



Protestantism as a new "Europeanism" in Georgian writing of the "Transitional Period"

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Abstract: At the beginning of the 19th century, Georgian literature was enriched with translated artistic works, as well as philosophical, poetic and aesthetic works. Through them, Georgian literature became familiar with issues that were unknown to us before. Considering these issues, it is possible to characterize the typological relationship between European and Georgian philosophical thought. If we keep in mind that these or those works were translated according to philosophical-aesthetic interests, we can find out what kind of common worldview existed in us at the end of the 19th century.

The "Transitional Period" (18th-19th centuries) from old to new Georgian literature was crowned with the creation and final establishment of bourgeois Georgian culture in the 19th century. In the context of Europeanization of Georgian philosophical thought, for us, the sources that form a common basis for both Georgian and European philosophical-aesthetic thought are very important. Determining these sources covers the internal development of Georgian philosophical thought as a whole. It draws a direct line from the modern European philosophical thought to the depths from which the Georgian philosophical-aesthetic thought also originates. It was on this basis that Georgian and European philosophical thought coincided in the mentioned era. That is why the Georgian figures of this era chose the above-mentioned literature for translation.

This period is particularly noteworthy for the growing interest of a part of society in the Protestant worldview, which should be considered a manifestation of the "new Europeanization" of Georgian philosophical thought.

Keywords: Protestantism, aesthetics, philosophy, lyrics, translation.

Article

The "Transitional Period" (18th-19th centuries) from old to new Georgian literature was crowned with the creation and final establishment of bourgeois Georgian culture in the 19th century. The new Georgian literature and public thinking, art and science experienced a great rise. The new Georgian humanist and democratic culture, mainly, arose on the basis of the renewal of the public life of Georgia, the development of its own advanced traditions, but the expansion of the cultural relations of the Georgian people with neighboring or distant peoples was of great importance for its growth and development. The process of establishment of the new Georgian culture took place through the gradual overcoming of own and foreign conservatism.

The special interest in the Europeanization of the social-political and cultural-economic life of Georgia (which is evidenced by the activity and artistic heritage of Georgian thinkers working at the turn of the 18th and 19th centuries, i.e., in the "Transitional Period") - together with the translation of many monuments of European and Russian literature, obviously It confirms the tendency of European education to be established and spread widely.

The mentioned era is recognized by historians as the era of late feudalism, which means the moment of formation of a new, bourgeois class in the heart of feudalism and, therefore, the

emergence of the corresponding ideology. The works and views of European writers who are critical of feudalism are embedded in the Georgian literature and public consciousness of the renaissance period. In the 17th and 18th centuries, the great figures of the Renaissance and Enlightenment era in Georgia had many worthy followers. Sulikhan-Saba Orbeliani, Vakhtang VI, Davit Guramishvili, Gayoz and Davit rector will boldly be equal to the European encyclopedists. The Georgian literary language of this period is rich in terms expressing revolutionary and Protestant ideas: "Lutheran", "Calvinism" (Calvin's doctrine), "Farmanosoba" (Freemasonry), "Voltaireanism", "Poplica" (Republic), "Eiklopedia" (Encyclopedia), "Bonapartism", "Party" and others. Sh. Nutsubidze evaluates this stage of the renaissance as follows: due to the lack of a public support, the influence of the West only touched the upper classes and even some of their representatives, so the study of the Georgian Royal descendants (Batonishvili) and other representatives of the aristocracy to Western science and philosophy was prepared, which The French Enlightenment of the 18th century and, in particular, Voltaireanism, opened the door in Georgia. (1)

Fascination with the ideas of Protestantism became a kind of new wave of "Europeanism" in Georgian writing of the "Transitional Period".

As a result of the research of these issues, it has been determined that in Georgia Luther had both followers (16th century figure Mzechabuk Atabag) and critics, e.g., Archili (1647 – 1713) while characterizing Luther and Calvin (1509 – 1584) wrote: "Luther speaks thru things" and "Calbin speaks bad things". (2) Based on the conditions and materials at that time, it is clear that Archili was far from Luther (Archil's orthography: "Lutran", "Lothran") and from the proper understanding of the French reformer John Calvin (Jean Coven Calvin), who, according to Fr. Engels, made the second decisive attack against feudalism ("The Peasants' War in Germany"). Distinction between followers" and participants of the 8th World Catholic Church Council (according to Archie - the French). (3)

Luther is mentioned in Sulkhan-Saba Orbeliani's "Travel", in various reports of Gaioz rector, Ioane Rustvel Kobulashvili, Giorgi Avalishvili or Gaioz Baratashvili.

