sciences
- 13) Political science
- 14) Literary criticism

In my opinion, any of the subjects listed above can be classified as science. And paradoxically, you can put the qualification of any of them into crisis. The problem is only in the controllability of procedures, in the methodological rigour with which a given discipline develops the research. If you allow me the term, the problem lies in the seriousness with which you take the various disciplinary courses.

I am willing to adapt myself to the extremisms to which the unique style of this interview points. Thus, let me say that there can certainly be an unscientific medicine, such as - just for the sake of making an example - the case of the antitumoral therapy of Dr. Di Bella. On the other hand, there can be a 'literary criticism' of a "scientific" kind, provided that it matches given criteria of accuracy and scrupulosity, and that it offers appropriate generalizations and sufficient methodological rigour in its research. In short, it is indispensable that any disciplinary path be based on a recognizable, clear, and commonly accepted paradigm; accepted, I say, at least until a "scientific revolution" determines its change.

According to some scientists, the concept of science finds its 'citizenship' only within the strict fences of the method of repeatability in laboratory (i.e. the Galilean method), or that of falsifiability. The latter notion has been introduced by Popper, who, by the way, excluded psychoanalysis from sciences. I would like to ask you, in the meantime, what you think of this. Please, also tell me whether in your opinion, this classification should be considered merely as a way of listing disciplines of different types (i.e. something like distinguishing, for example, daisies from violets in botany), or if it also implies some sort of meritorious degree. In other words, just to speak clearly: you know very well

that some scientists profess the opinion that there are exact sciences, which are useful to humanity and worthy of respect; and a whole plethora of pseudo-sciences that are nothing else than 'garbage', being absolutely useless to mankind.

What is your opinion about it?

Well, the wording of this question is a typical example of what science would not consider to be methodologically 'correct', if this interview took place in the context of a scientific investigation. Within the framework of social research, for example, you have to be very careful not to formulate questions that already contain the answer of the interviewee, or that implicitly or explicitly, deliberately or unconsciously, are aimed to influence his answer.

Let me elaborate. The interviewer may not know what derogatory meanings may be hidden in the term 'scientists'. Thus, if in the context of the interview you define this term, in fact, you establishes the agenda, the reasoning, the terms of the discourse; and you do it beforehand. In other words, if you really want to know how somebody judges those who adopt an 'empirical' or 'falsificationist' criterion, you cannot define them beforehand in a despicable way by calling them 'scientists'. In fact, by doing so you project your own preventive disapproval on to the answerer's possible positive opinion about them. In short, it may be that someone answers in certain ways simply because they do not want to object to the interviewer's opinion. It is obvious that with this method, the interviewer is likely to increase the consents to his own point of view, but he will never know with 'scientific' rigour what people really think about this point.

That said, it seems evident to me that for a whole series of 'decisions' involving the simple and conventional milieu of everyday life, we are doomed to adopt a policy of traditional 'experimentation' and controllability. In short, with a large degree of approximation I can speculate that if the phone rings, someone on the other end of the line is willing to talk to me.

On the other hand, I am convinced that Popper's falsification tool has provided us with a very important, decisive tool for everything regarding the proposition of new theory, the research, the invention, the discovery, and the project in progress. However, I believe that Popper has been a bit too harsh concerning psychoanalysis. Indeed, his criticism was primarily referring to the 'dogma' of the unconscious, not just to any area of reflection of the psychological discipline. And, apart from fideistic stiffness of any kind, no scientist (not even Popper) would have difficulty in recognizing that our memorial structures (those present in ourselves or the 'forgotten' ones), and our past experiences (those still alive in our memory or those distant in time and

imagination), can exert a strong influence on our attitudes and behaviour. We can avoid using the word *unconscious*, if it seems too objectifying; but the problem remains.

As far as the 'exact sciences' are concerned, the risk is that of being too focused on an imaginary enemy, and shooting at the Red Cross. I would avoid both of them. What exact sciences would be, after all? Virtually nobody uses such an old-fashioned term any longer. The same goes for 'garbage'. It is an expression that a tipsy Fascist might use: I find it anachronistic, and not very elegant. On the other hand, I can tell you that a good amount of honest cultural production and of aesthetic creation, lots of art, lots of respectable literature are useful things to humans like several other ones. Well, those things could produce great 'performances' if they introduced themselves with their own true identity card; that is, without pretending to be a science, because by doing so, their charm is inevitably reduced, and this implies some difficulties of other kind.

According to some scientists, since statistics is not an exact science, it should entirely – or mostly – be rejected, because according to the afore mentioned canons, it is not Knowledge. On the other hand, psychologists believe that if you used statistics correctly, it can and should justify several studies not only in the field of psychology, but also in areas such as medicine and sociology, just for the sake of taking two examples. Would you tell us what you think of this?

