

Original Paper

Dimitrie Cantemir—A Polymath and Outstanding Personality of Romanian People

Dumitru Căldare^{1*}

¹ Department of Philosophy and Anthropology, Faculty of History and Philosophy, Moldova State University, Chisinau, Republic of Moldova, 60, A. Mateevici Str., Chisinau

* Dumitru Căldare, Department Philosophy and Anthropology, Faculty of History and Philosophy, Moldova State University, Chisinau, Republic of Moldova, 60, A. Mateevici Str., Chisinau

Received: January 16, 2020 Accepted: February 12, 2020 Online Published: February 22, 2020
doi:10.22158/wjeh.v2n3p47 URL: <http://dx.doi.org/10.22158/wjeh.v2n3p47>

Abstract

The present article concisely reveals the results of the thorough study of Christian concepts, reflections and educational values of Dimitrie Cantemir's work, which are becoming currently central for modern society. The scholar demonstrated the real value of the universal national spirit, the Man-Universe correlation, and the essence of the theologico-physical concept. His philosophical system sets great store on the true knowledge of the world through the knowledge of God, and the knowledge of man as master of the world, as homo universalis. The article attaches great importance to the postulation, according to which, the philosophical consciousness in Romanian philosophy focuses on contemplation and eternity, and reason-faith correlation is a realistic foundation for the adequate elevation of human dignity. The article argues the idea that Dimitrie Cantemir's humanism reflects the true wisdom and education of the Romanian people expressed both in the ontological-gnoseological context and in the social-political context, especially in terms of ancestry and the origin of the language. It is also conclusive that Dimitrie Cantemir's works are oriented towards the Western system of values, towards a better, more enlightened world, and corresponding education. Therefore, western perspective is the guideline in the making of the Romanian people.

Keywords

moral-Christian education, reason, belief, universal values, human values, universal aspects, wisdom, existence

1. Introduction

The reason for studying Dimitrie Cantemir's work, an illustrious personality of the Romanian nation, a deep thinker, philosopher, and polymath of European stature, results from a series of concrete historical circumstances.

First of all, it is important to point out that the evolution of the society at present highlights the need for a deep, complex and multi-faceted study of the philosophical way of thinking from the historical past of the Romanian nation. The problem lies in the fact that in the century of globalization and integration, which are becoming increasingly imposing dimensions for the members of the society, all people are in urgent need to know the true Romanian philosophical thinking. Respectively, the emphasis is placed on the content, essence and main concepts of the Romanian philosophical thought, both from the very beginning (mytho-folkloric creations, people's way of thinking, traditional culture, Dacian thinking, historical literary writings) and the time when original philosophical works appeared and especially the ones created by Dimitrie Cantemir.

Secondly, it is very important for contemporary Romanian philosophy that the true philosophical values, the original philosophical values be thoroughly studied, and then appropriated and transformed into elements of national consciousness and dignity. The main conclusion is that the philosophical knowledge is to become part of culture, spirituality, and national heritage.

It is worth noting another thesis that each generation and historical period highlights new values, new meanings, new philosophical valences in the work of the great thinkers of the nation (e.g., Dimitrie Cantemir), which need to be evaluated and included in the process of society transformation. Thus, the true philosophical message is an overwhelming urge to cultivate people's adequate social qualities, a continuous historical optimism, which turn into a permanent spiritual guide as to the activity of people and the progress of society.

Thirdly, the study of the original Romanian philosophical thinking confirms the indisputable fact that spiritual representatives of each epoch, and especially the ones of the beginning of the century and millennium, have a special social responsibility to conceptualize and implement real philosophical values from the previous stages, particularly the values developed by Dimitrie Cantemir.

The relevant character of the article is also represented in this context. It deeply emphasizes the fact that culture in general and original philosophical thinking in particular (e.g., Dimitrie Cantemir's work) permanently and deeply influence the life of society and man in such a way that they acquire a new spiritual and existential image. Thus, continuity in the development of thinking is ensured, and Dimitrie Cantemir's work attributes new philosophical valences to the Romanian way of thinking. It is also important that Dimitrie Cantemir's works, which influence the mentality and the authentic way of thinking, are an adequate and decisive reason for including Romanian philosophy in the universal circuit. In this way, the interest in studying original philosophical works (by D. Cantemir) is increasingly asserted by highlighting the issues under study, the relationship between culture (history, philosophy, literature, art, morals, religion, etc.) and society, between national and universal, between

faith and reason, etc. As a result, the relevance of Dimitrie Cantemir's work gains a greater significance, becoming a real necessity for most members of the society and at the same time promoting original and current philosophical values in the European space.