Lutheranism - a Christian denomination, as one of the largest Protestant churches, originates from the Reformation in Germany in the 16th century and is based on the teachings of Martin Luther and his followers. Lutheranism contains the main tenets of Protestantism. It rejects the approach of Catholicism that the Church and the clergy are mediators between man and God. He declares the Holy Scripture as the only authority and source of faith. Lutheranism took everything from Catholicism that did not directly contradict the Bible. Preserved altar, cross, organ, religious paintings (except icons). Of the 7 mysteries, only 2 main ones remained - epiphany and communion. The Catholic dogma about the transformation of the bread and wine into the body and blood of Christ was replaced by a doctrine close to this dogma, according to which the body and blood of Christ are "present" in the sacrament.

Lutheranism had a great influence on the countries of Northern Europe. Lutheranism had a strong influence on musicians, Johann Sebastian Bach, Mikhail Pretorius, Heinrich Schutz. Lutheranism had an influence on philosophy as well.

For the German people, this was not only a religious reform, but an event equivalent to a national movement, which was supported by a large part of the German aristocracy. Luther, who built his doctrine mainly on the basis of the Apostle Paul's Epistle to the Romans, and who first translated the Holy Scriptures from Latin into German, brought the faith factor to the fore, and considered the mental, intellectual moment secondary. He rejected all scholasticism in general. In his opinion, where reason and learning were mixed, there faith was lost. Luther criticized the rank-hierarchical structure of the Catholic Church, pompous rituals and dogmatic-scholastic system, according to which, human relationship with God was allowed only through the mediation of the Pope and clergy.

For Luther, the beginning of everything was inner faith, according to which each person has the grace of God, a person can have a direct, direct connection with God, and everyone can be his own priest, because a truly believing Christian is as strong as Jesus Christ himself.

Luther's complete intransigence towards any dissenting opinion, even from his fellow believers, is well known; And this at the time when he himself was fighting Catholic dogmatism. It is worth noting Hegel's opinion that the Lutheran way of life and thinking is practically no different from the ordinary bourgeois way of life and thinking. After all, it is difficult to fully believe in Luther's pursuit of the highest truth and not to doubt his sincerity.

These events can be considered as the foundation of the Protestant Church, because Luther's followers began to establish and build an independent church, which meant the emergence of a new denomination and a new church in the Christian world.

Accordingly, in Protestantism from the beginning (immediately from its origin), three directions were identified following the names of the three founders, the theological and church-reformation heritage of each of them. These names are: Martin Luther (1483-1546), Ulrich (Hubrich) Zwingli (1484-1531) and Jean Calvin (1509-1564). Denominations emerged: Lutheranism, Zwinglicism and Calvinism. Their common feature, in addition to the above-mentioned common features, is the theory according to which it is not necessary to separate the manual compiled and canonized by the church in the process of studying the Bible, because, according to the Protestants' belief and assertion, every person can learn individually from the Bible what and how to believe. To be more specific, it is not necessary to consider the authority of the Church Fathers here. The Protestants were led to this conclusion by the following rhetorical questions: Are not those who are called the Fathers and Saints of the Church really as flawed beings as we are? If they were flawless people, Matthew's interpretations of the Holy Scriptures were also flawless and, therefore, consistent with each other, e.g., is should be the same. So why is there a difference of opinion, and sometimes even a contradiction, between the interpretations of the Book of Books and the Church Fathers' interpretations of the same episode? Or: where and when does the Lord tell us in the Holy Scriptures that mortal beings like us become saints and authorities, e.g., Should we declare it infallible? Where are relevant examples found there? These are the questions Protestants have asked and are asking, and they will answer like this: the only authority and reliable source of faith for us is the Holy Scriptures! Since this letter (book) does not tell us about any worldly authority, we do not need to have such authority and obey them.

The question arises: when did Georgians first learn that the process of revaluing and rejecting the church tradition in Western Europe began?

Obviously, this would become possible, first of all, with the help of Catholic missionaries, as well as people of various ranks, professions and beliefs, who often came to Georgia from Western Europe in the late Middle Ages. Bilateral contact encouraged people of two different traditions and cultures to exchange information. It is known from history that at the mentioned time (13th-18th centuries), not one or two Georgians visited a number of Western European countries with different goals and motives. Among them, it would be enough to name Beri (friar) Andria (Naskia Lopomani), Nikifore-Nikoloz Irubakidze-Cholokashvili, Sulkhan-Saba Orbeliani, Davit Guramishvili and Rafiel Danibegashvili.

