

EXPERIENCE OF LONELINESS AS AN ARCHETYPE FOR „ETERNAL EXPULSION”¹

Słowa kluczowe: osamotnienie, doświadczenie religijne, eschatologia, religijna narracja

Key words: loneliness, religious experience, eschatology, religious narration

Schlüsselwörter: Vereinsamung, religiöse Erfahrung, Eschatologie, religiöse Narration

The issues of ‘expulsion’ and ‘damnation’ are not particularly popular in the research of contemporary theologians. That does not mean that they have completely disappeared from religious reflection. In theological tradition, “eternal expulsion” meant the place called “hell”. The archetype of “eternal fire” as punishment (*poena damni*) was popular. The punishment could have had either a physical (*poena sensus*) or a spiritual character (*poena vermis*), like a guilty conscience. The damnation occurred in the archetypal ‘abyss’. Perhaps some theologians are convinced that such considerations prevent the hope for the redemption of all,² but the Church has not changed its doctrine concerning the possibility of ‘eternal expulsion’ due to the violation of God’s law (deadly sin) (KKK 633; 998; 1037). It is possible that the man takes a personal decision to turn away from God and sentence himself to loneliness. It is not just a temporary loneliness, but a permanent state of a lack of interpersonal bonds. Such a situation is difficult to understand – what is so evil and wrong about the experience of loneliness is, as Krzysztof Michalski would have it, ‘Each act of understanding assumes the discovery of the mind boundaries – and so the presence of something foreign, impossible to assimilate in our experience, a possibility which cannot be fulfilled with any known expectations.’³ The experi-

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¹ This text refers to the article in Polish, see: S. Ewertowski, *Doświadczenie samotności jako archetyp „wiecznego wykluczenia”*, in: *Vivat Pomesania*, ed. S. Ewertowski, M. Karczewski, M. Żmudziński, Olsztyn 2015, p. 377–394.

² W. Hryniewicz, *Nadzieja zbawienia dla wszystkich: od eschatologii lęku do eschatologii nadziei*, Warszawa 1989; *Nadzieja uczy inaczej: medytacje eschatologiczne*, Warszawa 2003; *Nadzieja grzesznych ludzi. Problem piekła we współczesnej filozofii religii*, Warszawa 2011.

³ K. Michalski, *Zrozumieć przemijanie*, Warszawa 2011, p. 12.

ence of loneliness, for many reasons, makes it impossible to be ignored; it calls for an intellectual approach of this particular 'radically foreign' element, which is so terrifying. In effect, loneliness appears to be a social self-alienation, and finally the disintegration of a person.

In Judaism, close to Christian tradition, the place where the damned served their punishment was referred to as 'Gehenna' (*gehinom* in Hebrew), 'the valley of Hinnom'. It was where, during the reign of Achaz and Manasses, an altar was set for the Moloch. The idolaters were supposed to sacrifice their own children on the altar. It was when 'weeping and gnashing of teeth' were heard, and Jesus referred to that tragic archetype in his parallel (Mt 25,30). This was where great sinners were placed indefinitely. In the Hebrew tradition, the place for the damned was known as *sheol*. The cult of the Moloch was abolished under the Josiah reform (2 Kings 23,8–20). The experience of 'awe' known from the environment was then transferred to a spiritual situation in which man can find himself.

The article will investigate the issue of the loneliness archetype in the context of theological attempts and religious narration of 'eternal expulsion'. The religious speech concerning damnation can be spontaneous; however, theological speech is subject to methodological reflection. These threads can be interwoven, as the experience of loneliness is a spontaneous, surprising and existential phenomenon which can be examined in its psychological aspects and in the context of social exclusion. Such attempts from the perspective of methodological reflection, in a critical analysis, may contribute to the clarification of the 'eternal expulsion' archetype. This article does not concern the direct participation in the discussion on the theological understanding of 'eternal punishment' for those who reject God's order. It aims at 'the clarification of the present, contemporary existence of man before God'.⁴ In his teaching, Jesus uses vivid, metaphorical language when he talks about a lack of love, the importance of the decision, superficiality and its consequences; when he calls on people to come to their senses and reclaim faith. Both the language and the subject matter of theology as far as the existential situation of the Man is concerned, requires a specific status.

THE ISSUE OF EXPERIENCE

Each experience is burdened with subjectivity. As such, it must be critically reflected on – it takes a great distance to evaluate the importance of the internal experience. To find universal elements, the 'spiritual' experience should be confronted with those of other people; in theology that reflection should refer to the tradition and the Ecclesial Magisterium. This was raised by Tomasz Rowiński in his writing on the routes of modern secularism, "[...] «the inner experience» decoupled from the tradition is not the voice of the supernatural, but becomes merely a mirror

⁴ "The dogma of hell maintains: the man's life is threatened with a real possibility of eternal frustration, which involves free discretion to decide about himself and the freedom to reject God": K. Rahner, H. Vorgrimler, *Piekło*, in: *Mały słownik teologiczny*, trans. T. Mieszkowski, P. Pachciarek, Warszawa 1987, k. 325.

of psychological and historical processes”.⁵ Sceptical attitudes towards the internal experience have some merit. The internal criticism in itself also does not constitute a sufficient criterion of objectivity. What is needed is external hermeneutics well-grounded in the tradition for understanding the revelation, not as an assumption, but as the truth. “Attached to this Hermeneutics-Tradition, [aspiring] to be the objective reflection of the reality, are our individual experiences, including the mystical ones (either emotional or speculative)”.⁶ This holds true unless one postulates that there is no objective reality at all, and there have never been objective events, articles of faith or history of salvation. Everything is experienced as variable impulses of consciousness, eradication or habits which the consciousness cannot cope with. They cannot be neutralized, they recur and impose themselves. The internal experience should not stand in opposition to reason, but should serve reason. Otherwise, the reason will always reject the internal experience as inconsistent with logic, and with limited rationality. Such suggestions originate from the sceptical attitude, which doubts the value of the internal experience and the capabilities of the reason itself, at least as far as religious experience is concerned.