2. Method

In the elaboration of the article, I have relied on a sound theoretical-scientific support. Also, I have been guided by the principles and methods of a particular research characteristic of socio-human sciences. In accordance with these requirements and considering the purpose of the study, I have studied in depth the work of Dimitrie Cantemir, archival documents, historical material regarding the respective period including studies, monographs, materials of the conferences and scientific symposia dedicated to Dimitrie Cantemir's work.

While carrying out this research, there have been used the principles of the general methodology of science including the principle of development, the principle of objectivity, the principle of systemic approach, the comparative-historical method, the history and the logic, the hermeneutic method, the content analysis, induction and deduction.

In terms of this particular historical-philosophical context, the methodology is expressed in its form of examination, by exposing the ideas and concepts that result from the content of Dimitrie Cantemir's works.

3. Literature Review

Dimitrie Cantemir was born into the family of Constantin Cantemir, the ruler of Moldova (1685-1693), in Iasi on October 26, 1673. He received the best education, having Jeremiah Cacavela as his teacher. At the age of 12, he was sent to Constantinople (the capital of the Ottoman Empire) as a hostage, being a guarantor of the ruler's faith towards the Turkish Sultan. Dimitrie Cantemir spent almost 17 years in Constantinople. Being a prominent representative of the Renaissance era, Dimitrie Cantemir was greatly influenced by the Greek culture that was ascending at that time, and by classicism, the culture of Hellenic antiquity.

Dimitrie Cantemir knew such languages as Greek, Latin, Slavonic, Turkish, Arabic, Persian, etc. Dimitrie Cantemir was Moldova's sovereign from 1710 to 1711. In April 1711, he concluded a secret alliance treaty with Tsar Peter I of Russia, which provided for the liberation of Moldova from the Turkish occupation. In the battle of Stănilești (1711) the Russian-Moldovan armies suffered defeat as a result of which Dimitrie Cantemir had to take refuge in Russia where he remained until the end of his life (1723). In Russia, Dimitrie Cantemir became a senator and adviser of the Russian Tsar Peter I. There he also produced several works of great scientific value.

This article envisages only some general aspects regarding the concepts of Christian ethics, teaching and education reflected in Dimitrie Cantemir's work of universal importance. It is critical to underscore that Dimitrie Cantemir, being a scientist of universal character who promoted universal culture, fully

conceived that the process of understanding this culture involves focus on the national culture and an immediate interaction with it. Thus the spirit is, first of all, national, and then becomes universal. Having become universal, the spirit again returns to its origins with the aim of completing and reuniting. Respectively, this completion and reunion, especially in terms of morality, are reflected in the fundamental principles of the New Testament and ancient Greek philosophy, particularly the philosophy of the Stoics.

However, generally speaking, Dimitrie Cantemir's work has a deeply moralizing and Christian character. Dimitrie Cantemir occupies a special place in the history, science, culture, philosophy and literature of the Romanian people. The works of Dimitrie Cantemir „Divanul sau Gâlceava înțeleptului cu lumea sau Giudețul sufletului cu trupul” (The Divan or the Quarrel of the Wise Man with the World or the Judgment between the Soul and the Body), “Compendiu de logică” (A Compendium of Logic), “Hronicul vechimei a romano-moldo-vlahilor” (The Chronicle of the Ancientness of the Romanian-Moldavian-Vlachs), “Istoria ieroglifică” (The Hieroglyphic History), “Istoria creșterii și decăderii Imperiului Otoman” (The History of the Growth and Decline of the Ottoman Empire), “Book about the System of the Mohammedan religion, Descrierea Moldovei” (Description of Moldova), “Loco obscura”, “Sacrosanctae”, etc., present him as a great scholar, scientist and polymath of European stature, whose works reveal universal values. It is for these reasons that the “Dimitrie Cantemir” medal is the highest scientific distinction of the Academy of Sciences of the Republic of Moldova.

While developing his philosophical system, Dimitrie Cantemir drew much of his inspiration from the works of the great thinkers of the world and especially from Plato's dialogues, and the philosophy of such authors as Aristotle, Thales, Pythagoras, Socrates, St. Augustine, etc.

