

Editorial

Giordano Bruno an agitator of libertarian consciences

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Giordano Bruno was born four years after the death of Camillo, in 1548. He entered the Dominican order in 1563. Educated in the Dominican convent of Naples, his education must have included an intense concentration on the art of memory, as congested, mergers and complications that in that tradition had grown to the lee of the ad herenianos precepts, as we found them in the treaties of Romberch and Rosellius, they entered in troel in the brunianos books on the memory. According to the words that, taking them from Bruno's own lips, noted the librarian of the abbey of Saint Victor de Paris, Bruno was already known as an expert in memory before leaving the Dominican Order (Yates, 2005).

The philosopher Giordano Bruno, ruminated in the monasterial silence of the stone abbeys, all the fundamental texts of the classical period of the luminous Greece; During years of rigorous reading and spiritual retreats, he devoted himself to studying in depth, all the broad ethical, physical and logical theory of the ancient tradition, thereby achieving shake the theological postulates of the establishment of the church institution (the Catholic Church). The expulsion of Giordano Bruno from the Dominica order, indicated as a heretic; his persecution and subsequent condemnation of the fire, by the high hierarchies of the church, leaves in evidence the dogmatism and the violent exercise of this institution on those who affirmed at that time a different conception of the world. Bruno's death, to this day, continues to demonstrate to the whole world that hegemonic discourses abrogate the power to make people live and die, to impose the notion of truth about minorities on majorities, and this remains a constant in the relations of power that the powerful have imposed in blood and fire on peoples throughout the planet.

The death of Giordano Bruno shows the censorship carried out by the Catholic Church in the sixteenth century against those philosophers, scientists, scholars and others, who went against the hegemonic pretensions of the Church and who questioned the value judgments issued by this institution allied with the ruling powers as we can see in the book *Giordano Bruno: The art of memory*, cited above.

Angel J. Cappelletti in the prologue to the book "On the infinite universe and the worlds" shows some features of Giordano Bruno's personality: "Bruno praises, undoubtedly, in Copernicus the heliocentric conception, but reproaches him for not having extracted all the consequences cosmological that, according to its own interpretation, must be extracted from it. Consequently, with a certain very Renaissance impudence, which shelters itself only in poetic quotations and rhetorical considerations, it then makes an unconditional praise of itself, and of philosophy itself: "Behold he who has embraced the air, penetrated the sky, traveled the stars, crossed the limits of the world, made disappear the fantastic walls of the first, octaves, novenas, tenths and other spheres that could have been added, according to the opinions of vain mathematicians and the blind vision of vulgar philosophers ". He opened the cloisters of truth, undressed the hidden nature, gave sight to the blind, let go of the mute, made the lame of the spirit walk. For him we know that if we lived on the Moon or in the stars we would not inhabit a better world but perhaps worse than this one. Thanks to him we know the existence of thousands of stars axis that contemplate the universal, eternal and infinite efficient; our reason is not already imprisoned by the crickets of fantastic mobiles and motors; we know that there is only one immense heaven, in which the stars move and participate in perpetual life. We discover, with him, the infinite effect of the infinite cause and we learn not to seek far from us the divinity, which is within us and closer to us than ourselves. (Bruno, 1584)

The teacher Angel J. Cappelletti is surprised of some passages of Bruno, in relation to the idea of the same universe that the philosopher maintained, that is to say, a series of bold but logical consequences, reflected in the following lines in you of Cappelletti: The universe, insofar as it is formed by a single soul, it constitutes a whole or, to put it better, an animated whole. The universe is, then, a great and sacred animal: animal, because endowed with self-movement and life; great, because it includes all beings in itself and fills all possible spaces; sacred, because his soul, that is, the being of his being, is God. Moreover, all the things that make up the universe are endowed with soul and life, since in all of them there is a form that is the beginning of its own movement. "Everything is full of gods," Bruno might have exclaimed, as, it is said, Thales exclaimed. "There are also gods here", he could have responded to the objections of his adversaries, as Heraclitus exclaimed, inviting his visitors to approach the fire. "Anything, however small and minimal," Bruno says, "has in itself a part of spiritual substance, which, if it finds the subject disposed, develops in plant or animal and receives the members of a body that, for what is common is called animate: because spirit is found in all things and there is no minimum corpuscle that does not contain in itself a part that animates it " (Bruno, 1584)

The cosmological postulates of Bruno, beyond being a scientific objectivity that questioned the whole theoretical structure of the Church, were received by the ecclesiastical power, as negative reasons for the instituted power of the Catholic Church, because they allowed to glimpse that, being this institution so important at the time, different approaches could be generated to the ecclesiastics.

The list of charges against Bruno by the unilateral ecclesiastical courts of the time can be summarized as follows:

1. He had different opinions to Catholic faith, to speak against her and her ministers
2. To have different opinions to the catholic faith on the trinity the divinity of christ and the reincarnation did not understand that the holy spirit was a third person
3. I believed that God's life is not eternal
4. There are multiple worlds
5. Original sin denied the presence of Christ in the Eucharist

In conclusion

In the current times, Giordano Bruno leaves history to become effective in the current political situation of Colombia, because as everyone knows, the hegemonic discourse of the violent powers that govern the planet today and in particular Colombia, have established a type of unanimous truth that pretends not to be questioned, not introverted, not denounced, not disclosed. Even the church and the State continue to identify the autonomous and autonomous thinking of society, of communities as a dangerous element that must be conjured by coercive power. Knowledge is power, education, ideas free men and women represent a danger to this kind of factual powers that despise life and worship things. The voices of the oppressed, clamor for justice, clamor for truth and reparation, cry for stable and lasting peace, clamor for a world among humans, human too human. Giordano Bruno is a true agitator of the consciences of all times and will be evoked by his libertarian thought before the truths sealed by the hegemonic discourses.

Bibliography

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