The routes and manners of cognition are not equal, so one can claim that individual experience is a specific kind of cognition. It constitutes a certain subjective process in an individual life, embracing both the past and the current experiences; moreover, it is the foundation and the function of potential, future experience. Within the scope of the experience of loneliness, although the theological interpretation has a history of its own, it has to take into account the category of experience present in psychological theories. Unfortunately, in the practice of psychological theories, the concept of ‘experience’, both as a noun and a verb, and the diversity of the forms of experience in terms of different degrees of directness, generality and indeterminacy, various forms, differing as to the time and surroundings, perceptual and real events, as well as to the interpretation possibilities – has ambiguous meaning. What is important, however, is the dimension of the experience form, in the cognitive category and in memory. However, the determination of clear effects of the experience, or precise distillation of its content in memory, is difficult. An experience, as a result of events, constitutes a certain knowledge, which is perhaps more indirect than direct because of its various parameters and circumstances.⁷ Knowledge is a type of consciousness, some level of personal life.

It is invariably difficult to solve the issue of how to access the *alter ego* as the consciousness of the other, the experience of mental states of other people. An external observer never gets to know the quality of mental states of others; they are given in the directness of expression of the observed subject. If it is available, the description is indirect, which makes it an additional help in recalling the memory contents which relate to the act of experience itself, as well as the conscious content, and even the experienced subject in the totality of experience and cognition; however, the defini-

⁵ T. Rowiński, *Teologie zaadaptowane sekularyzmu*, „Christianitas” 56–57(2014), p. 53.

⁶ Ditto, p. 55.

⁷ K. Krzyżewski, M. Majczyna, *O statusie i funkcjonowaniu kategorii doświadczenia w psychologii*, in: *Doświadczenie indywidualne. Szczególny rodzaj poznania i wyróżniona postać pamięci*, ed. K. Krzyżewskiego, Kraków 2003, p. 13–19.

tion of the ‘individual experience’ is only possible through the specific determination of features. The authors, when dealing with the status and functioning of experience in psychology, enumerate many features: general – particular; scientific – popular; specific – non-specific, central – peripheral, important – unimportant, basic – non-basic, original – derivative, literal – metaphorical, determined – non-determined, empirical – theoretical, functional – dysfunctional, disposable – non-disposable.⁸ The value of the account of one’s own experience is determined by its context, time, scope and even the element of randomness.⁹ Following Roman Ingarden, it can be said that the experience is about “any events and clusters of consciousness, which lie within the range of immanent observation and which should be taken exactly in the form, in which they appear in this observation upon the removal of any foreign approach”.¹⁰ Experiences have their own reality, although doubts are raised as to the possibility of absolute, certain cognition.¹¹ Following this approach, one can claim that real processes of experience are elements of subjectivity and objectivity.

Experience is not only a sensation, but also some reflection and awareness which can be expressed in a conceptual form. Experience as something that has been lived through can thus be thought over and told and justified. Piotr Sikora refers to McDowell, who disputes ‘pre-conceptual data’ and follows the empirical element in experience. This argument has its own history which will not be examined here.¹² What is important in this presentation of the experience of loneliness is the fact that the so-called representationism omits the totality of ‘experiences’, or their objective integrity. Instead, in the act of retrospection, and with the help of ‘words-concepts’, man grasps ‘imaginings, sensations and emotions’. The concept of loneliness does not have a real reference, because, for instance „lack of bond” is a concept, not a subject, unless it is transformed into some kind of “void”, which would give it a form of “something”. The experience, which is important here, consists in determining the ties, setting the distance towards the surroundings (the world), and becoming aware of dispositions and expectations with reference to “myself” and “here” and “now”. How do these findings stand against the experience of loneliness? It makes sense not as an external event, but as something tied to the totality of convictions, expectations, dispositions and what is currently perceived in both a material and mental sense. The experience of loneliness occurs as a form of life, in which one is subject to various states, relations, bonds, facts and objects.¹³ Thus, loneliness is not a sensual, but a spiritual experience. It must also be said that for subjective acts as starting points, there will always exist the issue of realism. Similarly, the issue of error in which we usually perceive what we think, not think what we perceive.

⁸ Ditto, p. 24.

⁹ Ditto, p. 25.

¹⁰ R. Ingarden, *Słownik pojęć filozoficznych Romana Ingardena*, ed. A.J. Nowak, L. Sosnowski, Kraków 2001, p. 272.

¹¹ Ditto, p. 273.

¹² P. Sikora, *Pojęciowy charakter doświadczenia*, in: *Doświadczenie indywidualne. Szczególny rodzaj poznania i wyróżniona postać pamięci*, ed. K. Krzyżewski, Kraków 2003, p. 27–40.

¹³ Ditto, pp. 41–46.

THE MODALITY OF LONELINESS

What is loneliness? What sort of experience is it, as an individual experience? What happens to a person who has the feeling – an experience of absolute abandonment? Is it an internal or external experience? Some answers can be had on the basis of reports or reconstructions of a model situation. The most important is the internal experience, as it becomes the foundation for an attitude and decision. What sort of “void”, “lack”, “absence”, “abandonment”, “non-existence” is it? – of the other or of himself? Loneliness stalls the most basic movement in the form of the call and answer. Loneliness closes in on itself, but does not suffice to itself, because it derived the experience of itself from being with others, and now it has lost it. “Self” has been stripped, found itself in the situation where it discovers “something greater”, its own existence! Jean Nabert says, “The hidden suffering of someone devoid of love comes about from the feeling that it cannot be delivered from themselves due to the lack of love. [...] Loneliness calls for presence, stokes up the craving for another person”.¹⁴ There is yet more to this experience, as noted by Karol Tarnowski, who refers to Nabert: “In the depth of my loneliness, I can somehow reach in myself that mysterious principle, which is the reference for all our judgments and deeds, a perpetual last judgment, evaluating everything and at the same time calling for improvement of the spiritual situation of myself and the world”.¹⁵ It would then be reasonable to allow for a possibility of “radical”, “ultimate” and “absolute” experiences, sensations, and states. The experience of loneliness can thus be an intuition of impersonal „expulsion” felt on the basis of religious experience. It would be easy to cast an accusation of some extrapolation or projection here; however, the experience of loneliness is anchored in reality, as Tarnowski concludes later, “Without this suspension of time, without the discovery, through loneliness, the absolute meaning of my existence, the discovery which takes place in me, but whose origin eludes me, I wouldn’t be able to withstand the pressures of life. In need to find the primal gesture of acceptance, to take the challenge of being myself, again, in spite of all”.¹⁶ The experience of loneliness, as “eternal expulsion” is connected to this inability to find “absolute affirmation”, the acceptance of the person, which creates a bond with God.