Later generations highly appreciated the value of Dimitrie Cantemir's work. Thus Constantin Noica, a Romanian philosopher of the 20th century, wrote that “our culture (the culture of the Romanian people) begins with Dimitrie Cantemir”.

Nicolae Iorga, the great Romanian historian, demonstrated that Dimitrie Cantemir's wisdom was due to the fact that he “grew up among wise books” and that the foundation of the Cantemirean spirit became the basis of the cultural treasure of the whole humanity, representing a process that took place throughout his life, which was hectic, yet extremely prodigious as far as science is concerned. Nicolae Iorga also pointed out the fact that Dimitrie Cantemir represented “the eternal youth of the soul”. George Calinescu called Dimitrie Cantemir “our Lorenzo de Medici”. B. P. Hasdeu stated that Dimitrie Cantemir had “a brilliant mind”, being at the same time the first historian of the Romanian people. For Lucian Blaga, Dimitrie Cantemir was “our first spirit of the European scale”. And, rightly so, Dimitrie Cantemir's contemporaries asserted that, actually, he was the “golden bridge between East and West.” According to Petre P. Panaitescu, Dimitrie Cantemir, the Moldovan sovereign, had an oriental curiosity about the subjects he was dealing with, whereas his methods and concepts were western. It is precisely these qualities and this exceptional feature that helped him to fulfil the great role of an intermediary

between the two civilizations. Therefore, Dimitrie Cantemir encapsulated both the East and the West in his great mission of social and spiritual remodelling of his people.

Some of Dimitrie Cantemir's contemporaries also regarded him as a brilliant representative of the Baroque.

Dimitrie Cantemir developed a scientific and unitary concept of the world. An important fact is that Dimitrie Cantemir's work, impressive in volume, original in content and depth, contains profound reflections on universal human and national values. Due to his special intellect and multifaceted character, Dimitrie Cantemir is recognized as the first Romanian philosopher of original works. Being a true humanist of the Renaissance style, Dimitrie Cantemir is also the first Romanian member of an Academy abroad—a member of the Berlin Academy.

Dimitrie Cantemir's work is characterized by such typical features as man and the Universe, man's moral image, as well as the significance of social conscience in human life, and most notably the essence and reasoning of universal existence and belief which, in their turn, focus on the following three basic areas:

- 1) self-knowledge;
- 2) meditation (knowledge of God);
- 3) world cognition.

At the intersection of the millennia, owing to his philosophical system, his scientific and integral concept of the world, his brilliant intellect, Dimitrie Cantemir is of more current interest and relevance than many of our contemporaries. His ample and multifaceted work is focused on correlating universal human values-national values and has a pronounced character of Christian ethics.

Dimitrie Cantemir was referred to as “the king among philosophers and the philosopher among kings”. In Constantin Noica's vision “to study Dimitrie Cantemir means to restore the state of scientific Europe from the beginning of the 18th century” (Note 1). Lucian Blaga, one of the greatest and most valuable Romanian philosophers of the 20th century, emphasized with full confidence that Dimitrie Cantemir created a literary, philosophical, scientific and museographic work that could be compared with the work of an entire literary and scientific society. It is for these reasons that Dimitrie Cantemir's work has always been and remains the object of scientific research for the most prominent representatives of national and universal culture.

Dimitrie Cantemir's works represent in fact a true philosophical system that in its turn consisted of three components: 1) physico-theological; 2) metaphysico-theological, and 3) ethical-theological. In fact, Dimitrie Cantemir produced only the first section of his philosophical system, the other two parts remaining at the level of intentions. Experts in this area note that if Dimitrie Cantemir had succeeded in elaborating all three components of his philosophical system, the Romanian people would have had their own Aristotle. But Dimitrie Cantemir was given only 50 years to live. In general, the works elaborated by Dimitrie Cantemir still represent (with some exceptions) a philosophical system of theological focus on the true knowledge of the world and the human, as well as the profound study of

the Christian ethics and its concepts.

According to Dimitrie Cantemir, any living being represents a circle that encompasses birth, growth and death. Then the principle of life is transmitted to another being, which will also develop and repeat that circle. The scholar considered that the meaning and content of this concept also referred to the development of universal history, the philosophy of history. Thus, according to the celestial movement expressed in the form of monarchs, there can be identified four monarchies: the Assyrian-Babylonian monarchy, the Mido-Persian monarchy, the Greek-Macedonian monarchy and the Roman monarchy, which, representing cyclical development, acquired a true philosophical generalization.

