

Unlocking the Secrets of Kama Emotion in Different Manuscripts of the Early Indian Literatures: A Survey

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Abstract: Love and sex have always been an inspiring source for poets and writers. In this present article we will see the blending of love emotion in our old scriptures and texts. The great hermits of ancient India felt the importance of sex and romance in the day to day life of a human being. They were keenly interested in this peculiar subject. They openly advocated to impart sex education for youths, and advised them to devote their time and effort to make aware of the society on this socio-cultural aspect. The concept of '*Purusartha*' prescribed in the religious scriptures, which have four instrumental stages. Among them '*Kama*' is considered as a very important instrument to attain salvation. In fact the Indians never consider the sex as a path of physical pleasure or physical entertainment only. They identically consider the sex, love and romance as the alternative way to reach the final deliverance of *Moksha* or salvation in life. Our old religious scriptures and other secular texts have explained several examples about the sex and sex related activities. The *Veda*, the *Smritis*, *Kamasutra* of Vatshayana, *Rati Rahasya* etc. are the finest example in this regard. Though several text book on this typical subject were composed by many eminent Indian writers. We have just made a small attempt to reveal the hidden treasure on this peculiar issue. The ancient Indians never hesitated to record the detail descriptions on the subject of sex, love and romance in their literary works. The prime objective of this present article is to make aware of the society about the utility of sex or sexuality which has never been treated as a sullyng issue in Indian cultural arena. We just tried to bring an idea of conceptualization on sex and sexuality in ancient Indian literature.

Keywords: Eroticism , Purusartha , Kamasutra , Sexuality , Kama , Progeny , Kamasutra , Mantha Doctrine , Kokasastra

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The *Kama* in its broader sense includes all pleasures a person is capable of experiencing through the senses. The ancient Indian scholars believed that the literatures on love are of divine origin. *Nandi*, lord *Siva*'s bovine charger abridged *Brahma*'s treaties on *Kama* and composed the *Kamasutra*. This sense of love has been an inspiring source for literature in the ancient India. In this present article we will see the blending of love emotion in our old texts and scriptures. The *Sringara* or the sex is always been considered as one of the important aspect for both the artisans and writers of past India. Most of the sex stories of the Hindus have their origin in the *Vedas*, *Smritis*, epics, and *Sanskrit Kavyas*.

The terms sex, sexuality and eroticism have been used extensively with several connotations in our old scriptures. Sex or sexuality encompassed with physical, emotional, social and spiritual aspects of human life style. The human quest for sexuality has not been scrutinized in deeply so far. The sexuality in India has passed through a paradigm shift from the early age to present day. The changing facets were fully depended upon the socio-cultural implications on sex and sexuality. It is well known that sex is a reciprocal relationship in our life. The people of ancient India have a strong opinion that sex is a powerful instinct of human life. So, they did not try to hide it. They have better understood that, Sex is an essential instrumental for an individual to lead a healthy and happy life. We have come across several old rules and regulations which have been framed for a decent sexual life in our society. From the very beginning of the human civilization the Indians were always tried to give due importance to their sensual needs to attain sexual pleasure. The ancient Indians took great interest not only in sex education but also they devoted a lot of effort for the research in the science of sexuality. It was also taught like other disciplinary subjects among the pupils of *Gurukul*. Hence we are able to find out several old Indian literatures on the subject related to sex and eroticism. When we think about the erotic literatures, we need to be utmost careful to adopt a new approach for their analysis in a scholastic way. In India we are very fortunate to have possessed such a vast quantity of literary information in this topic. We know India is a land of diverse culture that has developed a number of textual scripts on this matter through the myriad of cultural beliefs. The ancient writers in India have not only been put much emphasis on the metaphysical aspects of life but also they have taken a keen interest to write so many literary texts with full of sex, love and romantic reference. The land of India gave birth to several preachers and champion writers. The Indians, who always emphasized the principles of “*Purusartha*” (*Dharma, Artha, Kama and Mokshya*)¹ as the way of a noble life. Among the four instrumentals of *Purusartha*– the element of ‘*Kama*’ is a perfect and fair way to attain the final deliverance of life called *moksha* or salvation. It has been considered as the inter-face of the *Grihasta- Asrama- Dharma*² since the early Vedic period. We have find many illustrations in our literary works such as the *Vedas*, the *Smritis*, the *Brahmanas*, the *Upanisads*, the great Epics, the *Puranas* and the *Dharmasastras* are frequently referred the different instance of *Kama* and erotic episodes. The ancient Indians neither discarded nor neglected the issues like sex and eroticism at all. According to the Hindu thought on postulation, the life cannot not achieved without passing any one step of these four elements of the *Purusartha*. The *Kama* or Sex is a cause of mind and body only to meet the physical desire of a human being. The great hermits of ancient India learning tradition have revealed this truth. They have actually decoded the mystery of the life and the creation of this universe. The ancient Indians have never over rule to openly discuss about the sex and sex pervasions. They knew that the pleasure they got out of this sex literature is incomparable with any other pleasure in this world. So the man has always been trying to get the confidence of the woman, whom he desire. In the course of Indian history, we have got a number of sex related erotic literatures. The four instrumentals of *Purusartha* (*Dharma, Artha, Kama and Mokshya*) are parallel-related with the four stages of Aryan life style called *Chatur-Asharma vidhi* (*The Brahmacharya, The Grihasta, The Banaprasta and The Sanyasa*).It is as follows- *Dharma* for *Brahmacharya*, *Artha* and *Kama* for *Grihasta* and *Mokshya* for *Banaprasta* and *Sanyasa*. Every individual have to pass through these four folded stages of life. The *Dharma sastra, Arthasastra, Kamasashtra* have left its indelible footmarks on the ancient Indian literature. This branch of Indian literature has earned a wide sphere of socio- cultural variations. The Indian's concept on sex and eroticism have developed all through the ages and immensely influenced

