

# THE FORMATION OF THE PHILOSOPHICAL AND ANTHROPOLOGICAL PARADIGM OF SPIRITUALITY IN THE WESTERN EUROPEAN CULTURAL TRADITION

*Anatoliy Osypov*

*Ukraine*

*Doctor of Philosophy,  
professor of the Department of Philosophy and Pedagogics  
of the Dnipro University of Technology*

Having undergone a historical evolution, the philosophical anthropology, at the present stage of its development, requires both the substantial clarification of its own doctrine and the rethinking of its place among other modern philosophical concepts. The globalisation of society life processes is exacerbating the contradictions between the human and the national-cultural priorities in the conditions of competition in all spheres of society functioning: economic, political, cultural, ideological etc. In the general context of the philosophy development, the role of philosophical and anthropological ideas changed and gradually increased according to the stages of society development. The changes and the role increase depend on how the common social and the separate individual phenomena relate to each other.

It is known that the isolation of the individual phenomenon from the general context of social life in the Western European cultural tradition occurred in the Hellenistic era. This was reflected in the socio-ethical issues of Epicureanism, scepticism, stoicism representatives. "...Polis did not know all the depths of individualism, subjectivism and psychology in general"<sup>140</sup>. "Individualism is the main feature of Hellenistic culture"<sup>141</sup>. In that period, most philosophical issues were connected to the fact that a man had to find the potential to oppose a society, in which the social order could not be maintained any longer. For the first time, a human began to consider himself as a holistic self-contained unit of being, locked in his subjectivity. As declared by the scepticism representatives, a man is the measure of all things, whether they exist or not.

Neoplatonism, based on the achievements of Plato's philosophy, developed a thoroughly refined dialectical methodology for analysing the unity of the opposites of the single and the common, having thus prepared

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<sup>140</sup> Losev A. F., The history of Ancient Aesthetics. Early Hellenism. M., "Iskusstvo", 1979, P. 5.

<sup>141</sup> Ibid. P. 8.

the ground for scholastic "theorising" on the relation of God, Son, and Holy Spirit in the Middle Ages: "Any plurality is involved in one way or another to the whole"<sup>142</sup>. Herewith, the "practical" aspect of the relationship between man and God in the middle Ages was associated with the formulation of the idea of the spiritual ascent stages of the man soul to God in Augustine of Hippo's religious anthropology, which was later developed, in particular, in the John Climacus' works. Medieval theology set the human evolution vector in the direction of achieving spirituality by focusing on the divine world. Thus, the theological and metaphysical stage of the philosophical and anthropological paradigm development of philosophising in the Western European tradition has ended.

From the Renaissance to the early twentieth century, in the twenties of which the philosophical anthropology emerged as a separate course of philosophy, a person full of confidence in his own powers of reason, science, technical tools of cognition and mastery of the world becomes the content of philosophical and anthropological paradigm. The material life practice goals are increasingly begin to determine the priorities of all human existence dimensions. Though I. Kant still thinks in categories of theological-metaphysical picture of the world, however, he defines the question of the human nature as the main condition for solving all world-view issues (theoretical, practical reason, artistic and aesthetic activity, the relation of science and religion). Herewith, I. Kant considers the human nature in two dimensions: the metaphysical-religious ("a thing in itself", a priori; such notions of Reason as God, soul, universe) and the logical-analytical dimensions. After Kant, the rapid capitalism development, with its competition and scientific and technological revolution, is increasingly paying attention to the new society needs and wants. As it is known, this context continued to serve as the background for the evolution of works of L. Feuerbach, K. Marx and F. Engels, and later - the positivism of A. Comte and H. Spencer. In spite of the differences of these nineteenth-century philosophers, in the issue of the nature of man they are united by an orientation to the sensual and material factors of consciousness formation, with the highest form of the consciousness formation spiritual potential represented by the mind and thinking.

The philosophical and anthropological tradition of spirituality in the Western European cultural tradition is formed on the basis of ideas of H. P. Blavatsky, Rudolf Steiner's anthroposophy and Max Scheler, the

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<sup>142</sup> Proclus. The Elements of Theology. Hymns // Transl. from the ancient Greek by Losev A. F. Comp. by Tahoe Godi A. A. - M., Progress Publishing Group, 1993. P. 9.

founder of philosophical anthropology. Blavatsky's works constituted a grand project of attempting to synthesize science, religion and philosophy in the language of esoteric traditions, carried out on the basis of esoteric doctrines "from all over the world from the beginning of humanity"<sup>143</sup>, which focused primarily on the oriental cultural spiritual tradition. According to R. Steiner, the basic paradigm of spirituality was the Christian esoteric tradition, which, as is known, did not coincide with the religious orthodox clerical interpretation of the essence of Christ. Considering the human nature, R. Steiner depicts a wide panorama of the spiritual esoteric forces interaction (etheric body, astral world, devahanic plan, karmic patterns, etc.) and thinking, feeling, the will of man in the terrain of his earthly life existences of pain, suffering, joy, memory, laughter, crying etc. The founder of anthroposophy connects the earthly life of man with the universal natural rhythms that act as the scale of the earth history and symbolic biblical history unfolding<sup>144</sup>.