Here we go again with the 'scientifists'... Non to mention the 'exact' science, as if it were a clock! Anyway, I wouldn't be able to quantify exactly how many scientists refuse or mock the statistical tools. And I don't even know exactly what is their percentage incidence in the total number of members of the scientific community. My hypothesis is that they must be a really low number, but a careful statistical study will be required in order to provide a more accurate answer.

Of course, given this premise, I would like to emphasise that I give a huge scientific value to the statistical method; and I highly value the use of the data that can be obtained through its various procedures.

For years we have been witness to a systematic 'lynching' by some members of the 'scientifist' culture who have access to big communication channels in the media, of subjects like psychology, psychoanalysis, philosophy, sociology, and so forth. How do you explain the silence of your fellow scholars belonging to those disciplines? And if I am wrong, could you list any examples of your raising your voice of protest against those pseudo "masters of the steamer"?

Look, some old gasbags who are good only for a few television *Talk Show* find delight in launching attacks against students with whose approach they disagree. Thus, it is entirely understandable that reputable scientists, sociologists, psychologists, or other, avoid getting drawn into vulgar and useless brawls.

What is very difficult to make people understand is that, without prejudice to the legitimate need for a science capable of mass dialogue and popularization, the dimension of research and that of scientific study are something that mostly shuns the media clamour. It is something that requires patience, extreme caution, application, discretion, and even modesty, I would say. Of course, also scientific research must have a level of 'transparency'; but scientists do not participate in reality shows like "Big Brother". Scientists hardly enter into a debate with anyone other than other scientists; and they rarely do it publicly. On the contrary, public disagreement (I would better say, making a hell of a racket) is the raw material for cultivating a television audience. Frankly, I do not know whether the latter is equally useful for the advancement of science.

In an interview that he granted to me many years ago, philosopher Raffaello Franchini called scientists, in a somewhat controversial way, 'scientifists'. Among other things, he said of them: "They intend to make us burp and copulate scientifically." I would add, too, that in an unlikely competition which has no reason to exist, some of them pretend to claim that a mathematical equation of Kepler is worth more than ten lyrical verses of Dante, or a sociological study – say – of Adorno on certain fundamental aspects of the society of the early 20th century. I am aware that not all behave this way; but I get the impression that even the most renowned sociologists, psychologists, philosophers, and psychoanalysts of our days (just to limit the scope of our interests) do not profess a strong protest against a line of reasoning like the above described. You belong to this section of people who carefully follow the cultural life of our country, and also that of other Western and non-Western cultures. Can you tell us whether this is a specific feature of the Italian culture, or if something similar can also be seen abroad?

First, I have to make you notice that burping and copulating are biological behaviours, as well as social practices that have a specific scientific background. Any doctor may glibly clarify that burping is clearly connected to the digestive process, while copulating, as we all know, is essential (if nothing else) for ensuring the continuation of the species. Beside all this, culture, education, good taste, and certain dynamics of socialization that sociologists have long investigated,

prescribe in various ways the modes, times and places in which to burp and copulate or not; and the degree of discretion and privacy required for doing so. I dare say that we all know the social rules governing these phenomena; and exactly because of this, these phenomena are apt for being investigated scientifically.

Concerning the comparison between Dante and Kepler, this is how I would comment. Say that you are lost in an arid and sunny desert. Would you prefer to get a bottle of water, or a 10-carat diamond? Now say that you are in Ischia, at a party on the pool of Queen Isabella, while eating delicious open-faced sandwiches and sipping a drink. Would prefer a glass of water or a diamond? Clearly, what I am trying to say is that the comparison between Dante and Kepler has no meaning; it is simply meaningless, exactly like the comparison between water and diamonds. The value of things depends on the context and the needs. Man needs reason and emotions, instrumentality and poetry, science and myths. After Edgar Morin anyone should know that human society is a very complex machine, and that Homo is sapiens because he is demens (and vice-versa).

As for Adorno, I personally don't love his works so much. There is a whole part of his thought which I find snobbish and reactionary, although he has the seal of an extremely progressive frontier. I'll never be able to explain the reason for his genuine aversion for jazz, which he simplistically imagined to be a 'popular' product of capitalist manipulation. But you, yes I mean you Mr Discepolo: you should be very careful with Adorno. I think that the most poisoned arrows ever thrown against astrology arrived exactly from Frankfurt, from Theodor Adorno's bow, who defined astrology more nor less as a narcotic chatter in the service of Power. See T.W. Adorno, *The Stars Down to Earth*.