by many theories of knowledge. The Indian views on sexuality have manifested in our attire, behavior, recreation, literature, scriptures, art, sculptures, traditions as well as religious rites and rituals. The Indian attitude towards the sex can best be explained with the historical perspective. The ancient Indian literatures loudly filled with lots discussions on the romances and eroticism. Even the modern world today agrees on the Indian view point that has been adopted since the ages. The ancient Indian authors often free handedly depicted eroticism, love, and sex themes in their hand books without any shyness.

THE CONCEPT 'KAMA' IN VEDA

In the initial ages of our Indian civilization, which was dated back to 2750 B.C, the sexual symbols and eroticism have been a part of our socio-cultural philosophy. A different perspective on sex and sexuality were found recorded in the Vedic texts of ancient India. Particularly, the Vedic literatures have showed a different outlook on the issues like- sex, sexuality of Indian Aryans. The Vedas are the earliest form of literatures in the history of human civilization, probably the best scientific documents composed ever by the Aryan seers and Hermits. The citations that derived from the Veda and the Vedic literatures clearly speak about the importance of sex and concept of 'Kama'. A Rig Vedic hymn says "in the beginning, there was desire, which was the first seed of mind. The Sages have meditated and discovered by their inner wisdom about the relation of the existents with the non-existents."

*"Kamastadagre samabartatadhi manaso retah prathamam yadasit/
Satohbandhumasati nirabindhrudi pratishyakadayo manisha //"(Rigveda)³*

Thus, the cause of mind and body was *Kama* or sexual desire. The great ancient Aryans hermits acquired this knowledge by the help of deep meditation. Through the meditation they came to know about the hidden mysteries of this universe and its creation. A famous *Rishi* in the Vedic age had mentioned in the *Brihad Aranyaka Upanishad* that there was a conversation in between *Vacanavi* and *Yagnavalakya* on the subject of sex and sexuality "verily he had no delight, one alone has no delight in life. He desires a second person who indeed a women to be closely embraced. There aroused a husband and a wife. It is a fact that we ourselves are half a fragment. This space of our life must be filled with the presence of a female partner or a wife for copulation there form human beings were produced"⁴, copulation or *maithuna* is only meant for progeny and sexual pleasure. The cause of 'Maithuna' ought not to be practiced merely for the sake of pleasure only, rather the sex or act of *maithuna* should be performed as if a sacrifice.

In the *Brihadaranyaka Upanishad* it has mentioned, "O Gautam, woman verily is a sacrificial fire, her genital organ is its fuel, her hairs are smoke, her vulva are flames, that which is inserted are embers, the fellings of pleasure is sparks, in this oblation the gods offer semen. From these oblation the life origins"⁵. In the Vedic literatures it has been clearly mentioned that, the process of sex and sexual inter course is just like a sacrificial ceremony. Professor S.A Dange quoted –"here the Vedic seers had developed the concept of the cosmic garbha, which causes to rain, the divine nourishing fluids on the earth. Again the Earth is the female that receives this fluid and get pregnant..... they saw the whole Universe arranged in a holy sex coupling"⁶.

