

Personal Idealism And Mysticism

[#personal idealism](#) [#mystical experience](#) [#spiritual philosophy](#) [#self discovery journey](#) [#consciousness exploration](#)

Explore the profound connection between personal idealism and the depths of mystical experience. This journey delves into a spiritual philosophy that emphasizes inner truth and the pursuit of higher ideals, guiding you on a path of self-discovery journey and profound consciousness exploration, revealing how individual beliefs shape a rich, meaningful spiritual life.

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Personal Idealism and Mysticism

Excerpt from Personal Idealism and Mysticism: The Paddock Lectures for 1906, Delivered at the General Seminary, New York Visit to America, during which I made many friends, and experienced the wonderful hospitality and kindness which Americans, above all other nations, know how to show to visitors. The month which I spent in the United States will always be one of my happiest recollections. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Personal Idealism and Mysticism

These lectures display again the qualities which we have before had occasion to admire in their author. The two in which Professor Inge gives an account of the sources and growth of the Logos-doctrine in Greek thought, and of the development and the permanent value of Logos-Christology within the Church, are those which we should select as the most valuable. They show true insight, and they are convincing. The other lectures abound in illuminating passages; but in them we sometimes find ourselves unable to understand the writer's meaning, and sometimes, when we think we do, we are not able to agree with him. The opening lecture states the theory of spiritual knowledge which Dr Inge defends as against the anti-intellectualism of to-day. It is practically the Neoplatonic 'scale of perfection.' Fortunately we may embrace this without accepting Plotinus' ontology, with which the lecturer closely connects it. This access to God, we are further told, is not the only approach. There are also the paths of the Beautiful and the True. That God is not a purely ethical Being, Prof. Inge regards as a statement requiring some courage to proclaim. Writers on morals and religion, he says, frequently suffer from an 'ethical obsession, ' causing them to look upon truth and beauty as merely means, unworthy of God

as ends in themselves. We should have thought the former of these statements a commonplace, and the latter an exaggeration. Everyone- we will say almost everyone-surely considers that God cannot be indifferent to Truth and Beauty. A problem could only emerge if we had to contemplate the possibility of a conflict of these ideals with that of the Good, in the mind of God. We are, however, disappointed here in our expectation of some fresh contribution to theodicy: the outcome is no more than the controverting of Tyrrell's *Lea Orandi*. - *The Cambridge Review*, Vol. 28

Personal Idealism and Mysticism

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Personal Idealism and Mysticism. (1907).

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Personal Idealism and Mysticism

This volume will constitute the first published English translation of Ferdinand Ebner's seminal 1921 work, *Das Wort und die geistigen realitäten* – long available in major languages but never in English. It is frequently compared with Martin Buber's, *I and Thou*, published in 1923, which actually draws its central I-Thou insight from Ebner. In recent centuries, Philosophy reflects a turn toward the autonomous subject vs. a biblical sense of person. The limits/failures of science manifest in the horrors of World War I led to the emergence of a "Dialogical Personalist Philosophy" in reaction to the universal doubt of Cartesian thought and to German Idealism, which engages the idea or representation but not the reality of "things-in-themselves." The core of Ebner: human speech is constitutive of human existence: humans are given the "word." "Having the word" is a miraculous gift from God. It is only in the word, in language, that an "I" meets a "Thou," that relationship and self-identity can occur, and this word is given in Jesus Christ, the Word made flesh: "In the beginning was the Word"; Jesus, the Logos of St. John's Gospel, mediates between God and man and "stands" between I and Thou. It is through Jesus that it is possible to address God in the human thou. The key to life's meaning, to the centrality of relationship, and to God's continuous action in His creation, is found in the I-Thou question: why the I can never be found in itself, and so must look in the thou, while the false I will try to possess the thou as an object of power. This is Ebner's critique of idealist thought: reality, truth, and personal identity are neither ideas, nor found in ideas, therefore, Descartes' cogito must be rejected, for the existence of the I can't be founded or proved by solitary thinking, but only in relation with a thou.

Personal Idealism and Mysticism

Scholar Friedemann Horn documents Friedrich Schelling's intense personal engagement with the works of Emanuel Swedenborg, an engagement fueled by the deaths of two women whom Schelling loved.

Personal Idealism and Mysticism

"Mysticism" is one of most celebrated books on the subject. The spirit of the book is romantic, engaged, and theoretical rather than historical or scientific. Underhill has little use for theoretical explanations and

the traditional religious experience, formal classifications or analysis. She dismisses William James' pioneering study, *The Varieties of Religious Experience* (1902), and his "four marks of the mystic state" (ineffability, noetic quality, transience, and passivity). Excerpt: "All men, at one time or another, have fallen in love with the veiled Isis whom they call Truth. With most, this has been a passing passion: they have early seen its hopelessness and turned to more practical things. But others remain all their lives the devout lovers of reality: though the manner of their love, the vision which they make to themselves of the beloved object varies enormously. Some see Truth as Dante saw Beatrice: an adorable yet intangible figure, found in this world yet revealing the next."

Personal Idealism and Mysticism - Scholar's Choice Edition

Excerpt from *Idola Theatri: A Criticism of Oxford Thought and Thinkers From the Standpoint of Personal Idealism* I have received much help from friends in preparing this book: the President of Corpus and Mr. W. H. Fairbrother of Lincoln College have read and criticised the chapter on T. H. Green; Mr. R. R. Marett of Exeter College has read four chapters in manuscript and the whole book in proof, and has made numberless valuable suggestions. My general obligations to Prof. Stout and Mr. Canning Schiller are sufficiently apparent. In the chapter on German Idealism I am indebted to several living writers, in particular to Dr. Hutchison Stirling, the Master of Balliol, Prof. John Watson, Dr. McTaggart, and Prof. J. B. Baillie; though it will be noticed that my view of Hegel is widely different from theirs. And it is proper to take this opportunity of acknowledging with gratitude my debt of instruction to the Oxford thinkers whom the book criticises. I should like to be permitted to assure Mr. Bradley and Prof. Bosanquet that dissent from their opinions has never obscured my perception of the value of what they have done for British philosophy. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Personal Idealism and Mysticism; the Paddock Lectures for 1906, Delivered at the General Seminary, New York - Primary Source Edition