All things considered, Dimitrie Cantemir's legacy is focused on omnitude and the problem of man as its essence and the crown of existence is also interpreted as *homo universalis*. According to Dimitrie Cantemir, man is a true being and derives from the Divinity, yet he is not perfect in fine. The true meaning of the above-mentioned thesis is that man does exist in the real world created by God and has much to do since his image of a human being is constantly dominated by his daily activity. Indeed, man tends to do good deeds, which reflect his attitude towards the world and faith, which, in fact, dominates all of them by value and essence. It all adds up to a fundamental premise that man is the master of the world. Effectively, this is the question of the true meaning of the social role of man in the world that was created for him. Thus, everything in the world, all the divine creation, all the goods of the Earth belong to man.

Dimitrie Cantemir particularly underlined that man was born as the master of the world, not as its servant. "It is the master of the world but not its servant that God made you; God created this world for you to rule, and not the other way round". (Note 2) Based on this social image, man has the sacred duty to constantly think about the power and wisdom of God, about the vanity of the world and his short-lived and mortal life. Thus man understands that between him and the Divinity there is a distance that cannot be understood in either spatial or existential way. Therefore, there comes a conclusion that Dimitrie Cantemir philosophically contemplates from the perspectives of Christianity and direct interaction of the moral with the religion, revealing some real possibilities for forming an adequate philosophical way of thinking. From the works of Dimitrie Cantemir, we construe that the philosophical conscience constantly tends towards knowledge and concrete facts while the spiritual (religious) conscience, which manifests itself directly in revelation, is oriented towards contemplation and eternity. So the development of the Romanian philosophy has shown that this concept has become its distinctive (determining) feature, which has dominated the essence of the Romanian spirituality for a long time.

As for the relation between reason and faith, Dimitrie Cantemir referred to faith and divine commandments as superior to reason. Despite the fact that reason uses arguments and logic, concrete facts and deliberate actions, in general, it is situated on a lower level. Faith has the sacred mission to govern the world in which it exists and activates the man who is determined to rule it with "wisdom and good reasoning." So being recognized as inferior to faith, reason is in the "light of faith". At the

same time, however, man is considered to be a rational being and, of course, he does good work and deeds, which in their turn, due to their content, reflect a Social Good that represents a realistic foundation for the proper elevation of human dignity. Consequently Dimitrie Cantemir's conclusion (assumption) is that man is influenced by the social environment, the existing circumstances that guide him and bring him to the true human values. By becoming concrete practical actions, they prevent committing sins and contribute to the elucidation of a man who accumulates and acquires the noblest qualities of Christian ethics.

Dimitrie Cantemir is firm in defending Christian morality, while reason and the world manifest themselves in the context of the specific interaction between body and soul, the opposition between rational man and irrational man becomes obvious. From Dimitrie Cantemir's work, we deduce that his man is not born as only good or only bad. If the moral-Christian image of man is dominated by his negative qualities, or vices, we can deduce that they are determined by the direct influence of the real social-economic conditions, hard and vitriolic times, and ill fate in general.

Dimitrie Cantemir adhered to the idea of the original (ancestral) sin and the humiliating state through which man passed through the centuries and at the same time believed in the creative abilities of man, in his Christian intelligence and spirit.

In a more general context, Dimitrie Cantemir's deductions in the field of Christian-moral education and teaching lead to the introduction of an adequate natural law that would influence the process of forming a type of conduct which focuses on the Good for all. It envisages such Good that is beneficial to all and at the same time corresponds to general social needs and imperatives. Obviously, such conditions necessarily include training, gaining general knowledge about the world without which man cannot oppose the social evil and vices that follow him at every step. Under such circumstances only learning can save man from the negative influence of social problems and turmoil.

That is why Dimitrie Cantemir scientifically demonstrated and insisted on the concept of knowledge overcoming ignorance, social evil, vices and their consequences, which seriously harm human nature. The scholar was convinced of the necessity to cultivate such qualities-virtues that would really oppose the negative factors and phenomena. Consequently, the dominant orientation, which necessarily results from this educational process, would have the determination of the true Good as its final aim. For Dimitrie Cantemir, the Good man strives for is a decisive and perfect one.

