

SCIENCE AND FAITH IN DIMITRIE CANTEMIR'S WORKS

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Abstract. Dimitrie Cantemir was a humanist, his work covered almost all the spiritual domains of the time. Mixing both the scientific and artistic creations, Cantemir continued the Renaissance tradition. He was also a politician, involving, as an enlightened ruler, in diplomatic and military actions which build his reputation as state's man, along with those of humanist and artist. Cantemir's ontology in the *Sacred science* – where, for example, as regards the time issue, the author tries to demonstrate that this is an attribute of divinity – is essentially reformulated from the point of view of the sacred – historic (profane) relationship in his historical works. In short, Cantemir grants the historical life a certain immanent finality.

In *The Divan*, Cantemir gives faith an essential part as compared with the reason, with the human intellect, with the free manifestation of one's own will, with the historic finality of human condition. From this point of view, his opinion is not different from the conclusions – not always expressed – which we may have after reading *The Teachings* of Neagoe Basarab.

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Cantemir's early scientific work, starting with his first one, *Sacrosantae scientiae indepingibilis imago* dedicated to his first teacher Jeremiah Cacavelas, is

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¹ *Istoria filosofiei romanesti*, vol. I, București, Editura Academiei, 1972, p. 59.