PREFACE. THE Author of this very practical treatise on Scotch Loch - Fishing desires clearly that it may be of use to all who had it. He does not pretend to have written anything new, but to have attempted to put what he has to say in as readable a form as possible. Everything in the way of the history and habits of fish has been studiously avoided, and technicalities have been used as sparingly as possible. The writing of this book has afforded him pleasure in his leisure moments, and that pleasure would be much increased if he knew that the perusal of it would create any bond of sympathy between himself and the angling community in general. This section is interleaved with blank sheets for the readers notes. The Author need hardly say that any suggestions addressed to the case of the publishers, will meet with consideration in a future edition. We do not pretend to write or enlarge upon a new subject. Much has been said and written-and well said and written too on the art of fishing but loch-fishing has been rather looked upon as a second-rate performance, and to dispel this idea is one of the objects for which this present treatise has been written. Far be it from us to say anything against fishing, lawfully practised in any form but many pent up in our large towns will bear us out when we say that, on the whole, a days loch-fishing is the most convenient. One great matter is, that the loch-fisher is dependent on nothing but enough wind to curl the water, -and on a large loch it is very seldom that a dead calm prevails all day, -and can make his arrangements for a day, weeks beforehand whereas the stream-fisher is dependent for a good take on the state of the water and however pleasant and easy it may be for one living near the banks of a good trout stream or river, it is quite another matter to arrange for a days river-fishing, if one is looking forward to a holiday at a date some weeks ahead. Providence may favour the expectant angler with a good day, and the water in order but experience has taught most of us that the good days are in the minority, and that, as is the case with our rapid running streams, -such as many of our northern streams are, -the water is either too large or too small, unless, as previously remarked, you live near at hand, and can catch it at its best. A common belief in regard to loch-fishing is, that the tyro and the experienced angler have nearly the same chance in fishing, -the one from the stern and the other from the bow of the same boat. Of all the absurd beliefs as to loch-fishing, this is one of the most absurd. Try it. Give the tyro either end of the boat he likes give him a cast of ally flies he may fancy, or even a cast similar to those which a crack may be using and if he catches one for

every three the other has, he may consider himself very lucky. Of course there are lochs where the fish are not abundant, and a beginner may come across as many as an older fisher but we speak of lochs where there are fish to be caught, and where each has a fair chance. Again, it is said that the boatman has as much to do with catching trout in a loch as the angler. Well, we don't deny that. In an untried loch it is necessary to have the guidance of a good boatman but the same argument holds good as to stream-fishing...

Idola Theatri

This eBook has been formatted to the highest digital standards and adjusted for readability on all devices. *The Varieties of Religious Experience: A Study in Human Nature* is a book by Harvard University psychologist and philosopher William James. It comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh in Scotland in 1901 and 1902. The lectures concerned the nature of religion and the neglect of science in the academic study of religion.

Mysticism and Idealism ...

William James believed that individual religious experiences, rather than the precepts of organized religions, were the backbone of the world's religious life. His discussions of conversion, repentance, mysticism and saintliness, and his observations on actual, personal religious experiences -- all support this thesis. In his introduction, Martin E. Marty discusses how James' pluralistic view of religion led to his remarkable tolerance of extreme forms of religious behaviour, his challenging, highly original theories, and his welcome lack of pretension in all of his observations on the individual and the divine.

The Word and the Spiritual Realities (the I and the Thou)

Few twenty-first century academics take seriously mysticism's claim that we have direct knowledge of a higher or more "inner" reality or God. But *Philosophical Mysticism* argues that such leading philosophers of earlier epochs as Plato, G. W. F. Hegel, Ludwig Wittgenstein, and Alfred North Whitehead were, in fact, all philosophical mystics. This book discusses major versions of philosophical mysticism beginning with Plato. It shows how the framework of mysticism's higher or more inner reality allows nature, freedom, science, ethics, the arts, and a rational religion-in-the-making to work together rather than conflicting with one another. This is how philosophical mysticism understands the relationships of fact to value, rationality to ethics, and the rest. And this is why Plato's notion of ascent or turning inward to a higher or more inner reality has strongly attracted such major figures in philosophy, religion, and literature as Aristotle, Plotinus, St Augustine, Dante Alighieri, Immanuel Kant, Hegel, William Wordsworth, Ralph Waldo Emerson, Emily Dickinson, Whitehead, and Wittgenstein. Wallace's *Philosophical Mysticism* brings this central strand of western philosophy and culture into focus in a way unique in recent scholarship.

Schelling and Swedenborg

The Varieties of Religious Experience: A Study in Human Nature is a book by Harvard University psychologist and philosopher William James. It comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh in Scotland in 1901 and 1902. The lectures concerned the nature of religion and the neglect of science in the academic study of religion.

Mysticism: a study in the nature and development of man's spiritual consciousness

Spiritual Consciousness: Mysticism - The Nature and Development of Man's Spiritual Consciousness is a seminal book about Christian mysticism written by one of the most widely read authors on the subject, the ever popular Evelyn Underhill continues her trend of truly life-altering writings. Underhill has divided Mysticism into two parts. The first section of the book, "The Mystic Fact," serves as an introduction to Christian mysticism, tracing the history and nature of mysticism from theological and philosophical perspectives. A chapter is also included on mysticism and magic, a relationship that perhaps forms the most controversial aspect of mysticism. The second part of Underhill's book (dubbed "The Mystic Way") is the author's study of the process of mystical growth. This portion of the book can almost be read as a "how-to." For those seeking spiritual growth through Christian mysticism, it is this portion of the book that will be most valuable and potentially life altering. Mysticism remains one of the most heralded texts examining Christian mysticism. The reason for this is simple: Underhill's prose and clarity

of voice are remarkable. The text is simple yet both illuminating and inspiring. Both the novice and the experienced follower will find tremendous value in this book. *Spiritual Consciousness: Mysticism - The Nature and Development of Man's Spiritual Consciousness* is perhaps the most well known book on the subject matter, and with good reason. It is a true accomplishment, and one that deserves to be read by anybody with a passing interest in mysticism. Underhill's book is highly recommended. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Mysticism

