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THE PHILOSOPHY OF SOUL, TRUTH, AND FREEDOM IN GHEVOND ALISHAN'S COMPOSITION

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Introduction

The philosophy of freedom, truth, and soul is the deep contemplative sphere of Father Ghevond Alishan's thought and the center of gravity of his philosophy. The composition "Under the Fir Tree: Reflections in the Bosom of Deserted Nature"¹ is a *text-meditation*, the deepest experience of the coexistence of *existence + truth*, which confirms the author's special presence in the ontological-phenomenological chronotopic domains as a being and as a true reflection of human-world-event ontology. The work summarizes the essence of the message conveyed by the same experience and meditation as a simple existence and as life. The composition "Under the Fir Tree..." is a religious-philosophical-metaphysical-contemplative journey around the world and the Earth, around human destinies and all civilizations. It is a metaphysical-introspective journey, which is loaded with historical-political place names, world-famous names, mystical visions of freedom, nature and space, life and death, which revolve around the axis of soul and truth and, when substantiating them in the realm of symbolic logic², Alishan creates the

* Հոդվածը ներկայացվել է 15.05.22, գրախոսվել է 15.05.22, ընդունվել է տպագրության 22.08.22:

¹ Ալիշան 1874:

² The term of Symbolic Logic refers to the works of Frege G. (1848–1925) and Peirce C.S (1839–1914). In 1879 Frege and in 1885 Peirce developed a system of Symbolic Logic in an Algebraic Language.

inner irrational chain system of the text, and by uniting its ten links (parts), leads to the truth, to light, and to Christ, who is the source of life, and who, to Alishan himself as an author, as an existential ontology is the basis of self-recognition and self-realization in the realm of *human-world-life* introspection: "All mankind felt a vivifying power and knew that neither the strong, nor the wise, nor the beautiful, nor the rich, on whom it sometimes set hope, was sufficient to heal its heart and revive its soul. The prophets could not cross the sea of pains and passions that was in the depths of that heart where only All-Seeing God's unfailing eye and miraculous hands could reach, and such was the one who was to come, i.e. Jesus himself who had already visited us"³. According to Alishan, the human soul is ready for such a meeting, because the birth of the soul's freedom and truth is in the realm of the interaction of the divine and the human; it is the way out to the spiritual internal sphere. And only the vital way of experience and expertise, according to Alishan, leads to the true path of existence. As the mutual penetration of the ontological, ideological, and semantic phenomena of the truth, soul, and freedom, as the only possible way of discovering identity, it lies in the basis of discovering the essence of knowledge. As an understanding and as an object, the truth is not only in the realm of meaning, but also in the supremacy of the spiritual meaning that provides the cultural context of being: "Behold, the voice of the expected by the centuries' and men's longing will be heard: a gentle and powerful voice, the truth of which forms the foundation of our earth; and the peace will lower heart sounds, and the human soul will see the two ways of its life through it"⁴. As an ultimate goal and a direct path to that ultimate goal, Alishan directs man to the ontological realm of vitality and truth, emanating from Christ, to the triumph of the highest principles, in the inner realm of which by the *divine grace* will and freedom, free of coercion, are enlightened.⁵ This is what happens when freedom becomes a precondition for the author's inner concentration and unique expression of will. Noteworthy is Edward Atayan's observation on the two conceptions of freedom of *art-creation and introspection*, which are immanently present in nature "in form of initial origin and instinct"⁶, which Atayan views in the context of *nation-individual* symbology and freedom: "The islands of peoples'

³ Ալիշան 1874, 29:

⁴ Ալիշան 1874, 31:

⁵ The Doctrine of Grace is the true doctrine of freedom in Christianity.

⁶ Աթայան 2005, 69.

