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The Drama of Love and Death Edward Carpenter, 1912

Love and Death in Medieval French and Occitan Courtly Literature Simon Gaunt, 2006-02-16 Some of medieval culture's most arresting images and stories inextricably associate love and death Thus the troubadour Jaufré Rudel dies in the arms of the countess of Tripoli having loved her from afar without ever having seen her Or in Marie de France's Chevrefoil Tristan and Iseult's fatal love is hauntingly symbolized by the fatally entwined honeysuckle and hazel And who could forget the ethereal spectacle of the Damoisele of Escalot's body carried to Camelot on a supernatural funerary boat with a letter on her breast explaining how her unrequited love for Lancelot killed her Medieval literature is fascinated with the idea that love may be a fatal affliction Indeed it is frequently suggested that true love requires sacrifice that you must be ready to die for from and in love Love in other words is represented sometimes explicitly as a form of martyrdom a notion that is repeatedly reinforced by courtly literature's borrowing of religious vocabulary and imagery The paradigm of the martyr to love has of course remained compelling in the early modern and modern period This book seeks to explore what is at stake in medieval literature's preoccupation with love's martyrdom Informed by modern theoretical approaches particularly Lacanian psychoanalysis and Jacques Derrida's work on ethics it offers new readings of a wide range of French and Occitan courtly texts from the twelfth and thirteenth centuries and argues that a new secular ethics of desire emerges from courtly literature because of its fascination with death This book also examines the interplay between lyric and romance in courtly literary culture and shows how courtly literature's predilection for sacrificial desire imposes a repressive sex gender system that may then be subverted by fictional women and queers who either fail to die on cue or who die in troublesome and disruptive ways

The Drama of Love and Death Edward Carpenter, 2015-12-22 Love and Death are two major facets of the whole of human existence and in *The Drama of Love and Death* Carpenter attempts to analyse the interplay of love and death in everyday life Originally published in 1912 this study focuses on how love and death are perceived and treated in the history of humankind and how these views evolved up until the early twentieth century This title will be of interest to students of Sociology and Anthropology

On Love and Death Patrick Süskind, 2006 *Of Love and Death and Other Journeys* Isabelle Holland, 1977 Meg Grant's sixteenth year is a time of love and loss and new understanding Meg and her mother have been roaming Europe working as tour guides since her father disappeared Now her mother wants her to meet him for the first time

Love and Death and Hindu Mysticism Sri Aurobindo, S. N. Dasgupta, 2020-09-28 Both on the continent and in America Hindus are associated with mysticism but so far as I know the subject of Hindu mysticism has as yet received no systematic treatment either in the way of general introduction or in the way of a comprehensive account The man in the