The first Protestant European who visited Georgia, spent a considerable amount of time there and established active contacts with the local people was the French diplomat, traveler and merchant Jean Chardin. He traveled to Georgia in the middle of the 17th century, visited the regions of eastern and western Georgia and left us unique information about the details of the religious existence of this country. It should be noted that he obtained a large part of these reports as a result of public relations. The description of the activities of the Catholic missionaries in Georgia occupies a significant place in his narrative. He has seen and evaluated this activity through the eyes of a Protestant who is ready to make sacrifices for his faith.

Other Protestant scientific travelers also give Georgians the opportunity to get acquainted with Protestant ideas and liturgical practices. Among them, first of all, we should name the German scholars: Jacob Reineggs and Johann G ldenstedt, who were in Georgia almost at the same time (mid-18th century), talked to ordinary citizens, studied the nature of this country, the language and customs of its people. G ldenstedt is the first (according to the sources available to us) to document the activities of Western European Protestant-Evangelical missions in the Caucasus and, in particular, in Georgia. On May 15, 1773, in the area of Tergi, he met four German evangelist missionaries who were dedicated to evangelizing the mountain people. Sh. Nutsubidze studied documentary material about the mentioned missions and found out that they were connected with the British Bible Society, which is why their primary goal was to spread the Holy Scriptures to the broad strata of the population and put the issue of speaking this Scripture (Bible) in modern languages on the agenda. (4) Obviously, the new Georgian language is also meant here, because the old Georgian text of the Bible is no longer understood by Georgians of the new era. It turns out that at the end of the 18th century and the beginning of the 19th century, not one or two Georgians were attracted to this idea, including clergymen and even bishops. One of these bishops was Dositheos Fitskhelauri, who shared the theory of democratization of the liturgical language.

Parallel to these events, as is well known, an event took place in 18th century Europe and Russia, which went down in history under the name of "Freemasonry". The orthography of the word in the original languages is as follows: in French - "Frank Macon's", in English - "Freemasons", in German - "Freimaurer", and in Russian - "farmazon" (see "Eugene Onegin" by A.S. Pushkin). The Georgian equivalent of this trend "Pharmazon" (mentioned by poet D. Saakadze) derives from Russian. "Mason", i.e., "Frank mason" literally means a free worker, a craftsman. Later, this term acquired the meaning of freethinker and expressed the lodge of freethinkers operating in Europe and Russia in the 18th century. Freemasonry took its most complete form in England, from where it spread to the entire continent of Europe and Russia. The members of the Masonic Lodge were Karamzin, Radishchev, I. Elagin (considered the Grand Master of the Russian Masonic Lodge and recognized in the World Masonic Center - England), A. Sumarokov, Ip. Bogdanovich, V. Lukin, I. Schwartz, P. Maikov, M. Shcherbakov, I. Lopukhin, N. Novikov, V. Zolotnitsky et al.

It should be noted that Georgians participated in Russian Freemason lodges: M.P. Baratashvili, S. Dodashvili (although he diplomatically denies that he was not a member of the Masonic Lodge), Donauri and others. In the circles of emigrant writers, the address of the poet Demetri Saakadze (18th century) to Dimitri Bagrationi (1746-1826) is known, where it is clear that Freemasonry was known in 18th century Georgia.

To the extent that "Pharmazonism" was accused of "absence of Christ" in certain circles of Georgians, therefore, it was presented to some as an atheistic movement.

Although "Freemasonry" meant following Voltaire, with its mystical character it was an event of religious content. Representatives of these doctrines used Solomon's "Ecclesiastes", "Psalm" - "David", rich biblical lyrics. "Rejection of Christ" is an unthinkable thing for the members of the Masonic Lodge, despite their active participation in the Enlightenment movement and the phenomenon of encyclopedism. Moreover, Freemasonry, which was finally banned in Russia in 1822 (its radical opponent was Catherine II), recognizes the supreme power of God as the creator

of everything. It is against hierarchs only. According to the Frank masons, faith does not need an intermediary, they appear as the restless enemies of the "spiritual fathers". Symbolism, allegorism (Иносказание) and ritual lyrics were widespread among the Freemasons.

The most common type of Masonic literature is the symbol "Sun", which defines the category of truth and goodness. According to the author of the most grandiose hymn of the Russian Freemasonic movement "коль славен" (Mikhail Kheraskov, 1733-1807), "The Sun is everywhere and everywhere is glorious" ("Везде господь, везде славен").

