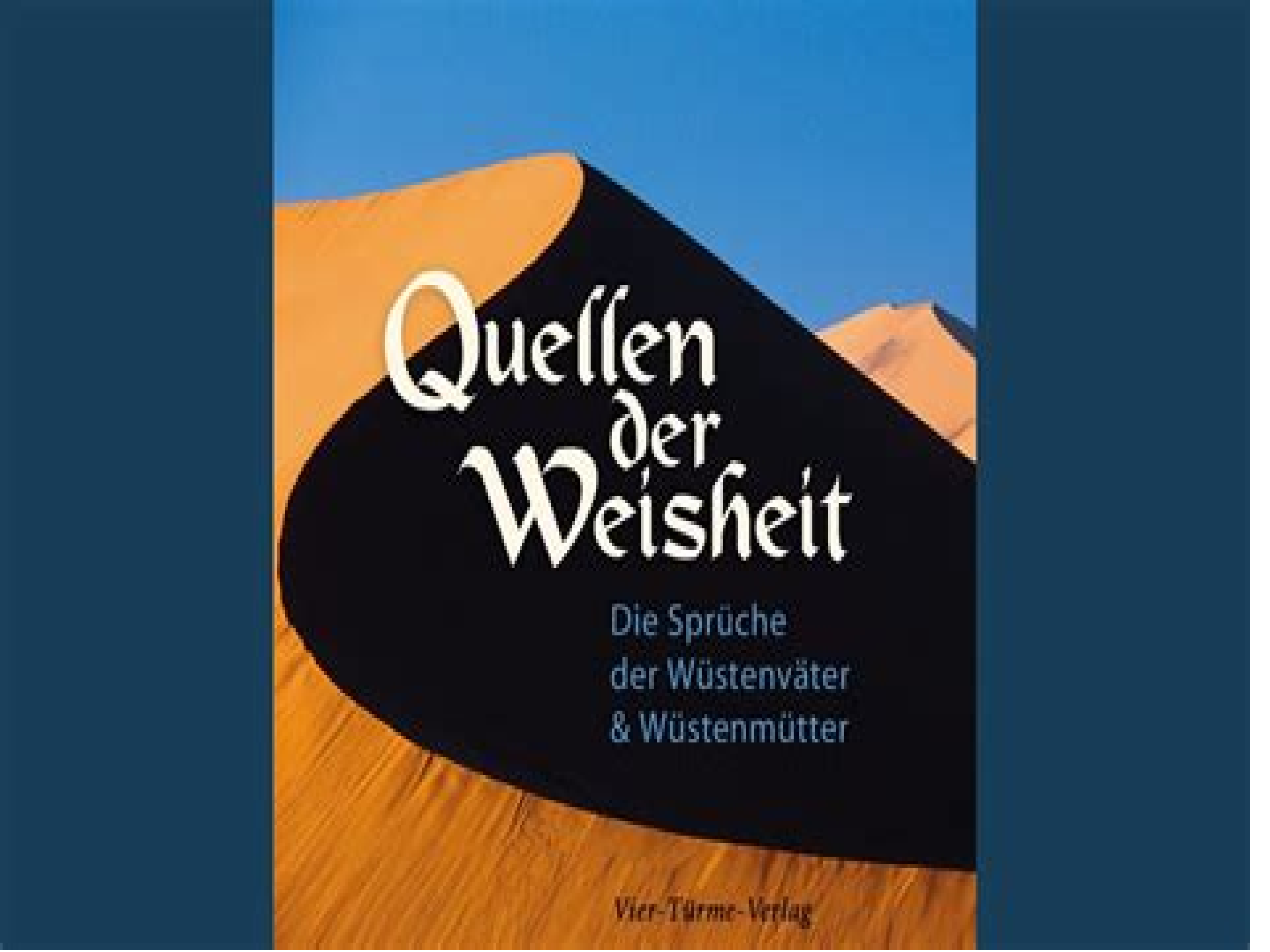




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Dieses Buch ist unverzichtbar zum Verständnis der esoterischen Seite des Tibetischen Buddhismus Lama Anagarika Govinda
besa ein tiefgründiges Wissen über die Grundlagen der mantrischen Wissenschaft und die verborgene Bedeutung mystischer
Lautsymbole Er dringt mit dieser Studie nicht nur in das innerste Herz der uralten Weisheit vom Dach der Welt ein sondern
analysiert zugleich die Grundstrukturen der menschlichen Psyche Ein Meisterschüssel zum Verständnis innerer speziell
meditativer Prozesse und der wahrhaften Transformation des Bewusstseins Quellen oestlicher Weisheit , 1960
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& Oetinger & Co.; Koehler & Volckmar, 1981 Deutscher Literatur-Katalog , 1966 **Der Schweizer Verlag**
Schweizerischer Buchhändler- und Verleger-Verein, Martin Hürlimann, 1961 Das Wort ist der Schlüssel des Herzens.
Östliche Weisheiten Karl Noetzel, 2022-11-23 Jahrelang sammelte und bersetzte der deutsch russische Schriftsteller Karl
Noetzel 1870 1945 in Russland beliebte Spruchweisheiten aus Asien darunter türkische chinesische und japanische Sinnspr
che Mit der hier vorliegenden Sammlung wollte er ein Gebrauchsbuch für den Alltag schaffen Sein Leitgedanke war dass sich
die verschiedenen Völker in ihren tiefen Weisheiten über hren gegenseitig befruchten den Leser im Guten bestärken und gegen
das Böse wappnen Gerade durch Noetzels Glauben an eine uns alle verbindende Wahrheit hat dieses Buch bis heute nichts an
seiner Aktualität verloren *Catalog of the Schmulowitz Collection of Wit and Humor (SCOWAH)* San Francisco Public
Library, 1977 Nipponalia Kyōto Gaikokugo Daigaku. Toshokan, 1984 *Barsortiment-Lagerkatalog* Koch, Neff &
Oetinger & Co.; Koehler & Volckmar, 1978 **Krass** Matthias Heine, 2021-04-13 Krass duftete kolossal Jugendsprache ist kein
Phänomen unserer Zeit Schon im 18. Jahrhundert pflegten die Studenten ihren eigenen Jargon und die Wandervogelbewegung
lieferte den Nazis manches Lieblingswort Matthias Heine zeigt dass Jugendliche schon immer eigene Gruppensprachen
nutzten nach innen als Erkennungszeichen nach außen als Abgrenzung und natürlich auch ganz einfach zum Spaß Dazu zieht er
Quellen wie Goethes Studentenwörterammlung Kstners Emil und die Detektive oder die deutschen Synchronisationen der
Beatles Filme heran **Sprachspiegel** , 1965 **West-östlicher Weg** , 1929 **P - Z** , 2011-05-09 Keine ausführliche
Beschreibung für P Z verfügbar **Kulturtransfer über Epochen und Kontinente** Huiwen Zhang, 2012-10-30 Mit dem
