



## ТРЕТИ КОНГРЕС ПО ФИЗИЧЕСКИ НАУКИ

# ИСТОРИЯ НА ФИЗИКАТА

## СЕКЦИЯ

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### Галилей и Кеплер

### от средновековието към модерността на XX век

Иван Тодоров<sup>1</sup>, Михаил Бушев<sup>2</sup>

<sup>1</sup>ИЯИЯЕ-БАН; <sup>2</sup>ИФТТ-БАН

ivbortodorov@gmail.com

**Резюме:** Героизираният разказ за ролята на Галилей в науката силно изопачава истината. Галилей, професор в Падуа, е на 33 когато през 1597 в писмо до Кеплер за първи път пише, че "отдавна е възприел идеите на Коперник". Той току що е получил ранната книга, *Mysterium Cosmographicum* на 26-годишния учител в Грац и от предговора ѝ е разбрал, че има работа с поклонник на Коперник. Трябва да минат още 13 години и да възпроизведе холандския телескоп, преди Галилей да оповести със *Sidereus Nuncius* своите възгледи и да ги подкрепи с откритието на спътниците на Юпитер (наречени *Звезди на Медичите* в чест на неговите флорентински покровители). Даровит писател и блестящ полемист, Галилей преуспява в пропагандирането на своите възгледи – и в създаването на врагове. И двете, заедно с последвалия прословут процес срещу него, допринасят повече от научните открития на епохата за това, което наричаме научна революция. Галилей, отблъснат от мистицизма на Кеплер, така и не прочита книгите му. Той не възприема елиптичните орбити (*Astronomia Nova*, 1609), въпреки че Чези му пише за тях. Те го отблъскват като деформациите на художниците-маниеристи. Знаменитият *Диалог* (1632) не споменава законите на Кеплер (нито наблюденията на Брахе). Главният научен принос на Галилей идва от неговия често пренебрегван "ранен период" – първите 45 години (до *Вест от звездите*). Той възприема бързо: от по-старши колеги и събеседници, от записани лекции. Идеите му еволюират – с водач Архимед: от лоста и везната, през закона за падане на телата и движение по наклонена равнина към закона за инерция и принципите на механиката. Той ги публикува едва на 74 години в *Математични беседи за две нови науки*, 1638. Изкуството да рекламираш своите постижения, което Галилей владее, съпътства и успеха в съвременната наука. Учени подобни на Кеплер, посветили се с мистична вяра и търпение на опити да разкрият тайните на мирозданието, не са на мода. Само късният Паули, с цялата си репутация на строг рационалист, се опитва да търси вдъхновение (или "инстинкт на въображение") в архетиповете на Кеплер.

Идеите и откритията на Галилей (1564 – 1642) и Кеплер (1571 – 1630) във физиката, астрономията и математиката съставят началните крачки в теорията на относителността – специална и обща – на дискретното описание на атомните структури, на екзотичното кондензирано състояние – квазикристали, на идеята

за архетипа в психологията на К. Г. Юнг, както и на освободената от Аристотеловата догматика методология на природознанието. Това е ярко изразено в творчеството на двамата водещи учени на XX век Айнщайн и Зомерфелд. В есето, озаглавено „*Върху метода на теоретичната физика*” (1933), Айнщайн набляга върху значението на Галилеевата методология на науката и убедено нарича Галилей „баща на съвременната физика”. Айнщайн има особеното право на такава квалификация, доколкото Галилеевите два принципа - на относителността и на еквивалентността – залягат в основите на създадените от него близо три столетия по-късно специална и обща теория на относителността. По подобен начин пише А. Зомерфелд за възможното присъствие на Кеплер в микросвета на атома: “*Онова, което Кеплер е писал през 1619 г. в своята творба *Mysterium Cosmographicum* за мистиката на числата в небесната механика, подхожда също така на днешната атомна динамика*” и завършва: “*името и делата на Кеплер са също толкова живи днес в микрокосмоса, колкото в макрокосмоса*”. Прав е бил Хегел, когато е казал, че движението в науката напред е връщане назад към основите.

