

ANTHROPOLOGICAL PROBLEMS IN THE HISTORY OF PHILOSOPHY

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The Anthropological Dimension of Contemporary Esoteriology: Toward Integration into Philosophical Anthropology

The purpose of this article is to provide a philosophical and anthropological justification of contemporary esoteriology as an academic discipline that reveals the spiritual and ontological nature of humans within the context of post-secular, Metamodern culture. The research aims to identify the anthropological potential of esoteriology as a possibility of forming a new humanistic perspective in philosophical anthropology. **The theoretical basis** of the research is the works of scholars in the academic tradition of "Western esotericism" (A. Faivre, W. Hanegraaff, E. Asprem, J. Strube, K. von Stuckrad, J. Assmann) as well as Ukrainian researchers in the field of anthropology of spirituality (I. Karivets, R. Khalikov, Y. Semchuk, L. Solonko, M. Rodyhin and K. Rodyhin, Y. Shabanova). The anthropological potential of esotericism is analysed as a factor in forming a "new spirituality" – an individually oriented, non-denominational type of spiritual experience that provides individuals with the opportunity for holistic self-knowledge in conditions of social, moral, and military crises. The major areas of the anthropological dimension of esoteriology are identified: existential, moral-value, communicative, socio-cultural, and psychoanthropological. The key functions include meaning-making, compensatory, integrative, and resilient ones. Productive modes within the anthropological dimension of esoteriology have been identified, such as procedurality, multi-structurality, intersubjectivity, spiritual self-transformation, and the ethical responsibility of the esoteric subject as potential opportunities for expanding the philosophical-anthropological perspective. **The originality** lies in shifting the focus of esoteriology research from studying doctrines to the analysis of humans as subjects of spiritual self-transformation. For the first time, it is proposed to consider anthropological esoteriology as an integrative science that combines academic reflection with spiritual and practical experiences. **The conclusions** demonstrate that contemporary esoteriology forms a new model of spiritual anthropology, which expands the boundaries of classical philosophical anthropology by integrating direct spiritual experiences into scientific understandings of human nature. The concept of "new spirituality" as a reflection of anthropological trends in Metamodern, defines the contemporary humanitarian turn to the intrapersonal experience of meaning and the restoration of human integrity in conditions of global uncertainty and social crises.

Keywords: holistic human being; new spirituality; anthropological esoteriology; philosophical anthropology; Metacontemporary; spiritual self-transformation; postsecularity

Introduction

The sociocultural space of the 21st century is marked by profound ideological crises, existential uncertainty, and the loss of accepted meanings, which encourages people to seek new forms of spiritual self-identification. Marked by global uncertainty and the destruction of stable systems of meaning, the present generates a new need for philosophical understanding of the human spiritual essence. In conditions of war, global threats, and moral overload, there is an increasing appeal to esoteric practices as a source of spiritual meaning and a means of restoring inner balance, harmony, and meaning in life.

Over the past decades, esoterica have ceased to be a marginal phenomenon and is increasingly integrated into cultural space. The anthropological crisis of the 20th-21st centuries,

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the gap between the scientific techno-rational image of man and his/her spiritual-transcendental dimension, has made it necessary to restore a holistic anthropology. In this context, contemporary esoteriology, as an interdisciplinary branch of the humanities that researches the structures and meanings of esoteric traditions, has gained new analytical depth and has the potential to enrich philosophical anthropology with renewed spiritual intentions. This trend is particularly important in the context of collective trauma caused by the Russian-Ukrainian war, as more and more Ukrainians are turning to esoteric practices in search of meaningful certainty and psychological stability.

Although esoterica have existed since antiquity, an academic approach to its study emerged only in the twentieth century, thanks to the "Eranos" research movement, whose representatives removed esotericism from the realm of mysticism and gave it the status of a full-fledged object of the humanities, realized in three main research areas. The historical and cultural direction, represented by A. Koyré (1987), F. Secret (2006), and G. Scholem (2012), contributed to reconstructing esoteric traditions within the intellectual heritage of the West. Within the psychoanalytic direction, thanks to the works of C. G. Jung (2024), esoteric teachings and their symbolism were examined in relation to issues of the conscious and unconscious. A purely anthropological approach to esoterica was pursued within the phenomenological-hermeneutic direction, which treated esotericism as a way of human spiritual experience, as presented in the works of H. Corbin (1989) and M. Eliade (1978).