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Idola Theatri

Mysticism is usually thought of as a difficult to attain intense state involving personal unification with Cosmic Intelligence or Ultimate Reality. By its very nature, it is an ineffable experience, impossible to put into words. It is not impossible, however, to study the phenomenon, with an eye toward understanding not only its nature and manifestations, but its relationship to spirituality in general. This book is such a study. Widely considered the best book on mysticism for the general reader, this classic volume assembles a broad range of information scattered among monographs and textbooks in many languages. First published in 1911, *Mysticism* remains the classic in its field and was lauded by *The Princeton Theological Review* as "brilliantly written [and] illuminated with numerous well-chosen extracts . . . used with exquisite skill." The work of a noted British authority on mysticism, it is divided into two parts: the first provides an introduction to the general subject of mysticism and its relation to metaphysics, psychology, theology, magic, and symbolism. The second and longer part contains a detailed study of the nature and development of spiritual or mystical consciousness, including such topics as the awakening of the self, the purification of the self, voices and visions, introversion, ecstasy and rapture, the dark night of the soul, and the unitive life. An interesting appendix provides a historical sketch of European mysticism from the beginning of the Christian era to the death of Blake. Richly documented with material drawn from such great mystics as St. Teresa, Meister Eckhart, St. John of the Cross, and William Blake, this remarkable study will be of immense interest to students, psychologists, theologians - anyone interested in this extremely personal and powerful form of spiritual life.

How to Make Perfection Appear

In *Religious Experience and the New Woman*, Joanna Dean traces the development of liberal spirituality in the early 20th century through the life and work of Lily Dougall (1858--1923), a New Woman novelist who became known as a religious essayist and Anglican modernist. Dean examines the connections between Dougall's marginal position as a woman intellectual and her experiential, combatively iconoclastic theology, and demonstrates that through her writing and mentoring, Dougall contributed to the shaping of modern spirituality. Lily Dougall described religious experience -- the sense of the presence of God -- as the "rock" of her theology. Dean observes the protean nature of this rock as Dougall moved from a submissive holiness faith, to a mystical Mauricean sense of the Kingdom of God, to the relational theology of personal idealism, and reveals how psychology, which appeared to

provide scientific support for her religious beliefs, eventually threatened to undermine her experiential faith.

Idealism and Theology

This Is A New Release Of The Original 1850 Edition.

Idealism and Theology - A Study of Presuppositions

Explore the relationship between idealism and theology in this thought-provoking book by Charles F. D'Arcy. Drawing on philosophy, theology, and history, this book provides a thorough examination of the presuppositions underlying these two important areas of human thought. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

The Study of Nature and the Vision of God

From the PREFACE In the history of thought, the truly religious Mystics of all times have been idealists, but of a distinct type. It has been of interest to define this type again, that we may be quite sure of the modern mystic's place in the spiritual development of mankind. The experiences of the spiritually intuitive are of interest; but the laws underlying such experiences are of the utmost moment to us, and should be formulated. Especially at this time do these laws merit our attention, and for very practical reasons we are urged to their investigation. Indeed, to-day the Christian Scientists and other types of the modern mystic declare that they are consciously working in accordance with these laws and, at will, are able to arrive at definite spiritual realisations which make for the overcoming of evil and for the increase of good. An individual expression of spiritual truth and its application is given in chapters Xiii and xiv as an aid to those who may wish to avail themselves of it. This expression began to shape itself after about eight years of exclusive devotion to the study of the subject. The thought gradually assumed the form in which it is here presented during seven additional years in which it was being practically applied to everyday problems. For the mystic to attempt in detail to describe his heavenly vision and to point out to others a path leading to it, is at once to become aware of the impossibility of conveying the pure meaning of spiritual thought in terms of the human understanding. So compelling, however, was the beauty of the vision, and so practical have been the benefits which it bestowed, that the author has dared attempt to mark out a way to the spiritual experiences whence it is secured, and that in spite of the inconsistencies to which verbal language renders one liable. It will, of course, be obvious that my purpose has been, not to construct a philosophy upon a logical basis, but to give to a definite experience the support of philosophic analysis, and thereby disclose the way of its attainment. As an aid in the statement of my position, I have occasionally quoted from authors whose philosophy, as a whole, differs widely from my own. I have used the word mystic in its true, technical sense; and have applied it to that consciousness which knows the spiritual, to one who knows this truth through spiritual aspiration and intuition, and who ultimately understands it. It is with much appreciation of their helpfulness that I acknowledge my indebtedness to Kant, Critique of Pure Reason; to Royce, The Spirit of Modern Philosophy; also to Science and Health and other Christian Science literature.

The Varieties of Religious Experience (Complete Edition)

Evelyn Underhill was an English Anglo-Catholic writer and pacifist known for her numerous works on religion and spiritual practice, in particular Christian mysticism. She was a prolific author and published over 30 books. Underhill came of age in the Edwardian era, at the turn of the 20th century and like most of her contemporaries had a decided romantic bent. The enormous excitement in those days was mysteriously compounded of the psychic, the psychological, the occult, the mystical, the medieval, the advance of science, the apotheosis of art, the re-discovery of the feminine and an unashamedly sensuous and the most ethereally "spiritual". Anglicanism seemed to her out-of-key with this, her world. She sought the centre of life as she and many of her generation conceived it, not in the state religion, but in experience and the heart. This age of "the soul" was one of those periods when a sudden easing of social taboos brings on a great sense of personal emancipation.

The Varieties of Religious Experience

This book highlights Hegel's application of Absolute Idealism's logical truth, the basis of all mystical insight, to Christian orthodox confession. The systematic interpretation thus yielded illuminates the profound spirituality of this unitary sophia as (the) idea. The truth represented by spontaneous "pictorial" presentation, in Biblical or other proclamations at other times, is thereby further unveiled, "understanding spiritual things spiritually". The book traces philosophy and theology through Aristotle and Thomas Aquinas up to Hegel. It then applies its findings to topical issues, notions of revelation and creation principally, and then church order, sacraments, and ecumenism. Finally, history and theology are subsumed to the Absolute Idea or full self-consciousness. Philosophy is, thus, shown to be "highest Gottesdienst", worship. Transcendence of abstract moralism, value-theory and all dualisms, as of life itself, is carried out here by thought, Aristotle's nous. Hegel claims coincidence of freedom and necessity in speculative reason. A Prologue unifies these threads, presenting Hegel's system as grounded upon Trinity and Incarnation as in turn resulting from it.