Loneliness is an extreme experience, lying right before the ‘pre-intuition’ of death, even though both death and loneliness are within the psychological range of a void, a situation which questions the sense of life. “Self” defines itself against some “You”; where there are no personal, family relations or even the weaker relations, like professional and cultural. Man, being aware of the state he is in, falls into ‘darkness’, in the feeling of ‘non-being’, ‘redundancy’, ‘lack of support’. However, the experience of being lonely due to the ontological individuality, and, as such, being a unique existence, non-reducible to any community or the generic belonging

¹⁴ J. Nabert, *Zgłębianie samotności*, trans. J. Fenrychowa, „Znak” 431 (4) 1991, p. 13.

¹⁵ K. Tarnowski, *O oczyszczeniu*, „Znak” 431 (4) 1991, p. 32.

¹⁶ Ditto, p. 32.

of 'self'. 'I'm totally alone', 'absolutely intransitive', in an existence which is non-replaceable, claims Levinas.¹⁷

Tillich agrees: "The ontological loneliness of the man [originates from] the structure of his existence," one should clearly differentiate between the loneliness with the self-awareness of this fact of being separate from loneliness as a mental pain, living with guilty conscience, awareness of death, rejection of value.¹⁸ Being lonely means being "internally centred", a state which is made up of the material and spiritual, being one and separate.¹⁹ This is being in its existence; however, any existence of man never takes place in an absolutely isolated system. Man is separate in his existence, but also a part of the community, and even the natural world.²⁰ We can also distinguish "being" lonely in terms of lack of relations or a lack of other persons; yet another form of loneliness is the incapability to express one's own emotional states and understanding, which could be exemplified by the "Tower of Babel". All of these manners of experiencing loneliness are conditions for the intuitive experience of "eternal expulsion", which in the context of religious reflection, may point to something which is a "state perceived as existentially irreversible". To preface such considerations, it can be said that the experience of loneliness, however direct and internal it may seem, also assumes the role of an interpretative experience. It is seemingly an experience of detesting the "value of the person", through rejection or failure to recognize the "value of the person" on the part of the others. It is worth following the religious intuition of the loneliness dimension, as expressed by Whitehead: "religion is what man does with his isolation".²¹ Whoever copes with his loneliness in all of its aspects, would have to be God himself – *loneliness is a privilege of gods*.

An interesting suggestion put forward by Tillich is an indication that to exit loneliness, one needs to affirm the isolation, because "one hour of isolation can bring us closer to those we love than many hours of communication", [...] "Perhaps when we ask what the deepest nature of isolation is, we should answer – it is the presence of eternity on the crowded ways of the earthly life. It is the experience of being alone, but not lonely; in the look of the eternal presence, which emanates from the face of Christ and which embraces everything and everyone we are separated from".²² Does an isolated man easily embrace that isolation to encounter this eternal

¹⁷ T. Gadacz, *Samotność po Auschwitz. Od samotności ontologicznej do samotności wobec Boga u Emmanuela Lévinasa*, „Znak” 431 (4) 1991, p. 38.

¹⁸ P. Tillich, *Osamotnienie i odosobnienie*, trans. K. Mech, „Znak” 431 (4) 1991, pp. 3–5.

¹⁹ A. Gawliczek, *Rekonstrukcja treści doświadczenia samotności na podstawie analizy hermeneutycznej symbolu pustyni*, in: *Doświadczenie indywidualne. Szczególny rodzaj poznania i wyróżniona postać pamięci*, ed. K. Krzyżewski, Kraków 2003, pp. 121–125.

²⁰ "without separation, no fear of the other or desire for a contact with the other is possible. For Levinas, separation is a necessary condition to get into contact with the other, and in the other to transcend, overcome own boundaries in thinking and acting; it is also a condition for a reflexive self-evaluation. Without separation, no community would have been born". Cit. B. Skarga, *Totalité et infini. Essai sur l'extériorité*, in: *Przewodnik po literaturze filozoficznej XX wieku*, vol. 1, Warszawa 1994, p. 261.

²¹ P. Tillich, op. cit., p. 5.

²² Ditto, p. 8.

presence? Does he not sink deeper in his loneliness, falling into the despair of ‘eternal expulsion’, if he has never before experienced unconditional affirmation, if only through the sheer fact of his existence, which he is not the cause of?

Loneliness can be described with the use of the phenomenological report of the structure of the conscious act. Such a report distinguishes the moment of retention, including ‘what has been’, as well as the moment of ‘now’, which separates the moment of anticipation, or ‘what is yet to come’, or in other words it is the openness for what makes continuation possible. We can then talk about a ‘discontinuation’. about the lack of or prevention of this ‘openness’, which cannot be justified. This is a situation where one does not experience any ‘You’ which would become an affirmation or acceptance, any word which would express familiarity, which would pronounce the subject’s name, who is still waiting, in absolute ‘silence’. Against this description-report, the model situation of the ‘void’ is a schematic analysis. „Now” is the centre, which ‘dissolves in the abyss of life’, and ‘self’ lacks intention or personal reference. Loneliness is another sort of death, ‘atrophy of life energy’; ‘affects, desires, drives, and aims which condition human activity’²³ disappear.

Antoni Kępiński approaches the issue of loneliness in the context of ‘social and cultural systems’. They certainly have a good ability to sustain life. The drive to live breaks down when the cultural space collapses, becoming a sort of ‘void’ when “the man [becomes] detached from his own tradition and own past. He felt lonely in time, space, and the chaos of causal links. [...] This loneliness (alienation) stands in opposition to the biologically conditioned feeling of continuity of life”.²⁴ It must be added that such an individual experience of severing personal ties may be enhanced or mitigated by the presence or lack of values in the cultural environment. Kępiński is unequivocal in saying that “loneliness (alienation) is in conflict with human nature and generally all living things”. The culture may facilitate emotional contact or exacerbate isolation. It may bring a sense of ‘chaos’, ‘incapacitation’, or ‘dependency’, which makes it impossible to “realize one’s own models of reality”²⁵ as psychologists say. Man lives in time and space, but also in some ‘continuity’, which includes tradition and religious values and suggests the perspectives for the future and destiny. But in the experience of loneliness, all of this collapses. Such an experience by comparison can lead to the premonition of “eternal expulsion”.

