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Mavrogordato, principe rumano la
recopilación de la Filocalia, en la
cual colaboraron Nicodemo el
Hagiorita, monje del Monte Athos
(1749-1809) y el obispo Macario
de Corinto (1731-1805). Se
trataba de un voluminoso infolio
de XVI-1207 páginas, divididas en
dos columnas. Su nombre
retornaba aquel ya dado por
Basilio Magno y Gregorio
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The Philokalia (literally "love of the beautiful") is, after the Bible,

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the most influential source of spiritual tradition within the Orthodox Church. First published in Greek in 1782 by St. Nicodemos of the Holy Mountain and St. Macarios of Corinth, the Philokalia includes works by thirty-six influential Orthodox authors such as Maximus the Confessor, Peter of Madascus, Symeon the New Theologian, and Gregory Palamas. Surprisingly, this important collection of theological and spiritual writings has received little scholarly attention. With the growing interest in Orthodox theology, the need for a substantive resource for Philokalic studies has become increasingly evident. The purpose of the present volume is to remedy that lack by providing an ecumenical

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collection of scholarly essays on the Philokalia that will introduce readers to its background, motifs, authors, and relevance for contemporary life and thought.

"This study demonstrates the previously unrecognised significance of discourses of saintliness for constructions of gender and national identity in late-nineteenth and early-twentieth-century Spanish culture. a Kathy Bacons innovative approach to sainthood leads to fresh readings of texts by Spains three principal realist novelists: La familia de Leon Roch and Nazarin (Benito Perez Galdos, 1878 and 1895), La Regenta (Leopoldo Alas, 1884-85), and Dulce dueno (Emilia Pardo Bazan,

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1911).a The author challenges the conventional distinction between anti-clerical and spiritual novels by these writers, and questions previous feminist assumptions about the negative role of religion for female identity.aSainthood emerges as a key theme through which texts grapple with Spains difficult transition to modernity."

Hay una unión primigenia entre Dios y el ser humano, y aunque se trata del hecho más simple y esencial de nuestra vida espiritual, se necesita una vida para materializarlo. La razón de nuestra ignorancia es el constante ruido y el parloteo interior que genera la ilusión de estar separados de Dios. Nuestra

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cultura nos educa mayormente para que fijemos la atención en ese ruido superficial, que, a la vez, prolonga la ilusión de Dios como un objeto distante que debemos buscar, pues estamos convencidos de que nos falta. Y entonces, uno de los grandes misterios del camino contemplativo es el descubrimiento de que, apenas caen los velos de la separación, ese Dios que hemos estado buscando ya nos ha encontrado, nos conoce y nos sostiene en el ser desde toda la eternidad.

Meditative practices have flourished in widely different parts of Eurasia, yet historical research

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on such practices is limited. Research to date has focused on contexts rather than actual practices, and within individual traditions. For the first time in one volume, the meditative practices of the three traditions of Judaism, Christianity and Islam are examined. They are viewed in a global perspective, considering both generic and historical connections to practices in other traditions, particularly in India and East Asia. Their cultural and historical peculiarities are examined, comparing them both to each other and to Asian forms of meditation. The book builds on a notion of meditation as self-administered techniques for inner transformation, a definition which focuses on transformative

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practice rather than notions of meditative states and mystical experiences. It proposes ways of studying meditative practice historically, and concludes with an essay on the modern scientific interest in meditation.

Evagrius of Pontus (ca. 345-399) was a Greek-speaking monastic thinker and Christian theologian whose works formed the basis for much later reflection on monastic practice and thought in the Christian Near East, in Byzantium, and in the Latin West. His innovative collections of short chapters meant for meditation, scriptural commentaries in the form of scholia, extended

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discourses, and letters were widely translated and copied. Condemned posthumously by two ecumenical councils as a heretic along with Origen and Didymus of Alexandria, he was revered among Christians to the east of the Byzantine Empire, in Syria and Armenia, while only some of his writings endured in the Latin and Greek churches. A student of the famed bishop-theologians Gregory of Nazianzus and Basil of Caesarea, Evagrius left the service of the urban church and settled in an Egyptian monastic compound. His teachers were veteran monks schooled in the tradition of Clement of Alexandria, Origen, and Anthony, and he enriched their legacy with the experience of the desert and

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with insight drawn from the entire Greek philosophical tradition, from Plato and Aristotle through Iamblichus. *Evagrius and His Legacy* brings together essays by eminent scholars who explore selected aspects of Evagrius's life and times and address his far-flung and controversial but long-lasting influence on Latin, Byzantine, and Syriac cultures in antiquity and the Middle Ages. Touching on points relevant to theology, philosophy, history, patristics, literary studies, and manuscript studies, *Evagrius and His Legacy* is also intended to catalyze further study of Evagrius within as large a context as possible.

Not easily translated, the Spanish

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terms *cursi* and *cursilería* refer to a cultural phenomenon widely prevalent in Spanish society since the nineteenth century. Like "kitsch," *cursi* evokes the idea of bad taste, but it also suggests one who has pretensions of refinement and elegance without possessing them. In *The Culture of Cursilería*, Noël Valis examines the social meanings of *cursi*, viewing it as a window into modern Spanish history and particularly into the development of middle-class culture. Valis finds evidence in literature, cultural objects, and popular customs to argue that *cursilería* has its roots in a sense of cultural inadequacy felt by the lower middle classes in nineteenth- and early-twentieth-century Spain. The Spain of this

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era, popularly viewed as the European power most resistant to economic and social modernization, is characterized by Valis as suffering from nostalgia for a bygone, romanticized society that structured itself on strict class delineations. With the development of an economic middle class during the latter half of the nineteenth century, these designations began to break down, and individuals across all levels of the middle class exaggerated their own social status in an attempt to protect their cultural capital. While the resulting manifestations of *cursilería* were often provincial, indeed backward, the concept was—and still is—closely

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associated with a sense of home. Ultimately, Valis shows how cursilería embodied the disparity between old ways and new, and how in its awkward manners, airs of pretension, and graceless anxieties it represents Spain's uneasy surrender to the forces of modernity. The Culture of Cursilería will interest students and scholars of Latin America, cultural studies, Spanish literature, and modernity.

"La tristeza es un inquieto perjudicial, un confidente funesto, un anticipador del desarraigo, nostalgia de la familia, un compañero de la angustia, un familiar de la pereza, una lamentación exasperante, un recuerdo de las ofensas, un

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oscurecimiento del alma,
humillación moral, prudente
embriaguez, antídoto hipnótico,
deslucimiento de las formas, un
gusano de la carne, aflicción de
los pensamientos, prisión de un
pueblo".

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