The conceptual framework for the multidisciplinary endeavor of "Western esotericism" was developed by Antoine Faivre (2010), who proposed a methodology for the academic analysis of esotericism. This methodology has been further developed by contemporary researchers. In particular, Walter Hanegraaff (2012) introduced the concept of "rejected knowledge", which has become the methodological core of the contemporary approach to esotericism. In his more recent work, *Western Esotericism and Consciousness Research* (Hanegraaff, 2025), the Dutch scholar analyses the connection between esotericism and the psychology of consciousness, neuroscience, and the phenomenology of spiritual experience. Egil Asprem and Kenneth Granholm's (2013) research focuses on the sociology of esoteric movements in post-secular culture, emphasizing "methodological agnosticism" – the principle of invaluable research into esoteric phenomena as cultural strategies for understanding reality. In the monograph *Religious Comparativism, Esotericism and the Global Occult*, Julian Strube (2024) analyzes esotericism in a global, cross-cultural context, rethinking it as part of the intellectual history of contemporaryity rather than just the Western tradition. Together with Asprem, the researcher proposes a meta-theoretical framework that combines the history of ideas with social sciences (network analysis, postcolonial studies) (Asprem & Strube, 2021). György E. Szönyi (2023), combining the methods of the Warburg Institute with the hermeneutics of esoteric texts, reveals the anthropological dimension of the sacred image.

In the Ukrainian scientific space, esotericism is gradually entering the field of academic research, which primarily examines the anthropological dimension of esotericism in related fields (religiology, phenomenology, spirituality). Thus, I. Karivets (2012) analyzes esotericism in the context of the religious philosophy of the spirit, R. Khalikov (2022), and Y. Zavorodnii (2013) treat it as a cultural-anthropological phenomenon of spiritual experience, L. Solonko (2018) analyzes psychotechnics in religious traditions on Ukrainian territory from the perspective of transformational anthropology, and K. Rodyhin and M. Rodyhin (2020, 2023) explore reminiscences of alchemical concepts in the Ukrainian cultural context. In particular, my

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publications are devoted to the axiological issues of esoterica, mainly in the context of theosophical issues (Shabanova, 2024). Although there are not yet many academic cases at a universal level regarding esoterica, the trend is already noticeable: Ukrainian practitioners create hybrid models of esoteriology between scientific, spiritual, and local symbolism.

Therefore, the further development of esoteriology requires activating the anthropological approach, which understands humans not only as observers of spiritual practices but also as their bearers, through whom the deeper meaning of esoteric experience is revealed. Addressing esoterica within the framework of anthropological issues opens up broad opportunities for enriching philosophical anthropology toward understanding the phenomenon of the holistic human being. In this sense, the anthropological dimension of contemporary esoteriology serves as a way of philosophically comprehending the spiritual essence of the human in the Metamodern era – a period that creates a new paradigm of non-denominational, post-secular spirituality, having made an anthropological turn toward the space of human spiritual self-transformation. This enhances understanding of humanity as the primary subject of spiritual experience, the bearer of transcendental intention, capable of a worldview unity of holistic world understanding.

Purpose

The purpose of the article is a philosophical and anthropological analysis of contemporary esoteriology as a specific branch of the humanities that researches the spiritual nature of man through symbolic, initiatory, and transcendental models of self-knowledge. The task of the research is to identify the anthropological potential of esoteric concepts in the context of the post-secular culture in Metamodern, as the potential for the formation of a new humanistic perspective in philosophical anthropology.