Therefore Dimitrie Cantemir concurred with the guiding argument that "Man is good by nature, and that all people were born good by nature: only after birth, because of bad conversations or the lack of pious conversations and good education, he can contract bad manners". (Note 3) The conclusion that follows is logical and natural: anyone can become a trained, educated person with certain intelligence and ability to learn the principles, norms and certain moral prohibitions that would decisively contribute to the true making of his human and moral essence. Respectively, the above statement provides for the proper acquisition of the primordial values such as the Good, the Truth and the Beautiful. In this process, it is essential that the values under consideration function not only as such, in

their immediate sense, but in the real context where they are opposed to social evil, namely to vices and social injustices. This correlation can work in a more specific and convincing context in terms of the interiority of the body. Indeed, man is forced to oppose the temptations of the body, whereas true education and Christian principles can overcome the temptations of the body. If education corresponds to a suitable content, it keeps with the spirit of the true social existence of the human being. That is why an essential complement to the moral image of a Christian is the reading of the Bible, which greatly contributes to instilling virtues.

Dimitrie Cantemir built his reflections on the Good within the framework of ontological values and it follows that the knowledge is achieved through direct contemplation, through asceticism and prayer, as well as through the cataphatic path of knowledge. Also, the specificity of Dimitrie Cantemir's vision lies in the fact that the Truth is viewed within the context of moral values, whereas judgment as such is viewed in the context of personal and social conduct.

According to Dimitrie Cantemir, the problems of education require an approach that would encompass the concerns typical of the Romanian culture. Thus in the foreground one can see human conditions and the goals that man is to fulfil in the context of his true moral value. Also, the process of determining and employing methods and means of concrete implementation are of great importance. This is Dimitrie Cantemir's educational ideal, which provides for the preparation of man to understand and accept wisdom, as it represents a sublime state of the soul. Besides, man becomes wise if he is at a higher spiritual level and in keeping this approach his actions are guided by the moral values and principles that reflect a true moral nature. Further on, this social environment contributes to the real formation of the Christian beliefs and behaviour necessary for man's social becoming. The main thing, however, is that the moral norms and principles applied by man reflect both the level of culture and civilization, and especially soul's ennoblement. And, at the same time, this process of sublimating can be conceived as a higher level of civilization and as a synthesis of morality and wise education.

Coming from the fact that wisdom is of divine origin, Dimitrie Cantemir placed greater focus on the commandments of God and faith as being superior to reason, which, in spite of being inferior, still calls for arguments and logic, facts and actions. The conclusion that follows is logical, since man is a divine creation. God decided "to create Adam to His image and likeness, and it was not water, or air, or earth but the Father's urge, because without Him nothing was made that has been made, and the Holy Spirit, which gives life, that created man, since the dust of the earth from His kingdom gave birth to a divine indescribable being, a corporeal and formal being". (Note 4)

From Dimitrie Cantemir's work, we also elicit the thesis that "being universal, man has a sacred duty to rule his world, to guide and teach being driven by wisdom and good reasoning". But the ways of governing the world require a profound understanding of the fact that, by learning more about himself, man has to know God in depth. Consequently, by knowing God, Man will understand the essence of free will, which will help him demonstrate responsibility and keenness. The logical conclusion lies in the fact that, having all the corresponding qualities, Man will fight resolutely against the social evil,

vices, craftiness and lies. Thus by overcoming social evil in his way, man with dignity creates favorable social conditions for his own perfection, for the establishment of the Supreme Good, which will contribute to the real prosperity of society and the world.

According to Dimitrie Cantemir, in science, the establishment of the Good and the rejection of Evil are demonstrated mainly by the fact of studying the history of the Romanian people, based on critically verified sources, which have a secular and humanistic character. The main scientific argument focuses on the demonstration of the Latin origin of the Romanian people, the continuity of the nation and language of all Romanians. At the same time, Dimitrie Cantemir put forward the idea that is permanently present in the Romanian thought and culture, that is, the idea that the Romanian nation, like other nations, has legitimate rights to freedom and independence, to create its own destiny.

In this context, Dimitrie Cantemir was proud that the Romanian people originated from the noble vine, from the well-known and immortal Romans, who, in their turn, were the grandchildren and great-grandchildren of the “Hellenic Trojans”, because it is they who were ancestors, the ancestors of the Romanians (that is people from Moldova, Wallachia and Transylvania). This fact is also determined by the name of the country, and the parent language (which derives from the Romanian or Latin language) is the most invincible martyr ... (Note 5). In order to argue this fundamental aspiration, Dimitrie Cantemir’s work urges us to expose the truth that is the most powerful shield in defending the nobility of the Romanian people. That is why the great omniscient scholar accepted the theory of the Roman origin of the Romanians promoted by the Italian humanists starting from 15th-16th centuries. And in this regard, Dimitrie Cantemir was right as well. Once Aristotle said, “Plato is my friend, but truth is a better friend.” Similarly, Dimitrie Cantemir stated, “My friend is Eneas Selvius, my friend is Pope Pius, but truth is a better friend, and that is why for that truth we stand”. (Note 6)

From the above follows that each era has its specificity and its faithful exponents and it would be a great injustice if these aspects were neglected or diminished. This is why Dimitrie Cantemir considers it necessary to analyze objectively any event, any historical fact, any human action and only in this way will we get the truth about the history, culture, philosophy and the language of the Romanian people.