Philosophical Mysticism in Plato, Hegel, and the Present

This Is A New Release Of The Original 1911 Edition.

The Varieties of Religious Experience

Originally published in 1916. This book reviews the common problems of philosophy and then critiques the varied epistemological theories of the time. A theory of knowledge may be either dualistic or monistic and realistic or idealistic. Examining the resulting doctrines at the beginning, this book then goes on to consider mysticism, psychology, logic, consciousness, intellectualism and then scientific method. A fascinating insight into early Twentieth century philosophy.

Mysticism

The Idealistic Conception of Religion

[Mysticism And Modern Life](#)

Fritjof Capra and other members of the Fundamental Fysiks Group, who were influential in popularizing the modern form of quantum mysticism. Many early quantum... 19 KB (2,012 words) - 18:23, 24 February 2024

mysticism referred to the biblical, liturgical, spiritual, and contemplative dimensions of early and medieval Christianity. During the early modern period... 126 KB (12,962 words) - 14:40, 16 March 2024

Christian mysticism is the tradition of mystical practices and mystical theology within Christianity which "concerns the preparation [of the person] for... 152 KB (18,478 words) - 16:03, 16 March 2024

Jewish mysticism, especially since Gershom Scholem's Major Trends in Jewish Mysticism (1941), draws distinctions between different forms of mysticism which... 51 KB (2,837 words) - 00:18, 12 January 2024

purification, spirituality, ritualism, asceticism, and esotericism. It has been variously defined as "Islamic mysticism", "the mystical expression of Islamic faith"... 161 KB (18,611 words) - 08:33, 10 March 2024

romanized: merk , lit. 'chariot') or Merkavah mysticism (lit. Chariot mysticism) is a school of early Jewish mysticism, c. 100 BCE – 1000 CE, centered on visions... 44 KB (5,756 words) - 17:53, 18 March 2024

Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism is a

1975 book by physicist Fritjof Capra. A bestseller in... 15 KB (1,896 words) - 21:01, 8 September 2023
the Tree of Life used by the [Golden Dawn] and Crowley, and in fact most modern Western occultists.
Crowley, Aleister (1986). "777". 777 And Other Qabalistic... 27 KB (3,086 words) - 21:14, 8 March 2024
of the Icelandic magical staves. In the early 20th century, Germanic mysticism coined new forms of
"runic magic", some of which were continued or developed... 23 KB (3,005 words) - 21:48, 4 March 2024

mysticism, or the Persian love tradition,[citation needed] is a traditional interpretation of existence, life
and love, reliant upon revelatory and heart-felt... 2 KB (227 words) - 01:02, 4 October 2023

Mann 1919, pp. 115–130. Montague Summers. (2010). Physical Phenomena of Mysticism. Kessinger
Publishing. p. 114. ISBN 978-1161363654. Also see Barry Wiley... 57 KB (6,734 words) - 18:32, 18
March 2024

times and include the making of amulets and other folk remedies using the esoteric names of angels.
In Talmudic and Gaonic times, rabbinic mysticism focused... 20 KB (2,489 words) - 15:33, 29 January 2024

a fully expressed mythologising of Judaism, and a uniquely paradoxically messianic mysticism, as
mysticism phenomenologically usually involves withdrawal... 26 KB (3,334 words) - 02:43, 26 February 2024

and historian. Widely regarded as the founder of modern academic study of the Kabbalah, Scholem
was appointed the first professor of Jewish mysticism... 40 KB (4,224 words) - 07:51, 5 February 2024
writer and pacifist known for her numerous works on religion and spiritual practice, in particular
Christian mysticism. Her best-known work is Mysticism, published... 59 KB (8,907 words) - 11:27, 31
December 2023

union. In modern times, the phrase "dark night of the soul" is used to describe a crisis of faith or a
difficult, painful period in one's life. The poem... 15 KB (1,595 words) - 18:47, 20 February 2024
accounting') is a Western esoteric tradition involving mysticism and the occult. It is the underlying
philosophy and framework for magical societies such as the... 20 KB (2,118 words) - 20:54, 8 March 2024

Modern paganism, also known as contemporary paganism and neopaganism, is a type of religion or
family of religions influenced by the various historical... 159 KB (18,563 words) - 05:51, 8 March 2024

Kabbalah is an esoteric method, discipline and school of thought in Jewish mysticism. The tree of life
is mentioned explicitly in the 2006 film The... 12 KB (1,316 words) - 21:46, 10 February 2024

collection of pieties and late 19th-century Jungian mysticism that has been discredited by modern
psychology. Mishra compared the book, and Peterson's ideas... 75 KB (6,265 words) - 12:01, 12 March 2024

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and Definition) is of great importance for ...

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practice due to the history of the last hundreds of years but its revival can support wonderfully the ...
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minutes - Sarah Mergen enters the mind meld! Sarah Mergen is the creator of the podcast series
Katabasis Anabasis, a psycho-spiritual, ...

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By God To Be The Voice Of The Silent Church by Journeying With Saints 316,707 views 1 year ago
8 minutes, 13 seconds - Maria Teresa Carloni was an Italian **Mystic**, who according to her Spiritual
Director, Fr. Cristoforo Campana, was given a mission ...

TM22-10 Mysticism: The Deadly Dangers of Trusting Personal Experience Over Biblical Authority -
TM22-10 Mysticism: The Deadly Dangers of Trusting Personal Experience Over Biblical Authority by
Grace to You 926,896 views 1 year ago 1 hour, 1 minute - Follow us on: Facebook: <https://www.facebook.com/gracetoyou> Twitter: <https://twitter.com/gracetoyou> Instagram: ...
Charismatic Movement

The Disengaged Mind

Kevin Zada

Heaven Tourism

Christian Mysticism and Social Justice Social Justice

Modern Mystics and Ancient Shamans: DNA/Serpent Mythology/Zen/Gnosis - Modern Mystics and Ancient Shamans: DNA/Serpent Mythology/Zen/Gnosis by Library of the Untold 230,099 views 7 months ago 33 minutes - There are those who see clear as day through the myriad pitfalls of mankind and it's parasitical nature. What did they understand ...

