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EXISTENTIAL-ONTOLOGICAL MANIFESTATIONS OF TIME IN KHRIMIAN HAYRIK'S ESSAY "TIME AND ITS ESSENCE"

Abstract

The research aims to interpret the aesthetic-ideological references of *Nation-State-Constitution-Consciousness-Right* phenomena in Khrimyan Hayrik's famous essay "Time and Its Essence" on the matrix basis of the constitutionality of time. In his work, I observe the problem is of the existential Presence and Being a man in the internal domain of time since presence (*here and now*), which is the participation in being: in the Presence of Present, Being is the possible presence. As detected in the course of the research, it is relevant in the context of philosophy, time of ontological manifestations (existential diversity), and chronotopic coordination of being.

Keywords: Khrimian Hayrik, time, existence, ontology, presence, constitution.

Introduction

The theory of relativity is a new potential (not just physical) world outlook trend that ultimately establishes the inseparable mass of moving matter (here, the body of text) in the domain of unity of space and time. Given this fact, it is possible to view the chronotopic starting point and gravity of the text creation, according to which the spacetime chronotope is found, which has a weight and by which the text is measured as a system. Furthermore, the greater the gravity of the fictional text, the slower the time (each text, as a system, has its own space, which ontologically provides the gravity of the text, material shifts of thought, transmissions, and systematization), although the longevity of a text is expressed only in the domain of internal mutual penetrations of diachronism and synchronism. For this reason, in parallel with the methodological possibilities and development of the text study, chronotopic systems can be defined, which, related to philosophy, sociology, neurolinguistics, psycholinguistics, psychoanalysis, and morpho-

logical sciences, become possible new sources and objects of study in the domains of various textual interpretations. The ideas mentioned above find their firm definitions in them.

The Chronological Coordination of Being

The transformation of the material case of the text provides the motion that is perceived in all the manifestations of space and time through which the world is divided into particles and outside of which nothing mutually penetrates or changes but forms pieces. Khrimian Hayrik¹ asks

¹ Mkrtych Khrimian (Mkrtych I of Van or Mkrtych A Vanetsi) was born in 1820 in Van. He received informal education at parochial schools of Lim and Ktuts islands in Lake Van and Varagavank in Vaspurakan, where he studied classical Armenian, history and ecclesiastical literature. On 20 October 1868, Khrimian was ordained as a bishop in Etchmiadzin. On 4 September 1869, he was elected as the Armenian Patriarch of Constantinople, who was the de facto leader of the Armenian community of the Ottoman Empire in both religious and secular matters. He cleared the patriarchate's debt and sought to increase the provincial representation in

a rhetorical question in the short preface "To My Honorable Compatriot and My Dear Beloved" of his writing "Time and Its Essence" (Mahari, pp. 159, 528)², "What are time and its unknown Essences? How dominant and powerful is it?", relating his attitude and thoughts to the ideas of the functionality of the time and being as an experience conditioned by the phenomenon of Man and his presence and practicality in the domain of time, "It is not just ordinary slaves who are ruled by time, but the mighty thrones of the world are being shaken like powerless branches" (Khrimyan, 1876, p. 3).

The realization of time is more decisive in this case as it opens up in the domain of the author's experience (in his present) and includes past-future measurements, "Oh powerful and dominant time, and it does not matter to you whether a man is great or small; for you everybody is equal, you judge them equally, your justice is

that you unanimously put both king and slave, master and servant under the shadow of death, you cover the soil with soil and decide the life and death of an unblessed man" (Khrimian, 1876, p. 6).

The notions of time and space in the field of literature are viewed from two main but essentially and relatively mutually exclusive approaches; the first of which defines refuting space and time in the text in their self-sufficiency as eternal essences and heredity; and the second as emptiness and weightlessness. In this context, time functions as a contemporaneous infinity in which eternal bodies are immovably enclosed as the present is an infinite cosmic time that recapitulates the past and carries the future in itself, so what is evident at first becomes an aporia later while defining the spacetime chronotope of the text, "Oh sovereign time, your wand is autocratic. The proud thrones of the world think that there is no almighty lord who will rule over the crowns one day, that there is no all-powerful hand that will grant and take crowns one day, or that there is no supreme judge who will one day see the judgment of the crowns. Yes, we confess, oh ruling time, that you shake and play with the glorious crowns and thrones of our world by your feet as a child plays with his ball" (Khrimian, 1876, p. 6).

