Summary

The purpose of this study was to elaborate and complement a certain aspect of a philosophical concept of a miracle presented in Adam Świeżyński's postdoctoral dissertation. The author of *Filozofia cudu* refers to the semiotic theory according to which miracle is a sign. As a sign it includes four major components: a sender, a receiver, the signifier and the signified. The sender of a sign is a personal God, the receiver is a human, the signifier is an unusual fact which cannot be explained by scientists and the signified is the hidden religious sense. As such a miracle fulfils important religious functions: epiphanic, faith-grounding, Church-grounding and soteric. Świeżyński claimed that except from these a miracle has also more general value which is not related to catholic faith or any other religious tradition. He persuaded that we should also consider a non-religious context and meaning of a miracle. A non-religious context is based on the fact that miracles usually happen in various critical situations. Non-religious meaning - on the fact that due to miracles the crisis can be overcome. Świeżyński suggested that the semiotic theory does not sufficiently emphasize the human perspective of a miracle. He is convinced that this theory should be complemented with the study on personal and existential dimension of this phenomenon. In other words, the adequate philosophical theory of a miracle has to include its meaning and implications for people's lives.

The thesis stated by Świeżyński was a starting point of the study. Except from personal and existential characteristics of a miracle I also described its three other "human" aspects: communicative, axiological and phenomenological. The communicative aspect is based on the fact that it is a man who receives the miraculous sign. That is to say a man reveal its underlying meaning. Axiological sense relates to the values which we are able to recognize due to a miracle. Finally, phenomenological characteristic describes the content of the unique and essential human experience of such an event. It was indicated that phenomenology of a miracle has not been sufficiently analyzed within philosophy of religion. This study is an attempt to fulfill this deficiency.

*Chapter 1* gives a brief overview of the most important works on a miracle. Two classical theories were introduced here: st. Augustine's psychological concept and st. Thomas's philosophical concept of a miracle. It was pointed out that the second of them has been primarily criticized by philosophers and scientists who argue against the existence of such phenomena. The main critics were presented and discussed in the view of more recent papers. Moreover, the teaching of the catholic Church concerning a miracle was presented. It
was demonstrated how the classical theories have been functioning in theological thought. Furthermore, we introduced the fundamental premises of the semiotic theory. Also, we shortly described Adam Świeżyński's polemics with it. The end of this chapter is concerned with the issue of whether it is possible to elaborate a concept of a miracle which is not related to any particular religious faith. In other words, can a miracle be described as a universal phenomenon concerning *homo religiosus* in general? We put forward the claim that phenomenological characteristic of these events is a possible way to obtain such a universal concept.

*Chapter II* comprises the amplification of Świeżyński's thesis that the typical background of a miracle is some kind of an existential crisis. We examined various forms of pain which occur in relation to unusual events known from the Christian tradition and shamanistic religions. The examples from the latter were taken into consideration since shamanism is by many authors described as a primal human religiosity. For this reason, exploration of shamanism can provide interesting knowledge on *homo religiosus* in general. We put forward the claim that pain not only is a typical background but also a subjective condition of a miracle. To support this thesis we also referred to philosophical works (by William James and Lev Shestov) on the sense and value of pain for human existence. On the basis of particular examples taken from religious traditions as well as philosophical investigation the author explained what is the exceptional meaning of pain grounded in. We indicated that the phenomenon of pain causes the very unique experience which can be the source of our internal freedom.

The aim of *Chapter III* was to investigate the content of the experience of freedom which is related to the miraculous event. It was emphasized that the authentic freedom must be understood as a personal feature as well as most general characteristic of human condition. The philosophical inquiry into the relation of freedom and a miracle was conducted on basis of works by three Russian authors: Sergei Bulgakov, Lev Shestov and Pavel Florensky. We presented the possible positions concerning the issue of whether the state of being free is achievable for those who trust in human reason. Furthermore, the consequences of this debate for the concept of a miracle were discussed. The results of these analyzes revealed that the existence of a miracle does not completely contradict the importance of human reasoning. Nonetheless, the occurrences of unusual events lead us to constrain our trust in rational thinking. Likewise, the human experience of a miracle is not possible to describe and explain in logical terms. Such an experience always includes an ineffaceable unknown. The authentic
freedom is a personal, individual creativity as well as the openness to the external personal reality.

*Chapter IV* is the philosophical investigation into the experience of love which is the core experience of relation with the non-*self*: It was noticed that there have been two fundamental approaches to the phenomenon of love in the history of philosophy. According to first of them, love is a personal relationship. As such it is primarily an ethical problem. The other tradition takes its origins from the Plato's thought and defines love as seeking for the ideal beauty. That is to say, it focuses mainly on the aesthetical aspect of the experience under discussion. Both these approaches were described in the chapter.

The concept of love as a personal relationship was discussed mainly in reference to Semyon's Frank *The Unknowable*. This publication seems to be exceptionally relevant for this matter since Frank claims that love itself is a miracle. We explained the grounds of such a thesis. It was indicated that the phenomenon of love is logically impossible as well as undeniable. It is beyond rational perception but at the same time it constitutes the very basis of the objective reality. Notably, both ethical and aesthetical characteristic of love describe this phenomenon as a personal, intimate experience which is founded in the objective reality. The inquiry into aesthetic experience related to the miraculous event not only includes the analysis on the beauty but also of the sublime. We presented the classical approach according to which the difference between these two notions relies on the fact that beautiful things induce experience which is opposite to the experience caused by the sublime. To portrait the issue in Rudolph's Otto terms, beauty is related to *mysterium fascinans* while the sublime relates to the element of *tremendum*. The results of the investigation into ethical and aesthetical aspects of love both led to the same thesis. We claimed that the objective ground is the reason why love justifies other phenomenological components of a miraculous event - the experience of pain and freedom.

The phenomenological inquiry conducted in the study provides additional support for insight into the universal "human" aspect of a miracle. We examined the components of the experience related to the miraculous event and their mutual relations. This analysis was used to confirm that a miracle not only is an element of a particular religious faith but also an event of a significant meaning for the existence of *homo religiosus* in general. The characteristic of the experience of a miracle reveals the personal structure of *homo religiosus* - a free person who develops through critical situations, is capable of love and open to transcendence - as well as their relation to the external reality.