One thing necessary to mention, that an act of copulation as described by the great sages should be performed with the framework of *Dharma*. The *Grihastasram dharma* was also praised by the *Swayambhu Manu* in his *Manusamhita*.⁷ In the historic text-'*Manusamhita*' he pronounced as the act of sex or *Kama* as a social responsibility. So the early Indian society introduced the universal marriage

system as a custom. The ancient Indians never hesitated to discuss the activities of sex and sexuality. Even the great sage *Vasista* and *Atree* were got married and led a happy life. In a certain chapter of the *Rigveda* -*Yami* requested her brother *Yama* to indulge sexually with her as like two wheels of a wagon.⁸ But, *Yama* did not agreed on the proposal so to protect the sanctity of the relation in between a brother and a sister and advised her to seek any other man for copulation.⁹ *Lopamudra*, the wife of the great sage *Agastya muni*, had once complained to her husband- “*many years she has been serving thee delightfully, now she grown older. Let Oh husband cohabit with her for progeny, it is not at all a sin. Hence come near and unite with me*”.¹⁰ After hearing these words from *Lopamudra*, *Risi Agastya* said –“*desire and sensation already arisen in me for you my dear Lopamudra, come let us unite ourselves and enjoy it*.”¹¹ In another *Rigvedic* hymn it is clearly stated that the conversation in between *Indra* and *Indrani* is another example of sensuousness episode. A Vedic *Risi* prayed thus –“*may God Vishnu create womb, may Tavstre fabricate the membrems, Oh Prajapati sprinkle, may Dhatri cherish the embroy*”.¹² In *Vivahasukta* a chapter of *Rigveda* which is full of proper advice and proceedings on pre and post marital rites and rituals. In the *Atharva Veda*, there mentioned many hymns related to the systematic sex life, by chanting them we can procure long, healthy and potential married life.¹³ Even in one of the hymn a seer pleaded the God to remove the defect like infertility in the women. A lover is also seen requesting *MitraVaruna* to ignite sense of *Kama* in his beloved’s mind and body. She should come out with passionately and she love him.¹⁴ The fourteenth chapter of the *AtharvaVeda* deals with different marriage ceremonials, where there are good numbers of hymns useful sexual tips. A word *Prajapati* was frequently been used, who represents to create semen in the man. This semen will be used to sprinkle in women's vagina and in this way the woman conceive to get pregnant.¹⁵ Taking all these points in the Vedic literature it is clear that Vedic seers and the authors are not reluctant to discuss about sex. According to the *Satapatha Brahmana* there are three sex organs one *Sisna* and two *Vrsana* for a man and they are compared to *anuyajas*.¹⁶ It is strictly instructed in the various scriptural texts that the semen should be sprinkled only in the vagina of an woman, and must not be wasted.¹⁷ After examining all the above facts, we must be sure that ancient people of India have truly interested and curious about sex and the science of eroticism. The prime objective of a married life is to gain progeny. Hence the *Grihastashramadharmavidhi* in the Aryan society have a big importance in their life. So the ancient Indians consider sex is a powerful instrumental for physical pleasure and a procedure to perform the social duty. That is why they did not hide it. They were well aware of fact that sex is an essential instrument to lead a happier life. When it is suppressed then it will be harmful for both body and mind, at the same time it has restricted with certain rules and regulations. By taking all the points into the consideration, we can easily say that ancient Indians were well aware of sex, sexuality, love, romanticism and erotic affairs. These senses of sexuality and love themes have later on influenced many later Vedic-literatures and secular literatures in India.

THE REFERENCE OF ‘KAMA’ OR SEX IN THE GREAT INDIAN EPICS

The great *Hindu* Epics like the *Ramayana* and the *Mahabharata* have presented several examples of sex and erotic expressions. These two great Epics have told about the story of the birth of several sages and *Rishis* by illegal means. Many sexual abnormal examples can be cited here: The birth of *Trimurty* considered to be *Swayambhu*¹⁸, *Brahma* the lord of creation, who tried to make sex relations with his own daughter¹⁹, Lord *Siva* who have misbehaved with the wives of some sages in *Daruka* forest²⁰, the great sage *Vyasadeva*, the author of *Mahabharata*, was born in the *Anuloma* way of

