In sum: the Copernican revolution shifts focus from objects to the knower. For our intellects there cannot be any "noumenal" knowledge in the positive sense (i.e. objects of a non-sensible intuition) because our creative power is limited to conceptual interpretation of "pre-given" matter (& for more on this point see the CPR B 307). Kant said that he created a Copernican revolution in philosophy because he maintained that the really real, the "noumenal world," is not knowable to us. But Aristarchus has brought out a book consisting of certain hypotheses, wherein it appears, as a consequence of the assumptions made, that the universe is many times greater than the "universe" just mentioned.

A Copernican Revolution in Ethics - Magnus Vinding. A Copernican Revolution in Ethics, Magnus Vinding. Copyright © 2014 Magnus Vinding. This book aims to show that we need to have a Copernican Revolution in our ethical thinking. It is an attempt to point out a basic implication of something as simple and foundational as taking ethics seriously, that implication being that ethics does not revolve uniquely around those beings who possess a human body, as we seem to think. Once again, we humans need to realize that we are not the center of everything. The Copernican Revolution is a 1957 book by the philosopher Thomas Kuhn, in which the author provides an analysis of the Copernican Revolution, documenting the pre-Ptolemaic understanding through the Ptolemaic system and its variants until the eventual acceptance of the Keplerian system. Kuhn argues that the Ptolemaic system provided broader appeal than a simple astronomical system but also became intertwined in broader philosophical and theological beliefs. Kuhn argues that this broader appeal made