

# Concentrated Primal Focus 101

**G Orfield**

Yoga, Meditation, and Mysticism Kenneth Rose, 2016-09-08 Contemplative experience is central to Hindu yoga traditions, Buddhist meditation practices, and Catholic mystical theology, and, despite doctrinal differences, it expresses itself in suggestively similar meditative landmarks in each of these three meditative systems. In *Yoga, Meditation and Mysticism*, Kenneth Rose shifts the dominant focus of contemporary religious studies away from tradition-specific studies of individual religious traditions, communities, and practices to examine the 'contemplative universals' that arise globally in meditative experience. Through a comparative exploration of the itineraries detailed in the contemplative manuals of Theravada Buddhism, Patañjalian Yoga, and Catholic mystical theology, Rose identifies in each tradition a moment of sharply focused awareness that marks the threshold between immersion in mundane consciousness and contemplative insight. As concentration deepens, the meditator steps through this threshold onto a globally shared contemplative itinerary, which leads through a series of virtually identical stages to mental stillness and insight. Rose argues that these contemplative universals, familiar to experienced contemplatives in multiple traditions, point to a common spiritual, mental, and biological heritage. Pioneering the exploration of contemplative practice and experience with a comparative perspective that ranges over multiple religious traditions, religious studies, philosophy, neuroscience, and the cognitive science of religion, this book is a landmark contribution to the fields of contemplative practice and religious studies.

*Ascent of the Mountain, Flight of the Dove* J. Bowyer Bell, 2017-09-29 The essence of *Ascent of the Mountain, Flight of the Dove* remains intact: its vision of religious studies as sustained reflection on our lifelong voyage to discover who we are. The story we choose for ourselves, the story we live, can sacralize or secularize our lives and our world by the way in which we choose to relate to it. With this awareness of the story dimension of life, *Ascent of the Mountain, Flight of the Dove* opens us to awe, reverence, and wonder at the risks and possibilities of human freedom. This book is even more important than it was thirty years ago. We need religion to strike deeply into the self, away from public glare. Unless Americans become more sophisticated about the language of the self, inner life will shrivel. In addition, our people will continue to be vulnerable to fundamentalist movements. Such movements take over too many innocents. They promise, and sometimes deliver, a touching happiness. But they do so by closing the spirit in a powerful and dangerous way. Families and schools do not provide a large and critical vocabulary by which to express the inner longings of the spirit. The souls of many are parched

and they gladly accept water, any water, from those who offer it. The liberation of the religious spirit from trivial, closed, and simplistic systems of thought can only be achieved through the development of a critical language, exercises, and disciplines that open rather than close the mind, that lead to higher viewpoints, breakthroughs, and new syntheses, in a constant enlargement of spirit. Novak's book leads us to that place.

*Ascent of the Mountain, Flight of the Dove* Michael Novak, 2011-12-31 The essence of *Ascent of the Mountain, Flight of the Dove* remains intact: its vision of religious studies as sustained reflection on our lifelong voyage to discover who we are. The story we choose for ourselves, the story we live, can sacralize or secularize our lives and our world by the way in which we choose to relate to it. With this awareness of the story dimension of life, *Ascent of the Mountain, Flight of the Dove* opens us to awe, reverence, and wonder at the risks and possibilities of human freedom. This book is even more important than it was thirty years ago. We need religion to strike deeply into the self, away from public glare. Unless Americans become more sophisticated about the language of the self, inner life will shrivel. In addition, our people will continue to be vulnerable to fundamentalist movements. Such movements take over too many innocents. They promise, and sometimes deliver, a touching happiness. But they do so by closing the spirit in a powerful and dangerous way. Families and schools do not provide a large and critical vocabulary by which to express the inner longings of the spirit. The souls of many are parched and they gladly accept water, any water, from those who offer it. The liberation of the religious spirit from trivial, closed, and simplistic systems of thought can only be achieved through the development of a critical language, exercises, and disciplines that open rather than close the mind, that lead to higher viewpoints, breakthroughs, and new syntheses, in a constant enlargement of spirit. Novak's book leads us to that place.

*Harald Szeemann* Harold Szeemann, 2018-04-10 Born in Bern, Switzerland, in 1933, Harald Szeemann was a crucial force in identifying, exhibiting, and writing about the important new movements in postwar contemporary art. This collection of seventy-four texts from the curator's vast body of written work—which includes essays, lectures, studio notes, reviews, interviews, correspondence, and transcripts—introduces the depth of his method, insight, and inclusive artistic interests. The pieces have been translated from German and French and collected in an informed, authoritative edition, making this the first time Szeemann's work is accessible in English. The first two sections of this volume republish Szeemann's anthologies *Museum der Obsessionen* (1981) and *Individuelle Mythologien* (1985). The final part assembles important writings from 1986 until his death in 2005 to represent the later years of his career and round out a record of his contribution to and dialogue with later twentieth-century art and artists. The book's publication coincides with the opening of the Getty Research Institute's exhibition *Harald Szeemann: Museum of Obsessions* and complements its catalogue, as well as a contemporaneous satellite show at the Institute of Contemporary Art, Los Angeles, that focuses on Szeemann's *Grandfather* exhibition (1974).

Hesse Gunnar Decker, 2018-11-05 Against Nazi dictatorship, the disillusionment of Weimar, and Christian austerity,

Hermann Hesse's stories inspired a nonconformist yearning for universal values to supplant fanaticism in all its guises. He reenters our world through Gunnar Decker's biography—a champion of spiritual searching in the face of mass culture and the disenchanted life.

*The Ludic City* Quentin Stevens, 2007-04-11 Drawing together arguments from the fields of urban design, planning, sociology, anthropology, philosophy and environmental psychology, this text presents a detailed depiction of play in the specific context of urban public space.

**A Standard Dictionary of the English Language** Isaac Kaufman Funk, Francis Andrew March, 1897

*Bibliographies and Literature of Agriculture*, 1978

**Sagetrieb**, 1990

*ABM*, 1985 Abstracts of journal articles, books, essays, exhibition catalogs, dissertations, and exhibition reviews. The scope of ARTbibliographies Modern extends from artists and movements beginning with Impressionism in the late 19th century, up to the most recent works and trends in the late 20th century. Photography is covered from its invention in 1839 to the present. A particular emphasis is placed upon adding new and lesser-known artists and on the coverage of foreign-language literature. Approximately 13,000 new entries are added each year. Published with title LOMA from 1969-1971.

**Mattis Teutsch and Der Blaue Reiter** János Máttis Teutsch, Haus der Kunst München, 2001

**Australia** Phil Jarratt, 1987

English Prose and Criticism, 1900-1950 Christopher C. Brown, William B. Thesing, 1983 Guide to reference sources about individual English authors of the early twentieth century.

**Francis Bacon** Francis Bacon, Martin Harrison, Museo del Prado, 2009 Explores the work of twentieth-century painter Francis Bacon, particularly his depiction of the human figure, with essays and over two hundred full-color plates as well as photographs, imagery from films, and magazine tear sheets.

**The Concordance to The Standard Edition of the Complete Psychological Works of Sigmund Freud** Samuel A. Guttman, Stephen Maxfield Parrish, Randall L. Jones, 1984 KWIC concordance to James Strachey's English translation of Freud's complete works.

*Australia*, 1988

**Stephen Tanzer's international wine cellar**, 1997

**Business Periodicals Index**, 1991

**Yearbook of Comparative and General Literature**, 2001

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