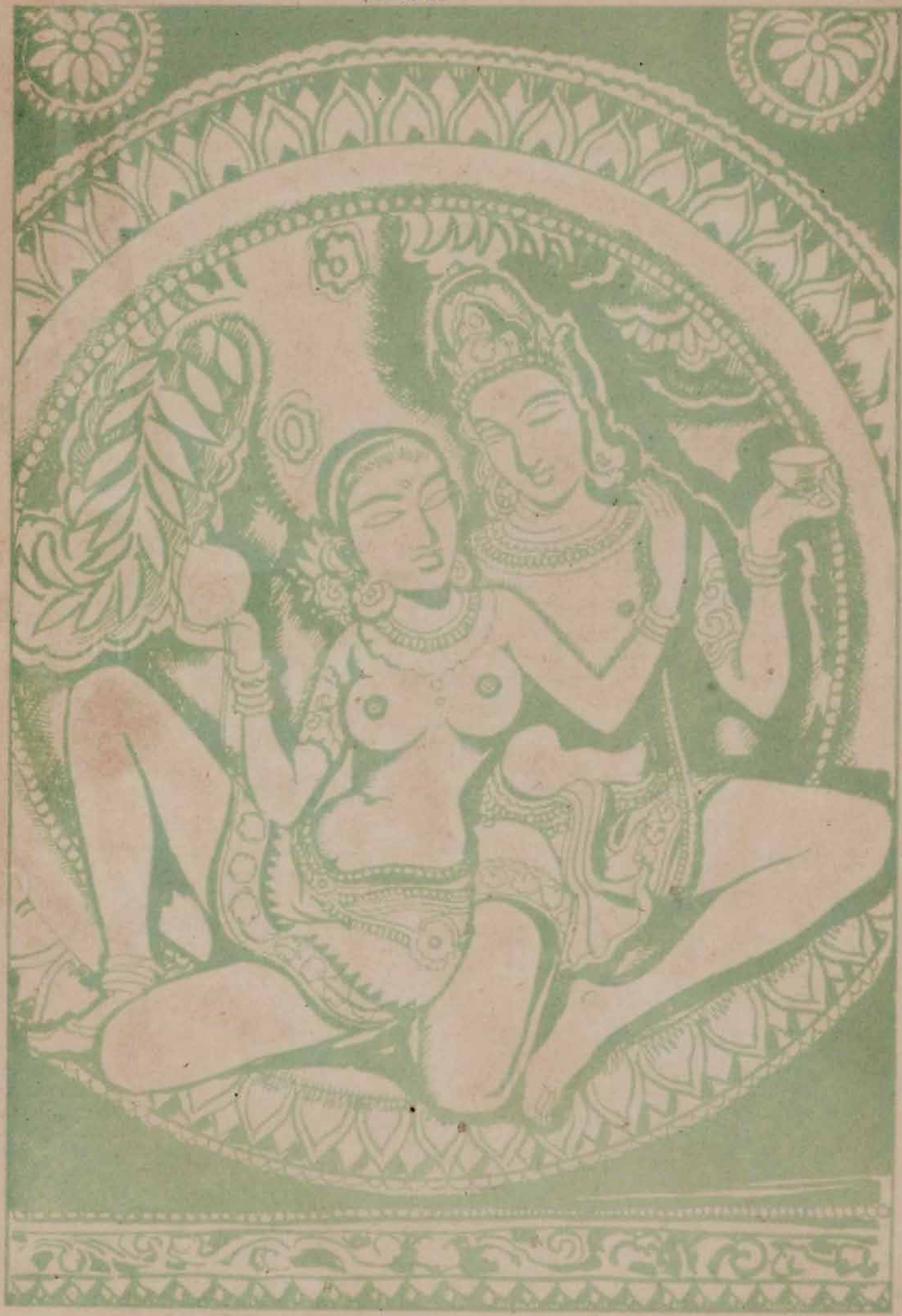


**KAMA
SUTRA**

Kwul



KAMA-SUTRA
VATSAYANA



Press Opinions about Kama-Sutra

"Vatsayana's Kama-Sutra is the greatest of all books on the sex question that have ever appeared. It is full of practical information of vital importance to every doctor and to every married man or woman. The sexual science was treated as a part of Ayurveda and the fact contained in its pages would render married life happier and healthier. Dr. Mukherji has presented the matter in such a manner as to make its comprehension more easy and more assimilable. The commentaries and the Introduction give much new information based upon personal first hand knowledge of more than twenty five years by an eminent authority on the sexual science and are full of suggestive thoughts. The modern information on the points discussed by Vatsayana 2,300 years ago has been presented where necessary in a clear and systematized form making it a valuable work of reference. It is not an ordinary translation and is a work of great literary merit and of great scientific interest. Just like Fitzgerald's Omar Khayyam, Dr. Mukherji's edition of Kama-Sutra will live as a monumental work. The many illustrations from rare sculptures and paintings from ancient Indian architecture of thousands of years add to the value of the book."

HINDUSTHAN STANDARD

August 12, 1945

* * * * *

"Kama-Sutra : The original work was written in Sanskrit, in the form of Sutras and commentators have differed in their interpretation of the text. The fact that this great work has been translated into English with commentaries by an authority on sex-psychology like Dr. Mukherji, marks out this edition as a valuable production.

The translation has been made in a clear and lucid style and is **undoubtedly the best of its kind**. The introduction contains an exhaustive and fascinating critical study of Vatsayana's work in the light of modern scientific knowledge.

The collection of old Indian masterpieces some of which are published for the first time add greatly to the value of this work."

NATIONALIST

KAMA-SUTRA OF VATSAYANA

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LOVE, ETC.

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PREFACE

THE continuity and welfare of the human race depend on the sexual relations of man and woman. But though sex lies at the root of life and is also its central problem, young men and women are deprived of knowledge of this important subject affecting their health and happiness. They start in their journey in life after marriage ignorant of the elementary facts of sex conduct. It may seem strange, but it is a fact that even medical students do not get any instruction in this vital science.

The science of sex was greatly developed in ancient India and formed an important part of Ayurveda, the science of medicine. Vatsayana's Kama-Sutra may still be regarded as a classical scientific work on the subject, and should be studied by medical men, students of Psychology and men and women about to enter the married life.

In preparing this edition the editor has compared the texts of several manuscripts and tried to present a readable translation of the great work in clear English. The modern views and opinion of the editor on the subjects dealt with by Vatsayana have been given where necessary and will, we hope, be found useful. These have been printed in smaller type to distinguish them from the text. The chapters

have been re-arranged to facilitate scientific grouping of subjects and also to make for interesting reading.

The translation was begun about 18 years ago at the suggestion of Dr. Wu Lien Teh, M. A., M. D., D. Sc., of Manchuria and late President of the Health Section of the League of Nations. Late Mahamahodadhya Pandit Pramatha Nath Tarkabhusan helped me in securing copies of manuscripts and was a source of inspiration and encouragement to me. In conclusion I take this opportunity to thank Dr. Girindra Sekhar Basu, D. Sc., M. D., the great Psychologist and Professor of Psychology of the the Calcutta University and my late friend Col. Owen Barkeley Hill, for much valuable suggestions and help.

44, Badurbagan St., Calcutta.

Santosh Kumar Mukherji

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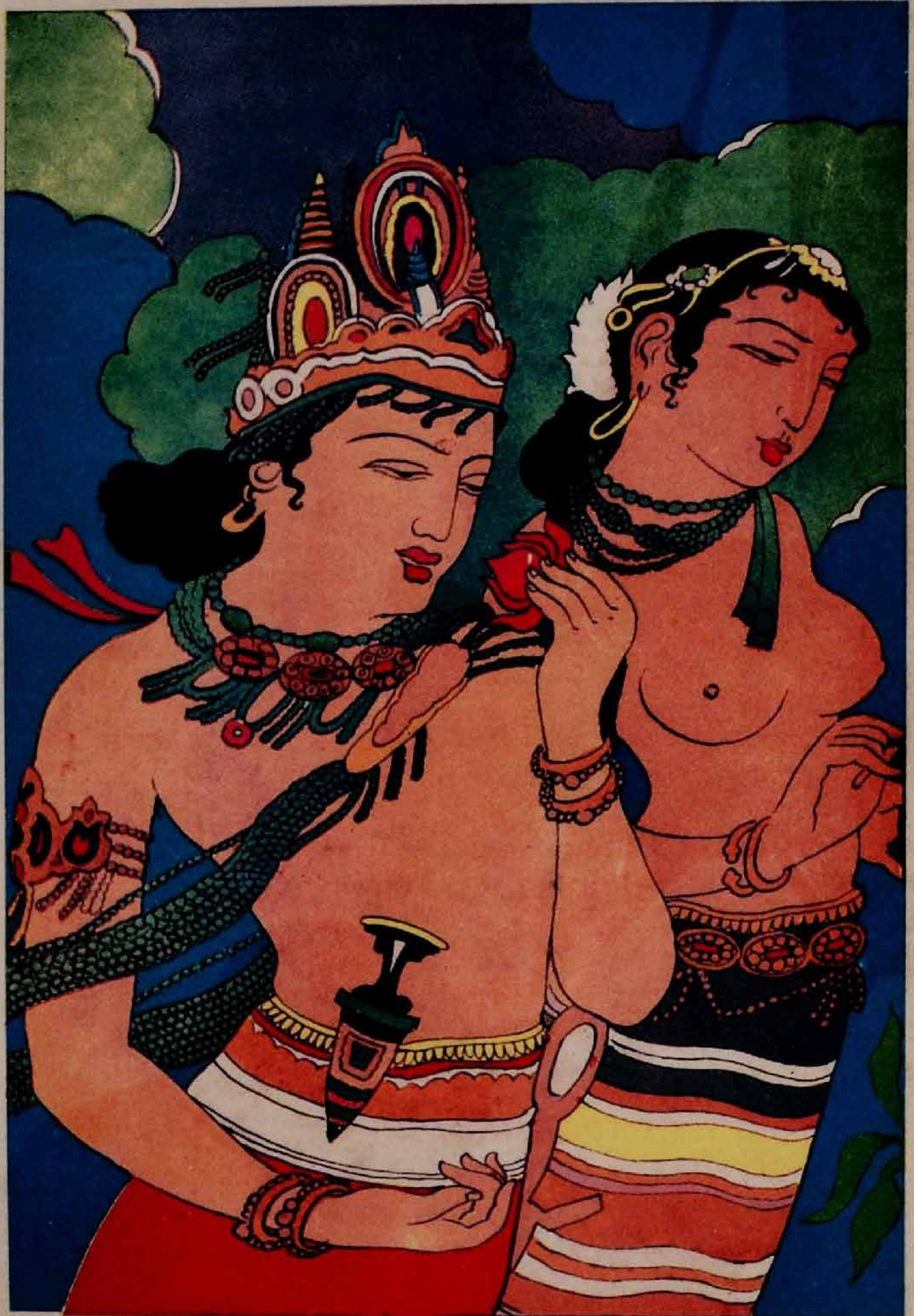
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INTRODUCTION

KAMA-SUTRA or Aphorisms on Sexual Desire is a work on Sexual Science written by Vatsayana. According to Sir Richard Burton : 'This work, which has stood the test of centuries, has placed Vatsayana among the immortals, and on this no better elegy or eulogy can be written than the following lines :

So long as lips shall kiss, and eyes shall see,
So long lives this, and this gives life to Thee.'

OBJECT OF KAMA-SUTRA

The object of Vatsayana was to furnish the young man starting on his married life with knowledge which would be of use to him in the new phase of his life. He realised that a knowledge of this science, on which depended the welfare of the race, is absolutely essential to a young man and woman. It has been rightly said : 'A physician without a knowledge of herbs, an accountant without a knowledge of arithmetic and a married man without a knowledge of the Sexual Science—all of these are worthless.' His object in writing this book was to place in the hands of the young men and women a reliable guide based on the old authorities after proper verification. Vatsayana states that the book was written not to

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excite sexual passion and it does not fall in the category of erotic literature.

Sex is an important thing in the life of a man as not only the happiness of married life but also the very existence of the human race depends on it. Sexual pleasure is not, however, the only thing in life. Man has other works and duties. He has to work and earn money for the maintenance of his family and also to perform his duties to the society. Vatsayana felt that there should be harmony in the three objectives of life—religion, wealth and sexual pleasure. The principles of sexual science are meant for ensuring social life in perfect harmony. A balanced pursuit of material prosperity, sexual pleasure and religion is sure to ensure a life of happiness.

AN AUTHORITATIVE WORK ON SEXUAL SCIENCE

Vatsayana wrote his treatise hundreds of years ago, but his work is still very modern in its outlook and information.

Vatsayana believed in love-marriage and even in court-ship. His advice as to the selection of a suitable wife or husband will be found as useful to our modern youth as it was in the days of Vatsayana. Vatsayana supports love-marriage (Gandharva Vibaha) in the following words : 'The Gandharva form of marriage is respected as it is born of love and the fruit of all good marriage is love.'

Although love plays a prominent part in the relationship of husband and wife, it is however not the only factor. Physical and sentimental factors are of equal importance. Many a failure in married life is due to physical or sentimental disparity and ignorance. This is why Vatsayana laid great stress on the proper matching of the bridegroom and the bride and on proper education in sexual science and arts.

There is difference in the passion of a man and a woman and Vatsayana noticed it. The sexual passion of a woman is to be aroused in most cases and here lies the importance of love-play described by Vatsayana.

Man is generally selfish in sexual union and attention is not paid to mutual satisfaction. Vatsayana rightly stressed the importance of sexual gratification of the woman.

A MIRROR OF THE SOCIETY OF THE AGE

The Kama-Sutra represents the social life of the times of Vatsayana. Two thousand years ago the society was still in the process of evolution and there were many things which are not to the taste of the present day.

In those days when most of the countries of the world had not even seen the light of civilisation, India was a wealthy and prosperous country. At

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this age there grew up an aristocratic class who lived a life of debauchery. Idle hobbies, drinks, prostitutes and love-intrigues played a great part in the lives of these parasites of society. Vatsayana describes the drinking, garden parties, gambling, love affairs and the perversions practised by these fashionable citizens. In those days a man of this class had several wives, while it was a fashion to have mistresses. Seduction of others' wives was also not uncommon among these people. The wealthy leisured citizen of the times of Vatsayana who passed his life in idle pleasure and gambling in the company of prostitutes, who neglected his own wife and whose only aim in life was to seduce others' wives is not yet extinct.

The standard of morality of those days especially among the rich nobles and princes was low in comparison with the present standard. But the idle rich living a life of luxury and immoral pleasure are still present in modern capitalistic society and will not disappear so long as there is an unequal distribution of wealth.

VATSAYANA A SCIENTIST

The scientific character of the Kama-Sutra strikes one from the very beginning. Vatsayana never took anything for granted or accepted anything only

because it was written in the Sastras. He writes in the concluding chapter of his work :

‘After reading and verifying the instructions of Babhravya and other ancient authorities Kama-Sutra was composed by Vatsayana.’

Thus he did not accept even the explanations of his teacher without examination and verification. This is what a modern scientist would do. In his turn Vatsayana himself does not want his readers to follow his book blindly. He advises his readers to learn the methods from persons who have practical experience.

The Kama-Sutra is a part of the ‘Ayurveda’, the Hindu system of medicine. In this respect our forefathers were more advanced than we are. In the modern medical curriculum the sexual science does not find a place though its importance cannot be denied.

The Kama-Sutra in its present form, as available to us, contains many things that were introduced by other writers and pass in the name of Vatsayana. The same thing occurs in almost all the famous Sanskrit works. It is sometimes difficult to distinguish the chaff from the corn. The scientific outlook of Vatsayana is, however, absent in the portions which pass for his writings. In the section

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on Secret Introductions in some of the manuscripts there are many ludicrous prescriptions.

Thus : "The powdered remains of the body of a she-vulture, that had died from natural cause, should be made into a paste with powdered emblic myrobalan (amlaki) and honey. If this paste is rubbed on the body before bath, it will enslave the woman met by him after the bath."

Another example : 'This powder mixed by heat with the dung of a monkey and thrown on the body of a girl will compel her to marry the man who threw it.'

Again, there is a recipe for increasing the girth of the male organ by applying insects possessing irritating hair such as caterpillars. This will cause inflammation and swelling. A swollen penis is certainly wider in girth, but it is a wonder how anyone in his senses can suggest it as a method of increasing pleasure. It is impossible for a man with a swollen and painful organ to have intercourse, far from getting any pleasure from it.

It is hard to believe that a scientist like Vatsayana, who never accepted even the teaching of his preceptors without verifying them, would write such nonsense which cannot stand scrutiny.

ORIGIN OF THE KAMA-SUTRA

Vatsayana does not claim any originality and says that he wrote it 'after reading the works of ancient authors'. A brief history of the sexual

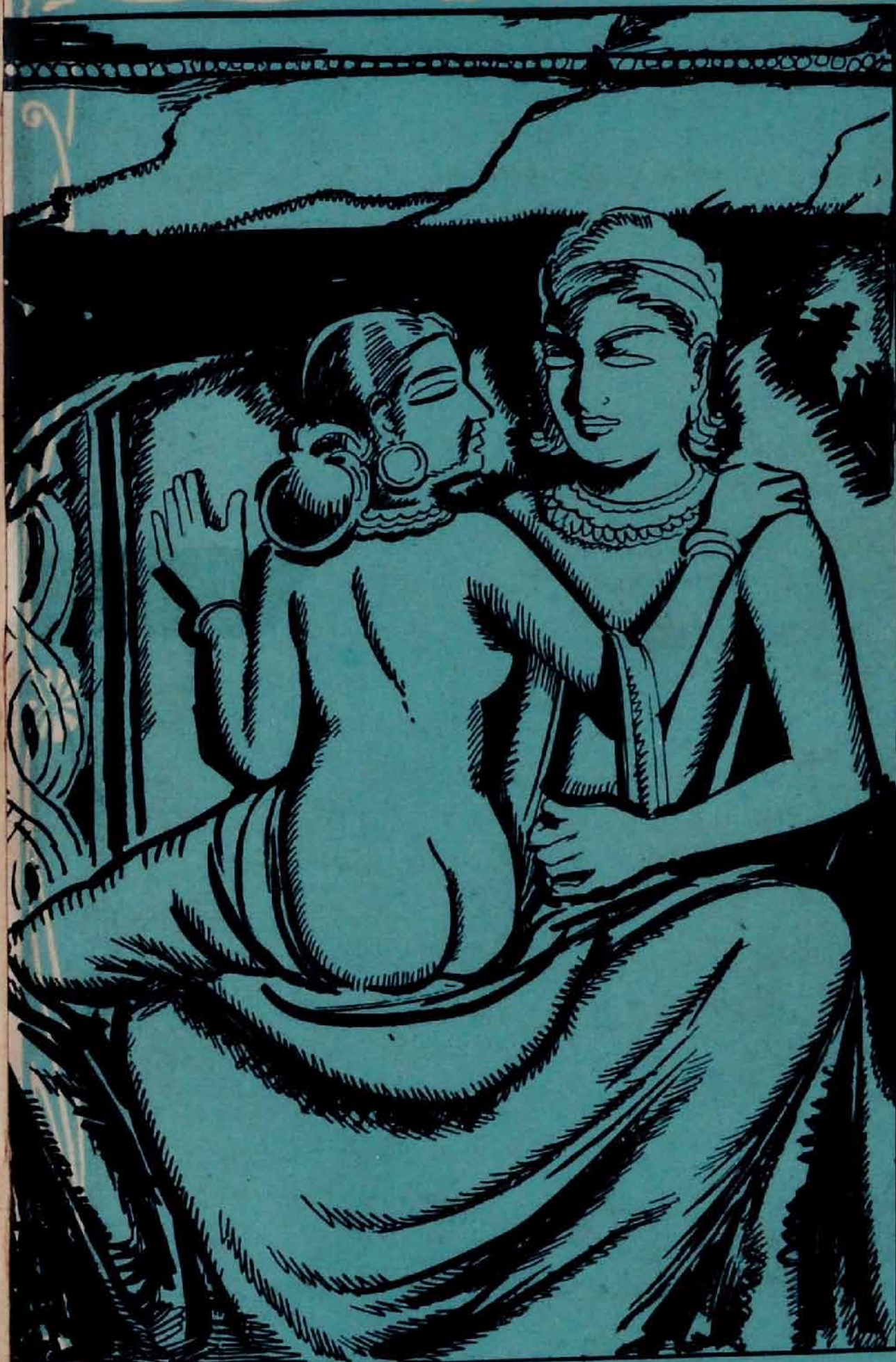
literature of those days is given in the Kama-Sura. According to Vatsayana the first compiler of Sexual Science was Nandi, the attendant of Mahadeva. Nandi is probably a mythical person and the story might have been invented to give the science of sex the stamp of divine origin. The existence of a writer of this name is, however, not also improbable.

Swetaketu wrote an abridged version of the work of Nandi and Vatsayana has quoted from this treatise. The name of Swetaketu occurs in the Chhandogya Upanishat (Ch. VI, 1) and Brihadaranyak Upanishat (Ch. VI, 2) and also in the Mahabharata (Adiparva, Ch. 122, verses 9—21). It was he who introduced the system of marriage. One day when he was with his parents, a Brahmin took his mother away. Swetaketu was naturally angry at this, but his father told him that it was the custom. Thereupon he made the laws of marriage and from that day sexual promiscuity came to an end. Thus runs the injunction of Swetaketu : 'A man or woman who will commit adultery will merge in the mire of sin and will be guilty of a crime against society.' Swetaketu may therefore be called the founder of the science of sex. At the time of Vatsayana the Kama-Sastra compiled by Swetaketu had been lost, and the opinion of this early authority was probably

collected from Babhravya who compiled an abridged edition of Swetaketu's treatise.

The Kama-Sastra of Babhravya was apparently a voluminous work. Vatsayana gives a list of the seven subjects dealt with by him, namely—general considerations, and sections dealing with virgin brides, wives, mistresses, prostitutes, technique of sexual union and secret remedies. It was a complete work on sexual science and Vatsayana's work was based on it. It was already a rare book in the times of Vatsayana and no copy of it has come down to us.

Vatsayana mentions the names of other authorities who wrote on special sections of the science of sex. Thus we read that Charayana wrote on the General Considerations of the sexual science; Ghotaka-mukha on the Virgin Brides; Gonardiya on the Wives; Ganika-putra on Mistresses; Dattaka on Prostitutes; Suvarna-nabha on the Technique of Sexual Union and Kuchumara on the Secret Instruction. All the authoritative works quoted by Vatsayana have been lost. Among these writers Gonardiya was probably Patanjali the famous philosopher. He was called Gonardiya as he was born in a village named Gonarda near Ujjain. Kuchumara was also the author of a medical work, fragments of which have been recently discovered. A portion of the commentary of Dattaka-Sutra by King Madhava



LOVE SCENE: Lahore Museum—1st Century, A. D.

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Varman II of the Ganga dynasty is now available, but the original work is lost.

Of all the Sanskrit works on sexual science now available, Vatsayana's treatise is the oldest.

COMMENTARIES OF THE KAMA-SUTRA

1. *Jayamangala*

Jayamangala commentary on Kama-Sutra was written either by Yasodhara or by Sankarya. According to some Yasodhara was merely a scribe and the author was Sankarya. It was written before 1200 A. D. The commentary, which is now available, mentions that it is a copy from the manuscript in the library of king Visala Deva of Gujrat (1144-1262). So it must have been composed before this. It is however not older than tenth century as there is mention in it of a work named Kavya Prakasa which was written at that time. The commentator says that he wrote it when he was suffering from separation from his mistress and the book was named after her. Jayamangala is a good and reliable note on Kama-Sutra.

2. *Sutra-vritti*

Sutra-Vritti was composed by Bhaskara Narasinha Sastri (about 1779). He was a resident of Benares and wrote it under the patronage of King Vrajalal. This commentary is not reliable.

3. *Kandarpa Churamani*

This commentary, the Jewel on the Crown of Cupid, was composed by king Virabhadra Deva of Baghela dynasty in 1577 A. D. It is a running commentary of Kama-Sutra in verse.

VATSAYANA—HIS LIFE AND TIME

Vatsayana is famous for his authoritative work on sexual science—Kama-Sutra. He lives in his work, but unfortunately we know very little of the life of this great writer and scientist. Vatsayana was the family name of the sage and his real name was probably Malli-naga. From the Kama-Sutra we learn that he was leading the life of a celibate ascetic at the time of composition of this work.

Sex is a taboo to an ascetic. It may seem to be strange that an ascetic who had given up worldly pleasures would write a treatise on sexual science. Vatsayana has given an explanation as to why he had composed it. The Kama-Sutra was composed according to the precepts of the Holy Book for the benefit of the world by Vatsayana while leading the life of an ascetic. According to Hinduism—Religion (Dharma) is that which is good to the society. The word Dharma is derived from the root 'dhri'—that which holds or nourishes mankind.

On the sexual union depends the very existence of the human race and Dharma (religion) cannot ignore sex. Vatsayana wrote the work for the good of mankind and it was indeed a great service to society.

THE DATE OF VATSAYANA

When Vatsayana lived is now difficult to ascertain and there is a controversy about his date.

We can, however, make an attempt to find out the approximate time from available records.

In the Kama-Sutra there is a reference to Satavahana, son of Satakarni of Kuntala who killed his wife Malayavati by striking her with an instrument during sexual intercourse. There was a whole dynasty of Satavahana ; while Satakarni was also a clan name. It is therefore difficult to find out whom Vatsayana meant here. The Andhra kings belonged to the clan Satakarni and sub-clan Satavahana. Now the clans and sub-clans were generally named after some ancestors ; and it is not impossible that Satakarni, father of this Satavahana, was the founder of the clan and the sub-clan was named after his son. This is, however, only a surmise. Some writers have tried to identify Kuntalawati, the 13th Emperor of Andhra dynasty (206-214 A.D.) with Satavahana of Kuntala ; but Kuntala mentioned in the Kama-Sutra was only the name of a country and the name of the king was Satavahana and not Kuntalawati.

Satavahana was according to Kama-Sutra the ruler of a kingdom named Kuntala. A king named Sisuka of the clan Satakarni captured the imperial throne from the Kanwas in 21 B. C. Sisuka belonged to the sub-clan Satavahana and so King Satavahana of Kama-Sutra probably lived long before 21 B. C.

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The great poet Kalidasa seems to have been acquainted with the work of Vatsayana and regarded him as a sage of the past. Varahamihira the author of 'Brihat Samhita' appears to have borrowed largely from the Kama-Sutra. Kalidasa and Varahamihira lived in the court of Emperor Vikramaditya of Ujjain, the founder of the Vikrama Era, which dates from 57 B. C. There is, however a difference of opinion about the time of Vikramaditya. According to some Chandra Gupta II (401-413 A.D.) who adopted the title of Vikramaditya was the emperor, in whose court Kalidasa and Varahamihira lived; and it is claimed that he re-named an existing era after himself. But several influential kings adopted the title of Vikramaditya (Powerful like the Sun) and the mere fact that Chandra Gupta II assumed it does not prove that Vikramaditya of Ujjain was a mythical person or that the former was the founder of the Vikrama Era. Further, Vikrama Era was established about 500 years before Chandra Gupta II and it would have been more natural for him to start a new era instead of adopting an old one. Again, we find no reference to the Andhras in the description of the conquests of Raghu in 'Raghu Vamsa' of Kalidasa. The Andhras ruled a vast empire before the Guptas and if Kalidasa had lived in the court of Chandra Gupta II he would have known the great Andhra tradition. This shows that

Kalidasa lived long before the Guptas. The Bihta seal which shows an acquaintance with the story of Sakuntala belongs to the first century B. C.. Dr. G. Basu in his valuable work 'Reconstruction of Andhra Chronology' has shown that Vikramaditya of Ujjain was a contemporary of Sisuka the first Andhra Emperor. Both of them tried to carve out empires for themselves out of the ruins of the empire of the Kanwas; and Vikramaditya was at last defeated by Sisuka. Vikramaditya of Ujjain is thus not a fiction and lived in the first century B. C. The Vikrama Era founded by him in 57 B. C. is still used in the Hindu Almanacs. Kalidasa and Varahamihira, the court jewels of Vikramaditya, must have lived in this period. Now if they lived in the first century B. C. Vatsayana must have lived long before them.

Krishnamachariar in his 'History of Classical Sanskrit Literature' placed Vatsayana in the 3rd or 4th century B. C.. While Prof. H. C. Chakladar assigned him to the 3rd century A. D. and K. G. Sankara Iyer to the 4th century. From the circumstantial evidence before us we may place Vatsayana in or before the first century B. C., but nothing can be said definitely.

Though we do not know anything about the life or the date of the great sage, we have inherited the valuable treasure left by him, which will, we have no doubt, live long as a monument to his memory.

KAMA-SUTRA

THE ORIGIN OF THE SEXUAL SCIENCE

IN THE BEGINNING GOD CREATED ANIMALS AND HUMAN beings upon the earth and laid down rules for their existence and progress—the three objectives of life—in one hundred thousand chapters. Manu¹, who was self-born, collected from that vast work the part on Religion (Dharma²) and wrote a book in which the principles of religion were expounded, Vrihaspati³, took out another part and compiled a book on the Science of Wealth (Artha Sastra). Nandi⁴, the follower of Mahadeva⁵ dealt with another part and wrote a book on the Science of Love in one thousand chapters. He was the founder of Sexual

¹*Manu*—is, according to Hindu mythology, the father of the human race and may be compared to Noah of the Bible. He is said to be the author of *Manu-Samhita*, the law book of the Hindus.

