

Tantra & Kama Sutra Sex Positions

A Modern Erotic Photo Interpretation



By Al Link and Pala Copeland

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Photographs by Al Link

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- 100 erotic photographs and illustrations
- 303 hot links

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About This eBook

We have included [100 erotic color photographs and illustrations](#), each of which is featured in large format on a single page for your viewing pleasure. Through these lovely photos we have endeavored to capture the emotional and energetic connection of Tantric sacred lovemaking rather than simply illustrate sexual positions and technique.

These are real people in real bodies. Probably they have bodies that look a lot like yours. The lovers in these photos are experiencing and expressing something beautiful. This book's message is that you can have what they are showing you.

We suggest that the first thing you do is scroll through the photos without reading the accompanying text. Get the message of the book visually first and then go back for a second look, this time reading the explanatory text with the photos.

In this modern interpretation (not translation) of the classic love texts from India and Arabia we have omitted the redundant descriptions of each position that are commonly found in illustrated books of sex. Instead we comment on how and why the position is used, and we include useful information about sacred lovemaking practices.

If you have ever browsed through a book illustrating sexual positions you will recall that some of the positions shown seem to be anatomically impossible. This is because a drawing can show people doing easily what no ordinary human being could ever actually do. When selecting sexual positions to try, don't bother unless you see the position illustrated with a photograph. All of our sexual positions are illustrated with photographs.

There are some sexual positions, even though ‘doable’, require the lovers to be exceedingly acrobatic, physically flexible, and very strong. These positions appeal to practitioners of “extreme” Tantra Sexual Yoga. Almost every endeavor that requires a discipline of body and mind has an extreme variation. Practitioners of Extreme Tantra Sexual Yoga utilize lovemaking positions as they would other Hatha Yoga postures, as an advanced, disciplined physical meditation technique, rather than as an ecstatic sacred lovemaking practice.

We have eliminated these extreme postures from this manual. Most of the positions illustrated here are suitable for lovers of all ages, and with some selectivity, in various stages of physical fitness and health. In other words, you don’t have to be an athlete, young, or perfectly fit and healthy to use this manual.

Since our definition of sex goes far beyond sexual intercourse, including all the delicious [foreplay](#) and the deep emotional connection of [afterplay](#), we have included sections with commentary on those topics. Also included are illustrated sections on [oral sex \(cunnilingus and fellatio\)](#), [BDSM](#) (bondage/discipline/sadism/masochism) play, [loving body discovery](#), [massage](#), creating a [sacred space](#) and [sacred bathing](#).

In addition we have added hot links to a number of published printed versions of the [classic texts](#) so if you wish to read and learn more you can locate those books easily.

This eBook is revised and updated continuously with new contents and refreshed hot links. If you are the first person to send an [email](#) alerting us to a link that is not working, we

will send you a FREE replacement version electronically by email as soon as it is ready.

This document is also available on a [Compact Disc](#) (CD-ROM).

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Introduction

Classic Texts and Modern Practices

The term “sacred sex” may seem somewhat of an oxymoron in western society, a contradiction in terms. Suggesting that you can find your way to God through sexual activity has been a bit like suggesting you can eat your way to thin-ness or fuck your way to virginity. Partaking in wildly passionate sex and seeking an intensely spiritual life just haven’t been part of the same curriculum. We’ve been taught that pursuing sexual pleasure, enjoyable as that may be, is at best hedonistic and at worst damaging for our souls. To be a highly spiritual person is to be essentially sexless. It’s an either / or situation.

But that view is changing. The concept of sacred sex, finding spiritual union through a sexual one, is slowly gaining ground in North America. Our psyches are certainly ripe for it. As a society we’re obsessed with sex. In part it’s a lustily healthful obsession, a celebratory dance of life’s great force, but much of it flounders in darkness and neurosis – sex for power, sex for profit, sex for oblivion. We use and abuse sex for everything from selling soap to making or breaking political leaders.

At the same time there’s a spiritual hunger running rampant through the land. The ache for meaning stretches from radical through traditional—from new age spiritual to long-established religious, from pagan to fundamentalist. We’re all screaming for substance.

Well why not unite the two? Bring sex and spirit together and find your magic! The idea’s definitely not a new one.

Ritualized sex has been an acknowledged sacred pathway in Eastern philosophies for several thousand years. Tantra, probably the most commonly known form of sacred sexuality, has its home in branches of the Hindu and Buddhist cultures of India and Tibet. Based on a belief that the union of male and female principles (yin and yang, [yab and yum](#)) will lead to enlightenment, traditional Tantra uses a complex series of sounds, visualizations, breath control, and [sexual positions](#) combined with prayerful thought to reach the heights of godly bliss.

During the 19th century Tantric writings were introduced to the west by British scholars and travelers, foremost among them [Sir Richard Burton](#), translator of three classic texts that explain and illustrate the art of love with considerable emphasis on [sexual lovemaking positions](#): the [Kama Sutra](#) and [Ananga Ranga](#) from India and the [Perfumed Garden](#) from Arabia. Not surprising given the surface prudery of the time, these works were greeted with a largely hostile reception. Tantric practices were condemned as “orgiastic rites too terrible for civilized men to hear”.

