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| 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 mysterious 4.2.2 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
