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## PHILOSOPHICAL-ANTHROPOLOGICAL FOUNDATIONS OF SYNCRETIC METAPHYSICS

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*The article discusses the basic principles of building syncretic metaphysics on the example of various philosophical teachings. The purpose of the study is to identify the philosophical, anthropological and methodological foundations that form a new form of syncretic metaphysics. To identify this kind of foundations in various philosophical teachings, the method of comparative analysis is used, which allows reconstructing the most general provisions presented as mandatory elements of syncretic metaphysics. The article discusses the most important foundations that have universal significance for philosophical systems based on methodological syncretism. The paper concludes that such grounds include the idea of the super-existent or the absolute, the idea of the Good and the moral perfection of man, the idea of integral knowledge, as well as androgynism, as the most important principle of anthropological teachings focused on synthesis.*

**Keywords:** syncretism; methodology; absolute; androgyny; integrity; metaphysics; morality; integral knowledge

## ФИЛОСОФСКО-АНТРОПОЛОГИЧЕСКИЕ ОСНОВАНИЯ СИНКРЕТИЧЕСКОЙ МЕТАФИЗИКИ

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*В статье рассматриваются основные принципы построения синкретической метафизики на примере различных философских уче-*

*ний. Цель исследования заключается в выявлении философских, антропологических и методологических оснований, формирующих новую форму синкретической метафизики. Для выявления такого рода оснований в различных философских учениях используется метод сравнительного анализа, позволяющий реконструировать наиболее общие положения, представленные как обязательные элементы синкретической метафизики. В статье рассматриваются важнейшие основания, имеющие общечеловеческое значение для философских систем, основанных на методологическом синкретизме. В статье делается вывод о том, что к таким основаниям относятся идея сверхсущего или абсолюта, идея Добра и нравственного совершенства человека, идея целостного знания, а также андрогинизм как важнейший принцип антропологических учений, ориентированных на синтезе.*

**Ключевые слова:** синкретизм; методология; абсолют; андрогинность; целостность; метафизика; мораль; интегральное знание

Methodological syncretism in philosophy is a universal way to overcome monism, which proceeds from the ability of the human mind to discover and describe the universal, fundamental principles of being. Syncretism itself does not have a certain intentionality and specific content, it is only an initially given form, through which metaphysical construction is possible. This form, in turn, persistently manifests itself at various stages of the formation of philosophical and scientific ideas focused on synthesis.

Metaphysics, based on methodological syncretism, proceeds from the idea of initial unity, therefore, the integrity that the researcher discovers in the process of rational constructions plays only a formal character, since the mystical intuition that affirms unity requires its justification in theory. The totality of the most important principles or foundations for the construction of this kind of syncretic theories is found as a result of a comparative analysis of various philosophical and theological teachings rooted in fundamentally opposite cultural paradigms. The discovery of worldview foundations in various syncretic teachings indicates the coincidence of ideas, principles, methods that may belong

to thinkers who not only belong to a specific historical or cultural-religious unity, but also united due to their intellectual and mystical intuition, their desire for synthesis. An analysis of this kind of doctrine makes it possible to describe the most general and essential worldview foundations for the formation of syncretic metaphysics.

The first foundation is a kind of metaphysical theories focused on the idea of “Superexistent”. The ontological constructions of such philosophical theories presuppose the presence of the Absolute, which sets or emanates from its self-sufficiency the meaning of any level of being, including specifically human. As an example of such constructions, we can name the system of Roman-Hellenistic Neoplatonism, the mystical theology of the Eastern Fathers, hesychasm, and the Russian metaphysics of unity. In all such teachings, whether we consider the views of Plotinus, Pseudo-Dionysius the Areopagite or Vladimir Solovyov, the polarity of the Absolute and the concretely existing in the structure of the universe is overcome thanks to the pantheistic principle where there is an involvement of each element of the universe with the universal absolute principle. In human existence V.S. Solovyov saw this unity as follows: “Each individual person, as a person, has the possibility of perfection, or positive infinity, namely the ability to understand everything with his mind, embrace everything with his heart, or enter into a living unity with everything” [5, p. 208]. The description of the world order on the basis of the idea of unity implies a number of fundamental provisions, mystical in meaning, where the result of unity with the higher principle is the activity aspect, communion with the higher divine wisdom is the epistemological aspect, and at the same time its beginning and end is the structural-ontological aspect.

The second most universal foundation of syncretic metaphysics is the “moral criterion”, in other words, the idea of the Good in its Neoplatonic version or even more ancient meaning as a measure, the “golden rule”. Morality determines not only the meaning of human activity, but also the cognitive process, and in general the ultimate meaning of all being. Cognition, striving for integrity, is thus associated with goal setting, and its parameters and main characteristics are set by the transcendental sphere. At the same time, a special moral criterion is no longer consid-

ered as an abstract postulate, unable to go beyond the boundaries of rational-logical schemes. On the contrary, it is a process of improvement, which is realized at the level of ontogenesis and phylogenesis, and at the same time has a mystical, rational and practical content.

As a synthesis of the first and second foundations, the epistemological justification of syncretism, which can be designated as “whole knowledge”, acts. The condition of its existence is the unity of various ways of cognition, and is a search for the ultimate foundation, that which is not an end in itself, but allows you to transform the world around you and yourself in such a way that as a result a new phenomenon of absolute integrity arises. The cognitive process, devoid of any one-sidedness, does not lead a person to his dissolution in the faceless absolute, to his disappearance as a concrete personality, but, on the contrary, represents the next step in development. The pinnacle of this process is self-improvement in its infinity, accessible to the individual in his striving for the transcendent, in unity with the divine. Consequently, knowledge is not a goal, but a means for obtaining the possibility of unity with everything that exists, finding oneself through the original wholeness.

