

1. Record Nr.	UNINA9910958556103321
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Titolo	Pantheism : a non-theistic concept of deity / / Michael P. Levine
Pubbl/distr/stampa	London ; ; New York : , : Routledge, , 1994
ISBN	1-134-91157-2 1-134-91158-0 1-280-33421-5 0-203-01477-4
Edizione	[1st ed.]
Descrizione fisica	1 online resource (401 p.)
Disciplina	211/.2
Soggetti	Pantheism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 366-377) and indexes.
Nota di contenuto	PANTHEISM A non-theistic concept of deity; Copyright; Contents; Preface; Acknowledgments; 1 Introduction; Part I Meaning; 2 What is Pantheism?; 2.1 Unity; 2.1.1 Misunderstandings; 2.1.2 Pantheistic Unity: a topology; 2.1.3 Unity as force, principle or plan; 2.2 Divinity; 2.3 Monism; 2.3.1 Substance and Unity; 2.3.2 Monism and pantheism; 2.4 Transcendence; 2.4.1 Panpsychism; animism; macrocosm and microcosm; Part II Philosophy of pantheism; 3 Pantheism and Theism; 3.1 Does theism entail pantheism?; 3.2 The world as God's body; 4 Problems of Pantheism; 4.1 Creation; 4.2 Evil 4.2.1 Evil is mysterious4.2.2 Theism's problem with evil; 4.2.3 Pantheism and the theistic problem of evil; 4.2.4 Pantheism and evil: no worries; 4.3 Ethics and ecology; 4.4 Salvation and immortality; Part III Method; 5 What Pantheists Should Not Do-And Why; 5.1 Belief and practice; 5.1.1 The Wittgensteinian "non-realist" interpretation; 5.1.2 Intellectualist and symbolist approaches; 5.1.3 The practice of pantheism and the theory of religion; 5.2 Worship and prayer; 6 Conclusion: How to Practise Pantheism; 6.1 Goal: relationship or state?; 6.2 What to do; Bibliography; Name index Subject index
Sommario/riassunto	Many people who do not believe in God believe that 'everything is God' - that everything is part of an all-inclusive divine unity. In Pantheism,

this concept is presented as a legitimate position and its philosophical basis is examined. Michael Levine compares it to theism, and discusses the scope for resolving the problems inherent in theism through pantheism. He also considers the implications of pantheism in terms of practice. This book will appeal to those who study philosophy or theology. It will also be of interest to anyone who does not believe in a personal God, but does have
