

PSYCHOLOGICAL VIEWS OF STEPANOS LEHATSY

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Narine Stepanyan, PhD in Psychology, Associate Professor

Lecturer at the Chair of Applied Psychology

Khachatur Abovyan Armenian State Pedagogical University

E-mail: stepanyannarine23@aspu.am

Ani Nazaryan, Lecturer at the Chair of Applied Psychology

Khachatur Abovyan Armenian State Pedagogical University

E-mail: nazaryanani23@aspu.am

ABSTRACT

Stepanos Lehatsy is one of Armenia's greatest thinkers of the 17th century. He is the author of many translations of philosophical works of worldwide significance, among which the most important are "Metaphysics" and "On the Soul" of Aristotle, together with the translator's comments, four famous works of Dionysius the Areopagite, "Jewish War" of Flavius Josephus, also Ecclesiasticus ("The Book of Sirach"), "The Quran" and other translations. Of his own philosophical works, "Banq imastasirakanq ev astvatsabanakanq hamarotabar ibr sahmanoren artadrealq ev havaqealq yst aybubeni" ("Philosophical-theological words, which are written in summary, that is, separated, grouped in alphabetical order", in Old Armenian (Grabar)) is a great value volume dictionary, in which apart from the philosophical, theological, ethical and aesthetic issues also psychological problems are discussed.

From a psychological point of view, the most interesting is the theory of knowledge of Stepanos Lehatsy. Understandings on the human soul and will are also given in his psychological views.

Keywords: *conscience, sensitivity, memory, thinking, imagination, sensory knowledge, intelligent knowledge, experience*

INTRODUCTION

We see the first mention of the life and action of Stepanos Lehatsy in his contemporary Arakel Davrizhetsy (Ar. Davis Etsy, 1988). To the S. Lehatsy activity also referred Leo (Leo, 1946), E. Martikyan (E. Martikyan, 1969), G. Apresyan (G. Apresyan, 1973), V. Chaloyan

(Chaloyan V., 1975), G. Grigoryan (Grigoryan G., 1975), H. Mirzoyan (Mirzoyan H., 1983), Yu. Tarverdyan (Tarverdyan Yu., 1979) and others. All these authors highly appreciated the contribution of Stepanos Lehatsy in the development of Armenian philosophical thought.

Stepanos Lehatsy was born in Poland's town Lviv. After receiving higher education there, he went to Etchmiadzin in the first half of the 17th century, became a member of the Etchmiadzin unity, and stayed there until the end of his life. S. Lehatsy started his philosophical and translational activities after mastering the Armenian language in Armenia. He translated the works of a number of famous authors such as Aristotle, Dionysius Arispag, Josephus Plavios, etc.

Stepanos Lehatsy is also known for his work "Philosophical-theological words, which are written in summary, that is, separated, grouped in alphabetical order", where he addresses to the psychological issues such as cognitive processes (senses, memory, thinking, imagination), consciousness, will, the formation of life experience, the essence of the human soul (psyche).

S. Lehatsy's ideas about the human soul correspond to the idealistic views of medieval Armenian philosophers. According to S. Lehatsy, not only nature but also the human soul is the result of God's creation. "The rational soul does not arise from the power of matter, but is created by one God. Creating and pouring are entirely from the soul" (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 1756, p. 96 b.).

The soul of man created by God joins the body, because the soul which is not united with the body is deprived of essence which is the basic feature of soul. According to S. Lehatsy, "the soul has four degrees and five potencies which are vegetal, removable, sensual, lustful and cognitive" (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 1756, p. 97 b.).

S. Lehatsy also sees God as a soul, so the first-degree soul is God, the second is the human soul, the third is the animal soul, and the fourth is the plant soul. He separates six types of the soul's existence. They are the air or the wind, bodies of the blessed, the souls of the saints, the imaginary power, the mind and God. The main function of the human soul is that it develops ideas about external things and phenomena and man is able to know the world as God created it. According to S. Lehatsy, man can know only nature and himself, but God is known so as he relates to nature and humans.

