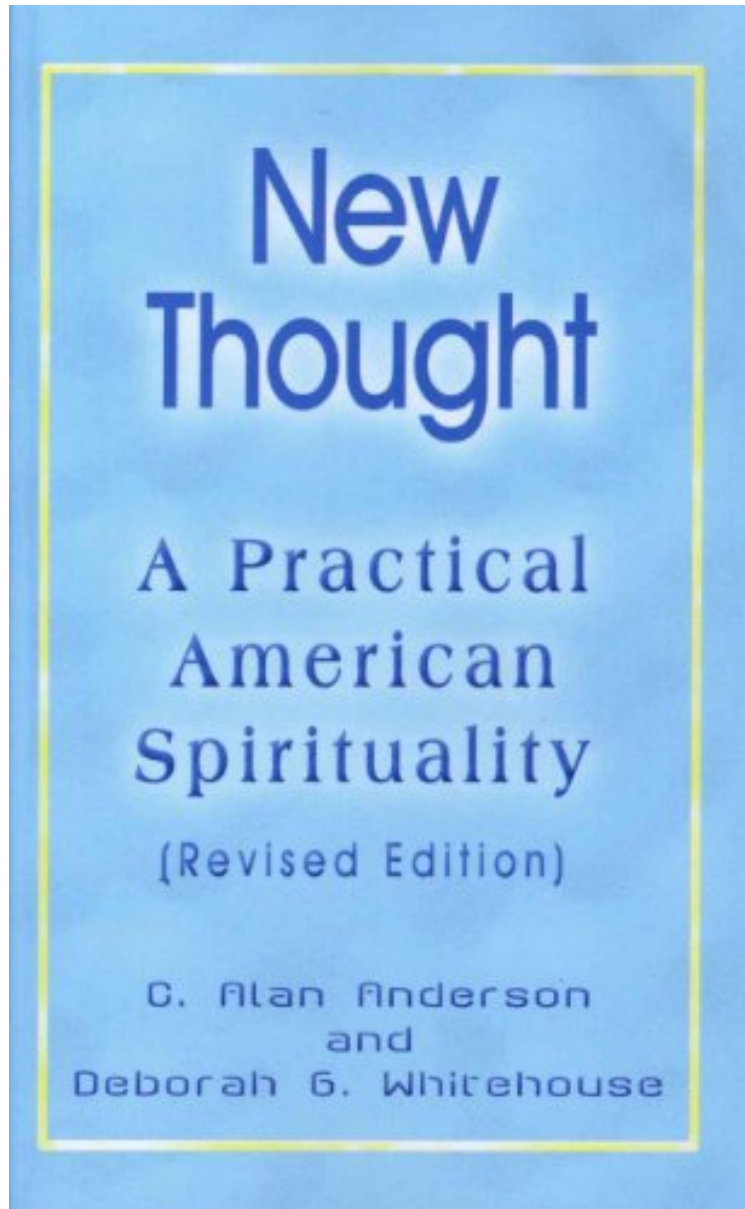


(Free) New Thought: A Practical American Spirituality (Revised Edition) (English Edition)

New Thought: A Practical American Spirituality (Revised Edition) (English Edition)

*Von C. Alan Anderson, Deborah G. Whitehouse
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Von C. Alan Anderson, Deborah G. Whitehouse : New Thought: A Practical American Spirituality (Revised Edition) (English Edition) before purchasing it in order to gage whether or not it would be worth my time, and all praised New Thought: A Practical American Spirituality (Revised Edition) (English Edition):