freedom – Athens, Florence, Weimar, etc., are only a rough preview of the true Christian freedom, not of Christian false piety, basically asceticism that contradicts the spirit, but the primacy of the individual principle and in the earth-based sense of the free embodiment of God on earth, as an artistically earth-transforming principle that serves as a pillar for human free theological outbursts and as an ideal that alludes to the possibility and enchanting power of it all...”⁷ (emphasis added by E. Atayan). Therefore, the subjective perception of human freedom can be located in the domain of expediency of human creation, while the coincidence of the idea of freedom with culture – in the domain of historicity. Alishan reveals the inner invisible freedom of the person through the way of truth to Christ, uniting two opposite freedoms, that of God and of man, and seeking them in the domains of ontological external and internal contradictions, because according to him, this existential contradiction belongs to the world: “They die for the country, they die and get immortalized for the country, they get immortalized between the heaven and the earth crying, “I am a Christian, I am a Christian, too”. They consider their pure virginity and faith in Christ to be greater than thousands of lives, as a newlywed bride keeping their hearts and souls pure for Him only⁸. The truth is revealed through love and faith, for Christ’s sacrifice is directed to the liberation of the human soul and mind, to the natural development of the world, at the same time revealing the creative nature of man and embodying his concern for the spiritual transformation of the world: “Non-illusory freedom is the enlightened and enlightening Christ who saves a slave from the danger of becoming a master, and the latter from the danger of lasting as such, making them full of restrained tenderness, not “equal, but individuals who borrow and give each other everything necessary for the internal development of each, but never “members of the collective, for even the absolute devilish solitude in the eternal darkness and cold depths of the universe is preferable to the artificial and inanimate light and warmth of collectivism, as opposed to free companionship in free human communities, from love and friendship to the most inclusive interhuman factions”⁹.

Alishan directs the reader to the truth, because only in the realm of the truth, the mysteries of freedom, will, soul, and thought are revealed. In this case, the

⁷ Աթայան 2005, 78:

⁸ Ալիշան 1874, 45–46:

⁹ Աթայան 2005, 78–79:

truth that comes from Christ is related to the author's inner freedom, which is directed to the antinomic forces of good and evil, light and darkness, life and death, which are the basis of the world creation. The freedom proposed by Alishan is irrational, at the same time, determining existence and being, and comes from the truth: "For I, the truth, am more than the sun, I am the bright star in the everlasting light of the morning. I have eternally been there from the beginning of time and even before that as light originated from light, a river originated from a spring. I am God's mind, God's Son, absolutely equal to the Father, and my Father and I are one. Everything happened via me, nothing happened without me. ...Because I am the way of truth and life. I am the only way for man to ascend from earth to heaven. I am the door; if anyone enters through me, he will live, he can rise, go in, and find food"¹⁰. Nature was created from the Nothing. Although pagan philosophers believed that the Nothing is born from the Nothing, they forgot that what is impossible for man is possible for God, and only God can do divine things. God created everything from nothing, out of opposing forces God created man, whose freedom is subjective (monadic), an inner *mystical being*, which presupposes the possibility of becoming (*something*), because he has *intelligence, free will, and thought*. According to Edward Atayan: "...It is not enough just to realize the necessity or coincidence, it is not enough to even realize the freedom, man himself must become the freedom embodied in life"¹¹. According to Alishan, man, in parallel with the Nothing, carries within himself the divine rigid intellect and grace, free will, because he is created in the image of God and from God: "He is created as a master, not as a tyrant, that is why he will powerfully order one part of nature to serve him whatever is necessary, rule over another part through mind, examining their laws or making fun of them"¹².

In the composition "Under the Fir Tree...", freedom is not an abstraction of necessity and coincidence which, consequently, is operated with a negative outcome, but rather combines, unites, and includes the author's inner positive energy because in the ontological domain every rational soul has the right to freedom and will. In this context, St. Augustine's terms "libertas minor" and

¹⁰ Ալիշան 1874, 52–53:

¹¹ Աթայան 2005, 73:

¹² Ալիշան 1981:

"libertas maior"¹³ are remarkable, and among them – the ideas of essentially heteropolar freedoms. Freedom is the understanding of thought, soul, and intellect in the endless rotation of existence and being, therefore, in the realm of cognition it eternally strives for rotation when the fragmented external world regains inner unity and completeness; and that transformation creates an active reality: "Therefore, freedom is also a psychological category of the free soul as such – a phenomenological one, and a philosophical category of a free spirit at the level of essence"¹⁴. Discovering the domain of the essence of the soul, Alishan views the soul as a spiritual substance, feeling, and movement and finds that such a concept of the soul is comprehensible to all living beings, so based on biblical texts, he lists in detail all the spirit-born, spiritual creatures: the living world (nature), from man to angels and God, because, according to him, harmony with God changes the soul: "You are the hope of the souls, and whoever seeks his Creator will be saved through you. You alone are the cosmic mediator between life and death, between the present and the future, between man and God; you yourself are man and God: Jesus Christ, yesterday and today, from everlasting to everlasting"¹⁵.