Statement of basic materials

The specificity of the anthropological dimension of esoterica lies in its emphasis on the adept's inner transformation on the path to comprehending a holistic picture of the world. Although esoterica as a cultural phenomenon permeates virtually all periods of European history, it became the subject of academic research only in the 20th century within the scientific movement "Western esotericism", laying the foundations of esoteriology as an interdisciplinary field that studies humans through the prism of sacred knowledge, religious experience, mystical practices, and spiritual traditions not included in the dogmatic systems of confessional theology. As noted by Antoine Faivre (1994), one of the founders of the academic approach to esoterica, the European esoteric tradition is formed around "the desire for an internal connection between all levels of being, which unites the cosmos and man in a single system of correspondences" (p. 10). Antoine Faivre and Wouter J. Hanegraaff have defined the field of "Western/esotericism studies" as a discipline with its own methodological markers, among which understanding individual initiation as a means of anthropological transformation is crucial. This methodological core contributes to the fact that anthropological issues are considered not as conditional episodic beliefs, but as complex practices of individual self-formation through processes of initiation, the transmission of "secret knowledge", and moral and mystical education. In response to the traditional "Western" focus, contemporary approaches, particularly the works of Egil Asprem (2018) and Julian Strube (Asprem & Strube, 2021), tend to expand contexts from historical texts to social practices and material culture. For anthropology, this means a shift from the question of "what do esotericists

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believe" to the question of "how do esotericists construct human identity in practice". Thus, esoteriology has the potential to enrich the views of philosophical anthropology with specific teachings about the inner dimensions of human existence and the practice of their realization.

In this regard, the anthropological perspective in the study of esoterica begins with the postulate that the internal transformation of the human being is the primary goal of spiritual search, thereby expanding the possibilities of philosophical anthropology, understood as an inquiry into the spiritual essence of the human being, in line with the views of its founders, M. Scheler and E. Cassirer. Anthropological issues in esoteriology concern the potential for spiritual transformation and the path to achieving essential unity with the world order. The specificity of the anthropological approach lies in the fact that the esoteric and exoteric dimensions do not contradict each other but form a holistic worldview system in which the external level serves as form and the internal level as content. This is methodologically grounded in the concept of "religio duplex", which the German researcher Jan Assmann (2014) developed, affirming the esoteric core in all manifestations of spiritual culture as a complementary construct of the external forms of its institutionalization. This allows us to treat esoterica not as marginal aspect but as an integral and meaningful component of philosophical anthropology, opening the possibility of comparing the institutional and initiation levels of human existence as the realization of a person's personal spiritual experience, structurally woven into tradition. In this way, the two structural components of the specific methodology in esoteriology are integrated: the objective approach inherent in esoteric religionism, as a direct research of the unchanging sacred transcendental source, and the spiritual empiricism of the inner transformation of a person. Accordingly, the specific branch of knowledge of esoterica within esoteriology requires a dual interaction of empirical-anthropological and transcendental-intuitive research optics. Based on the duality of esoteriology, the empirical-anthropological approach should be complemented by a transcendental-intuitive research optics that opens up within the inner experience of the esoteric researcher and emphasizes the subjective feeling of transformational processes based on penetrating the depths of esoteric symbolism and inner visions. At the same time, an insider paradox arises – the researcher must be both "inside" the practice (go native) and "outside", which requires a high level of ethical self-reflection (Pearson, 2001). Simply put, should the researcher of esoterica be a bearer of esoteric experience? And if so, where is the conceptual watershed between the subjective-objective balance? But this phenomenon of esoteric methodology, extrapolated to the research position of philosophical anthropology, contributes to the mutually integrated optics of the objective view of the scientist and the situational interpretation of the epistemological subject, which, in combination, form the integrity of the research position. By analogy, answering positively to the question of whether a researcher of philosophical anthropology should be a bearer of those values and signs that s/he proves and asserts theoretically, we turn to the teachings and personality of Hryhoriy Skovoroda, whose symbolic worlds and life practices were inseparable.