It is noteworthy that the face of "the sun" in David Guramishvili's poetry has this kind of content load. He also has the word "mason" fixed for the first time in Georgian literature: "Sun" is an adequate concept of religious-mystical Christian trinity with Guramishvili. These hymns were composed with Guramishvili's characteristic powerful talent of concrete affirmation of truth... by which he principally departs from the old theological position. D. Guramishvili's denial of the personality of the deity is highly doubtful. However, it is clear that D. Guramishvili's lyrics contain news in the field of mystical feelings of the month.

It is known that I. Chavchavadze called David Guramishvili a poet who "tried almost for the first time, certainly in some places, to introduce Europeanism into the pronunciation of Georgian poetry." (5) This was a big news; it is no longer in dispute that the author of "Davitiiani" is also the first to bring Russian-European sounds into Georgian writing. A number of scholars of Georgian Literature rightly points out that David Guramishvili successfully used folklore along with the tradition of Georgian classical poetry. At the same time, in addition to Georgian orality, he also applied to Russian-Ukrainian and Polish folk works and with their "voices" he significantly diversified the versification and kilo of Georgian poetry, which in itself was a kind of manifestation of the anti-Eastern tendency and one of the signs of the development of our literature through European literary taste, Europeanism.

David Guramishvili's Christianity is European. In Europe, the whole spirit of Christianity is this spirit of action, which, as an ideal, is in constant pursuit of perfection. David Guramishvili's worldview, his active activity as a Christian of the greatest inner freedom, has a European orientation. The poet's songs reveal a deep closeness to folklore, they are distinguished by completely innovative, non-traditional lyrics, often in different measures, they are as interesting with their musicality and refrain as they are hymns. by topic and purpose D. Guramishvili's songs are related to the psalms and hymns of the biblical David, although stylistically and in their poetics, they are completely different from them. Guramishvili does not imitate "Psalm" in terms of vocabulary, nor in terms of verse and character.

In this context, the term "theodicy" acquires a noteworthy meaning. It comes from the Greek word and refers to the vindication of God (his omnipotence, wisdom and goodness) despite the evil in the world he created. The term "theodicy" was established by Gottfried Wilhelm Leibniz (1646-1716) and, for some time, was used to denote the theological-philosophical teachings about God. The main problem of theodicy can be expressed in the following way: how can God's omnipotence, wisdom and goodness be in harmony with the manifestations of evil in the world (sickness, death, war, etc.)? Since antiquity, many opinions (Epicurus, Lactantius, etc.) have been expressed about this issue. Particularly interesting are the points of view attributed to Leibniz and Hegel. According to Leibniz, evil is a characteristic, immanent moment of the world. It is true that God wants good, but in order to ensure human freedom,

he also allows evil to exist in the world. For Hegel, "Theodicy" represents "God's vindication in history". (6)

The problem of theodicy appeared especially fruitfully in Leibniz-Wolff's metaphysics. These two great European thinkers discuss the essential problems of Christian philosophy; The introduction of the idea/notion of theodicy and the successful attempt to establish it in the history of philosophy is connected with Leibniz's name, while Christian Wolf tried to systematize Leibniz's philosophy, as a result of which the foundation was laid for the so-called "German school philosophy". Leibniz's merit was to justify the just nature of God with sophisticated philosophical methods and methodology. Bringing the idea of theodicy into the system of philosophy is the main leitmotif of Leibniz's thinking. He tried to solve the problem of the balance of good and evil by basing new philosophical views. He formulated and developed the Law of Sufficient Basis, which he declared to be the main law not only of logic, but also of truth, to justify the existence of God in the universe and his just nature. He believed that our world is "the best of all worlds" because the existence of human free will is guaranteed in it. Because there is human freedom in the world, there is also evil, as the possibility of choosing between good and evil. It turns out that evil is an immanent moment of the world!

