

I'm not a robot



Philosophy & Religion Spirituality miracle, extraordinary and astonishing happening that is attributed to the presence and action of an ultimate or divine power. A miracle is generally defined, according to the etymology of the wordit comes from the Greek thaumasion and the Latin miraculumas that which causes wonder and astonishment, being extraordinary in itself and amazing or inexplicable by normal standards. Because that which is normal and usual is also considered as natural, miracles have occasionally been defined as supernatural events, but this definition presupposes a very specific conception of nature and natural laws and cannot, therefore, be generally applied. The significance of a miraculous event is frequently held to reside not in the event as such but in the reality to which it points (e.g., the presence or activity of a divine power); thus, a miracle is also called a signfrom the Greek smeion (biblical Hebrew ot)signifying and indicating something beyond itself. Extraordinary and astonishing occurrences become specifically religious phenomena when they express, reveal, or signify a religious reality, however defined.Belief in miraculous happenings is a feature of practically all religions, and the incidence of miracles (i.e., of belief in and reports regarding miracles) is universal, though their functions, nature, purpose, and explanations vary with the social and culturalincluding theological and philosophicalcontext in which they appear. However inexplicable, all miracles have an explanation in the sense that they are accounted for in terms of the religious and cultural system that supports them and that, in turn, they are meant to support. Without such an accompanyingexplicit or implicittheory (e.g., the presence, activity, and intervention of such realities as gods, spirits, or magical powers), there would be no miracles in the aforementioned sense but only unexplained phenomena.There is no general rule determining the types of occurrences that can be classified as miracles; they vary according to the cultural matrix of beliefs and assumptions. The mythological accounts of the origins of the gods and their activities in the primeval past, as well as accounts of the activities of other primeval beings, such as first ancestors and culture heroes, should, perhaps, not be classed as miracles, and the term is better reserved for outer, objective eventsas distinct from such phenomena as inner experiences and visionsthat can be regarded as divine interventions or as manifestations of divine or supernatural powers. In many cultures, nonliterate ones as well as some that were more highly developed, such as the ancient classical civilizations, the operation of extraordinary forces was taken for granted and was integrated into the total world picture and into the procedures and the modes of action.e.g., magic, oracles, divination, and shamanismof ordinary life. There were certain kinds of divine or spirit action and of cosmic operation that were considered to be a part of the normal order of things, even though it was generally admitted that priests and shamans would frequently resort to deception in their diverse activities, which included such manifestations as prophecy, oracles, healing, magic, and judgment by ordeal.The purpose of a miracle may be in the direct and immediate result of the event.e.g., deliverance from imminent danger (thus, the passage of the children of Israel through the Red Sea in the Hebrew Bible [Old Testament] book of Exodus), cure of illness, or provision of plenty to the needy. Nevertheless, the ultimate purpose frequently is the demonstration of the power of the god or of the saint, the man of God through whom the god works, to whom the miracle is attributed. Thus, the crossing of the Red Sea by the Israelites is described not solely in terms of salvation from great danger but as a revelation of the saving presence of God and of the consequent obligation to serve and obey him; according to the account in Exodus, and Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; and they believed in the Lord and in his servant Moses. The purpose of a miraculous occurrence is thus often to reveal a divine reality or numinous dimension. The occurrence may be an event concerned with natural needs or situations, such as illness, hunger, or distress, or a specifically religious event that effects some form of salvation or revelation, such as the theophany on Mount Sinai in which God gave to Moses the Ten Commandments, the Resurrection of Jesus Christ, or the revelation of the Qurʾan to the Prophet Muhammad. Even in these specifically religious events, the miraculous element is not necessarily of the essence but occurs as merely an accompanying circumstance designed to arrest the attention and to impress on everyone the unique character and significance of the occasion. Thus, theoretically at least, the theophany at Mount Sinai could have taken place without thunder and lightning; Jesus need not have been born of a virgin; Muhammad need not have made his miraculous journey to heaven. In actual fact, however, the very nature and quality of a religious event attracts miraculous elements, elaborations, and embellishments, and, thus, for example, the founders of almost all religions are at the centre of great miracle cycles, and miracles occur as a rule in connection with persons and objects of religious significance, such as saints, sacraments, relics, holy images, and the like.In practice, it is difficult to distinguish the revelatory or signifying miracles from miracles of authenticationi.e., miraculous happenings that serve (1) as credentials for claimants to religious authority in the form of leadership (e.g., in Exodus 4, in which Moses convinces the Israelites of the authenticity of his mission by miraculous performances) or prophecy (e.g., in Deuteronomy 18, where it is written that a prophet is disqualified if the sign that he has predicted does not come to pass), (2) as the demonstration of the superior power of a particular god (e.g., in Exodus 7, which recounts Aarons