The presented specificity of the dual optics in esoteriology reflects the worldview features of the contemporary Metamodern era, as a "new cultural paradigm" (Akker et al., 2017) of the 21st century, whose uniqueness is an oscillation (fluctuation) between the values of reason, enlightenment, and progress of the Contemporary era of the 17th-19th centuries and the disbelief in these values of the Postmodern era in the 20th century. The Metamodern person fluctuates between faith and doubt, between the rational and the sacred. The evolutionary purpose of worldview fluctuations in Metamodern is to carry out the "gathering" of a new quality of

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holonomic world perception. In this dynamic, esoterica acquire special significance for the search for spiritual balance through a specific way of experiencing the world that overcomes the gap between knowledge and faith. In the digital age, esoteric practices are increasingly taking on an online format while preserving their anthropological potential as a space for integrating spiritual experience. The digitalization of all forms of social existence, as a sign of Metamodern, reveals a specific feature of the 21st-century worldview – the atopic nature of the anthropos, which shifts the dominant worldview toward introsubjectivity and, as a result – a neo-romantic turn toward the inner essence of man. In these conditions, the phenomenon of "new spirituality" is forming as a non-religious experience of reproducing transpersonal intuitions in a unique inner experience (Kalmykova et al., 2021). Esoterica is becoming more in demand on the spiritual path to the inner person, who is searching for meaning and increasingly becomes a sign not only of the chosen ones, initiated into the depths of hidden knowledge, but also of creative individuals striving to expand consciousness and prioritize holistic meaning-making.

The positive content of the worldview oscillation of Metamodern manifests itself in the gathering of a new semantic quality and the acquisition of spiritual synergy in the transformation processes of consciousness, which are not limited by the ontological topos. In this regard, esoterica promote the spiritual development of a person who is not satisfied with traditional forms of spirituality, particularly dogmatic religiosity. The Metamodern person relies on the primacy of the spiritual fundamental principle of the world, yet at the same time refuses strict dogmatism and strives for flexibility, individualization, and syncretism simultaneously. In these conditions of the Metamodern, the concept of "new spirituality" allows us to preserve the sacredness of the spiritual at the intra-individual level of a person, reflecting the transition from institutional forms of religion to individualized practices of spiritual self-development. Its key characteristics are pluralism, integrativity, and an orientation toward the direct experience of the sacred. According to the concept of "new spirituality", which is based on the substantive features of esoterica, a person appears as an active subject of creating her/his own path, as an initiator of internal transformation, striving for the fullness of being.

The explication of the manifestations in the integration of esoterica into mass culture, through esoteric research, allows for a relevant assessment of the place of this phenomenon in the contemporary realities of Ukrainians experiencing the events of the Russian-Ukrainian war. In conditions of permanent stress, the average person's attention to esoterica grows as a way to find meaning, "higher answers", grounds for hope, or protection. According to the all-Ukrainian public opinion poll "Omnibus" of the Kyiv International Institute of Sociology, 43 % of Ukrainians turn to esoteric teachings and practices as a form of psychological stabilization. A survey by the Research Center "Institute of World Culture" (Dnipro) revealed the compensatory, therapeutic, and existential functions of esoterica, which Ukrainians turn to in simplified forms during the war. On the other hand, the wide integration of esoterica into the digitalized space of mass culture leads to the flourishing of conspiracy theories, giving rise to the phenomenon of blurred identity. Against the background of the "depressurization" of esoteric teachings, the loss of its main feature is recorded – the selectivity of those capable of penetrating the hidden depths of universal meanings. On the other hand, esoterica have become, for a certain number of people, a way of self-knowledge and spiritual improvement. In this regard, the transcendental-intuitive aspect of the research optics of esoteriology contributes to the identification of internal processes in esoteric communities, such as the Theosophical Society in Ukraine, which adheres to the signs of true esotericism in the form of secrecy, initiation, hierarchy, internal transformation, etc.

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Thus, the anthropological dimension of esoterica appears as a response to the existential inquiry of a person seeking to find harmony between the inner and outer, sacred and mundane, personal and cosmic dimensions of being. As noted by W. Hanegraaff (2012), contemporary esotericism is an "anthropology of spiritual autonomy" (p. 334), teaching a person not to worship authority but to seek the truth within oneself. In this sense, esoterica's orientation inside the person, toward her/his inner being, and toward the awakening of the inner spirit, which is the center of meaning-making, primarily performs a value-semantic function. Its meaning is to return a person to her/his own inner subjectivity and to give them the tools for spiritual orientation in the world of "mosaic culture". This dimension acquires particular importance in conditions of military and social upheavals, when traditional religious or rational systems are not always able to ensure awareness of meaning. Thus, esotericism, as a subject of study in contemporary esoteriology, takes on worldview-anthropological functions, presented on interconnected planes.