The Constitutionality of the Time: Time and Presence

The matrix basis of the time constitutionality in Khrimyan Hayrik's writing "Time and Its Essence" is presence; thus, participation of a man as an existing being is participation in the present being in the presence of the present, possibly in the presence that is always with itself and is in the domain of its identity because it differs from others. In the domain of its identity, it answers Khrimyan Hayrik's questions of "Who is" (the Man) and "What is" (the time), which are opposed by the metaphysical nonexistence, although the meaningful existence flows through

the Armenian National Assembly. As the de facto political leader of the Christian Armenian millet in the eyes of the Sublime Porte, he prepared a detailed report documenting instances of oppression, persecution, and miscarriage of justice in the Armenian provinces and presented the document to the Sublime Porte. Khrimian used the position to advance the interests and conditions of the poor and oppressed provincial Armenians. On 5 May 1892, an election held at Etchmiadzin unanimously elected Khrimian to the position of Catholicos of the Armenian Apostolic Church. Khrimian, aged 72, was not initially allowed to travel to Etchmiadzin by Ottoman Sultan Abdul Hamid II. Over a year later, after the Russian emperor's request he was granted permission to travel, but only if he did not set foot in Turkey. Some 17 months after his election, he was enthroned as Catholicos on 26 September 1893. Khrimian was revered by Armenians during his lifetime. He was called Hayrik (diminutive for "father") since his time as abbot of Surb Karapet Monastery near Mush in the early 1860s. In 1907, Khrimian clarified the relations between the Patriarch of Constantinople and emphasized the primacy of the See of Echmiadzin. In September of that year he sent a letter to Nicholas II in which he called upon the Russian government to prevent the violence then facing the Ottoman Empire's Armenian population. Khrimian died on 29 October 1907. He was buried, like many of his predecessors, at the courtyard of Etchmiadzin Cathedral.

² The publication of this book was sponsored by Hambarzum Achemian ("Our close compatriot Mr. Hambarzum Achemian published it"), who is remembered in the novel "Adolescence" by his nephew, writer Gurgen Mahari-Achemian (See Mahari, 2015, pp. 159, 528).

time.

The straight line of the time indicates existence in the domain of presence. Consequently, the time in the text is defined by its smallest particle, the Now, which accepts the influence of time and denies it, defining itself as past or future existence. The smallest part of the time, the *Now*, is itself beyond time because, “There is time for everyone and everything under the sky” (Bible, 1994, pp. 876-877), and it is temporary only in the past or future transitions when the idea of the past or future is formed in the present.

The *Now* is defined as the inter-time nucleus of time or the unsplitable form of time and always indicates the historical significance of time, “Oh deep-stealthy time, what obscure and opposite phenomena you have for the poor human-kind whose life is an inseparable mixture of happiness and misery? Oh, what unprecedented harmony composes the strings of human life that sound sometimes like joy and sadness, birth and death, snatching and planting, building and destroying, laughter and crying, mourning and dancing, fighting and playing, sword and kiss, peace and war, freedom and slavery, speech and silence, etc.” (Khrimian, 1876, p. 8).

These binary descriptors that reveal the essence of man, as existence-beginning and as means of understanding existential ontology used by Khrimyan Hayrik guide the reader through time and in its footsteps. This is also Khrimyan-author’s withdrawal (from himself to the world) and return (from the world to himself) (Hambardzumyan, 2021, pp. 207-215) that is realized in the chronotopic modi of his identity awareness. It is also his attitude towards being and its existence; care for *here and now* (for being) and return. Removal from the man’s domain: identity is an exit from oneself into the world, into the human, and penetration into another intermediate semantic core.