In order to justify this postulate, Dimitrie Cantemir venerates the virtues and moral qualities of the Romanian people, which have the beginning in its historical past, in its ancientness and its continuity in time and space. That is, while bravely defending the country against the constant attacks of the enemies from all directions, our ancestors demonstrated heroism, bravery, military skills, and an unflinching love for the native land that taught them to endure the shortcomings and the spite and malice of the tragic destiny. Later history has fully confirmed that the content, character and moral conduct of Romanians are rooted in the very long past.

In a more generalized context, Dimitrie Cantemir reflects the idea that the diversity of worlds and peoples is guided by dominant spiritual, cultural, moral-Christian context, as well as the level of knowledge. A truly cultured and educated people is the one who recognizes and respects these dominants, and the scholar resorts to the great philosopher Socrates, who truly “philosophizes by

saying that a Hellenic is not the one who lives in Hellas, but the one who respects and practices the good customs that the Hellenic people have.” (Note 7)

Concerning the Three Romanian Countries-Moldova, Wallachia and Transylvania, Dimitrie Cantemir emphasizes and demonstrates that they have existed in the territories of the Romanian nation since the very beginning, that is, from the invasion of Trajan and the transformation of Dacia into the Roman province. Its descendants, the Romanian nation as a whole, have essentially preserved their authenticity and originality in all the three Romanian Countries. Thus Dimitrie Cantemir grounds the thesis that the nobility of the Romanian nation manifests itself in civilization, education, science, literature, art, as well as in good manners. Awareness of this great historical truth, and then the permanent propagation and the acquisition of these values reveal a solid concept of the continuation in history, time and space of the Romanian people.

It follows from the above that it is an important and determining fact that the work of Dimitrie Cantemir has a special moral character, which is becoming more and more indispensable and currently central at the beginning of the millennium. This deduction results from the fact that in any work, be it “The Divan”, “Description of Moldova” or “History of the Growth and Decline of the Ottoman Empire”, Dimitrie Cantemir presents different events, facts or images through moralistic reflections. For Dimitrie Cantemir, it is crucial to be imbued with the essence of people’s life, to reflect and to contemplate their deeds in their life on earth.

Dimitrie Cantemir urges us to extol virtues, practise virtues and, if necessary, to avoid and to overcome evil and wrong-doing. For each man, one thing that becomes clear is that life is short and therefore must be lived with dignity, defending the honor of the Motherland. After man’s death there is nothing left but his deeds, which constitute the good name of the man and of the Country that the future generations will respectfully utter. The scholar considers that the good name is the most valuable thing in the world and every human being must aspire to have it.

First of all, within a historical context these assumptions are important because the work of Dimitrie Cantemir signifies an era of great upheaval of the modern creative spirit, an era in which Romanian humanism was established by interweaving tradition and innovation. At that time, the history of Romanian humanism was different from that of Western Europe. Dimitrie Cantemir also endorsed and, at the same time, demonstrated that humanism in general, with its concrete content and expression, exhibited a specific character of each culture, which, in its turn, acquired and enriched the experience of other peoples and communities, thus creatively participating in the common work of humanity through its own patriotism and national specificity.

