Kama Sutra Classical Hindu Erotology

Vatsayana

Classical Hindu Erotology Vātsyāyana, In translating the Anunga Runga, it was discovered that the name of Vatsyayana was frequently mentioned. The Pandits wording on the translation stated that Vatsyayana was the most important of all writers on Hindu erotology, and they claimed that no library was complete without his worlds, though it is almost impossible to find any extant copies today. When eventually a manuscript of the Kama Sutra was found in Bombay, it was found to be so defective that the Sanskrit scholars had to write to Benares, Calcutta and Jaipur to try to get other copies of the work. Then these copies were compared along with a commentary called the Jayamangla, and a final revised version was prepared. This is the copy that was used for the English translation of 1885. In fact, a letter from one of the Pandits who worked on the translation states: 'This manuscript has been corrected by me after comparing jour different copies of the work. I was helped by a commentary called Jayamangla to correct certain passages of the first five scripts, but the rest was very difficult to correct. With the exception of one copy, all the rest were full of faults. All the same, I considered as correct the passages on which all jour copies were in accord. The Kama Sutra of Vatsyayana contains 1250 verses divided into parts. These parts are divided into chapters, and the latter are again divided into paragraphs. Nothing is known about the author. His name was probably Mallinga or Mrillana, Vatsyayana being his family name. It is impossible to fix the dates of his life or when he wrote his great work. One concludes, however, that he lived some time between the first and sixth centuries A.D., because he states that Shatakarni Shatavahana, King of Kuntal, failed his wife, Malayavati, by striding her during the passion of intercourse with an instrument known as kartari. This king is supposed to have lived in the First Century A.D., so Vatsyayana must have lived later. On the other hand, Virahamihira, who lived in the 6th Century A.D., borrows a great deal from Vatsyayana in his treatise of love, Brihatsanhita. Therefore, it is assumed that Vatsyayana lived after the First Century A.D. and before the 6th Century.

Classical Hindu Erotology ... Vātsyāyana (poète.),1958

Borges, Desire, and Sex Ariel de la Fuente,2018-11-21 Until now Jorge Luis Borges has been considered an asexual author who could not read or write about sex, but in this study historian Ariel de la Fuente reveals for the first time the relationship between Borges's sexual biography, his erotic readings, and the expression of desire and sex in his literature.

Ancient Indian Literature: Classical Sanskrit, Prakrit, and apabhramsa T. R. S. Sharma, C. K. Seshdri, June

Gaur, 2000

Queering India Ruth Vanita,2013-10-18 Queering India is the first book to provide an understanding of same-sex love and eroticism in Indian culture and society. The essays focus on pre-colonial, colonial, and post-colonial gay and lesbian life in India to provide a comprehensive look at a much neglected topic. The topics are wide-ranging, considering film, literature, popular culture, historical and religious texts, law and other aspects of life in India. Specifically, the essays cover such issues as Deepa Mehta's recent and controversial film, Fire, which focused on lesbian relationships in India; the Indian penal code which outlaws homosexual acts; a case of same-sex love and murder in colonial India; homophobic fiction and homoerotic advertising in current day India; and lesbian subtext in Hindu scripture. All of the essays are original to the collection. Queering India promises to change the way we understand India as well as gay and lesbian life and sexuality around the world.

A Taste of Honey Habeeb Akande,2015-08-12 A Taste of Honey provides a scholarly exposition on the prominent place that sexuality and erotology enjoyed in traditional Islam. The book is divided into two parts; part one presents a critical examination of sexual ethics and part two consists of a concise treatise on the art of seduction and lovemaking. The central aim of this book argues that Islam is a sexually enlightened religion which teaches that sensuality should not be devoid of spirituality. The book also argues that the loss of sacred sensuality afflicting modern society can be reclaimed by a revival of the classical erotological tradition. Drawing upon the Qur'ān, ĥadīth and traditional erotological literature, the book follows the style and composition of classical Eastern and Afro-Arab love texts such as the Kama Sutra and Jalāl ad-Dīn aś-Śuyūţī's erotic treatises. A Taste of Honey is a thought-provoking work on a highly sensitive, yet extremely important subject.