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. An invaluable guide to a valuable American heritageVon Ein KundeBe Ye Transformed by the Renewing of Your Minds What does Edgar Cayce have in common with Stephen Covey? If you've studied the habits of any seven effective people you may recognize the teachings of Norman Vincent Peale, or maybe even Benjamin Franklin. You've probably heard of Mary Baker Eddy, and Emmet Fox, perhaps, but what about Phineas Quinby? Antoine Mesmer? What all these people have in common is their shared relationship to 3New Thought.2 New Thought is as old as the quote from Romans 12:2 which provides the title of this essay. New Thought is as contemporary as the New Age and finds expression in current bestselling teachers such as Anthony Robbins and creation theologian Mathew Fox. Edgar Cayce's own teachings has its origins within the same Mesmerism as New Thought and many of his tenets are indistinguishable from New Thought If the story of Edgar Cayce finds its home as a chapter in the history of hypnosis, then the chapter on hypnosis in the history of spirituality would devote many pages to the story of 3New Thought.2 I have found the recent book New Thought: A Practical American Spirituality (Crossroad Publishing) to be an excellent historical overview on the New Thought movement. The authors, C. Alan Anderson (Professor of Philosophy and Religion at Curry College, Milton, Massachusetts) and Deborah G. Whitehouse, present an excellent philosophical perspective on the ideas within New Thought and their relation to other approaches to spirituality. William James considered New Thought to be the one truly original contribution made by American to spiritual philosophy. New Thought is truly a do-it-yourself path, built by many uneducated, simple people who pioneered on the frontiers of the American soul. Today its creative spirit continues to build new inroads into a practical, creative spirituality. Hypnosis marks its origins to Antoine Mesmer's work in France back in the mid-1700s. Benjamin Franklin went to France to investigate Mesmerism. By the turn of the 19th century this 3new2 healing phenomenon had sparked many enthusiasts within the United States. New Thought typically marks its beginnings to Phineas Parkhurst Quinby, born in Lebanon, New Hampshire in 1802. In his thirties he was introduced to Mesmerism by a traveling show. He practiced magnetic healing, but then innovated the approach with his own insight that the healing was direct, mind to mind. Later he concluded that it is 3truth2 that is the real cure. He believed he had re-discovered the healing power of Jesus. Among Quinby's patients was Mary Baker Eddy, founder of Christian Science, and Emma Curtis Hopkins, who as 3teacher of teachers of New Thought,2 had among her pupils Ernest Holmes (author of Science of Mind and founder of the Church of Religious Science) and Myrtle and Charles Fillmore.(founders of Unity church). Today, the New Thought Alliance has many members, and quite an extensive range of thought, including debate over particulars. Although there is a common spirit to the various New Thought camps and many New Age movements, practitioners and philosophers separate themselves from the others on the basis of a postulate here, a practice there. The debates keep things interesting. The fundamental psychology of New Thought is that the mind is the builder, that what you expect is what you get, that your beliefs create your reality. Its metaphysics is that of 3idealism,2 (shared by Plato, Cayce and Jung), which assumes that a non-material dimension of psychic images is the primary reality, and that physical matter is a resultant manifestation. New Thought has a mysticism, too, which holds that unity or harmony with the Creator God is the fundamental requirement for both the pleasurable and practical transformation of one's life. Not one to rest on its scriptures, New Thought keeps thinking new thoughts. A major innovation "Process" New Thought, to be distinguished from "Substance" New Thought. In keeping with new philosophical trends and scientific developments, such as quantum physics, among others, Process New Thought emphasizes that the soul is less a 3thing2 than a history of experiences. The personal nature of the Creator and the personal nature of human beings is what Creator and creature have in common, and the co-creative companionship between the two gives reality a run for its money. We're always making up something new! Just as I have found the study of Carl Jung to give an important added dimension to the spiritual terrain covered by Cayce, so too the study of New Thought adds historical breath to the religious implications of the Cayce material. In There is a River, it describes Edgar Cayce as feeling 3creepy2 when he read about the amazing similarities between his life and work and that of Andrew Jackson Davis, who also stumbled upon Mesmerism and began giving trance-induced psychic discourses. It is not simply a matter of those who are ignorant of history being doomed to repeat it, but also a fact that there are certain patterns within Creation that seem to beg for recognition and expression. A historical and comparative approach can help us provide that awareness and co-create the underlying reality.0 von 0 Kunden fanden die folgende Rezension hilfreich. The Religion of Healthy MindfulnessVon Peter UysThis timely book explains what New Thought is, where it came from, how it is evolving and how to use it. There are three aspects to New Thought: the psychological, metaphysical and mystical and this belief system may yet prove to be the point where religion, science and philosophy come together to eventually help bring about a better world.The essence and the philosophical and organizational aspects are discussed in chapters one and two. This section includes a look at the founder, Phineas Parkhurst Quimby, other early movers like Warren Felt Evans and Emma Curtis Hopkins as well as various denominations like Divine Science, Unity, Science of Mind or Religious Science and other groups.The religious background and development of New Thought is dealt with in chapters three and four. Mysticism, healing, spirituality and the significance of the Christ are also explored in these chapters. The similarities and very profound differences between New Age and New Thought are investigated next. One of the main differences is that New Thought is in essence Christian, and it does not have an interest in the