What is "Christian Mysticism" and Why Should We Avoid It? - What is "Christian Mysticism" and Why Should We Avoid It? by North Avenue Church 8,497 views 1 year ago 3 minutes, 32 seconds - Thanks for joining us! For more info visit nacathens.org.

MYSTIFIED: the Rise of Mysticism & the Antichrist | Movie | Meditation, Psychedelics, Interfaithism - MYSTIFIED: the Rise of Mysticism & the Antichrist | Movie | Meditation, Psychedelics, Interfaithism by Lifestreams Media 38,059 views 4 months ago 2 hours, 59 minutes - Stephanie, Samuel and his niece Vala share their journeys into **mysticism**, - part of a larger movement that began in the 1960s with ...

Why it matters

Stephanie, pt 1

Samuel and Vala, pt 1

Elvis Presley's books

Vatican II (interfaithism)

Stephanie, pt 2 (post-V2 Voices)

Zen at War

Samuel and Vala, pt 2

Dead Sea Scrolls

Stephanie, pt 3 (Dondi, Roger Morneau)

History of Mysticism

Samuel and Vala, pt 3

Bible views: who is Jesus Christ?

Bible views: Prayer

Bible views: death, original Lie

Heretics and fundamentalists

Tower of Babel

Antichrist & destruction of evil

"God's Spell" (Gospel) - changed lives

Introducing The Christian Mystics - Introducing The Christian Mystics by Contemplative Light 127,773 views 6 years ago 28 minutes - Awakening #Enlightenment #**Mysticism**, #Spirituality #Christianity

Here is the timeline of the Christian **Mystics**, from the video: ...

Introduction

What is Christian mysticism

What is mysticism

Evelyn Underhill

What is a mystic

Experiential spirituality

The Christian mystic

The mystics theology

The mystical journey

The 4 mystical types

Key terms

Mysticism - Hadewijch - The Theology and Writings of the Beguine Mystic of Loving the Divine Abyss - Mysticism - Hadewijch - The Theology and Writings of the Beguine Mystic of Loving the Divine Abyss by ESOTERICA 58,883 views 2 years ago 34 minutes - God is an Abyss of Love only ultimately discovered through Insanity, Abjection and Radical Un-Faith - This is the startling **mystical**, ...

Anti-Christian Sentiment

Love Is Everything

Flowing Spring

The Way of Heaven

Analysis of the Nature of both the Divine and the Soul

The Essential Writings of Christian Mysticism

Masonic 33rd Degree Lecture on Energy Manipulation (MIND BLOWING) - Masonic 33rd Degree Lecture on Energy Manipulation (MIND BLOWING) by Video Advice 1,293,159 views 1 year ago 20 minutes - On 8 December 1973 (47 years after writing The Secret Teachings of All Ages), Hall was recognized as a 33° Mason (the highest ...

Alan Watts Opens Up About Religion (thought provoking video) - Alan Watts Opens Up About Religion (thought provoking video) by Dorothy Shelton 2,215,889 views 10 months ago 17 minutes - The image of Jesus is owned by the church traditions and authorities. He has been moulded to fit the interests of the church ...

Letting go is EASY when you do this (Make detaching EASY) - Letting go is EASY when you do this (Make detaching EASY) by Aaron Doughty 2,096,433 views 3 years ago 28 minutes - 90% of raising your vibration is letting go because letting go leads to freedom.. Letting go is easy when you make detachment ...

Intro

Why letting go is hard

Attachment is suffering

Letting go is EASY

What is our shadow

Pain and pleasure

Flip the script

Scarcity mindset

Realization

Externalizing Happiness

Being Attached to Outcome

Sadhguru Uncovers: The Unspoken Truth About Cannabis - Sadhguru Uncovers: The Unspoken Truth About Cannabis by EvPaL 13,999 views 6 days ago 4 minutes, 53 seconds - Sadhguru Uncovers: The Unspoken Truth About Cannabis Dive deep into the enlightening perspective of Sadhguru as he ...

Do narcissists give their demons to you? - Do narcissists give their demons to you? by The Royal We 7,089 views 1 day ago 12 minutes, 36 seconds - If it seems narcissists energetically trade places with you... Do consider subscribing if you find this helpful! Schedule your 1 on 1 ...

The Essene Gospel of Peace & Eating Like Jesus featuring Aaron Abke - The Essene Gospel of Peace & Eating Like Jesus featuring Aaron Abke by The Way Forward 1,893 views 1 day ago 2 hours, 5 minutes - Enjoy this episode? Please share it with at least ONE friend who you think needs to hear it! In this enlightening episode of The ...

My Strange Encounter With Occultism PART 1 - My Strange Encounter With Occultism PART 1 by APOSTLE PAUL TAIWO 4,137 views 2 days ago 21 minutes - JEREMIE MANGUIZA OF THE CENTRAL AFRICAN REPUBLIC , TESTIMONY OF AN EX-SATANIST PART 1 Join in chat at here ...

It's Time To Wake Up - Alan Watts on Religion - It's Time To Wake Up - Alan Watts on Religion by True Meaning 2,385,948 views 6 months ago 12 minutes, 6 seconds - It's Time To Wake Up - Alan Watts on Religion A powerful and thought-provoking speech about Religion, Jesus, and the Bible. Beware Something Very Rare Is Happening =Beware Something Very Rare Is Happening ~~to~~ Spirit of Sadhguru (Fan Page) 17,992 views 6 days ago 7 minutes, 17 seconds - Have you ever considered how cosmic events can dramatically alter the course of humanity? Join Sadhguru in an enlightening ...

Prepare for liftoff: Big changes Coming with the full Moon on March 25th! (- Prepare for liftoff: Big changes Coming with the full Moon on March 25th! (by Wisdom in Words 20,103 views 4 days ago 22 minutes - As the full moon on March 25th approaches, we're drawn to the captivating dance of the stars and the profound opportunities it ...

What You Don't Know About Christian Mysticism - What You Don't Know About Christian Mysticism by Ascension Presents 53,550 views 3 years ago 7 minutes, 6 seconds - Get the official Catechism in a Year Reading Plan (<https://AscensionPress.com/CIY>) Get the official Catechism in a Year ...