²*Dharma*—Religion is to a Hindu the cohesive force that binds society. Anything that is good for the society is *Dharma* and no religion can therefore ignore sex which is the central problem of life and future of the human race.

³*Vrihaspati*—was a sage.

⁴*Nandi*—is the attendant of God *Mahadeva* of mythology.

⁵*Mahadeva*—God has three functions, viz., creation, preservation and destruction. The destructive aspect of God was conceived in the image of *Mahadeva* or *Siva*.

Science. This work was later reproduced in an abridged form into five hundred chapters by Swetaketu¹, Son of Uddalaka. Then Babhravya a resident of Panchala²-state, further summarised it into one hundred and fifty chapters under seven heads or parts, namely—

- (i) General Considerations (Sadharana)
- (ii) Technique of Sexual Union (Samprayogita)
- (iii) On Union of Man and Woman (Kanya Samprayuktata)
- (iv) Concerning Wives (Bharyadhikarika)
- (v) On Mistresses (Paradarika)
- (vi) Concerning Prostitutes (Vaisika)
- (vii) On Secret Remedies etc. (Aupamishadika)

Dattaka³ wrote a separate treatise on the section concerning the art and profession of the prostitutes at the request of the public women of Pataliputra⁴, the capital of the Magadha empire.

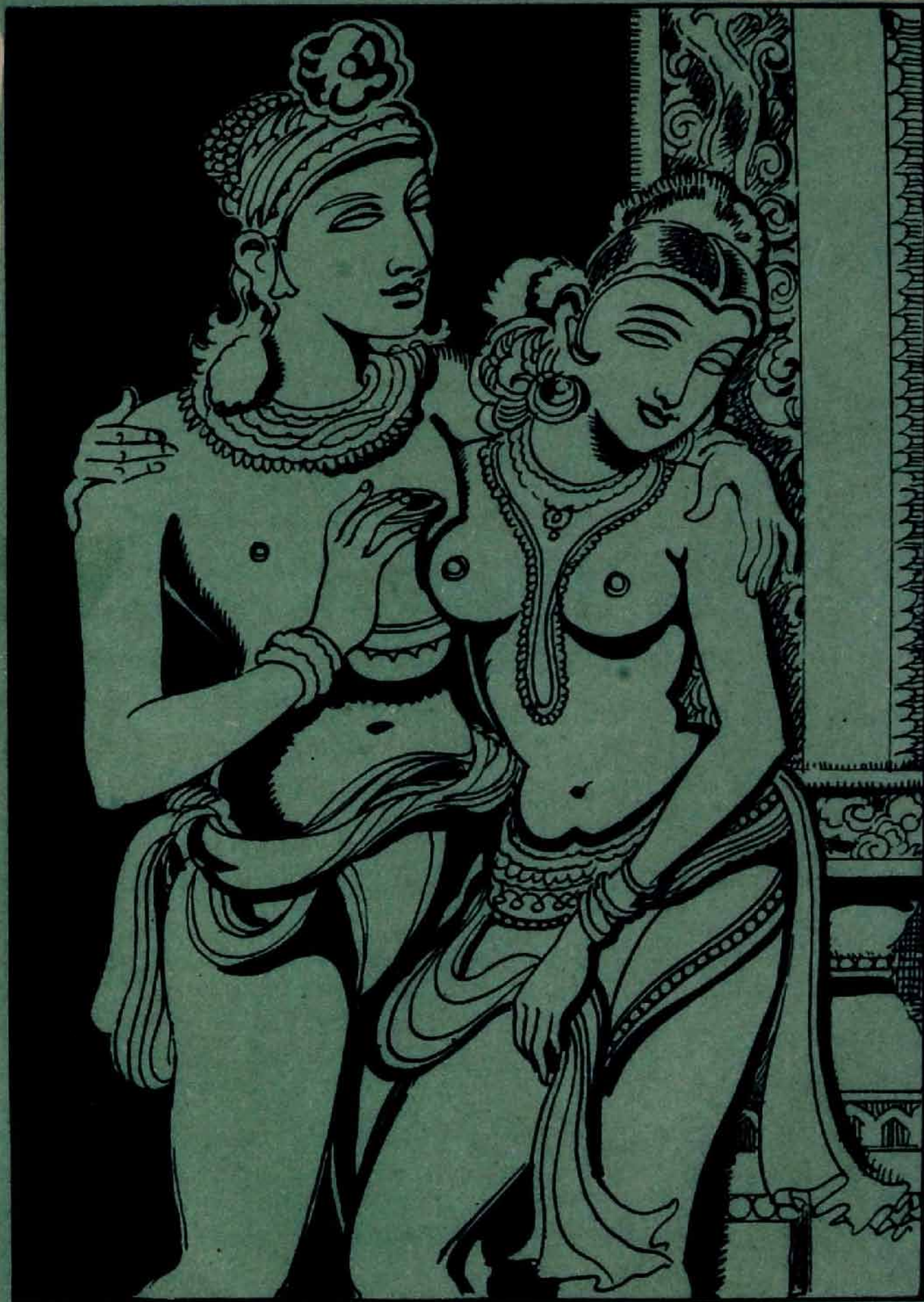
In the same way Charayana compiled separately

1. *Swetaketu*—According to a story in the *Mahabharata*, it was he who first introduced the system of marriage.

2. *Panchala*—was a kingdom in ancient India, south of modern Delhi.

3. *Dattaka*—was the son of a Brahmin who had settled in Pataliputra and was so named as he was the adopted son (*Dattaka*) of a Brahmin lady. He was the author of the sixth part of the work dealing with prostitution.

4. *Pataliputra*—was the ancient name of Patna in Behar.



OFFERING DRINK: Nagarjun Konda.

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the first part which deals with General Considerations, adding the results of his own experience.

Suvarna-nabha wrote the second part relating to the technique of sexual union ; Ghotakamnkha wrote the third part relating to the union of man and woman ; Gonardiya the fourth part relating to relation with wives ; Ganikaputra the fifth part relating to mistresses ; and Kuchumara' on the section dealing with the secret instructions (seventh part).

The work being written in parts by different writers, the science of sex as a whole failed to receive attention. Only the particular section in which one is interested was consulted, and nobody cared to study the complete sexual science. The work was almost unobtainable and the knowledge handed down from Nandi to Babhravya was on the point of being forgotten. In consideration of this and of the facts that the works treated only of particular sections of the science and also because Babhravya's work was difficult to be mastered easily on account of its voluminous nature, Vatsayana composed his work in a small volume, as an abstract of the works of the above-named authors.

1. Kuchumara wrote also a work on Medicine.

THREE OBJECTIVES OF LIFE

The period of life of man is one hundred years. This period should be divided in such a manner that the three objectives of life—Dharma, Artha, and Kama—religion, wealth and satisfaction of sex—may be practised harmoniously without clashing with each other in any way.

There are three stages of life—childhood, manhood and old age. One should acquire education in his childhood ; in his manhood one should acquire wealth (Artha) and satisfy his sexual passion (Kama); and in old age devote to religion (Dharma) and thus attain salvation.

In practice, however, it is not possible to restrict the pursuit of the three objectives to the three different periods of life. For example, during the period of education a boy not only acquires learning which is his duty, but also makes himself ready for the attainment of wealth and for the proper exercise of his desires. Again in marrying a woman, a man not only performs his duty, but also the exercise of his sexual passion. Even in the sexual intercourse, a man while satisfying his sexual passion begets progeny which is a duty according to the instructions of the Sharstas (religious works).

On account of the uncertainty of life, he should perform at whatever times whichever objective may be thought to be possible by him. But one thing is to be noted : one must lead the life of strict continence until he finishes his education.

RELIGION (*Dharma*)

When one obeys the commands of the Holy Books, dutifully follows the rules and refrains from purposeless slaughter of animals, theft, adultery and drinking of liquor etc. this is called piety (*Dharma*). *Dharma* should be learnt from the Holy Books or from preceptors conversant with it.

WEALTH (*Artha*)

Wealth (*artha*) is the acquisition of knowledge in arts, landed property, gold and precious metals, cattle, food crops, utensils, furniture, garments, ornaments and friends. It also includes the protection and increase of what one possesses or has acquired.

The Science of wealth (Economics) should be learnt from officers of the state in charge of departments or from experts in such occupations as agriculture etc. or from merchants versed in commerce.

SEXUAL PASSION (*Kama*)

Kama is the desire for the enjoyment of objects through the five senses—of hearing, touch, sight, taste and smell under the guidance of the

mind which is connected with the soul. The object of this desire (Kama) is pleasure. The elements in this is a particular contact between the organ of sense and its object, and the consciousness of pleasure which arises from that contact is Kama (sexual pleasure).¹ The other minor pleasures which are also obtained are like shadows when compared with the main pleasure.

When one thinks it necessary to pursue all the three objectives of life at the same time, he should select the most important one out of them. As for example, satisfaction of sexual pleasure is inferior to the pursuit of wealth (Artha); while pursuit of wealth is inferior to the practice of religion (Dharma). Dharma or religion is therefore the greatest objective in the life of a man.

NEED OF SEXUAL EDUCATION

Some learned men say that as religion is concerned with things not belonging to this world and is not widely understood, the method of achieving it is appropriately dealt with in the sacred books; and so is also the science of Economics (Artha), because it is practised only by the application of proper methods and the best method can only be found in the authoritative books. But as sexual

1. Vatsayana has used the word *Kama* not in the sense of desire, but in the restricted sense of sexual pleasure.

desire (Kama) is present in every creature, and arises naturally not only in man but also in animals, they think that it does not require any work on the subject.

The answer to the above argument is that this is not so. Sexual desire in man and woman requires the application of certain means by them ; and these means can be learnt from the study of Kama-Sastra.

We find that the brute creatures do not follow proper method ; but this is due to the fact that they are fit for sexual union only at certain seasons with the object of conception. This sexual impulse is instinctive and is not preceded by any thought. So they follow this impulse without any preliminaries and without any discrimination of their partner.

On the other hand it is completely different in the case of man and woman. The sexual desire felt by them is connected with many associations. Sexual union to a man and a woman is not simply a means of begetting progeny. It is also not restricted to certain seasons, but is practised for pleasure and at any time. In animals there is also no mutual satisfaction and the relationship is not permanent. Mutual satisfaction and permanent relationship are the factors which give rise to the fulness of pleasure

in sexual union in men. These can be obtained by following methods, which can be learnt from the authoritative treatises on Sexual Science.

UTILITY OF STUDY OF RELIGION

The materialists (Lokayatika) say that there is no necessity for caring about the religious commandments, for they do not bear any fruit in this world and at the same time it is also doubtful whether they will bear any fruit at all. Who but a fool would therefore give away that which is in his own hands into the hands of another? It is much better to have a pigeon in hand to-day than a peacock to-morrow. A copper coin in hand is better than a gold coin, the possession of which is doubtful. On these arguments some persons denounce the practice of religious duties, such as charities and self-restraint.

But Vatsayana in answer to above says that the religious works should not be doubted. We see that when one has seeds in his hand, he sows them with the object of future crops. So one should obey the commandments of religion.

UTILITY OF WEALTH

Those who believe that destiny is the prime mover of all things say that it is not necessary to exert ourselves to acquire wealth (Artha). For, sometimes wealth cannot be acquired inspite of the best efforts ;

while at other times it comes of itself without even moving a finger. Everything is therefore in the power of Destiny. It is the deciding factor of gain or loss, of success or defeat and of pleasure or pain. Thus we find that Bali¹ was raised to the throne of Heaven by Destiny, and was deposed again from there by the same power, and it is Destiny that could have reinstated him.

The answer to this is that it is not right to say so. The acquisition of every object depends in every case on the will to acquire on the part of the man. Even where a thing is destined to happen it pre-supposes some exertion. Thus a person who does nothing will enjoy no happiness.

SEXUAL PLEASURE A NECESSITY

Those who are inclined to think that wealth is the chief objective of life argue in this way. Pleasures should not be sought for, because they are obstacles to the acquisition of wealth and religion which are both superior to them. Pleasures also cause a man to mix with bad persons and lead to propensity to sins,

¹Bali—was the king of the *Asuras*. He became so powerful that he defeated *Indra*, the king of the gods (*Deva*). Lord *Vishnu* came to the rescue of the gods. He went to Bali in the disguise of a dwarf (*Bamana*) and asked for land measuring three feet. Bali, who was noted for his charities, granted it; whereupon *Vishnu* placed His two feet on the Heaven and Earth, which He claimed to be his property by the gift. So Bali had to leave these parts and went to *Patala*.

impurity, carelessness and finally to misery. They also make him unable to distinguish between right and wrong. He is disbelieved by everybody and dishonoured.

Many men who have given themselves upto pleasure have been ruined not alone but along with their families and relatives. Thus king Dandaka¹ of the Bhoja dynasty forcibly carried off the daughter of a Brahmin and was ruined with all his relatives and subjects. Indra², king of gods, suffered for seducing Ahalya³; the powerful Kichaka⁴, for his attempts on Draupadi⁵; and Ravana⁶ for carrying off Sita⁷.

¹*Dandaka*—a king of ancient India, abducted the daughter of a Brahmin named *Bhargava* and was cursed for this. As a result of the curse he was burnt to ashes with his family and his subjects. The whole kingdom was turned into a big forest the *Dandakaranya* (the forest of Dandaka).

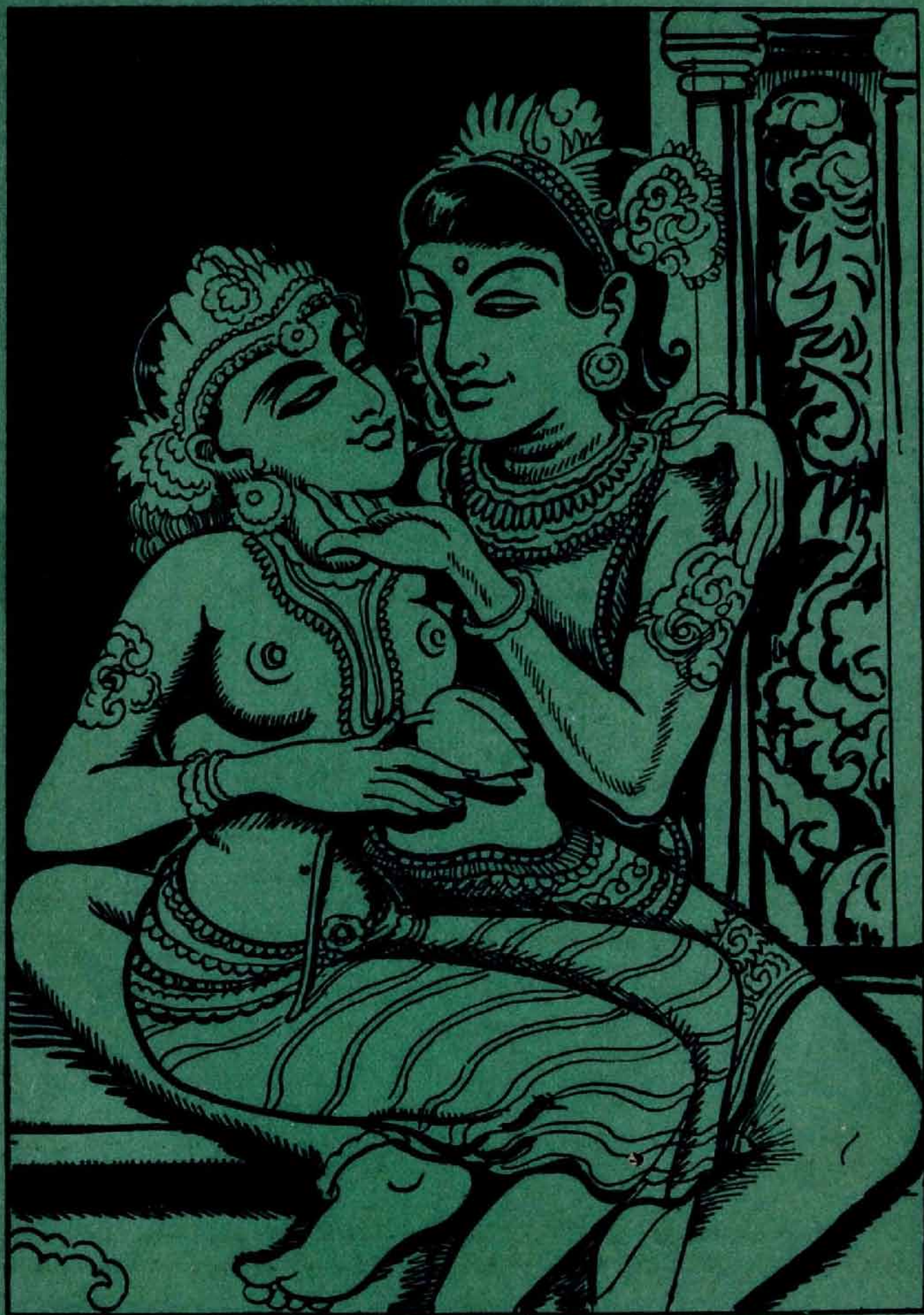
²*Indra*—was the king of gods in Heaven, and may be compared to Jupiter.

³*Ahalya*—was the wife of the sage *Gautama*. *Indra*, under the disguise of her husband, enjoyed her. For this he was cursed by *Gautama* and his whole body was filled with ulcers.

⁴*Kichaka*—was the brother-in-law and a General of King *Virata*. When the *Pandava* princes lived in exile in the house of *Virata*, *Kichaka* attempted on the person of *Draupadi* and lost his life.

⁵*Draupadi*—was the wife of *Arjuna*, the hero of the *Mahabharata*.

⁶*Ravana*—was the king of *Lanka* (Ceylon). He forcibly carried away *Sita* the wife of *Rama*. The great epic *Ramayana*



LOVE SCENE: Nagarjun Konda.

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These and many others fell as a result of their lust.

This argument cannot be maintained, for sexual satisfaction is as necessary for the well-being of the body as food ; it is therefore as important as wealth and religion. Pleasures are therefore to be followed in moderation and with caution.

A man practising religion, wealth and sexual pleasure will enjoy perfect happiness in this way.

Good persons perform those actions in which there is no fear in their prospects in after-life and no loss of wealth and which are at the same time pleasant. Any action which conduces to the three objectives of life or of any two or even one of them should be performed ; but an action which serves one of the objectives at the expense of the other two should not be practised.

describes the war between *Rama* and *Ravana*, the ruin of *Lanka* and recovery of *Sita*.

⁷*Sita*—was the wife of *Rama* and the heroine of *Ramayana*.

PREPARATION FOR THE MARRIED LIFE

A man should learn the principles of Love (Kama-Sutra) and the sciences related to it in addition to and without interfering with his studies of the religious and material sciences.

A young maid should learn the Sexual Science from preceptors before marriage ; and after it she should continue the study with the permission of her husband.

Some learned men object to the education of women in the Sexual Science on the ground that they are not entitled to the study of the Shastras. This objection, however, does not stand, for women already know the sexual practices. Since there is no bar to a woman applying the principles of the Sexual Science in practice, and since a working knowledge of the science is necessary for such application, women should receive instructions in it.

Moreover it is not only in this but also in many other cases that though the practice of a science is known to all, only a few persons are acquainted with the rules and laws of the science. Thus the worshippers though ignorant of Grammar, use the words (of the hymns) correctly. Similarly keepers of horses and

elephants train animals without knowing the Science of training animals. There are many women such as daughters of princes, ministers, etc. and courtesans who are well-versed in the Science of Love.

A woman should therefore learn the Science of Love either in whole or atleast a part of it secretly from a confidential friend. She will have to learn sixty-four different arts in order to be an expert in the science. Young maids should study them in private.

THE INSTRUCTORS OF SEXUAL SCIENCE

The instructors should be one of the following persons : (a) the daughter of a nurse brought up with the girl and already married ; (b) an intimate female friend who can be trusted in everything ; (c) the sister of her mother (i.e. the aunt) of the same age ; (d) an old maid-servant treated like the sister of her mother ; (e) a trustworthy female beggar ; (f) an elder sister of the girl on whom confidence can be placed.

THE ACCESSORY ARTS

The sixty-four¹ arts which are to be studied along with Kama-Sutra in order to make the training of the girl in the Art of Love complete, are :

1. The sixty four arts have been classified for the convenience of the readers.

KAMA-SUTRA

TOILET :

1. Make-up, toilet and use of beautifying agents
2. Painting the body, and colouring the nails, hair etc.
3. Decoration of the forehead
4. Art of hair dressing

DRESSING :

5. Art of dressing
6. Proper matching of decorations and jewellery

MUSIC AND DANCING :

7. Singing
8. Playing on musical instruments
9. Playing on musical glasses filled with water
10. Acting
11. Dancing

GENERAL EDUCATION :

12. Good manners and etiquette
13. Knowledge of different language and dialects
14. Knowledge of vocabularies
15. Knowledge of rhetoric or figures of speech
16. Reading

17. Reciting poems
18. Criticism of poems
19. Criticism of dramas and analysis of stories
20. Filling up the missing line of a poem
21. Composing poems to order
22. Reply in verse (when one person recites a poem another gives the reply in verse)
23. The art of speaking by changing the forms of words
24. Art of knowing the character of a man from his features]
25. Art of attracting others (bewitching)

DOMESTIC SCIENCE :

26. Art of cooking
27. Preparation of different beverages, sweet and acid drinks, chutneys etc
28. Sewing and needle work
29. Making of different beds for different purposes and for different seasons

PHYSICAL CULTURE :

30. Physical culture
31. Skill in youthful sports
32. Swimming and water-sports

GAMES :

33. Games of dice, chess etc

KAMA SUTRA

34. Games of chance
35. Puzzles and their solution
36. Arithmetical games

ART OF ENTERTAINING :

37. Magic : art of creating illusions
38. Trick of hand
39. Mimicry or imitation (of voice or sounds)
40. Art of disguise

FINE ARTS :

41. Painting in colours
42. Stringing flowers into garlands and other ornaments for decorating the body, such as crowns, chaplets etc.
43. Floral decorations of carriages
44. Making of artificial flowers
45. Preparation of ear-rings of shell, ivory etc.
46. Making birds, flowers etc. of thread or yarn
47. Clay-modelling : making figures and images
48. The art of changing the appearance of things, such as making cotton to appear as silk

PET ANIMALS :

49. Training parrots and other birds to talk
50. Training rams, and cocks and other birds for mock fight

PROFESSIONAL TRAINING :

51. Gardening and agriculture
52. Preparation of perfumery
53. Making furniture from canes and reeds
54. Wood-engraving
55. Carpentry
56. Knowledge of machinery
57. Construction of building (Architecture)
58. Floor decoration with coloured stones
59. Knowledge of metals
60. Knowledge of gems and jewels
61. Colouring precious stones
62. Art of war
63. Knowledge of code words
64. Signals for conveying messages

Women versed in these arts can hold the affection of their husbands. Even if a woman experienced in these arts becomes separated from her husband and falls into distress, she can support herself comfortably even in strange place by virtue of these arts. A man well-versed in these arts, who has a good tongue and attractive manners with women, can very soon win the hearts of women though he is acquainted with them for a short time.

Fortune smiles on men and women, who study these arts, which should be applied according to time and place.

THE LIFE OF A CITIZEN

After finishing his education a man should acquire wealth by gift, conquest, commerce or service¹. Having acquired wealth by his efforts or by inheritance from his ancestors, he should become a householder and lead the life of a citizen. He should live in a place where he has a good chance of earning money, preferably in a city or town.

THE RESIDENCE OF A FASHIONABLE MAN

He should build a house near a source of water. The house should have rooms for different purposes. It should have two portions—the outer and the inner ones. The inner portion should be occupied by the women, while the outer portion should be used as the drawing room. The building should be surrounded by a garden and have a summer house.

DECORATION OF THE DRAWING ROOM

In the outer room there should be a bed covered with a mattress with a depression in the middle. It should have a clean white sheet on it and two pillows, one at the head and another at the bottom.

¹There are four castes among the Hindus which were originally something like the trade-guilds. The *Brahmins* lived on gifts; the *Khsatriyas* were the fighting class and conquest in war was their way to wealth; the *Vaisyas* or the commercial class lived on commerce and the *Sudras* monopolised the services.



LOVERS IN EMBRACE: Badami Cave—A. D. 579.

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There should be a small table near the head of the bed. The following articles should be kept on the table—garlands, pots containing fragrant substances, perfumed ointments and prepared betels. There should also be a couch for performing the sexual act. Near the couch, on the ground, there should be a spittoon.

There should be a lute or 'Vina' hanging from a peg made of ivory, a board for drawing, some books, and garlands of yellow Amaranath flowers.

Near the bed on the floor there should be a round seat with a back for resting the head. There should be boards for playing dice and chess.

Outside the room there should be cages for pet birds, hung from ivory tusks, fixed on the wall. There should be a separate place for spinning, preparing articles from timber and other diversions.

In the garden there should be a swing covered with excellent cloth. There should also be a bower of creepers with a raised platform for sitting, covered with flowers, dropping from an overhanging bower.

THE DAILY LIFE OF A FASHIONABLE CITIZEN

The citizen should get up before sunrise, perform the calls of nature, cleanse his teeth with a brush made from a twig, perfume his body moderately with oil and scents, colour his lips with lac dye (red colour) and look at himself in the mirror.

He should then take betel-leaves, prepared with spices that give fragrance to the mouth. After this he should perform his daily duties.

He should bathe daily, anoint his body with oil every day, use a lathering substance (soap) every third day, and shave his face every fourth day. All these things should be done without fail and the sweat of the armpits should also be removed.

Meals should be taken in the morning, in the afternoon and again at night according to custom.

After the morning meal a limited time should be devoted to diversions.

Then he should take the mid-day sleep.

After the mid-day sleep the citizen should comb his hair and put on his clothes. He should meet his friends and discuss literature, walk in the garden or have water-sports. In the evening there should be music.

Then he should sit on the bed in the decorated and well perfumed outer room and wait with his friends for his mistress. If she be late, he may send a female messenger for her or go to her himself. After her arrival, he and his friends should welcome her and entertain her with loving and agreeable conversation.

Thus ends the duties of the day.

OCCASIONAL SOCIAL DUTIES

The following are the social duties of a citizen which are to be done occasionally as diversion or amusement.

1. Taking part in festivals
2. Social gatherings
3. Drinking parties
4. Garden parties or picnics
5. Popular festivities.

1. FESTIVALS (*Ghatanivandhana*)

On some particular auspicious day, an assembly of citizens should be convened in the institute of art (*Saraswat Bhavan*). There the skill of local and foreign singers should be tested. On the following day due honour and rewards should be given to them. After this some of them may be retained and asked to give further performances; while others may be dismissed, according as their songs are liked or not by the assembly. This sort of assembly should be held one in a fortnight or a month on a date arranged previously.

The citizens should co-operate with one another and act in concert at the time of festivals and games. It is also the duty of the citizens to help the members of his community on the occasion and

Saraswati—is the goddess of music and art.

also to show hospitality to strangers who may have come to the assembly.

2. SOCIAL GATHERINGS (*Gosthi-Samavaya*)

An assembly of men of the same age, wealth, disposition and intelligence, fond of the same diversions and with the same degree of education at the house of courtesans or in dice-room or at the residence of friends or acquaintances is called a Club (*Gosthi*). At these meetings there should be agreeable talk on poetry and the testing of the knowledge of one another in the various fine arts. Homage should be given to the most beautiful and attractive women who may like the same things as the men do.

3. DRINKING PARTIES (*Sama-Panaka*)

Men should visit and hold drinking parties in one another's house in rotation. The drinks should consist of sweet wines and fermented liquors which are of bitter and sour taste with salts, fruits, green salads, pungent and sour condiments and sauces. The drink should be given first to the women and the men should then drink themselves.

4. GARDEN PARTIES (*Udyana-Gamana*)

Trips to gardens should be made in the same manner. In the forenoon citizens should dress themselves and go there well-dressed and accompanied

by women and servants. There they should pass the day in various agreeable diversions, such as fighting of cocks, quails and rams, games of chess and dice, dancing, theatricals etc.

In the summer they should take part in water-sports in tanks in which there are no dangerous animals like crocodiles etc.

They should return from the garden in the evening, bringing bunches of flowers with them.

5. POPULAR FESTIVITIES (*Samasya-Krirha*)

Citizens should also join popular festivals which may be common in all countries or may be peculiar to a locality. All classes of people take part in them, but gentlemen should show greater skill than the ordinary people. The most important of these sports are those held on the Dewali¹ night, the full-moon night before it (Kojagari Purnima) and the thirteenth day of the first full-moon in spring.

THE ATTENDANTS OF A CITIZEN

When the master of a house is a man, his mistress will be his wife or a courtesan, but where the woman is the main person, the order will be reversed. The attendants will differ according to sex—the attendants of a man should consist of men and those of a woman of women.

1. On the night of the Dewali all the houses in India are illuminated.

If a gentleman is unable to get company or will not mix with the people available, he should keep followers according to his means, in order to maintain his position as a gentleman.