staff swallowing up the staffs of the Egyptian magicians, thus demonstrating the superiority of the God of the Israelites), (3) as proof of the sanctity of a holy person, a holy site, or a holy object, or (4) more generally as evidence of the truth of a particular religion. Philosophy & Religion Spirituality It has already been suggested that the mythologies of local and ancient religions should not be designated miraculous insofar as they deal with mythical origins and ages; frequently they attempt to explain how certain regularities and what is now considered the normal course of things have come into being. The crucial distinction lies between religion on the popular primitive level and the more highly developed forms of religious belief. The tendency of the former is to relate to a concrete, magical presence of the sacred and to envisage the possibility of using this presence for the achievement of such desired ends as healing, blessing, or success in an undertaking. The higher forms of religionthough recognizing miracles or even demanding dogmatic affirmation of belief in themexhibit a far more differentiated and complex attitude.Hellenistic religion presents one of the best examples of a civilization in which miracles play a major part. The intervention of the gods in the affairs of the Homeric heroes takes place in a cosmos in which the divine and human spheres still interact. Later Hellenistic syncretism conceived of the sublunar world as a distinct sphere, though higher powers could miraculously irrupt into it. Miraculous cures (e.g., at the sanctuary of Asclepius at Epidaurus), divine manifestations of various kinds (e.g., voices, dreams, and theophanies), and even virgin births and resurrections were widely reported. In the great religions of the East the belief in miracles is closely connected with the theory that ascetic practices and the knowledge of mystical formulas, such as the Sanskrit mantras, can give the practitioner unlimited mystical powers.India has become the classic land of wonders not because of the accounts of fantastic actions of divine beings or semidivine heroes and avatars (incarnations of Hindu gods) related in Indian mythology but because both popular religion and philosophical theory set no bounds to the mystical powers that can be attained by great ascetics and yogis (adherents of Yoga, the Hindu philosophy teaching the suppression of all activity of mind, body, and will in order that the self may realize its distinction from them and attain liberation). Even if these powers are considered insignificant in higher religion and spiritually negligible, their reality is never doubted. The Upanishads and the Brahmanasancient Sanskrit writings of the Vedic periodmay consider the heights of religious insight and mystical experience as humanitys supreme aim, but neither the later classical sources nor contemporary Hindu belief ever questions the miraculous powers of a holy person. The same attitude is shared by the other religions of Indian originJainism and Buddhism.The Buddha himself refused to spread his teaching by impressing his audience with miracles. According to the Anguttara Nikaya, one of the collections of the Buddhas sayings, there are three kinds of miraclesthe miracle of magic, the miracle of thought reading, and the miracle of instructionand of these the last is the most wonderful and excellent, whereas the other two are not much better than a conjurers tricks. Yet the same text also describes what is implied by the miracle of magic:There is one whohaving been one becomes many,appears and vanishes, unhindered he goes through walls.He dives in and out of the earth as if it were water. Without sinking he walks on water as if on earth. Seated cross-legged he travels through the sky like a winged bird. With his hand he touches and strokes the sun and the moon.The same text also asserts that not only was the Buddha endowed with these powers but so also were hundreds of monks of his order.In China, although Confucianism in the strict sense has little room for miraculous elements, Daoism has produced a rich crop of thaumaturgy, alchemy, and magic on all levels of folk religion. No doubt the teaching of the Dao (literally, the Way) can be interpreted in terms of a sublime moral and mystical doctrine. In actual fact it was one of the main sources of Chinese magic in all its forms, including the quest for the elixir of life. Daoism, with its theory of a balance and interaction of cosmic forces, lent itself to elaboration and expression on all levels, from philosophy to pseudo-science to magic. [count] 1 : an unusual or wonderful event that is believed to be caused by the power of God She believed that God had given her the power to work/perfrom miracles. a miracle worker [=a person who is able to work/perfrom miracles] 2 : a very amazing or unusual event, thing, or achievement It would take a miracle for this team to win. The bridge is a miracle of engineering. = The bridge is an engineering miracle. the miracle of birth It's a (minor) miracle that he succeeded, the miracle of his recovery She worked miracles with those kids. [=she accomplished wonderful things with those kids] a miracle drug/cure [=a drug/cure that is extremely or amazingly effective] These days, thanks to the miracle of television, we can watch events happening on the other side of the world. By some miracle, I was on time for work every day this week. [=it is surprising/amazing that I was on time for work every day this week] [+] more examples [-] hide examples [+] Example sentences [-] Hide examples Philosophy & Religion Spirituality The source of miracles is always a divine, spiritual, supernatural, sacred, or numinous power that may be conceived in personal form (e.g., God, gods, spirits) or impersonal form (e.g., mana or magic). The sacred may manifest itself in natural phenomena, such as thunderstorms or earthquakes, that evoke appropriate feelings of awe, but these are not usually considered miracles unless attended by special circumstances.e.g., being predicted by a man of God or coinciding with an event of religious