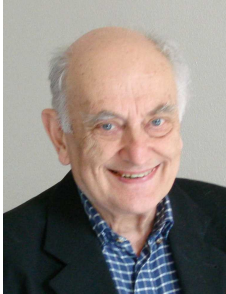
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## Galileo (1564-1642) and Kepler (1571-1630): the modern scientist and the mystic

Ivan Todorov

*Institute for Nuclear Research and Nuclear Energy, Bulgarian Academy of Sciences*  
*ivbortodorov@gmail.com*



Galileo's place in the history of science has been badly distorted by hero worship.

It was first from his letter to Kepler of 1597, written after reading the preface to the *Mysterium Cosmographicum* which the 26-year old teacher in Graz presented to the professor in Padua, that we learn that "many years ago" Galileo "became a convert to the opinions of Copernicus." Only after 13 more years and the Dutch invention of the telescope, mastered by Galileo, did he make public his views in the *Sidereus Nuncius*, supporting them by his discovery of the Jupiter's satellites, named *Medicea Sidera*. A gifted writer and a brilliant polemicist, Galileo excels in advertising his discoveries - and in making enemies. All that, including the glamorous process against him, was instrumental in changing the prevalent philosophy in the "century of geniuses".

Galileo, repelled by Kepler's mysticism (and by his Latin), never read his work. He did not accept Kepler's ellipses (*Astronomia Nova*, 1609) even though Cesi wrote him about them in 1612. They reminded Galileo the deformations of the mannerism paintings of his time which he abhorred. The famous *Dialog* of 1632 never mentions Kepler's laws (or Brahe's observations). The true scientific impact of Galileo comes from his often neglected, 45 years long, "early period" (before *The Starry Messenger*) - in his evolving ideas on motion with Archimedes as spiritual guide (like Virgil was to Dante): from the balance and the lever, through the pendulum and the inclined plane, towards the law of inertia and the principles of mechanics, eventually published in his *Mathematical Discourses Concerning Two New Sciences* (Elzevir, Leyden, Holland, 1638).

The art of advertising one's scientific achievements, of which Galileo was an early master, is a trademark of successful modern science. Dedicated believers and mystics of science, such as Kepler, are less popular. Yet, an alleged rigorous rationalist like Wolfgang Pauli [12] found in his later troubled life a kinship to Kepler's "archetypal ideas".

### 1. Introduction: "On the shoulders of giants"

Should the phrase<sup>1</sup> "standing on the shoulders of giants", used by Newton in his 1676 letter to Hook (and featuring in the title of Hawking's book<sup>2</sup>), be given a true meaning in the context of Newton's great achievements, it must refer first and foremost to Kepler and Galileo. There is a striking disparity in their public images. In his Introduction to [2] Gingerich, Harvard's astronomer and historian of science,

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<sup>1</sup> Attributed by John of Salisbury in 1159 to Bernard of Chartres of 12th century.

<sup>2</sup> *On the Shoulders of Giants, The Great Works of Physics and Astronomy*, edited, with commentary.

recalls the motivation of [8]<sup>3</sup>: While Galileo and Kepler were the two giants on whose shoulders Newton had stood, why was the name of the first familiar to every schoolboy, but the second known to only a small number of intellectuals? At closer reading popularity appears, as usual, intertwined with legend. Galileo's legend is related to the glamorous process of 1633 which is often presented as typifying the clash between modern science and the Catholic Church - a crude simplification, to say the least. By contrast, we are jumping over this popular story altogether, paying more attention instead to some of the great achievements of the two men and to their contrasting approach to science. Readers interested in the ideological struggle(s) of Galileo will find a careful analysis in the corresponding articles of [1], and, may be most thoroughly, in the recent Russian language monography [3].

## **2. The Renaissance man of Tuscany and the Swabian mystic**

After the "classic work dealing with Galileo's life and scientific achievements" [4], I enjoyed reading the more recent and lighthearted "magnificent biography" (in the words of Peter Machamer [10]) [6] and will try to share some of its flavor:

