

Felix Neff Lapte Des Hautes Alpes

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când vine vorba să facem faă emoilor 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 condiii ci ne ajută să ne preuim ca oameni pur i simplu învăându ne să ne contientizăm i să ne controlăm propriile stări i sentimente astfel cultivată ea devine o formă remarcabilă a inteligeniei emoionale cum se dezvoltă prin antrenamentul minii deprinzându ne să ne raportăm la experienele comune tuturor oamenilor i arătându ne bunătate nouă înine kristin neff i a dedicat cariera cercetării compasiunii de sine i ne pune la îndemână puterea ei vindecătoare atât în relaia cu sine cât i cu ceilali fie ei prieteni copii sau parteneri de cuplu ca să facem faă lumii cu blânde i umor

cele mai multe dintre noi recunosc intuitiv ferocitatea ca făcând parte din adevărata lor natură dar au fost descurajate multă vreme să i o dezvolte În această carte revoluionară kristin neff arată cum pot femeile să folosească atât compasiunea de sine feroce cât i pe cea tandă ca să aibă succes la locul de muncă să îi îngrijească pe ceilali fără să se epuizeze să fie

autentice în relații și să pună capăt tăcerii din jurul hărurii și abuzului sexual. În această carte plină de înțelegere și arătă cum să și găsești echilibrul între acceptarea tardivă de sine și aciunea fermă nu doar ca să și 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 neveleti 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 Äsopsentzen 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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