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Texts On Courtezans In Classical Sanskrit

Johan Elverskog



Texts On Courtezans In Classical Sanskrit:

Texts on Courtesans in Classical Sanskrit Ludwik Sternbach, 1953 **The Courtesan's Arts** Martha Feldman, Bonnie Gordon, 2006-03-23 Courtesans hetaeras tawaif s ji s these women have exchanged artistic graces elevated conversation and sexual favors with male patrons throughout history and around the world Of a different world than common prostitutes courtesans deal in artistic and intellectual pleasures in ways that are wholly interdependent with their commerce in sex In pre colonial India courtesans cultivated a wide variety of artistic skills including magic music and chemistry In Ming dynasty China courtesans communicated with their patrons through poetry and music Yet because these cultural practices have existed primarily outside our present day canons of art and have often occurred through oral transmission courtesans arts have vanished almost without trace The Courtesan s Arts delves into this hidden legacy unveiling the artistic practices and cultural production of courtesan cultures with a sideways glance at the partly related geisha Balancing theoretical and empirical research this interdisciplinary collection is the first of its kind to explore courtesan cultures through diverse case studies the Edo period and modern Japan 20th century Korea Ming dynasty China ancient Greece early modern Italy and India past and present Each essay puts forward new perspectives on how the arts have figured in the courtesan s survival or demise Though performative and often flamboyant courtesans have been enigmatic and elusive to their beholders including scholars They have shaped cultures through art yet their arts often intangible have all but faded from view Often courtesans have hovered in the crevices of space time and practice between gifts and money courts and cities feminine allure and masculine power as substitutes for wives but keepers of culture Reproductively irrelevant they have tended to be ambiguous figures thriving on social distinction while operating outside official familial relations They have symbolized desirability and sophistication yet often been reviled as decadent The Courtesan s Arts shows that while courtesans cultures have appeared regularly in various times and places they are universal neither as a phenomenon nor as a type To the contrary when they do crop up wide variations exist What binds together courtesans and their arts in the present day post industrialized world of global services and commodities is their fragility Once vital to cultures of leisure and pleasure courtesans are now largely forgotten transformed into national icons or historical curiosities or reduced to prostitution Foucault and the Kamasutra Sanjay K. Gautam, 2016-06-22 The Kamasutra is best known in the West for its scandalous celebration of unbridled sensuality Yet there is much much more to it embedded in the text is a vision of the city founded on art and aesthetic pleasure In Foucault and the Kamasutra Sanjay K Gautam lays out the nature and origin of this iconic Indian text and engages in the first serious reading of its relationship with Foucault Gautam shows how closely intertwined the history of erotics in Indian culture is with the history of theater aesthetics grounded in the discourse of love and Foucault provides the framework for opening up an intellectual horizon of Indian thought To do this Gautam looks to the history of three inglorious characters in classical India the courtesan and her two closest male companions her patron the dandy consort and her teacher and advisor

the dandy guru Foucault's distinction between erotic arts and the science of sexuality drives Gautam's exploration of the courtesan as a symbol of both sexual erotic and aesthetic pleasure. In the end, by entwining together Foucault's works on the history of sexuality in the West and the classical Indian texts on eros, Gautam transforms our understanding of both, even as he opens up new ways of investigating erotics, aesthetics, gender relations, and subjectivity. *A History of Uyghur Buddhism* Johan Elverskog, 2024-06-18 Today most Uyghurs are Muslims. For centuries, however, Uyghurs were Buddhists. By around 1000 CE, they like many of their neighbors had decisively turned toward the Dharma, and a golden age of Uyghur Buddhism flourished under the Mongol empire. Dwelling along the Silk Road in what is now northwestern China, they stood at the center of Buddhist Eurasia, linking far-flung regions and traditions. But as Muslim power grew, Uyghur Buddhists converted to Islam, rewriting their past and erasing their Buddhist history. This book presents the first comprehensive history of Buddhism among the Uyghurs from the ninth to the seventeenth century. Johan Elverskog traces how the Uyghurs forged their distinctive tradition, considering a variety of social, political, cultural, and religious contexts. He argues that the religious history of the Uyghurs challenges conventional narratives of the meeting of Buddhism and Islam, showing that conversion took place gradually and was driven by factors such as geopolitics, climate change, and technological innovation. Elverskog also provides a nuanced understanding of lived Buddhism, focusing on ritual practices and materiality, as well as the religion's entanglements with economics, politics, and violence. A groundbreaking history of Uyghur Buddhism, this book makes a compelling case for the importance of the Uyghurs in shaping the course of both Buddhist and Asian history. Encyclopedia of Hinduism Denise Cush, Catherine A. Robinson, Michael York, 2012-08-21 The Encyclopedia of Hinduism contains over 900 entries reflecting recent advances in scholarship, which have raised new theoretical and methodological issues, as well as identifying new areas of study which have not been addressed previously. The debate over the term Hinduism in the light of post-Orientalist critiques is just one example of how once standard academic frameworks have been called into question. Entries range from 150-word definitions of terms and concepts to 5,000-word in-depth investigations of major topics. The Encyclopedia covers all aspects of Hinduism but departs from other works in including more ethnographic and contemporary material, in contrast to an exclusively textual and historical approach. It includes a broad range of subject matter, such as historical developments among them, nineteenth and twentieth-century reform and revival, geographical distribution, especially the diaspora, major and minor movements, philosophies and theologies, scriptures, deities, temples, and sacred sites, pilgrimages, festivals, rites of passage, worship, religious arts, sculpture, architecture, music, dance, etc., religious sciences, e.g., astrology, biographies of leading figures, local and regional traditions, caste and untouchability, feminism and women's religion, nationalism, and the Hindu radical right and new religious movements. The history of study and the role of important scholars, past and present, are also discussed. Accessibility to all levels of reader has been a priority, and no previous knowledge is assumed. However, the in-depth, larger entries and the design of the work, in line with the latest scholarly advances, means that