Sam Harris: A Rational Mystics Guide To Consciousness & Awakening | Know Thyself Podcast EP 47 - Sam Harris: A Rational Mystics Guide To Consciousness & Awakening | Know Thyself Podcast EP 47 by André Duqum 648,356 views 9 months ago 2 hours, 41 minutes - Sam Harris joins the Know Thyself Podcast today for a deep dive into consciousness, free will, and artificial intelligence.

Intro

The Illusion of Self and the Process of Suffering

Our daily psychosis - Identification with thought

The Transitory Nature of Thought and the Benefits of Meditation

When ego is useful, and when to let go
Breaking the Spell of Negative Emotions
Understanding Impermanence and its Relation to Suffering
The concept of "Emptiness" in Buddhism
Pitfalls of the 'goal' of enlightenment
The Duality of the Spiritual Path
The Illusion of Seeking and False Beliefs in Meditation Practice
How non-dual teachings got twisted
Waking up vs embodiment
Why spiritual teachers misbehave
Sam's Personal Pivotal Moments in the Journey of Self Inquiry
The hard problem of consciousness
Consciousness and Intelligence in AGI
Do we really have Free will?
Why Gratitude & Reason Heals Us
Conclusion
The Scariest Secrets of the Universe: Insights from Mystics That Will Leave You Speechless - The Scariest Secrets of the Universe: Insights from Mystics That Will Leave You Speechless by Aaron Doughty 162,973 views 11 months ago 37 minutes - 00:00 Intro 02:09 Secret n#1 04:13 We attract what we believe to be true 08:30 How to shift into a new reality 16:33 We are source ...
Intro
Secret n#1
We attract what we believe to be true
How to shift into a new reality
We are source energy
We are waking up
Allow yourself to have fun
You're an eternal spiritual being
Who are you becoming?
Why do you want what you want?
Let go and let god
Join the challenge!
Mystic Life and Practice - Mystic Life and Practice by Eric Gilmour 3,452 views 10 years ago 1 minute, 32 seconds - Interview of Professor Bernard McGinn on Christian **Mysticism**,
Saint Teresa of Avila - Interior Castle - Christian Mystic - Saint Teresa of Avila - Interior Castle - Christian Mystic by Samaneri Jayas ra - Wisdom of the Masters 54,399 views 3 years ago 40 minutes - A selection of key points from St Teresa of Avila's teachings on the Seventh Mansion - a metaphor for Ultimate Liberation or ...
Mysticism and Creation Spirituality - with Matthew Fox - Mysticism and Creation Spirituality - with Matthew Fox by Spiritual Wanderlust 5,092 views 1 year ago 52 minutes - Fifty years ago, a young Matthew Fox asked Thomas Merton where he should go to study the **mystics**,. What followed was a ...
Intro
How Matthew came to discover the mystics
Why do we separate the mystics and contemplatives
Creation Spirituality
The Celtic Tradition
The Black Death
We'll Take the Soul
Extinction
Contemplation
Patriarchy
Chaos
Daily Meditations
FULL EPISODE: World Of The Occult with Jordan Maxwell - FULL EPISODE: World Of The Occult with Jordan Maxwell by Gaia 1,345,326 views 1 year ago 35 minutes - We live in a world filled with occult symbols and the signs are all around us. Jordan Maxwell takes us on a journey through time ...
A Pope's Mitre
Magic Wand

How Many Sides Does the Great Pyramid

The Great Pyramid of Egypt

The Cornerstone

Mysticism for the Modern Age - Mysticism for the Modern Age by Bahá'í Faith Modern Perspectives

3,617 views 1 year ago 1 hour, 15 minutes - Talk given by Mr. John Wiegley on April 30, 2022. Mr.

John Wiegley is a computer scientist and systems programmer who has ...

Opening Reading

Introduction

Talk

Q/A

Closing

Aloneness to Oneness - Best Life Changing Spiritual Documentary Film on Non-duality - Aloneness

to Oneness - Best Life Changing Spiritual Documentary Film on Non-duality by Todd Perelmutter

3,198,634 views 2 years ago 19 minutes - Only 5% of the stuff in our universe is made up of normal matter, but that is where most of us put 100% of our focus and attention.

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Naturalism and Agnosticism

First published in 1899, these two volumes by the prominent philosopher James Ward argue for Idealism over Naturalism and Agnosticism.

Naturalism and Agnosticism; the Gifford Lectures Delivered Before the University of Aberdeen in the Years 1896-1898

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Naturalism and Agnosticism

In this series of lectures, James Ward explores the relationship between naturalism, or the scientific method of understanding the world, and agnosticism, or the belief that certain aspects of the world are unknown or unknowable. Ward argues that naturalism and agnosticism can coexist, and that together they offer a comprehensive and nuanced perspective on the universe. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Naturalism and Agnosticism

Excerpt from Naturalism and Agnosticism: The Gifford Lectures Delivered Before the University of Aberdeen, in the Years 1896-1898 The attitudes towards Theism of Newton and Laplace: the latter has become the common attitude of Science.' This illustrated. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in

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Naturalism and Agnosticism

Excerpt from Naturalism and Agnosticism: The Gifford Lectures Delivered Before the University of Aberdeen, in the Years 1896-1898 About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Naturalism and Agnosticism

In this series of lectures, James Ward explores the topics of naturalism and agnosticism, providing a thoughtful and comprehensive analysis of both concepts. This work is essential reading for anyone interested in the intersection of philosophy and religion. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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Naturalism and Agnosticism The Gifford Lectures Delivered Before The University of Aberdeen in The

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1903 edition. Excerpt: ... LECTURE X BIOLOGICAL EVOLUTION The Lamarckian, Darwinian, and ultra-Darwinian theories generally compared. Natural selection by itself non-teleological. Attempts to assimilate the biological with the physical. Two difficulties in the way. These lead to the question: Is there not a teleological factor operative throughout biological evolution? Teleological and non-teleological factors distinguished. Darwin recognised both. Only so far as both are present has 'struggle for existence' any meaning. The question raised equivalent to inquiring how far mind is concomitant with life. Naturalism confident that life is the wider conception, and appeals to the facts of plant-life. 'Continuity' seems to help it, but really works both ways. The case argued. The levelling-up method the simpler. Objections to this considered: (1) Reflexes; (2) The character of plants again. Recent views on this point. Restatement of the position reached. Antagonism of organism and environment: the latter, then, not the source of life. 'Vital force' unworkable. Turning to the facts of mind we have: (1) Self-conservation; (2) Subjective selection. The meaning and significance of these. Their distinctness from, and relation to, natural selection. In passing, as we do in this lecture, to the narrower subject of biological evolution, we find no serious attempt made to account for the origin of life or to reduce the facts of life to those of a mechanism. The problem here is merely to explain the diversity of living forms, and that not by the help of mechanical, but of biological, conceptions. The origin of species by descent from some primitive form is assumed as the starting-point. LAMARCK AND DARWIN 273 Then we have two widely different, but not incompatible, ..

