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Philosophical Consequences of Original Sin according to Hegel and Kierkegaard

In this article I consider two philosophical concepts of original sin from Hegel's and Kierkegaard's perspective, preceding them by a concise depiction of its Lutheran dogmatic interpretation. It is justified, because Hegel and Kierkegaard were Lutherans. In both interpretations of the biblical Original Sin Story can be observed a quite clear abandonment of religious (Lutheran) interpretation of the original sin and its results. Hegel and Kierkegaard give up its historical heredity and exclude uniqueness of the First People in relation to all people of later generations. Hegel sees in original sin a birth of human freedom and development of self-knowledge, Kierkegaard sees in it an experience of human anxiety, which must lead to guilt after the jump from the unstable state of innocence. The Hegel's solution seems to go beyond ethics, and the Kierkegaard's one allowed itself to take hold in ethical-religious categories and is easier to combine with the Christian concept of human being development.