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Kiss of the Yogini: "Tantric Sex" in its South Asian ...
Kiss of the Yogini: "Tantric Sex" in Its South Asian Contexts. By DAVID GORDON WHITE. CHICAGO: UNIVERSITY OF CHICAGO PRESS, 2003. Pp. xix + 372, 28 illus. \$45. Perhaps the easiest way to begin a review of this remarkable book is to identify the meaning of the title, "Kiss of the Yogini." The fir...

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Kiss of the Yogini eBook by David Gordon White ...
By David Gordon White Kiss Of The Yogini Tantric Sex In Its South Asian Contexts 1st Frist Edition Hardcover
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Yogini (Sanskrit: योगिनी, IAST: yoginī) is a female master practitioner of yoga, as well as a formal term of respect for female Hindu or Buddhist spiritual teachers in Indian subcontinent, Southeast Asia and Greater Tibet. The term is the feminine Sanskrit word of the masculine yogi, while the term "yogin" IPA: [ˈjoːɡɪn] is used in neutral, masculine or feminine sense.

Yogini - Wikipedia

The Atlanta artist shared the first installment of his KISS series in 2011, a softer side to his music with a combination of intimate lyrics and sensual instrumentals. Release after release Camp continued

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to receive high praise from various media outlets including Fader, who called KISS 2 “ encouraging, sex-positive and downright feminist ,” XXL, Complex, amongst others.

K Camp Shares The Final Piece Of His KISS Series With

...

The capitalised, serif font of the title creates connotations linked to the vampire film genre with its ‘wooden’ styling (referencing the vampire’s coffin or the stake needed to kill him perhaps) and the blood dripping from the letter V’s ‘fang.’- vampire iconography.; The use of a ‘painted’ main image is highly conventional of films of the period and links to the poster for ...

Kiss of the Vampire - A-level Media

The kiss was one of several erotic motifs – including the embrace and the couple – that occupied Pablo Picasso during the last years of his life, and this graphite on paper drawing depicts a bearded man kissing a young woman. The unbroken lines that make up many elements of the composition – the ear of the woman and the hairline of the ...

‘The Kiss’, Pablo Picasso, 1967 | Tate

Masks give kiss of death to lipstick. Louise Eccles, Consumer Affairs Editor. Sunday November 15 2020, 12.01am, The Sunday Times. Lipstick sales are down 50%. JAMIE GRILL.

For those who wonder what relation actual Tantric

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practices bear to the "Tantric sex" currently being marketed so successfully in the West, David Gordon White has a simple answer: there is none. Sweeping away centuries of misunderstandings and misrepresentations, White returns to original texts, images, and ritual practices to reconstruct the history of South Asian Tantra from the medieval period to the present day. Kiss of the Yogini focuses on what White identifies as the sole truly distinctive feature of South Asian Tantra: sexualized ritual practices, especially as expressed in the medieval Kaula rites. Such practices centered on the exchange of powerful, transformative sexual fluids between male practitioners and wild female bird and animal spirits known as Yoginis. It was only by "drinking" the sexual fluids of the Yoginis that men could enter the family of the supreme godhead and thereby obtain supernatural powers and transform themselves into gods. By focusing on sexual rituals, White resituates South Asian Tantra, in its precolonial form, at the center of religious, social, and political life, arguing that Tantra was the mainstream, and that in many ways it continues to influence contemporary Hinduism, even if reformist misunderstandings relegate it to a marginal position. Kiss of the Yogini contains White's own translations from over a dozen Tantras that have never before been translated into any European language. It will prove to be the definitive work for persons seeking to understand Tantra and the crucial role it has played in South Asian history, society, culture, and religion.

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Since the 1960s, yoga has become a billion-dollar industry in the West, attracting housewives and hipsters, New Agers and the old-aged. But our modern conception of yoga derives much from nineteenth-century European spirituality, and the true story of

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yoga's origins in South Asia is far richer, stranger, and more entertaining than most of us realize. To uncover this history, David Gordon White focuses on yoga's practitioners. Combing through millennia of South Asia's vast and diverse literature, he discovers that yogis are usually portrayed as wonder-workers or sorcerers who use their dangerous supernatural abilities—which can include raising the dead, possession, and levitation—to acquire power, wealth, and sexual gratification. As White shows, even those yogis who aren't downright villainous bear little resemblance to Western assumptions about them. At turns rollicking and sophisticated, *Sinister Yogis* tears down the image of yogis as detached, contemplative teachers, finally placing them in their proper context.