"Although Galileo was born in Pisa (in 1564), the hometown of his recalcitrant mother, he prided himself on being a noble of Florence through his father, Vincenzo Galilei, a musician and musical theorist." (p. 2 of [6]). Or, the eloquent characteristic from the Preface: "Galileo enjoyed such epithets as "divine mathematician" and "Tuscan Archimedes," and he spent the first half of his career, from 1589 to 1610, as a professor of mathematics. ... For all that, he was no more (or less!) a mathematician than he was a musician, artist, writer, philosopher, or gadgeteer. His last disciple and first biographer, Vincenzo Viviani, boasted that his master could compete with the best lutanists in Tuscany, advise painters and poets on matters of artistic taste, and recite vast stretches of Petrarch, Dante, and Ariosto by heart. But his great strength, Galileo said when negotiating for a post at the Medici court in 1610, was philosophy, on which he had spent more years of study than he had months on mathematics... Galileo the patrician humanist ... underwent a sort of epiphany under the impetus of the telescopic discoveries he made at the age of 45. He had published very little, and nothing of importance, up to that time. He had many good ideas, but held them back...When he had armed himself with the telescope, however, he declared all he knew and more. To the surprise of his colleagues and against their advice, he attacked philosophers, theologians, and mathematicians, taunted the Jesuits, jostled with everyone who contested his priority or his opinions. He became a knight errant, quixotic and fearless, like one of the paladins in his favorite poem, Ariosto's *Orlando furioso*. This change in behavior, which won him a continually lengthening list of enemies, made his disastrous collision with a pope who for many years had been his friend and admirer intelligible and even inevitable."

Kepler's biographies are much fewer (than Galileo's) and are mostly based on [2]. From the introduction to the Dover edition of [2]: "Caspar was eminently qualified to write the standard biography. Like Kepler himself, Caspar was born in southern Germany, had been trained in both theology and mathematics at Tübingen..."

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3. Whose central piece, *The Watershed*, is the first notable English language biography of Kepler.

At the age of 25, Kepler (born in Weil der Stadt, "gate to the Black Forest", in 1571) drew unflattering portraits of his parents and ancestors comparing them with their horoscopes ([2] Sect. I.3). He remembered, though, how his mother showed him the great comet of 1577. Matriculated at the University of Tübingen in 1587, he was influenced by Maestlin, his astronomy professor, who knew Copernican astronomy well (his "1543 *De revolutionibus* is probably the most thoroughly annotated copy extant" [5]). Leaving, against his will, the hope to become a clergyman in Tübingen, Kepler found his true calling as a "theologiancosmologist". On the eve of publishing his first book, the *Mysterium cosmographicum* of 1596, the first unabashedly Copernican treatise since *De revolutionibus* itself, he wrote to his teacher (Maestlin): "I wanted to become a theologian, for a long time I was restless. Now, however, behold how through my effort God is being celebrated in astronomy." [5]. This work was for him the beginning of a big project that included *Astronomia nova*, *Harmonices Mundi*, and *Epitome of Copernican Astronomy* where his three famous laws are formulated. To quote [5]: *Kepler's scientific thought was characterized by his profound sense of order and harmony, which was intimately linked with his theological view of God the Creator. He saw in the visible universe the symbolic image of the Trinity. Repeatedly, he stated that geometry and quantity are coeternal with God and that mankind shares in them because man is created in the image of God...* Kepler wrote prolifically, but his intensely personal cosmology was not very appealing to the rationalists of the generations that followed. A much greater audience awaited a more gifted polemicist, Galileo, who became the persuasive purveyor of the new cosmology. *Kepler was an astronomer's astronomer.* It was the astronomers who recognized the immense superiority of the *Tabulag Rudolphinae*.

The nature of Kepler's religious views and their unifying role in his work were analysed by Holton [7]: From his earliest writing to his last, Kepler maintained the direction and intensity of his religio-philosophical interest... Next to the Lutheran God, revealed to him directly in the words of the Bible, there stands the Pythagorean God, embodied in the immediacy of the observable nature and in the mathematical harmonies of the solar system whose design Kepler himself had traced – God "whom in the contemplation of the universe I can grasp, as it were, with my very hands." (letter to Baron Strahlendorf, October 1613). Or, in an early letter to his teacher: "the belief in the creation of the world be fortified through this external support, that the thought of the creator be recognized in its nature ... Then man will at last measure the power of his mind on the true scale, and will realize that God who founded everything in the world according to the norm of quantity, also has endowed man with a mind which can comprehend these norms. For as the eye for the color, the ear for the musical sound, so is the mind of man created for the perception not of any arbitrary entities, but rather of quantities; the mind comprehends a thing the more correctly the closer the thing approaches toward a pure quantity as its origin." (letter to Maestlin, April 1597) ... Kepler saw ... the universe as a physical machine, ... as mathematical harmony, and ... as central theological order. And this was the setting in which conception of the universe led to specific results of crucial importance.