Today, despite our more open attitudes to sexuality, much of this cult-like perception of Tantra persists. Partly this may be due to traditional Tantra’s highly ritualized religious aspects – worship and identification with particular gods and goddesses, and mystical signs, symbols and chanting. But perhaps an even bigger block is the absolute necessity of retaining your aroused sexual energy internally and the accompanying emphasis for men on not ejaculating. This directly challenges our culture’s sexual ideal of simultaneous genital orgasm. The practice of arresting your sexual fever and turning it in and upward rather than allowing it to flow out and down may seem abnormal and contrived; going against the laws of nature and our bodies. After all, the powerful release of a

“regular” orgasm feels so very good; why should anyone voluntarily pass this by for the promise of unknown ecstasy?

However, a gradual shift away from a strong focus on semen retention to a slower approach of gently learning to move all that wild sexual energy around inside you, is part of the new sacred sex (or neo-Tantra) that’s been emerging in the last 20 years. Whole body orgasm, through eyes, elbows or toes, becomes a real possibility, not just our venerated Big O of the genitals. While learning to withhold ejaculation is part of the process there’s also a more relaxed, more fluid perspective that allows for personal preference and ability. You can take your time learning the delights that come with delaying or eliminating ejaculation as you explore the many other ingredients of sacred sex practice – emotional and mental as well as physical.

Neo-tantra begins with much from her traditional parent – for example, the precept that sexual union can lead to transcendence, and specific techniques of breath and muscle control – and adds an assortment of other goodies. Jungian concepts, Reichian bodywork, acupuncture, aromatherapy, creative visualization and dynamic meditation can all be part of the loose and joyous eclectic meld. The essential approach is spiritual, meaning non-religious and non-dogmatic. And playfulness is woven into the fabric of loving – laughter and lust come hand in hand to the true lovers’ bed.

But sacred sex goes far beyond the bedroom, helping partners open fully to each other in trust and love through all facets of their relationship. Your relationship itself becomes a vehicle for spiritual growth and personal awareness. As you learn to open to yourself, to your own inner lover, you naturally open to others around you. You

begin to understand that surrender does not mean submission or loss of self, but rather a loving expansion to something that is much greater than you are.

Like most spiritual paths, sacred sex teaches a discipline of the mind and body. It does so in a context of celebration and letting go into the sensual aspects of living, so that sacred sex is a paradoxical combination of mastery and spontaneity. As a celebration of life, sacred sex teaches the importance of conscious awareness, of being totally “in” your actions. By focusing attention on your body and your mind, and what you’re doing with them, you become all around healthier. Your emotions become more stable and more real. Your mental capacity increases and your physical health improves as you discover that your body is indeed the temple of your soul.

Balancing Feminine (Yin) and Masculine (Yang) Energies

陰

YIN

陽

YANG



In both Taoist (China) and Tantric (India) traditions there are two opposite yet complementary forces at play in the universe, what the Taoists call Yin and Yang. Yin represents the feminine: cool, receptive, moist, and nourishing. Yang represents the masculine: active, dry, and fiery. Women are mostly yin, men are mostly yang—what

popular author John Grey calls [Venus and Mars](#)—but within each woman there is some masculine energy and within each man some feminine. Carl Jung called these forces animus and anima. In Tantric lovemaking, you share and thus strengthen and balance your masculine and feminine energies. The [YabYum posture](#), is an extraordinarily effective, and pleasurable, position for exchanging and balancing sexual energy with your lover, as is the [Lovers' Scissors](#).

Terminology

Most Tantric sacred lovemaking texts substitute more poetic terms to refer to the male and female sexual anatomy. Penis is lingam. Vagina is yoni. There are hundreds of other terms commonly used, such as golden rod, wand of light, jade stalk, tangled garden, honey pot and secret cave. Using such terminology is generally perceived to be more respectful, sensual and romantic. Certainly the language commonly heard on the streets such as cock and cunt, seems by comparison crude and disrespectful.

Genital Sizes – Mix and Match

The [Kama Sutra](#), by Vatsyayana classifies the lingam and yoni according to size.

Male – Lingam: Hare (small) – Bull (medium) – Horse (large)

Female – Yoni: Deer (small) – Mare (medium) – Elephant (large)

According to Vatsyayana (and common sense) matches of equal size are ideal, but lovers can manage the other

combinations quite nicely. Certain positions are helpful when there is a mismatch of genital sizes.

When the lingam is small and the yoni large try the following positions.

- Man on Top – [“Missionary” \(variation – legs over shoulders\)](#) - allows for maximum penetration
- Woman on Top – [“Crouching Tigress” \(variation – “Sidesaddle”\)](#) – allows for the skillful use of PC squeezing by the woman
- Opposites – [“Backslide”](#) – provides an ideal angle for stimulation of the G-Spot

When the lingam is large and the yoni is small try the following positions.