Aletheia: the Event Flow of Awakening as a Transformation of Truth

Striving for the supremacy of truth, Alishan finds the philosophy of soul and freedom in the word, in wisdom, in God, therefore, whatever the author feels and thinks is through God, because the spiritual nature itself is indestructible, unchangeable, and in harmony with the domain of man-nature continuity and of unity with God, which, according to Alishan, relates to Jesus Christ and the Holy Spirit: "It is I, the longed-for of the nations and of the ages, who Jews call Messiah, pagans – Mediator, philosophers – Word, and the whole world – Savior, speaking to you; in ancient times I spoke to your fathers in every way, and behold,

¹³ God created man immortal and with no sin. This idea underlies the core of the terms introduced by St. Augustine: *libertas minor* (lesser freedom) and *immortalitas minor* (lesser eternity). By exercising his freedom and turning away from God, man became a slave to sin and death in his quest for self-expression and self-affirmation. Christ, through His Crucifixion and Transfiguration, healed the corruptible nature of man, freeing freedom from sin and linking it to the ideas of *libertas maior* (greater freedom) and *immortalitas maior* (greater immortality). (Большая Российская энциклопедия, 2004, 1007).

¹⁴ Աթայան 2005, 81.

¹⁵ Ալիշան 1874, 49.

after so many ages I have spoken to the world obviously becoming a human"¹⁶. In this context, noteworthy is the report¹⁷ included in German philosopher Heidegger's collection "Time and Being"¹⁸ (articles and studies), which Heidegger read in Bremen in December 1949. In the report, Heidegger marks the philosophical conceptions of being, truth, and oblivion, and through them, the true vision of introspective awakening [illumination]: "Awakening is the disregard for the fundamentally invisible being in the light of the world, which is preserved in the true realm of being. Awakening is an event in being itself. Event is the enlightenment that returns things to their essence"¹⁹. In the same book, Heidegger proposes the term *Aletheia* [truth, disclosure] of ancient Greek philosophy: "A priori knowledge is not a property of being, but is being itself: antecedent in its essence, since the latter must be understood from the point of view of its *Aletheia*²⁰– if, of course, it must be thought of from itself"²¹. However, some authors believe that the Truth, the Word, the Logos have nothing to do with Heidegger's interpretation of *Aletheia*. Heidegger interprets ancient Greek *Aletheia* in his own way. He speaks of *Aletheia* as a transformation and perception of truth: "*Aletheia* is unconcealment due to which and in which being is present.

¹⁶ Ալիշան 1874, 52.

¹⁷ The report was part of a series under the general title "Language", organized by the Bavarian Academy of Fine Arts and the Academy of Arts in Berlin in January 1959. It was published the same year and was included in the collection "The Way to Language".

¹⁸ Хайдеггер 2007.

¹⁹ Хайдеггер 2007, 356.

²⁰ *Aletheia* – (Greek: Ἀλήθεια) Truth. According to ancient Greek mythology, *Aletheia* was the daughter of Zeus, the embodiment of truth. In Roman mythology, she is associated with *Veritas*, the daughter of Saturn or Chronos. According to Aesop's 530th fable, when Prometheus was sculpting *Aletheia* from clay, Zeus called him to visit him. In the absence of Prometheus, *Dolos* (deception) entered the studio and sculpted a similar body but the clay was not enough for the feet. Returning, Prometheus became obsessed with their likeness and decided to bake them in furnace, giving life to both of them. Since that time, the sacred truth walks in small steps, while its twin is being tempted. The idea of naked truth (Latin: *nuda veritas*) is found in the Odes of Horace. In ancient times it was presented in white clothes. According to Philostratus the Great, in the temple of *Amphiaraus* of *Oropos* in Europe, *Aletheia* stood by the gates of dreams, assuring that the sleeping oracle (Latin: *oraculum divination, prophecy*) would find the truth there. According to *Claudius Aelianus*, the Egyptian supreme judge wore a sapphire emblem around his neck, which was called *Aletheia*.

²¹ Хайдеггер 2007, 223.