### **3. Early period. First exchange. The 8-minutes error and the ellipses**

The long neglected Galileo's "early period" (the first 45 years (!) of his life) is important both for displaying his debt to teachers, predecessors (such as Borro, [6], Sect. 2.3, Benedetti, [9], 140-165) and colleagues and for revealing the difficulties he had to overcome on his road to the law of inertia. To quote Hooper [1]: Classical mechanics is still taught by referring new students to the core set of problems that had to be solved by the original investigators like Descartes, Gassendi, Huygens, Wallis, Wren, Hooke, and Newton, all following Galileo's original line of attack. These problems include the analysis of motion on an inclined plane, the motion of a pendulum, the action of a lever, the force of a spring or pull in a rope, the result of collisions between impacting and moving bodies, and so on. The difficulty with the law of inertia stems from the fact that it is never valid on earth because of gravity which was only understood later, in the work of Newton. Galileo analyzed projectile motion into two component motions, the first horizontal and uniform, the other vertical and accelerated. Galileo discussed the motions of bodies upon the moving Earth and of planets around the Sun. He asked questions that led his fellows and successors directly toward inertial mechanics and gave them some of the essential tools to build it.

Galileo was teaching (in Pisa and then in Padua) Ptolemy, preferring privately Copernicus as witnessed by a long letter of 1597 to his elder Pisan friend Mazzoni ([6], *The Copernican confession*). A few months later Galileo received from the hands of a personal messenger a copy of young Kepler's *Mysterium cosmographicum*. Like many people who receive unexpected books, Galileo thanked the author immediately so as not to have to comment in detail. He had had time only to read the preface, he said, from which he gathered that congratulations were in order, not to the writer, but to the reader, for "having acquired such a lover of truth as an ally in the search for truth." Kepler had found some choice things, which Galileo promised to study, "and that the more willingly since I adopted Copernicus' opinion many years ago, and deduced from it the causes of many natural effects doubtless inexplicable on the ordinary hypothesis. I've written out many reasons for it and many responses to reasons against it, which I have not dared to publish as I've been deterred by the fate of our master Copernicus. For although he has gained immortal fame among a few, he has been ridiculed and derided by countless others (for such is the number of fools). I would venture to disclose my thoughts if there were more like you; but as there are not, I will forbear." Kepler tried to stiffen the backbone of his shy ally. "I was very pleased to receive yours of 4 August, firstly because of friendship begun with an Italian and secondly because of our agreement about Copernican cosmology." Mathematicians everywhere (Kepler continued) side with Copernicus and calculate according to his principles. If we all speak out together, people ignorant of mathematics will have to take our word for it. "If I'm right, not many good mathematicians in Europe will wish to differ from us; tanta vis est veritas, such is the power of truth. If Italy is not a suitable place for publication, and if you encounter other difficulties, perhaps Germany will grant us this freedom . . . Have faith, Galileo, and go forth." To this pep talk, and an appended request to make a certain astronomical observation in the common cause, Galileo did not respond at all.

A teacher at the Lutheran school in Graz (asked to teach Virgil, rhetoric and arithmetic) young Kepler made his mark by issuing a calendar and prognostication for 1595, which contained predictions of bitter cold, peasant uprisings, and invasions by the Turks. (All were fulfilled, to the great enhancement of his local reputation.) Meanwhile, just over a year after his arrival in Graz, Kepler's fertile imagination hit upon what he believed to be the secret key to the universe. There were six known planets at the time and there are exactly five regular polyhedrons (*Platonic solids*: the tetrahedron, cube and octahedron, dodecahedron and icosahedron). Kepler devised a scheme (that worked fairly well [5]) in which each planet moves on a circle inscribed or superscribed around corresponding Platonic solids. Although the principal idea of the *Mysterium cosmographicum* was erroneous, Kepler established himself as the first, and until Descartes the only, scientist to demand physical explanations for celestial phenomena. Seldom in history has so wrong a book been so seminal in the future course of science.