street cannot as a rule distinguish between the lower and the higher forms of mysticism. He looks upon mysticism in general with some kind of superstitious awe or reverence and he thinks of it as an obscure and supernatural method by which in some unaccountable manner miraculous feats may be performed or physical advantages reaped, departed spirits made visible, fortunes told, muscles developed, riches earned without effort, dangerous and incurable diseases cured by simple amulets or blessings, infallible prophecies made, and the like. I shall not say anything as to whether or not such phenomena are possible for my present interest concerns not facts but beliefs. But whether or not the phenomena actually occur, they imply beliefs that there are short cuts to the attainment of advantages through mysterious supernatural or miraculous powers undiscoverable by reason. I refer to this as inferior mysticism because the purposes relate solely to the attainment of inferior, mundane benefits. Distinguishable therefrom is the belief that the highest reality or the ultimate realisation and fulfilment whatever may be their nature cannot be attained by reason alone but that there are other avenues to them, namely the firm and steady control of will, the development of right emotions, or both combined, or by them both along with the highest functioning of reason. This is superior and true mysticism because it is directed to the liberation of the spirit and the attainment of the highest bliss. Mysticism in Europe has a definite history. In spite of the variety of its types, it may roughly be described to refer to the belief that God is realised through ecstatic communion with Him. With the Islamic mystics, the Christian mystics, and the devotional mystics or bhaktas of India, the vision of God and His grace is attained through devotional communion or devotional rapture of various kinds. But in all these mystics we find a keen sense of the necessity of purity of mind, contentment, ever alert striving for moral goodness, self-abnegation, and one-pointedness to God. There can be no true mysticism without real moral greatness. This mysticism should therefore be distinguished from a mere delusory faith that God often grants us a vision of Him or appears to us in dreams or from a faith in the infallibility of the scriptures and so forth, for the latter are often but manifestations of credulity or of a tendency to believe in suggestions and may often be associated with an inadequate alertness of critical and synthetic intellect. I have defined mysticism as a belief or a view, but in reality it means much more than that. In the life of the true mystics, beliefs exert a great formative influence. They are no mere intellectual registrations of opinions or temporary experiences but represent the dynamic, the dominant tone of their personality as it develops and perfects itself. Mysticism is not an intellectual theory; it is fundamentally an active, formative, creative, elevating and ennobling principle of life. I have not here taken note of poems or thoughts involving merely mystical beliefs but have touched only upon those which are the outward expressions of a real inner flowering of life in the persons of those who have tried to live a saintly life of mysticism. Mysticism means a spiritual grasp of the aims and problems of life in a much more real and ultimate manner than is possible to mere reason. A developing life of mysticism means a gradual ascent in the scale of spiritual values, experience, and spiritual ideals. As such, it is many-sided in its development and as rich and complete as life itself. Regarded from this point of view, mysticism is the basis of all religions, particularly of religion as it

appears in the lives of truly religious men An acquaintance with Indian religious experience shows that there are types of religious and mystical experience other than that of an intimate communion with God I have therefore made my definition of mysticism wider so that it may include not only the Islamic Christian and the Bhakti forms of Indian mysticism but other types of Indian mysticism as well I could not hope to give an exhaustive analysis or even a fairly comprehensive treatment of the chief features of the different types of Indian mysticism within the limits of these six lectures I have therefore attempted only a brief general outline of some of the most important types indicating their mutual relations sometimes genetically and sometimes logically I have omitted all reference to the connected metaphysical issues as a comprehensive treatment of these philosophical problems may be found in my *A History of Indian Philosophy* Cambridge University Press the first volume of which has already been published and the other volumes are in the course of publication I have first described the sacrificial type of mysticism This cannot in all its particulars be regarded as a mysticism of a superior order but it develops many features of the higher types and marks the starting point of the evolution of Indian mysticism I have then discussed the four chief types of mysticism the Upanishad the Yogic the Buddhistic and the Bhakti though there are many branches of these particular types upon which I could not enter I have mentioned some other minor types of mysticism In addition there are some which are of a syncretistic nature exhibiting elements of belief and duties of two or three distinct types of mysticism in combination I could not present them all The five main types that I have here described however may be regarded as fundamental and though very much more could have been said in the way of elaboration and illustration all their striking characteristics have been briefly touched upon and materials have largely been drawn directly from the original sources I hope that I may in the future have an opportunity to take up the subject again and to deal with it more elaborately

The Drama of Love and Death Edward Carpenter, 2017-11-17 Excerpt from *The Drama of Love and Death A Study of Human Evolution and Transfiguration* Is it possible that at length and after ages we may attain to liberate ourselves from their overlordship to dominate them and make them our ministers and attendants Can we wrest them from their seeming tyranny over the human race and from their hostility to each other Can we persuade them to lay aside their disguise and appear to us for what they no doubt are even the angels and messengers of a new Order of existence About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

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Death 101 William Long,2021-03-24 Emma is newly dead and finds out her afterlife is not what she expected and that her life could have been much better than it had been Now she must fix what went wrong and set the universe right What happens when freewill gets in the way of what was meant to be and throws the entire universe off What must be done to set things right **Love and Death** Shannon Garrety,2013-01-01 **Love and Death** Sir John Edward Nourse Heygate,1943
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