Roman Wu Zixu 1946 legt Feng Zhi 1905 93 der Nestor der chinesischen Germanistik und Schöpfer des chinesischen Sonetts
Rechenschaft über dreitausend Jahre ab Als Repräsentant eines der Kriegszeit entsprungenen Gegendiskurses berträgt das
Werk die Einsichten der literarischen Avantgarde der vierziger Jahre in den intra und interkulturell berlieferten Kanon
Hinter Feng Zhis Umformung der archaischen Rachegegeschichte in eine moderne Allegorie der Heimkehr wirkt eine
spezifische von ihm rezipierte abendländische Kulturtradition und Denkart Demgemäß erschließt die Studie die ganze

palimpsestische Schichtung und lyrische Tiefe des Wu Zixu um einerseits den mit seiner Genese einhergehenden Kulturtransfer über Epochen und Kontinente hinweg zu rekonstruieren und andererseits das aus diesem Transfer resultierende enorm dichte und raffinierte intertextuelle Bezugsgewebe offenzulegen. Die Arbeit versteht sich jedoch nicht bloß als Entschlüsselung eines einzigen Werkes sondern vielmehr als Gesamtbetrachtung aller möglichen Dissonanzen die mit Feng Zhis Wu Zixu im turbulenten China jener Zeit laut werden. Dabei werden auch der gegenwärtige westliche Dialog sowie die aktuelle Kulturtransfer und Moderne Forschung neu beleuchtet. **Verzeichnis lieferbarer Bücher**, 1999

Tàpies im west-östlichen Dialog Verena Tintelnot, 2009-08-05. Das vorliegende Buch untersucht die Wechselwirkung von Kunst und Religion: ästhetischer und religiöser Erfahrung im Werk des katalanischen Künstlers Antoni Tàpies geboren 1923. Die Bilder des Künstlers sind von einer europäisch-hermetisch-agnostischen mystischen und einer zen-buddhistischen Tradition geprägt. Die Autorin erklärt den internen Zusammenhang dieser Traditionen mit Tàpies Denken und mit seiner Kunst wobei sie zeigt worin immer noch die inspirierende Kraft dieser Traditionen liegt. Damit wird deutlich wie Tàpies Gemälde zum Auslöser von Bewußtseinsweiterung werden sollen und welche formalen Mittel er für dieses Ziel wählt was besonders durch die Analyse seiner Bildsprache am Beispiel des Werkes *Braunes Gemälde Nr. LXIV* von 1957 gelingt. Es zeigt sich daß sich der Katalane mit seinem Konzept auf die ausgeprägten ethischen Intentionen der aufgeführten Traditionen bezieht. Die Auswirkungen auf die Rezipienten jenseits des Werkes im Lebensalltag erscheinen ihm wichtiger als das Werk selbst das im Prozeß der Erfahrung vom Betrachter hinter sich gelassen wird. Die Aufgabe der Kunst ist es den Betrachter für Erkenntnisvorgänge zu disponieren. Und auch das Herstellen von Kunst wird hier zu einer Art heiligen Handlung.

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