Therefore, the return from the semantic (secular) core is the return to oneself, to the completeness, and equality in the constitutional law, “Yes, equality in right and duty, equality in the country’s law, equality in homeland heritage, equality

in honour and glory, equality in armour bearing and the military, equality in citizens and nobility, equality in education and progress, equality in blood and self-sacrifice, equality in the reward for a worthy doing. Behold, this is the weight and exact picture of the indiscriminate equality of the constitutional law” (Khrimian, 1876, p. 16).

Khrimyan Hayrik also dedicates *World-State-Nation-Constitution* polemics to *time and presence* understandings manifested in the text and realizes it in the domains of being and time with two temporary ontological measurements of presence, at the same time, relating to the inner shifts of thought. So, what is the nature of the time defined by Khrimyan Hayrik in “Time and Its Essence”? The question also reveals the author’s mental-spiritual inner processes because the time of his thoughts and reflections on time crosses the normal chronological flow of the reader’s consciousness and unites the presence and thought. In the text, it can be called *the event time of the author’s thought* because the author defines the world around him, revealing the chain of contradictions of the completing events of the same world in the time mobility, in which presence and thought unite, “Oh time, calling for a fight, tell and foretell for us; man against man, friend against friend, nation against nation is waging a merciless war; we have washed white fields with blood, we have massacred and been massacred in battles, we have rolled the corpses and heads of people under the thrones to slack violence and ambition. Has the desired hour of peace arrived?” (Khrimian, 1876, p. 9).

Consequently, when the mind follows the event flow of presence, the time of presence (or the intrasituational time of the text) is contrasted with the everyday social time in which any moment recorded turns into the author’s anxiety in the text. This is also observable in the domain of *internal event flow time* (pure time), which records events and the author’s clairvoyance because nothing changes for the subject of time (without a corresponding basis), for a man in the world, by and large. *Being, present, existence,*

and internal sphere are related to the present in their meanings; when time crosses its core, its definiteness presupposes freedom that is *neither in the past*: "Oh time, you crushed the old world with its old rulers, with its old buildings, and chains of captivity; and you passed. A new civilized world succeeded the old world", (Khrimian, 1876, p. 7) *nor in the future* "Did the thrones of the new civilized world change the old totalitarian spirit, the desire for ambition, the glory of winning throne after throne?", (Khrimian, 1876, p. 7) since it relates to unreal nought, a closed circle, the idea of time outlines space and includes it, "Didn't you play like this with the Macedonian hero Alexander? You led that crushing the totalitarian ball, that overturned and levelled the mountains of the world, from Greece to the ravine of Babylon, and rolling in the blood of people came to the abyss of Babylon; and here you hit the ball and rolled it into the death pit saying: "This is your place of conquest. Do not cross it" (Khrimian, 1876, p. 7).

Khrimyan Hayrik defines the problem of here and now through existential ontology, *presence in the inner domain of presence*, where movement is the basis of time; hence, actuality, its primevalness, and existence are presented in the present-past domains of writing "Time and Its Essence" merely by the author's memory. The past and the present are not identical and indicate two existing time elements: *present*, which does not cease to pass and *past*, which does not cease to exist because present, in which we live, lies in its inner domain, so the chronology of the past is ontological (and psychological), from which the author's memory also originates, "This is how you also played with the French hero Napoleon, the fiery steel ball that would crush all nations and thrones under its weight while rolling from one country to another in a short time. You reached him in the field of Waterloo, grabbed his horse, and with one blow rolled the ball to the island of St. Helena in the Atlantic Ocean, where a fiery, destructive ball cooled like water, crumbled, and turned to ashes in front of your wand" (Khrimian, 1876, p. 6).

The memory of the past is present in the present (and it is recorded by the author) in the emotional experiences transmitted from the past and in the memory itself. This is also the ontological precondition of memory which states that it is not the past in the present but the past in general, which is phenomenological, observable in the domain of presence and notes the conscious present because the past is not established in the present in which it existed and with which its relations are in the past.