Secondly, Dimitrie Cantemir is more relevant in terms of origin, unity of ancestry and language, continuity of the Romanian people in the space destined by history and God—as a specific way of interpreting Romanian humanism. Thus, in the “Chronicle of the Ancientness of the Romanian-Moldovian-Vlachs”, the great scholar pointed out three dominant keynotes (aspects) that endue humanism with sobriety and unquestionable scientific value: 1) national unity; 2) origin; 3) the continuity of the Romanian people in

Dacia, which can be confirmed by the following quotation “the people of Moldova, Wallachia, and Transylvania (who all have a common name of Romanian) arise from Romans in much the same way that Emperor Trajan founded Dacia with Roman citizens and servants”. (Note 8)

To Dimitrie Cantemir, that kind of humanism is true and reflects the essence of the era and the historical truth regarding the Latin origin of the Romanian nation, which starts from the critical attitude to the historical sources. A special method used in selecting and interpreting materials from the historical sources, as well as the analysis of the information extracted from them is of particular importance. Moreover, science is constantly dominated by hostilities, concepts and contradictory decisions. That is why it is very likely that science has certain ultimate conclusions and generalizations. Even scholars of the highest rank and great intellect could not always assert that they have obtained absolute truth in one field or another. In cases when scientists have sound arguments, the truth is on the surface.

Dimitrie Cantemir claims that truth is relevant and decisive and it shows that the unity of the Romanians is manifested in their language that is the Romanian language, whereas other languages, e.g., the Dacian language, do not exist. As a consequence, we are Romanian. In this way, Dimitrie Cantemir offers a valuable insight into the essence of the problem regarding the origin of the Romanian language and Romanian people in general, which demonstrates both the antiquity of the Romanian people and their noble Latin origin that influenced the Romanian culture and civilization throughout history, having a decisive scientific character and a milestone educational and educative value.

Then and there, being of an unprecedented value, Dimitrie Cantemir’s work generally embodies the true wisdom and education of the Romanian people. Dimitrie Cantemir is proud of his country and all the Romanian people, he is a perfect patriot. In his works, the scholar presents them as brave, faithful and eager for freedom.

Thus, Dimitrie Cantemir’s great merit lies in the fact that he thoroughly examined the correlation between reason and faith, demonstrated that Heaven is our homeland, that moral-Christian education is the first necessity for human becoming and it serves the right basis for self-awareness, proving that the culture of the Romanian people is of true European orientation.

4. Discussion and Conclusions

It is essential to note that several studies have been devoted to the analysis of the works of Dimitrie Cantemir, a universal polymath. The researchers of each historical period point out new aspects, new meanings, formulating new concepts and interpretations according to the objective requirements of the society. It is worth mentioning that the studies devoted to Dimitrie Cantemir’s work are well grounded and they recognize its value of European dimensions.

The main challenge of writing this article was Ms Phoebe Baker’s offer, to whom I am very grateful for the appreciation of my modest work. At the same time, I express my sincere thanks to the editorial team of the academic journal, who demonstrate professionalism and intelligence.

The second challenge was the general process of reconsidering the values, which need multi-faceted

and profound interpretation.

And the third challenge arises from the need to propose to the general public for meditation certain aspects of the work of Dimitrie Cantemir, a remarkable personality of the Romanian people, whose work is of general human value, universal dimensions and it deserves to be propagated.

It is precisely for these reasons that the controversial character regarding Dimitrie Cantemir's work in our vision would be useless and would not correspond to the proposed purpose, but which would require another volume of content at the same time.

It is worth pointing out that an important theoretical-scientific basis comprises the studies devoted to the analysis of Dimitrie Cantemir's work created by Dan Bădărău, Petru Panaitescu, Virgil Căndea, Alexandru Surdu, Corina Dumitrescu, Gheorghe Bobâna, Victor Țvircun, Andrei Eșanu, Gabriela Pohoac, Vasile Svetlana Coandă, Mihaela Daniela Cristea, Viorica Pop, Mihaela Constantinescu, Gheorghina Badea, Corneliu Bălbă, and Crețu Bogdan.

The purpose of the present article is not to critically examine each study or work, expressing our attitude in a certain way, in terms of content but to demonstrate, first and foremost, that Dimitrie Cantemir is an illustrious personality of the Romanian philosophical thinking of a global scale, and to expose our vision on increasing its value at present.

Secondly, the article is aimed at presenting ideas and concepts that confirm that in fact due to his work Dimitrie Cantemir founded our culture (Romanian culture).

Thirdly, it is remarkable that the works of Dimitrie Cantemir truly possess universal value and are, therefore, an integral part of the universal philosophical culture and thinking.

In the fourth place, the content of Dimitrie Cantemir's works brings us to the conclusion that Christianity is the foundation of education and morality. That is, faith is the way, the truth and the life: *ego sum via, vita et veritas*.

Finally, by means of his valuable work Dimitrie Cantemir essentially contributes to the moral-Christian education of the Romanian people, to the renewal of its mentality in the European context.