What does Majka, aged 14, do when “it’s quiet in the room, and quiet outside. No one calls for supper, no one asks: How was school? Are you OK?” “Majka gets out of bed and locks the door. The room, the humming of the computer, that’s all you can hear. Her legs feel soft in the knees, the knees are blue, she is pale. She picks up the scissors and draws a red line on her thigh. The leg does not bleed, the cut is too shallow. It doesn’t hurt. Or perhaps Majka does not feel it anymore”.²⁶ The simplest

²³ J. Bielas, *Jak to jest stać się martwym? Doświadczenie śmierci – rekonstrukcja i analiza*, in: *Doświadczenie indywidualne. Szczególny rodzaj poznania i wyróżniona postać pamięci*, ed. K. Krzyżewski, Kraków 2003, pp. 103–107.

²⁴ A. Kępiński, *Melancholia*, Warszawa 1979, p. 262.

²⁵ Ditto, p. 263.

²⁶ M. Sepioło, *Twoje dziecko jest na Asku*, „Tygodnik Powszechny”, no. 50, December 14, 2014, p. 14.

way to explain such situations: when an unbearable loneliness comes and cannot be coped with, the auto-destruction mode sets in. To experience life again, it is better when it hurts; it is better to experience suffering than feel ‘nothingness’, ‘desertion’, ‘exclusion’. Why does she write about the mutilation? When she feels nobody cares, she becomes depressed. She feels as if everyone was sleeping and cannot hear her scream of despair. At least this is what she claims, before she turns on live football and tracks the results in the English Championship. She says “scream of despair”, but makes it sound like a character from her favourite movie”.²⁷ The presence on the net and continuous staring into the smartphone do not make the experience of loneliness go away. Suicide is the most radical criterion and bears witness to the experience of loneliness.

If the experience of loneliness in its structure is similar to the experience of death, which ends life and severs the ties with the world, radically isolating us from everything and can be seen as an ultimate deliverance, then *per analogiam*, it results from ‘intuition and analysis’, which in internal experience has “a separate form of consciousness”.²⁸ Insofar as life is a state and a process, in loneliness that ‘process’ is discontinued, has no future and no hope for a change. Such a state is unbearable and impossible to handle. Life in isolation is so narrowly restricted, that there is only one step left towards a *quasi* deliverance through death. One can sometimes observe acts of despair in aggressive behaviour towards people and the surrounding world – “if I am to die, let the whole world die”. It is difficult to determine to what extent this is a decision under the subject’s control or a conscious act to break the “natural vital purpose?” To what extent is reaching the state of absolute loneliness, upon crossing a certain boundary of personal bonds, and the experience of void, so destructive that it generates an act of suicide?

A conscious human being needs a purpose in life. Victor E. Frankl talks of the contemporary “generation with no future”, which goes through the loss of sense of life: “there is sufficient empirical evidence for the fact that three aspects of this syndrome – namely depression, aggression and addiction – result from what is known in logotherapy as an existential void, that is the sense of internal void and lack of sense”.²⁹ There are, however, situations and states which better reveal the experience of loneliness. According to Frankl, an ‘existential void’, the ‘state of permanent boredom’, are common problems, but at this stage of considerations, an even more interesting problem occurs, which leads to isolation. Life and the professional experience of a neurology and psychiatry professor, allows him to maintain, “the man who becomes aware of the responsibility he has towards another human being, who

²⁷ “Ask.fm was suspected to have contributed to the suicides of nine American and British teenagers”. “On Ask.fm, British and American teenagers shared suicide lists, or lists of factors which may lead suicide. You are under threat, they wrote, if you make yourself vomit, starve yourself, hurt yourself, have low self-esteem, you are bullied, called ugly, fat, or you fall asleep crying and feel isolated”: ditto, pp. 24–25.

²⁸ J. Bielas, *op. cit.*, p. 107–111.

²⁹ W.E. Frankl, *Człowiek w poszukiwaniu sensu*, trans. A. Wolnicka, Warszawa 2009, pp. 206–207”. Annemarie von Forstmeier; she maintained that as many as 90 per cent of the alcoholics she examined treated their existence as senseless and aimless. However, 100 percent of drug addicts examined by Stanley Krippner claimed that their life „makes no sense”: ditto, p. 209.

loves him and can't wait for his return, or for some unfinished business, will never be able to take his own life".³⁰ However, analyzing the experience of inmates living in concentration camps, Frankl adds, "woe unto someone who has found out that the person whose memory made him brave and sustained his life, does not exist anymore! Woe unto the one who – when the day he dreamed about has finally come – found out that the reality did not live up to his expectations!"³¹ The loss of faith in the future is a remarkable and destructive force, but the future may be built on the conviction, which Frankl shared with the inmates: "They mustn't lose hope; they need to find courage knowing that even the most hopeless of fights is not able to strip them of their dignity and belief in the sense of life. I added that in difficult moment everyone is watched by someone from above – a friend, wife, someone alive or dead, perhaps God himself – and counts on us not to be let down. That someone hopes we will be suffering in dignity – not in despair – and we will die a dignified death".³² The existential experience of Frankl, who considered committing suicide,³³ should be made complete by one more confession: "Suddenly I was struck by one thought: for the first time in my life, I was revealed the truth which was sung by poets and proclaimed by philosophers for thousands of times, namely that love is the highest and most noble aim the man can strive for. It was then that I understood the sense of the greatest secret, which the works of the best poets, thinkers and clergy shed some light on: the way to salvation of man leads through love and is love itself. I understood that even someone who was deprived of everything in this world, can still achieve true happiness, if only for a short moment, through the contemplation of what he has loved the most. In the state of absolute loneliness, when one is unable to express himself through positive activity, when the greatest and only possible achievement is noble and dignified suffering – even in such a situation one can reach fulfilment, contemplating at heart the image of the beloved person".³⁴ The human spirit overcomes the hardest trials, when it is driven by love and awareness of personal bonds.

The experience of loneliness is surely marked with the moment of depression, but the ultimate and constructive element of exit is hope. When the last hope becomes extinguished, death seems to be a deliverance. The experience of loneliness as "eternal expulsion" is analogous to similar episodes where one can refer to the symbols of the desert, a void, being sentenced to isolation. Few of us are aware that social

³⁰ Ditto, p. 128.

³¹ Ditto, p. 144. "The young woman [...] knew that she would die within the next few days. But when I talked to her about it, she seemed cheerful. – I'm thankful to my fate that it has put me through such a hard experience – she said. – In my previous life I was spoiled and could not care less about my spiritual development. – Pointing at the window in her shack, she said: – That tree is my only friend in loneliness. – She could only see one branch of the chestnut tree through her window, with two thriving buds on it. – I talk to it a lot – she added. Taken by surprise, I didn't know how to approach that. Does the ill woman have hallucinations? I was ill at ease, asking if the tree responds to her. –Yes, it does. – And what does it say? The woman answered: – It told me: I am here, I am here and I have eternal life in me": ditto, pp. 113–114.

