

University of California, Santa Barbara
Department of Religious Studies
RS 206E: Seminar in South Asian Religious Studies: Hindu Tantra

Winter 2013
R 3:00 – 5:50

Professor David White
HSSB 3030

Course Organization and Requirements: Students must attend all seminar meetings. Meetings will be divided into two parts: 1) discussions of the readings (1.5 hours); and 2) a one-hour lecture by Professor White. Beginning January 23, seminar discussions will be led by students in groups of two. These students will pre-circulate, via email, and **no later than the Monday before our Thursday class meeting**, questions and points for discussion based on the readings.

The writing assignment for the seminar will be a term paper of 25 pages in length that will treat of a topic relevant to Hindu Tantra, ideally from a comparative perspective. The data presented and analyzed in the paper shall support an argument for a particular theoretical or methodological approach to Hindu Tantra. Due March 23.

Term papers should include material from at least **four** of the following sources, and draw on articles, books, and chapters by both Indian and Western authors, in both Indic and Western languages:

1. ethnographies, colonial and post-colonial (state gazetteers; *Tribes and Castes*)
2. art historical journals, series volumes (*Artibus Asiae*, Brill Studies in South Asian Culture)
3. non-scriptural, medieval literature on Tantra (*Kathāaritsāgara*, *Mālatī-Mādhava*)
4. Sanskrit encyclopedias and compendia (*Manasollāsa*, *Śarṅgadhara-paddhati*)
5. Hindu Tantric scriptures
6. Buddhist or Jain Tantric sources
7. epigraphy
8. sources on Hindu Tantra from outside South Asia (Indonesia, Cambodia, Inner Asia)
9. secondary source material (monographs, articles) on Tantra, medieval South Asia

Books for Purchase:

Ronald Davidson, *Indian Esoteric Buddhism: A Social History of the Tantric Movement* (New York: Columbia University Press, 2002)

David Gordon White, *The Alchemical Body: Siddha Traditions in Medieval India* (Chicago: University of Chicago Press, 1996)

_____, *Kiss of the Yoginī: "Tantric Sex" in its South Asian Contexts* (Chicago: University of Chicago Press, 2003)

_____, *Sinister Yogis* (Chicago: University of Chicago Press, 2009)

Course Reader for purchase at The Alternative (UCen):

Robert L. Brown, "A Magic Pill: The Protection of Cambodia by the Recitation of the *Vināśīkhatantra* in A.D. 802," unpublished typescript.

Jacob Dalton, "How Dhāraṇīs WERE Proto-Tantric: Liturgies, Ritual Manuals, and the Origins of the Tantras," unpublished typescript.

Dory Heilijger-Seelens, *The System of the Five Cakras in Kubjikāmatatantra 14-16* (Groningen: Egbert Forsten, 1994).

Robin Rinehart and Tony K. Stewart, "The Anonymous *Āgama Prakāśa*: Preface to a Nineteenth-Century Gujarati Polemic," in *Tantra in Practice*, ed. David Gordon White (Princeton University Press, 2000), pp. 266-84.

David Snellgrove, *Indo-Tibetan Buddhism. Indian Buddhists & Their Tibetan Successors* (Boston: Shambhala, 1987).

Judit Törzsök, "The Doctrine of Magical Female Spirits. A Critical Edition of Selected Chapters of the *Siddhayogēśvarīmata*," PhD dissertation, Oxford University, 1999.

Shinichi Tsuda, "Cult of Śmaśāna, the realities of Tantrism," in Teun Goudriaan, ed., *The Sanskrit Tradition and Tantrism* (Leiden: Brill, 1990), pp. 96-108.

Hugh Urban, *The Economics of Ecstasy: Tantra, Secrecy and Power in Colonial Bengal* (New York: Oxford University Press, 2001).

Readings to be distributed electronically by Professor White:

Douglas Renfrew Brooks, "Encountering the Hindu 'Other': Tantrism and the Brahmins of South India," in *JAAR* 60:3 (Fall 1992): 405-36.

Kunal Chakrabarti, *Religious Process: The Purāṇas and the Making of a Regional Tradition* (New Delhi: Oxford University Press, 2001)

Richard Davis, *Ritual in an Oscillating Universe: Worshiping Śiva in Medieval India* (Princeton: Princeton University Press, 1991).

Angela Dietrich, *Tantric Healing in the Kathmandu Valley* (Delhi: Book Faith India, 1998).

Thomas E. Donaldson, "Erotic Rituals on Orissan Temples," *East and West* 36: 1-3 (Sept. 1986): pp. 137-82.

Mark Dyczkowski, *A Journey in the World of the Tantras* (Benares: Indica Books, 2004).

Louise M. Finn, tr. *Kulacūḍāmaṇi Tantra. The Kulacūḍāmaṇi Tantra and the Vāmakeśvara Tantra with the Jayaratha Commentary* (Wiesbaden: Harrassowitz, 1986).