Khrimyan Hayrik defines time and being through existence as a possible notion or the Now that signifies existence here, as it is, and implies its open exit, according to which and through which the world exists (as being), which is not only in internal relations with a man but is the man himself, who is self-confident with his experience in the domain of overcoming them. These relations emphasize Khrimyan Hayrik's model of world outlook, the transcendent-subjective inner sphere, which in its turn presupposes the existential, primary world (foreknowledge), "Oh eternal time, what is your sacrament, your work, and your goal? We do not know. You have a bright light-sphere on the sky which we call the sun and illuminates our planet by emitting its rays from an infinite height and measuring daily human life" (Khrimian, 1876, p. 5).

Such an understanding of time can be defined as *existential diversity*, which is distinctive to the idea of here and now because it is revealed via existence whether the idea matches with existence. At the same time, this possibility of existence reveals the ontological world and penetrates the depths of human nature: "A child is born naked under your sun and dies naked. You know that with one hand, you cover children in a swaddling band and cradle them; with the other hand, you take and bury them in the grave. Tell us, what is the time interval between grave and swaddling band? Moreover, while mothers mourn, cry, and grieve at their children's graves, you laugh and clap" (Khrimian, 1876, p 5).

Death as a Possible Termination to Presence

Realizing death, Khrimyan Hayrik approaches the concept of being now because death, as possible termination of presence, does not coincide with existence (as a whole); it separates existence from time but leads to a new domain of existential ontology, defining it as a turning point of being now. Khrimyan Hayrik defines time, although, according to him, death is not the termination of being now yet, since being now is considered as an ontological course of life and death (existence), “Oh powerful and dominant time, it does not matter to you whether a man is great or small, for you everybody is equal, you judge them equally, your justice is that you unanimously put both king and slave, master and servant under the shadow of death, you cover the soil with soil and decide the life and death of an unblessed man” (Khrimian, 1876, p 6). It turns out that death is also the meaning of life so going towards death and being free presupposes the delimitation of all ontological events and possibilities. However, it also presupposes incomplete existence, in the inner domain of which the chain of ontological realities is violated, when the human leaves the world whole. These mutual penetrations reveal the philosophical language of the writing “Time and Its Essence” and help in the domain of the reality-truth observing movement and trial sequence as the will to power defines the world, which is firmly involved in all spheres of language and being since the precondition of return (from the world to himself) is also in the domain of existential ontology.

Examining the existential and ontological references of the writing “Time and Its Essence” in the field of anthropology, we have to do with the real-immediate realities of life and with the individual-emotional states. Khrimyan Hayrik’s goal is being, and the road stretching through the inner domain of time is the search for existence, which leads to that goal - to the “newborn” and “baby Constitution” which should be born from “Turkey’s old and barren” mother’s womb, “was

giving birth to a new infant Constitution for the old world” (Khrimian, 1876, p. 4).³ In this case, the terms “newborn” and “baby Constitution” are not just metaphors but a reality, a fact in which the *functional time* of the text is encrypted, which in the words of Khrimyan Hayrik, disturbed by the fate of the nation, is transformed into *philosophical time* (thought time): [what will happen?] today, tomorrow, and in the future. Thus, withdrawal (from oneself to the world) and return (from the world to oneself) makes possible the author’s ultimate goal of the state-nation-constitution-subject-time, which materializes the internal ideological domain of the “newborn” and “baby” constitution and where the binary present replaces existence (in general), “...time of slavery and time of freedom, time of torment and time of salvation, time of deprivation and time of compensation, time to destroy and time to stand, time of self-governing state and time of the Constitution” (Khrimian, 1876, p. 8).

Khrimyan Hayrik is a trinity of a clergyman, Christian theologian-philosopher, and Armenian politician. Furthermore, his attitude towards time

