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Nota di contenuto	Intro -- Content -- Introduction -- Part I Panentheism and Panpsychism in Philosophy -- Interdisciplinary Convergences with Biology and Ethics via Cell Biologist Ernest Everett Just and Astrobiologist Sir Fred Hoyle -- Panpsychism and Panentheism -- Deploying Panpsychism for the Demarcation of Panentheism -- God as World-Mind: Some Theological Implications of Panpsychism -- Universal Consciousness as the Ground of Logic -- Naïve Panentheism -- What a Feeling? In Search of a Metaphysical Connection between Panpsychism and Panentheism -- Part II Panentheism and Panpsychism in Theology -- God or Space and Nature? Henry More's Panentheism of

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Sommario/riassunto

Panpsychism has become a highly attractive position in the philosophy of mind. On panpsychism, both the physical and the mental are inseparable and fundamental features of reality. Panentheism has also become immensely popular in the philosophy of religion. Panentheism strives for a higher reconciliation of an atheistic pantheism, on which the universe itself is *causa sui*, and the ontological dualism of necessarily existing, eternal creator and contingent, finite creation. Historically and systematically, panpsychism and panentheism often went together as essential parts of an all-embracing metaphysical theory of Being. The present collection of essays analyses the relation between panpsychism and panentheism and provides critical reactions on the significance of panpsychistic and panentheistic thinking for recent debates in philosophy and theology.