The Kama Sutra of Vatsyayana Vatsyayana,1963

The Kamasutra Vatsyayana Vatsyayana, James Zimmerhoff, 2017-07-19 In the literature of all countries there will be found a certain number of works treating especially of love. Everywhere the subject is dealt with differently, and from various points of view. In the present publication it is proposed to give a complete translation of what is considered the standard work on love in Sanscrit literature, and which is called the 'Vatsyayana Kama Sutra, ' or Aphorisms on Love, by Vatsyayana. While the introduction will bear with the evidence concerning the date of the writing, and the commentaries written upon it, the chapters following the introduction will give a translation of the work itself. It is, however, advisable to furnish here a brief analysis of works of the same nature, prepared by authors who lived and wrote years after Vatsya had passed away, but who still considered him as a great authority, and always quoted him as the chief guide to Hindoo erotic literature. Besides the treatise of Vatsyayana the following works on the same subject are procurable in India: - The Ratirahasya, or secrets of love. The Panchasakya, or the five arrows. The Smara Pradipa, or the light of love. The Ratimanjari, or the garland of love. The Rasmanjari, or the sprout of love. The Anunga Runga, or the stage of love; also called Kamaledhiplava, or a boat in the

ocean of love. The author of the 'Secrets of Love' (No. 1) was a poet named Kukkoka. He composed his work to please one Venudutta, who was perhaps a king. When writing his own name at the end of each chapter he calls himself Siddha patiya pandita, i.e., an ingenious man among learned men. The work was translated into Hindi years ago, and in this the author's name was written as Koka. And as the same name crept into all the translations into other languages in India, the book became generally known, and the subject was popularly called Koka Shastra, or doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the words Koka Shastra and Kama Shastra are used indiscriminately. The work contains nearly eight hundred verses, and is divided into ten chapters, which are called Called Pachivedas. Some of the things treated of in this work are not to be found in the Vatsyayana, such as the four classes of women, viz., the Padmini, Chitrini, Shankini and Hastini, as also the enumeration of the days and hours on which the women of the different classes become subject to love. The author adds that he wrote these things from the opinions of Gonikaputra and Nandikeshwara, both of whom are mentioned by Vatsyayana, but their works are not now extant. It is difficult to give any approximate idea as to the year in which the work was composed. It is only to be presumed that it was written after that of Vatsyayana, and previous to the other works on this subject that are still extant. Vatsyayana gives the names of ten authors on the subject, all of whose works he had consulted, but none of which are extant, and does not mention this one. This would tend to show that Kukkoka wrote after Vatsya, otherwise Vatsya would assuredly have mentioned him as an author in this branch of literature along with the others. The author of the 'Five Arrows' (No. 2 in the list) was one Jyotirisha. He is called the chief ornament of poets, the treasure of the sixty-four arts, and the best teacher of the rules of music. He says that he composed the work after reflecting on the aphorisms of love as revealed by the gods, and studying the opinions of Gonikaputra, Muladeva, Babhravya, Ramtideva, Nundikeshwara and Kshemandra. It is impossible to say whether he had perused all the works of these authors, or had only heard about them; anyhow, none of them appear to be in existence now. This work contains nearly six hundred verses, and is divided into five chapters, called Sayakas or Arrows. The author of the 'Light of Love' (No. 3) was the poet Gunakara, the son of Vechapati. The work contains four hundred verses, and gives only a short account of the doctrin Prostitution and Morality Harry Benjamin, Robert E. L. Masters, 1964

Ancient Indian Literature: Classical Sanskrit, Prakrit, and apabhramsa T. R. S. Sharma, C. K. Seshdri, June Gaur, 2000

The Kama Sutra of Vatsyayana Vatsyayana, 2021-08-29 The Kama Sutra of Vatsyayana Vatsyayana - The Kama Sutra of Vatsyayana by Richard Francis Burton is an edition of the ancient Indian text on sexuality and emotional needs. Vatsayana was an ancient Indian philosopher who lived during the second or third century. Although it is often thought of as a sex manual, it is much more, with guides on living well, the nature of love, and finding a partner. Indeed, Vatsyayana says himself: 'This work is not to be used merely as an instrument for satisfying our desires'. Burton did not in fact translate the

Kama Sutra - it was translated by the Indian scholar Bhagwan Lal Indraji. It was edited by Burton to suit prevailing British attitudes to sex, but was still banned in England and the United States until 1962. Other criticisms levelled at Burton's translation is that instead of using English words for the sex organs, he uses the words 'lingam' and 'yoni', despite those words not appearing in the original work. This was seen as an attempt to distance them and make them 'other', rather than about English people's sexual organs. He also removes the agency of women, and where in the original, women's words are direct quotes, in the Burton translation, women's words are removed and put into the passive state (i.e., A woman saying 'Stop!' becomes 'She continually utters words expressive of prohibition'). Despite all this, it has been such an influential translation that even modern editions in the Hindi language are re-translations of the Burton version. The Kama Sutra is an ancient Indian Hindu text widely considered to be the standard work on human sexual behavior in Sanskrit literature written by Vaatsyayana. A portion of the work consists of practical advice on sexual intercourse. It is largely in prose, with many inserted anustubh poetry verses. Kama which is one of the four goals of Hindu life, means desire including sexual desire the latter being the subject of the textbook, and sutra literally means a thread or line that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula), or a collection of such aphorisms in the form of a manual. Contrary to popular perception, especially in the western world, Kama sutra is not exclusively a sex manual; it presents itself as a guide to a virtuous and gracious living that discusses the nature of love, family life and other aspects pertaining to pleasure oriented faculties of human life.