Allow me a little 'play' which obviously is not meant to be provocative toward you, while it does pretend to be quite critical of others. If you were to establish a hypothetical courtroom to decide what are the legitimate Knowledges and what are not, in your opinion who should assign the 'seal of approval'? Who should, or could, arrogate the right to apply the 'Sheriff star' on his own jacket?

This game does not excite me. Anyway, a 'court' already exists, but the term is entirely inappropriate, for it is actually a very different and even more complex organization. I refer to that social organism that we call "scientific community". That is the structure empowered to assess the lawfulness of certain routes, the legitimacy of a way of reasoning and of the scientist who formulates them in the field of

scientific knowledge. This is done and it should be done on the basis of certain parameters, i.e. its ability and willingness to be, as the late Merton would say:

1) *Universalist*, cosmopolitan, devoid of any ideological, racial, or religious bias;

2) *Communal*, i.e. having a community spirit, ready to provide the results achieved so far to any other researcher or scholar with the aim of making it progress further;

3) *Disinterested*, that is to say: oriented to develop its own path of knowledge, not on the basis of the individual achievement of material benefits, but in order to make the knowledge advance for the benefit of the human community;

4) *Systematically sceptical*, which is unrelated to any dogma and ready to put into question even the most consolidated views and beliefs, on the basis of new knowledge and original acquisitions.

The opening quote of this book is as follows.

"The atomic age could so captivate, bewitch, dazzle, and beguile man that calculative thinking may someday come to be accepted and practiced as the only way of thinking." (Martin Heidegger, Discourse on Thinking)

Would you please comment on it for us?

I would remind you that between the 30s and 40s of the last century, while the leftist heirs of Hegelian idealism were undertaking to bring down their absolutist project of a planned society, slaughtering 20 million of independent farmers (Kulaks), the right-wing descendants of Hegelian idealism engaged in an arduous project of producing a pure and uncontaminated human race by burning 6 million Jews and an unknown number of gypsies, negroes, homosexuals... in incinerators.

That was the great design of the fuhrer into whose hands Martin Heidegger enthusiastically gave the fate of Germany and Europe. You see, his 'meditating' reflection had gone so far. It was only the technical power and the faith of the socialist, liberal, democratic world, personified by the Allied forces and by the resistance movements, that saved the world from an unparalleled disaster. Luckily, the excessive power of technique, the atomic bomb, didn't end up in the hands of Hitler. Can you imagine what it would have been? Until his death, Heidegger would never have asked himself this question; he never abjured the Nazis ever. Such a powerful ideal could not admit being overtaken by a senseless and nihilist liberalism; a myth of such stature could not admit being 'falsified' by history, by the democratic peoples, and by a horrible and

dull ideal of freedom.

Luckily, the thought of freedom and democracy; of the empowerment of large masses, and the thought of social and scientific progress would eventually win. This is the civilization and the culture that we must protect. From any attack. Yesterday, like today. It is the defeat of the Heideggers of any ideological and political, philosophical and religious shape, matrix and gender; it is the victory of the *open society* that allows me and you to face each other and argue; agree or disagree; have an idea and change it. It allows us to be unique and different, but mostly: free.

Luigi Caramiello

Bio-bibliographic notes

Luigi Caramiello, sociologist, was born in Naples in 1957. He graduated from Naples University, with 110/110 cum laude. He is a professional journalist, SIAE-registered author and film director hired by RAI.

He is professor of Sociology of art and literature, and researcher in General sociology at the Faculty of Sociology of Naples University "Federico II". He taught at Salerno University. He has developed teaching and researching activities at the Department of Communication sciences of Fisciano, and at the Department of Social Sciences of the Istituto Universitario Orientale in Naples.

His publications include: Napoli no-New York, L. Caramiello (et al.), Liguori, Naples, 1982; Musica e ritmo, "Comunicazione di massa", SugarCo, 1986; Il Medium nucleare, Edizioni Lavoro, Rome, 1987; Paradigmi, Visioni, Storie, edited by L. Caramiello e G. Frezza, CUEN, Naples, 1987; Da amore a Zapping, Pironti, Naples, 1995; La natura tecnologica, Curto, Naples, 1996; Pianeta Rosso, Pacifico Editore, Naples, 1997; L'ambiente della comunicazione. "Sociologia e Ricerca Sociale", Franco Angeli, Milan, December 1998.

He is an expert on issues related to information and cultural industry. He has produced several studies and researches concerning the phenomena and the structures of behaviour and social communication. His works have been published in specialized journals and presented at symposia and conferences. For over a decade he has been engaged in training, in the long learning and in Human Resources Development.