The attendants of a fashionable man will consist of :

1. A Tutor of Fashion (*Pithamarda*)
2. Professional Companion (*Vita*)
3. Jester (*Vidushaka*)

1. A Tutor of Fashion (*Pithamarda*)

A Tutor of Fashion is a man who is skilled in the sixty-four arts and the sexual science, and earns his livelihood by teaching arts.

2. Professional Companion (*Vita*)

A Professional Companion is a man who has the qualifications of a fashionable man, but has lost all his fortune in search of pleasure. On account of his past experience as a fashionable man, he can give authoritative opinion on many things and is honoured in social gatherings and assemblies.

3. Jester (*Vidushaka*)

A Jester has knowledge in some of the arts, and is trusted by all.

A citizen, living in a town or village, should call on persons, who are anxious to learn, and converse with them. He should hold social gatherings and entertain the people. He should help them in every way.

CONDUCT IN A SOCIAL GATHERING

At a social gathering a citizen should not speak entirely in Sanskrit language, nor wholly in the dialect of the locality. Great respect may be obtained in society by the judicious use of both the dialects.

The wise should not resort to an assembly which is convened in a partisan spirit, is governed by no rules and is devoted to fault-finding and scandal-mongering and is not approved by the public. By joining popular gatherings which are meant for public entertainment and pleasure, a learned man can become highly respected.

WOMEN FOR SEXUAL UNION

When sexual pleasure is practised by men according to the rules of the Holy Book (that is, by lawful marriage) with virgins of their own caste, it then becomes a means of acquiring progeny and glory and is sanctioned by custom.

Sexual relation with a woman of a higher or lower caste or with a woman who has been married to another man though she be of the same caste, is forbidden and is subject to punishment.

But sexual connection with public women or with women who have left their husband and are living with some other men as their concubines, is neither recommended nor prohibited.

There are three classes of women who are open to sexual relation :

1. Wife
2. A Concubine
3. Prostitutes.

SEXUAL UNION WITH ANOTHER MAN'S WIFE

According to *Ganika-putra* there is a fourth class of women who may be resorted to only for some special reason. This is another man's wife. Ordinarily it is a sin to resort to a woman married to



HEAVENLY COURTESAN: Aihole—5th Century, A. D.

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another man. But if such a woman is known to have been previously enjoyed by several other men, she may be enjoyed without sin. Again a woman, who has become a widow at a mature age and has since married again, may also be enjoyed without violating the ordinances of religion.

The special occasions in which Ganika-putra allows adultery are :

A. POLITICAL REASONS

1. When a woman has control over her husband—an influential man, who is the friend of one's enemy, and if she loves him, she may induce her husband to abandon the enemy.
2. When the husband of a woman is a powerful person, but is disaffected towards the man and intent on doing him harm ; and his wife is likely to turn the mind of her husband in favour of the man.
3. When the husband of the woman has violated the chastity of the wife of the man, who, therefore, wants to take revenge by seducing his wife.
4. When with the help of the woman one can kill an enemy of the king, who has taken shelter with her and whom he is ordered by the king to destroy.
5. When a woman loves a man deeply, and knows all his weak points ; if he be indifferent to

her advances, she may expose his faults in public and thus tarnish his character and reputation.

6. When a woman may spread false rumours or bring some serious accusation against him from which it may be hard for him to clear himself and result in loss of prestige and ruin.

7. When the woman is likely to induce her powerful husband, who is under her control, to leave his side and join his enemy as a revenge for his indifference to her love.

8. When a woman, whom a man loves, is under the influence of another woman, he may resort to the latter with the object of gaining his beloved through her.

B. ECONOMIC REASONS

1. When by uniting with the woman, the man can kill her husband and regain the fortune which belonged to him.

2. When a woman may help the man to get at a wealthy twice married woman out of love for him.

3. When the union with a woman is not attended with any danger and will bring money to the man, who is in great need of it on account of his

1. This is a case in which a man is deprived of his fortune by a wicked person. In order to regain his lost property he enters into illicit love with the wife of his enemy and in collusion with her kills him.

proverty. He may, thus, obtain great wealth in this way without any difficulty.

On these and other grounds sexual relation with the wives of other people may be resorted to. But it must be clearly understood that these are only exceptions to the general rule and in no case a man should have recourse to these woman for mere gratification of lust. The only woman who can be lawfully resorted to by a man is his own wife.

OTHER CLASSES OF MISTRESS

Charayana is of opinion that under these circumstances a woman kept by a minister or a governor or a widow, serving in the household of the king, may be considered as a fifth class of mistress.

Subarna-nabha says that a woman who is a widow and lives like an ascetic may constitute a sixth class of mistress.

Ghotaka-mukha is of opinion that the daughter of a public woman or a virgin female servant may form a seventh kind of mistress.

Gonardiya puts forward a doctrine that any woman who has reached full youth without having any sex experience constitutes the eighth class of mistress.

But the last four types do not differ much from the first four classes of mistresses. So Vatsayana

is of opinion that these should be regarded as sub-classes of the first four classes. According to him there are only four classes of mistress (Nayika), namely, the maid, the twice-married woman, the public woman and the woman resorted to for a special object.

WOMEN UNFIT FOR SEXUAL UNION

The following women are not to be enjoyed :

1. lepers,
2. lunatics,
3. albinos,
4. women having bad smell in their body,
5. old women,
6. women who solicit sexual union in public,
7. extremely dark women,
8. women who are near relations,
9. wife's friends,
10. friends' wives,
11. wives of learned Brahmins,
12. wife of the king,
13. wives of preceptors, disciples etc.,
14. a female ascetic (nun),
15. a woman who reveals secrets,
16. an outcast.

According to the followers of Babhravya, however, any woman, who has been enjoyed by five men, may be enjoyed.

INTERMEDIARIES IN LOVE

Go-betweens are necessary for coming in contact with a desired woman. They are :

1. playmates of childhood,
2. those who are bound by ties of obligation,
3. Those who are of the same disposition and fond of the same things,
4. fellow students,
5. intimate friends who know the secrets and faults of each other,
6. child of one's nurse.

Those friends are of great value whose families are friendly for generations, whose words and actions are known to each other and are never kept concealed, who are faithful in love, ready to serve and are above the influence of bribes and never disclose the plans of their friend.

Charayana recommends that temporary friendship may be formed with (a) washermen, (b) barbers, (c) betel-leaf sellers, (d) goldsmiths, (e) florists, (f) perfumers, (g) cowherds, (h) tavern-keepers, (i) tutors of fashion, (j) professional companions and (k) jesters. One should also form friendship with the wives of these people.

QUALITIES OF A GO-BETWEEN

An intermediary should possess the following qualities :

1. Good power of speech : He should be a good speaker.
2. Absence of confusion, that is shyness, even when rebuked.
3. Boldness : He should be bold even when accused in public.
4. Quick comprehension : He should be able to regulate the course of action by a study of expressions of the face and the look of the woman.
5. He should be able to find out the right opportunity for approaching the woman.
6. Quick and ready resources : He should be able to decide quickly in case of doubt, and to act without delay.
7. He should be free from covetousness and incapable of being gained over.
8. Power of keeping secrets : He should not reveal secrets.

A shrewd man who has friends and understands the meaning of behaviour of men and women, and also the proper time and place for doing everything, can easily succeed in gaining over even a woman who is very hard to obtain.

SELECTIONS OF BRIDE AND NEGOTIATIONS FOR MARRIAGE

THE CHOICE OF A BRIDE

When a virgin girl of the same social class as the bridegroom is married in accordance with the precepts of the Holy Book, the result of such a union will be acquisition of religious merit, wealth and love.

The bride should be born of a respectable family and should be three years younger than the bridegroom. She should be well-behaved, possessed of wealth, well-connected, with many relations and accomplished. She should be beautiful, have good and well-proportioned hair, nails, teeth, ears, eyes and breasts and should not be of a sickly constitution¹.

A girl who pleases both the mind and the eye, should be selected for marriage. The imperfections of the girl under consideration should be examined with care ; and the girl who pleases the mind and the eye is to be preferred. The bride should be one who will be a source of pride to the bridegroom's

1. An ideal bride according to *Vatsayana* should thus have the following qualities.

i. Age—at least 3 years younger than that of the bridegroom. ii.—Beauty—with good hair, teeth and eyes and well-proportioned breasts. iii. Good health. iv. Accomplishment. v. Good manners. vi. Good connections. vii. Possession of wealth.

family and by marrying whom there will be no risk of any censure.

When giving away a girl in marriage one should not depend merely on the recommendation of others or on his own whims. Both the parties must be fully satisfied if the marriage is to result in happiness.

NEGOTIATIONS FOR MARRIAGE

In order to bring about a marriage, negotiations should be carried on through the parents and relatives of the man and also through common friends having influence over the guardian of the bride. These friends should bring to the notice of the girl's parents the defects of other suitors for the hand of the girl, and should at the same time extol the merits of birth and education of their own bridegroom, so that the bride's party becomes eager to give the girl in marriage to him. The friends should especially describe to the mother of the girl the future prospects of the bridegroom in an inducing manner. Others again should excite the jealousy of the girl's mother by telling her that this bridegroom had an offer from wealthy person to marry his daughter. The mother of the girl will then become too eager to give her daughter in marriage to him.

When a girl becomes marriageable, her parents should have her dressed smartly and take her to places where she can be easily seen by all.



HUSBAND AND WIFE: Paharpur - 6th Century, A.D.

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Persons who may come with their friends and relatives with the object of selecting bride should be received courteously with kind words and signs of friendliness. The girl should be dressed with care in a becoming manner and then shown to them on some pretext.

SETTLEMENT OF MARRIAGE

When the parents of the bride and those of the bridegroom come to an agreement and it is found that the bridegroom and the bride love each other, the day of marriage should be fixed.

The marriage ceremony should be performed on the fixed day either according to the custom of the country or the precepts of the Holy Book.

LOVE MARRIAGE IS HAPPY

No marriage should take place unless the bridegroom and the bride know each other well and become attracted as a result of knowledge of the physical, mental and moral qualities of each other. Such a marriage is happy.

When the bridegroom and the bride do not know each other and love is left to chance, the marriage may or may not result in happiness.

It is an unhappy marriage in which the bridegroom and the bride do not love each other, but have married under pressure from the parents or relations.

MARRIAGE THROUGH COURTSHIP

WHERE MARRIAGE THROUGH COURTSHIP IS NECESSARY

The following persons cannot select their brides by negotiations, as the bride's relations will not accept them :

1. A poor man though possessed of good qualities and well-connected ;
2. A good-looking and educated man, but not well-connected ;
3. A man who is dependant upon his parents or brother.

HOW TO BEGIN COURTING A GIRL

The man should do things which are pleasant to the beloved girl and should procure for her whatever she may like to have. Thus he should get for her and present her such things, as are possessed by very few other girls.

If the man can afford, he should present such things at different times whenever he gets an opportunity to meet her. Some of them should be presented in private ; and some that can be given openly, should be offered to her in public according to circumstances. He should try in every way those things that would make her look upon him as one who would do for her whatever she wants to be done.

Then he should induce her to meet him in some place secretly, and talk to her in confidence. He should tell her that the presents were given to her in secret lest their parents might be displeased. He should add that another girl wanted those things which were presented by him to her.

When the signs for her love for him is found to increase, he should tell her pleasant stories liked by her, if she wants to hear them. In this way she will come to love him more and more. If she likes music, he should entertain her with songs. Occasionally he should present her with flowers, nicely coloured wreath for the head and rings and other ornaments. He should make such presents only if he is sure that the father and the mother of the girl will not take any exception to them.

The man should all this time wear a fine dress and make himself appear as attractive as possible, for women love men who are good-looking and well-dressed.

SIGNS OF LOVE IN A GIRL

The man should learn from the outward signs and actions of the girl whether she is in love with him.

Girls long to see young men whom they like very much ; but due to shyness they do not express their desire.

The outward signs and actions by which a shy girl shows her liking for a man are physical and mental. Side glances, blushes etc. are the physical signs ; while the use of ambiguous words is the mental sign. When the girl loves a young man she does not look straight at him in the face and becomes shy when he looks at her. She shows to him her beautiful limbs and breasts for a moment under the pretext of arranging her cloth. When the man is alone or has left her side, she looks secretly at him. When the man asks her anything she smiles a little and with downcast eyes answers him slowly in a low voice in broken sentences in words which are almost indistinct.

She feels pleasure in remaining near him for a long time. She does not like to go away from the place where he is, under some pretext or other. She prolongs her conversation for a long time, so that she may be near him. She kisses and embraces before him a child sitting on her lap, arranges the hair of her female relatives, draws ornamental marks on the forehead of her maid-servant and does other sportive and graceful things in order to stay near him.

She speaks to her attendants in a peculiar tone with the hope of attracting his attention towards her when she is at a distance from him.

She shows kindness to the servants of her lover, talks with them in pleasant manner and even asks them to do her work as if she were their mistress. When they tell stories about her lover to someone else she listens attentively to them.

She avoids being seen by her lover when she is not well-dressed and decorated. She always wears the ornaments presented to her by him.

She becomes depressed when any other suitor is mentioned by her parents and avoids those who may be of his party or who may support his claims.

A man, who has noticed the love of the girl towards him and the signs and actions by which these feelings are expressed, should apply himself further to the task of winning her.

HOW TO BID FOR FINAL VICTORY

When the girl begins to show her love towards him by outward signs and actions, the lover should try to gain her over completely by various ways and means, such as the following :

When engaged at dice or any other game with her, he should pretend to quarrel with her and intentionally catch hold of her hand. He should touch her body lightly whenever there is an opportunity.

When engaged in water-sports he should dive at

a distance from her and coming close to her, touch her body and then emerge.

He should speak to her about the misery suffered by him on her account and also describe, in course of talk on some other subjects, beautiful dreams of their union.

At performances or social parties, he should manage to sit by her side and touch her on some pretext.

When alone with her in a solitary place or in darkness, he should make love to her and tell her the state of his mind without embarrassing her in any way.

When sitting with her on the same seat or bed, he should say to her, "I have something to tell you in private." Then when she comes to hear it in a lonely place he should express his love to her more by his conduct and signs than by words. He should note the degree of response to his words from her behaviour.

When the man becomes sure of her feelings towards him, he may pretend to be ill and make her come to his house for his news. When she comes, he should complain of headache and make her massage his head and forehead. He should intentionally take hold of her hand and place it on his eyes and forehead. Under the pretence of preparing

some medicine he should ask her to do it for him in the following words : "This must be done by you and by no one else." When she wants to leave, he should let her go with an earnest request to come and see him again. This plea of illness should be continued for three days and three nights.

After this, when she begins to come to see him frequently he should carry on long conversation with her. For according to Ghotaka-mukha "though a man loves a girl strongly, he never succeeds in gaining her over without a good deal of talking."

Finally when the man finds the girl won completely, he should then open his hearts to her.

COURTSHIP BY A WOMAN

In certain cases a young woman should herself endeavour to secure a husband on attaining majority, for example :

1. When a girl is well-qualified, having beauty, wealth etc. and is well brought up though born of a low family ;
2. When a girl has good connections, but as she has no wealth or near relatives, she does not get any offer of marriage from young men of equal social position with her ; or
3. when she is a orphan and is not given in marriage.

When she comes of age such a girl should endeavour to gain a well qualified, strong and good-looking young man with whom she is on affectionate terms from her childhood or who, in her judgment, might marry her on account of the weakness of his mind, even without the consent of his parents.

She should do this by such means as would endear her to him, as well as by frequently seeing and meeting him. Her mother should arrange meetings with the help of her female friends and thus help her in attracting him.

The girl should try to be alone with her beloved in some solitary place and at times present him with flowers, perfumes etc. She should talk to him on



LOVERS IN EMBRACE; Badami Cave - A. D. 579.

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the subjects best liked by him. She should act in the same way as a man would do in respect of a girl. But though the girl may love a man strongly, she must not offer herself or make the first advance ; for a girl, who does this, falls in respect in the eye of the man and is liable to be treated with contempt and rejected and will never have the good fortune of securing the love of the man.

QUALITIES OF A GOOD HUSBAND

A girl should marry the man whom she likes and who according to her judgment, should be pleasant, trustworthy and obedient to her and is able to protect her.

When for the sake of wealth a girl is given away in marriage by her parent to a rich man without consideration of the character or the appearance of the man or to a man with several wives, she will never love him though he is well-qualified, healthy and strong and is obedient to her and anxious to please her.

A man of a low social position, a low-minded man and one who has to travel much in foreign countries are not deserving partners in marriage.

Of all the lovers of a girl the man who possesses the qualities liked by her is her true husband ; and only such a husband can rule over her because he is the man of her love.

FORMS OF MARRIAGE

Marriage was unknown in the primitive stage of human society. In the dialogue of Kunti and Pandu in the Mahabharata, it is stated that there were times when the marriage custom was unknown to men. It was Swetaketu who first introduced marriage in India.

With the changing conditions of advancing civilization the forms of marriage passed through a series of evolution.

In the early stage of civilization struggle and strife were the order of the day and women were regarded as the 'spoils' of battle. Carrying off bride by force (Rakshasa Marriage) was not uncommon in those days and this form of marriage was based on the conception of woman's slavery.

Sometimes unwilling girls were violated while asleep or under the influence of wine or an intoxicant and then forced to marry. This form of marriage was called Paisacha or diabolical marriage and was nothing but anarchy in sexual matter.

With the advance of civilization, love marriages came to be given preference. In the days of Vatsayana, city girls in high circle reached the bloom of youth before they were married and enjoyed much freedom. In the Gandharva form of marriage the lovers chose each other and married without any form or ceremony.

In modern Hindu Society the marriage system is religion laden.

SECRET MARRIAGE OF LOVERS

When the girl is gained over, the man should take her to a secluded place and bring sacrificial fire

from the house of a Brihmin. He should spread Kusa grass upon the ground and offer an oblation (homa) to the fire according to the custom of the family. Then the bridegroom and the bride should walk round the fire three times. He should thus marry her according to the precepts of the Holy Book.

After this he should inform the parents of the bride. It is the opinion of the scriptures (Sastras), that a marriage solemnly contracted in the presence of sacrificial fire cannot afterwards be set aside.

After the consummation of the marriage the news should be gradually broken to the relations of the bridegroom.

Steps should be taken so that the relations of the bride recognise the marriage and overlook the manner in which it was brought about. When this is done, they should be reconciled by presents and by amiable conduct.

In cases where the parties are willing but arrangement for a formal marriage cannot be made, the man should marry the girl according to the Gandharva form of marriage.

If the girl does not consent to marry in this way, but prefers the suitor, he may induce her to come to a suitable place on some plea. When she comes, sacrificial fire should be brought from a

Brahmin and the marriage solemnised as described before.

Or, if the marriage of the beloved girl with some other person draws near, the man should disparage the chosen bridegroom to the mother of the bride in such a way that she relents. Then when the mother of the girl has agreed to marry her daughter to the lover, the girl should be brought to neighbour's house with her mother's consent. When this is done, consecrated fire should be brought from the house of a Brahmin and the marriage solemnised as described before. When the mother of the girl agrees to the marriage, the lover has a right to marry that girl without obtaining the consent of her father.

Or, the lover should make friendship with the brother of the girl, who may be as old as himself. He should give him occasional presents for some time. He should then tell him about his great love for his sister. Young man often sacrifice even their lives for the sake of those friends who are of the same age, habits and disposition. Therefore the brother may bring the girl to a secure place on some pretext and after bringing fire from the house of a Brahmin give his sister away in marriage.

MARRIAGE BY FRAUD

(PAISACHA OR DIABOLICAL MARRIAGE)

The man may gain over the maid-servant and make her give the girl strong wine or some other

intoxicant on the occasion of a festival. Then on the pretext of some business the girl is brought to a secure place settled by the suitor. There the girl is made to drink more and when completely intoxicated she is ravished. Then when she has recovered from her intoxication, fire is brought from the house of a Brahmin and she is married in the manner as described before.

Or, the man may with the connivance of the maid-servant carry off the girl from her house while she is asleep. She is relieved of her virginity before she awakes. Then the man marries her in the manner as described before (that is, before sacred fire.)

MARRIAGE BY FORCE

(RAKSHASA MARRIAGE—MONSTROUS MARRIAGE)

Or, when the girl goes to another village or to a garden in the neighbourhood, the man goes there with a large number of armed men. He attacks her guards and after having beaten or killed them, forcibly carries her off and proceeds as before.

RELATIVE MERITS OF THE DIFFERENT FORMS OF MARRIAGE

According to Vatsayana of all the forms of marriage, the one that preceded is better than the one that follows it on account of its being more in

accordance with the rules of religion. So, only when it is impossible to carry the former into practice that the latter be resorted to.

As the fruit of all good marriages is love, the Gandharva form of marriage (marriage by mutual consent without any ceremony) is respected, even though it is formed under unfavourable circumstances, because it is born of love—the object sought for. Gandharva marriage brings forth happiness, causes none of the troubles of matchmaking or selection and is undertaken out of deep love. It is therefore in the opinion of the preceptors the best form of marriage.

SEXUAL UNION

CLASSIFICATION

The union between a man and a woman is of different classes according to

1. The size of sexual organs
2. Intensity of desire
3. Duration of the act.

CLASSIFICATION OF SEXUAL UNION ACCORDING TO THE SIZE OF THE GENITALS

The length of the erect penis is generally 5 to 7 inches and varies in different individual.

The *vaginal passage* in women commences in the vaginal opening and extends upwards and backwards and ends in the vault. Through the vault a part of the neck of the womb or uterus projects downwards into the vaginal passage as a cone. The neck of the uterus is inserted in such an angle that the anterior wall of the vaginal passage is shorter than the posterior wall. The usual measurement of the posterior wall is 3 inches and that of the anterior wall about 4 inches ; but it differs in different women. It also depends to a large extent on the position of the uterus. If the uterus is placed high the vaginal passage is relatively longer ; while in case of descent of the uterus, which may occur after repeated child birth, the vaginal passage becomes shortened. As the vaginal passage is elastic it can accommodate male organs of different size without much difficulty.

THE SIZE OF THE SEXUAL ORGANS

1. *In Man* : Man is divided into three types according to the size of the penis (*linga*), namely,

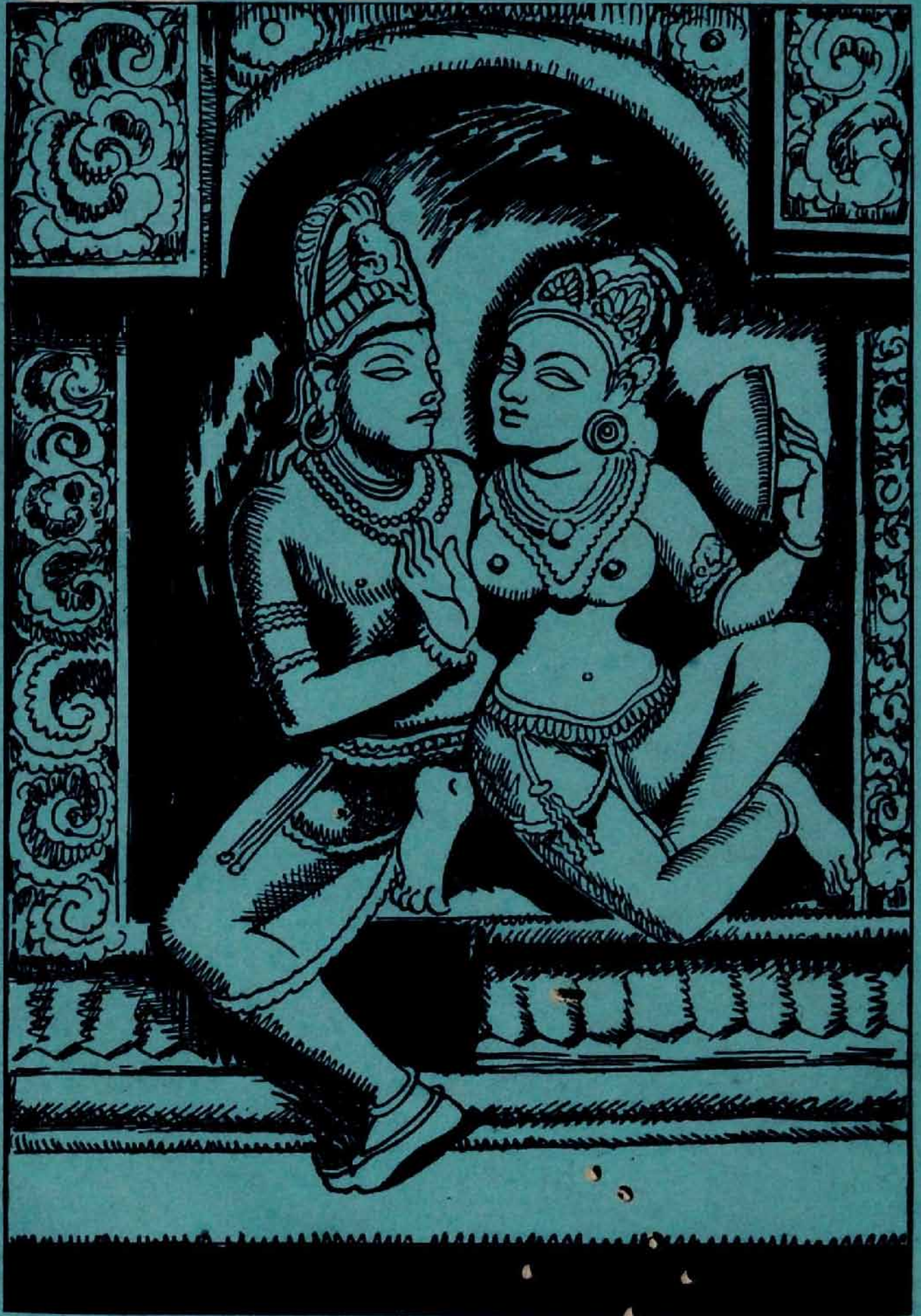
the Hare, the Bull and the Horse. The length of the male organ in cases of the Hare, the Bull and the Horse is six, nine and twelve digits respectively.

- (a) The Hare-Man (*Sasa*)—is one with the shortest male organ, 6 digits (i.e. about 4 inches) long.
- (b) The Bull-Man (*Vrishā*)—is one with a medium sized penis, nine digits (i.e. 6 inches) in length.
- (c) The Horse-Man (*Aswa*)—is one having the longest penis, twelve digits (i.e. 8 inches) long.

In each class the circumference generally corresponds to the length of the organ. But it may not be proportional.

2. *In Woman* : Similarly a woman is also divided into three classes according to the size of the vagina, namely the Female-Deer, the Mare and the She-Elephant. The size (in length) of the vagina in the case of the Female-Deer, the Mare and the She-Elephant is six, nine and twelve digits respectively.

- (a) The Deer-Woman (*Mrigi*)—is one with the shortest vaginal passage, six digits (i.e. 4 inches) long.



HUSBAND AND WIFE: Rajputana - 10th Century, A.D.

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(b) The Hare-Woman (*Varhava*)—has the vaginal passage, nine digits (i.e. 6 inches) long.

(c) The Elephant-Woman (*Hastini*)—is one having the longest passage, twelve digits (i.e. 8 inches) long.

The circumference in each of these classes is in proportion to the length of the vaginal canal. The circumference of the vagina can, however, be stretched to a larger size.

PROPER MATCHING OF THE SEXUAL ORGANS

The union of a man and a woman having sexual organs of same size is called an *Equal-fit Union* (*Sama-Rata*). The sexual union of a hare-man with a deer-woman, that is, between a bull-man with a mare-woman and the union of a horse-man with an elephant-woman are equal-fit unions, as there is perfect correspondence between the two organs in length and width.

MIS-MATCHING OF SEX ORGANS

When the sexual organs do not correspond perfectly there is mis-matching.

Such unequal sexual unions may be of six kinds. According to the proportion of disparity in the size of the organs these unequal unions may be classified into :

1. Tight-fit unions
2. Loose-fit unions.

Each of these is again sub-divided according to the degree of looseness or tightness.

TIGHT-FIT SEXUAL UNIONS

When the male organ is proportionately longer than the vagina of the female, this is known as the *Tight-fit*.

The union of a bull-man with a deer-woman and that of a horse-man with a mare-woman will be tight-fit unions, as the penis being in these cases proportionately longer than the vaginal passage, cannot penetrate without difficulty.

In the case of union of a horse-man with a deer-woman, the union will be *Over-tight-fit*. As the penis is 12 digits long while the vaginal passage is only 6 digits, intercourse may be performed only by causing pain.

LOOSE-FIT SEXUAL UNIONS

Where the female organ exceeds the male organ in point of size, the union is known as the *Loose-fit Union*. In the case of the union between a hare-man and a mare-woman and that between a bull-man and an elephant-woman, there are loose-fit unions, as the penis being smaller in size cannot fill the vaginal passage completely and coitus is performed in this way.

In the case of sexual union of a hare-man with an elephant-woman, the union will be a far more loose-fit. Even on introduction of the penis it will reach only about half the length of the vaginal passage. This is known as the *Over-loose-fit Union*.

So, amongst all these dimensions the equal-fit unions are the best, as there being proper matching of the size of organs both the partners are satisfied.