NATURALISM & AGNOSTICISM

Excerpt from Naturalism and Agnosticism, Vol. 1: The Gifford Lectures Delivered Before the University of Aberdeen in the Years 1896 1898 Though the first edition of this work was exhausted more than a year ago, my engagements have prevented me till recently from completing such revision as seemed essential to the issue of a second. Besides making numerous corrections and emendations in the text,

suggested by various reviewers and correspondents, I have added at the end of each volume a number of Explanatory Notes, ' dealing chie y with controverted points. In a Supplement ary Note to Part I. I have endeavoured to reply to the defence of physical realism advanced by Sir Arthur Riicker in his Presidential Address to the British Associa tion in 1901. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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Naturalism and Agnosticism, Vol. 1

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NATURALISM & AGNOSTICISM THE G

Excerpt from Naturalism and Agnosticism, Vol. 2: The Gifford Lectures Delivered Before the University of Aberdeen in the Years 1896-1898 The discussion of Psychophysical Parallelism has led up to the formal side of our subject: we now ask, What is natural knowledge and what does it imply? About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books

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NATURALISM & AGNOSTICISM THE G

The Question of Methodological Naturalism offers ten essays on the role of naturalism in religious studies, ranging from sophisticated intellectual histories and philosophical analyses to trenchant denunciations and ringing endorsements. All have profound implications for the study of religions.

NATURALISM & AGNOSTICISM THE G

Looks at the history and revival of religious naturalism, a spiritual path without a supreme being. Previously a forgotten option in religious thinking, religious naturalism is coming back. It seeks to explore and encourage religious ways of responding to the world on a completely naturalistic basis without a supreme being or ground of being. In this book, Jerome A. Stone traces its history and analyzes some of the issues dividing religious naturalists. He includes analysis of nearly fifty distinguished philosophers, theologians, scientists, and figures in art and literature, both living and dead. They range from Ursula Goodenough, Gordon Kaufman, William Dean, Thomas Berry, and Gary Snyder to Jan Christiaan Smuts, William Bernhardt, Gregory Bateson, and Sharon Welch. Jerome A. Stone is Professor Emeritus of Philosophy at William Rainey Harper College. He is the coeditor (with Creighton Peden) of both volumes of *The Chicago School of Theology: Pioneers in Religious Inquiry*, and the author of *The Minimalist Vision of Transcendence: A Naturalist Philosophy of Religion*, also published by SUNY Press.

Naturalism and Agnosticism, Vol. 2

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The Question of Methodological Naturalism

This book is an elementary introduction to atheism and agnosticism. It begins with a careful characterisation of atheism and agnosticism, distinguishing them from many other things with which they are often conflated. After a brief discussion of the theoretical framework within which atheism and agnosticism are properly evaluated, it then turns to the sketching of cases for atheism and agnosticism. In both cases, the aim is not conviction, but rather advancement of understanding: the point of the cases is to make it intelligible why some take themselves to have compelling reason to adopt atheism or agnosticism.

Religious Naturalism Today

For over twenty centuries, from ancient Greece the ideal of natural law has been appealed to in Western moral and legal philosophy as a grounding for ethics and jurisprudence, centered on capacities of a common human nature. From the early medieval advent of Christendom, it was embedded within theistic and religious systems for over a millennium, during which time it was treated as incomplete and part of an enveloping divine law of ethics. Modern agnosticism in theology, religion, and metaphysics then saw natural law unhitched from these associations, but it is still suspect due to its lingering ties with these disciplines and practices. It endured through its meta-ethical capacity to integrate changes in science with ethics via its central notion of wellbeing as the perfection of human nature, via access to the highest good, however variously understood. Today, nature and human nature's wellbeing, are both endangered. Ecological destruction arising from unbridled growth, industrial pollution, nuclear weapons and mass population displacement through poverty and wars threaten humanity. But in terms of the meta-ethics of wellbeing, both the humanist normative ethics of natural law, and some of its enveloping theistic and religious divine law addenda, can be invoked to address such evils. The book aims to reinvigorate natural law as a unifying ethical organon for this purpose, showing that it can

dialogue with its enveloping divine law overlays constructively, uncovering its points of essential unity with them, and generating some unified solutions to the global threats mentioned, like poverty. These are largely due to global injustices like tax evasion, the arms trade, and political corruption, which are better prevented by cooperatively agreed and enforced global ideals, norms, and laws, based on natural and divine law, grounding international laws rather than appealing to national norms and laws alone.

Naturalism and Agnosticism

Explores the spiritual obligations of humans to animals from a religious naturalist's perspective. Humans share the earth with nonhuman animals who are also capable of conscious experience and awareness. Arguing that we should develop an I-thou, not an I-it, relationship with other sentient beings, Donald A. Crosby adds a new perspective to the current debates on human/animal relations and animal rights—that of religious naturalism. Religion of Nature holds that the natural world is the only world and that there is no supernatural animus or law behind it. From this vantage point, our fellow thous are entitled to more than merely moral treatment: protection and enhancement of their continuing well-being deserves to be a central focus of religious reverence, care, and commitment as well. A set of presumptive natural rights for nonhuman animals is proposed and conflicts in applying these rights are acknowledged and considered. A wide range of situations involving humans and nonhuman animals are discussed, including hunting and fishing; eating and wearing; circuses, rodeos, zoos, and aquariums; scientific experimentation; and the threats of human technology and population growth. Donald A. Crosby is Professor Emeritus of Philosophy at Colorado State University. He is the author of *Faith and Reason: Their Roles in Religious and Secular Life*; *Living with Ambiguity: Religious Naturalism and the Menace of Evil*; *A Religion of Nature*,/i>; and *The Specter of the Absurd: Sources and Criticisms of Modern Nihilism*, all published by SUNY Press.