First of all, it is an *existential* plane that gives a person the opportunity to overcome alienation and existential discontinuity, thereby recreating a sense of unity with being. Through meditative, symbolic, and initiatory practices, the individual discovers the experience of "inner presence", giving life an existential meaning. This is in line with the phenomenological intention of M. Merleau-Ponty, who saw corporeality not as a limitation but as a way of opening to the world. Similarly, esoteric consciousness does not deny the material but seeks to spiritualize it.

Esotericism in contemporary culture serves as an alternative means of restoring a *person's symbolic competence*, carried out on the socio-cultural plane of contemporary reality. Mass culture, devoid of deep symbols, produces a superficial, fragmented identity. Esoterica revives the symbol as a living mediator between man and being, contributing to the reintegration of archaic and universal archetypes into contemporary consciousness. In this context, esoteric thinking can be interpreted as the anthropological practice of "symbolic thinking" (according to K. Jung), which restores dialogue between the conscious and the unconscious, the rational and the mythological within the structure of the human psyche.

An important plane of implementation of esotericism in the contemporary world is the *moral-ethical and axiological sphere*. Esoterica stimulates the formation of a new spiritual ethics based on the principles of self-knowledge, responsibility, and non-violence. The central place is occupied by the idea of harmony between personal good and collective good, proposing an ethical-planetary model of spirituality in which self-development is at the same time an act of service to the world. Such an ethical dimension has a deep anthropological meaning: a person becomes a co-creator of being, and her/his spiritual path is at the same time a path of moral formation.

At the same time, contemporary forms of esoteric consciousness create new conglomerates of meanings, performing a *socio-communicative function* at the level of universal human meanings from research societies to informal social associations. They perform the function of spiritual socialization, replacing traditional church or ideological structures. This process, which P. Hefner (1993) calls the "soft sacralization of culture" (p. 227), forms new types of spiritual communication, where the value lies not in belief in dogma, but in the mutual experience of inner unity.

During periods of social crisis, particularly during martial law in Ukraine, esotericism also takes on a *psychoanthropological dimension*. Esoteric experience helps a person overcome traumatic events and restore the integrity and meaning of life after losses. This *resilient function*

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of esoterica serves as a tool of spiritual therapy, similar to Jungian analytical psychology, the existential philosophy of V. Frankl, or contemporary noopsychology. For Ukrainian society, which is experiencing the collective trauma of war, such spiritual practices contribute to the formation of internal stability, moral support, and humanistic solidarity.

Summarizing the main concepts of esoterica, we should identify the prospects for a philosophical anthropology enriched by the heritage of esoteriology.

The processual nature of the human essence, as esoteric teachings conceive it, views a person as a dynamic formation, a personality shaped through spiritual practices, initiations, and symbolic cognition. That is, a person is seen as a subject destined for gradual transformation (initiation as a rite of passage and the process of transmutation). Such a processual approach emphasizes the dynamism of the anthropological category and is close to contemporary concepts of the "project personality", enriching them with a spiritual-teleological component that defines the goal of transformation as *illumination, gnosis, and self-realization*. Here, anthropology moves into the sphere of practices: the gradual "transformation" of the personality, a change in status within the community, new roles (adept, master), and corresponding moral and ethical privileges. Esoteric teleology enters into a dialogue with philosophical anthropology (the question of the purpose and vocation of a person), provoking a revision of ideas about the Telos of the human personality.

This allows philosophical anthropology to abandon static essences in favour of models of development and life practice, and to accept the idea of a person as a process, a living project realized in time. Anthropological esoteriology shows how inner practice shapes a person. Given the oscillatory nature of Metamodern (Shabanova, 2019), processivity acquires unforeseen developments, which contribute to the development of inner creativity and freedom of spiritual development in accordance with the atopic mode of metamodern anthropology.