The tight-fit and the loose-fit are the middling ; and the over-tight-fit and the over-loose-fit unions are the worst. Between the tight-fit and the loose-fit the former is the better, as it satisfies the woman more and gives her more voluptuous pleasure. In a tight-fit union the woman becomes over-joyed and spreading her thighs wide apart helps in introducing the penis. The penis being larger in size produces more friction against the wall of the vagina (than in a loose-fit union).

In the loose-fit union the woman fails to get satisfaction from friction on penetration of the penis, even by placing one thigh upon the other in an attempt to make the vaginal opening as narrow as possible.

In the over-tight-fit unions coitus is painful ; while in over-loose-fit unions, it is so loose that there is little sensation of touch.

*Classification of Sexual Union according to the
Size of the Male and Female Sex Organs*

Character of Matching of Sexual Organs	Union between	
	Type of Male Organ (Length in digits given)	Type of Female Organ (Length in digits given)
I. <i>Proper Matching</i> (Sama-Rata)	1. Sasa (Hare)—6 digits 2. Vrisha (Bull) 9 „ 3. Aswa (Horse) 12 „	1. Mrigi (Female-Deer) 6 digits 2. Varhava (Mare) 9 „ 3. Hastini (She-Elephant) 12 „
II. <i>Tight-fit Unions</i> :	Here the male organ is longer than the vagina and this accounts for the tightness.	
A. Tight-fit (Uchcha-Rata)	1. Vrisha (Bull) 9 digits 2. Aswa (Horse) 12 „	1. Mrigi (Female Deer) 6 digits 2. Varhava (Mare) 9 digits
B. Over-tight Union (Uchcha-tara Rata)	Aswa (Horse) 12 digits	Mrigi (Female-Deer) 6 digits
III. <i>Loose-fit Unions</i> :	In loose-fit unions the male organ is smaller in proportion to the length of the vaginal passage.	
A. Loose-fit (Nicha Rata)	1. Sasa (Hare) 6 digits 2. Vrisha (Bull) 9 „	1. Varhava (Mare) 9 digits 2. Hastini (She-Elephant) 12 „
B. Over-loose-fit (Nicha-tara Rata)	Sasa (Hare) 6 digits	Hastini (She-Elephant) 12 „

DEGREE OF CARNAL DESIRE

Sexual desire is the impulse which excites a man to satisfy his sexual appetite.

The intensity of sexual urge varies in different individuals and also in the same person at different times. Vatsayana has therefore rightly said that a man who exhibits little desire on one day only is not necessarily a man of weak passion.

The sexual urge may be in some cases exaggerated or become extremely weak. Sexuality may be increased to such an abnormal pitch that the victim cannot control it. Vatsayana described it as Chanda-Vega or furious passion. A married man of this type may make the life of his wife miserable by excessive demands for sexual intercourse at times when the partner may have no inclination.

Similarly no man can satisfy an over-sexual woman or nymphomaniac. The sexual power of a man being limited, it is not possible for him to satisfy the cravings of his over-passionate wife.

The sexual feeling may also be slight or completely absent. A woman suffering from complete sexual anæsthesia does not feel any pleasurable sensation during the act and remains frigid.

Sexual union has been divided into nine classes according to the intensity of passion.

A man whose desire for sexual act is weak, whose movements during the act is slow and semen scanty and who cannot bear the scratching or biting of the female partner is a *Man of Weak Passion or Frigid (Manda-Vega)*.

If the desire lessens before or during the sexual

act, it will also be called 'Weak passion'. Along with it there may be scanty semen and inability to bear the warm embraces of the woman. But the man cannot be said to be of weak passion only because such weakness appeared once on any day. He will be called a man of weak passion if his passion is naturally weak.

A man whose sexual desire, semen and ability to bear the scratchings and love-bites of his wife are moderate, is called a *Man of Moderate Passion (Madhya-Vega)*

A man with intense passion, profuse semen and a great ability to bear the scratchings and bitings of his wife, is called a *Man of Furious Passion (Chanda-Vega.)*

In the same way woman are also divided into :

(a) Women of weak passion (frigid or cold)

(b) Women of moderate passion

(c) Women of furious passion (nymphomaniacs) according to the degree of sexual desire, amount of vaginal secretion and ability to bear the scratchings and bitings of the man.

Unequal unions : According to the degree of sexual passion is also divided into six classes, according to the union of a man of weak passion with a woman of

moderate passion, a man of weak passion with a woman of intense passion, a man of moderate passion with a woman of weak passion, a woman of intense passion with a man of moderate passion, a woman of weak passion with a man of intense passion and a woman of moderate passion with a man of intense passion.

Sexual Unions according to the Degree of Passion

Union of a man of	With a woman of
1. Weak passion	Moderate passion
2. Weak „	Intense „
3. Moderate „	Weak (frigidity),,
4. Moderate „	Intense „
5. Intense „	Weak „
6. Intense „	Moderate

DURATION OF THE ACT

The duration of the sexual act depends on several factors and varies even in the same individual at different times.

Premature ejaculation is a disease. Here the man is in danger of having an emission shortly after the penetration of the penis into the vagina.

Emission of semen occurs when the sexual stimuli coming from the genitals and the psychic centres in the brain become over-whelming and reach a maximum limit. It is like the safety valve of a stove, in which the valve opens when the pressure rises to a certain point. If however care is taken to prevent the sensation to rise to this intensity there will be no emission. It is possible with practice to delay it. An attempt should be made to see that the wife reaches her orgasm before or at least at the same time as the emission of the semen.

According to the duration of the sexual act men and women are divided into three classes :

- (a) Short-timed (*Sighra-kala*)
- (b) Medium-timed (*Madhya-kala*)
- (c) Long-timed (*Chira-kala*)

Where a short-timed man unites sexually with a woman of that nature, it will be a short-timed union. Similarly the union of a midium-timed man with a midium-timed woman will be called medium-timed union ; and that of a long-timed man with a long-timed woman, a long-timed union.

In cases of disparity in duration, the union will be of six kinds.

There is a difference of opinion over the question of woman. All authorities do not admit that women reach climax according to time.

Auddalaki¹ says : Women do not derive the same pleasure as the men do, as the former have no semen. The women get an itching sensation which is relieved by the man. The relief is obtained by the inward and outward movements of the penis in the vaginal passage. If this relief is withheld the woman becomes hysterical. The relief of itching produces a voluptuous feeling. As a result of this the woman feels a sense of happiness. The sensation of pleasure of a woman begins from the point where the relief of the itching begins (that is from the moment of the introduction of the penis). So the pleasure of a man and that of a woman are different.²

It may be said that the pleasure is felt by a man or a woman in his or her mind and so it is not possible to the man to realise the nature of the pleasure felt by the woman. When the woman cannot realise the pleasure felt by the man in emission and the man cannot realise the pleasure obtained from relief of

1. Swetaketu.

2. The pleasure of a man lies in the emission of semen.

the itching sensation, how can one understand it from descriptions by asking the other ?

Babhravya is of opinion that women feel pleasure from the beginning of the sexual union, while the man feels pleasure only after the emission. This is an observed fact. Both men and women feel pleasure ; among them the woman feels pleasure from the beginning of coitus till the end. In the beginning the sexual desire of the woman is moderate, but by degrees her passion is roused as she is embraced and kissed, till she is so engrossed in the act that she forgets herself completely and it is only then she reaches orgasm. This increase in the degree of passion may be mistaken for emission¹, but it is not so. In the case of a potter's wheel or a top, the motion is at first slow and gradually by degrees becomes very rapid. In the same way the passion of a woman which is weak at first, gradually attains the climax.

Lastly, Vatsayana is of opinion that a woman reaches orgasm in the same way as a man.

1. During sexual excitement a sticky fluid is poured into the vagina of a woman. It was mistaken for semen of woman by the ancient writers, but it has been proved that woman do not have any semen. This fluid in the vagina is merely a secretion from the glands of Bartholin and Skene, and is intended by Nature to act as a lubricant to the vaginal passage to facilitate penetration of the male organ.

DIFFERENCE IN THE NATURE OF SEXUAL PASSION
IN MAN AND WOMAN

When a man and a woman are of the same species and engage in the same act with the same object (i.e. pleasure) why should there be any difference in their actions? Such difference is only possible when there is difference in the roles and in the feelings produced.

Vatsayana remarks that the difference in their respective roles is due to their being so designed by Nature. According to Nature the man is the actor and the woman the receptacle. The man acts differently from the woman. The male organ penetrates the vaginal passage; and therefore the organ of the woman lies below and acts as the receptacle. Its function is to swallow up the male organ coming towards it. So the action of the man as the actor and the woman as the receptacle are necessarily different.

The man thinks that he is to act upon the woman for his sexual pleasure, while the woman thinks that she is to be acted upon by the man for her pleasure. Thinking thus the man and the woman engage in the sexual act.

It may be said that if the ways of acting in men and women be different, why should not there be a difference in the pleasure they feel? But this objection

is without any ground, for the person acting and the person acted upon being of different kinds there is a reason for the difference in their role. There is however no reason to suppose that there is any difference in the pleasure felt by them, because both of them derive pleasure from the performance of the sexual act. They also belong to the same species ; and not only that, the sexual act between a man and a woman is inter-dependent upon each other. An act which depends upon each other cannot produce different results. The pleasure derived by a man and a woman is therefore the same in respect of its nature and duration.

Some may argue that such common experience is possible when different persons are engaged in doing the same work jointly. But in this case the man and the woman accomplishes his or her interest separately (since the man emits semen and the woman receives it in her vaginal passage). So it is not possible for them to derive the same pleasure in respect of its nature and duration. Then again, where is the similarity in appearance? The appearance of a man is not same as that of a woman. So the pleasure derived by them cannot be the same.

In the sexual union one is active and the other is acted upon (i. e. passive) ; but there is, in reality no difference between them. In the sexual act both the man and the woman take the main part. The terms

active and passive are merely used only as a matter of usage, neither party being really active or passive (i.e. both of them are indispensable for the successful completion of the act). As the idea of active and passive parties are not real and both the parties are indispensable for the act, both of them will experience the same kind of pleasure.

Now since it is proved that the pleasure of a man and a woman is of the same kind, there are nine kinds of sexual union according to the size of the sexual organs, nine according to the duration of the act and nine according to the degree of sexual passion. By making combinations of them innumerable varieties of union may be produced.

INTENSITY OF PASSION IN MAN AND WOMAN

At the first intercourse the passion of the man is furious and the duration of the act is short, but in subsequent unions the reverse of this will be the case.

With the female, however, it is the contrary for at the first intercourse the passion is weak and she takes a long time to attain climax ; but on subsequent occasions her passion is stronger and she attains climax with satisfaction of her desire in a shorter time.

The climax of the man and the woman may be reached at the same time, which is the best.

It may often happen that the orgasm is attained

at different time. If the man emits semen before the woman has reached her orgasm, the woman may not get the pleasure of the climax. So the sexual act should be managed in such a way that the woman attains her climax before the man.

Women with soft genitals are easily satisfied. If the woman be not endowed with soft parts, her genitals should be made moist by kissing, embracing etc. and by handling the vagina ; and then she will get satisfaction soon. All the preceptors are of the same opinion on this point.

SEXUAL SATISFACTION

VARIETIES OF SEXUAL SATISFACTION

There are four kinds of sexual satisfaction :

1. Sexual satisfaction arising out of habitual practice of an act.
2. Sexual satisfaction from mental contemplation of an act.
3. Sexual satisfaction resulting from union with some other person pretending him or her to be the lover.
4. Sexual satisfaction resulting from preception of external objects.

1. HABITUAL SATISFACTION :

Pleasure resulting from the constant and continued performance of an action connected with the

five senses is called Habitual Satisfaction¹ (Abhyasiki Priti) ; as for instance, the love of sexual intercourse, the love of drinking, the love of hunting and the love of gambling etc.

2. MENTAL SATISFACTION :

The pleasure obtained through the mental contemplation of an act to which we are not habituated and which proceeds entirely from ideas, is called Mental Satisfaction² (Manasi Priti) ; for example, the satisfaction through kisses, mouth-congress etc.

3. ASSUMED SATISFACTION :

When a man or a woman performs the sexual act with a person who is not actually the lover, but pretends that the partner is not somebody else but is the same person as the object of desire, the pleasure derived from such pretension is known as Assumed Satisfaction³(Samprātyatmiki Priti).

1. Habitual Satisfaction : This refers to sexual intercourse without discrimination of the partner. Some persons visit prostitutes only as the result of a vicious practice.

2. Mental Satisfaction : In this case there is no actual coitus, but sexual satisfaction is obtained from love play or practice of some perverted act like oral congress (fellatio), masturbation etc.

3. Assumed Satisfaction : Here the man feels desire for a woman who is inaccessible to him. He, therefore, relieves his passion by having coitus with another woman as a substitute, pretending her to be the desired woman. Thus in this case there is sexual intercourse, but not with the woman who has excited passion.

4. SUBJECTIVE SATISFACTION :

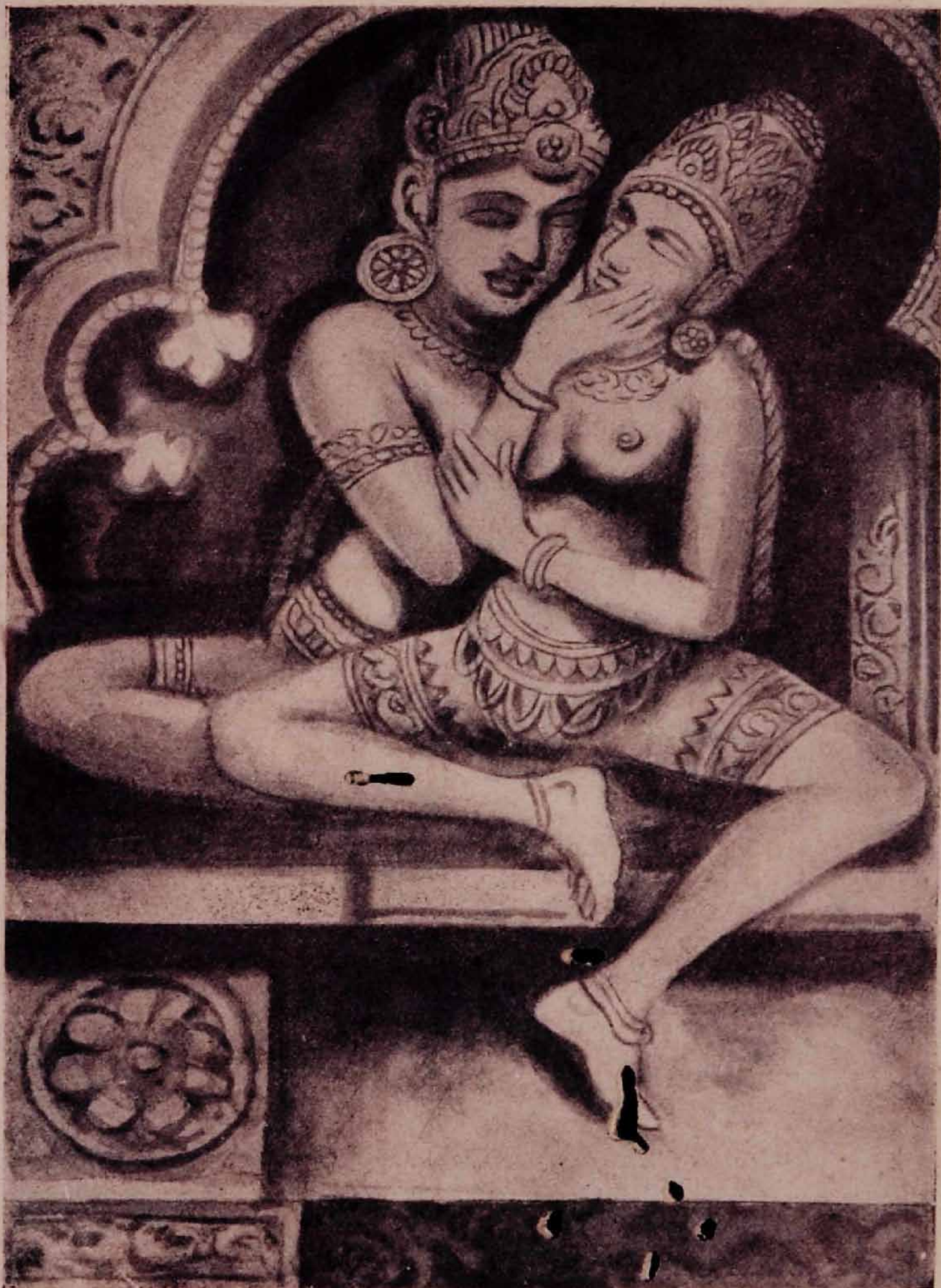
The pleasure obtained from the direct enjoyment of the subject is called the Subjective Satisfaction (*Bisaya-Priti*).

THE STEPS OF A SEXUAL ACT

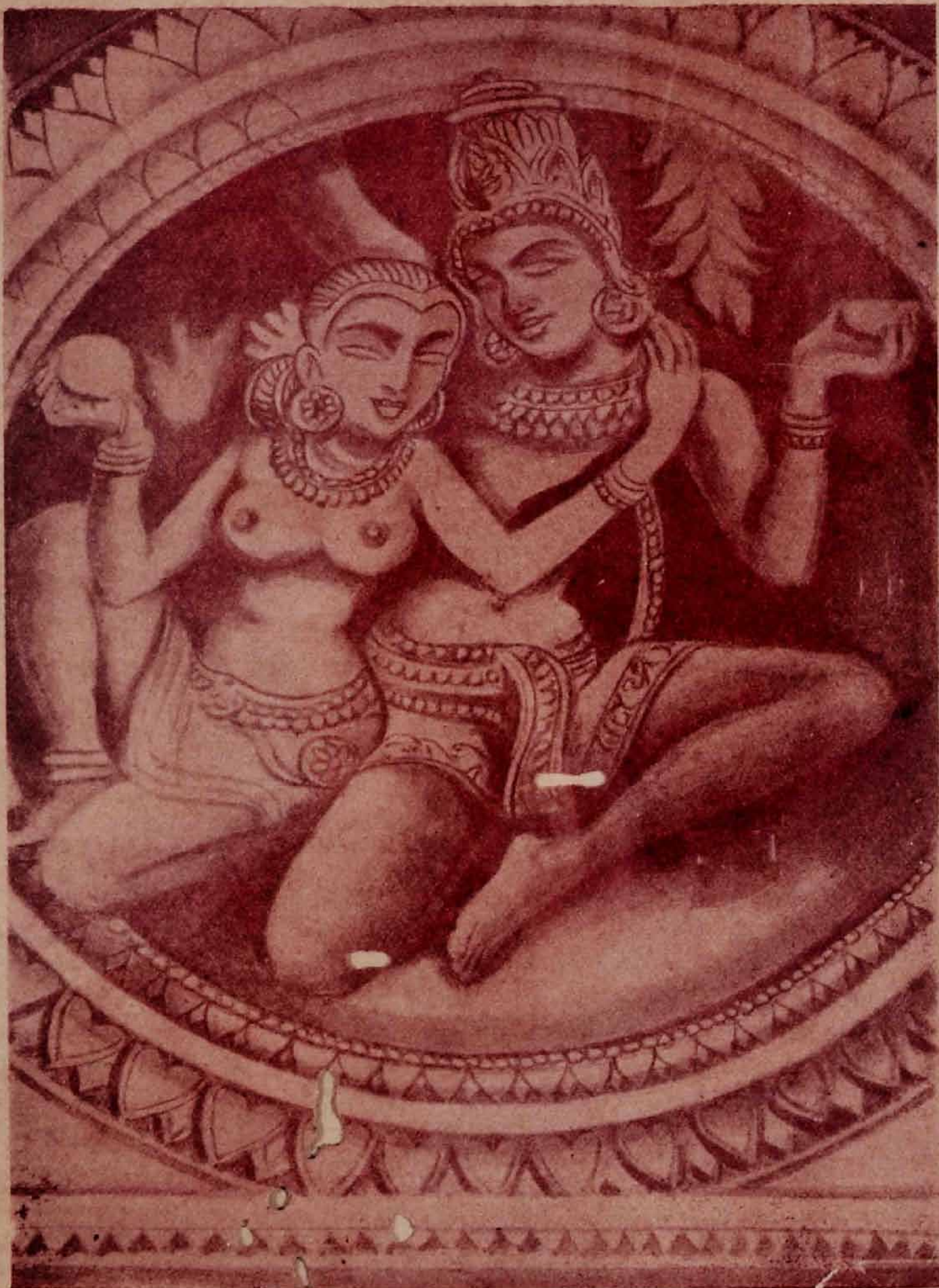
There are eight steps of sexual act, namely :

- | | |
|------------------------------|----------------|
| 1. Embrace | (Alingana) |
| 2. Kissing | (Chumbana) |
| 3. Scratching with the nails | (Nakha-Kshata) |
| 4. Biting | (Danta-Karma) |
| 5. Stroking | (Pani-ghata) |
| 6. Postures in coitus | (Sambesana) |
| 7. Reversed coitus | (Purushayita) |
| 8. Oral congress or fellatio | (Auparishtaka) |

1. Subjective Satisfaction : In this case there is sexual union with the desired person.



LOVE PLAY: Avantiswamy, Kashmir - 8th A.D.



LOVE SCENE: Aurangabad Cave.

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THE ART OF EMBRACING

As the embrace is the first step of sexual union it will be described now.

The embrace is of two kinds :

1. Embrace of the partners who have not experienced it before.
2. Embrace of those who have already experienced it.

THE FIRST EMBRACE

The embrace of those who had never experienced it before is of four kinds, namely :

1. Touch Embrace (Spristaka)

It may hapen that though the beloved girl is in front, it is not possible to embrace her in the usual way. The lover desires to show his love to her and on some pretext or other passes by her side and touches her body. This is the Touching Embrace. The body is touched in such a way that any other person present there may not suspect that he had done it wilfully.

2. Piercing Embrace (Viddhaka)

When a woman finds her lover standing or seated in a lonely place she bends down as if to pick up something and presses his body with her breasts (as if piercing the body with the breast.) The man in return embraces her with his arm around her. It is called the Piercing Embrace.²

1. In this embrace the initiative is taken by the man.
2. In this embrace the initiative is taken by the woman.

These two embraces are applicable to the lovers who are not yet intimate. It is not possible in cases where the man and the woman have never talked with each other.

3. Rubbing Embrace (Udghristaka)

When in the dark or in public resort or in a lonely place, the man and the woman rub their bodies against each other slowly and for a long time, it is known as the Rubbing Embrace.

When only one party is active in the embrace it is called 'Ghristaka.'

4. Pressive Embrace (Pirhitaka)

At the time of the embrace one of them either forces the other against a wall or a pillar and presses the body.

The latter forms of embrace are performed by those who know the intention of each other by hints and signs.

INTIMATE EMBRACE

At the time of sexual union the following four kinds of sexual embrace are used :

1. Creeper-Twining Embrace (Lata Veshtika)

Just as a creeper twines around a tree, the woman embraces her lover who is standing, with her arms encircled round him and raises her mouth towards

him with the object of kissing him. It is called an embrace like the twining of a creeper.

2. Tree-climbing Embrace (Vrikshadhirurhaka)

In this form the woman puts one of her feet on a foot of the lover and places the other leg on one of his thighs. Then she passes one of her arms round his back and the other on his shoulder. She wishes, as it were, to climb up his body in order to have a kiss. It is called an embrace like the climbing of a tree.

These two intimate embraces are for lovers in a standing attitude. The lovers while standing should adopt it in the way convenient to them with the object of exciting sexual passion.

3. Firmly Fixed Emb

(Tila-tandulaka—the mixture of sesamum with rice)

The man and the woman lie on a bed on their sides face to face and embrace each other so closely that the arms and the thighs of one are encircled by the arms and thighs of the other with the object of intimate friction. This is an embrace like the mixture of sesamum seeds with rice.¹

1. When sesamum seeds are mixed with rice, they become fixed. Balls prepared in this way are used as an offering. This embrace is so called, because the lovers clasp each other tightly and become like one.

4. Fusion Embrace

(Kshira-niraka—the mixture of milk and water)

When a man and a woman are very much in love with each other and not thinking of any pain or hurt, embrace with a blinding passion so closely as if they want to enter each other's body, this kind of embrace is called an embrace like a mixture of milk and water.

These two kinds of embraces can be practised at the time of sexual union.

These embraces have been described according to Babhravya.

EMBRACING SIMPLE MEMBERS OF THE BODY

Subarnanabha gives us four ways of embracing simple members of the body, which, according to him, give greater pleasure than the embraces recommended by Babhravya. These embraces of simple members of the body may be used during sexual union.

1. Thigh Embrace (Tirupirhitaka)

One of the two lovers presses forcibly one or both of the thighs of the other between his or her own as if with a pair of clasping pincers. The partner whose thighs are wider will take the active part. When

1. When condensed milk is mixed with water the mixture is complete. So in this embrace the lovers become merged into each other.

pressure is given on the fleshy part it gives rise to pleasure. This is practised with the partners lying face to face on their sides.

2. Hip-Pubic Embrace (Uru-jaghanupaguhana)

The man lies on the woman and presses his pubes upon that of the woman.

3. Embrace of the Breasts (Stanalingana)

The man forcibly places his chest on the breasts of the woman throwing the whole weight of his body. Thus the man gets pleasure from the soft touch of the flesh of the woman. This may be done while sitting or with both lying on the sides or when the man is lying on his back.

4. Embrace of the Forehead (Lalatika)

With the lips on the lips and the eyes on the eyes, the forehead is touched with the forehead. This is known as the embrace of the forehead.

MASSAGING

Massaging or squeezing is, according to some, also an embrace as there is a touching of bodies in it.

Vatsayana, however, is of opinion that rubbing or squeezing is completely distinct from an embrace, for embrace and rubbing are employed on different occasions and their purposes are also different. Moreover massaging is not always pleasant to the touch of both the man and the woman.

Though both of them are pleasant, still embrace is of use only at the time of coitus, while rubbing also at other times. When lovers embrace each other, both of them are excited with passion. Rubbing is however effective with a man when it is done by a woman, and with a woman when it is done by a man. It is therefore different from an embrace. Both embracing and rubbing give pleasure through the sense of touch. If, for this reason, massaging is classed with embrace, then kissing may also be classed into it. So massaging and embracing are not of the same class.

There may be other varieties of embrace, which though not described in this book, are known to people or are possible methods in love-play. If any other embrace, not given here, can be learnt, it may also be practised at the time ~~of~~ sexual enjoyment, if it is in any way conducive to the increase of passion. The rules of the science apply so long as the passion is moderate, but when the wheel of love is once set in motion, there can be no rule and no order.

THE ART OF KISSING

Kissing plays an important part in rousing the passion of a woman.

Vatsayana has described the different grades, aspects and forms of kiss and the places where kisses should be given. He has distinguished the kiss of a bashful virgin or a newly married wife from that of the mutual kiss of lovers. The tongue plays an important part in kissing. We may compare the art of kissing as described by Vatsayana two thousand years ago, with that of a modern writer—"From the lightest faintest form it (kiss) may run the gamut of intimacy and intensity to the pitch of Maraichinage in which the couple sometimes for hours mutually explore and caress the inside of each other's mouth with their tongue as profoundly as possible."¹

After embracing, the lovers should proceed to kissing and other forms of love-play. A doubt may arise as to whether kissing, scratching or biting should come first. In order to remove this doubt Babhravya says that there is no order in embracing, kissing, scratching or biting as they are administered out of love; but these should be administered mainly before the sexual intercourse takes place. While striking generally takes place at the time of the union.

Vatsayana, however, is of opinion that as these are performed under the influence of sexual excitement, it is not reasonable to fix any time for them; so all of

1. The Ideal Marriage—by Van de Velde

them may be indulged in at any time, for love does not care for time or order. At the time of the first union, kissing and other caresses should be done moderately and should not be continued for a long time and may be done alternately. On subsequent occasions, however, the reverse may be the case, that is there will be no need for moderation and the caresses may be continued for a long time. All the processes may be applied rapidly at the same time with skill for the purpose of increasing the intensity of passion.

Now the varieties of kissing and where they are to be applied will be described.

WHERE TO KISS

The places where the kiss should be given are : the forehead, the cheeks, the eyes, the chest, the breasts, the lips and the mouth.

Among the people of some locality there is also the custom of kissing the joints of the thighs, the vulva and the region above the pubes. But Vatsayana thinks that though kissing is practised by these people in the above parts of the body it is not fit to be practised.

WHAT IS A KISS

The kiss is the touching of the body of another by the lips curved in the shape of a bud.

KISSES CLASSIFIED

The varieties of the kiss are due to the various

parts of the body touched by the lips. Among these the kiss on the face takes the principal part and this kiss is being described here.

A. THE KISS FOR INEXPERIENCED GIRLS

For a young girl inexperienced in sexual act and whose confidence has not yet been gained, there are three types of kiss :

1. Limited or Nominal Kiss (Nimitaka)

The girl, forced to give the lover a kiss, touches the lips of her lover with her own, but does not herself try to do anything.¹

2. Tremulous Kis (Sphuritaka)

When a man presses his lips on that of a girl and she setting aside her shyness a little wishes to respond and with hesitation moves her lower lip, it is known as the Trembling kiss.²

3. Sitring Kiss (Ghattitaka)

The girl shuts her own eyes and also covers the

1. An inexperienced girl who has not yet got over her shyness when forced to give a kiss, merely touches the lips of her lover and does not herself take any active part.