Providence kept helping Kepler as if against his will: By the fall of 1598 Catholic rulers in Graz started chasing away protestants. Being not welcome at his Alma mater (in Tübingen) he had to go to Prague where, upon the death of his host, the great Danish astronomer Tycho Brahe (1546-1601), he became imperial mathematician in the court of Rudolph II. Luckily, he had been assigned (by Tycho) to study the orbit of Mars, the planet with greatest eccentricity, which helped him liberate astronomy from the two-thousand-year-old dogma of circular motion. Remarkably, explaining the precise observations of Tycho was more important to Kepler than apriory aesthetic ideas: "Divine Providence granted us such a diligent observer in Tycho Brahe," he wrote, "that his observations convicted this Ptolemaic calculation of an error of 8'; it is only right that we should accept God's gift with a grateful mind. . . . Because these 8' could not be ignored, they along have led to a total reformation of astronomy." The first two laws were thus mastered essentially already in *Astronomia nova* (1609) but the precise formulation of all three planetary laws only appears in book V of his *Epitome astronomiae Copernicanae* (1621). The puzzling fact that Galileo never took seriously Kepler's ellipses is explained in [11] by his aesthetic views: for Galileo the ellipsis is a deformed circle reminding him the deformed human faces in the then becoming fashionable mannerism paintings (an opinion also supported in Koyré's *Attitude esthétique et pensée scientifique*, [9], pp. 275-288).

#### **4. The Starry Messenger. Theories of tide**

During his Paduan tenure Galileo befriended the enlightened Copernican and influential Venetian Sarpi<sup>4</sup>. In the summer of 1609 a claim came to Italy of Dutch spectacle makers to a gadget that made distant objects appear near. One came into Sarpi's hands in July 1609. Having examined it, he could advise the Senate not to buy it from a traveling salesman who had offered it, together with its "secret," for 1,000 scudi. By then, August 1609, the secret was out. Sarpi's knowledge of optics gave him confidence that the gadget could easily be bettered, and his knowledge of men

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4 **Paolo Sarpi** (1552 – 1623) was an Italian historian, scientist, statesman, active on behalf of the Venetian Republic during the period of its successful defiance of the papal interdict (1605–1607).

assured him that Galileo was the one for the job. As Sarpi wrote to a friend, *The Dutch gadget became the Italian telescope* through the efforts of “the mathematician [Galileo] and others here [in Venice] not ignorant of these arts.”[6]. In December 1609 Galileo raised his best telescope, then of 20x, to the sky, an exercise for which he was fully prepared (with his firsthand knowledge of perspective among other things). Sometime before 7 January 1610, when Galileo described his lunar discoveries to Antonio de’ Medici, he noticed through his 20x telescope that Jupiter had lined up along the ecliptic with three little stars. Galileo immediately recognized a life chance for a real discovery. Even if a friend first saw the event, as the jealous successor of the Florentine in Padua had it [6], Galileo alone was able to identify Jupiter's starlets as elements of a miniature solar system. That took immense skill and application; or “the carefulness and industry of a Florentine.” One can follow this care and industry day by day in Galileo’s drawings of the changing configurations of Jupiter and the starlets. Galileo’s account of his discoveries, rushed into print early in March 1610 under the title *Sidereus nuncius*, included the fanciful designation of Jupiter’s moons as Medici stars. Galileo's discoveries were met with skepticism and mistrust, especially in his native Italy; so in April 1610, he sent his book to Kepler in Prague, requesting an opinion. Kepler's response was enthusiastic and generous. Even before having observed Jupiter's moons himself, he starts his message - *Dissertatio* with: "Whom does knowledge of such important things allow to be silent?" ([2] Sect. III. 14, p. 192).

A few remarks are in order. - Galileo never mentioned his human debt to friends and colleagues in Venice and Padua (neglecting to consider the importance of the testimony of trustworthy Venetians, able to certify that the discoveries announced were not optical illusions): he was preoccupied with flattering his former pupil Cosimo II de' Medici while negotiating best possible conditions for his tenure at the Tuscan court. -- He wrote the *Starry message* in Latin, as befitted to a scientific discovery, Galileo's most important contribution to the field of astronomy. (By contrast, his famous *Dialogue Concerning the Two Chief World Systems* of 1632, a masterpiece of Italian prose, is a speculative polemical exposé of 16th century Copernican physics that ignores newer observations and theoretical development by Tycho Brache and Kepler).