³² Ditto, p. 132.

³³ Ditto, p. 43.

³⁴ Ditto, pp. 68–69.

exclusion is a common form of punishment. Loneliness is one of the most difficult states one can bear, and as such it constitutes an archetype for “eternal expulsion”.

ARCHETYPES FOR EXPULSION

Similar to the loss of the loved one, death, darkness or emptiness, rejection or nothingness, loneliness is a multi-layer metaphor and a cultural symbol. “Eternal expulsion” is virtually unimaginable, which does not mean that it is impossible or that it cannot carry a meaningful message. The experience of loneliness can also be surprising and disturbing. This situation is of such a peculiar nature that it is used semantically in various models and metaphors. Spiritual life does not easily surrender to simple linguistic measures, as it happens in, for instance, empirical science. Loneliness does not have one form of experience, as it is about isolation and suffering, or may even be, following Merton, an experience of desertion or exile in monastic life; it may be a vocation. Loneliness can be prophetic or penitential in character.³⁵ In his considerations on loneliness, Merton tries to be a realist, saying, “I want to stress that only for few people the call for loneliness, accepted and realized with joy, becomes the only real guarantee of their ultimate birth”.³⁶ We mustn’t forget that we deal here with loneliness in the context of passionate belief, and a strong relationship with God. Merton understands and interprets loneliness in a Christian way. “Lack of love cannot be covered up because living without love is unhappy, frustrating and destructive by nature. A lonely life is then everything but isolation – if by isolation one understands lack of love and a state of resignation. Living in Christian loneliness is most of all living in love, living in a particular love. And love is never abstract”.³⁷ It is not coincidence then that we associate life without love as a useful figure for expressing the greatest unhappiness or “eternal expulsion”.

For the purpose of a hermeneutic reconstruction of the experience of loneliness, Adrianna Gawliczek uses the symbol of the desert. She points out that the analysis not only concerns mental states, but also metaphorical language. A metaphor combines rational and imaginary elements. It helps to accept what may not be fully understandable, so a metaphor is an imaginative rationality.³⁸ For our considerations, it is important to add that this is an attempt to combine subjective and objective elements in the experience of loneliness. Obviously, the theory of the metaphor is much wider; let it suffice to say that the metaphor helps to determine and talk about many interactive objects: time, love, route, loneliness and many other states and living processes.³⁹ A. Gawliczak also refers to the utility of the metaphor, when he

³⁵ T. Merton, *Chrześcijańska samotność*, trans. P. Ciesielski, „Znak” 431 (4) 1991, pp. 17–26.

³⁶ Ditto, p. 23.

³⁷ Ditto, p. 25.

³⁸ G. Lakoff, M. Johnson, *Metafory w naszym życiu*, trans. T.P. Krzeszowski, Warsaw 1988, p. 220.

³⁹ Ditto, pp. 213–250.

writes, “metaphorical language facilitates the articulation of the content of the loneliness experience”.⁴⁰

The hermeneutics of the experience of loneliness may also be captured, to some extent, in the archetype of the desert. The metaphorical language looking at the phenomenon of the desert in terms of “void”, “poverty of life”, “greatness”, “lack of sources”, is inevitable and it refers to the experience of internal loneliness. In a social sense, the metaphor of the desert means “wilderness”, “remoteness”, “lack of route” and, contrary to the symbol of the “garden” – lack of the route and life. However, the experience of the desert in terms of the archetype of the desert can be interpreted as a “symbol of a certain internal state”. Hermits living in the desert never aimed at reaching “absolute loneliness”, but, above all, it has been a way of purification and experience of the presence of God. This is the way the desert indeed has a double meaning: “positive-negative”. Referring to this negative meaning it should be pointed out that the desert in internal experience may mean “silence”, the experience of “lack of limits”, “great freedom” which does not yield benefits; moreover, it is a state of imprisonment, “hard slavery”, living in “cruel conditions”, test of “endurance”, a kind of “godlessness”, and, as the first association, the desert means ‘death’.⁴¹ In biblical accounts, the positive images of the desert mean the places of God’s revelation, but in the archetypal thinking, the desert is rather the “world where demons live”. where temptation occurs (Matthew 4,1–11). The desert is also a place-land where “God’s blessing was not granted”, is a sort of chaos and uncertainty, a symbol of destruction where once life had been, and so a state of an inexplicable punishment. However, in the religious understanding, God’s activity does not end in the desert, but means a “birthplace,” and “extraordinary intervention”, as God has the last word. To sum up, the biblical approach has a typological character of an act of God,⁴² but in the mental experience it is a symbol of isolation.

The polysemantic nature of symbols and archetypes includes the symbol of the desert. A man in the desert may mean “expulsion” and “searching”, and reaching a source or finding an exit out of the desert means an attempt to overcome loneliness. A. Gawliczak also maintains that the desert is not a natural state of human life and so, “this heading towards something is not a whim or opportunity, but a necessity – an imperative of the desert. A place so adverse to life cannot be safely domesticated, unlike other areas, where a traveller, tempted by good conditions or the beauty of the landscape, may settle down; settling in the desert means death. It seems that metaphorical death may follow from a certain peculiar mental state of the person experiencing loneliness, which could involve falling into numbness, a particular apathy...”⁴³ It is true that the desert as a place of abandonment and isolation induces delusions and mirages, which may aggravate the state of loss and lead to an ultimate tragedy, or “the ultimate character of the experience”. What comes to the

⁴⁰ A. Gawliczek, *Rekonstrukcja treści doświadczenia samotności na podstawie analizy hermeneutycznej symbolu pustyni*, in: *Doświadczenie indywidualne*, op. cit., pp. 121–122.

⁴¹ Ditto, pp. 126–127.

⁴² Ch. Thomas. X. Léon-Dufour, *Pustynia*, in: *Słownik teologii biblijnej*, ed. X. Léon-Dufour, trans. K. Romaniuk, Poznań – Warszawa 1973, pp. 838–842.

⁴³ A. Gawliczek, op. cit., p. 129–130.

fore, however, is the real isolation closed in the archetype of being lost in the desert, with no exit, and a man experiencing own malaise and powerlessness. The man foresees the possibility of loneliness and is afraid of it. That fear manifests itself in the symbol of the desert, magnifying the clarity of view. The salvation comes from the will to overpower this state for the “Other” – “someone” is the motivation to make an attempt”. The awareness of total isolation in its many possible context does not release that energy. Therefore, there are many ways to describe loneliness, and many forms of description.