Gavin Flood, "Purification of the Body," in *Tantra in Practice*, ed. David Gordon White (Princeton University Press, 2000), pp. 509-20.

_____, *The Tantric Body. The Secret Tradition of Hindu Religion* (London: I. B. Taurus, 2006)

David Gray, *The Cakrasamvara Tantra (The Discourse of Sri Heruka)* (New York: Columbia University Press, 2007).

Niels Gutschow, "The Aṣṭamāṭṛkā and Navadurgā of Bhaktapur. Notions about 'Place' and 'Territory'," in Axel Michaels, Cornelia Vogelsanger, and Annette Wilke, eds, *Wild Goddesses in India and Nepal* (Bern: Peter Lang, 1996), pp. 191-215.

Shaman Hatley, "The Brahmāyāma and Early Śaiva Cults of the Yoginīs," PhD dissertation, University of Pennsylvania, 2007.

Glen Hayes, "The Necklace of Immortality: A Seventeenth-Century Vaiṣṇava Sahajiyā Text," in *Tantra in Practice*, ed. David Gordon White (Princeton University Press, 2000), pp. 308-25.

Alexis Sanderson, "Maṇḍala and Agamic Identity in the Trika of Kashmir." In *Mantras et Diagrammes Rituelles dans l'Hindouisme*, ed. Andre Padoux (Paris: Éditions du Centre National de la Recherche Scientifique, 1986), pp. 169–214.

_____, "Purity and power among the Brahmins of Kashmir," in *The Category of the person. Anthropology, philosophy, history*, ed. Michael Carrithers, Steven Collins, Steven Lukes (Cambridge: Cambridge University Press, 1985), pp. 191-216.

_____, "Religion and the State: Śaiva Officials in the Territory of the King's Brahmanical Chaplain," *Indo-Iranian Journal* 47 (2004), pp. 229-300.

_____, "Śaivism and the Tantric Tradition," in *The World's Religions*, ed. Stewart Sutherland et al. (London: Routledge and Kegan Paul, 1988), pp. 660-704.

Jan A. Schoterman, *The Yonitantra* (Delhi: Manohar, 1980).

Olga Serbaeva, "Can Encounters with Yoginīs in the *Jayadrathayāma* be Described as Possession?" in , in István KEul, ed., 'Yoginī' in South Asia: *Interdisciplinary Approaches* (London: Routledge and Kegan Paul, 2013), pp. 198-212.

Mary Sheperd Slusser, *Nepal Mandala, A Cultural Study of the Kathmandu Valley*, 2 vols. (Princeton: Princeton University Press, 1982).

Vasudeva Somadeva, *The Yoga of the Mālinīvijayottaratantra*. Publications de l'Institut Français d'Indologie, 97 (Pondicherry: l'Institut Français de Pondichéry, 2004).

Harald Tambs-Lyche, *Power, Profit, and Poetry: Traditional Society in Kathiawar, Western India* (Delhi: Manohar, 1997).

Judit Törzsök, "Yoginī and Goddess Possession in Early Śaiva Tantras," in István Keul, ed., 'Yoginī' in South Asia: *Interdisciplinary Approaches* (London: Routledge and Kegan Paul, 2013), pp. 179-97.

David Gordon White, "At the Mandala's Dark Fringe: Possession and Protection in Tantric Bhairava Cults," in David Haberman and Laurie Patton, eds., *Notes from a Mandala: Essays in Honor of Wendy Doniger* (University of Delaware Press: 2009), pp. 200-23.

_____, "Bhairava," *Brill Encyclopedia of Hinduism*, vol. 1 (Leiden: Brill, 2010), pp. 485-90.

_____, "Dākinī, Yoginī, Pairika, Strix: Adventures in Comparative Demonology," *Southeast Review of Asian Studies* 35 (2014), pp. 7-31.

_____, "Filthy Amulets," English-language translation of "Amulettes et lambeaux divins: 'Superstition', vraie 'religion' et 'science' pure à la lumière de la démonologie indienne," in Caterina Guenzi and Inès Zupanov, eds., *Divines remèdes: Médecine et religion en Asie du Sud* (*Puruṣārtha* 27 [2008]), pp. 135-63.

_____, "Mercury & Immortality: The Hindu Alchemical Tradition," in Aaron Cheak, ed., *Alchemical Traditions. From Antiquity to the Avant-Garde* (Melbourne: Numen Books, 2013): 207-28.

_____, "Netra Tantra, at the Crossroads of the Demonological Cosmopolis," *Journal of Hindu Studies* 5:2 (July 2012), pp. 145-71.

_____, “On the Magnitude of the Yogic Body,” in *Yogi Heroes and Poets: Histories and Legends of the Nathas*, ed. by David Lorenzen and Adrian Muñoz (Delhi: Oxford University Press, 2011): 79-90.

_____, “Tantra,” *Brill Encyclopedia of Hinduism*, vol. 3 (Leiden: Brill, 2011), pp. 574-88.

_____, “Yogic and Political Power among the Nāth Siddhas of North India,” in Peter Flügel and Gustaf Hartmann, eds., *Asceticism and Power in Asia* (London: Curzon Press, 2014).

