

**ALAMEDA MEXICANA.**  
**Breve crónica de un**  
**viejo paseo. (Spanish**  
**Edition)**

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# Alameda Mexicana Breve Cronica De Un Viejo Paseo 2a Ed

**Dominique de Courcelles**



## **Alameda Mexicana Breve Cronica De Un Viejo Paseo 2a Ed:**

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pole s 2 El paradigma geopolítico de la teoría de las cinco zonas Parte II Grandeza mexicana y la política por la posesión de la Nueva España a 3 La retórica de la valentía una política pica en una ciudad desmilitarizada Los poemas picarescos pro criollos como casos forenses Grandeza mexicana y la transgresión del emblema pole s 4 La geopolítica de la templanza la ciencia del imperio español transatlántico Entre Sepúlveda y Las Casas dos versiones de la teoría de las cinco zonas 1512 c 1560 Innovaciones criollas y mestizas de la teoría de las cinco zonas y la respuesta de Balbuena c 1560 c 1618 5 La economía de la justicia y las virtudes intelectuales comercio y valor de cambio en la política económica La justicia de los intercambios comerciales en la Nueva España El valor de cambio y las virtudes intelectuales en los intercambios comerciales en la Nueva España a 6 Pensamiento medido con arte las virtudes de Balbuena Arte linaje y mecenazgo el retrato de Balbuena Arte y prudencia la cifra y el Compendio apologético en alabanza de la poesía Conclusiones Obras citadas Agradecimientos índice analítico Habitar maravillosamente el mundo Dominique de Courcelles, 2020-11-25 En la España de los siglos XV a XVII con los grandes viajes y la exploración de mundos desconocidos aparece una nueva conciencia de la tierra y del tiempo expresada mediante nuevas representaciones literarias y artísticas El mundo hasta entonces cerrado se transforma en un universo infinito El arte de construir jardines o palacios de narrar un viaje experimental o una búsqueda política y mística de pintar paisajes y glorias celestes da fe de una renovación de la mirada filosófica alquímica política Cada objeto a su escala palacio jardín relato cuadro sostiene una manera de ser de quien lo recorre con su cuerpo o con sus ojos El arte de los príncipes y sus arquitectos adquiere una intención mística habitar maravillosamente el mundo en armonía con la tierra el agua el aire y el fuego luminoso es habitarlo tal cual es es decir experimentar en la presencia divina ver el mundo en Dios Habitar maravillosamente el mundo se inscribe en una perspectiva geométrica y mística del infinito y de la eternidad De este modo se elabora un arte hispánico de habitar maravillosamente el mundo que desde la península ibérica no deja de repetirse artística teológica y espiritualmente en los nuevos mundos y en la Nueva España La obra se articula en cuatro partes dedicadas a los palacios jardines y moradas espirituales desde Andalucía y la Casa de Campo de Madrid hasta Las Moradas de Teresa de Jesús a las maravillas del universo desde Sevilla hasta México a la mística de los paisajes y la magia natural y a la representación del infinito y el deseo de eternidad en el palacio de El Escorial y El entierro del conde de Orgaz del Greco

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