sex²¹ and *Vyasadeva* was later became father of three sons *Dhrutarashtra*, *Pandu* and *Vidura* through the wives of his own brothers, *Pandu*, who was bearing a curse of not having sex with his wife, hence he permitted his wife ‘*Kunti*’ for the sacred sexual union with *Yama* as result she gave birth to *Dharmaraja Yudhistir*, with *Vayu* to *Bhima*, with Sun to *Karna* and with *Indra* to *Arjuna*; *Kunti* later convinced to her co-sister *Madri* to have secret sexual union with *Aswini* brothers and gave birth to *Nakula* and *Sahadeva*. Another notorious Hindu God was *Indra* who sexually abused *Ahayala* the wife of *GautamMuni*. In the *Adiparva* of *Mahabharata*²² some examples were cited that many *Rishi* who were unable to control their sexual impulse and ejaculated their semen into the fire alter or *Yajna Kunda*²³, the great *Rishi Valmiki* who was born to a hunter; *Guru Drona* who was born to his father *Bharadwaja* in a bucket; *Draupadi* having five husbands to live in²⁴ etc. In the great Indian epics the sex has been depicted as a reciprocal duty for both the partners.

It was a much speculated fact that while the Aryans came to India at that time they came with little number of women in their groups. On the other hand the hot climate of Indians sub-continent compelled them to live with one woman with several men. Due to shortage of female partners in the Aryan society, this resulted as a retrogressive sexual behavior in the literary texts of early Aryan tribes. That is why such sexual symbolic are frequently mentioned in the *itihasa* and *purana* traditions of ancient India. The Aryans followed all such sexual abnormalities like – polygamy, polyandry, adultery, sodomy, masturbation etc. But we have not found a single instance about homosexual behavior, which means - having sexual relation man with man or woman with woman. But there are certain instances that we can easily find in the early literatures of old India. Even we have seen about third gender or transgender like-*Srikhandi*, *Bruhanala* etc. On the contrary there was no practice of group sex found in the Aryan society. This was traced as later Vedic phenomena. Polygamy is a common practice among the ruling community and higher classes of the society, to ensure the issue of succession only. But the general public maintained monogamous relations in their marital life as a symbol of decency.

THE PROMINENT SEX LITERATURES OF ANCIENT INDIA

According to the Hindu tradition each individual has to pass through the four stages of *Purusartha* in his life: *Dharma*, *Artha*, *Kama* and *Mokhya*.²⁵ These four concept are the foundational base which inspired man to compose some literary works such as the *Dharmasastra*, the *Arthasastra*, the *Kamasastra*. Here in this present article our point of discussion is specifically on the sex, erotic aspects and science of love etc, these elements are coming under the branch of the *Kamasasatra* genre. In this field of knowledge, the ancient Indian writers produced a large number of texts. According to the Hindoo belief ,when Lord *Brahma* created this universe, he created both the men and women and in that system he allowed these three persons to write down the rules and regulations separately for the betterment of the society like- *Swayambhu Manu* was assigned to write *Dharmasastra*, *Brihaspati* for *Arthasastra* and *Nandi* for the *Kamasastra* respectively. The present Article is a small attempt to highlight some ancient Indian texts in the line of *Kamasastra* genre. The *Kamasastra* written by *Nandikeswar* was expounded in one thousand chapters. This version of *Kamasastra*, later on reproduced by *Swetaketu*, the son of *Uddvalaka* in the abbreviated form which was five hundred chapters, but the work of *Swetaketu* again reproduced in an abridge form in one hundred and fifty chapters by *Vabhravya*, he was a resident of *Panchala janapada* probably identified the present day South Delhi. This one hundred fifty chapters were put together and named- 1.*Sadharana*(General topic), 2.*Samprayogika*(Methods of embraces), 3.*KanyaSamprayuktaka*(union of males & females), 4.*Bharyadhika* (on one’s own wife),

5. *Paradika* (on the wives of others), 6. *Vaisika* (on courtesans), 7. *Aupamishadika* (the art of seduction & medicines). On the above said chapters, all of them were separately dealt and vividly discussed by different authors in due course of time. In this series- the first chapter was explained by *Charayana*, the second chapter was by *Suvarnav*, the third chapter was by *Ghotakamukha*, fourth chapter was by *Gonarodiya*, the fifth chapter was by *Gonikaputra*, and the sixth chapter was expounded by *Dattaka* at the request of a woman at *Pataliputra*, and the seventh chapter was discussed and elaborated by *Kuchumara* respectively. Now the lengthy writings by all these experts were almost perished in the darkness of history. More over the original work of *Bhabhravya* was difficult to be mastered. So the great sage *Vatsyayana* took the bid to compose a systematic and precise hand book as an abstract of the whole subject popularly called as the '*Kamasutra*' or the science of aphorism on love.