This concept of Leibniz became the subject of severe criticism by the great French educator, Voltaire (1694-1778). Voltaire in his essay "Candide or Optimism" (1759) even mocked Leibniz for recognizing our world as the best and perfect world; However, it is in our world that many horrors are happening, and how can this world be the best among all possible worlds?! - Voltaire remarks with satire and mockery. Voltaire presented this idea prominently and impressively in the dialogue between the two characters of the above-mentioned philosophical story (the philosopher Pangloss and the young scientist Candide). Candide asks: "In spite of everything, many sufferings and tortures, do you still think that things are getting better in the world?" Pangloss answers: "Yes! I stand by my opinion. I'm a philosopher and I don't mind being denied and changing my opinion!" (7)

The problem of theodicy also appears in Georgian thought. The reception of Leibniz-Wolff's metaphysics took place in Georgian philosophy of the new era. The Leibniz-Wolf model was noteworthy for the followers of the theological wing of Georgian philosophy of the new era. Those thinkers who were familiar with the doctrine of Leibniz and his followers discussed the problem of theodicy in the Georgian intellectual space. Here, above all, the philosophical and theological works of Anton Bagrationi (1720-1788) and Yona Khelashvili (1778-1837) are noteworthy.

Anton Bagrationi and Yona Khelashvili were clergymen and, to some extent, they faced this problem precisely because of that. However, Voltaire's critical position received no less resonance. Moreover, in 19th-century Georgia, many of Voltaire's works were translated into Georgian, and he even had loyal followers in modern Georgian thought.

Jona Khelashvili's comments on the Leibniz-Clarke correspondence are particularly important in the history of modern Georgian philosophy. This correspondence was translated from French into Georgian in 1823 by Ilia Bagration (1790-1854), but the Georgian translation is not complete, as it includes only one large part of this correspondence. The mentioned comments of Yona Khelashvili clearly present many important aspects of the author's philosophical and theological worldview and confirm his special interest in European thought at that time. It should be noted that regarding the concept of God, he criticized the views of both Leibniz and Clark. Samuel Clarke (1675-1729) defended the

position of his teacher, Isaac Newton (1643-1727), according to which mathematical methods were established as an effective way to know God and higher beings. According to Yona Khelashvili, the perfect knowledge of the highest being through the discipline that considers the size of bodies will not be possible, because "high wisdom" is not a subject of mathematical knowledge. Not only through mathematics, but even through Leibniz's metaphysics, it is not possible to know God and other higher beings.

Iona Khelashvili does not take the position of any thinker in the dispute between Leibniz and Clark. He is neither in favor of Leibniz's nor Clark's scientific methodology. Moreover, he does not spare criticism of any thinker. He doesn't like the methods of modern mathematics (Newton/Clark) or the methodology of rationalist metaphysics (Leibniz) to know God. Iona Khelashvili prefers the old tradition of Christian metaphysics and in his doctrine relies on the thought of the great authority of Christian philosophical theology, John of Damascus (675-749). In the end, it must be said that while discussing the issue of theodicy, Yona Khelashvili remains faithful to the traditions of Christian metaphysics and will solve this problem based on the categorization of philosophical theology.

Shalva Nutsubidze (1888-1969) pays special attention to the issue of theodicy in the context of alethiological teachings. He emphasizes that the problem of theodicy is a difficult and awkward problem characteristic of every type of philosophy, which all great philosophers (Plato, Aristotle, Leibniz, Hegel, etc.) tried to solve. According to him, the main issue here is that the imperfection, temporary nature and changeability of the world should be made clear and understandable, so that the issue of God's existence should not be threatened.

There is an opinion according to which Georgia was especially connected to the West by Christianity. But "West" here means Christianity in general, and "East" means the Muslim East. As Georgia is a country on the border of two cultural and religious worlds, Western and Eastern spiritual aspirations have been reflected in the Georgian character. According to Sh. Nutsubidze, the doctrine of the Christian law, as a logical result of the Roman, Greek and Jewish worldview, "joined the belief in the tradition in the feeling of the Georgian people, which, together with natural conditions, contributed to the emergence of earthly, far from mystical aspirations in Georgian people. This is the main condition for that Christianity in Georgia, as well as in the East in general, was not presented with the same content as, for example, in Europe". (8)

According to V.I. Solovyov, "the religious ideal of the Christian East is not a false ideal, but it is not complete either... The Eastern Christian prays, and the Westerner prays and acts. In the East, we have a church of prayers, and religion as a spiritual force of action is almost not represented here." (9)

Eastern Christianity is static, contemplative. There is literally no incentive to act here. Existence is framed in a strict framework of rectilinearity, instead of an explanatory, judgmental process, aphoristic speech prevails, an eloquence that is more a vision of a dream ideal than a vision of reality based on a sense of living reality, thus explaining that the Oriental is considered wise, the one who departs from reality and in words and it acts only in sentences. Hence the meaning of the austerity and seriousness of speech, as if in itself an invisible and therefore unknowable life.

Despite this fact, the fascination with the Protestant ideology can be considered as a "new type of Europeanism" in Georgia.

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