We translate *Aletheia* via the Latin word *veritas* and German *Wahrheit, truth*²². This happens when being is defined as an idea. In this context, the Nietzschean conception of truth also illuminates the path of the undisguised towards the truth. Heidegger also interprets Logos, which, according to him, is always trying to escape, although it is always as new as the sun. At the same time, Logos is a new breath, and without Him, it is darkness and a dead end of unconsciousness. Heidegger explains and substantiates being through interpreting Logos, revealing the function of not seeing the Nothing, which is at the same time the simple ability to see the Nothing. However, according to Heidegger, people think of being as a reality and worry, forgetting: "What is being? Being is not a requirement, it is self-evident, yet it is unreasoned. It encrypts the long-forgotten, unfounded Truth"²³. The thought is always in the inner domain of the Logos (*Heidegger compares it to lightning*, N.H.), not voluntarily defining that participation, which in its experience reaches admiration or horror, which is not close to fear, but is a bright feeling. It is sudden, instantaneous, and incomprehensible, like lightning, the disappearance of which is nothing but the extreme occurrence of being with the predominance of its basis: "...Is lightning, coming from silence, silence itself? Tacitly illuminating silence. What does it illuminate? It illuminates the world, inaudibly filling its essence with being"²⁴. In this admiring horror, as a simple existence, the body, the soul, the truth, and the freedom of thought are united. And the awakening [enlightenment] takes place: "The person is hurt in the depths of his/her soul when the awakening takes place, awakening enlightens the person"²⁵. In that admiring horror, self-consciousness ceases to function because the thought is the peak of the soul, between the weakness of the body and the goodness of the soul. In Alishan's aesthetic concept, the soul is the highest realm of the human inner world, so the etymological perception of the soul is remarkable: God is the fire, angels – the flames of the fire. As an independent matter, the soul does not exist; although, Plotinus²⁶, asserted that it is everywhere and nowhere, it is immortal, infinite, and indestructible.

²² Хайдеггер 2007, 337.

²³ Хайдеггер 2007, 254–255.

²⁴ Хайдеггер 2007, 358.

²⁵ Хайдеггер 2007, 357.

²⁶ Плотин 2005, 320.

According to Alishan, his presence is related to a certain ontological-moral condition: "I am the way. I am the door. I am the brave shepherd. Look, come in, run, you hesitant soul!"²⁷ For, the soul is not carnal (as a whole); otherwise it would be torn apart. The unity of the infinite and the finite, the absolute and the relative presupposes an internal sphere that is the result of the inner relationship of divine and human intuitive and dialogic possibilities, of truth, cognition, and being: "The laws were given through Moses, but grace and truth came via Jesus Christ. And if I were born in that, and came to the world with that, He who is the son of truth will hear my voice. Draw near to me, you darkened thoughts, and get light, so that you will not be ashamed. I am the truth; I am the light of the world. ...I am life. The life that has been from eternity, the life that gave birth to all things"²⁸. Alishan does not consider the perfect fusion of the soul and the truth as the divine perfection or moral heroism of the elect, but as the essential basis of the ordinary man, who in his inner realm preserves all the preconditions of understanding and harmony with God. In this case, *the body and the soul are a whole*; they are related to *the idea of sin*: "From time immemorial, the human soul has sought to dominate and to kill, rather than to cultivate and give life"²⁹.

Describing the soul, Plato distinguishes two mutually penetrating poles: rational (of ideas) and sensory (of desires), the first of which, according to him, is immortal, whereas the second one is mortal. According to Plato, the soul is also immortal as it is life and the true foreknowledge that ensure the unity of the universe and exclude the existence of death³⁰.

"Everything moves; nothing remains still" or "You cannot step twice into the same stream",³¹ said Heraclitus of Ephesus because the universe is indeed not motionless, and all things and phenomena are in constant motion. Consequently, movement presupposes the eternal mutual penetrations of all opposite or non-opposite phenomena, movement is their inner strength because harmony is born from it. It is the coexistence of tension and rapprochement because everything is exchanged and mutually penetrated. This happens when being is defined as an idea. This encrypted saying of Heraclitus is the discovery of the truth and divine

²⁷ Ալիշան 1874, 53:

²⁸ Ալիշան 1874, 54:

²⁹ Ալիշան 1874, 18–19:

³⁰ Платон 2007, 97–160.

³¹ Առաքելյան 1968, 163–164:

essence, Heraclitus' discovery of the word (Logos), due to which the Word exists, and Father Ghevond Alishan writes about it, too. The truth of Heraclitus is the same Word, the same Aletheia, which Heidegger later called [truth, disclosure].