Loneliness is usually experienced at the level of mental feelings, but Jean Nabert points at the metaphysical dimension of loneliness. What it consists in is the necessity for self-awareness, which comes about in communication and affirmation of self before the Absolute. It is an “awareness from the depth of guilt (hell)” and Nabert follows to say “In the promotion of a single You with an absolute You there are undoubtedly not only moments of drought, but of total abandonment, loneliness, where the consciousness is certain that the communication has broken down and the You does not respond. Is this a different kind of loneliness than the one caused by the breaking or hindering communication with other consciousness? It does not seem so. It is merely more complete. However, the absolute You who freely withdraws his participation and his gift, withdraws them through immeasurable freedom, coming from a different order than that which we can ascribe to the consciousness of others, which we perceive as equal to ours. This is where the feelings of a radical guilt, absolute isolation, absolute loneliness, absolute islandness of the consciousness come from”.⁴⁴ The experience of loneliness appears as a result of severing, or rather a lack of, “Original Affirmation”, which also has the character of a religious experience.⁴⁵ The deepest feelings, like the experience of loneliness, cannot be described. The conceptual knowledge has too narrow a scope, so continuous attempts to use the language of metaphor, image or comparison are taken up. Language is an instrument for revealing human experience and communication.

QUASI-RELIGIOUS EXPERIENCE

The reality of human experience is not as simple and one-dimensional as to make the incident of loneliness always lead directly to religious experience. The “eternal expulsion” has reference only in the perspective of religious convictions, which would need to be a spiritual way of transformation. You can experience loneliness only in the category of psychological despair or as a radical end of life. All the suffering, including loneliness, can be experienced first as a mental discomfort, next as a spiritual dilemma, and finally reach a religious experience. This can be exemplified by St. Augustine, in whom significant “phases” are distinguished. A certain level of reflexive ability must be presumed, however, to first go through “contemplation of the visible world”, next move on to the level of intellectual cognition where “God’s light” is given, and, in the final phase, upon overcoming the

⁴⁴ Cit. after: T. Gadacz, *Historia filozofii XX wieku*, vol. 1, Kraków 2009, p. 437.

⁴⁵ Ditto, p. 438.

“emotional-volitional state”, reach the state of the “temporary sensation of noumenon”. This process is a state of struggle, which involves a “change in the cognitive, emotive, volitive and axiological cognition”, or as: “transformation of the phase of anxiety, through salutary madness, and the phase of dying itself”.⁴⁶ The appearance of experiences related to God is preceded by previous experiences, but it is not automatic. For St. Augustine the sensual experience of loneliness, which would be treated as in intuition of “eternal expulsion”, “could happen only under” God’s enlightenment, “which is referred to as” flash, glare and removal of blindness”. How much does isolation and loneliness lead to the craving of God? Only as much as God was previously present, real and acting in the personal experience. The thesis that suffering and isolation are conditions for a religious experience is doubtful. This route of experience is also possible in moments of happiness, elation, or fascinating ecstasy. But in the case of St. Augustine; “suffering, present in the spectrum of negative feelings, could undoubtedly co-create in his mentality a certain manner of experiencing himself, conceptualization of the suffering and the image of God”,⁴⁷ we must add the One who relieves us from suffering and brings happiness through His presence.

The reflection of religious experience is constantly developed and improved. The experience of loneliness within social relations always demands the presence of another person. The experience of loneliness at a religious level demands the renewal of the bond with God; while the experience of loneliness in the surrounding world is based on a sensual foundation as an event anchored in reality, in the world of religion, the foundation is of spiritual nature. We can adopt the theory of Seymour Epstein that the experience of the subject – object relation has both emotional and rational-analytic character; it is a parallel process, which leads to the holistic recognition of one’s own state. The emotional aspect includes the whole context of the situation, as well as pictorial and specific thinking. The analytic aspect notices and highlights certain elements; rational acts and conclusions appear one step behind the emotional experience. The reverse interaction is also possible, although the influence of emotions on thinking is direct, while the influence of thinking on emotions is interpreted as “pre-conscious character of the emotional system operation”.⁴⁸ The theory of automatic behaviour and the significance of sub-consciousness, e.g. in the situation of isolation, is acceptable, but regards must be had to the level of spiritual development of the person.⁴⁹ The lower the level of spiritual development and a restrained ability of conscious reflection, the higher the level of more automatic behaviour. This can be seen in children, who automatically react to a lack of a close person. In a middle ground approach, an individual experience has two dimensions: “emotional and rational, automatic and controlled, systematic and heuristic”.⁵⁰ The

⁴⁶ Z. Pucko, *Fenomen cierpienia w doświadczeniu religijnym św. Augustyna*, in: *Doświadczenie indywidualne*, op. cit., p. 136–137.

⁴⁷ Ditto, p. 140.

⁴⁸ J. Neckar, *Ujęcia dwusystemowe a nabywanie i funkcjonowanie doświadczenia indywidualnego*, in: *Doświadczenie indywidualne*, op. cit., p. 174–178.

⁴⁹ Ditto, pp. 178–181.

⁵⁰ Ditto, p. 182.

theories mentioned above do not in any way take into account the supernatural element, which in the religious context is a necessary condition. Without it, we can only discuss the experience of loneliness as a natural experience, which cannot lead to the intuition of “eternal expulsion”.

Religious experience in the context of individual loneliness leads to the discovery of a dialogical, life-giving relationship of man, who, as a person, cannot find an adequate reference beyond another person.⁵¹ The attempts to cope through work, sport, art, are only substitutes for the real desire for a bond. “The other” cannot only understand, but also “participate” and “share”, which is an existential equivalent of “fulfilment”.