2. When a girl has got over her bashfulness a little she may at her heart want to kiss her husband, but cannot do it through shyness and hesitates and her lips tremble. This is the Trembling Kiss of Vatsayana.

eyes of her lover with the palm of her hand. Then she lightly takes the lower lip of her lover between her own lips and touches her lover's lips with a rotatory movement of her tongue. ¹

B. ORDINARY KISSES

1. Straight Kiss (Sama)

When the man place his lips directly on the lips of the woman, it is called the Straight Kiss.

2. Bent Kiss (Tiryakor Bakra)

When the heads of the two lovers are bent towards each other and kissing take place in this condition, it is called the Bent Kiss.

3. Turned Kiss (Udbhranta)

When one of the lovers turns up the face of the other by holding the head and chin, and then places a kiss on the lips, it is called the Turned Kiss.

4. Compressed Kiss (Avapirhitaka)

If, during the kiss, the lips are pressed forcibly, it will be a Squeezing Kiss.

If at the same time pressure is exerted with the tip of the tongue, it is given the name of the Sucking Kiss or Drinking the Lip (Chusana or Adharapana).

1. In the Stirring Kiss the girl has already got over much of her hesitating attitude and inspite of her shyness tries the kiss herself and explores and caresses the inside of the mouth of her lover with her tongue.

5. Drawn-up Kiss (Akrishṭa)

The lower lip of the lover is held between two fingers and is pressed into the shape of a ball and then it is pressed with great force by the lips of the other and sucked. This is known as the Greatly-pressed Kiss.

These kisses may be given and received by both partners.

6. Claspings Kiss (Samputaka)

When one of the lovers takes both the lips of the other between his or her own and sucks them, it is called the Claspings Kiss. A woman however only takes this form of kiss from a man who is clean-shaved for the entry of hair into the mouth is repugnant to women.

C. RESPONSIVE KISSES

When a man kisses a woman and she also returns it, this is known as the Responsive Kiss (Uttar-Chumbana).

BATTLE OF THE TONGUES (JIHVA YUDDHA)

At the time of kissing if the lovers touch each other's teeth with the tongue, and in the same way thrusting the tongues still further touch the palate and the tongues of each other, this is called the Battle of the Tongues.

VARIETIES OF KISS ACCORDING TO CIRCUMSTANCES

Kisses are given different names according to the circumstances in which they are given.

1. Kisses given to a Sleeping or Engaged Partner

(a) PASSION-EXCITING KISS (RAGADIPAN)

When a woman looks at the face of her sleeping lover and slightly imprints a kiss on it to excite his passion, it is called a Passion-exciting Kiss.

(b) AWAKENING KISS (PRATIBODHAKA)

When a man comes untimely or late at night and kisses the wife lying asleep at night on the bed, in order to show her his desire, it is called the Awakening Kiss.

The woman who knows the time of arrival (of the lover) pretends to be asleep in order to test his passion. If the man gives a kiss on coming, she will know his desire for a union.

(c) DIVERTING KISS (CHATITAKA)

The kiss given to a man who is engaged in some other act or to end a quarrel between them or to divert his attention from something else, or to prevent him from falling asleep is known as the Diverting Kiss.

2. Reflecting Kiss

When a kiss is given on or thrown to the reflection of the other on a mirror or on a lighted wall or on

shadow on the surface of water, it is called the Reflecting Kiss.

3. Transferred Kiss (Sankrantaka)

When the kiss is given to a child sitting on the lap of the man or to a picture or a statue in the presence of the beloved woman, it is called a Transferred Kiss.

This applies to the case of lovers who had never touched or spoken to each other. It is a hint that the man is longing to approach her for union.

5. Demonstrative Kiss (Abhiyogita)

When a lover kisses a finger or a toe so as to excite passion, the kiss is called the Demonstrative Kiss.

When a woman gives a passionate kiss indicating her desire for sexual union or an interrogatory kiss, the man should kiss her in return.

KISSING COMPETITION

After describing the various types of lip-kiss Vatsayana describes wagers in the form of a competition as to who will get hold of the lips of the other first.

A wager is laid, and then the lovers try to kiss each other. The partner, who succeeds in implanting the kiss first, will win the wager.

Such a game cannot by its nature be a drawn one and either party must win. When one partner wins

and the other is defeated, a quarrel may arise, for all wagers are source of quarrel. So the method of using the love-quarrel for increasing each other's passion is described here.

If the woman loses, she will pretend to cry, keep her lover off by shaking her hands and dispute with him saying "you did not win, but made me lose by force" and so on. When she finds that there is much crossing of words, she will say, 'let another wager be laid, and I shall see who wins.' Saying this they begin the play again. If the woman loses again, she feigns to be very much distressed.

Then as soon the man is off his guard, she should get hold of her lover's lower lip and hold it between her teeth in such a way that he ~~may~~ not take it out. Then she laughs and says 'I have won.' She will threaten that as he has been captured, she will bite his lips. She laughs at him for his defeat, giving side-glance with her eyes at him. Now the quarrel is to be brought to an end and words which increase passion are used.

This game of kissing is possible only in a case where the man and the woman are extremely passionate and they are able to stand the violent excitement produced by it. Persons of weak passion are unable to stand it.

THE ART OF EROTIC SCRATCHING

Kissing will serve to kindle the passion in the man and the woman. In order to increase it further the nail-marks are administered.

Nail-marking (Nakha-vilekhana) is the friction on the skin with the finger-nails resulting in an increase of sexual passion.

WHERE TO APPLY NAIL-MARKS

Nail-marking should be practised on the body of the lover :

1. on the occasion of the first intercourse,
2. on the return of the lover from a journey,
3. at the time of setting out on a long journey,
4. when the wife, previously angry, is reconciled, and
5. when the woman is intoxicated.

But scratching is not an usual thing in men and women whose passion is weak or moderate. It is employed by extremely passionate men and women who apply nail-scratching whenever coitus is performed.

TYPES OF NAIL-MARKS

The nail-scratching are of two varieties :

1. Those which follow definite pattern of some object (Rupavat)

2. Those which do not follow the form of any object (Arupa-vat).

These again are of three types :

1. Light scratching
2. Medium scratching
3. Excessive scratching.

According to the partners or forms, nail-scratchings are again classified into eight types :

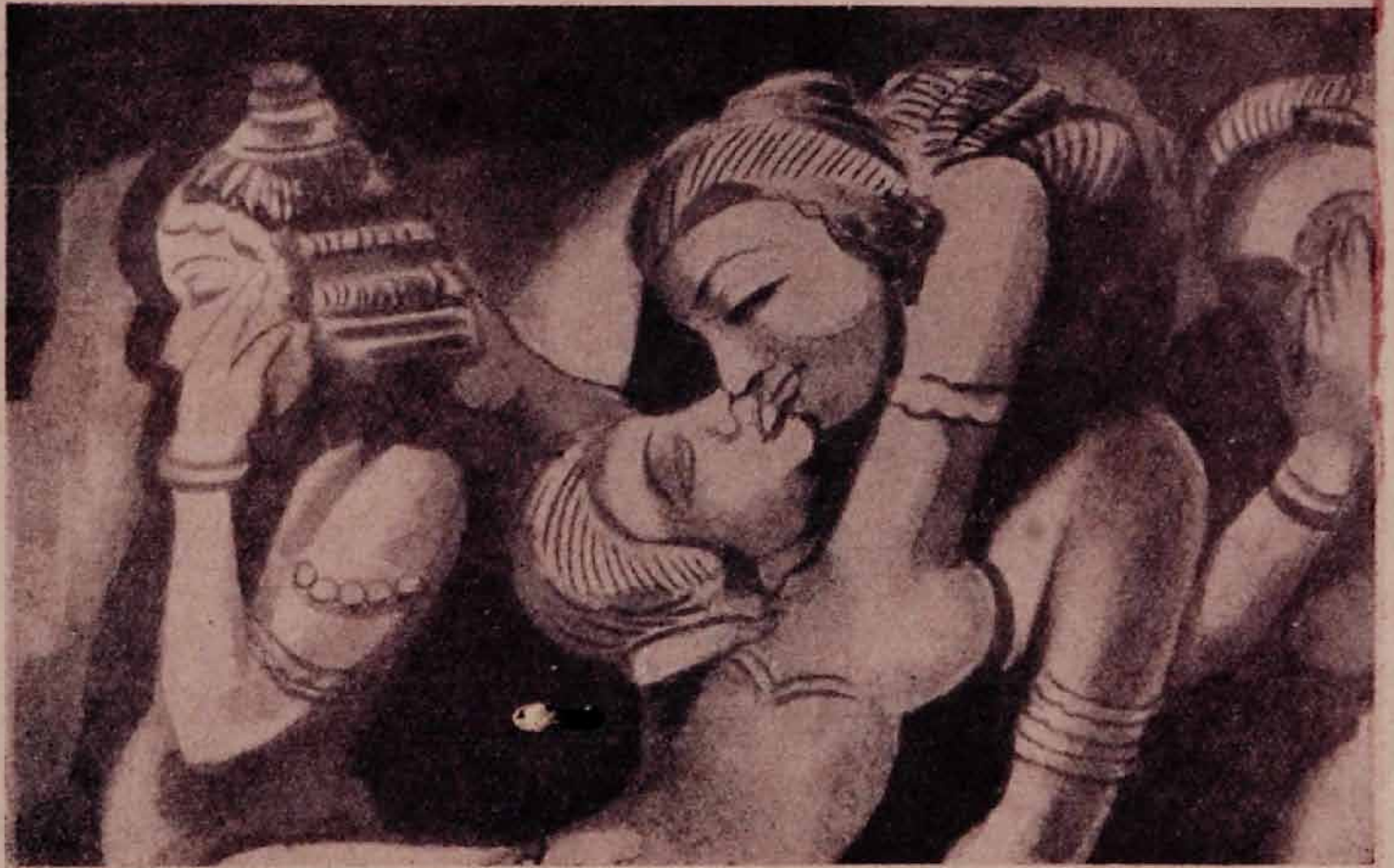
1. Limited pressure
2. Half-moon
3. Circle
4. Line
5. Tiger's claw
6. Peacock's foot
7. Jumping hare
8. Lotus leaf

WHERE TO APPLY SCRATCHING

The parts of the body that are recommended for scratching are :

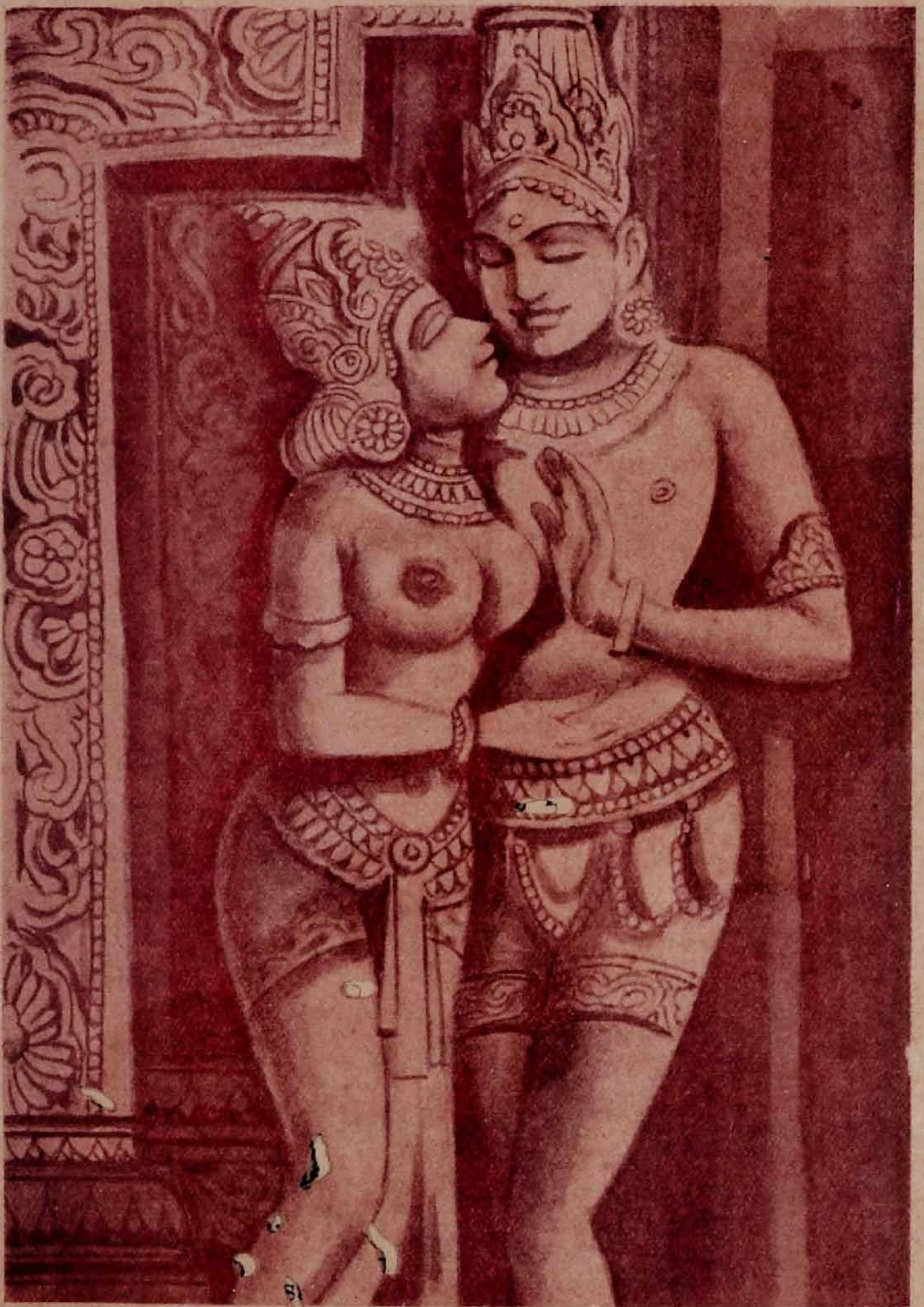
1. Armpit
2. Breasts
3. Neck
4. Back
5. Pelvis (Jaghana)
6. Thighs

Subarna-nabha says that when the sexual excitement



KISSING: Khajuraho, Rajputana - 11th Century, A.D.

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is excessive then the places need not be considered and any part may be scratched.

METHODS OF SCRATCHING

1. Limited Pressure Scratching (Achchuritaka)

When the person presses the chin, the breasts or the pelvis of the lover so softly that no mark is left and there is only a pleasant sensation from the touch of the nails which make the hair near it stand on their ends, it is called the Limited Pressure Scratch.

2. Half-moon Scratch (Ardha-Chandra)

The curved mark with the nails which is impressed on the neck and the breasts is called the Half-moon Scratch.

3. Circular Scratch (Mandala)

When two such half-moon marks are impressed facing each other, ~~is~~ is called the Circle Scratch. This mark may also be made on the pubic region and below the navel, the dimples around the buttocks and on the hip joints.

Short half-moon or moon marks may be impressed on any part of the body.

4. Line Scratch (Rekha)

A mark in the form of a small line and which can be made on any part of the body is called a Line.

5. Tiger's Nail Scratch (Vyaghra Nakhaka)

A curved line made on the breast radiating upwards from the nipple is called Tiger's Nail.


6. Peacock's Foot Scratch (Mayura Padaka)¹

When curved marks are made on the breast with the five nails, this is called the Peacock's Foot Mark. It is made by putting the thumb on the nipple of the breast and applying the nailmarks by all the other fingers from the base of the breast towards the nipple. The scratches made in this way resemble the foot of a peacock.

7. Jumping Hare Scratch (Sasa-Plutaka)

When the five nails, touching one another, are pressed with force on the nipple of the breast of a woman, the five scratch marks thus made close to one another are called the Jumping Hare Scratch.

8. Lotus-Leaf Scratch (Utpala-patraka)

When the nail-mark made on the breast or the waist of a woman looks like the leaf of a lotus, it is called the Lotus-Leaf Scratch. 

THE SCRATCH MARK AS A TOKEN OF REMEMBRANCE

When the lover is going on a journey, he produces scratches on the thighs or breasts of the woman in the form of three or four lines that meet one another. This is called the Token of Remembrance (Smarani-yaka) as it is intended to remind her of her absent lover. In the case of a very long separation, four

1. In the Peacock's Foot Mark the lines are scratched from the base of the breast. The nails are placed widely apart at the base and then drawn close together when they reach the nipple.

lines are made ; if long, three lines, and if short, only one or two lines according to the period of separation. A woman can also impress such marks on her lover.

VARIETY AND NOVELTY

Marks of other kinds than the above may also be made with the nails. As there are innumerable degrees of skill and practice in men, so there may be innumerable ways of making these marks with the nails.

Under the circumstances no one can give the number of the varieties of passionate nail-marks. But persons skilled in the eight main forms will be able to design and perform any number of nail-marks at their will.

As pressing or making with the nails depends on passions, no one can say with certainty how many varieties of marks with the nails can be made. Novelty or variety is necessary in love, for passion is increased by the variety of love-play.

The old love of a woman who sees the nail-marks impressed by her lover on the different parts of her body, even though they are old and almost worn out, becomes refreshed and strong again. If there be no marks of nails to remind her of her husband's love then the love is liable to be lessened.

Nothing tends to increase sexual passion so much as the signs of nail-marks.

THE ART OF EROTIC BITING

Biting is in reality a more passionate form of kissing. The parts bitten are generally those which are normally used for kissing.

"When the love-play culminates and the greatest possible intensity of feeling is expressed in kisses, both partners tend to use their teeth, and in so doing their is naught abnormal, morbid or perverse.

"In the more passionate kisses they (i. e. the teeth) are often active agents. Indeed both the active and passive partners feel a peculiar keen, erotic pleasure in the tiny, delicate gentle or sharp but never really painful nips man and woman exchange as the love play quickens, especially when such caresses are applied in quick succession and in adjacent places.

"The normal bite generally occurs at the more intense moments of erotic play or during actual coitus, whether in the swift crescendo of sensation or the supreme moment.

"The bite occurs almost without exception during coitus immediately afterwards, while the generally gentler, slighter or at least less noticeable love-bites given by the man to his partner, are part of the erotic play before or the final stage after coitus".
(Ideal Marriage by Van de Velde)

According to Vatsayana, erotic bitings are applied on the forehead, the lips, the cheek, the chest and the breasts. Van de Velde however observes that "the most favoured places are in the man's body, the shoulder, especially the left shoulder, or the space just below the collar-bone; in the woman's neck—again on the left side—and flanks of the abdomen."

From a statistic taken by us it was found that the most favoured places of such bites are the cheek, the lips and the breasts. In all of our cases the biting was not intentional, but produced in the heat of the moment during sexual intercourse.

PARTS WHERE LOVE-BITES ARE GIVEN

All parts of the body that can be kissed are also fit for biting with the teeth. The exceptions are the tongue and the eyes.

The proper place to apply biting are : the forehead, the lips, the cheeks, the chest and the breasts.

CHARACTERISTICS OF GOOD TEETH

The qualities of good teeth are as follows : they should be of same size, bright, of good proportions, unbroken and with sharp ends.

Teeth which have rough surface and are protruding from the gums, are unevenly and loosely set, are defective.

TYPES OF BITING

1. Hidden-Bite
2. Canine-Bite
3. Spot-Bite
4. Chain of Spots
5. Coral-Gem-Bite
6. Coral-Chain
7. Broken-Cloud-Bite
8. Boar's Bite.

1. The Hidden-Bite (Gurhaka)¹

The biting which is shown only by redness of the part of the skin bitten is called the Hidden-Bite.

1. In the Hidden-Bite no mark produced and the part only becomes red.

2. Swollen Bite (Uchchunaka)

When the bit is made with pressure, so that the spot becomes swollen, it is called the Swollen-Bite.

3. Dot-Bite (Bindu)

When a small portion of the skin is bitten with two teeth it is called the Point or Dot-Bite.

4. Dot-Chain Bite (Bindu-Mala)

When the point marks are produced by biting with all the front teeth, it is called the Dot-Chain Bite.

5. Coral-Gem Bite (Pravala Mani)

A portion of the skin is held between the lower lip and the upper front teeth and bitten. The bright red mark which is produced is called the Coral-Gem-Bite. The lip is the coral and the teeth the gems.

6. Chain of Gems-Bite (Mani-Mala)

When such red marks are produced in the form of a chain by biting with all the teeth, it is called the Chain of Gems-Bite.

7. Broken-Cloud-Bite (Khandabhraka)¹

A circular mark of unequal breadth on the breast is known as the Broken-Cloud.

8. Boar's Bite (Varaha-charvitaka)

Many broad rows of marks close to one another and with red intervals is called the Boar's Bite.

1. It has the appearance of a circle with an undulated circumference.

A small portion of the skin of the breast is taken between the teeth and chewed ; and then this is left, and another portion is taken. If the biting is continued in this way, the boar's bite mark will be produced.

Both of them are applicable to intensely passionate men and women.

CODE APPEALS

Figures representing a bite-mark may be made on leaves fashioned for decorating the brow (tilaka), on ear-rings and crowns made of flowers, on betel leaves or on perfumed *tamala* leaves. It serves the purpose of a love-letter and is sent to the beloved man or woman and is known as the Code Appeal (Abhiyogika.)

The man or the woman makes the marks that he or she yearns to make on the secret parts of the beloved and sends the thing with the object of satisfying the desire.

PRELUDE TO COITUS

In a woman sexuality is not in many cases aroused with the dawn of puberty. A newly married girl may not have any sexual desire and may submit on the first night to what her husband may require of her. Sexuality is to be aroused in a woman. This is the difference between man and woman.

Even after the first intercourse it may be necessary to overcome the sexual feeling of the woman. Unless the emotions and desires are fully aroused, the woman cannot take any pleasure in the subsequent stages of the act.

The preliminary phase of sexual intercourse is properly known as the love-play. It is an important prelude to the sexual act.

THE PLEASURE ROOM

The pleasure room should be decorated with flowers and perfumed with incense, lit up with candles and decorated with pictures of scenes of love.

RECEPTION OF THE LOVER

The man should receive his beloved who has bathed and dressed herself elegantly. He should sit on her right side and gently embrace her with his right arm. He should at first rest his left hand on her hair and on the skirt of her dress.

He should carry on amusing conversation on various subject and talk and tell suggestively stories of an erotic nature which can not be mentioned in society.

They may then sing and play on musical instruments with or without dancing.

MODE OF INCREASING PASSION

At the commencement of sexual union, passion is greatly increased by the use of refreshing drinks, scents etc. If at the same time there is amorous talk, a strong sexual desire is produced.

The sexual desire of men and women is greatly increased :

(a) When the lovers pay loving attention to each other ;

(b) When they dance and sing amorous songs, such as about the union of Sri Krishna with the milkmaids ;

(c) if they describe their feelings and desires at the time of the first meeting and their mental suffering at separation ;

(d) if, after the above, they embrace and kiss each other.

WHEN THE PASSION IS EXCITED

The passion of the woman should be increased by embraces etc. so that she wishes to be taken to the bed. Now the man should take her gently to the bed, which is already laid in the room, with milky white bed covers and strewn with thousand roses and other sweet-smelling flowers.

The man should lie on the right side of the bed and the woman on the left side.

When the man is ready for the act and unable to restrain himself longer, he should loosen the undergarment of his wife and uncover the lower part of her body, all the time covering her with kisses on her cheeks, lips, forehead, eyes and shoulders. As a result of these manifestations of love the body of the girl will relax and she will give herself up to her lover to be acted upon at his will. The vagina of the woman will become wet with a fluid which is a sure sign of the readiness of the woman for coitus. Thus the sexual intercourse begins.

COITUS AND NATURE OF PASSION

The sexual act is classified into four types according to the nature of the passion.

1. Rightful Coitus

When sexual union takes place between a married man and his wife, who love each other intensely and where the object of the sexual union is begetting children or giving pleasure to the partner rather than personal pleasure, it is known as the Rightful Coitus.

2. Loving Coitus (Ragavat)

When lovers, who have been in love come together with great difficulty or when one of them returns

from journey or is reconciled after separation on account of quarrel, then the sexual union in such cases is called the loving coitus as it is the manifestation of love between two lovers.

3. Spontaneous Coitus (Ajantrita Raga)

The sexual union between two lovers, who are long attached to one another, done in mutual cooperation to their own liking is known as Spontaneous Coitus. Here the partners know each other's vigour from long sexual association and help each other in the performance of the act.

4. Coitus of Artificial Passion (Kritrima Raga)

When the object of coitus is not sexual attraction but the furtherance of one's interest, it is called Coitus of Artificial Passion. In such a case sexual passion is roused by love-play such as embrace, kiss etc.

5. Coitus of transferred Love (Vyavahita Raga)

When a man from the beginning to the end of the sexual act with a woman thinks all the time that he is enjoying another woman whom he loves, it is called the Coitus of Transferred Love.

THE SEXUAL ACT

The various actions constituting the sexual act are :

1. Touching,
2. Friction,
3. Penetration,
4. Copulatory movements,
5. Orgasm.

1. TOUCHING

The organs are brought together in such a way that the penis touches the vaginal orifice perpendicularly. This is the first stage in the sex act, and is called the Touching.

The correct performance of this part of the sexual act is only possible if the man and the woman are both in a suitable posture.

2. FRICTION

Next comes friction which consists in rubbing the penis on the vulva. The penis held by the hand is moved with a rotary movement (Manthana). It excites the passion of the woman and in this way prepares her for the sexual act. Soon a fluid begins to be secreted into her vagina. The vaginal passage becomes soft and lubricated, rendering the penetration of the male organ very easy.

3. PENETRATION

Then comes the penetration of the male organ. This part of the act should not be done rashly as it may give rise to pain to the woman or may cause injury to her internal organs. So the union should

be made by slow degrees, accompanied at every step by such love actions as kissing, handling etc. If this part of the act is properly performed, the man or the woman will not feel any pain or trouble.

If the wife is very young and it is the first or second intercourse, the husband should apply some ointment, such as butter or scented oil to the vagina of the woman and also smear his penis with the same.

The stage of penetration is reached when the whole length of the penis has entered the vagina of the woman.

Modes of Introduction of the Penis

(a) Direct Penetration (Upasriptaka)

The simple manner of penetration is the gradual introduction of the penis with rhythmic thrusts and partial withdrawals thus pushing it deeper. This is called the Direct manner.

(b) Stinging Manner (Hula)

The hip of the woman is lowered and the penis is plunged abruptly like the infliction of a sting. This is known as the Stinging Manner.

(c) Bearing-down Manner (Ava-mardana)

When the *hip is raised* and the penis is plunged abruptly *upto its base*, it is called the Bearing-down manner.

(d) Pressing Manner (Pirhitaka)

When after introducing the penis upto its base the man gives pressure for a long time it is called the Pressing Manner.

4. COPULATORY MOVEMENTS

The next stage of the sexual act is known as the Movement. It consists of withdrawing a part of the penis from the vagina and thrusting it back into the passage.

Varieties of Copulatory Movements :

(a) Ramming Manner (Nirghata)

After introducing the penis it is withdrawn to some distance and then thrust again forcibly into the vagina. This is called the Ramming or Giving a Blow Manner.

(b) Sparrow-like Manner (Chataka-Vilasita)

When after introduction, the penis is moved up and down frequently without taking it out wholly, it is called the Sparrow-like Manner. This takes place at the end of the Sexual act.

(c) Swine-like Manner (Varaha-ghata)

When after introduction only one side of the vaginal passage is vigorously rubbed with the penis, this is known as the Blow of a Boar.

(d) Bovine Manner (Vrishaghata)

When after introduction both sides of the vaginal passage are rubbed frequently, it is called the Blow of a Bull.

The method of introduction of the penis should be selected after taking into consideration the nature and strength of the particular woman. The force of copulatory movement must depend on the nature of the passion of the woman.

Supine Attitudes

(For the use of next Chapter)

Those recommended in Tight-fit Unions	Those recommended in Loose-fit Unions
1. Utphullaka (the hips raised and the legs drawn apart).	1. Simple contraction of the vaginal passage (Varhavaka)
2. Vijrimbhita ka (the thighs raised upwards and spread apart).	2. Closely pressing the thighs together : (a) Samputaka (the thighs placed together). (b) Prihitaka (the thighs are placed closed together). (c) Veshtitaka (the thighs are pressed together by crossing one leg on the other). (d) Bhugnaka (the closely pressed thighs are raised upwards).
3. Indranika (the thighs are drawn apart on either side of the body).	3. Leg placed on the male partner : Utpirhitak (one foot is placed on the chest of the husband). (b) Jrimbhika (the legs of the woman placed on the shoulders of the man). (c) Venudaritaka (alternate placing of one leg on the shoulder of the man keeping the other leg stretched). (d) Sulachitaka (one leg on the head of the man and the other downwards). 4. Padmāsana (with the thighs upwards, the legs are crossed in the air).

POSTURES IN SEXUAL UNION

The time of passion is that when there is erection of the male organ.

The attitude in which the penis is introduced into vagina is called the posture.

A suitable posture is necessary for an easy and complete sexual union.