Stepanos Lehatsy thinks that nature, as a subject of knowledge, has no dependence on the human soul. The world of things exists in us regardless of senses and

consciousness. God created man with the ability to know, and man's cognition of the outside world can be realized only under the influence of the things of the outside world. That is, the only source of knowledge is the influence of external objects on our senses, through which the rational soul recognizes not only external objects, but also itself.

According to Lehasy, Consciousness is conditioned by the cognitive capacity of the human rational soul. The difference between the consciousness of God and man is that our knowledge is the result of a process of learning, and God knows everything from the beginning. Besides that, the main function of our soul is to know the world, and the function of God's consciousness is to create the world. That is, God's purpose is creation, and man's purpose is to know the truth.

The truth is the exact reflection of reality in our consciousness; therefore, the lie is the inaccurate reflection of reality. Stepanos Lehasy states that all things in nature are true irrespective of our consciousness. "It is said that rational things really exist, and they get the form according to the forms in the mind of God" (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 3844, p. 188a).

The process of cognition takes place in sensuous-logical stages. The type of cognition that is directly related to the senses and their effects is called sensuous cognition or the sensuous degree of cognition. If at the emotional level of cognition we form an opinion that an object exists outside of us, then logical knowledge allows us to understand what that object is.

While discussing the levels of knowledge, Stepanos Lehasy singles out the concepts of "touch", "feeling", "imagination", "memory", "opinion" and "thought".

Touch is one of the basic conditions for the existence and action of everybody, the basis of all our senses. The centers of touch are spread all over the body, and although everyone gets tactile senses, they do not feel it in the same way. Stepanos Lehasy also sees a certain connection between the "touch" and "cognition". "If man has better senses, he/she also has better knowledge" (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 1756, p. 132 b.).

According to Stepanos Lehasy, the nature of feelings is conditioned by external things. Different things cause different feelings. External sensual things/objects cause appropriate senses in us, at first according to their color, to the size and form, and then according to any feature. This is due to the fact that one of our senses comes into contact with a property of the object. Some foreign objects are in direct contact with humans, causing senses of taste, smell, heat and cold. In fact, external objects evoke senses without coming into direct contact with a person. Stepanos Lehasy distinguishes between

contact and distance senses. Some foreign objects do not cause senses and stay inaccessible to our five senses. Thus, there can be no sense of contact without the subject and object. That is, the senses of visual, hearing, olfactory, taste, and touch arise from the contact between the object and the senses.

The senses recognize the unique features of the object, and the intellect recognizes the overall. When discussing the primacy of the senses and the intellect, Stepanos Lehatsy says that both the senses and the intellect are interrelated, but at the same time they are partially opposite. According to Lehatsy, the senses motivate a person to physical pleasures, while the intellect to the spiritual pleasures.

According to Stepanos Lehatsy **Imagination** is the stage of sensual cognition, which was preceded by the senses and imagination. The image of an external object appears not in the senses, but in the imagination, and the cause of the image in the imagination is the senses. "In contrast with sense, imagination figures nominate an object or subject according to certain types (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 1756, p. 54a.).

The **image** of an object can never be outlined in our imagination if that object has not previously been in contact with our senses with its various properties. That is why Lehatsy thinks that a born blind person cannot create the image of any object in his imagination. Finally, the emotional stage of knowledge, is a chain like external objects and phenomena- their contact with the senses-sense-image-imagination.

Memory is the link between the sensuous and logical types of knowledge in the process of cognition. He distinguishes between two types of memory: sensuous and intellectual. The sensuous part of memory refers to the external image of an object, and the intellectual part refers to the concept of what we have about that object.

Sensuous memory restores the image of any object in our imagination, and intellectual memory allows us to revive our previously acquired knowledge of that object.