significance. As reported in the Gospel According to Matthew, chapter 27, at the moment of Jesus death on the cross, the curtain of the temple was torn in two, from top to bottom, and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.The belief that thunder and lightning are manifestations of divine powers is very common, and many deities have been interpreted as personifying them or at least as being symbolized by them. Even in the Hebrew Bible, thunderstorms and lightning appear as manifestations or messengers of God. In this respect, the account of the theophany granted to the prophet Elijah marks a milestone in the history of religions, forbehold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voicein which Elijah heard God (1 Kings 19).In most cases theophanies and divine manifestations occur for a specific purpose: giving laws (e.g., Moses and the theophany at Mount Sinai; events in the lives of Numa Pompilius of Rome, Minos of Crete, and Lycurgus of Sparta, the ancient lawgivers in classical legend); saving interventions (e.g., the voices resounding from the temple of Athena Pronaea in Delphi that caused the Persians to retreat); and the founding of cults (e.g., the appearances of Mary, the mother of Jesus, at Lourdes, France, and Fatima, Portugal). Gods would appear to their devotees in visions and dreams, but these experiences should, perhaps, not be treated under the same general heading with other miracles. Immediate divine action was often perceived in omens preceding important undertakings, in apparently natural phenomena occurring providentially at critical moments or in miraculousi.e., sudden and seemingly impossiblecures. In most cases, however, such divine interventions took place through some form of mediation, human or inanimate.A human being can be the object of miracles, as when ones disease is miraculously healed, or their subject, as when one performs miracles, such as healing others, in the name of whatever power is acting. The two aspects cannot always be strictly distinguished, as is seen in the case of saints whose bodies are immune from corruption after death or founders of religions whose birth is attended by supernatural manifestations. Generally speaking, however, it is the role of holy personagesand of their tombs and relicsas sources of miracles that are of importance in the history of religions and more especially in the history of popular cults.The attitudes of the founders of the great religions toward miracles vary considerably, but all have become the subject of legends of the most fantastic kind in popular belief, and much of this legendary material has been subsequently canonized in scripture and tradition.Much closer to the lives and devotion of ordinary folk than the superhuman figures of the founders are the saints, monks, ascetics, and diverse kinds of holy men and women. The attitude toward saints and their miracles is very much the same on the popular levels of all religions, although the theoretical interpretations on the more theological level vary considerably. In East Asian religions it is often difficult to distinguish between saints and hero gods, because great people of renowned virtue can be deified and venerated and even receive officially approved state cults. Miracles occur as a matter of course at their tombs and relics. In certain Islamic traditions as well as in Christian belief, the occurrence of miracles is part of the requirements for official recognition of sainthood and is interpreted as a special intervention by God, who thereby manifests his esteem for the saint or, more essentially, his salvific presence as realized concretely in the life and virtues of the saint. In Hindu and Buddhist belief, miraculous powers are the natural result of ascetic practice and spiritual realization and can thus be considered as an almost natural manifestation of spiritual causes.Because the life span even of saints is limited, most of the miracles attributed to them occur through their inanimate remains at their tombs or through their relics. These relics may be parts of their bodiesoften deliberately dismembered for wider distribution, so that a bone may be in one place, a hair in another, and the heart someplace elseor objects or parts of objects associated with their lives (e.g., the shroud of Christ or fragments of the True Cross).Not all miracle-working objects of veneration are relics. Statues and icons can work miracles, and in many Christian countries images and icons of the Virgin Mary are especially famed for their miraculous virtues. In the Christian Middle Ages the veneration of the Eucharist brought about a proliferation of miracles. Here, as in the case of images, a distinction can be made between the magical character of folk beliefs and the diverse theological doctrines concerning these religious objects; only rarely have religious authorities opposed the cult of saints, images, and relics and the concomitant belief in miraclesan exception is classical Protestantism, which in the 16th century rejected such cults.Although they are not strictly sources of miracles, talismans and amuletsi.e., objects believed to possess magical virtues such as good luck or protection of the bearer or owner from all kinds of dangersshould be mentioned in this connection. They are found in diverse forms and sizes and in all kinds of material.Miracles are often connected with special sacred places. Normally these are natural shrines, such as sacred groves, or temples and sanctuaries in which gods or spirits live or have manifested themselves or in which their statues, symbols, holy objects, or relics are enshrined. Holy places, such as Mecca and the Kabah in Islam or the Buddhist stupas, are centres of pilgrimages and veneration because of their religious significance and the religious values that they symbolize and not necessarily because miracles are wrought there, yet popular devotion associates miracles with many of these holy sites.

Miracle morning summary. Miracle morning routine. Morning miracles. Miracle mornig. Miracle morning 5 steps. Miracle morning examples.