It is interesting to compare the different approaches of Galileo and Kepler to similar problems. When Kepler has to face optical observation he studies the theory - in *Astronomiae pars optica* (1604), ... *Dioptrice* (1611), founding on the way the geometric optics. Galileo is playing instead with two lenses and soon produces an improved telescope. Kepler is spending years searching for "the third law of planetary motion" - the precise relation between the cubes of large semiaxes and the squares of the corresponding periods. Galileo collects similar data for Jupiter's satellites but does not look for a relation between them thus missing the opportunity to be the first to discover the third law. For him "mathematics" is the Archimedian geometry: he has no taste for analytic and algebraic computations.

Perhaps the most instructive example of a clash between Galileo's smooth "rational thinking" and Kepler's "mysticism" is provided by their different approaches to the theory of tides. In 1616 Galileo published (in Italian) his *Discorso* on the topic.



In his view, it provided *The decisive proof that the Earth moves* [13], p. 224 (the idea having come to him in a flash on one of his frequent trips from Padua to Venice in a large barge whose bottom contained a certain amount of water). Kepler had the right intuition that the tides are caused by the moon's attraction - a view confirmed and further elaborated by Newton and Laplace of the next generations. To quote [6], Sect. 7.2, p. 260: *Galileo's prevailing misjudgments as a natural philosopher come into view here. Neglecting physical cause, he advanced his pendulum analogy, which was no more than a metaphor, as an explanation. What is it that binds the earth and moon so strongly together that they act as a single pendulum bob? Galileo liked the analogy all the more for this weakness. In the paradoxical way he loved, it gave the moon a role in the drama of the tides "without [its] having anything to do with oceans and with waters." It also allowed him to sidestep the hidden connection between the lunar motions and the diurnal tides, and to rap Kepler, who, "though he had at his fingertips the motions attributed to the earth . . . has nevertheless leant his assent to the moon's dominion over the waters".* In fact, Kepler has anticipated the law of universal gravitation. He stated that gravity was a *mutual* tendency between material bodies toward contact, so the earth draws a stone much more than the stone draws the earth. Heavy bodies are attracted by the earth not because it is the center of the universe, but simply because it contains a lot of material, all of which attracts the heavy body. Kepler realized that the tides were caused by the waters of the oceans being attracted by the moon's gravitational pull. He wrote (in the Introduction to *Astronomia Nova*): *"If the earth ceased to attract the waters of the sea, the seas would rise and flow into the moon..."* and went on to add: *"If the attractive force of the moon reaches down to the earth, it follows that the attractive force of the earth, all the more, extends to the moon and even farther..."* (We recommend the well documented emotional exposition of Sects. 6.8-10, pp. 334-343, of Koestler's book [8] where these quotations are put into context.) One should be also able to understand why for Galileo the mutual attraction at a distance of celestial bodies sounds like a magic. Even Newton has expressed his dissatisfaction in his philosophical queries (if not in the *Principia*). Only with the advent of general relativity one begins to understand gravitation as a local field theory: a dynamical change of space-time geometry by moving bodies.

Quite apart from the theory of tides, this is a good place to illustrate why does one need the insight of both Kepler and Galileo for the Newton synthesis. It seems almost incredible, with hindsight, that Kepler could have understood the gravitational force so well, and yet it did not apparently occur to him that it might play a central role in determining the orbital motions of the planets! The essential reason he failed to make the connection was that he had no intuition for the inertial movement: *he believed the planets needed a constant pushing force, in the direction of motion, to keep them going* in their orbits. This was an ancient belief that Galileo demolished in his discussions of projectiles in *Discourses on the Two New Sciences* (1638). But albeit the *Discourses* resurrected some work of his "early period" it was only published after Kepler's death (1630). Galileo's insight about projectiles was then extended to the planets by Newton.

## 5. Final years. Kepler's wine barrels and Galileo's Tuscan wine

When the deposed emperor Rudolph died in January 1612 Kepler went to Linz as provincial mathematician, a post created specially for him. Although his most creative period was laying behind him, his fourteen-year sojourn in Linz eventually saw the production of his *Harmonice mundi* and *Epitome astronomiae Copernicanae* and the preparation of the *Tabulae Rudolphinae*. One bright spot in his Linz career was his second marriage, to Susanna Reuttinger, a twenty-four-year-old orphan, on 30 October 1613. In an extraordinary letter to an unidentified nobleman, Kepler details his slate of eleven candidates for marriage and explains how God had led him back to number five who had evidently been considered beneath him by his family and friends. The marriage was successful, far happier than the first; but of their seven children, five died in infancy or childhood. Likewise, only two of the five children of his first marriage survived to adulthood.

