



Introduction to the issue

The main aim of Edmund Husserl's phenomenology was to create philosophy as a rigorous science that seems to shift the experience of the divine outside any possible consideration. Simultaneously, surprisingly numerous conversions can be noticed among the Master's disciples. The case of Edith Stein, or the religious perturbations of Max Scheler are textbook examples of the stony paths on which a phenomenologist aimed to God. These were not isolated cases. So the question is whether phenomenology opens up any specific cognitive possibilities that provide the adept with a special bond to the Absolute? These kinds of question were what the conference 'God and Mysticism – in the Circle of Phenomenology' was devoted to, which took place on 17–18th December 2015 in Kraków, organized by Department of Philosophy and Sociology, the Pedagogical University of Cracow together with the Polish Society for the Philosophy of Religion, the Chair of Philosophy of Religion, the John Paul II Pontifical University in Cracow and the Nationwide Scientific Seminar 'Philosophical Aspects of Mysticism'. We trust that the current issue of *Argument*, which is a summary of that consideration and debate, will contribute positively to finding answers to these questions.

The issue is opened by the article *On the divine in Husserl* by Angela Ales Bello. The author attempts to point at the key philosophical and mystical ways through which Husserl sought a divine. The question of the possibility of God's experience in phenomenology is posed also by Jaromir Brejdek in his paper *Bóg spoza nawiasu egzystencji. Max Scheler — mistyka czy fenomenologia aktowego zjednoczenia?* [God beyond the bracket of existence. Max Scheler's mysticism or a phenomenology of actual unification]. In Scheler's thought the proto-phenomenon of holiness goes beyond phenomenological reductions and does not allow one to place God within the phenomenological bracket. Brejdek is studying the consequences of this idea and the possibilities of unification with other humans and with God.

The following two papers concentrate around Martin Heidegger's philosophy. In the first *Die Kehre als völlige Umwendung des Menschen. Von der Verwirklichung des „mystischen“ Antriebs der Phänomenologie im Denken Martin Heideggers* [The turn as the complete transformation of a human being. On the realization of the “mystical” impetus of phenomenology in Martin Heidegger's thought] by Eckard Wolz-Gottwald we have a chance to see an interpretation which shows both Husserl's phenomenology and the late Heidegger's philosophy as spurred by the same intuition as German mysticism of the fourteenth century. Andrzej Serafin in *Heidegger's phenomenology of the invisible* attempts to analyze the most meaningful motives in Heidegger's thought, which were called by the German philosopher “the phenomenology of the invisible” and in which he has developed a theological question about God's absence.

Another paper written by Joachim Piecuch “*Abgeschiedenheit*” *Mistrza Eckharta w fenomenologicznej wykładni Bernharda Weltego* [*Abgeschiedenheit* Meister's Eckhart in the phenomenological interpretation of Bernhard Welte] allows readers to become acquainted with the thought of a less well-known phenomenologist, who studying Master Eckhart's heritage, explores the connections between the experience of *Abgeschiedenheit* and the phenomenological reduction. Both of these experiences may lead to a meeting with God. Rafał S. Niziński in the paper *From the perception of things to the hypothesis of God. Is Xavier Zubiri a mystic?* presents the philosophical achievements of Xavier Zubiri — the next relatively unknown author closely connected with phenomenology. Niziński focuses on a particular metaphysical dimension of Zubiri's phenomenological method, thanks to which a human can grasp the phenomenon of his own life in union with a reachable and rough God's “sketch”. The paper by Joanna Sarbiewska (*Post*)*sekularna filozofia negatywna, media wizualne i ekstasis (dekonstrukcja jako wariant neofenomenologii)* [(Post)secular negative philosophy, visual media and *extasis*: Deconstruction as a variant of neophenomenology] deals with mystique in discourse announcing the exhaustion of traditional metaphysics' and the language of logocentrism. Sarbiewska suggests the way through purifying atheism to a new opening to the Impossible, manifested especially in the visual media. The first part of *Argument* closes with Piotr Płaneta's text entitled *Niedualna uważność a stan samādhi w kontekście badań neurofenomenologicznych* [Nondual awareness and the state of *samādhi* in the context of neurophenomenological research]. The author, expanding in his thought beyond the circle of European Philosophy, analyses issues of the deep states of consciousness, focusing on selected Eastern traditions of Buddhism and Yoga. In his research he considers both the phenomenological perspective and the neuronal approach.

In the second part of this issue we present four papers topically unconnected with the leading theme. In this part Iva Svačinová in the paper *Pascal's wager: tracking an intended reader within the structure of the argument* explores Pascal's

rhetorical strategies, used in his famous argument. Another text titled, *Uwagi o pojęciu przyczynowości u Jana Łukasiewicza* [Remarks on Jan Łukasiewicz's concept of causality] by Zbigniew Wolak criticizes the notion of causality developed by Łukasiewicz. Staying in the circle of analytic philosophy we present the paper by Przemysław Spryszak *O etyce niezależnej Tadeusza Kotarbińskiego* [On the independent ethics of Tadeusz Kotarbiński]. The author analyzes the philosophical output of Kotarbiński, shows his ethical searching based on naturalistic foundations ones not derived from religion. Another paper, also referring to analytic philosophy, is authored by Karolina Glazor-Pomykała. In her article, entitled *Estetyka a granice języka. Ludwig Wittgenstein i Arthur C. Danto* [Aesthetics and the borders of language: From Ludwig Wittgenstein to Arthur C. Danto], Glazor-Pomykała considers whether Wittgenstein in his aesthetical concepts does not go beyond the language rigor promoted by himself. At the same time she tracks the mystical traces in his philosophy.

The last research article included in this issue is *Czy wnioski z eksperymentów naukowych badających wolną wolę są uzasadnione? Przegląd i analiza krytyki eksperymentów Benjamina Libeta i Johna-Dylana Haynesa* [Are the conclusions of scientific experiments investigating free will justified? An analysis of the criticism concerning Benjamin Libet's and John-Dylan Haynes' experiments] by Michał Marzec-Remiszewski. The author presents critical arguments which attack both Haynes' and Libet's experiments and reconsiders their informative value.

Furthermore, we present the lecture record on *Nowe rozumienie życia podmiotowego: fenomenologiczny projekt Michela Henry'ego* [New understanding of the subjective life: Phenomenological project of Michel Henry], translated from the French original by Wojciech Starzyński. This lecture was delivered by Jean Leclercq and Grégori Jean on 29th November 2012 at the Pedagogical University of Cracow.

In the section 'PhilosOFFer's lense', we publish an essay by Piotr Bartula entitled *Filozoficzna prognoza Globalnego Ocieplenia Możliwego Świata Międzyludzkiego* [The philosophical forecast for Global Warming of the Possible Interhuman World]. The current issue of *Argument* is closed with a book review by Paweł Sznajder, and a conference report by Marzenna Jakubczak.

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