

## **The Philosophy of Science Placed Humanity inside Delirious Ideas**

### **Chapter E-4, *Universal Man*, by Norberto R. Keppe**

In ancient times, human society accepted philosophy perfectly, as long as it addressed the areas of ideas and “theology.” But the arrival of the Middle Ages saw the religious groups restricting themselves more to dogma, and this created a number of conflicts with the other groups in society. (By the way, the opposition that scientists mounted against theology was a reaction to this period, which was totally intolerant of anything that was not based on the Bible.) In this light, we mustn’t forget that Galileo Galilee was only recently “forgiven” for his opposition to the backward spirit present during his time. So we must take many variables into account when considering these periods of history: 1) an intransigence in the medieval religious institutions produced further intransigence – this time scientific; 2) the Middle Ages were as unilateral as are the present times; 3) and, especially, since the world experienced two successive periods of intolerance (theological and scientific), there could be no dialogue, and hence, no balance achieved.

The so-called period of decadence that occurred in *philosophia perennis* (Perennial Philosophy –Scholastic) from the fourteenth to the seventeenth centuries came as a consequence of new thinkers who entirely distorted the more correct orientation that Augustine and Thomas Aquinas accomplished with Hellenism (based on Plato and Aristotle). I can include here Roger Bacon, Bonaventure, Duns Scot and, especially, William of Ockham, who all supported the experimental inductive “method” and introduced it into the universities that were being developed at the time—meaning they implanted illusion and the delirium that they could create the ultimate truth for the new times that were arising. In any event, we mustn’t forget that the inductive process was introduced and stimulated firstly by Aristotle, and it went totally against the orientation of the philosophers who preceded him. The Philosophy of Science thus dethroned Perennial Philosophy, principally because it encouraged the human being’s megalomania and gave him the idea that his thought was superior to everything that had been accepted in the past. This was the virtual enthronement of man who could now be adored on the altar of the new “positivist temple.”

Aristotle’s Inductionism proved to be the biggest barrier to the development of science, a) serving to sterilize knowledge, b) and causing a break with true human ideals. The process of induction suggests that man creates knowledge, and this caters totally to man’s vanity, which is actually why Aristotelian philosophy was so strongly adopted as the most egocentric period of mankind’s history arrived. Induction brings the idea that things can move from the concrete to the abstract (as if this were possible). This put the human being into a world of hallucinations on the one hand and led him away from true thought and reality on the other.

The so-called Philosophy of Science has the same intent as the modern sciences, and that is to provide researchers with the permission to give free reign to their ideas, whether they’re coherent or not or are proposed in accordance with natural laws or not or whether they relate to any other orientation or not. In this new philosophy, everything must be in agreement with whatever the researcher himself thinks. Richard Avenarius (1843-1896) in Switzerland was probably the first one to try to elaborate an “inductive philosophy.” His idea was that it would be possible to have perfect reasoning from the positivistic sciences, and thereby reach a natural concept of the world. He started from

the physical realm and moved to the psychological, choosing biology as his basis. As you may notice immediately, he moved from the inferior to the superior (from potential to act), following the inverted Aristotelian principle of proposing that the lesser generates the greater.

To accept the orientation of the Philosophy of Science in the broad sense is to follow the human being's neurotic ideas and the scientist who does not have knowledge of other fields (like metaphysics) will certainly commit fundamental errors in judgment. In this way, the sequence of mistakes increases and leads humanity to a dead end, as is happening now. Thus, we have to question all the scientific knowledge of those who are considered to be the pillars of modern civilization, including Adam Smith, Charles Darwin, Sigmund Freud, Karl Marx and Albert Einstein.