occult. Process theology is introduced in chapter six. This is a welcome new way to look at the belief system, based on the insights of that great philosopher and theologian Alfred North Whitehead. This section also looks at the Christian, Modern and Postmodern worldviews and alternatives to postmodernism in the form of primordialism or perennialism. Further fascinating topics here include personalism, panentheism, and the role of law. The authors make a convincing case for the personhood of God as against the idea of Active Law and they introduce the concept of Process New Thought, as against the old Substance New Thought. A table provides a list of contrasts between Old Christian Thought, Substance New Thought and Process New Thought. The practical application of New Thought is investigated in chapters seven and eight. This section includes an answer to the critics plus matters such as depression, economics, and support for New Thought from psychology. Specific practices and techniques are discussed, and chapter eight provides a useful list of affirmations. The authors' Practicing the Presence of God for Practical Purposes covers the practical application in greater detail. Anderson and Whitehouse make a valuable original contribution to the future evolution of New Thought in this engrossing book. Their work is both informative and inspirational and places New Thought and its applications in historical and philosophical perspective. It concludes with an extensive bibliography and a biographical note on the authors. I highly recommend this book to people interested in spirituality and those with a sincere desire to improve their lives. 0 von 0 Kunden fanden die folgende Rezension hilfreich. A Must-Read! Von Ein Kunde This splendidly-humored book is delightful to read. The first five chapters freshly define and describe New Thought, recount its history and its institutional expressions (Unity, Religious Science, Divine Science, etc.), and distinguish New Thought from New Age thinking. The book's remaining chapters make a groundbreaking original contribution to the further evolution of New Thought.

Kurzbeschreibung This book introduces New Thought, a more-than-a-century-old movement dedicated to the healing of body, pocketbook, and interpersonal relationships through persistent positive thinking and the acceptance of one's indwelling divinity. New Thought applies religious beliefs to solve the problems of daily living. Based largely on teachings from the Bible, it also incorporates Eastern wisdom and psychological principles. It is practical, spiritual, and distinctly American. The authors provide historical background, philosophical perspective, and new understanding. New Thought fulfills the contemporary hunger for a spirituality that promotes both the practice of the presence of God and health, wealth, and happiness here and now. This book is for everyone who wants to go deeper than most popular writing on spirituality and self-improvement, much of which is indebted to New Thought. New Thought still is evolving; it may yet be the point at which religion, philosophy, and science come together as the most effective combination to move the world to greater peace, plenty, health, and harmony. Whether you accept New Thought or reject it, it is important to learn more about what New Thought is, where it came from, how it is evolving, and how to use it, if you wish. These topics are what this book is about. Kurzbeschreibung This book introduces New Thought, a more-than-a-century-old movement dedicated to the healing of body, pocketbook, and interpersonal relationships through persistent positive thinking and the acceptance of one's indwelling divinity. New Thought applies religious beliefs to solve the problems of daily living. Based largely on teachings from the Bible, it also incorporates Eastern wisdom and psychological principles. It is practical, spiritual, and distinctly American. The authors provide historical background, philosophical perspective, and new understanding. New Thought fulfills the contemporary hunger for a spirituality that promotes both the practice of the presence of God and health, wealth, and happiness here and now. This book is for everyone who wants to go deeper than most popular writing on spirituality and self-improvement, much of which is indebted to New Thought. New Thought still is evolving; it may yet be the point at which religion, philosophy, and science come together as the most effective combination to move the world to greater peace, plenty, health, and harmony. Whether you accept New Thought or reject it, it is important to learn more about what New Thought is, where it came from, how it is evolving, and how to use it, if you wish. These topics are what this book is about. Synopsis This book introduces New Thought, a more-than-a-century-old movement dedicated to healing body, pocketbook, and interpersonal relationships through persistent positive thinking and the acceptance of one's indwelling divinity. Based largely on teachings from the Bible, it is practical, spiritual, and distinctly American.