- Man on Top – [“Missionary” \(variation – man supports his weight off the woman\)](#) – allows for holding back from maximum penetration
- Woman on Top – [“Tender Surrender” \(variation – lying face to face\)](#) – the lady is in charge of penetration and thrusting
- Face to Face – [“One Crutch”](#) – allows for holding back from maximum penetration
- Sideways – [“The Lover’s Scissors”](#) – penetration is not deep and thrusting is relaxed
- Other Positions – Pregnancy – [“The Cradle” \(variation II\)](#) – shallow penetration and relaxed thrusting

Tantra & Kama Sutra Sex Positions

Positions

Man on Top

The person who is on top during active lovemaking generates the most energy, which is passed to the partner on the bottom. Take turns sending and receiving by switching top and bottom throughout your sacred loving. If one of you is tired, or recovering from an illness or injury, then spend most of your time underneath.

Man on Top – “Missionary” (variation – knees up)



“It is a gentle forward stroke which may be varied for depth and speed, allowing a subtlety, rhythm and spontaneity.” *Love Teachings of Kama Sutra*, by Vatsyayana, translated by Indra Sinha

The classic “missionary” position and its many variations is the most common lovemaking position. Generally the woman lies flat on her back with the man on top of her. Variations include the woman raising one or both knees or lifting one or both legs high into the air. She may also raise her legs and hook them over her lover’s shoulders. The man may lie with his full weight on her or he may prop his body up with one or both arms. When he raises his body this way it allows for both lovers to caress and fondle other body parts during intercourse. For example the man may fondle or suck the woman’s breasts, or he may reach down to stimulate her clitoris while intercourse continues. The woman may fondle the man’s nipples, tickle and scratch him, and so on. You may explore kissing during this position, or harmonize your breath and gaze into each other’s eyes—all are methods for circulating hot sexual energy between you.

Man on Top – “Missionary” (variation – legs over shoulders)



“She draws her limbs together, clasping her knees tightly to her breasts, her yoni, like an opening bud, offered up for pleasure.” *Love Teachings of Kama Sutra*, by Vatsyayana, translated by Indra Sinha

In this variation with her legs over your shoulders she presents her yoni fully ripe and open for maximum penetration. Depending upon size the penis may reach all the way to her cervix at the back of her vaginal canal, which can be very erotically stimulating for her if the lingam just teasingly touches her cervix. However, this position is not recommended if the lingam is large and the yoni is small because it may be painful for the woman if the man pushes too hard against her cervix. This position is highly effective when the lingam is small and the yoni large.

Man on Top – “Missionary” (variation – man standing)



“With raised thighs, her feet placed either side of your waist; linga enters yoni; you rain hard blows upon her body.” *Love Teachings of Kama Sutra*, by Vatsyayana, translated by Indra Sinha

In this “missionary” variation with the man standing, the pumping action can be particularly vigorous. This is most suitable when the couple has already generated considerable erotic passion, when both lovers desire a harder, animal approach rather than a more still, quiet and spiritual one. Don’t misunderstand, we suggest that hard fucking can be as holy as any meditation. We invite God and Goddess into our bed when we are ‘fucking each

other's brains out' as well as when we are joined in a prayerful meditative posture, for example in one of the variations of the [YabYum](#) positions illustrated below. Your **intention** is what makes your sex spiritual, not the position or activity you are engaged in.

Man on Top – “Missionary” (variation – man supports his weight off the woman)



In the “missionary position” when the man supports his weight off the woman’s body with one arm, there is room for him to reach her clitoris with his free hand. She will benefit from the simultaneous thrusting action of intercourse and skilled manipulation of her deliciously sensitive clitoris. Many women report that they can experience deep vaginal orgasms with this technique, while many men report that they can last longer without ejaculating because they are focusing most of their attention on pleasing their female partner instead of focusing on their own genital stimulation. This position works wonders when the lingam is large and the yoni is small.

Tantra & Kama Sutra Sex Positions

Woman on Top

Woman on Top – “Tender Surrender” (variation – lying face to face)



“She climbs upon you, the flowers dropping from her tousled hair, her giggles turning to gasps; every time she bends to kiss your lips her nipples pierce your chest.”

Love Teachings of Kama Sutra, by Vatsyayana, translated by Indra Sinha

Both men and women may have difficulty opening their hearts and allowing themselves to be emotionally vulnerable and transparent, but heart opening seems most challenging for men. In this woman-on-top position the man must surrender to his lady, making himself vulnerable to her. Once you understand that control is the enemy of ecstasy, you may begin to appreciate the benefits of complete surrender to one another in lovemaking.

When the lady is on top, she gives more energy than she takes. This is particularly beneficial if the man is recovering from an illness or injury or is in need of rest. In the variation shown here, the lovers are able to harmonize their breath while they gaze lovingly into each other's eyes. A combination of harmonized breathing and eye gazing is one of the easiest ways for lovers to circulate their hot sexual energy. This position is also very effective when the lingam is large and the yoni is small as the lady is in charge of penetration and thrusting.