Atheism and Agnosticism

Previously a forgotten option in religious thinking, religious naturalism is coming back. It seeks to explore and encourage religious ways of responding to the world on a completely naturalistic basis without a supreme being or ground of being. In this book, Jerome A. Stone traces its history and analyzes some of the issues dividing religious naturalists. He includes analysis of nearly fifty distinguished philosophers, theologians, scientists, and figures in art and literature, both living and dead. They range from Ursula Goodenough, Gordon Kaufman, William Dean, Thomas Berry, and Gary Snyder to Jan Christiaan Smuts, William Bernhardt, Gregory Bateson, and Sharon Welch.

Naturalism and agnosticism: the Gifford Lectures delivered before the University of Aberdeen in the years 1896-1898

Can nature be considered a religious object? Religious naturalists answer yes, as they seek to carve out a middle path between supernaturalism and atheistic secularism. In this book, Mikael Leidenhag critically examines the religious proposals, philosophical commitments, and ecological ambitions of key religious naturalists, including Willem B. Drees, Charley D. Hardwick, Donald Crosby, Ursula Goodenough, Stuart Kauffman, Gordon Kaufman, Karl Peters, and Loyal Rue. Leidenhag argues that contemporary religious naturalism faces several problems, both with regard to its understanding of naturalism and the ways in which it seeks to uphold a religious conception of reality. He evaluates possible routes for moving forward, considering naturalistic and theistic proposals. He also analyzes the philosophical thesis of panpsychism, the idea that mind is a pervasive feature of the universe and reaches down to the fundamental levels of reality. The author concludes that panpsychism offers the most promising framework against which to understand the metaphysics and eco-ethical ambitions of religious naturalism.

Naturalism and agnosticism : the Gifford lectures delivered before the University of Aberdeen in the years 1896-1898. Vol. II.

Atheism was the most fundamental challenge to early-modern French certainties. Leading educators, theologians and philosophers labelled such atheism as manifestly absurd, confident that neither the fact nor behaviour of nature was explicable without reference to God. The alternative was a categorical naturalism. This book demonstrates that the Christian learned world had always contained the naturalistic 'atheist' as an interlocutor and a polemical foil, and its early-modern engagement and use of the hypothetical atheist were major parts of its intellectual life. In the considerations and

polemics of an increasingly fractious orthodox culture, the early-modern French learned world gave real voice and eventually life to that atheistic presence. Without understanding the actual context and convergence of the inheritance, scholarship, fierce disputes, and polemical modes of orthodox culture, the early-modern generation and dissemination of absolute naturalism are inexplicable. This book brings to life that Christian learned culture, its dilemmas, and its unintended consequences.

The Natural Law Tradition and Belief

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Naturalism and agnosticism : the Gifford lectures delivered before the University of Aberdeen in the years 1896-1898. Vol. I.

Charts a spiritual path that skirts the choice between the old notion of God and atheism, between foundationalism and relativism. Describes a Neo-naturalistic philosophy of religion that combines a vision of this-worldly transcendence with an attitude of openness in inquiry and action. Part of the revival of radical empiricism in religious thought. Paper edition (unseen), \$16.95. Annotation copyright by Book News, Inc., Portland, OR

The Thou of Nature

First published in 1899, these two volumes by the prominent philosopher James Ward argue for Idealism over Naturalism and Agnosticism.

Religious Naturalism Today

This book shows how absolute naturalism, deciphering nature without reference to God, emerged from the inheritance, dynamics and debates of orthodox culture.

Naturalizing God?

The indeterminacy of the modern concept of God has made the distinction between belief and unbelief increasingly problematic. Both the complexity of the religious response and the variety of skeptical philosophies preclude simplistic definitions of what constitutes belief in God. Making the discussion even more difficult are assertions by fundamentalists who dismiss the philosophical perplexities of religious claims as unreal pseudo-problems. *Atheism & Philosophy* is a detailed study of these and other issues vital to our understanding of atheism, agnosticism, and religious belief. Philosopher Kai Nielsen develops a coherent and integrated approach to the discussion of what it means to be an atheist. In chapters such as "How is Atheism to be Characterized?"

Naturalism and Unbelief in France, 1650–1729

How should we think about religion, science, and their relationship in modern society? Some religious groups oppose evolution; some atheists claim science is on their side. Others reconcile their beliefs with science, or consider science and faith to deal with fundamentally different aspects of human life. What indeed is religion: belief or trust in God's existence? How do we distinguish sense from superstition? What does science have to say on such issues? Willem B. Drees considers contemporary discussions of these issues in Europe and North America, using examples from Christianity and religious naturalism, and reflections on Islam and Tibetan Buddhism. He argues that the scientific understanding leaves open certain ultimate questions, and thus allows for belief in a creator, but also for religious naturalism or serious agnosticism. By analysing the place of values in a world of facts, and the quest for meaningful stories in a material world, *Religion and Science in Context* offers an

original and self-critical analysis of the field, its assumptions and functions, and ends with a vision of its possible future.

The Philosophy of James Ward

This book summarizes the author's personal philosophy and conception of reality based on the latest scientific evidence. It explains the strengths and the weaknesses of the religious and scientific worldviews and comes up with an alternative view based on Naturalism. For Naturalists the world is a unitary, causally interconnected system without supernatural entities or systemic purpose. Knowledge about the world comes from the study of Natural Sciences, especially physics and molecular biology. Evolutionary Psychology is used to explain human behavior, including our irrationality and tendency for self-destruction, which are the causes of the current world crises. Solving the problems of inequality, violence and environmental destruction may permit us to survive the 21st century and enjoy a bright future. This worldview can be a source of meaning and spirituality similar to that of liberal religion.

Naturalism and Agnosticism

The Minimalist Vision of Transcendence