The experience of loneliness is a type of “bad focus”, most of all on one’s own isolation and suffering. It is a kind of a “vicious circle”, a lack of distance towards one’s own state; there is no room for doubt in loneliness, as the affected person believes there is no exit “from the house with no door nor windows”. It is a kind of a radical withdrawal, possibly even revenge against life, which has “deceived”. Loneliness is streaming consciousness towards “the inside” of the self, where no exit can be seen. The situation of such darkness does not leave one with a choice. Such a state cannot easily be classified as religious experience. Is it, however, possible to overcome this state? In theory it is, provided that the salvation comes from the outside. Although Tarnowski does not analyse the experience of loneliness within the issues raised here, he adequately characterizes the moment of exit from the situation of closure: “The opening up of the opportunity for salvation is not of my own accord; no decision can reveal the perspective of salvation before me, which appears in my internal space and only there. This perspective sometimes opens up thank to a decisive encounter with a good man, who suddenly removes my internal obstacles blocking the light from above and lets me take it up through concentration, and open up for his presence. This light, which seems to be engaged together with the liberating Good, and at the same time, incorruptible justice, initiates a peculiar dialogue, before and over any words. However, for this dialogue to be fruitful, it must happen in the horizon of the revelation, where the first word belongs to God, or Someone who identifies not only with the Light, Truth and One who really IS, but also the Saviour, who is both the Way and the Life”.⁵² It is this perspective that marks the horizon of the religious experience.

Radical isolation leads to the experience of loneliness before God. This experience is possible in the Auschwitz perspective. To what extent did E. Lévinas draw ultimate conclusions and is this loneliness impossible to overcome? The philosopher followed his thoughts, like in the thesis of this article, from experiencing loneliness in the world to the loneliness before God. The experience of loneliness, according to Lévinas, cannot be overcome through “cognition” nor “tasting of life”. Such attempts are no more than pretences. However, on the religious foundation, “God is a supernatural power”, “God is a liberating response”; “it must be added that

⁵¹ “Conversations, discussions, sharing time together, sometimes the chance to cry out or reveal emotions (like hopelessness, sadness, despair) play a vital role, just like seeking consolation in prayer, turning to God and sharing problems, experiences and suffering with Him. The bond with others can help endure the most difficult moments, find support if difficulty, find understanding and consolation”: Z. Uchnast, J. Iskra, *Doświadczenie cierpienia: jakościowa analiza zdarzeń życiowych*, in: *Doświadczenie indywidualne*, op. cit., pp. 155; 143–157.

⁵² K. Tarnowski, op. cit., p. 36.

this is possible on condition that the man rises up to the challenge of “exiting his being in an irreversible manner”, following the biblical example of Abraham, who left his homeland to travel into the “unknown”.⁵³ Loneliness is always prevailed by a “miracle”, and the first of these miracles involves one person having some meaning to another”.⁵⁴ However, the experience of radical abandonment which follows from Auschwitz is that “God has not responded”. Why? Because another person failed to respond, the one in which “has a real presence of God”.⁵⁵ Lévinas refers to the symbol of the human face, “the trace of God”, which is an ethical call for responsibility and charity. T. Gadacz concludes his reflection on Lévinas’s philosophy of loneliness this way: “The man responsible for the other has been left alone. This loneliness deeply marks Lévinas’s reflection, his philosophy, which, having discovered messianism in human being, stopped short of the event of “God’s Incarnation”.⁵⁶ The Christian perspective, however, offers more hope.

In Christian theology, where creation is neither equal nor adequate “response” to God’s act of love, even God is not ‘lonesome’. “God’s loneliness is the only, eternal You! It is the truest of all Communion and Bonds; the eternal birth-giving to the Son-Word in Love-Holy Ghost. In its essence, the loneliness of man multiplies the sin of the Evil Spirit and ends up negating any sense in despair. For man, being means loving, amo, ergo sum!⁵⁷ The way to the “eternal expulsion” goes through the experience of isolation among people, and rejection or lack of salvation in God. This is why J. Krasicki writes: “a refusal to love is a refusal to be, a refusal to exist. God is Love: everything there is, exists through His Love and in Him. Unfortunately, the man who committed a sin prompted by devil can say No! to God-Love.⁵⁸ The core of the issue is to not let go of that ultimate perspective of Eternal Love during the deepest experience of loneliness. Surely a man who previously developed his bonds of faith, hope and love with God has a definitely better chance to find the ‘light’, than someone who pins all his hopes on earthly fulfilment. Moreover, the one who makes unconditional demands, either gets exactly what he wants, or rejects everything. To quote R. Guardini, “A human being separated from love [...] develops a sickness which knows no cure, except for [...] love itself: a love can only be a response to love. We haven’t been given any other answer”.⁵⁹ Such thinking could easily be questioned if the man never experienced extreme, ultimate or absolute situations in his life, like death!

These considerations can be completed with the determination of how religious experience should be understood, as there are various interpretations, ranging from negation to the claim, that the essence of religious experience is the experience of *sa-*

⁵³ T. Gadacz, *Samotność po Auschwitz*, op. cit., pp. 38–42.

⁵⁴ Cit., ditto, p. 42.

⁵⁵ Ditto, p. 43.

⁵⁶ Ditto, p. 46.

⁵⁷ J. Krasicki, *Ja, Ty, „On”*, *Próba nowego spojrzenia*, „Znak” 431 (4) 1991, p. 58.

⁵⁸ Ditto, p. 59.

⁵⁹ “Philosophy of dialogue and encounter (Buber, Levinas, Rozenzweig) teaches us the word of an eternal and immeasurable meaning. The word YOU!. That word, cast in the world (see John 1,9–11) is never alone. Rather than the lonely existence (Da-Sein) of existentialists, where that casting makes isolation words, The Word is art [...] and it finds [...]”: ditto, p. 59.

crum, which never has its premise questioned. However, the experience of faith, the experience of God and a religious experience are by no means the same. The experience of loneliness can be an experience of the lack of that most important bond with God. It may then be quasi-religious in character. Failure to turn to the “Transcendent Love” brings out the perspective of “eternal expulsion”, but the religious element is necessary to exist here as “its” lack; otherwise no „eternal expulsion” is possible. For a consistent atheist, such an exclusion has the character of a biological end or extreme nihilism. On the other hand, the experience of loneliness is direct, ultimate, cognitive in nature, has a perspective for the future (albeit a closed one) and is accessible to many subjects. In this context, it may have the value of an intuitive recognition of absolute exclusion. To give it a religious character, the experience would need to result in openness, and have a transforming power, as it happens when a “fatally unhappy” person meets Jesus Christ.⁶⁰ An encounter without faith is impossible.