A knowledge of this subject is essential for a young man. In many cases young men derive their information on the subject from the scene of coitus in animals and after marriage perform the act like the animals. As coitus performed in this way does not give much pleasure either to the man or the woman, they soon become disgusted with it and the result is unhappiness and sterility. This knowledge should therefore be imparted not only to the young men but also to young women.

NORMAL POSTURE (Uttanaka)

The best position for coitus is for the *woman to lie on her back* on the floor or a couch.

In a normal case the hip is placed on the same level as the rest of the body (*i. e.* on the level of the bed). If the woman places a small pillow under her buttocks it is all the better.

In a normal case of *equal fit union*, when both the

penis and the vaginal passage correspond in size, the woman should stretch her thighs neither too wide apart nor too close together and receive the man between her thighs.

This is most suitable position for most people and is recommended unless there is an important reason for discarding it.

In case of tight-fit unions the woman should extend the pelvis and receive the male organ. While in a case of loose-fit union, the woman should contract her pelvis.

TIGHT-FIT UNIONS

A woman with a narrow vagina should be on her back and spread her thighs wide apart so as to stretch the vagina to the greatest possible extent.

ATTITUDES IN TIGHT-FIT UNIONS :

Attitudes which when adopted by a woman with narrow vagina will extend and stretch it are being described here.

A woman with a short vagina (Deer-Woman) should practice the modes called Utphullaka, Vijimbhitaka and Indranika.

1. Blossoming or Widely-opened Attitude (Utphullaka)

When a woman lying on th^r back raises her hip and draws her legs apart, the vagina is stretched and

the opening becomes large. This is called the Blossoming or Widely-opened Attitude.

The man effects penetration by alternately introducing and taking out the penis, gradually pushing it into the depths of the vaginal passage until the passage is lubricated. Penetration may also be effected by the woman moving her hips up and down. A sudden thrusting of the penis into a narrow vaginal passage may cause injury. The man should apply some ointment to make the penetration easy.

2. Yawning Attitude (Vijrimbhita)

The thighs are raised upwards and spread wide apart. This attitude is known as the Yawning Attitude¹.

3. Indranika Attitude

When the thighs are drawn apart on either side so that the knees touch the sides of the body, this attitude is called the Indranika. It was advised by Indrani,² the queen of Indra (the king of the gods) and has been named after her.

In the Vijrimbhita the lips of the vagina are widely separated and the opening looks like that of the mouth at the time of yawning. This posture has been named as Jrimbhita in Ananga Ranga, Rāji Rahasya and Nagara Sarbaswa.

2. Indrani is the wife of Indra, king of the heaven and is the analogue to the Roman Juno and the Greek Hera.

POSITIONS IN TIGHT-FIT UNIONS :

In case of tight-fit union the position of the woman lying on her back may be unsuitable as the male organ of the husband may injure the internal structure of the wife or may cause pain to her. In a case of this type other positions may be adopted.

1. Side or Lateral Posture (Tiryak)

Sexual intercourse may be had lying on the sides—the man to the right and the woman to the left and the left leg of the woman placed above the right side of the man.

2. Reverse Posture (Purushopasripta)

The usual position may be reversed, that is the man lies on his back and the woman over him.¹

In either of these postures the woman can control the act in such a way that the penis of the husband does not cause any pain or injury to her.

LOOSE-FIT UNIONS

(Loose-fit union occurs when the vagina is wider than the male organ.)

In a loose-fit union a woman with a wide vagina should lie with her thighs drawn close together with

1. In the Reverse Posture the position of the man and the woman is reversed. This posture may be recommended in a case where the man is in a weak state of health and sexual intercourse causes palpitation or even prostration. The burden of exertion falls in this case mainly on the woman.

the object of constricting the vagina as much as possible.

ATTITUDES FOR LOOSE-FIT UNION :

1. Enclosing Attitude (Samputaka)

When the legs of both the woman and the man are full stretched, it is known as the Claspng Attitude. The thighs are separated as little as possible just to allow the introduction of the penis.

2. Claspng Attitude (Veshtitaka)

If in the enclosing attitude the woman crosses one leg on the other, it will produce the maximum constriction of the vagina. This is known as the Claspng or Pincer Attitude.

3. Pressing Attitude (Pirhitaka)

When after intercourse has begun the woman draws her thighs close together and presses them, this is known as the Pressing Attitude (Pirhitaka). This is likely to dislodge the penis out of the constricted vagina, and it is necessary for the man to keep it in place by pushing it into the vagina.

4. Mare's Grip Attitude (Varhavaka)

The woman may constrict her vagina and hold the penis introduced into it so tightly that it cannot come out. This is known as the Mare's Grip Attitude.¹ It is learnt only by practice.

1. A woman can compress the muscles of the vagina at will. The penis is gripped tightly as a result of this, increasing the pleasure thereby.

Subarnanabha has described the following further attitudes :

5. Bent Attitude (Bhagnaka)¹

When a woman lying on her back, with both of her thighs drawn close together, raises her legs upwards, this is called the Bent Attitude.

6. Leg-on-Shoulder (Jrimbhrika)²

When a woman raises both of her legs and places them on her man's shoulders, this is known as the Leg-on-Shoulder Attitude.³

7. Super Pressive Attitude (Utpirhitaka)

When the feet of the woman are placed on the chest of the man, this is called the Super-Pressure Attitude.

8. Split-Bamboo Attitude (Venudaritaka)

When one leg is placed on the shoulder of the man and the other is stretched and vice versa and the

1 Bhagnaka pose of Vatsayana has been named Udbhagnaka in Ananga Ranga.

2. This has been named as Jrimbhaka by Koka in his Rati Rahasya.

3. In Utpirhitaka pose the woman folds her thighs and legs over her abdomen and places the soles of her feet on the chest of the man. This pose is called Sphutana in Ananga Ranga, Urah-sphutana in Rati Rahasya and Pindita in Nagara Sarvaswa.

action is often repeated alternately during the sexual intercourse, it is known as the Split-Bamboo Attitude.¹

9. Super-thrust Attitude (Sulachitaka)²

One leg of the woman is kept straight downwards and the other is fixed in such a way that it touches her head. This is called the 'Super-Thrust Attitude.'

10. Pressive Attitude (Pirhitaka)³

When the woman holds both her thighs upwards and crosses them placing the right thigh on the left or vice versa, it is called the Pressive Attitude.

11. Lotus-Seat Posture (Padmasana)

The woman lying on her back raises her thighs upwards, flexes the knees and crosses one leg against the other horizontally. A "Padmasana" is thus formed in the air and this attitude is called the Lottus-Seat Posture.

1. In the Venudaritaka posture the feet of the woman are alternatively placed on the shoulders of the man. Thus at one time the right leg is placed on the shoulder and the left stretched on the bed; then after a while the position is changed. Now the left leg is placed on the shoulder and the right stretched. This is done alternately. It gives rise to equal friction to both sides of the vagina.

2. Sulachitaka attitude of Vatsayana is same as the Ayata of Nagara Sarvaswa, and Traivikrama of Anaga Ranga, Rati Rahasya and Pancha-Sayika.

3. The Pirhitaka attitude of Subarnanabha is different from the attitude of the same name described before.

12. Averse Attitude (Paravrittaka)

The man embraces in the back the woman lying with her face downwards and introduces the penis from behind. This is called the Averse Attitude.

All the attitudes are to be adopted with either or both of the partners lying on the back, face or side. These are the usual attitudes adopted during coitus.

UNUSUAL POSTURES

The normal position is that in which the woman lies on her back. This position is only contra-indicated in cases :

- (a) where the man is too heavy for the woman, or
- (b) when the woman has just recovered from a serious illness or operation.

In such cases the *side or lateral posture* should be recommended.

In some cases men and woman imitate the quadruped animals during sexual intercourse. When the man is fat, intercourse in the usual supine or lateral posture may be difficult or practically impossible. In such cases *quadrupedal posture* may be tried with advantage.

Sexual intercourse in the *standing posture* is sometimes practised generally as a novelty. It, however, cause more exertion than when it is done lying down and is not recommended.

POSTURE OF A COW (*Dhenuka*).

When the woman stands on her hands and feet like a quadruped animal and then mounts her like a bull and introduces his penis from the rear, it is called the Posture of Cow.

STANDING POSTURE (*Sthita-Rata*)

When a man and a woman support themselves on each others body or against a wall or a pillar and while standing in this way engage in sexual intercourse this is called the Standing Posture. There are four varieties of this posture :

1. Extended Front (*Vyayata Sammukha*)

When the man raises a leg of the woman and performs sexual intercourse, it is called the Extended Front.

2. Two-storied (*Dwitala*)

When the man performs coitus by holding the flexed knees of the standing woman, it is called the Two-storied Attitude.

3. Knee-Elbow Attitude (*Janu-kurpara*)

When the man holds the woman up by supporting her flexed knees on his elbows it is called the Knee-Elbow Attitude.

4. Suspended Attitude (*Avalambitaka*)

The man supports himself against a wall, while the woman sits on his palms joined together with her legs encircled round his hips and her arms round his neck. The woman may move her hip by pressing her feet alternately against the wall on which the man is leaning. This is called the Suspended Attitude.

Bad Effects of Standing Posture :

Vatsayana advises not to adopt the standing posture as:

- (a) in the first place it is very tiring and
- (b) secondly, the man who uses this posture suffers from palpitation of heart, paralysis, trembling of hands and legs and other serious diseases.

And there is also this verse on the subject.—
‘Departure from the track used by others is always attended by danger’.

A WOMAN IN THE ACTIVE ROLE

THE REVERSED ATTITUDE

When, during sexual intercourse the woman finds that her husband is tired as a result of continued movement of his hips, but his passion is not yet satisfied, she should, with his permission, lie over him herself and take the active part to help him. Or, the woman may adopt this posture of her lover's curiosity.

There are two methods in which a woman can act the role of a man :

1. First method : During the sexual act, the

woman pushes the lover down under her, and mounts on him in such a way that the penis remains united in the vagina ; thus there is no break in the pleasure, which continues without interruption.

2. The other method is to take out the penis and begin sexual intercourse over again in the new attitude. It produces an interruption in the sexual act which can be vindicated only when the man has become fatigued without losing his sexual power.

During sexual intercourse in reverse posture the woman presses the chest of the man with her own breasts. The flowers in her hair hang loose and her smile is broken by hard breathings. In this way she repeats the amorous acts with which the man used to treat her before. She should say : "Just as you tired me by laying me down, I shall now do to you the same thing by making you lie under me in return." Saying this she should laugh at him, use threats and return his blows to take revenge as it were. She should also now and then show the bashfulness inborn in her sex. She would pretend to have become exhausted though not really so. Though she has desire to continue coitus, she should carry on the act as is done by a man.

VARIETIES OF REVERSED POSTURE

There are three different types of reversed posture :

1. Pincer Manner
2. Top Manner
3. Swinging Manner.

1. Pincer Method (Sandamsa)

When after introduction of the penis the woman keeps it locked in the vaginal passage by compression of the vulva and keeps it there for a long time, this is known as the Pincer Method.

2. Wheel like Method (Bhramaraka)

When after introduction of the penis into the vagina the woman turns round like a wheel, this is called the Wheel-like Method.

In this case the man should raise his pelvis to help the top-like movement of the woman.

3. Swinging Manner (Prenkolita)

When the woman is performing coitus in the wheel-like manner the man will swing his buttock all round and also backward and forward and to the right and left. This is called the Swinging Manner.

When both of them become breathless as a result

1. In the Bhramaraka pose the woman changes her posture in the midst of coitus holding the penis with her hands. She then sits on the pelvic region of her man with the penis inside her vagina. Now she plays the role of man by moving her loins in a circular manner.

of copulatory movements, the woman should place her forehead on that of the man and thus take rest without interrupting the union of the organs. If however the woman feels tired, the man should lay her down on her back and begin the congress again.

UTILITY OF REVERSED POSTURE

Even when a woman is reserved and keeps her feelings concealed, yet when she lies uppermost, she will unconsciously disclose her desires as a result of intensity of passion when lying upon the man.

By laying the woman in a superior position, an intelligent man should learn the nature of her passion and in what way she likes to be enjoyed, from the coital acts adopted by her. Thus he can satisfy her sexual passion by doing what she likes to be enjoyed, from the coital acts adopted by her. Thus he can satisfy her sexual passion by doing what she likes on later occasions.

CONTRA-INDICATIONS

The following women should not be made to act the part of a man in sexual intercourse :

- (a) a woman in her monthly menstrual period,
- (b) a woman having a small passage,
- (c) a woman who has been lately confined,
- (d) a fat woman,

as injury may be caused to the woman in the first two cases and to the man in the last case.

EROTIC STROKING

The sexual act is a sort of dual of love, and a woman loves to suffer at the hands of her lover during the intercourse. The infliction of pain is regarded as a sign of love. Even in normal coitus a man often inflicts small pains on the woman he loves and at the same time expects she should do the same with him. 'He feels more or less obscurely the pain he inflicts or desires to inflict, is really a part of his love and moreover it is not really resented by the woman on whom it is exercised.' (Havelock Ellis—Love and Pain).

Stroking (Praharana) may be administered during sexual intercourse.

Now stroking is the result of malice. So, how can it be suitable as an accessory of the sexual act?

Vatsyana is of opinion that sexual union is almost a conflict, as both the man and the woman join to get their satisfaction, in their own different ways. Then again though sexual desire is a tender natural impulse, the sexual act has an element of violence in it. Hence sexual union has a dual element in it, in both its instinctive and practical aspects.

WHERE TO PAT OR STRIKE

The usual parts of the body where stroking or patting are given are : (a) the shoulders, (b) the head, (c) the part between the breasts, (d) the back, (e) the buttock and (f) the sides.

Strockes are given with :

1. the back of the palm (Apahasta),
2. the hollow of the palm (Prasrita),
3. the extended palm and fingers (Samatalaka)
and
4. the closed fist (Mushti)

THE TECHNIQUE OF STROKING

1. Stroke with the Back of Palm (Apahastaka)

During the sexual act the breasts are struck with the back of the palm.

2. Stroke with the Hollow of the Palm (Prasritaka) :

During the sexual act the man makes a concave hollow of his palm just like the hood of a snake and strikes and presses the breasts, the pubes and the sides of the woman.

3. Blows (Mushti) :

Blows with the closed fist are given on the back of a woman while she is sitting on the lap of her lover. She will, as if in resentment, return the bolows with cries pretending to be hurt.

4. Strokes with the Extended Palm and Fingers (Samatalaka) :

When the woman feels that the man is on the point of emission of semen, she may slap him on the buttocks with the flat of her palm and fingers. When this is done with some vigour, the emission of semen

may be prevented. This should be continued until she attains her climax.

DIFFERENCE IN PATTING OF MEN AND WOMEN

The natural characteristics of man consist of hardness of the body and mind and aggressiveness ; so that his pattings are rather forcible. While the natural characteristics of a woman are weakness, tenderness, sensibility and an inclination to turn away from unpleasant things. This, however, is not always the case and exceptions are found. Even a woman may act like a man due to the intensity of passion, but it does not last long and in the end the natural state is resumed. So the man should act the passive part for a short time ; and then again resume the active part.

AVOID VIOLENT STROKES

Forms of stroking which may lead to injury or to loss of life should not be used and must be avoided.

Cases of dangerous results of violent stroking are given :

The king of the Chola kingdom, during coitus, gave such a blow on the chest of a courtesan named Chitrasena that she died.

Satavahana, son of Satakarni of the Kuntala

1. An ancient kingdom in South India with its capital near modern Trichinopoly.

kingdom, killed his queen Malayavati with a blow of his stretched palm, at the time of the spring festival.¹

Naradeva, the General of the Pandya kingdom² with a deformed hand, blinded a dancing girl named Chitrlekha during sexual intercourse, with the stroke of a piercing instrument.

Since it is possible to be carried away to the extreme by passion through loss of sense of proportion, it is necessary that one should exercise one's judgment. So one versed in the science should engage in sexual intercourse taking note of the weakness or strength of passion and power of endurance of the woman and of his own.

1. Satavahana—was a king of the Andhra dynasty and reigned in about third century B. C. There were several kings of the Andhra dynasty of this name and it is difficult to find out whom Vatsayana means here. Moreover Satakarni was the name of the clan and Satavahana that of the subclan to which these kings belonged. It is possible that Satakarni was the founder of the clan and his son Satavahana the founder of the subclan. Sisuka of Satavahana dynasty captured the imperial throne from the Kanva Emperors in 21 B. C. and so Satavahana of Kama Sutra must have lived long before him. Kuntala was the name of the country.

2. Pandya kingdom—was an ancient state in South India and is mentioned in the edicts of Asoka. It comprised the present Madura and Tinnevely Districts of Madras Presidency.

POSSIBILITY OF NOVELTY

About the stroking there cannot be any definite rule. Once the sexual intercourse has commenced, the intensity of passion alone gives rise to all the acts of the partners. When both of them are united sexually the manner in which they behave through passion may not be heard of before. Their spontaneous activities in coitus may out-do even dreams.

A horse having attained the fifth degree of motion fails to take notice of the bushes, pits and caves on its way on account of its blind speed. Similarly a loving pair becomes blind with the intensity of passion during sexual intercourse and goes on with great force losing all sense of excess.

The various methods cannot be used at all times, in all circumstances and on all women. They should however be employed at the proper time, in proper place and on the proper person.

ENHANCING PLEASURE IN COITUS

SIGNS OF INCREASING PASSION

The signs of increasing passion in a woman are :

1. Relaxation of the body
2. Closing of the eyes
3. Disappearance of shyness
4. Uttering sound indicating pleasure
5. Co-operation or taking part in the sexual intercourse with increasing readiness to unite the two sex organs as completely as possible

When the sexual passion attains climax the woman shakes her hands, perspires, bites the man, does not allow him to rise or take out his penis.

SIGNS OF NON-SATISFACTION IN COITUS

After the emission of semen of the man the woman sometimes continues to perform movements like those of coitus by moving her hip forward and backward. This occurs only when the woman has not been properly excited by preliminaries before the intercourse so as to attain climax at the same time or a little before the male partner. As a result the woman fails to get satisfaction after the man has finished by emission.

In a case of this nature the man should before engaging in coitus, prepare the woman for the act by

rubbing the vagina with his extended third and middle fingers, which are moved slowly with a rotatory movement. When the inside of the vagina feels soft to the touch, he should introduce the penis.

EXAMINATION OF VAGINA

The vagina should be examined. It is of four varieties according to touch :

1. Soft like lotus petals
2. Nodular
3. Loose with over-hanging folds
4. Rough like a cow's tongue.

A vagina which is soft to touch attains orgasm early, and does not therefore require genital friction. In the other three types the inside of the vagina should be stimulated.

METHOD OF INCREASING PASSION

The man should learn from the signs of the woman the acts that would be pleasant to her during coitus.

During sexual intercourse a woman may turn her eyes on one or other part of the body. The intelligent lover will make it a point to consider it as a sign that she wishes to be caressed in that part of her body to complete her sexual satisfaction. He should then

press, squeeze, kiss, bite, scratch or pat that part. This will give her sexual satisfaction.

AFTER THE COITUS

When the sexual intercourse is finished, the lovers should with modesty and without looking at each other go to wash themselves. They should make themselves worth seeing, as the sight of a partner in an untidy condition may destroy the passion of the lover.

After this lovers return to the room and sit in a suitable place.

The man should embrace the woman with his left arm and ask her to enjoy nourishing drinks or other delicacies. They should take tasteful foods. Hot milk, soup, juice of ripe mangoes, orange juice or anything that may be liked should be taken.

If the lovers are inside a room, should go to the roof or the verandah and enjoy the moonlight. They should have a pleasant talk on amorous subjects, so that the desire, recently satisfied, may be revived again as a result of the refreshments and enjoyment.

WINNING THE CONFIDENCE OF A NEWLY MARRIED WIFE

After a man has married a suitable woman he should try to gain the confidence of the inexperienced wife and abstain from sexual union at first.

ON THE FIRST NIGHT OF SEXUAL UNION

Mode of approach

Women are, by Nature, tender like flowers and it is necessary to approach them in a delicate manner.

When approaching his wife the husband must not use any force. If force is used at the time of approach, she may come to hate sexual union and sometimes even the male sex. The man should therefore approach the girl in such a way, as not to hurt her feelings. So long as the confidence of the wife is not won it is not possible to apply the external preliminaries. The husband should gain her confidence gradually by using the methods which appear to be suitable in the circumstances. These devices are given below.

1. First Step : The Preliminary Embrace (Alingana)

The husband should begin by embracing the wife. The embrace should be of very short duration, as if prolonged, it may give rise to a feeling of surprise in

her. He should embrace the upper part of her body as only an embrace there will be allowed by her.¹

If the girl is grown up or if the man has known her for some time, he may embrace her in a lighted room ; but when the wife is a young girl or is not well-acquainted with him he should embrace her in the dark, as it will cause less shyness.

2. Second Step : The First Kiss

When the wife has accepted the embrace the husband should put betels into her mouth. When giving it he should kiss her lips softly and gracefully without any sound.

3. Third Step : How to make her Talk

After winning over the girl in this respect, the husband should make her talk with him. With the object of inducing her to talk with him he should ask her questions about things seen or heard by her, feigning his ignorance about them.

Such questions should be asked, "Do you like me?" She may not give any answer at first, but if pressed hard, she will give a favourable answer by a nod of her head. She may, however, give a completely

1. The wife is not yet on intimate terms with her husband. So at this stage the embrace should be only partial and restricted to the upper part of the body.

misleading answer if she finds that her husband is trying to lure her into a conversation.¹

4. Fourth Step : Manipulation of the Breasts

After all restraint in talk has disappeared the bride will place before the husband the betels and garlands asked by him previously without saying anything. This is a signal for him to press the nipples of her young breasts gently with the tip of his fingers. If she asks him not to do so or prevents him in the act, he may tell her that he would not do it again only if she would embrace him. In this way he should make her embrace him.

While she embraces him he should pass his hand frequently over her body as far down as the navel. In the state of embrace her breasts are pressed by his body. Gradually the husband should take her on his lap, rub her body gently and handle her breasts. He will also kiss her, press her lips with his teeth and try to get her silent assent.

AFTER THE FIRST NIGHT : THE FIRST CONGRESS

By the second and third night the girl has become more confident in her husband.

1. In case of marriage by courtship there is no such difficulty in starting conversation, though it will require tact in turning it to amorous subjects.

The husband should now feel her whole body with his hands and kiss her all over. He should then place his hand on her thigh and gently shampoo it. If he is successful in this, he should pass his hand upward and gently massage the upper part of the thighs. If she protests or tries to prevent him, he should tell her that there is nothing wrong in doing it and persuade her to allow him to do it. He should also make her breathless with kisses and by caressing or tickling her breasts.

When she gets pleasure in the massage of her thighs, he should touch her genital organ and on the plea of massaging her body loosen her girdle and taking off her under-garments make her naked with his own hands.

Under various pretences he should do all these things. But it is necessary to take care that no coitus is attempted before the mind and body of the girl are prepared for it. If she has not attained maturity or is not yet ready for the union, the man should not rashly make her suffer from a premature act. It is only when she has got rid of her shyness, that he should perform the actual intercourse and it should be done in such a way as not to produce shock in her mind.

NECESSITY OF WINNING THE CONFIDENCE

What is the necessity of waiting and not satisfying

the sexual urge at the first opportunity when the husband and wife are alone ?

There are some verses on the subject as follows :

When a man acts according to the liking of the wife and tries to win her confidence, she will, on her turn, trust him and be the slave of his passion.

If a woman always submits to the desire of her man in a servile manner, she will become too passive and unresponsive. While on the other hand if she be unwilling, any attempt at sexual union will fail. So a man should see that she reciprocates in the act of her own free will and with joy. She should not be afraid of him.

The man who knows how to attract the love of a girl in a pleasant way by winning her confidence, becoming intimate with her and by increasing her self-esteem will surely endear himself to the woman.

The man, who without caring to understand a girl, attempts to enjoy or enjoys her body by force only succeeds in producing fear and hatred in her mind.

A girl requires love and sympathetic understanding and if she fails to get them she becomes nervous, filled with anxiety and dispirited and either comes to hate her husband or the whole male sex.

THE CONDUCT OF A WIFE

A virtuous wife (a) should love her husband deeply ; (b) should act in conformity with his wishes ; (c) should respect him and (d) with his consent she should take upon herself the whole charge of his household.

HOUSE KEEPING

She should keep the house so clean as to be delightful to the eyes, and keep the floor smooth and polished with the object of giving the house a decent appearance. She should arrange flowers of various kinds in different parts of the house.

The kitchen should be in a quite and secluded part of the house, so that it ~~may~~ not be accessible to strangers. It should be well-lighted and very clean at all time.

In the opinion of Gonardiya, nothing attracts the heart of a man to his wife as such a home.

In a plot of land adjoining the house she should cultivate green vegetables, sugar-cane, mustard etc. In the garden attached to the house she should plant such flower plants as the jasmine, yellow amaranth, the China rose and others.

Seats and arbours should be made and in the middle of the garden a well or a tank should be dug.

BEHAVIOUR TO HUSBAND

When she hears the sounds of footsteps of her husband she should at-once get up and be ready to serve him.

As regards meals she should consider the likes and dislikes of her husband and also what things are good for him and what are injurious, so as to be able to select a suitable menu for him.

When going anywhere with her husband she should put on ornaments.

She should go to bed after her husband and rise (in the morning) before him, and should not arouse him from sleep.

If the husband is in fault in any matter or in case of misconduct she should not use very disagreeable words though she is displeased. She should not use harsh language towards him, but should reprove him with conciliatory words when he is alone or with intimate friends.

She should not use any charm with the object of making him love her. In the opinion of Gonardiya there is nothing that causes a dislike on the part of the husband than the use of such things.

CONDUCT IN SOCIETY

She should accept invitations or attend marriage and religious ceremonies or social gatherings or

temples with the permission of her husband. And if she wants to take part in any sport or game she should not do it against his will.

BEHAVIOUR TO MEMBERS OF THE HOUSEHOLD

Towards the parents, relations, sisters, friends and servants of her husband she should behave as they deserve.

A wife should welcome the friends of her husband with gifts of garlands of flowers, prepared betel leaf (tambula) and scents in the proper manner.

She should treat her father-in-law and mother-in-law with respect and always act according to their wishes. She should not contradict them, but should speak to them in a few and sweet words. She should not laugh loudly in their presence. She should treat the persons dear to them as dear to herself, while their enemies should be treated as her own enemies.

She should not be vain or too much engaged in enjoyments.

She should see that her servants do their duties and should reward them on the occasions of holidays and festivals.

WHAT A GOOD WIFE SHOULD NOT DO

She should avoid bad expressions, sullen looks, speaking privately, standing at the front door, looking

at passers by, talking in pleasure groves and remaining solitary places for a long time.

HOW A WIFE SHOULD DRESS

The wife should always keep her body, teeth, hair and everything belonging to her tidy and clean, as sweat, bad smell from the body and filth on the teeth cause repugnance in the husband.

When the wife wants to meet her husband in private her dress should consist of ornaments, various kinds of flowers, sweet-scented pomades and beautifully coloured cloth. Her every-day dress, however, should consist of thin but closely woven cloth, a few ornaments, flowers and a little scent.

MANAGEMENT OF THE HOUSEHOLD

(1) Management of the Stores :

At suitable times of the year and when they are cheap, the wife should buy such things as earthen utensils, cane baskets, wooden pots, iron pots, leather goods, firewood etc. that she may have good stock against the time when the prices become high. She should also hoard in secret place in the house supplies of articles which are always required and also rare spices and drugs as a provision against any scarcity in future.

(2) Cultivation :

She should get seeds of potato, radish, spinach,

cucumber, egg-plant, gourd, garlic, onion and other vegetables, and sow them in the proper season.

She should supervise the husking of paddy, and know how to utilise the broken fragments of rice and husk.

She should make arrangement for cultivation of the fields, sowing and planting. She should look after the poultry and cattle and take care of the sheep, fowl etc.

She should attend all sales and purchases and laying in of stocks and consumption of goods.

(3) Economy in Household Affair :

The milk that is left after the meals should be turned into ghee (clarified butter). She should prepare at home oil from mustard and sugar from treacle. Spinning and weaving should also be done at home. A store of ropes, ~~combs~~ and fibres (e. g. jute) should be kept.

She should collect the useless clothes and after dyeing or washing them present them to the servants as rewards or appreciation of good work done by them.

(4) Management of Income and Expense :

She should make an approximate calculation of the annual income and regulate her expenses accordingly. She should pay the salaries of the servants.

(5) Secrecy :

A wife should ~~not~~ disclose to anyone else or a

stranger the amount of her wealth nor the secrets which her husband has confided to her.

BEHAVIOR DURING ABSENCE OF HUSBAND

During the absence of her husband on a journey the faithful wife should wear only those auspicious ornament that a woman whose husband is alive must wear.

She should, at this time, sleep with the elder women of the house and make them pleased with her.

Though her mind is full of anxiety about the news of her absent husband, she should as before look after all the details of household affairs. She should see that the current expenses are fully sufficient and reasonable. She should look after and make necessary repairs to things and complete the works that have been started by him before he went away.

She should increase the family income by holding sales and purchases under her supervision with the help of honest and obedient employees and should curtail expenditure as far as possible.