The truth of Heraclitus is Aletheia [unconcealment] but it is the truth of those who do not drink water from the river³² of oblivion in the world of the dead, the truth of those (sages) who can hear the Logos, which is called omniscience. Heraclitus contrasts himself, the divine sage, with all other people because he finds that they do not know and do not understand, what truth is, what Logos is. According to Heraclitus, people do not fully understand Logos. They are in nonexistence, and although they are awake and with open eyes, they do not realize what they are doing because they, like those asleep, do not remember what they did while sleeping. The judgment that in the time of Heraclitus there could have been people who understood the Logos, is repulsed by Heraclitus himself who notes that such people had not existed at that time. Logos is incomprehensible because no one but the wise man of Ephesus understood it. Logos is the most direct way to the ancient Greek Aletheia, to the Truth, which Heraclitus calls [unconcealment]. And in spite of the above mentioned concept of ancient Greek philosophy (Heraclitus), the orders of the soul and the truth are considered by Origen (Latin: Oregenes) on the basis of the biblical text. In this

³² Lethe – (Greek: Λήθη) oblivion - according to ancient Greek mythology, it was one of the five rivers (Styx, Acheron, Cocytus, Phlegethon, Lethe) in the underground kingdom of Hades (World of the Dead). Arriving in the Underworld, the dead drank water from that river, forgetting about their earthly life and the past. And vice versa, those who returned to the outside world drank water from that river again. In this way, they were preparing to be reborn or reincarnated. Lethe is first encountered in Homer's works. It is also mentioned in Virgil's epic poem "Aeneid": "And now Aeneas saw a secluded grove in a receding valley, with rustling woodland thickets, and the river of Lethe ..." (**Պոլսիկոս Վերգիլիոս Մարո** 2018, 703–705. Based on this publication, we translate the name of the river and deity into Armenian as Letheh although there are also the versions Leto and Leta). The river was named after Lethe (Oblivion), the daughter of the goddess of controversy, disagreements, enmity, and chaos – Eris, the sister of Hypnos and Thanatos (Death) (**Мифы народов мира**, 1988, 51). In this context, Aletheia, i.e. Heraclitus' truth, was beyond the river of oblivion. When the souls of the dead did not drink water from the river of oblivion, they were transformed, carrying in themselves the common memory of the previous lives. The advantage of this situation lies in the possible idea of immortality. According to another legend, Pythagoras remembered all his previous lives, and this ability of the greatest philosopher, of course, was considered a divine reward that he received from Hermes.

context, noteworthy is Aristotle's formulation saying that the truth is the sphere of reality³³, which, despite its apparent simplicity, is indefinite.

The Mutual Penetrations of the Soul and Freedom as a Possible Discipline

According to Alishan, freedom can be the basis for different definitions and interpretations because it is the highest perception of self-recognition, harmony of mind and soul in the domain of being, while the truth and the Word (Logos) are more than true and based on knowledge: "At that time the prophets and Platos grew dumb. A young fisherman approached the wonderful God, who lived as a human being, with amazing courage, hugged him touchingly, and cried out in testimony, "You saw, we reached the Word of Life." He shouted even louder, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh, and resided in us"³⁴. This is evidenced by the Gospel of John, confirming the statement "and the Word became flesh": "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing, that has been made, was made. In him was life"³⁵.

The biblical Word replaces the ancient Greek Logos. Jesus Christ is perceived in Christian theology as a reincarnated God's image bearer and divine Logos on earth, as the second face of the Holy Trinity (and the Son). The Gospel of John can also be seen as a source of ancient Greek philosophy, when Jesus doesn't answer Pilate's rhetorical question: "What is truth?"³⁶ However, it is clearly assumed that Christ is the transfigured Logos, the Truth: "For this cause I was born and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears my voice"³⁷. The Truth is Logos, the testimony of Aletheia. In this context, truth is given importance as an ontological understanding, which Alishan directs to the disciplinary mutual penetrations of the soul and freedom because freedom is the basis of human and world existence, the spiritual energy that directs Alishan to create independently and by himself.

³³ **Аристотель** 1976.

³⁴ **Ալիշան** 1874, 29–30:

³⁵ **Նոր Կտակարան** 1975, 248:

³⁶ **Նոր Կտակարան** 1975, 38:

³⁷ **Նոր Կտակարան** 1975, 38:

Freedom and truth are the two highest spheres which summarize the nuclear energy of the great thinker's religious-philosophical views and the path of the soul given by them, the source of inspiration of philosophy, through which Alishan reaches his perception of Aletheia: "There should have been a living thought, but how it happened that no one knew it until *the truth was seen from heaven* as David said. And when being born on earth, it said to itself: *I am the truth*"³⁸. For freedom and truth do not return to nature, but are combined with being through life creating ontology.