The *Alchemical Body* excavates and centers within its Indian context the lost tradition of the medieval Siddhas. Working from previously unexplored alchemical sources, David Gordon White demonstrates for the first time that the medieval disciplines of Hindu alchemy and hatha yoga were practiced by one and the same people, and that they can be understood only when viewed together. White opens the way to a new and more comprehensive understanding of medieval Indian mysticism, within the broader context of south Asian Hinduism, Buddhism, Jainism, and Islam. "White proves a skillful guide in disentangling historical and theoretical complexities that have thus far bedeviled the study of these influential aspects of medieval Indian culture."—*Yoga World* "Anyone seriously interested in finding out more about authentic tantra, original hatha yoga, embodied liberation . . . sacred sexuality,

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paranormal abilities, healing, and of course alchemy will find White's extraordinary book as fascinating as any Tom Clancy thriller."—Georg Feuerstein, Yoga Journal

Tantra is a family of rituals modeled on those of the Vedas and their attendant texts and lineages. These rituals typically involve the visualization of a deity, offerings, and the chanting of his or her mantra. Common variations include visualizing the deity in the act of sexual union with a consort, visualizing oneself as the deity, and "transgressive" acts such as token consumption of meat or alcohol. Most notoriously, non-standard or ritualized sex is sometimes practiced. This accounts for Tantra's negative reputation in some quarters and its reception in the West primarily as a collection of sexual practices. Although some today extol Tantra's liberating qualities, the role of women remains controversial. Traditionally there are two views of women and Tantra. Either the feminine is a metaphor and actual women are altogether absent, or Tantra involves the transgressive use of women's bodies to serve male interests. Loriliai Biernacki presents an alternative view, in which women are revered, worshipped, and considered worthy of spiritual attainment. Her primary sources are a collection of eight relatively modern Tantric texts written in Sanskrit from the 15th through the 18th century. Her analysis of these texts reveals a view of women that is generally positive and empowering. She focuses on four topics: 1) the "Kali Practice," in which women appear not only as objects of reverence but as practitioners and gurus; 2) the Tantric sex rite, especially in the case that, contrary to other Tantric

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texts, the preference is for wives as ritual consorts; 3) feminine language and the gendered implications of mantra; and 4) images of male violence towards women in tantric myths. Biernacki, by choosing to analyse eight particular Sanskrit texts, argues that within the tradition of Tantra there exists a representation of women in which the female is an authoritative, powerful, equal participant in the Tantric ritual practice.

A richly illustrated tapestry of interwoven studies spanning some six thousand years of history, *Dæmons Are Forever* is at once a record of archaic contacts and transactions between humans and protean spirit beings—dæmons—and an account of exchanges, among human populations, of the science of spirit beings: dæmonology. Since the time of the Indo-European migrations, and especially following the opening of the Silk Road, a common dæmonological vernacular has been shared among populations ranging from East and South Asia to Northern Europe. In this virtuoso work of historical sleuthing, David Gordon White recovers the trajectories of both the “inner demons” cohabiting the bodies of their human hosts and the “outer dæmons” that those same humans recognized each time they encountered them in their enchanted haunts: sylvan pools, sites of geothermal eruptions, and dark forest groves. Along the way, he invites his readers to reconsider the potential and promise of the historical method in religious studies, suggesting that a “connected histories” approach to Eurasian dæmonology may serve as a model for restoring history to its proper place at the heart of the

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discipline of the history of religions.

An enjoyable dual-language board book for babies and toddlers that introduces facial expressions, emotions and gestures of affection. In this English/Haida version of Kiss, Tickle, Cuddle, Hug, emotions are linked to facial expressions with an array of colorful close-up photographic images that showcases a multiethnic cast of babies. Perfect for little hands to hold, this is a board book to share and enjoy over and over again.

"An impressive and important cross-cultural study that has vast implications for history, religion, anthropology, folklore, and other fields. . . . Remarkably wide-ranging and extremely well-documented, it covers (among much else) the following: medieval Christian legends such as the 14th-century Ethiopian Gadla Hawaryat (Contendings of the Apostles) that had their roots in Parthian Gnosticism and Manichaeism; dog-stars (especially Sirius), dog-days, and canine psychopomps in the ancient and Hellenistic world; the cynocephalic hordes of the ancient geographers; the legend of Prester John; Visvamisra and the Svapacas ("Dog-Cookers"); the Dog Rong ("warlike barbarians") during the Xia, Shang, and Zhou periods; the nochoy ghajar (Mongolian for "Dog Country") of the Khitans; the Panju myth of the Southern Man and Yao "barbarians" from chapter 116 of the History of the Latter Han and variants in a series of later texts; and the importance of dogs in ancient Chinese burial rites. . . . Extremely well-researched and highly significant."—Victor H. Mair, *Asian Folklore Studies*

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"At last, she arrives at the fatal end of the plank . . . and, with her hands crossed over her chest, falls straight downward, suspended for a moment in the air before being devoured by the burning pit that awaits her. . . ." This grisly 1829 account by Pierre Dubois demonstrates the usual European response to the Hindu custom of *satis* sacrificing themselves on the funeral pyres of their husbands—horror and revulsion. Yet to those of the Hindu faith, not least the *satis* themselves, this act signals the *sati*'s sacredness and spiritual power. *Ashes of Immortality* attempts to see the *satis* through Hindu eyes, providing an extensive experiential and psychoanalytic account of ritual self-sacrifice and self-mutilation in South Asia. Based on fifteen years of fieldwork in northern India, where the state-banned practice of *sati* reemerged in the 1970s, as well as extensive textual analysis, Weinberger-Thomas constructs a radically new interpretation of *satis*. She shows that their self-immolation transcends gender, caste and class, region and history, representing for the Hindus a path to immortality.

André Padoux offers the first English translation of the *Yoginihrdaya*, a seminal Hindu tantric text dating back to the 10th or 11th century CE.

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