During the absence of her husband she should not go on a visit to the house of her relative except on occasions of festival or funeral. Even then she should go in her ordinary dress accompanied by her husband's relatives or servants and should come back after a short time.

When her husband returns from his journey she should receive him at first in her ordinary clothes, so that he may know in what manner she has lived during his absence.

It has been said : A woman enjoying the sole love of a man should lead a chaste life, be devoted to her husband and do everything for his good. The reward of this is religious merit, wealth and satisfaction of desire and the devoted love of her husband.

THE NEGLECTED WIFE

WHY A WOMAN FAILS TO GET LOVE OF HER HUSBAND

The causes why a wife has the misfortune of rivals in love are :

1. Stupidity or ill-temper of the wife
2. Want of attractive qualities, such as beauty, health, lust etc.
3. Want of offspring
4. Continual birth of daughters only
5. Her husband's dislike for her
6. Excessive lust of the husband.

A wife should from the very beginning try to capture the heart of her husband by continued devotion, good temper, ability and wisdom.

THE CONDUCT OF A NEGLECTED WIFE

The neglected wife should win over the friends of

her husband and communicate her love to him through them.

She should show before everyone her skill in the sixty-four arts, since it is not possible for her through bad luck to show them privately to her husband.

When lying with her husband she should accede to his demand though it may not be pleasant to her and try to revive his desire for her company. She should not take him to task for his want of love for her and should not show obstinacy in any way.

Thus she should act in such a manner that her husband may feel her sincere love and devotion.

THE RE-MARRIED WIDOW

A widow who is poor or unable to control her passion and takes to a qualified and pleasure-loving man is called a Widow Re-married (Punarbhū, a woman re-born).

SELECTION OF HUSBAND FOR A WIDOW

According to the followers of Babhravya a widow should not marry a person whom she may be obliged to leave afterwards on account of his bad character or upon realising that he is without the necessary qualities and thus forced to resort to another person.

Gonardiya thinks that as a widow re-marries from a desire for happiness and as happiness is possible only when the husband possesses vigour along with other

good qualities, it is preferable to get a man having such qualities.

Vatsayana, however thinks that a widow may re-marry any man whom she likes as the guiding principle for selection of a husband is attraction and not qualities.

CONDUCT OF A RE-MARRIED WIFE

At the time of her re-marriage the widow should get from her husband money for holding parties and picnics and for giving presents to his relatives and kinsmen and gifts to learned men; or if she likes she may do these things at her own cost according to her means.

After her marriage she should live in the house of her husband. She should treat other ladies of the family with affection and all members of the household with good temper.

She should show that she is an expert in the different arts and knows things which her husband does not know.

When the husband deserves to be taken to task she should herself rebuke him.

She should make use of the sixty-four ways of enjoyment. She should carefully dress and decorate herself with ornaments, flowers etc.

She should acquire the qualities necessary for leading social gatherings, garden parties and popular festivals.

ART OF SEDUCTION

GRADES OF INTENSITY OF PASSION

The love of a man for a woman manifests itself in a number of ways which vary in intensity according to the intensity of love. The intensity of passion has ten successive stages :

1. Feeling of pleasure at the sight of the desired
2. Mental attachment
3. Constant brooding
4. Insomnia
5. Wasting of the body
6. Dislike for objects of enjoyment
7. Want of shame
8. Derangement of mind
9. Fainting
10. Death.

According to the ancient preceptors one can know the (a) inclination, (b) truthfulness, (c) chastity, (d) responsiveness to advances and (e) intensity or weakness of passion of a woman from a careful study of the form of her body and the characteristic marks on her.

Vatsayana, however, is of opinion that the form of the body or her peculiar marks are not sure guides

1. The passion is so strong that it cannot be concealed.

to the character and habits of a woman. Women should be judged by their conduct, the outward expression of their thought and their movements.

NATURAL INCLINATIONS OF MAN AND WOMAN

According to Gonikaputra women are attached by good-looking and well-dressed men and similarly men also desire beautiful and well-dressed women. But owing to various considerations they do not proceed to union as soon as there is natural desire.

In love, the peculiarity of women is that they love without regard to right or wrong, and do not set about to conquer men simply for the attainment of some particular purpose.

Women show this restraint in passion through fear that they may be exposed or that their husbands may turn them out or that their lovers may reject them. So when a man first makes advances to a woman, she may shrink from him though she may long for him in her heart. But if the man repeats his attempts she will yield at last.

But on the other hand in the case of a man, even though he is excited for a woman, he checks his feelings by considerations of right and wrong and out of regard for morality. Such a man will not yield even to the open temptations of a woman.

A man may make advances to a woman

without any serious purpose. Sometimes, again, a man makes an effort to win the love of a woman and having failed in it after an attempt leaves her alone.

Again, after winning the heart of a woman he may become indifferent to her. There is a saying that a man does not care for what is easily gained, but attaches great value to a thing which is difficult to obtain.

WHY A WOMAN REMAINS FAITHFUL

The reasons why a woman rejects the advances of a man are given below :

1. Love for her husband
2. Affection for her children
3. Moral sense
4. Absence of separation from her husband¹
5. Want of opportunity
6. Difference in rank of life
7. Suspicion that his advances are not earnest
8. Suspicion that he may not stick to her
9. Suspicion that he may not keep his love
10. The thought that he is completely dependent upon the opinion of his friends and may consult with them even in this matter.

1. A woman who is never separated from her husband gets an ample opportunity of satisfying her sexual urge.

11. Suspicion that he may be attached to some other woman
12. Hesitation because he is a friend of her husband
13. Suspicion that her husband may be testing her chastity through the man
14. Disillusion at finding that the man has gray hair (that is, he is old)
15. Contempt because of his low character
16. A feeling of compassion for the lover, lest he may get into trouble for her
17. Despair at her own physical defects
18. Shyness
19. Fear of discovery and of being turned out by her relatives
20. Fear of revenge by her husband.

HOW THE CONSCIENCE OF A WOMAN IS CONQUERED

When a man finds out the cause for refusal he should try to overcome it in the very beginning. Thus, the love of the woman for her husband or her children, scruples or such other reasons may be overcome by increasing her desire. The difficulty of the want of opportunity may be removed by finding out an easy way of

union. Shyness on the part of the girl which may be due to the superiority of the man to the woman is removed by intimacy. Unwillingness due to a suspicion that the lover will neglect her afterwards may be removed by submissive conduct and extra attention, while those due to fear by proper assurances to dispel her doubt.

MEN MOST SUCCESSFUL WITH WOMEN

Men with the following qualities generally succeed easily with women :

1. A man well versed in the art of love-making
2. A good story-teller
3. A childhood companion and playmate
4. A man brought up with the woman
5. A man with whom one can talk freely
6. A neighbour
7. A new bride-groom in the family
8. One who performs pleasant tasks for women
9. An attendant
10. An employer
11. A messenger
12. One who knows the secrets of a woman
13. One who is attached secretly with the female friend of a woman
14. One who loves pleasure parties
15. One who spends liberally

16. A good-looking man
17. One who uses expensive dresses and lives in style
18. A daring man
19. A man who has reputation for virility among women
20. One who excels a woman's husband in beauty, learning, qualities and liberality.

WOMEN WHO CAN BE EASILY CONQUERED

The following are the women who are easily won over :

1. A woman who stands at the front door of her house
2. One who always looks out on the street
3. One who stares at strangers
4. One who on being looked at by a stranger returns the stare
5. One who herself makes familiarity with a man
6. One who by nature likes the company of men
7. One who is fond of enjoyment
8. One whose family or caste is not well known
9. A poor woman who accepts valuable presents from men

10. A girl widow
11. A woman who has no one to look after
12. A woman who hates her husband or is hated by him
13. One who always stays at her father's house¹
14. One who has been abused by her husband without any fault on her part
15. One with a cruel, timid, impotent, deformed, invalid or old husband
16. A woman who has been married in her childhood to a rich man, but does not like him and desires a man possessing talents and knowledge in arts suitable to her own taste
17. A barren woman²
18. One whose husband is usually absent for a long time.

A clever man who depends on his own ability and observes carefully the thoughts of women and removes the cause of their turning away from men generally succeeds in attracting them.

1. This means separation from her husband.
2. Sterility in a woman is in most cases the result of venereal disease and so such women are better avoided.

THE FIRST SIGHT AND ACQUAINTANCE

Ancient writers are of opinion that virgins are not so easily seduced by employing female intermediaries as by the personal efforts of the man himself. Vatsayana recommends that whenever possible a man should approach personally in all cases and female intermediaries should be employed only in those cases where direct approach is not possible.

MAKING ACQUAINTANCE

Where the lover will have to approach the desired woman himself, he should first of all make her acquaintance. Such acquaintance may be made either when a natural opportunity arises or through special efforts. A natural opportunity comes when one of them goes to the house of the other. They meet by special effort when the meeting takes place at the house of a friend, a relative, a state officer or a physician or on the occasion of marriage ceremonies, religious functions, festivals, sports, funerals and garden parties.

When they meet the man should look at her in such a way that she may know the state of his mind. When then woman looks at him, he should talk with his friends indirectly about love. He should on the plea of talking to a child or another person, carry on conversation in which having two meanings.

Thus he should speak seemingly about something else, but in reality referring to her in such a way that she can hear them.

The man should caress a child that may be in the lap of the woman and give him something to play. Conversation regarding the child may be started with her. In this way he should gradually become familiar with her and also make himself agreeable to her relations.

After this he should make the acquaintance an excuse to make frequent visits to her house. In order to get an opportunity of meeting her often, he should try to have the goldsmith, jeweller or dyer who are under his obligation, engaged by her. In the course of looking after the work of these people in her house he will get an opportunity of seeing her openly. When one business is finished he should enquire if other things are to be done. It may excite the curiosity of the woman and she may want to know about these things also. He may then tell her about the price and the various uses of the things and where they are available. If she wants anything or is in need of money or wishes to learn an art, he should make her understand that he is eager to do anything for her and is able to give her money or teach her the art.

These are the methods of making an acquaintance with a desired woman.

WHEN THE ACQUAINTANCE DEEPENS

When the woman has become acquainted with the man and has disclosed her mind by hints and gestures, the man should make every effort to win her. In the case of a virgin the method employed is delicate, as she has no experience of sexual relation. While in the case of a married woman direct method may be used as such a woman has experience of sexual relation.

When the mind of the girl is known, the man should give his own things to her to enjoy and enjoy the things belonging to her. He should give her garlands and place his perfumed wrapper on her body and take from her betel. When he is going to a party he should beg of her favour of the flower in her hair. In this way with increasing assiduity he should remove her fears. By and by he should induce her to go with him to some lonely place, and there he may embrace and kiss her. Then finally at the time of exchange of betel (tambula) or of flowers, he may touch and press her private parts.

When the man is trying to seduce a woman, he should not try to make advances to any other at the same time. An intelligent man having confidence in his judgment should not think of seducing a woman who is apprehensive, timid, suspicious, worried by scruples and is well guarded.

ASCERTAINING THE MIND OF THE WOMAN

When a man is trying to win a woman he should try to know the state of her mind. The way to find it out is as follows.

HOW A RESERVED WOMAN RESPONDS TO A LOVER'S OVERTURES

A woman will not openly show her liking and this is to be learnt from her behaviour.

If the woman listens to him, but does not express her intention in any way he should then try to win her with the help of a female agent.

If a woman rejects the advances of the lover, but meets him again, he should understand that she is hesitating and may be gained over gradually. If, after rejecting his advances, the woman comes to meet him again better dressed than before, or meets him in a lonely place, he should then know that she will yield after the use of a little force.

A woman who allows a man to make advances to her for a long time, but does not give herself up to the lover, is a trifle in lover. But even such a woman can be conquered by stopping the advances for the human mind is fickle.

1. A woman, who is cold to her lover when she makes love to him, may seek him when he shows indifference to her. This is a peculiarity of human mind.

If a woman avoids the advances of a man and will not meet him out of self-respect, but at the same time does not express her refusal, it should be understood that she can be gained over only by earnest love making or through a very clever female agent.

A woman, who rejects the advances of a lover with harsh words, should not be approached again. But a woman who reproaches a man, but later tries to please him should be approached again.

A woman, who puts up with the accidental or wilful touch of the lover, but pretends not to be aware of it, is undecided in her mind and can be won over by patience and continued efforts. If she happens to lie near him, he should place his hand on her body or his leg on her leg under the pretence of sleep. If the woman feigns not to be aware of it, as if she also were asleep or after a short while pretends to wake up and removes his hand or leg from her body to ascertain whether he placed it deliberately or accidentally, and on the next day she shows no coldness to him, it should be judged that she likes to have the same thing repeated. He should then go further and embrace her more closely under the pretence of being asleep. If she

does not tolerate it and gets up and goes away, but still behaves as usual with him on the following day, it may be thought that she is not unwilling. If, after avoiding him for a long time she meets him again in her usual manner, it may also be taken as an expression of her acceptance of his advance and renewed efforts may be made.

HOW A FORWARD WOMAN MAKES LOVE TO A MAN

Some women respond more freely to advances and make their love manifest to their lovers.

The signs of such a woman are these :

1. She makes gestures of love before any advance is made by the man.
2. She shows herself to him in secret places.
3. She speaks to him in a trembling voice and inarticulate words.
4. Her hands, feet and face are moistened with perspiration.
5. She massages the head and body of the desired.

(a) After placing both hands on his body she may remain motionless as if overcome by sleep.

(b) When massaging him she works with one hand only and with the other touches and embraces him.

(c) She keep her forehead on his thigh and when asked to rub the thigh-joint does not show any unwillingness to do it. On the other hand she places one hand upon it and does not take it away even though the man presses it between the thighs.

When a woman shows her intention by gestures in a lonely place or by veiled signs in the presence of others, she may be gained through her maid-servants. If, however, she has nothing to say to the man, he should consider well before making any further attempts to gain her over.

CONCLUSION

A man should first make acquaintance with the desired woman. The next thing is to carry on conversation with her. He should give her hint of his love for her and note the response to it. If it be favourable, he should then try to win her over without any fear.

A woman, who at the very first meeting responds to the hints of a man by outward signs, may be won over easily. In the same way a sensual woman who, when addressed in veiled words of love replies openly in amorous words should be taken to be eager for sexual union and can be possessed at that very moment. With regard to all women, the rule is laid down that those who express their love openly are as good as conquered.

INTERMEDIARIES FOR SEDUCTION OF WOMEN

WHEN FEMALE MESSENGERS ARE EMPLOYED

A female messenger is employed for approaching (i) a woman who has expressed her desire either by hints or gestures but is afterwards never or rarely seen or (ii) one who has made no response.

METHOD OF GAINING CONFIDENCE

The female messenger should at first gain confidence of the woman by posing as a respectable lady and by acting according to her liking. She should instruct her in the methods of enhancing beauty. She should tell her stories from mythology describing the love of married women for other men. She pleases her by praising her beauty, skill in the arts, generosity and good nature.

Then gradually she should try to make the woman dislike her husband by saying : It is indeed a pity that so excellent a woman like you has come to have an unworthy husband like this. Beautiful lady, he is not even fit to become your servant. The go-between should talk to the woman about the defects of her husband, such as weakness of his passion, his jealousy, unfaithfulness, licentiousness, ungratefulness, meanness and so on. She gets at the secrets

of the mind of the woman by noting which of the failings and vices attributed to her husband affects her most and should particularly harp on them.

HOW THE SUBJECT OF THE LOVER IS INTRODUCED

The female meseenger then tells the woman about the faithfulness in love and agreeable manner of her employer. If this pleases and interests her she then introduces the subjects for which she has been employed in the following way :

“Listen, fair lady, what a strange happening. This man (mentioning his name), born of a high family, saw you and has since become mad for you. The poor young man is gentle by nature and has never been distressed in such a way before ; and it is highly probable that he may even die of disappointment.”

If the woman listens favourably, then on the following day the messenger watches the manner of conversation and the looks of the woman to be sure that she is favourably inclined and again talks on the subject. She should tell her the stories of Sakuntala and Dushmanta, Ahalya and Indra and

1. Sakuntala was the daughter of a hermit. King Dusmanta fell in love with her and married her secretly without the knowledge of her father. She become pregnant and was sent to the king, who however could not even recognise her. Kalidasa in his immortal drama the 'Sakuntala' has described the story.

such other stories of happy love affairs as may be fitting for the occasion.

She then describes to her the man's youthful vigour, his beauty, his talents, his skill in the sixty-four arts of enjoyment and his charming manner either truly or by inventing stories. At this time the messenger should carefully watch the words, behaviour and expression on the face of the woman.

HOW TO KNOW THAT THE WOMAN IS

FAVOURABLY DISPOSED

If the woman is favourably disposed, she will address the messenger with a smiling look, ask her to sit close to her and ask her where she lives, where she had been, what she was doing and so on. Moreover she will see the messenger in lonely places, request her to tell stories, remain thoughtful and sigh, present her with money, call her on occasions of festivities and dismiss her with wish to see her again. She says to her in jest: "Why do you speak these bad words to me?" But next time she herself begins the talk about the lover by saying to her: "What was that improper story you were telling me that day?" And when the messenger describes the longing of the man, she laughs at her for this, but does not reproach her in any way.

HOW THE PASSION OF THE WOMAN IS INCREASED

When the woman manifests her love by signs and gestures, the go-between should increase it by bringing to her tokens of love from the man.

In a case where a woman is not acquainted with the man personally, the messenger should make her attracted towards him by telling stories about his love for her. The authorities in sexual science do not agree on this point. For example, Auddalaka says that when a man and a woman are not personally known and have not expressed any signs of love for each other, the employment of a female messenger is useless. The followers of Babhravya, on the other hand, are of opinion that though they may not be personally acquainted, if they show outward signs of love at the very first meeting, there is surely need for the employment of a female go-between. Ganikaputra affirms that where they are known to each other, even though no signs of love may have passed between them, a messenger may be engaged. Vatsayana however says that even in cases where the parties are personally known to each other and have not expressed any sign or hint of love, a female messenger may still be employed with the object of effecting a union of the lovers.

When the woman shows an interest in the man, the messenger should show her the charming

presents sent her by the lover, such as prepared betel-leaf, perfumes, rings, dress, garlands etc. The presents should contain letters expressive of the love of the man. The messenger induces the woman to send presents to the man in return in the same way. After they have accepted presents from each other, then an arrangement is made for their meeting.

MEETING OF LOVERS

According to the followers of Babhravya the meeting of lovers should take place at the time of (a) going to temple, (b) garden parties, (c) weddings, (d) religious ceremonies, (e) festivals, (f) theatrical performances, (g) bathing in the river, (h) during confusion or such occasions which collect crowd or afford privacy.

Ganikaputra, however, is of opinion that these meetings are easy to arrange at the residence of friends, female ascetics and astrologers.

Vatsayana says that the suitable place for this purpose is one, which has proper means of going in and out as well as provision against being taken by surprise.

TYPES OF FEMALE INTERMEDIARIES

There are eight types of female messengers :

1. Messenger with Full Power (Nisristartha)

A woman who having noticed the passion of a man and woman unites them by the exercise of her own skill is called an intermediary who takes upon herself the full charge of the matter. She comes in where the man and the woman already know and have spoken to each other. She may also work where the lovers know and have seen each other, but never spoke.

2. Restricted Messenger (Parimitartha)

A woman who comes in after the advances have already been made and completes the rest of the work, bringing it to a successful finish, is called an intermediary who performs only a part of the business. She steps in where the lovers have already responded by gestures and signs, but find difficulty in meeting each other.¹

3. Letter-Bearer (Patrahari)

She is only the bearer of letters from a lover to another who cannot frequently meet each other. She is sent to inform the place and time of meeting of the lovers who are deeply in love and yearn for union or have ~~ready~~ had intimate relations.

1. The Parimitartha messenger does only a limited part of the business.

4. Self-Messenger (Swayam Duti)

When a female messenger, engaged by a woman to act for her, captures the man herself and becomes his mistress, she is called the Self-Messenger.

5. Dumb-Messenger (Muka Duti)

When a man sends a girl or a female servant, who has no knowledge of the work entrusted to her and is induced to go to the woman under some pretext, and places a letter in her bouquet of flowers or garland etc., this girl or female servant is called a Dumb Intermediary. The man expects an answer to his letter from the woman conveyed to him through the same person. The messenger does not carry any oral message.

6. Wind-Messenger (Vata Duti)

This is a woman who has neither any connection with the affair nor any idea of it, but acts as the bearer of a message to the woman relating to the love between the lovers which is unintelligible to others and has a double meaning. The man expects a reply from the woman through the same messenger.

7. Dull Messenger (Murha Duti)

The stupid wife of the lover may be utilised as a messenger. The woman gains the confidence of the innocent wife of her lover and learns from her how

her husband behaves towards her. She teaches the wife how to gain his favour. She decorates her with ornaments in such a manner that the man can understand the veiled meaning of the design. She teaches the wife to say to him words (of endearment) which have double meaning and can only be understood by the man. An unsuspecting wife who acts as a messenger in adultery is called a Stupid or Dull Messenger. The man in return conveys his replies through his unsuspecting wife.

8. The Wife Messenger (Bharya Duti)

The unsuspecting wife may be sent by her husband to gain the confidence of the woman desired by him. He sends through his wife his message to the woman by clever hints and signs. The woman in return sends her reply through the wife.

SERVICES OF A FEMALE MESSENGER

Widows, female astrologers, maid servants, beggar women and female artists very soon gain the confidence of woman and are best fitted to serve as go-betweens in love affairs. They can make a woman dislike her husband or may extol the charming

1. The Stupid Messenger and the Wife Messenger are both unsuspecting wives who are utilised in this way. The only difference is that the Stupid Messenger is employed by the mistress, while the Wife Messenger by the husband.

qualities of the lover. They can speak highly of the love of a man, of his skill in different arts and how he suffers from the pangs of love and is sticking to her inspite of the advances of many other women more beautiful than her. They can by their artful persuasive argument unite a man with a woman who has never before thought of him and may have been considered beyond his aspiration.

THE PROSTITUTE

Since creation prostitutes obtain sexual pleasure as well as earn their livelihood from sexual connection with men. It is natural for a woman to seek man for the sake of sexual connention, but when she does so for the purpose of earning money her love is not natural.

FEIGNED LOVE

A prostitute behaves herself as if her love is natural and unselfish, because men prefer women who apparently love them. In order to show that she loves the man, she pretends that she is not at all after his money. As she has to earn money for her maintenance, she draws it from her paramour by intelligent means. For the sake of her future credit she abstains from extracting money from him illegally.

HOW A PROSTITUTE EXPOSES HERSELF TO THE PUBLIC

The prostitute should dress herself and wear ornaments. Then she should sit or stand at the door or window of her house and keep an eye on the road in front. She should take her place in such a position that she is just visible to the passers-by but is not entirely exposed to their view (that is in a half-revealed manner). A prostitute is like an article for sale, which should be brought to the notice of the public, but not exhibited too much.

PIMPS AND HELPERS

A prostitute takes the help of persons who are able to procure customers for her, keep them away from other women, help her in earning money and protect her from molestation by persons with whom she may have dealings. The following persons may be of help due to their peculiar work : police and court officers, professional companions (Vita), tutors of fashion (Pithamarda), jesters (Vidushaka), perfumers, flower-sellers, barbers, washermen, vendors of wines and any other person who has access to the houses of others and consequently may be of service to her.

DESIRABLE PARAMOURS

1. Men Entertained only for their Money

The following types of men are to be entertained only for their money :

(a) A young man of independent income ; (b) a person of known profession and sure income ; (c) the only son of a wealthy father ; (d) one having an easy income ; (e) a man, who is extravagant by nature ; (f) one who does not care for money ; (g) one who is bent on surpassing another man of fashion in the matter of keeping a prostitute ; (h) a competitor in the favour of a prostitute ; (i) one who disobeys his superiors ; (j) one who holds a position of authority in the state ; (k) one who has influence with the king or his ministers ; (l) a vain man ; (m) one whose wealth is coveted by his relatives ; (n) a secretly lustful ascetic,¹ (o) a physician ; (p) one who considers himself beautiful ; (q) one who is sexually impotent, but wishes to be known as virile.

2. Men Entertained from Love or Desire for Distinction

A qualified man of fashion is entertained for true love or from a desire for distinction.

UNDESIRABLE PARAMOURS

The following classes of men should never be accepted for sexual relation by women :

(a) A man who is sickly or suffering from phthisis or leprosy ;

1. The heads of monasteries, who are celibate ascetics, often keep mistresses in secret.

- (b) one having bad smell in his mouth ;
- (c) one who is too fond of his wife ;
- (d) a man who is always suspicious or speaks harshly, or is cruel and avaricious ;
- (e) one who does not know the difference between respect and humiliation ;
- (f) one who bows before a foe for money ;
- (g) a thief or swindler and
- (h) one who is too shy.

CAUSES OF PROSTITUTION

The reasons why prostitutes entertain men are :
(a) money ; (b) passion ; (c) pleasure ; (d) similarity in features of the man to that of her beloved ; (e) constant company ; (f) residence in the same house ; (g) compassion (on a man who may commit suicide out of desperation) ; (h) curiosity (to test a person noted for his virility) ; (i) honour (at being the mistress of a famous man) ; (j) attainment of power (by becoming the mistress of an influential man) ; (k) to get rid of some person ; (l) poverty ; (m) requests of a friend or patron and (n) need of a protector.

Vatsayana is of opinion that prostitutes unite with men from three reasons, namely : (1) earning of money

(2) love and (3) prevention of trouble. But the main object of a prostitute is the earning of money and she is not to sacrifice money to love. In case of protection from troubles, the relative importance of the situation is to be considered with care.

SELECTION OF PARAMOUR

Even when solicited by a lover a prostitute should not consent to a union hastily, as men do not put much value on what is acquired easily. In order to learn the nature of the feeling of the man she should secretly engage the most clever of her attendants or messengers, musicians or friends of the man to watch his activities and study him.

She may ascertain through them whether he likes pure or perverse methods, his tastes in woman, the character of his passion and whether he is liberal or niggardly. If he seems to be a man worthy of her love she should become intimate with him.

When the would-be-paramour comes to her house she should entertain him and present him with some gift capable of producing love in his mind.

It is said : when the would-be-paramour comes to the house of the prostitute, she is to receive him in a loving manner with presents of betel, garlands and perfumes and show her skill in arts and entertain him.

When he has become bewitched she should give him some souvenirs and exchange some tokens of attachment, such as a ring, a scarf etc. Hints about sexual relation may be given through invitation by the attendants to spend the night there or by exciting the passion towards her by amorous love play.

When the man lies with her she should show him her skill in enjoyment.

HOW TO PLEASE AND KEEP A PARAMOUR

After securing the paramour the prostitute should behave like a faithful wife and do everything to please him. She should act in such a way that he may soon become attached to her, without falling in love with him herself ; though ~~she~~ is to pretend as if she were really attached to him all the time.

To accomplish this object the prostitute should act as follows :

She should have a mother dependant on her. This mother is to act the part of a cruel and avaricious woman who looks upon money as the chief object of her ~~life~~. If there be no mother she will set up a woman as such. An old and trusted woman may play the same role. ~~The~~ mother acts as if she were displeased with the paramour and drags her daughter away from him. At this the prostitute pretends

misery, fear and shame ; but still she does not disobey the commands of her 'mother'.¹

After sexual intercourse the prostitute should admire the skill of the paramour in the love-play and sexual act and express a desire to learn from him the sixty-four methods of approach. She should practise in private the methods that are liked by him. She should try to please him by adopting the postures of copulation taught by him. She should comply with all his wishes and tell him that the greatest desire of her life has been fulfilled.

SHOW OF DEVOTION

The prostitute should show her 'love' for him not by words but by action, sign and hint. When he looks at her, she should return the gaze in a loving manner.

She should kiss and embrace him when he is asleep. When the lover passes along the street, she looks at him from the house and if he sees her by chance, she pretends bashfulness. This is how any possible suspicion of her inconstancy is removed from his mind.

1. The mother or "got up" mother of the prostitute is utilised for extracting money from the paramour. The paramour is made to believe that the mother wants to transfer her love to another person who is ready to pay more; she is afraid that her mother may force her to yield. A paramoured paramour may by this method be made to spend money.

She pretends a liking for things liked by him and a dislike for things he does not like, praises things thought to be charming by him and expresses joy in his happiness and sorrow in his sorrow.

She should listen with attention when he describes his good deeds and show her appreciation of the praise-worthy acts of her lover. She should follow up the trend of his talk in order to exhibit her knowledge. She should show her agreement with his opinion except that regarding her rival in love.

She should be in high or low spirits according to the state that he is himself. If the lover sighs or falls down she should express her solicitude by asking him whether he is ill or hurt thereby. Whenever he appears to be depressed in spirit she should look at him with apparent anxiety.

She should love those who are dear to him and hate his enemies. She should not praise the good qualities of any other person in his presence, nor should she criticise anyone for a fault that may be present also in the paramour. She should gladly accept whatever is given by the paramour, however trifling it may be.

She should abstain from putting on her ornaments when he is sick or suffering for misfortune.

When she feels ^{afraid} ~~afraid~~, she should take his hand and place it on her chest and forehead as if to soothe

herself and pretend to fall asleep at the soothing touch. Or, she should recline herself on his lap and try to sleep in this way.