According to Stepanos Lehatsy, experience is accumulated through memory, which is the basis for the knowledge acquisition, so in addition to humans, animals that have memory can learn like dogs, horses and other animals. But unlike human, who is able to connect with different memories and acquire appropriate experience, animals are deprived of it:

Opinion also plays a role in the process of knowledge. Created opinion about the object in our memory is a result of the initial cognitive process, which takes place, while forming the opinion about an object or event.

Speaking of **thought**, Lehatsy says that "the primary capacity of the soul is the

ability to think, and to notice incorporeals, which is only given to humans and humans exceed other animals." (Institute of Ancient Manuscripts named after Mesrop Mashtots, manuscript No. 1756, p. 113b.). According to him, the mind perceives the essence of things, their type-gender certainty. As already mentioned, the process of cognition takes place in emotional and logical stages. The first stage of logical knowledge is the concept. According to Lehasy, concepts arise in two ways - in a natural way, when logical knowledge follows sensuous knowledge - in a direct way, when the concept of a subject is created without material influence on the senses. In his opinion, there can be no judgment without concepts, and judgments are for the birth of new concepts in us, when the concept of an object is created without material effect on the senses.

Judgments, according to Lehasy, can be positive or negative. Positive judgments reveal how one subject resembles the other subjects, while negative judgments show how one subject differs from others.

Comparison refers to the logical stage of the cognitive process, according to which, when we have the image of an external object in our consciousness, we compare it with the other objects and we finally get some idea of it. Comparison is the interconnection of identity and difference, and in the process of knowledge it acts as a circle of passage from the emotional to the logical senses.

Stepanos Lehasy also gives a special place to the experience in the process of learning. According to him, experience is the most effective way to get to the truth, to dispel our doubts about what we know. We turn to experience when we want to know something or have doubts about what we know.

Lehasy sees experience not only as a sensuous perception, but also as a means of reaching the truth. According to him, in order to be sure of something, humans must definitely apply to experience. He distinguishes five types of experience: "by word", "by deed", "by interpretation", "openly" and "covertly". To try by "speak", according to Lehasy, means to find out through interrogation whether a certain person was present in that incident or not. To try by "deed" means to be practically convinced of something, to try by "interpretation" means to come to a certain conclusion through analysis. To try "obviously" means to practice the subject or phenomenon in practice, or, for example, to take an exam from someone to see if he or she has mastered the subject. To try by "openly" experience means practically to try someone or something in order to find out if he/she has mastered the subject. To try someone by "covertly" experience means purposefully pursuing someone in order to uncover any act of suspicion.

Thus, whatever the experience, it has one purpose: to confirm or deny anything that

is in doubt, that is, to reach a conclusion. Stepanos Lehatsy believes that the process of learning should not be limited by experience. According to him, exclusively experimental knowledge should also be theoretically generalized.

CONCLUSION

In his psychological views, famous Armenian thinker of the 17th century Stepanos Lehatsy brings together achievements of Armenian psychological thought since the 5th century, referring to such important issues of psychology as cognitive processes.

1. The process of cognition takes place in sensuous-logical stages. Emotional stage is a chain of external objects and phenomena, their contact with the senses, sense-perception-imagination. At the logical stage of cognition appear concept, judgment and comparison.

2. Levels of knowledge process are "touch", "feeling", "imagination", "memory", "opinion" and "thought". According to Stepanos Lehatsy the "touch" is the base of all our senses. That is, the senses of visual, hearing, olfactory, taste, and touch arise from the contact between the object and the senses. Stepanos Lehatsy also speaks about contact and distance senses.

Memory is the link between the sensuous and logical types of knowledge in the process of cognition. He distinguishes between two types of memory: sensuous I and intellectual.

3. Consciousness, according to Lehatsy, is conditioned by the cognitive capacity of the human rational soul.

4. Stepanos Lehatsy also gives a special place to the experience in the process of learning. According to him, experience is the most effective way to get to the truth, to dispel our doubts about what we know. He distinguishes five types of experience: "by word", "by deed", "by interpretation", "openly" and "covertly".

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