³ In 1853 with the consent of the bodies elected from the representatives of the Armenian community of Constantinople, the National, Spiritual Assemblies, an Educational Council was formed whose members were Nahapet Rusinian, Grigor Otian, Nikoghayos Palian, Serovbe Vichenian (Servichen), Karapet Utuchian, Grigor and Mkrtich Aghaton brothers. In 1857 they developed a charters related to religious, national, cultural and public life which was called the Constitution at the suggestion of Nahapet Rusinian, as it was written on the basis of the main principles of the Belgian Constitution and bore the ideological influence of the 1848 French Revolution. On May 24 1860, the Armenian Patriarchate of Constantinople adopted and ratified the Constitution, as The Armenian Patriarch of Constantinople was proclaimed “the head of the nation”, and “in special cases, a mediator in the relations between the Ottoman state and the Armenians of the West”. The Sultanate government was in no hurry to ratify it; gradually, over the next three years, it achieved significant reductions (number of articles, number of deputies, especially those representing the provinces), after which was ratified only on March 17, 1863 (“The Armenian National Constitution”, 1863, p. 54). The Constitution consisted of five chapters on the “Introduction” (“Basic Principle”), which in turn were divided into separate sub-chapters, ninety-nine articles (in the original version there were one hundred and fifty articles). In Turkish it was called “Charter of the Armenian Nation”.

and the wisdom emanant from it are the attitudes to existence in general, to Bible, and the Book of Ecclesiastes, "There is time for everything, and everything in the world has its time. Time to be born and time to die, time to plant and time to harvest, time to kill and time to heal, time to destroy and time to build, time to cry and time to laugh, time to mourn and time to dance, time to cut stones and time to collect stones, time to hug and time to leave, time to seek and time to lose, time to hold and time to cast, time to tear and time to mend, time to be silent and time to speak, time to love and time to hate, time for war and time for peace" (Bible, 1994, pp. 876-877).

According to Khrimyan Hayrik, the uniqueness of a person is defined by thought, consciousness, practicality, and by its particular existence, i.e. presence, in the domain of being. Thus, the first attempt to comprehend time beyond the phenomenological understanding of time is the internal ideological domain of the past-present or transformed present(s), "Oh time, you know that people's mouths and tongues who, for the sake of saving their lives, have learned to keep silent and to turn the other cheek to a slapper, are closed with slavish fear under the striking wand. If the free press raised its voice for freedom from time to time, it was also suppressed under strict laws. Therefore, various wounds of deprivation and injustice of our world have always remained hidden..." (Khrimian, 1876, p. 10).

The present includes the past because presence presupposes memory, "...The council and judgment of the mortals are wrong. People are narrow-minded. Whatever seems impossible to us, is always possible before Providence from heaven" (Khrimian, 1876, p. 19). Therefore, if we look at the present as an inverted past, all the same, it will be realized as a psychological-ontological interval which is out of synchronicity, "Lord Almighty, who rules over time, the time and the moon and sun which measure it, are your obedient satellites. I believe in you, oh Lord, you control the universe only by holding reins of time in your hand, you govern everything according to your eternal law, and you completely cover

the mystery of time from the feculent eyes of men. You take the past out of our forgetful minds and show the present with a vague glimpse while always keeping the future a secret in your inaccessible essence" (Khrimian, 1876, p. 24).

This second depiction of time (the preternatural past) reveals a new period of gradual unification in the horizontal measurements of the present duration. Although repetition does not change anything in the recurring object, something does change in the human subconscious, compressing the moments and affirming the present. In this context, the author's personality is defined in the ontological domain of state - nation - consciousness - subject - law - constitution, where the mobility of time differs from the *physical time*, including expectation and belief in freedom in the domain of subjective experience, "Give freedom, oh baby Constitution, I ask you for freedom to speak freely to your nurturing nannies for I can no longer speak with old servile slavery" (Khrimian, 1876, p. 12).

The ideological and semantic references and mutual penetrations of space and time in the writing "Time and Its Essence" are valued in the methodological domain of the study of reality. The phenomena of time, intelligence, and existence are also observable in the domain of anthropology, where the ideas of time, temporality and death, as a possible end to the presence, are revealed as crucial concepts, engage the world, and are viewed within the recurring past or a civilizational cycle.

Conclusion

Existence defines the ontological-essential existence of man in the domain of his possibilities because man is the bearer of the uniqueness of his destiny and individuality, and whatever always leaves returns, drawing existence to itself. In this context, man is a sign that records his consumption, on the one hand, approaching the presence through the disappearance of the inner subject in the domain of philosophical time transformation and general time and calling it

time, on the other hand, including existence beyond universal metaphysical time and giving it a meaning as possible freedom. This is the key to Khrimyan Hayrik's writing "Time and Its Essence".

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