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N. COPERNICUS'S "DE REVOLUTIONIBUS" AS A RENAISSANCE OPUS: WHEN *PHILOSOPHIA* ASSISTS

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The following premises shall be established:

- N. Copernicus's *De revolutionibus* is recognized as a lifetime edition; thus, it is currently an established fact that these six books — the result of one individual's observations and calculations - were prepared for print and published by N. Copernicus himself;

- opus (creation) - that which results from a specific action; a progeny or consequence of something [6];

- Renaissance - a period of Western European culture, the distinguishing feature of which is the "Return to Antiquity";

- *philosophia*, lat. - the term employed by N. Copernicus to designate that which "thoughtful mathematicians" must primarily comprehend /from the Preface to *De revolutionibus* [1]/; given that N. Copernicus quotes Plato /"Laws"[3], Bk. 7/ (Preface to Book I of *De revolutionibus* [2]), we shall align this word (in Latin) with the Ancient Greek φιλοσοφία as an "aspiration toward proficiency/wisdom," considering other Platonic texts [4];

- assistance - that which is antithetical to the danger inherent in the becoming (γίγνομαι) of a citizen (πολίτης) as a good/noble citizen (πολίτης ἀγαθός) through education (παιδεία) and proficiency/wisdom (σοφός) [4].

Attention must also be paid to the shifts in the perception of Antiquity during the Renaissance. This concerns a certain "evolution" of its manifestation: from the poetic and polemical /F. Petrarck/, political and legal /C. di Rienzo, C. Salutati/, political and artistic (referring to translation activities) /C. de' Medici, M. Ficino/, to the political and mathematical /N. Copernicus/.

The following facts are presented:

- 1543 – the year *De revolutionibus* was published;
- 1582 – the year the calendar reform was proclaimed and its implementation commenced;
- 1616 – the year *De revolutionibus* was placed on the *Index Librorum Prohibitorum* (Index of Forbidden Books).

How so? Why did it occur that N. Copernicus initiated his work [to refine calculations for calendar reform] at the encouragement of the Church, yet the reform was conducted independently of his contribution, and *De revolutionibus* was placed on the Index?

The "surface" answer: due to the Counter-Reformation. However, such an answer is not self-evident, and this question must be clarified.

Based on Plato's texts *Laws*, *Theages*, and *Timaeus* [5], the following hypothesis is advanced: to engage in a discourse on philosophy as an aid in affairs/pursuits for benefit and the common good is to engage in a discourse on the customary (including the calendar, as well as the living human perception that is not "of man"), on dwelling/settlement (via οἰκέω), and consequently on the inhabited earth (οἰκουμένη). Was there anything resembling this in the realities of the calendar reform era?

Conclusions. The calendar reform was proclaimed in 1582; its implementation spanned over 100 years. Did such measures contribute to the unity of the "inhabited earth" (οἰκουμένη)? At the dawn of the Modern Era, an individual of extraordinary proficiency would write/state: "ego sum" because "cogito"; no longer "οἰκέω". In the present day, Ukrainians have proven and continue to prove: they exist precisely because they have settled (possess dwelling/settlement). In the present day (specifically here and now in Ukraine), the relevance of N. Copernicus's *De revolutionibus* is seen in clarifying the cultural-political, philosophical, and linguistic contexts of a body of work nearly 500 years old.

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