The traditional esoteric understanding of a person as a conglomerate of *multilayered corporeality* prompts representatives of contemporary philosophical anthropology to recognize that the subject is realized in a multidimensional union of different levels of corporeal manifestation, thereby expanding the traditional anthropological structure, which, in various historical and philosophical manifestations, is reduced to Spirit, Soul, and Body. Moreover, the multi-structurality of bodily subjectivity (physical, astral, mental, causal bodies, etc.) reveals the nature of the anthropos as the unity and mutual integration of different stages of human corporeality through the corresponding levels of bodily practices. In particular, E. Aspren (2018) notes that when esoterica are researched only through texts, an important component is lost – bodily experience: "Ethnographic methods reveal embodied aspects of knowing in esotericism, transcending limitations of text-oriented approaches" (p. 17). Thus, an esoteric model is formed in which a person is not one body but a network of bodily levels, each of which responds to its own technique of influence. This multi-layeredness prompts philosophical anthropology to consider corporeality as a multidimensional structure, where the concept of "body" includes sensory, symbolic, and energetic dimensions and is realized as a set of practices, sensory regimes, and ontological positions. This stimulates a dialogue between the philosophy of the body and research on the practices of esoteric corporeality.

Esoteric practices often include internal schemes for verifying experience, such as initiations, group initiations, "testing" of mystical states, and communal ritual actions. As a result, subjective mystical knowledge acquires an element of *social verification* through the intersubjectivity of epistemological experience. This demonstrates that "first-person knowledge" can have *intersubjective mechanisms of verification* and transmission, that is, acquire institutional

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organization (Kalmykov et al., 2021). Such an epistemology poses a challenge for philosophical anthropology, which must consider not only classical forms of anthropological knowledge but also internal practices of verifying introspective experiences, which transform individual experiences into open scientific issues.

Esoteric practices (meditations, visualizations, mental exercises, imagination exercises) rely on "*imagination technologies*" (mnemonics, visualizations, ritual scripts) through which a new form of subjectivity is formed. Contemporary esotericists refer to these techniques as "practical epistemology" (Asprem & Granholm, 2013, p. 217), within which they are both methods of cognition and instruments of anthropological transformation. Anthropology should pay attention to how these technologies work in specific social and cultural contexts, changing the way one perceives oneself and the world. This idea opens the way for philosophical anthropology to study imaginary constructs as an active subjective structure of consciousness. The study of this question is also correlated with contemporary trends in research on neuro-cognitive structures, such as the cognitive science of religions (CSR), the neuroscience of meditation (Tang, 2017), and research on altered states, offering tools for analysing the mechanisms in the formation of mystical beliefs, the memory of mystical experiences, and multifactorial changes in the psyche of practitioners. Research on the neuroscience of meditation and the cognitive mechanisms of self-reflection demonstrates how regular practices change attention, emotional regulation, and neural correlates of self-awareness, which allows us to explain the physical and mental effects of esoteric practices.

In most esoteric movements, man is seen *as responsible for the "harmony" between the microcosm and the macrocosm*, serving as an agent of relationships and called to maintain balance at different levels of being. This gives rise to ethical models that extend responsibility beyond human society into the open spheres of the Universe, opening prospects for the mutual integration of anthropological esoteriology and ecological philosophy. This concept can enrich philosophical anthropology by introducing an ethical perspective that extends beyond human society, giving rise to the concepts of the ecology of the spirit and cosmic ethics.

Overall, esoteriology and its anthropological issues, revealing the human capacity to move from the external to the internal logic of existence, from a chaotic perception of the world to conscious coexistence with it, enrich philosophical anthropology with a kind of meta-skill for spiritual survival that helps men remain themselves in a world of total disintegration.

According to E. Asprem (2018), esotericism plays the role of a "compensatory mechanism of modernity" in contemporary society (p. 154), restoring the spiritual dimension to a culture dominated by utilitarian thinking. That is why the anthropological function of esoterica becomes part of the general humanitarian paradigm of the 21st century, in the prospect of finding spiritual integrity and a "new spirituality" that combines personal freedom with the universal meaning of being. Thus, esoteriology offers philosophical anthropology a holistic vision of man as a spiritually integral being capable of creating spiritual reality in conditions of social crisis.

In this sense, contemporary esoteriology appears as a practical anthropology of spirituality, the humanistic significance of which lies not only in revealing the "mysteries of being", but also in forming a new spiritual person capable of living in a world of crises without losing their inner center – their own spirit.