According to Charles Peirce, knowledge that is useful in life is true, but it does not reveal the *essence of the truth*; they are unfoundedly equated with the truth, so they create another logic that goes beyond the above-mentioned³⁹. Supplementing Peirce, let us note that the truth is a system that is constantly in search and includes all the paths to and from that system: right, freedom, will, logic, unity, integrity, and consistency (inside and outside the border). In ancient Greece, it found its expression through Apollo as a program for the development of intelligence, knowledge, and social progress. Socrates and Bruno sacrificed their lives for the truth with fragile notions of truthfulness and reliability because truth is an experience, it operates within the mutual penetrations of observation and experience; it is clear, beautiful, and logically provable. According to Socrates, true knowledge is the cognition of general and objective moral laws (he believes that mistake and non virtuous behavior is the result of ignorance, that the wrongdoer simply does not know what is right⁴⁰). So virtue also requires knowledge and consists of *phronēsis* (thought, meaning, judgment, practical wisdom, [and] clarity of thought)⁴¹. The saying *I know that I know nothing* attributed to Socrates reached us through the works⁴² of Plato. It is a simple interpretation of the idea that Socrates' knowledge is limited to the knowledge of his ignorance. In this case, it can be asserted that the world of Plato's *eidos* is at the same time the world of ontological laws, principles, and rules. But Socrates was also a man, and it is natural that he suggests his traditional statement about

³⁸ Ալիշան 1874, 29:

³⁹ Peirce 1982, 633.

⁴⁰ Oksenberg 1980, 267.

⁴¹ Oxford English Dictionary, 1964, 1558.

⁴² Платон 2006, 83–116.

men and mortals⁴³. The arrows and demands of the truth, inner liberation constantly point at the most important object-man, whose body is not free and, in certain chronotope, depends on other bodies or objects because in this case, the soul is not free either. The spiritual nature of man presupposes the supremacy of divine grace, and the duality of emotions: man-mortal and spiritual-immortal beginnings are in the realm of the divine, for the opposition of soul and body is also substantiated by the Bible.

Aristotle defines the rational soul as a form and intellect⁴⁴ which make the two poles of the soul – material and spiritual, known. So the rationality (rational soul) is independent of the body because the soul makes the body alive and intelligent, while the real foreknowledge and the mind operate independently. In this context, knowledge is spiritual, health is mental-physical, the idea is primary. Alishan, as a follower of Christian Platonism and biblical gnosis, relies on biblical rules and is distinguished by Christian mystical and religious-philosophical views.

Truth as an Ontological Internal Domain of Consciousness

The composition "Under the Fir Tree: Reflections in the Bosom of Deserted Nature" is also remarkable in the field of anthropology because when examining the inner world of a man as an object of study, Alishan also uses the ideas of soul, truth, and freedom. The truth is observable in the realm of the general human experience, which is not far from the author's cognitive quests: "Let time pass in haste, let the elusion of hope disappear, let the veil be torn and the truth be seen face to face like the sun in the bright blue of the sky"⁴⁵, since the truth is genealogically related to the realms of the evident and being, and to the primary idea of being in being: "Neither Cyrus, nor Caesar, nor Alexander, nor Xerxes, but Jesus alone was given all the authorities of heaven and earth. Neither pythagorases, nor socrateses, nor aristotles, but only He could say, "I am the truth. From now on, go and teach all pagans to keep all that I have ordered you. And, behold, I am with you every day, unto the end of the world", and if "the heaven and the earth disappear, my word will not elapse"⁴⁶. Truth itself is the interpretation and justification of being, therefore, the meaning through which the

⁴³ Russel 2019, 241–256.

⁴⁴ Аристотель 1976, 550.

⁴⁵ Ալիշան 1874, 28:

⁴⁶ Ալիշան 1874, 32–33:

essence of truth is revealed, helps realize the freedom of the soul, which is the "beacon of light" in the "dark life", in the ontological realm of Father Ghevond Alishan's composition "Under the Fir Tree...": "I, too, greet you, Holy Cross, in this solitary place, in this evening of silence which, instead of the departed darkened sun, illuminates the whole universe with spiritual light. Along with all the believers, I worship the Word of God which is with you, which was used by you as a weapon, as a wand, as a tool of salvation, and as a steering wheel to direct the world, as a sign of hope left in the church, and a beacon of light in this dark life"⁴⁷. Truth presupposes the classification of relations in the intervals of knowledge and reality since its ontological domain is not a direct or metaphorical simple correspondence of the image and object, but a semantic chain of being and its multipolar internal relations, because when the truth is formed in the semantic domain of being (which is the starting point of meaning of the very idea of being), the truth and its ontological diversity are visible from the beginning: "Here is Jesus Christ, the eternal truth, erect and immovable. Centuries and people pass before him, he looks at the nations that come and go, he offers his cross to everyone, like the fisherman of that small, sandy island, he always sifts the souls of people with his delicate net through the turbulent waves of this life, where the archenemy of the people, the dragon, still wanders with treacherous steps, though wounded, though fatally ousted from its former tyrannical rule, from this world. Crushed by the cross, he always remembers bitterly that only Jesus is the Lord and Savior of this world"⁴⁸.

The highest ideal of ontological integrity, the ultimate goal of existence is blessing, which, according to Plato, is the mistress of the world of Eidos, the cause and purpose of existence⁴⁹. Therefore, the possible question is whether it is legal to convey the truth to truthfulness, to objects and things, when the thing corresponds to its comprehension (the truth of the concept) and the comprehension – to the thing (the truth of the thing). In this context, the idea of the abstraction of truth is given importance, which at the same time represents the abstraction of the object from the notion: "He confessed that only a person more powerful than him could do that. He said a Great Prophet would come when

⁴⁷ Ալիշան 1874, 47:

⁴⁸ Ալիշան 1874, 50–51:

⁴⁹ Платон 2007, 97–160.

it's time, and ordered to listen to him and learn the perfect truth coming from him"⁵⁰.

Such attempts at the study of the truth in Alishan's works confirm his ontological domain as a full-fledged semantic phenomenon, through which the fine lines of object-subject relations are overcome and directed to the true path of the truth. Such a perception of the world is formed in essence-reality-phenomenon and general-special-unique domains, which have been adopted by the author. The ontological understanding of the truth in the composition is the separation from the author, the independence of the writing. Such complementarity is perceived as the objectivity of the truth, when the truth is formed in the realm of meaning, outside the author; and the author is able to comprehend the truth, transforming it into a spiritual internal sphere, which Alishan realizes, irreversibly transforming the accessibility of meaning and making it visible to the reader. This is an important precondition in the domains of spiritual maturation and transmission of the text, as long as the ontological features of the truth are related to the meaning. In this case, the meaning and the truth are directly proportional. This is the peculiarity of Alishan's text, which is introduced by the duality of the text: the being within the text and another person's (reader's) being, moreover, the precondition of the second one is ideological, which is at the same time the precondition of being and existence and is considered as meaning.

In the semantic domain of the text, Alishan emphasizes the idea that the truth comes from Christ, in which the true meaning of being is understood by consciousness because the meaning is timeless, eternal and manages the process of transition from chaos to order in the text. Therefore, the need arises to reformulate the meaning which is also in the realm of the truth: "I am the truth and the true light that enlightens every person who comes into the world. The world is darkened by deadly sin that casts a shadow over life. But darkness shall not overtake me, for I myself am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life"⁵¹.

⁵⁰ Ալիշան 1874, 27:

⁵¹ Ալիշան 1874, 53:

Conclusion

Truth is the stable meaningful core of being, its formation lies in the author's psychological domain. The idea of achieving the truth extends through the realm of semantics. For the author, it is the realization of meaning because the truth and meaning are identical and inseparable from consciousness: "Truth... truth. Here is the agonizing solution. Here is the point of man's purpose, the bridge between heaven and earth. Here is the flight of the mind, the arena of the heart, the seat of the soul. But, alas, how many crowds seek and quest it, how few reach and find it!"⁵² The truth is an unconditional and comprehensive ensemble of parapsychological features of being, as it is marked by the content of the author's transcendent consciousness. Being is the super-individual consciousness, equal to the meaning, while the truth is realized not by the gnoseological, but by the ontological procedure of cognition, therefore, in the search for the truth, Alishan withdraws from all the psychological-gnoseological domains, which are secondary: "But perhaps you too have forgotten that there is no perfect beauty and kindness that is not entirely true, for the truth is eternal, that which is not immortal has the pain of the transient, the terrible bitterness of pleasure"⁵³.