The truth that a researcher discovers for himself in syncretic metaphysics cannot be gleaned only from empirical data and cannot be rationally deduced from logical constructions. Such truth has a moral content and is revealed, first of all, through intellectual intuition, aspiring to the very depths of being. Therefore, true integral knowledge, as it was seen by representatives of the philosophy of unity, exists in mystical insight in the form of an understanding of life, through immersion in the transcendent, illuminated by divine light. This is something that can return the original true meaning to both human existence and the existence of things, restoring to them the fullness of life and integrity.

The fourth foundation of syncretic metaphysics is the anthropological principle, which is based on the idea of androgyny. This spiritual-ideal principle, as well as the first three foundations, is focused on integrity, completeness and perfection, that is, the good. Otherwise, androgynism in mystical philosophical anthropology can be characterized as the principle of complementarity and complementarity. Androgynous

is an archetype of harmonious unity of opposites in a person, through the overcoming of which a new image of a person is born, or in other words – the image of the God-man.

The anthropological content of the principle of androgyny makes it special in comparison with all the above paths. Since it is in syncretic theories that ideas about a person are set by the very system of metaphysical constructions. For example, the influence of Neoplatonism on the philosophical constructions of the representatives of the school of unity is manifested in their consistent reproduction of mystical rationalism, both in matters of ontology and in epistemological constructions. Mysticism, as a result, affects the understanding of the essence of man in the extremely mystified and intentionally transcendental concepts-symbols.

Revealing androgynism as a key philosophical symbol in the construction of a syncretic system, it is necessary to note its special significance and role in the completion of integral metaphysical constructions. Mircea Eliade in his work “Mephistopheles and Androgyne”, especially emphasizes the meaning of this symbol as an indication of the highest reality, that sacred and divine, which is inaccessible to rational understanding and is absolute freedom, in which everything exists on the other side of Good and Evil [1, p. 129].

The fact is that this symbol allows you to re-enter the ontological schema, in which the position of the original unity, which precedes both in space and time any qualitatively established set, is emphasized. This is what philosophers of unity call the primary identity and undivided unity, which is the preliminary result of any unity-oriented process. Androgyne thus represents the intention of the positive unconditionality of human existence.

In the work of intellectual theologians, myth and symbol can become part of the most complex metaphysics. For example, in a number of statements by John Scotus Eriugena, this trend is quite clearly traced. He argues that the division of substances began in God and continues successively up to the division in the nature of man himself. Focusing on the imperfection of the world and man, he speaks of the need to overcome both by reuniting into the original integrity, but already filled with specific moral content [2, p. 86].

The main process of progressive human development in terms of its improvement cannot be imagined without the accumulation of experience and knowledge, which can be achieved through spiritual effort and overcoming one-sidedness in a purely material stay through a direct free act of creativity. Vladimir Solovyov emphasized that in empirical reality, a person as such has no basis, meaning, as if it does not exist, since its roots are in the transdental [7].

A whole personality is not without contradictions, they acquire a special meaning in it, since they are the result of a person gaining full-fledged freedom, in which initially good and evil are present in an undivided form. At each stage of its existence, humanity deals with a specific manifestation of its Self, and each of these stages requires its own understanding and overcoming. The task is to pass each imperfect level of being for each person and humanity as a whole as a test, where the first step is the search for truth through the awareness of imperfection, the second is the return through the search for self-identity to the knowledge of generic, universal meaning [3, p. 86.].

So V.S. Solovyov, the founder of the national philosophy of unity, this idea is emphasized by the fact of the initial unity of man with the genus, nature, and cosmos. Another obvious spiritual fact of such unity, according to the Russian philosopher, is the feeling of divine co-presence and a genuine, deep connection of man with the unconditional, universal. VI. Solovyov in his Readings on God-manhood draws a parallel between the integrity of the world and the human striving for completeness and perfection: “just as the divine forces form one whole, unconditionally universal and unconditionally individual organism of the living Logos, so all human elements form the same whole, together universal and individual organism... all-human, as the eternal body of God and the eternal soul of the world” [6, p. 149]. Syncretism here is not an end in itself in the form of an initial state of blurring, immersion in non-existence, it is, on the contrary, a more complex form of the potentiality of a developed spiritual life. From the point of view of representatives of the school of total unity, one of the main conditions for the realization by a person of his integrity, finding himself and knowing the whole content of being, can only be freedom, which has a divine nature [4].

Thus, studies of some general worldview foundations in a number of philosophical and anthropological teachings allow us to conclude that there is a certain sequence in the development of ideas based on syncretic methodology. The appeal of well-known thinkers in different historical epochs to the principles considered here is not something accidental; rather, such an aspiration can be presented as a kind of regularity, as a result of a metaphysical search. The philosophical and anthropological foundations of syncretic metaphysics set as an ideal a special kind of collective spiritual being, where a person, passing through several stages of transformation, returns to his original integrity, in other words, regains his divine essence, that which makes him a god-man. Based on the stated positions, the syncretic teachings conclude that human nature should not be divided, since human existence itself in its perfect state necessarily returns it to its original integrity and unity with the entire universe.

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