THE 'KAMASUTRA' OF VATSHAYANA

The *Kamasutra* of *Vatshayana* is a famous guide on sensual pleasure, written in the history of the world civilization. It is a text of acute insights into human nature and sexual tendency as well as sex behavior. This great work was composed in north India, probably in between 200 C.E to 400 C.E²⁶ in the beginning of Gupta Age. As mentioned above it is a digest of several older works, *Vatshayana* merged many older sequence and edited other's works on this particular subject. He put fourth his own arguments, view points and positioned himself as the final authority on this unique issue. Like other great personalities, he also vanished in the mist of time, only his great literary work the '*Kamasutra*' remains as a legendary text book. So far as the book *Kamasutra* is concerned, it is a 'Sutra text', characterized by highly technical syllable. Due to its ancient and layered origin, the text has two parallel structures merging into a modern hierarchy with modern nomenclature. One key factor that is noticed: the *Kamasutra* of *Vatshayana* and the *Arthasastra* of *Kautilya* have certain compositional similarities. On the other hand the *Kamasutra* is a full proved scientific text on sex science.²⁷ For the greater benefits of the human society it is quite worthy to discuss it's utility briefly. It self it is a 'sutra genre' text with terse aphoristic verses that have different *bhashyas* it means expositions and commentaries. The text is a mixture of prose and *Anustumbh* meter poetry verses. The book acknowledges the *Hindoo* concept of *Purusartha* and a complete list of desires, sexuality and emotional ideas as one of the proper goal of life. The chapters are clearly speaking about the methods for courtship, training in the art of sex to be socially engaging a partner, flirting etc. The major portion of the text, deals with the theory of love making and how and when it is good or bad. Attributed to its author, the *Kamasutra* is neither a sex manual nor meant for worldly pleasure rather it is a guide to the art of living, so as pertaining to pleasure oriented faculties of human life. The text book *Kamasutra* contained with 1250 verses, 36 chapters, 64 sections and 7 parts. The teachings and discussions found in the *Kamasutra* extensively incorporated according to ancient Hindu mythology and legends. The sexual understanding and its various thoughts were well expressed through arts, crafts, sculptures and literatures. The *Kamasutra* rendered a dual purpose of research into the human sexual desire and a practical manual knowledge to sexual gratification within matrimonial activities.

The first part, of the book *Kamasutra* contained general issues on *Purusartha*, study of 64 arts, daily life of a citizens and about different category of women fit and unfit for congress.

The second part of the text elaborately discussed on sexual union, kinds of union according to dimensions, force of desire and time, as well different kinds of love, embrace, kissing, pressing, nail marking, biting, way of love to women of different countries, way of striking, sounds, oral sex, pre-

sex play and post- sex activities.

The third part of the book speaks about the system and observations on Betrothal and marriage, the art of creating confidence in the minds of a Girl, courtship, the manifestations of the feelings by outward signs or deeds, Do's and Don'ts for men and women to gain over and different forms of marriage.

The fourth part of *Kamasutra* deals with the elements like the manner of living by both men and women, behavior of the partners during the absence, conduct of eldest wife towards other wives of her husband, conduct of youngest wife, conduct of a virgin widow, women in the king's harem.

The fifth part of the content expounds about different characteristics of wide range of men and women, gaining the confidence of the women, state of a women's mind, business of a go between, about wives of other people and about women of the royal harem.

The part sixth of the text elaborating about the courtesans who lives with an woman as his wife, about a reunion with a former lover, different kinds of gain, and losses as well different kinds of courtesans.

The seventh part of *Kamasutra* is a scientific one by its mode of composition. It is a combine technique about adornment, subjugating the hearts of other; it also prescribed a long series of herbal medicines, tonic for a healthy sexual life, exciting desire, the different methods for a enlarged penis and above all many miscellaneous experiments.²⁸

The information given above about the *Kamasutra* of Vatshayana, we can easily point out the fact that ancient Indians had greater curiosity not only in sex but also in the science of sex. A good number of authors invested their effort in this part of literature specially the erotic science. An eminent historian Prof. Barua remarks that- "*The mantha doctrine of Uddalaka is the canonical basis of the rules regarding practical amplification of the principles of eugenics and it is not improbable that the erotic science developed on the lines of Uddalaka's mantha doctrine.*" Hence in the opinion of historians it is the *Kamasutra* of Vatshayana which is the earliest text on eroticism and a guide to healthy sex life. Even Vatshayana mentioned the name of his several predecessors such as:- *Swetaketu, Bhabhravya, Charayana, Dattaka, Gonaridiya, Gonikaputra* and *Kuchumara* etc. But unfortunately we have scanty information are available about these great authors and their works. But still we are fortunate to having a bunch of writers of this category. Among them *Muladeva, Karnisuta, Munindra, Nandikeswara, Rajaputra, Vitaputra, Rantideva, Kashyapa, Chandramula, Mahesha* all of them are very popular in this field of knowledge.