In the issue of the human spiritual nature, R. Steiner comes from the esoteric paradigm, in which the existence of the world in the supersensible form is described<sup>145</sup>, and with the advent of mankind, its spiritual co-evolution with the Universe occurs through the development of religion and philosophy. In contrast, M. Scheler moves in the opposite direction - from realisation of the human problem in the context of the classical Western European ontology and metaphysics to the mankind world-historical spiritual mission understanding: "*Between* metaphysics of the boundary problems of mathematics, physics, biology, psychology, law, history, etc., and metaphysics of the absolute is another important discipline, which is now gaining in importance and attracting increasing interest: "the philosophical anthropology"<sup>146</sup>. Referring to I. Kant, Scheler further emphasizes that "All forms of being depend on being human ... And only *on the basis of* the essential construction of *man*, who is explored by "philosophical anthropology", can we *conclude* – on the basis of its spiritual acts, which are ascending and performed in the centre of man, - concerning the true attributes *of the highest foundation* of all things"<sup>147</sup>.

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<sup>143</sup> Blavatsky H. P. Secret doctrine. Synthesis of Science, Religion and Philosophy. Vol. 1. Cosmogogenesis, "T-KO". - 1991. P. 4.

<sup>144</sup> Steiner R. Spiritual-scientific anthropology.: 19 lectures delivered in Berlin between October 19, 1908 and June 17, 1909 / Rudolf Steiner - St. Petersburg: Demeter, 2016.- 316 p.

<sup>145</sup> Steiner R. Essay on Secret Studies // Transl. from German. - L.: Ego, 1991.P. 78-190.

<sup>146</sup> Scheler M. Philosophical Worldview // Selected works. Moscow, Gnosis. P. 11.

<sup>147</sup> Штейнер Р. Духовнонаучная антропология.: 19 лекций, прочитанных в Берлине между 19 октября 1908 г. и 17 июня 1909 г./Рудольф Штейнер – Санкт-Петербург: Деметра, 2016. С. 11.

Thus, not only rational arguments in favour of a given position can be heuristic potential for obtaining the truth, but, primarily, there shall be the “spiritual acts”, committed from “the centre of man”. For Scheler, acting from “the centre of man” means “having the sphere of absolute existence before one's thinking consciousness – it belongs to the essence of man and, along with self-consciousness, world consciousness, language and conscience, forms *one* indissoluble structure”<sup>148</sup>.

The Western European philosophy has been developing in such a way that either the primary individual structural sections of philosophical knowledge (metaphysics, ontology, epistemology, axiology etc.) of the individual aspects of cognitive activity (mind, feeling, will, intuition, faith etc.) were emphasized as decisive at its various stages of development. And the very nature of a human was interpreted in accordance with these absolutisations. While developing I. Kant's idea on the urgent need to answer the question of what a person is, M. Scheler, the founder of the philosophical anthropology, comes to the ascertainment of the spiritual core of the individual, in the territory of which the mystery of the co-evolution of God and Man occurs. “As a human is a microcosm, that is, “the world in the small”, as all the essential generations of being – physical, chemical, living spiritual being – meet and intersect in being of a human – to this extent the higher foundation of the “great world”, the “macrocosm” can be studied on the basis of a human. And, therefore, *the human being as a microtheos is the first access to God as well*<sup>149</sup>.

The encountering and mutual enrichment of the esoteric (theosophy, anthroposophy) and philosophical (philosophical anthropology) directions of studying the essence of man on the territory of the philosophical and anthropological paradigm of spirituality in the Western European cultural tradition considerably enhances the heuristic potential of human spiritual nature research to respond to the challenges of the present. And one of the first issues that arises in solving the problem of synthesis of these traditions is the question of developing the categorical apparatus, common to both of them. Hermes Trismegistus's thesis: “That which is below is like that which is above and that which is above is like that which is below to do the miracles of one only thing”<sup>150</sup> shall be filled with the specific content of systematic cultural and historical knowledge acquired by mankind during its millennial history.

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<sup>148</sup> Штейнер Р. Духовнонаучная антропология.: 19 лекций, прочитанных в Берлине между 19 октября 1908 г. и 17 июня 1909 г./Рудольф Штейнер – Санкт-Петербург: Деметра, 2016. С. 4.

<sup>149</sup> Ibid. P. 4.

<sup>150</sup> Hermes Trismegistus and the Hermetic Tradition of East and West. Kiev "IRIS". P. 314.