The analysis of Dimitrie Cantemir's works and the works of different scholars, who dedicated them to his works, leads to the following conclusions:

- 1) The present findings confirm that from the perspective of the thoughts and ideas exposed (although they are laconic and restricted), it follows that Dimitrie Cantemir's work of a global scale and national and international value needs to be studied further in a wider, more complex and interdisciplinary context.
- 2) In summary, this paper argued that conclusions and generalizations built on Dimitrie Cantemir's work demonstrate and highlight a new way of thinking, use analogies and generalizations, base the logical-axiomatic principles on historical facts, and rely on hypothetical and deductive reasoning.
- 3) Broadly translated the study indicates that, due to his work, Dimitrie Cantemir has become a true moralist who pleaded for reshaping the moral consciousness in general and Christian consciousness in particular for Western educational valences. In his work, Dimitrie Cantemir set out his stall as a true

follower of the Christian faith and Christian morality, revealing arguments regarding the correlation of reason-faith that results in self-knowledge, mediation (knowledge of God) world cognition.

4) Dimitrie Cantemir developed a new concept of the human essence and the role of man in the world, whose master he is as it is God's will. Through his work Dimitrie Cantemir made a notable contribution to the elaboration of the concept regarding the Universe; also, he made it possible to formulate some conclusions regarding the essence of the Man-Universe correlation.

5) Overall, the results demonstrate a strong effect of works written by Dimitrie Cantemir, who established a connection between East and West and contributed decisively to the inclusion of the Romanian philosophy in the universal circuit.

6) Importantly, the article provides evidence for Dimitrie Cantemir's work as deeply patriotic and it demonstrates that he is solid in favor of the Romanian identity, the unity of origin/ancestry, language and the culture of all Romanian people.

References

- Cantemir, D. (1992). *Chronicle of the Ancientness of the Romanian-Moldovian-Vlachs* (p. 87, p. 92, p. 223, Vol. 1). București: Minerva.
- Cantemir, D. (1974). *Complete works* (Vol. 1, p. 251). București.
- Cantemir, D. (1976). *Loco obscura mass lat.76 Library of Romanian Academy, B.*
- Cantemir, D. (n.d.). *Sacrosantae, mass 76 Romanian Academy Library* (p. 92).
- Cantemir, D. (1909). *Descrierea Moldovei (Description of Moldova)*. București.
- Cantemir, D. (1990). *Divanul sau gâlceava înțeleptului cu lumea*. Minerva, București.
- Cantemir, D. (2010). *Istoria creșterilor și descreșterilor Curții Othomanice*. București.
- Cantemir, D. (1965). *Istoria ieroglifică*. București.
- Cantemir, D. (2012). *Perspective interdisciplinare*. Iași.
- Cantemir, D. (2011). *Sesiune de comunicări științifice*. București.
- Dimensiuni ale universalității. Studii. Sinteze. Eseuri*. (2008). Chișinău.
- Dimitrie Cantemir-puncte a cunoașterii între Orient și occident: Studii și articole*. (2016). București.
- Dimitrie Cantemir-repere bibliografice*. (2017). București.
- Dimitrie Cantemir și vocația europeană a gândirii românești*. (2010). Iași.
- Noica, C. (2012). *Pagini despre sufletul românesc (Pages on the Romanian Soul)*. București: Humanitas.
- Țvirunc, V. (2015). *Viața și destinul lui Dimitrie Cantemir*. București.
- Кантемир, Д. (2003). *Избранные философские произведения*. Кишинев.

Notes

Note 1. Constantin Noica. *Pagini despre sufletul românesc (Pages on the Romanian Soul)*. București: Humanitas, 1991, 2012, p. 21.

Note 2. Dimitrie Cantemir. *Complete works*, vol. 1. București, 1974, p. 251.

Note 3. Dimitrie Cantemir. *Loco obscura ... mass lat.76 Library of Romanian Academy, B.*, 1976.

Note 4. Dimitrie Cantemir. *Sacrosantae*, mass 76 Romanian Academy Library, f. 257, p. 92.

Note 5. Dimitrie Cantemir. *Chronicle of the Ancientness of the Romanian-Moldovian-Vlachs*. București: Minerva, 1992. V.I, p. 87.

Note 6. *Ibidem*, p. 92.

Note 7. *Ibidem*, p. 223.

Note 8. Dimitrie Cantemir. *Chronicle of the Ancientness of the Romanian-Moldovian-Vlachs*. V.1 București: Minerva, 1992, p. 87.