In the composition "Under the Fir Tree...", the truth without preconditions is the ontological internal sphere of objective consciousness where object-subject perceptions are not separable. Therefore, the truth is accepted and immediately transferred to the author's subjective consciousness. In this case, the truth is absolute: "Yes, yes, those who lived with Christ, those who slept having Christ in their mind, will also awaken with Him, with Him who said: *I am the resurrection and the life*"⁵⁴. The truth is objective, unconditional, timeless, universal, united, obligatory and includes the possible reality; in other words, it is the completeness of the common consciousness, which substantiates all attempts to search for the truth as unconditional existence of being, and when there is no meaning and search for the truth, being also becomes meaningless, and the life stops. Meaning is the essence of being, the vital nucleus of being.

⁵² Ալիշան 1874, 23:

⁵³ Ալիշան 1874, 65:

⁵⁴ Ալիշան 1874, 67:

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**ՀՈԳՈՒ, ԱԶԱՏՈՒԹՅԱՆ ԵՎ ՃՇՄԱՐՏՈՒԹՅԱՆ
ՓԻԼԻՍՈՓԱՅՈՒԹՅՈՒՆԸ ՀԱՅՐ ԴԵՎՈՆԴ ԱԼԻՇԱՆԻ
ԵՐԿՈՒՄ**

ՀԱՄԲԱՐԶՈՒՄՅԱՆ Ն.

Ամփոփում

Քանայի քառեր՝ Ղևոնդ Ալիշան, ճշմարտություն, ազատություն, գոյաբանություն, մետաֆիզիկա, ֆենոմենոլոգիա, բանականություն:

Հայր Ղևոնդ Ալիշանի «Ընդ եղենեա...» երկը իմաստասիրական-մետաֆիզիկական-հայեցողական ճամփորդություն է երկրի շուրջ, մարդկության և քաղաքակրթությունների ճակատագրերի շուրջ, մետաֆիզիկական ճամփորդություն, որը ծանրաբեռնված է պատմաքաղաքական իրողություններով, աշխարհին հայտնի անուններով, հոգու և ազատության առանցքում պտտվող ճշմարտության, բնության և տիեզերքի, կյանքի և մահվան միատիկական տեսիլքներով: Դրանք հիմնավորելիս Ալիշանը ստեղծում է իռացիոնալ-խոհափիլիսոփայական ներքին շղթայական մի պատում, որի տասը օղակները (մասերը) միավորելու միջոցով նա ընթանում է դեպի ճշմարտության լույսը, դեպի Քրիստոսը և դեպի կյանքի աղբյուրը, որն էլ իր՝ որպես հեղինակի, ինքնաճանաչման, ինքնահայեցման և ինքնիրացման հիմքն է՝ նույն կյանքի ու աշխարհի հանդեպ վերաբերմունքի ձևավորման տիրույթում: Հոգու ներքին աներևույթ ազատությունը Ալիշանը բացահայտում է ճշմարտության ճանաչողության ճանապարհով՝ միավորելով երկու հակադիր՝ Աստծո և մարդու ազատությունները, քանի որ՝ ըստ նրա, ողջ աշխարհն է վերապրում սույն հակառակությունը՝ որոնելով այն գոյաբանական արտաքին և ներքին հակասությունների տիրույթներում:

ФИЛОСОФИЯ СВОБОДЫ И ДУШИ В СОЧИНЕНИИ ГЕВОНДА АЛИШАНА

АМБАРЦУМЯН Н.

Резюме

Ключевые слова: Гевонд Алишан, правда, свобода, онтология, метафизический, феноменология, интеллект.

Философия свободы, истины и души - самый глубинный пласт философской мысли Алишана, «центр тяжести» его философии. Сочинение Гевонда Алишана «Под елью. Размышления на лоне безлюдной природы» представляет собой религиозно-философское и метафизическое путешествие вокруг Земли, вокруг судеб человечества и цивилизаций. Это метафизическое путешествие с перечнем историко-политических реалий, известных миру имен; в этом путешествии он делится своими мыслями о свободе, природе и космосе, своими мистическими представлениями о жизни и смерти, и стержнем его рассуждений являются душа и истина. Обосновывая сказанное, Алишан создает иррациональную цепь исторического повествования, связывая (соединяя) друг с другом десять колец (частей) этих исторических событий, Алишан восходит к свету истины, к Христу - источнику жизни, являющемуся основой его самопознания и самореализации как автора в пространстве формирования отношения к жизни и миру. Внутреннюю незримую свободу души Алишан раскрывает через путь к истине - к Христу, объединяя две противоположные свободы - Бога и человека, ибо, по его словам, через это противопоставление проходит все человечество, пытаясь обрести свободу в пространстве внешних и внутренних онтологических противоречий.