The experience of loneliness involves frustration, disappointment with life, and, as a result, suffering. Some are convinced that the experience of self has the value of the recognition of being a sinner. One must, however, follow a broad understanding of human existence, whose methodological reflection is classified into aspects. A pure experience does not exist; it is always linked to the totality of existence and the hopes one has. Striving for absolute convictions is a theoretical postulate, but in practice it includes the cognitive, volitional and emotional sphere, which is why Pannenberg says, “any attempt at gaining confidence in God cannot ignore the issue of understanding ourselves. No way leads directly from the understanding of nature to the understanding of God. [...] in [...] the experience of the world projected from the attitude of the man towards himself, opens up before him – or remains closed – a reality of the dimension which the man heads towards by nature of his subjectivity”.⁶¹ In the perceptive of religious reflection, one cannot exclude that in the experience of loneliness God finds the way and descends into this „hell of loneliness” to offer the man His hand, open his eyes and make him see the exit. Just the revelation of God in itself is liberating, rescuing and community-building.

CONCLUSION

The experience of loneliness (a semantically broad concept, e.g. emotive catastrophism) is one of many extreme experiences of the man. It is so deep in its content and so binding, that it has always been used to describe isolation, abandonment, lonesomeness and exclusion. This is not about a temporary experience or the sense of individuality (substantial), but an experience which causes the destruction of life. This experience is so hard to bear that it helps describe the situation of the man who has lost all hope and remains far from God. In the theological reflection, the experience of loneliness can be used interchangeably, *per analogiam*, as the presentation of the “eternal expulsion”, which does not need to mean “eternal damnation”, but loneliness is a kind of archetype, which brings the “unimaginable” closer. Seen in

⁶⁰ K. Kowalik, *Funkcja doświadczenia w teologii*, Lublin 2003, p. 181–186.

⁶¹ Cit., ditto, p. 197.

this way, it serves to “clarify the human condition” and understand how important personal relations are, and how vital they are for life. This has practical application in interpersonal relations and a theological meaning, which may be construed as a warning and an appeal to nurture the bond with God. An experience of absolute isolation is destructive, alienating and leads to soul sickness.

DOŚWIADCZENIE SAMOTNOŚCI JAKO ARCHETYP „WIECZNEGO WYKLUCZENIA”

STRESZCZENIE

Język teologii poprzez związki z tradycją, spełniając wymogi metodologiczne, dążąc do ścisłości, w konsekwencji odznacza się hermetycznością. Rodzi to problemy semantyczne oraz stwarza trudności komunikacji. Teologia ciągle szuka nowego sposobu przekazu, bardziej adekwatnej narracji religijnej treści.

Autor przedłożonego artykułu podejmując w namyśle interdyscyplinarnym katechizmową prawdę o możliwości „wiecznego wykluczenia”, archetyp tej sytuacji widzi w doświadczeniu osamotnienia. Analizując subiektywne doświadczenie osamotnienia w aspekcie psychologicznym, socjologicznym, mistycznym, teologicznym, (modalność samotności), wskazuje na istniejące, stałe, zobiektywizowane elementy. Osamotnienie człowieka woła o obecność, utrata relacji personalnych prowadzi do radykalnej destrukcji. Analizę tę, potwierdzają cytowani teologowie i filozofowie. Osamotnienie, to „rodzaj śmierci” przed rzeczywistą śmiercią. Osamotnienie, to najbardziej radykalne doświadczenie sprzeczne z naturą człowieka, która spełnia się jedynie w relacjach personalnych. Interpretacja tego doświadczenia, jako braku więzi, powiązanego z całością ludzkiej egzystencji w perspektywie religijnych przekonań, ułatwia na sposób analogiczny – pojęciowy zbliżyć się do sensu możliwości „wiecznego wykluczenia”.

EXPERIENCE OF LONELINESS AS AN ARCHETYPE FOR “ETERNAL EXPULSION”

SUMMARY

Language of theology though its connection with tradition, while satisfying methodological requirements and striving for precision, is characterised by hermeticism as a consequence. That causes semantic problems and creates communication difficulties. Theology is constantly searching for a new medium, a more appropriate narration of religious contents.

The author of this article while undertaking the Catechetical truth of a possibility of “eternal expulsion” in the interdisciplinary context, sees an archetype of this situation in the experience of loneliness. While analysing a subjective experience of loneliness in the psychological, sociological, mystical, theological (modality of loneliness) aspects, he indicates

the existing, constant and objectified elements. The loneliness of man calls for presence, the loss of personal relations leads to radical destruction. That analysis is endorsed by cited theologians and philosophers. Loneliness is “a kind of death” before an actual death. Loneliness is the most radical experience contrary to human nature which fulfils itself only in personal relations. The interpretation of that experience, its lack of ties, connected with the wholeness of human existence in the perspective of religious convictions facilitates in an analogous – conceptual way an approach to a sense of possibilities of “eternal expulsion”.

ERFAHRUNG DER EINSAMKEIT ALS ARCHETYP DER „EWIGEN AUSGRENZUNG”

ZUSAMENFASSUNG

Die Sprache der Theologie erfüllt durch ihre Zusammenhänge mit der Tradition methodische Anforderungen, strebt nach Genauigkeit und ist folglich durch Hermetismus gekennzeichnet. Das verursacht semantische Probleme und bereitet Kommunikationsschwierigkeiten. Die Theologie sucht ständig nach einer neuen Kommunikationsart, einer angemesseneren Narration bzw. Darstellung religiöser Inhalte.

Der Autor des vorliegenden Artikels, der die interdisziplinäre Katechismuswahrheit über die Möglichkeit der „ewigen Ausgrenzung“ berücksichtigt, sieht den Archetyp dieser Situation in der Erfahrung der Vereinsamung. Indem man die subjektive Erfahrung der Einsamkeit in psychologischen, soziologischen, mystischen und theologischen Aspekten (Modalität der Einsamkeit) analysiert, wird auf diese Weise auf bestehende, fixierte sowie objektivierbare Elemente verwiesen. Der vereinsamte Mensch verlangt nach Anwesenheit der Anderen, der Verlust persönlicher Beziehungen führt zur radikalen Zerstörung. Diese Analyse wird von den zitierten Theologen und Philosophen bestätigt. Die Vereinsamung ist eine „Art Tod“, der dem wirklichen Tod vorausgeht. Einsamkeit ist die radikalste Erfahrung und steht im Gegensatz zur menschlichen Natur, die nur infolge persönlicher Beziehungen erfüllt werden kann. Die Interpretation dieser Erfahrung als ein Mangel an zwischenmenschlichen Beziehungen im Kontext der gesamten menschlichen Existenz und unter Berücksichtigung von religiösen Überzeugungen erleichtert in analoger Weise – eine konzeptionelle Annäherung an den Sinn der Möglichkeit der „ewigen Ausgrenzung“.

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