Originality

The novelty lies in the first systematic analysis of esoteriology as an anthropological discipline conducted in the Ukrainian academic space, which reveals the spiritual-ontological

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nature of man in its transcendent dimension. The originality of the research lies in shifting the center of esoteriological analysis from esoteric systems to man as the center of spiritual experience in the construction of an anthropological model for a metamodern cultural paradigm. The research emphasizes that anthropological concepts of esoteriology, such as the procedural nature of human essence, the multi-structurality of bodily subjectivity, the intersubjectivity of epistemological cognition, the tools of internal spiritual transformation, and the responsible agency of man in the context of eco-cosmic ethics, can expand the boundaries of classical philosophical anthropology in the context of the formation of a "new spirituality" and the prospects of an "anthropology of spiritual autonomy". This made it possible, for the first time, to argue the thesis about the anthropological relevance of esoteriology – its ability to explain the phenomena of integrity, spiritual self-transformation, and spiritual identity of man.

Conclusions

Contemporary esoteriology, being at the intersection of philosophy, cultural studies, and anthropology, emerges as a new humanitarian discipline that, at an interdisciplinary level, explores not only the structure of sacred knowledge but also the spiritual experience of humanity, moving from a closed tradition of sacredness to a systematic science of the internal dimensions of human existence. In the context of contemporary research, it is worth noting that esoteriology is successfully implemented in the anthropological dimension, namely in the formation of the concepts of "internal science" and "esoteric epistemos" as an alternative to academic theology. These approaches are gradually integrated into the scientific anthropological discourse, where esoteric knowledge is recognized as a bearer of alternative forms of consciousness and a way of understanding cultural transformations.

In the Ukrainian context, the scientific understanding of the esoteric dimensions of human existence is carried out through the study of spirituality as a phenomenon within the framework of metamodern anthropology and the phenomenology of religious experience, emphasizing that anthropological esoteriology is not marginal but a promising field of human science that combines the tradition of philosophical self-knowledge with the methods of cultural hermeneutics and depth psychology.

In anthropological terms, contemporary esoteriology presents a fundamentally new approach to understanding man, one that not only goes beyond the boundaries of classical philosophical anthropology but also expands its methodological horizons, considering man from the perspective of transcendent openness, ontological polycentricity, and worldview atopicity within the potential of spiritual self-creation.

Anthropological esoteriology appears as a holistic vision of humanity, emphasizing the inner, initiatory dimension of human existence. Accordingly, a person is seen as a subject of constant spiritual formation, a process that is in dynamic connection with multidimensional reality, where true understanding is possible only as a consequence of personal transformation.

The specificity of the anthropological optics of esoteriology lies in the multidimensional structure of corporeality, as energetically interconnected levels of human presence in the world. This provides grounds for speaking of the formation of "energy anthropology", in which a person is treated as a carrier of multilevel forms of consciousness capable of multilevel communication. Similar approaches are increasingly implemented in contemporary research within the philosophy of religion, the psychology of transpersonal experience, and cognitive anthropology, the common ground of which is the concept of a holistic person.

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Anthropological esoteriology creates an alternative ontology of human existence, in which a person's spiritual self-identity is not reduced to a rationally or sensually defined "I" but is understood as a point of intersection of world universals. In this context, the esoteric vision opens new horizons for philosophical anthropology, particularly in its postclassical and metamodern scenarios, where the multidimensional structure of the personality is considered, along with its connection to the noospheric and transindividual dimensions of being.

An important consequence of the anthropological turn in esoteriology is the expansion of the epistemological boundaries of philosophical anthropology, which seeks to move beyond analytical or existential models. Contemporary philosophical anthropology is increasingly integrating esoteric experience as an epistemological resource – a sphere where hidden mechanisms of spiritual development are revealed, going beyond the boundaries of empirical or theoretical knowledge. This allows the formation of a new scientific sphere – the anthropology of integrity, in which a person is considered an ontological event that combines the material, mental, and transcendental.