_____, “Yoginī,” *Brill Encyclopedia of Hinduism*, vol. 1 (Leiden: Brill, 2010), pp. 823-28.

Schedule of Seminar Meetings

Jan. 9 Introduction

Jan. 16 Defining and Classifying (the) Tantra(s)

Brooks, “Encountering the Hindu 'Other',” pp. 405-36

Dietrich, *Tantric Healing*, pp. 34-60

Flood, *Tantric Body*, pp. 3-30

Rinehart and Stewart, “Anonymous *Āgama Prakāśa*,” pp. 266-84

Sanderson, “Purity and Power,” 191-216

White, *Kiss of the Yoginī*, pp. xi-xv, 1-22, 267-72

White, “Tantra,” pp. 574-88

Jan. 23 Food for the Yoginīs: Tantric Demonology, Possession, and Sorcery

Dalton, “Dhāranīs”

Gray, *Cakrasamvara Tantra*, pp. 206-21

Hatley, “Brahmayāmala,” pp. 73-109, 419-23

Serbaeva, “Can Encounters with Yoginīs?” pp. 198-212

Törzsök, “Yoginī and Goddess Possession,” pp. 179-97

Tsuda, “Cult of Śmaśāna,” pp. 96-108

White, *Kiss of the Yoginī* pp. 27-66

_____, “*Netra Tantra*,” pp. 145-71

_____, “*Yoginī, Dākinī, Pairikā, Strix*,” pp. 7-31

_____, “Filthy Amulets”

Jan. 30 Darlings of the Yoginīs: Tantric Virtuosi and “Tantric Sex”

Davidson, *Indian Esoteric Buddhism*, pp. 194-201, 206-11, 293-335

Gray, *Cakrasamvara Tantra*, pp. 329-42

Törzsök, *Doctrine*, pp. 107-11, 149-51, 171-81

White, *Kiss of the Yoginī*, pp. 160-95, 253-57

_____, *Alchemical Body*, pp. 1-10, 101-10

_____, *Sinister Yogis*, pp. 1-37, 198-220, 231-54

_____, “Yoginī,” pp. 823-28

- Feb. 6 Tantric Mandalas and Pantheons
- Chakrabarti, *Religious Process*, pp. 171-213; 218-33
Gutschow, "Aṣṭamātrkā and Navadurgā," pp. 191-215
Sanderson, "Śaivism and the Tantric Tradition," pp. 660-704
Slusser, *Nepala Mandala*, pp. 213-39, 307-49
White, "At the Maṇḍala's Dark Fringe," pp. 200-23
_____, "Bhairava," pp. 485-90
- Feb. 13 Tantric Politics
- Brown, "A Magic Pill"
Davidson, *Indian Esoteric Buddhism*, pp. 68-91, 113-68
Sanderson, "Religion and the State," pp. 229-73
Tambis-Lyche, *Power, Profit and Poetry*, pp. 17-44
White, *Kiss of the Yoginī* pp. 123-59
_____, *Sinister Yogis*, pp. 220-31
_____, "Yogic and Political Power"
- Feb. 20 Power Substances
- Hayes, "Necklace," pp. 308-25
Schoterman, *Yonitantra*, pp. 18-32
Snellgrove, *Indo-Tibetan Buddhism*, pp. 254-77
White, *Alchemical Body*, pp. 184-217, 263-302
_____, *Kiss of the Yoginī*, pp. 67-122
_____, "Mercury & Immortality," pp. 207-28
- Feb. 27 (Micro)cosmology
- Dyczkowski, *Journey*, pp. 93-174
Heilijger-Seelens, *System of Five Cakras*, pp. 16-38; 225-43
Urban, *Economics of Ecstasy*, pp. 137-57
White, *Alchemical Body*, pp. 218-62
_____, *Kiss of the Yoginī*, pp. 219-34
_____, "On the Magnitude of the Yogic Body," pp. 79-90
- March 6 Tantric Transactions and Transformations
- Donaldson, "Erotic Rituals on Orissan Temples," pp. 137-82
Finn, *Kulacūḍāmaṇi*, pp. 83-147
Flood, "Purification of the Body," pp. 509-20
Törzsök, *Doctrine*, pp. 121-42, 146-48, 165-70
White, *Alchemical Body*, pp. 171-83, 303-26
_____, *Kiss of the Yoginī*, pp. 196-218
_____, *Sinister Yogis*, pp. 161-97

March 13

Doing, Envisioning, Knowing, Becoming

Davis, *Ritual*, pp. 112-36

Sanderson, "Maṇḍala and Agamic Identity," pp. 169-214

Vasudeva, *Mālinīvijayottaratantra*, pp. 214-33, 293-301, 351-65

White, *Kiss of the Yoginī*, pp. 234-53

White, *Sinister Yogis*, pp. 83-138, 151-161