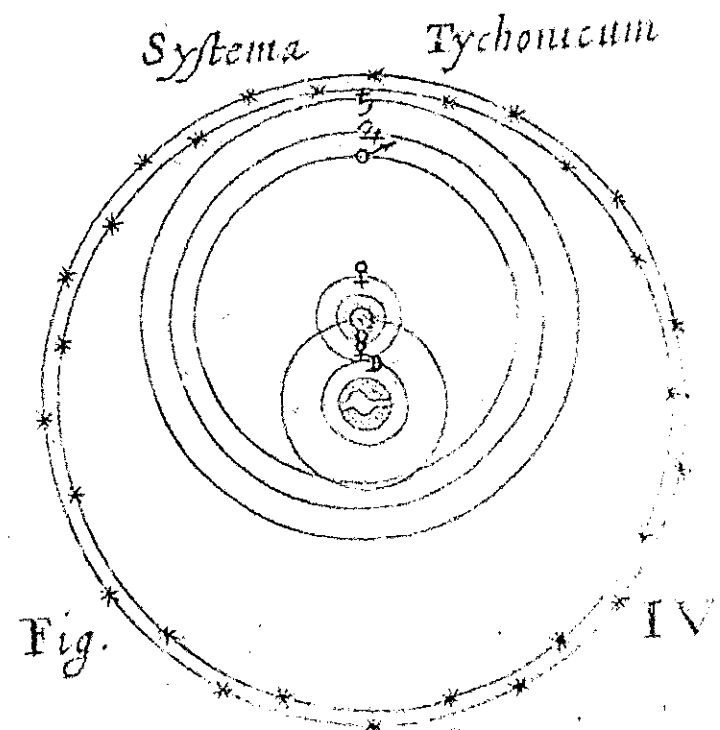
For RAI Radio 1 he has written and directed 13 episodes of the fiction "Copyright 9.9". For RAI Radio 2 he has conceived and conducted 36 live episodes of the program "Padri e figli". He has been the editor of the TV show "Tempo Reale" hosted by Michele Santoro; consultant of the series "Drug stories" of the series FORMAT; and adviser to the TV show "C'era una volta" for TV channel RAI 3.

As an adviser to the Associazione della stampa, he has made a report on "The identity of the journalist in the new scenario of communication". As a consultant of youth entrepreneurship IG - SpA, he has conceived and directed the research project on the Pianura district of Naples. He is currently performing for RAI 3, as a consultant for a series of broadcasts dedicated to the relationship between human rights and globalization. Together with Aurelio Grimaldi, the

has written and directed the documentary film "Napoliblu".

For the municipality of Naples he has conceived and directed the multimedia project "Passeggiando nel parco" [Strolling in the Park] in 1980/82. In 1987 he was the artistic director and co-founder of the season "Futuro Remoto".

As a columnist, commentator and critic he has worked for the daily newspapers "l'Unità", "Il Corriere della Sera", "Il Giornale di Napoli", and "Il Mattino", for which he is still working.



37. An interview with the psychologist: Michele Rossena

Can you give us your definition of Science and of Knowledge?

This is the era of existential insecurity, born practically from the displacement of the vital barycentre from inside to outside; from the intrinsic values to the false significance of living in a world of imagery. More than ever in this context, the notion of science becomes strongly - and I would say, emotionally - linked to the Hegelian concept of predictability. People feel the need of scientific certainties in spite of the uncertainty of everyday life; and the Official Science seeks its own recognition in this radical human need.

Thus, 'scientific reason' dominates over our life, often depriving it of that emotional and sentimental aspect that remains the 'real reason' for human life.

Kant had had this intuition, in his *The critique of pure reason*, when he anticipates the radicalization of the objective reason deployed by modern science in order to establish its own power:

"It is only the principles of reason which can give to concordant phenomena the validity of laws, and it is only when experiment is directed by these rational principles that it can have any real utility. Reason must approach nature with the view, indeed, of receiving information from it, not, however, in the character of a pupil, who listens to all that his master chooses to tell him, but in that of a judge, who compels the witnesses to reply to those questions which he himself thinks fit to propose."

This originates the repressive block of that universal knowledge that comes ancestrally from the fertile existential dialectic between people and the world around them. As this block becomes increasingly tougher, collective knowledge is controlled by a narrower knowledge of a mathematical-biological type, in which the Truth is no longer an expression of the being in its fullness, but an objectivity that the Official Science anticipates and prepares.

Here is where the controlled and restricted space knowledge lies. In spite of the dominant thought of science knowledge lets man keep the right of not being preconceived objectifications.