In the worldview aspect, anthropological esoteriology contributes to the rethinking of anthropocentrism, presenting humans as a *node of cosmic interaction*, open to transformation and the evolutionary processes of consciousness. This shift from humans as demiurges and observers to humans as responsible agents of being indicates a profound change in the ethical and worldview orientations of present day – from the will to power to the will to unity.

Thus, anthropological esoteriology serves as a new vector within philosophical anthropology, synthesizing sacred inner experience and scientific reflection, thereby returning people to an understanding of their own spiritual nature. Its central idea is not only to affirm the spiritual dimension of human existence but also to find harmony between the rational and the sacred, between knowledge and being, and between the subject and the cosmos.

In a broad sense, esoteriology appears as an anthropological strategy for spiritual self-organization in conditions of social uncertainty. Its main value lies in reconstructing modes of consciousness that can combine cognition with contemplation, rationality with inner silence, and thinking with ethical expertise. That is why contemporary esoteriology can be considered a psychostabilizing and meaning-making phenomenon that helps a person, as a multidimensional being capable of internal self-transformation, maintain integrity in an era of military upheavals and civilizational crises.

At the same time, esoteriology becomes part of a broader cultural process designated as the search for "new spirituality", indicating a shift in the type of spirituality – from confessional to reflexive-anthropological, oriented toward the personal experience of meaning, transformation, and the coexistence of man and the Universe. In the Ukrainian intellectual context, "new spirituality" is understood as the subject's internal support, seeking integrity despite the trauma of war.

In this context, contemporary esotericism is not only integrated into philosophical anthropology but also forms a new dimension of it – the anthropology of spiritual formation, where knowledge of the world coincides with knowledge of oneself, and self-development, with the realization of the Universe's existence.

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Антропологічний вимір сучасної езотеріології: шлях до інтеграції у філософську антропологію

Метою статті є філософсько-антропологічне обґрунтування сучасної езотеріології як академічної дисципліни, що розкриває духовно-онтологічну природу людини в контексті постсекулярної культури Метамоделі. Завданням дослідження є виявлення антропологічного потенціалу езотеріології, як можливості формування нової гуманістичної перспективи філософської антропології. **Теоретичний базис** дослідження – праці представників академічної традиції "західного езотеризму" (А. Faivre, W. Hanegraaff, E. Asprem, J. Strube, K. von Stuckrad, J. Assmann), а також українських дослідників в просторі антропології духовності (І. Карівець, Р. Халіков, Ю. Семчук, Л. Солонко, М. і К. Родигіни, Ю. Шабанова та ін.). Аналізується антропологічний потенціал езотеризму як чинник формування "нової духовності" – індивідуально орієнтованого, позаконфесійного типу духовного досвіду, який забезпечує людині можливість цілісного самопізнання в умовах соціальної, моральної та воєнної кризи. Визначено основні площини антропологічного виміру езотеріології: екзистенційна, морально-ціннісна, комунікативна, соціокультурна та психоантропологічна, а також виявлено ключові функції: смислотворча, компенсаторна, інтеграційна, резилієнтна. Виявлено продуктивні модуси антропологічного виміру езотеріології, такі як процесуальність, мультиструктуральність, інтерсуб'єктність, духовна само-трансформація та етична відповідальність езотеричного суб'єкту, як потенційні можливості розширення філософсько-антропологічної перспективи. **Наукова новизна** полягає у перенесенні центру езотеріологічного дослідження з вивчення доктрин на аналіз людини як суб'єкта духовної самотрансформації. Вперше запропоновано розгляд антропологічної езотеріології як інтегративної науки, що поєднує академічну рефлексію з духовно-практичним досвідом. **Висновки.** У висновках доведено, що сучасна езотеріологія формує нову модель духовної антропології, яка розширює межі класичної філософської антропології, інтегруючи безпосередній духовний досвід у наукове розуміння людини. Концепт "нової духовності" як відбиття антропологічних тенденцій Метамоделі, визначає сучасний гуманітарний поворот до внутрішньо-особистісного переживання сенсу та відновлення цілісності людини в умовах глобальної невизначеності та соціальних криз.

Ключові слова: людина цілісна; нова духовність; антропологічна езотеріологія; філософська антропологія; Метамоделі; духовна трансформація; постсекулярність

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