If he goes to a distant place for a short time, she should wish to accompany him, saying that she cannot bear separation from him even for a moment. She expresses a desire not to live after his death and tells him that the whole objects of her life is to be united with him. She should tell him that he should be her lover even in the next world.

A prostitute should not talk with anyone in private about things unknown to the lover. She should not attend any social gathering or party without him. She should accompany him wherever he may go without caring for the inclemency of wheather.

She should adopt the methods of love and sexual act which give pleasure to him.

BEHAVIOUR DURING ABSENCE OF PARAMOUR

When the paramour starts for a foreign country the prostitute should make him swear that he would come back without delay. During the absence of the man, she should not dress, decorate her body or wear ornaments except the bangles of conch-shell for his

welfare.¹ She should speak of the days which she passed in happiness with him. She expresses a wish that she would rather have been in the position of a star, the moon or the sun so that she could see him and he also could see her from the distant place where he is living.

When the paramour comes back she should tell him that she loves him so much that she would have followed him even in death.

SINGS OF LOVE

The signs of deep attachment are given below : A deeply attached man is one (a) whose love is disinterested, (b) who has the same tastes and inclinations as her, (c) is indifferent to money with regard to her, (d) fears nothing for her love and (e) does not think of himself in his love for her.

This is the manner of a courtesan living with a man like a wife and is written from the work of Dattaka.

A PROSTITUTE'S LOVE IS NOT TO BE TRUSTED

It is hardly possible even for an expert to know from signs whether the love of a prostitute is true or

1. The conch-shell bangle is the sign of a married woman whose husband is living, and is supposed to bring welfare to him.

feigned on account of its subtlety. The difference between genuine and feigned passion is slight, as there is no standard by which we can judge passion. Women can imitate out of greed for money all the outward signs of genuine love. While men cannot by nature make discrimination and believe in women who profess love for them. Prostitutes seem to be in love at one moment and quite indifferent at the next, they may give pleasure at one moment and at the next desert the paramour after extracting all the wealth possessed by him. The ways of the prostitutes are therefore impossible to understand.

METHODS OF EXTRACTION OF MONEY

Prostitutes extract money from infatuated paramours in two ways :

(i) the usual settlement of her dues (natural means) and (ii) by resorting to various devices to extract more than the settled sum (methodical way).

According to the old writers, if a prostitute gets money beyond her expectation from her man, she should not make use of devices. Vatsayana, however, thinks that even when money is obtained without effort, the paramour will give her twice the amount if suitable methods are adopted. So devices should be adopted with the object of extracting money from him at all events.

Some of the methods by which a prostitute can extract money from her paramour without creating an impression of greed are given below :

(a) She should arrange to pay her creditors in cash on a particular day for goods purchased by her such as, ornaments, cloths, perfumes, flowers, food, drink, dress etc, (so that he may offer to pay for her). She may praise a costly article in his presence so that he may come to think that it is greatly desired by her and make a present of it to her.

(b) She may tell him about the loss of her property by fire, theft or some other accident. In this got up story of loss she will include not only her own property including the ornaments presented to her by the paramour, but also ornaments borrowed from others for wearing on some special occasion.¹

(c) She may enter into a feigned quarrel with her 'mother' in his presence over a got up debt, incurred by her for meeting expenses on his account.

(d) She may bring to his knowledge of her inability to attend a festival or a ceremony at the house of a friend because she has no money to make suitable presents. Before this, she will of course, speak to him of the many valuable presents given to her by this particular friend on a previous occasion.

1. False stories of thefts or robbery are manufactured for extraction of money from the paramour.

(e) She may pretend to be ill and charge the cost of treatment.

(f) She may sometimes curtail even those daily expenses that are absolutely necessary for her health so as to show her want of money.

(g) She may sell one or two of her ornaments for his sake in his presence so that he may be induced to give her more money. She may pretend to negotiate with a dealer, who had been tutored previously for the sale of her ornaments, furniture or utensils so that finding her compelled to sell even the article of daily necessity he may think her to be greatly in want and pay her more.

(h) She may help the friends and well-wishers of the paramour in their troubles, so that he may in their turn persuade him to pay her more.

(i) She may say that she will reject or that she has been rejecting the offers of bigger payments made by her former paramour for resuming connection. This story will please him so much that he will gladly give her more money.

(j) She may point out to him the greater earnings and better fortune of other rival courtesans.

These are the methods by which a prostitute earns money.

SIGNS OF WANING LOVE OF A PARAMOUR

A prostitute should know the state of the mind, of the feelings and disposition of her paramour towards her from the change in the expression of the face, his temper and manner. The signs of growing indifference are as follows :

(a) The paramour pays her less (than what has been agreed upon), (b) stops the payment of her allowance, (c) forgets his promise or backs out of it by interpreting it in a different way, (d) acts contrary to what he says, (e) sleeps in some other house on the pretext of work for a friend or (f) talks privately with attendants of his former mistress in a familiar manner.

When a prostitute finds that her lover's disposition towards her is changing she should take possession of all the valuables on some pretext before he can guess her intentions or allow a got up creditor to seize them for some pretended debt.

HOW AN UNWANTED PARAMOUR IS GOT RID OF

A paramour who has lost his fascination leaves the prostitute himself. If, however, the paramour remains, though unable to pay as before, he should be treated by her with neglect. If he has lost his wealth and is unable to provide her with money any longer,

she should accept another paramour and get rid of him by the use of intelligent means. The means of getting rid of a paramour are as follows :

1. Outward means :

(a) She does thing which are not liked by him and persists in acts hated by him ; (b) she sneers at his habits and faults ; (c) she talks with others on subjects which are not known to him, does not express wonder at his knowledge or skill in arts and on the contrary makes bad remarks about the defects of his education ; (d) she tries to humiliate him by any means ; (e) she shows a disregard for him on all occasions ; (f) she censures men who have the same faults like him ; (g) she passes long hours with men of higher rank than him ; (h) she does not look at him when he comes ; (i) she misconstruits his words, (j) she finds fault with everything said by the paramour and laughs when he speaks seriously, (k) she describes his faults declaring them to be beyond cure.

2. Internal methods :

(a) She refuses to yield her face for a kiss, (b) creates a barriers against him with her arms when he tries to embrace her or turns away from him when he tries to do so ; (c) resists him in his attempt to gain access to her private parts and makes her limbs stiff and puts her thighs one upon the other to prevent introduction of the organ into her vagina ;

(d) pretends to be sleepy ; (e) asks him to have sexual intercourse with her when she finds him tired, and laughs at him if he fails, (f) she avoids going to him when he calls and asks for impossible things ; and (g) if even these fail, she tells him plainly not to come.

These observations have been made by Dattak. It is said in this connection : A prostitute should accept a paramour after careful consideration. When accepted she is to please him. When he is dearly attached to her she will extract all his wealth and then dismiss him. This is the way of a prostitute.

A prostitute following these rules cannot be cheated of her dues by any man ; while on the other hand she will make money out of men.

RE-UNION WITH A FORMER PARAMOUR

When a prostitute discards her present paramour after squeezing him out of all his wealth, she may then consider about re-union with her former paramour. But she should return to him only if he has acquired fresh wealth or is rich even after squandering money and still retains his former passion for her. If this man be living at the time with some other woman she should consider well before acting.

TYPES OF FORMER PARAMOURS

A former paramour may be of one of the following types :

1. He may have been living with another woman after being turned out by her, but has been expelled from there also.

2. He may have left her of his own accord, but has been turned out by the other woman with whom he lived after her.

3. He was turned by her, but has left the other woman himself.

4. He may have left her, but is living with another.

5. He may have been turned out by her, but may be living with another ever since.

6. He may have left both the mistress of his own accord.

CONSIDERATION OF CASES FOR RE-UNION

1. Of these six types the man who has been turned out from both the women is not to be considered for resuming relations. If, however, such a man is rich and steady of mind and has been thrown out by the other prostitutes in the hope of getting more money from another paramour, he may be taken back, as being angry with the other woman, who has just abandoned him, he may through vanity spend money

lavishly on the woman who approaches him for reconciliation. But where the man is thrown out by the other prostitute on account of his poverty or niggardliness, it is not advisable to resort to him.

2. A paramour who left the prostitute of his own will, but has been turned out by another woman may be reconciled only if he gives her plenty of money beforehand.

3. If a man, who had been turned out by the prostitute but has left the other women of his own accord, desires re-union and sends offers to her, she (the first woman) should first ascertain the following. If she finds that he wants to come back to her, as he is so infatuated with her as to get no pleasure from any other woman and therefore may pay her more, she may be re-united to him. If on the other hand, she has cause to suspect that his intention is (a) to take revenge on her now for the way in which she got rid of him in the past, or (b) to get back from her the wealth which she cheated him at the time of their former relations by creating confidence in her mind by pretending love for her, or (c) to separate her from her present paramour and then to throw her out himself she should conclude that the man has no good intention towards her and should not accept him. If after considering all these things she thinks that his intentions are really good, she can accept him again.

4. If a man, who left the woman but is living with another, asks for re-conciliation she should ascertain the following :

(a) whether the man had left her and went to the other woman in search of greater pleasure, but not finding it there, likes to come back to her and is ready to give her much money out of love for her ;
 (b) whether having discovered faults in the other woman he has come to appreciate the excellent qualities in her and may therefore give her riches lavishly. In such cases she may be reconciled to him.

A man of the following nature should not be accepted again ; (a) an immature young man, or (b) a man fond of flitting from one woman to another or (c) one who has a passion of a transitory nature like the colour of tumeric, or (d) one who has the intention of cheating.

5. The above also explains what a prostitute is to do when a paramour turned out by her and established at the place of another woman negotiates for re-union through agents.

6. A man who has left both the women of his own accord should not be accepted as he is apparently fickle-minded and in different to the good qualities of both.

1. A man who is not constant in his love, but is fond of enjoying different women like a butterfly.

WHEN A FORMER PARAMOUR MAKES AN OFFER

When a former paramour whether living with another woman or not approaches again for re-union a prostitute may negotiate with him without giving up her present man in the following cases :

(a) where after being turned out by her unjustly and for no proper reason he went to another woman and now wants to come back to her ; (b) he has become wealthy or has got more lauded property or has secured a position of authority in government service ; (c) he has become a man of independent means ; (d) he lives apart from his father or brothers (e) he is separated from his wife ; (f) when by taking him back as her paramour she may get hold of a very rich friend of his ; (g) when she wants to humble her present paramour who is vain.

METHODS OF RECONCILIATION

When it is thought fit to re-unite with a former paramour, the prostitute should send her helpers to him. They will speak to him about the deep love which she still cherishes for him and explain to him that she was forced to abandon him on account of her dependence on her wicked mother and also that she hates the union with her present paramour. With the help of the so-called tenirs presented by him and of the description of her past love for him they should induce

him to believe in this. The souvenirs should be such as would remind him of memories of good services or of prevention of some evil by her in the past and show that she remembers him still with love and gratitude. These are the methods by which broken infatuation may be revived again.

WHOM TO PREFER—AN OLD OR A NEW PARAMOUR

When there is a prospect of securing a new lover and at the same time an old lover presents himself, preceptors are of opinion that the old paramour is to be preferred, because his disposition and character being known it is easier to please and satisfy him by the application of caresses. But according to Vatsyana, a former paramour having been relieved of his riches once here and at another place may not be able or willing to pay liberally ; and further as it will be very difficult to make such a man believe in the love of the woman, he may not be willing to pay much ; while it will be easier to please a new paramour. Each case however is to be judged on its merit as the nature of men differ.

In this connection it is said :

Prostitutes desire re-union with a discarded paramour with [the object of detaching him from his present mistress or to humble the vanity of her present paramour. When a man is deeply infatuated

he is afraid of the possibility of his mistress taking up another man and gives her large sums of money through fear of her leaving him.

A prostitute should be agreeable to a man who pays well though he may not love her and neglect one who loves her but is unable to pay. She should meet and unite at her leisure with her former paramour and thus keep her connection with him dropping her present lover who pays her more. If there be a prospect of earning extra money, she should after satisfying her infatuated paramour pay a flying visit to the other man ; and after extracting money from him return to entertain the paramour again.

The first consideration of a prostitute is her future welfare, then her gains and lastly the prospect of love in returning to a former paramour.

INCOME OF A PROSTITUTE

COMMON PROSTITUTES

When a prostitute has a large number of visitors hovering round for her favours, she has prospect of earning much every day. In such a case she should not tie herself to a single paramour. If however she can obtain more money from a single man she may resort to him alone and live with him as his mistress.

FEES OF A PROSTITUTE

A prostitute should fix her fees for the night after careful consideration of (a) the country, (b) the season, (c) the condition of the people, (d) her own worth and good looks and (e) after comparing her rates with those of other prostitutes of the locality.

There may be offers of equal payment from several visitors at the same time. If the payments be in different kinds a prostitute should prefer the man who gives her the articles most desired by her. According to Vatsayana, the man who pays in gold, should be given preference, as it can be easily received, is the means of procuring any thing that may be desired and cannot also be taken back like other things (as it is not possible to identify it). Gold, silver, ornaments, furniture, utensils, carpets, shawls, articles of dress, perfumes etc. are to be considered in order. If the proposed presents are all of the same nature or are not particularly desired the choice should be made by the advice of a friend or an article that will last long or be of use in future is to be preferred. The merits of the particular visitor or a liking for him are other grounds of preference.

CHOICE OF CLIENTS

1. Choice between a lover and a liberal man :

According to the earlier writers in choosing between an ardent lover and one who is liberal by

nature, the latter is to be preferred. But Vatsayana says that the man who is really attached should be preferred.

Even a miser will unloose his purse-strings if he is found of a woman. On the contrary a man who is liberal by nature, if unattached can be made to give only by asking for money. Even in these two cases, distinction is made between a wealthy and a poor man, and preference is given to the rich man.

2. Choice between a liberal man and one who can do some service :

In the opinion of the old writers, in choosing between a liberal man and one who is ready to do a thing which is of immediate importance, preference is to be given to the latter. But according to Vatsayana, the man, who does a good service, thinks that she has been sufficiently remunerated by it, but a liberal man does not care for what he has given before. Even here the choice will depend on the question of future prospects from her union with either of them.

3. Choice between a liberal and a grateful man :

In considering between a man who is grateful and one who is liberal by nature, a decision is made in favour of the latter by the old writers. But Vatsayana is of opinion that the former should be chosen, because liberal men are haughty and wanting in consideration towards others. Even when a liberal man

has been on friendly terms for a long time yet if he finds a single fault in her conduct or an offence is imputed to her by some other woman, he is apt to forget her past service, and may leave her suddenly.

While on the other hand the grateful man takes into account all she has done to please him and does not leave her abruptly. As he is a discriminating matter-of-fact man, he does not believe the accusations against his mistress. Even in this case, however, the relative prospects of future gains are to decide the choice.

4. Choice between the request of a friend and immediate gain :

According to the old writers, between the request of a friend and the chance of an immediate gain of wealth, preference is to be given to the latter. But according to Vatsayana, one will always be able to earn money afterwards (by asking the visitor to come again), but if the request of a friend is neglected once, he may become disaffected and lost. Even here, in making the choice, regard must be paid to future prospects. In such a case she may pacify her friend by explaining the situation. She may pretend an immediate need of earning money for some imminent affair and tell him that his request will be kept on the next day. In this way she may secure the chance of getting the money offered to her.

5. Money versus prevention of imminent danger :

According to authorities, between earning money and prevention of some imminent danger, preference is to be given to the former. But Vatsayana says that it is possible to measure wealth by a certain face value, it is however not possible to know the limit of misfortune once it begins. Even here, however, the choice should be guided by the relative importance of two alternatives. If the trouble be negligible, it can easily be remedied otherwise.

EXTRA INCOME OF A PROSTITUTE

The extra gains of a courtesan are : money received for the construction of temples, tanks, dams, bridges etc.

The extra gains of a prostitute trading on her beauty (Rupa-jibi) are denoted by ornaments for her body, the building of a large house, and furniture consisting of costly vases etc.

The extra-gains of a common prostitute (Kumbha Dasi) are denoted by her ability to put on clean clothes and gold ornaments, use scents and eat adequate food every day.

According to the authorities the extra-gains of the average and low class prostitutes can be determined from what has been said. Vatsayana, however, is of opinion that these cannot be calculated or fixed in any way as the income of a prostitute is not constant and

depends on the place, season and ability of the people to pay, infatuation of the paramour, her own appearance and many other factors.

WHEN PROSTITUTES ACCEPT VISITORS FOR NOTHING

A prostitute may give up considerations of cash gains or take small payment in cases where her object is (a) to keep her paramour away from some other woman, (b) to seduce a man attached to another prostitute, (c) to raise by her connection with a person of note her own position, worth, reputation and attraction in the eyes of fashionable men, (d) to get the help of the man against some impending trouble and (e) when infatuated with a man, to get his love in return

WHEN IMMEDIATE REALISATION OF DUES IS NECESSARY

A prostitute should realise immediately all the money she can, out of a paramour, when she intends to abandon him or when she thinks (a) that he may shortly leave her, (b) that he would be reconciled to his wife, (c) that his superior-father or guardian is expected to arrive there to chastise him, as with a goad, (d) that he would shortly be dismissed from his present post or (e) that he is a fickle-minded man.

CHANCE OF FUTURE GAIN

A prostitute entertains a paramour with apparent devotion through a desire for future gain, when she

thinks (a) that the paramour being a noble man is sure to pay the money promised by him, (b) that if anything is done for him it will not be in vain, (c) that he will soon inherit a fortune, (d) that he will get a position of authority, (e) that his ships will arrive soon laden with merchandise (in the case of a merchant), (f) that he has large stocks of corn and (g) that he is always true to his words.

It is said : In considering her present gains and future prospects, a prostitute should avoid men who earn their livelihood by hard labour and those who are selfish and hard hearted and are favourites of princes. It is advisable to deal carefully with and make love to those whom it is dangerous to avoid or to slight in any way, and profitable to be on good terms. A prostitute should unite with rich and prosperous men of noble taste and liberal mind, who, when they are pleased, give unlimited money even for trivial services.

COMPLICATIONS OF EARNING

It sometimes happens that the earning of money by a prostitute is attended with complications and doubts.

The causes of these are : (a) blind love (for the paramour). (b) too much credulity, (c) too much simplicity, (d) want of judgment, (e) hastiness, (f) excessive danger, (g) excessive self-conceit or pride and (h) bad luck.

The results of these are : (a) waste of money, (b) loss of money almost in hand, (c) future losses and (d) bodily injury.

It is therefore desirable to avoid these causes from the very beginning, even if any of them seems to be very profitable for a time.

The three desirable objectives are : wealth, religious merit and satisfaction of sexual desires. The three undesirable objectives are : loss of wealth, sin and loss of pleasure.

In one set of objectives happen incidentally in the course of pursuit of another set, it is called a Complication (Anubandha or Co-incidence).

When there is doubt where there will be any gain at all from an action, it is called a Simple Doubt (Suddha Samsaya). Doubt as to whether the result produced will be the one desired is called a Mixed Doubt (Sankirna Samsaya).

TYPES OF PROSTITUTE

A prostitute is a woman who lends her body for sexual gratification in exchange of money. Love does not play any part in such a union. A concubine or a mistress who cohabits with a man only out of love for him does not fall to the category of a prostitute. The early Indian sexologists recognised the fact that the basic characteristic of a prostitute is the lending of her body not for love but for money.

Vatsayana's classification of prostitutes is scientific. He classified them into three main types, namely :

1. The Common Prostitute—a cheap class, recruited mainly from the menials.

2. The Beautiful Prostitute : The only difference of this type from the common where is the possession of a beauty which gives her a higher position.

3. The Courtesan (Ganika) : The courtesan was not an ordinary prostitute and was something like the Geisha in Japan and hetairæ of ancient Greece. She was beautiful and well qualified in the arts and was visited mainly for cultural and artistic pleasure.

A courtesan, often went through a sham marriage with a young man who thereby got the right to enjoy her on particular nights. As she was under an obligation to attend her 'husband' she was given the name of Paricharika or attendant.

Vatsayana mentions the following clandestine prostitutes who also lent their body for money :

1. The Adulteress : A woman who commits adultery for money secretly is called a Secret Adulteress (Kulata) ; while one doing so openly is called an Open Adulteress (Swairini).

2. The Deserted Wife is one who leaves her husband and lives with another man for money.

3. The Actress and female artists.

The prostitutes may be classified as follows :

1. The Common Prostitute (Kumbha-Dasi)
2. A woman living on her beauty (Rupa-jibi)
3. The Courtesan (Ganika)
4. The Attendant (Paricharika)
6. The open Adultrous (Swairini)
7. A woman who has left her home (Prakasa-binashta)
8. The Actress (Nati)
9. The female artisan (Silpa-karika)

All of them should consider the same things with reference to paramours and pimps, methods of pleasing them, ways of earning money, expulsion, re-union, special gains and complications and doubts of gains and losses.

It is said in this connection :

There are some women who passionately yearn for love, there are others who prefer money to love. For the former the ways of love have been dealt with in previous portions of the book ; while the ways of earning money, as practised by prostitutes are dealt with in these chapters.

SECRET INSTRUCTIONS FOR IMPAIRED VIRILITY

If a man is unable to satisfy a passionate woman he should have recourse to special means.

PREMATURE EJACULATION

In case of premature ejaculation the man should before coitus, rub the female organ of the woman with his middle and ring fingers joined together. Then when she becomes excited, he should intercourse so that she reaches her orgasm before the emission of semen of the man and is completely satisfied.

INSUFFICIENT ERECTION OF MALE ORGAN

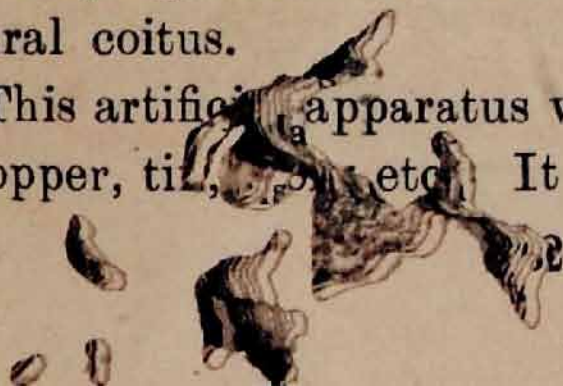
1. Mouth Congress (Fellatio) :

For a man of weak passion or an old or fat man with weak sexual power as a result of over-indulgence intercourse into the mouth is a means of restoring sexual power.

2. Artificial Phallus :

A man whose erection is brief or incomplete or who is completely impotent may use an artificial appliance shaped like the male organ with the object of satisfying the wife who cannot be satisfied by natural coitus.

This artificial apparatus which is applied may be of copper, tin, etc. It should be smooth, so



that it may produce the sensation of the living membrane. As it is intended to give rise to excitement it should be capable of standing vigorous action.

The varieties of artificial male organs are :

(a) Hollow cylinders open at both ends :

A hollow tube with its inner side corresponding to the girth or the erect organ and with a large number of small nodules on its outer surface may be worn on the organ as bangle.

An artificial phallus consisting of two bangles of above proportion is called *Ca couple* (Samghati). An artificial phallus consisting of three bangles of the same type covering the whole length of the organ is called the *Bracelet* (Churhaka).¹

(b) A cylinder covering the entire organ from the tip to the bases with a whole at the end by which the organ is to be inserted into it and the tip end closed, is called a *Sheath* (Kanchuka)². The outer surface is covered with rough nodules to increase the pleasure of the woman from coitus.

1. Churhaka and other similar appliances were worn on the organ to make up for the deficient power of erection. Unlike the modern condoms these were open at both ends and made of hard material as the object was to produce stiffness.

2. The Kanchuka with one end open and the tip closed was like the modern condom in appearance ; but it was made of hard material. It was kept secured by tying it with a thread round the hip of the man.

3. Massaging the Male Organ :

If the male organ is massaged with an oil prepared by boiling the juice of Aswagandha¹ root and fruit of Vrithati² with oil, it will produce an increase in size of the male organ.

APHRODISIACS FOR LOSS OF VIRILITY

1. Milk in which the testes of a goat or a ram have been boiled should be taken. This increases sexual power.

2. Mix powdered Bhumikusmanda roots with Alkusi seeds, boil with milk, add sugar and take.

CAUTION

The means of producing sexual vigour should be learnt from the science of medicine and from learned men.

Never try methods (a) which are likely to cause injury, (b) which involve the killing of animals or (c) the use of unclean ingredients. Use only those methods that are not condemned by learned men and are praised by the Brahmins and well-wishers and beneficial.

1. Aswagandha (*Withania somnifera*).

2. Vrihati or Byakurh (*Solanum diffusum*).

3. Bhumikusmanda (*Ipomoea digita*): The tuberous root is used as an aphrodisiac.

4. Alkusi (*Alkanna pruriens*): The decorticated seeds are used as nerve tonic and aphrodisiac.

CONCLUDING REMARKS

The Kama-Sutra has been written after a study of the works of ancient writers and of the sexual practice in different countries mentioned in them

One who has really grasped the meaning of the true principles of this science will be able to pay proper regard to (a) the consideration of Religion (Dharma), Wealth (Artha) and Love (Kama), (b) his own experience as well as (c) to the teachings of others. He does not simply act on the dictates of his own passion.

As regards the perversion in Love, which may tend to excite passion, but have to be mentioned in this work, I have immediately afterwards censured and denounced them.

A particular practice or method must not be followed simply because it has been described in this book. For example, the taste and properties of dog's flesh are described in medical books, but that cannot be the ground for using it as an article of food by sober persons.

All possible cases have to be given in a scientific treatise (Sastra) to make it exhaustive, but the application of a particular practice should depend

on individual requirements and on whether it is practicable in view of the time, place and other factors.

After reading and verifying the instructions of Babhravya and other ancient authorities, the Kama Sutra was composed according to the precepts of the Holy Writ, for the benefit of the world by Vatsayana while leading the life of an ascetic and immersed in contemplation of Good.

The principles given in this work are intended to ensure social life in perfect harmony and self-control and are not meant to be used merely for satisfaction of passion.

The person, who has correctly understood the principle of this science is sure to gain control over his passion and establish himself in the right path to success by following the three objectives of life—Religion, Wealth and Love.

An intelligent and prudent man, who not only attends to Religion and Wealth but also at the same time to Love, without becoming a slave of his passion obtains success in everything that he may undertake.



APPENDIX

MODERN TREATMENT OF IMPOTENCE WITH TESTICULAR HORMONE

Vatsayana in his Kama-Sutra recommended the use of the testis of a goat or a ram boiled in milk as an aphrodisiac.

From time immemorial the male sex gland has been used in India in the hope of increasing sexual power. This shows that the ancient Hindu physicians knew that the testis not only forms the semen but also controls sexual desire and ability. It was apparently the result of observation of the great changes which took place after removal of the testis by castration in the male. In case of castration of a boy before puberty, sexual desire is not developed at all. While if the testes are removed by operation late in life, sexual desire and power for coitus disappear after a time.

Modern researches have supported the use of testes in sexual weakness in man. We now know that the gland consists of (a) lobules containing minute tubes in which the semen is prepared and (b) groups of yellowish coloured cells (interstitial cells). Franz Leydig first described the interstitial cells of the testicle in 1850 as follows: "At birth they are fewer in number. At puberty they are abundant and they diminish in number during the male climacterium. They occur between the seminiferous tubules around the blood vessels."

Only eleven years ago Gallagher and others demonstrated that the extract of bull's testes has great potency. From

then on the work progressed rapidly, and one development followed another. In 1935 Lavid, Lacquer and their co-workers discovered a crystalline substance of exceptional potency from extract of bull's testes. This substance was called testesterone. Almost immediately afterward Butenandt and Hanisch were able to produce a chemical compound synthetically, which was identical in properties with testesterone extracted from testes.

The testesterone is the male sex hormone is produced in the interstitial cells of Leydig in the testis. It is not stored after production, but is carried off into the blood producing its action. The discovery of testesterone is a great advance in organotherapy. This potent hormone has now replaced the crude testicular extract in milk which was in use since the days of Vatsayana.

During the last four years the editor had opportunity for observation as to the effects of testesterone in a large number of male patients treated by him for impotence and hypogonadism.

PREPARATIONS :

1. Testesterone Propionate :

10 mg. = 100 kg. of bull's testes in oily solution. Ampoules of 5, 10 and 25 mg. per c. c. are available.

Testesterone Propionate is also mixed with an ointment base for rubbing on the skin. It is absorbed when applied in this way, but the action is very slow.

2. Methyl Testesterone :

2 mg. tablets are available for administration by mouth.

Recently I have discovered a new compound, Thiamino Testesterone which is more effective than the above and may be given by injection or under the tongue.

MODE OF USE

The male sex hormone is useful in cases of testicular deficiency. It should be used with caution before puberty. I have obtained the best results in post-pubertal conditions. In all cases there was enlargement of the size of the penis, increase in the number and power of erections and character of ejaculations.

In most of the cases of impotence there is, primarily, a testicular deficiency and psychological trauma. I treated such cases successfully with administration of the hormone along with psychological therapy. Out of 48 cases of secondary testicular deficiency and impotence without any organic defect 42 cases improved within two months and were able to have intercourse. In some cases maintenance doses of testosterone are required after the completion of the course to prevent relapse. As testosterone may lead to inhibition of the anterior pituitary hormone, it should be used with care and every case should be judged on its merit.

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