That Kepler, engulfed in a sea of personal troubles, published no astronomical works from 1612 through 1616 is not surprising. Yet he did produce the *Stereometria doliorum vinariorum* (1615), which is generally regarded as one of the significant works in the prehistory of the calculus. Desiring to outfit his new household with the produce of a particularly good wine harvest, Kepler installed some casks in his house. When he discovered that the wine merchant measured only the diagonal length of the barrels, ignoring their shape, Kepler set about computing their actual volumes. Captivated by the task, he extended it to other shapes, including the torus.

In his own eyes Kepler was a speculative physicist and cosmologist; to his imperial employers he was a mathematician charged with completing Tycho's planetary tables. He spent most of his working years with this task hanging as a burden as well as a challenge; ultimately it provided the chief vehicle for the recognition of his astronomical accomplishments. In excusing the long delay in publication, which finally took place in 1627, he mentioned in the preface not only the difficulties of obtaining his salary and of the wartime conditions but also "the novelty of my discoveries and the unexpected transfer of the whole of astronomy from fictitious circles to natural causes, which were most profound to investigate, difficult to explain, and difficult to calculate, since mine was the first attempt." Kepler realized that the improved accuracy of his tables enabled him to predict a pair of remarkable transits of Mercury and of Venus across the disk of the sun. These he announced in a small pamphlet, *De raris mirisque anni 1631 phenomenis* (1629). Although he did not live to see his predictions fulfilled, the Mercury transit was observed by Pierre Gassendi in Paris on 7 November 1631.

The 58-year old Kepler died in Regensburg on November 15, 1630 while traveling to collect his salary. He was buried in the Protestant cemetery; the churchyard was completely demolished during the thirty years war. Jacob Bartsch, who had married Kepler's daughter Susanna in March 1630, became a faithful protector of the bereaved and penniless family. He recorded the epitaph that Kepler himself has composed: *I used to measure the heavens, now I shall measure the shadows of the earth...*

The final period of Galileo's life, starting with his *Dialogue Concerning the Two Chief World Systems*, falls after Kepler's death. Picking himself up from his

humiliating posture before the cardinals and the gospels, Galileo received permission to stay within the palace of the archbishop of Siena, Ascanio Piccolomini, in anticipation of a return back home to Arcetri after an absence of over a year. The six months that Galileo spent in Siena at Piccolomini's house and table revived his spirits<sup>5</sup>. He started a new work on mechanics "*full of many curious and useful ideas*" - resurging his youthful thoughts. Galileo was enjoying premium wine at the archbishop's table (not trying to determine the volume of the casks) as can be surmised from the letters of his loving daughter Maria Celeste<sup>6</sup>: "I pray that you continue [in good health] by governing yourself well particularly with regard to the drinking that is so hurtful to you ...". Thus Galileo, like Kepler, completes and publishes his ripest work *Mathematical Discourses Concerning Two New Sciences*, which crowns his oeuvre, during the last years of his life. It is a no small feat for the embittered blind old man who has just lost his favorite child. The book resumes the discussions of the three participants of the condemned *Dialogue*. They no longer mention Copernicus but do praise "our Academician" (i.e. Galileo himself) giving an occasion to the witty Descartes (who never masters Galileo's law of free falling bodies - see [3], Part II) to ironize: "[Galileo's] way of writing in dialogues with three persons who do nothing but praise and exalt his inventions in turn certainly makes the most of his wares".

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5 The fine story that when rising from his knees before the inquisition Galileo muttered, "still it moves," is associated with the Piccolomini. A portrait, representing the scene of Galileo's recantation, perhaps by Murillo displays the slogan, *eppur si muove* ([6], p. 327).

6 Galileo's elder daughter Virginia (Suor Maria Celeste, 1600-1634) was confined by him together with her sister to the convent of San Matteo in Arcetri and is buried with her father at Santa Croce - [14].