Venus Bound John De St. Jorre,1996 The story of the Olympia Press is one of the most flamboyant in publishing history. In the 1950s, when dirty books (and great ones) were being banned in Britain and America, Maurice Girodias launched a career in Paris that earned him the nickname the Prince of Porn. John de St. Jorre gives a high-spirited account of this infamous publisher whose eclectic list included Lolita, The Ginger Man, Henry Miller's several Tropics, and the outrageous romp called Candy. Photos.

National Union Catalog ,1956 Includes entries for maps and atlases.

Library of Congress Catalog Library of Congress,1960 A cumulative list of works represented by Library of Congress printed cards.

<u>Sex, Law and the Politics of Age</u> Ishita Pande,2020-07-16 An innovative study of the establishment of 'age' as a political category in late colonial India.

The Kama Sutra of Vatsayana Vatsayana,1991-08-09 The 1964 publication of Sir Richard Burton's translation marked the first wide appearance in English of the Kama Sutra and was celebrated as a literary event of highest importance. As vital to an understanding of ancient Indian civilization as the works of Plato and Aristotle are to the West, the Kama Sutra has endured for 1,700 years as an indisputable classic of world literature. Written with frankness and unassuming candor, the

Kama Sutra remains one of the most readable and enjoyable of all the classics of antiquity. A work of philosophy, psychology, sociology, Hindu dogma, scientific inquiry, and sexology, the Kama Sutra's importance is so great that it has at the same time both affected Indian civilization and remained an indispensable key to understanding it.

Kama-sutra of Vatsyayana Vatsyayana,1944

Kama Sutra Vatsyayana, 2012-01-31 A gorgeous deluxe edition of the world's most celebrated guide to life, love, relationships and pleasure Little is known about Vatsyayana, who is reputed to have composed the Kama Sutra while observing a celibate's life in full meditation. In Sanskrit the word kama means desire, especially for sensual pleasure, and its proper pursuit was considered an essential part of a young, urbane gentleman's well-rounded education. Untold numbers of readers are curious about the Kama Sutra but put off by its clichéd image as an erotic Oriental curiosity. This elegant edition offers a compelling modern translation of a classic Indian masterpiece-and a wry and entertaining account of human desire and foibles. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

The Kama Sutra of Vatsyayana Mallanaga Vatsyayana, 2021-04-15 The Kama Sutra of Vatsyayana by Vatsyayana The Kama Sutra is an ancient Indian Hindu text widely considered to be the standard work on human sexual behavior in Sanskrit literature written by Vātsyāyana. A portion of the work consists of practical advice on sexual intercourse. It is largely in prose, with many inserted anustubh poetry verses. Kāma which is one of the four goals of Hindu life, means desire including sexual desire the latter being the subject of the textbook, and sūtra literally means a thread or line that holds things together, and more metaphorically refers to an aphorism or a collection of such aphorisms in the form of a manual. Contrary to popular perception, especially in the western world, the Kama Sutra is not exclusively a sex manual; it presents itself as a guide to a virtuous and gracious living that discusses the nature of love, family life, and other aspects pertaining to pleasure-oriented faculties of human life. The Kama Sutra does reveal that Vatsyayana lived the life of a religious student, likely in Benares, and spent his time engaged in the contemplation of the highest Deity. Scholars believe that the tone Vatsyayana takes towards youth in the Kama Sutra suggests that he likely spent many years studying religion before beginning his life's work compiling the wisdom of the sages. Indeed, Vatsyayana was less of a groundbreaking philosopher and apparently more of a diligent academician. Besides transcribing the Kama Sutra more than 300 years after the Shastras had already been passed down, he also transcribed the Nyaya Sutras, an ancient Indian text of philosophy that was composed by the buddha Gotama in the 2nd century B.C. Whereas the Kama Sutra tackles kama (or sensual pleasures), the Nyaya Sutra delineates paths for achieving moksha, or spiritual liberation from the cycle of birth and death.

Malay Made Easy Hamilton, 1990-12-31

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