

Felix Neff Laptre Des Hautes Alpes

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Volkssprachiges Proverbium in der Gelehrtenkultur
Clm 10315
Bohemia
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când vine vorba să facem față emoțiilor negative sau nedorite compasiunea de sine este un atu din mai multe puncte de vedere spre deosebire de stima de sine ea nu ne pune condiții ci ne ajută să ne prețuim ca oameni pur și simplu învățându ne să ne conștientizăm și să ne controlăm propriile stări și sentimente astfel cultivată ea devine o formă remarcabilă a inteligenței emoționale cum se dezvoltă prin antrenamentul minții deprinzându ne să ne raportăm la experiențele comune tuturor oamenilor și arătându ne bunătate nouă înșine kristin neff și a dedicat cariera cercetării compasiunii de sine și ne pune la îndemână puterea ei vindecătoare atât în relația cu sine cât și cu ceilalți fie ei prieteni copii sau parteneri de cuplu ca să facem față lumii cu blândețe și umor

cele mai multe dintre noi recunosc intuitiv ferocitatea ca făcând parte din adevărata lor natură dar au fost descurajate multă vreme să și o dezvolte În această carte revoluționară kristin neff arată cum pot femeile să folosească atât compasiunea de sine feroce cât și pe cea tandră ca să aibă succes la locul de muncă să îi îngrijească pe ceilalți fără să se epuizeze să fie autentice în relații și să pună capăt tăcerii din jurul hărțuirii și abuzului sexual În această carte plină de înțelepciune neff îți arată cum să îți găsești echilibrul între acceptarea tandră de sine și acțiunea fermă nu doar ca să îți revendici puterea ci și ca să trăim cu toții într o societate mai sănătoasă

die studie untersucht die handschriftenüberlieferung und

bildungshintergründe eines spätmittelalterlichen lateinisch gelehrten kommentars zu den fabeln des anonymus neveti mit deutschen reimpaarepimythien einem bislang nicht erschlossenen proverbien und sentenzencorpus die auswertung der provenienzen mitüberlieferung und kommentarinhalte zeigt einen fabelkommentar akademischen studienniveaus er ist in der zweiten hälfte des 15 jahrhunderts an bildungsinstitutionen im ostmittel und südostdeutschen raum verbreitet und vermittelt anspruchsvolle artistische und klerikale kernkompetenzen der spätmittelalterlichen bildungskultur die deutschen epimythien sind für den lateinisch sprachsozialisierten benutzer bestimmt als ein text und wissensorganisierendes kommentarelement von mnemotechnischer qualität zusammen mit den lateinischen Äsopsentenzen der proverbia esopi gelangt es in die drucküberlieferung die in der studie enthaltene edition der kommentartexte dokumentiert erstmals die spezifische existenzweise der volkssprachigen proverbien im kontext der gelehrtenkultur

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