the volume will be of considerable interest to specialists The whole is cross referenced and bibliographies attach to the larger entries There is a full index The Kāvya-portions in the Kathā-literature (Pañcatantra, Hitopadeśa, Vikramacarita, Vetālapañcavimśatikā, and Sukasaptati): Pañcatantra Ludwik Sternbach,1971 *Classical Sanskrit Literature* Arthur Berriedale Keith,1923 *The Encyclopaedia Of Indian Literature (Volume Two) (Devraj To Jyoti)* Amaresh Datta,2006 A Major Activity Of The Sahitya Akademi Is The Preparation Of An Encyclopaedia Of Indian Literature The Venture Covering Twenty Two Languages Of India Is The First Of Its Kind Written In English The Encyclopaedia Gives A Comprehensive Idea Of The Growth And Development Of Indian Literature The Entries On Authors Books And General Topics Have Been Tabulated By The Concerned Advisory Boards And Finalised By A Steering Committee Hundreds Of Writers All Over The Country Contributed Articles On Various Topics The Encyclopaedia Planned As A Six Volume Project Has Been Brought Out The Sahitya Akademi Embarked Upon This Project In Right Earnest In 1984 The Efforts Of The Highly Skilled And Professional Editorial Staff Started Showing Results And The First Volume Was Brought Out In 1987 The Second Volume Was Brought Out In 1988 The Third In 1989 The Fourth In 1991 The Fifth In 1992 And The Sixth Volume In 1994 All The Six Volumes Together Include Approximately 7500 Entries On Various Topics Literary Trends And Movements Eminent Authors And Significant Works The First Three Volume Were Edited By Prof Amaresh Datta Fourth And Fifth Volume By Mohan Lal And Sixth Volume By Shri K C Dutt **Sexuality in Classical South Asian Buddhism** José Ignacio Cabezón,2017-10-10 A prolific scholar surveys classical Buddhism s approach to sex gender and sexual orientation in this landmark volume More than twenty five years in the making this detailed sourcebook on Buddhist understandings of sexuality desire ethics and deviance in classical South Asia is filled with both engaging translations and original and provocative analysis Jose Cabezon the XIVth Dalai Lama Professor at the University of California Santa Barbara marshals an incredible array of scriptures legal and medical texts and philosophical treatises explaining the subtleties of this ancient literature in lucid prose This work will be of immense interest not only to scholars of Buddhism and gender studies but also to lay readers who want to learn more about traditional Buddhist attitudes toward sex **The Concept of Dance in Classical Sanskrit Literature** G. S. Hegde,1999

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Table of Contents Texts On Courtezans In Classical Sanskri

1. Understanding the eBook Texts On Courtezans In Classical Sanskri
 - The Rise of Digital Reading Texts On Courtezans In Classical Sanskri
 - Advantages of eBooks Over Traditional Books
2. Identifying Texts On Courtezans In Classical Sanskri
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Texts On Courtezans In Classical Sanskri
 - User-Friendly Interface
4. Exploring eBook Recommendations from Texts On Courtezans In Classical Sanskri
 - Personalized Recommendations
 - Texts On Courtezans In Classical Sanskri User Reviews and Ratings
 - Texts On Courtezans In Classical Sanskri and Bestseller Lists
5. Accessing Texts On Courtezans In Classical Sanskri Free and Paid eBooks
 - Texts On Courtezans In Classical Sanskri Public Domain eBooks
 - Texts On Courtezans In Classical Sanskri eBook Subscription Services
 - Texts On Courtezans In Classical Sanskri Budget-Friendly Options

6. Navigating Texts On Courtezans In Classical Sanskri eBook Formats
 - ePub, PDF, MOBI, and More
 - Texts On Courtezans In Classical Sanskri Compatibility with Devices
 - Texts On Courtezans In Classical Sanskri Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Texts On Courtezans In Classical Sanskri
 - Highlighting and Note-Taking Texts On Courtezans In Classical Sanskri
 - Interactive Elements Texts On Courtezans In Classical Sanskri
8. Staying Engaged with Texts On Courtezans In Classical Sanskri
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Texts On Courtezans In Classical Sanskri
9. Balancing eBooks and Physical Books Texts On Courtezans In Classical Sanskri
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Texts On Courtezans In Classical Sanskri
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Texts On Courtezans In Classical Sanskri
 - Setting Reading Goals Texts On Courtezans In Classical Sanskri
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Texts On Courtezans In Classical Sanskri
 - Fact-Checking eBook Content of Texts On Courtezans In Classical Sanskri
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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