THE RATI RAHASYA

The "secret of Conjugal Bliss" is another ancient text on erotic science. The champion author of this great historic work is *Kokkaka* or *Koka Pandit*. Hence this book is popularly spelt as *Kokkasastra*. We know very little about the personal life history of *Kokkaka*, beyond the fact that his grandfather was *Tejoka*, his father was *Gadya Vidyadhara Kavi Pandita*. However, he was a Kashmiri *Pundit* or Brahmin by birth who was well versed not only in the science of Erotic but also other occult sciences as well. In fact he was a master of the authorship of this book. We have found a concrete evidence that is in the public domain that *Kokkaka* wrote the '*Rati-Rahashya*' to please his protégé called king *Vainyadatta*.²⁹ *Kokkaka* wrote *Rati-Rahashya* to satisfy the curiosity of the king *Vainyadatta*. The probable date of *Vainyadatta* and his living period was 507 A.D in West Bengal. The prime objective of *Kokkaka* to write this text appears to be a guide the people in the art of winning the confidence over

a frigid women those who suffering from sexual anesthesia. This topic is an important part of erotic science particularly sexual impotency. In this *Kokka-Sastra* the author made a detailed observation on the above said branch of sex and erotica. On the other hand *Kokkoka* had laid a lot of effort on some other ancillary subjects of erotic science too. With regards to the exact date of *Rati Rahashya*, the evidences said that the text was composed in the period not prior then 831 A.D, because references found in the *Nitivakyamruta* of *Somadeva Suri* and *Haramekhala* of *Mahuka*. Therefore we may fix the probable life period of *Kokkoka*, and he might have been living in between 830 A.D to 960 A.D.³⁰

Kokkoka and his work *Rati-Rahasya* was popular among ancient Hindu which presenting a most appealing Erotic text with very lucid and readable form. Comparatively *Rati-Rahasya* is easily digested by its common reader then the *Kamasutra* of *Vatshayana*. Some of the key point can be relatively discussed here:

1. The classification of women into four major categories *Padmini*, *Chitrini*, *Sankhini* and *Hastini*. This was a basic theory that was laid by *Kokkoka* in the *Kokasastra*. It was also drew a lineal fragmentation with physical characteristics, psychological moods, and sexual tricks.
2. The another most important section of *Kokkasastra* is that *Kokkoka* has isolated some erogenous zones, with specific days of waning moon called *Chandrakala* for suitable techniques of winning over a woman.
3. *Kokkoka* followed *Vatshayana* in many issues, but he individually decoded many things on sexual peculiarities. But he acknowledged the truth that *Vatshayana* as his sources of prime inspiration. Some of independent theories he founded- regarding typified women according to their body humors: *Shleshmala*, *Pittala* and *Vatala*.
4. *Kokkoka* also has classified women according to *sattva* by nine categories which has again stated by *Bharata* in his *Natyasastra* as twenty-one categories.
5. Another most important theory was propounded by *Kokka-sastra* about enumerating certain sexual customs and practices for the women of the different provinces of the India.
6. *Kokkoka* has also made category of women according to their age *Bala*, *Taruni*, *Praudha* and *Vridha* and suggested different ways of sexual pleasing to them each.
7. *Koka-sastra* also laid systematic emphasis on *vasikarana mantras*, several medicines and other preparations for painless child birth, abortion techniques, improve fertility and uplifting of sagging breasts.³¹

The champion author *Kokkoka* calls himself *Sidha Patiya Pandita*, i.e an ingenious man among learned men. *Rati-Rahasya* or the secrets of *Kokkoka-sastra* has few similarities with the *Kamasutra* of *Vatshayana*. The work *Rati-Rahashya* contains near about 800 verses and is divided into eleven captions popularly called as *pachivedas*.

THE PANCHASAYAKA

The book of five arrows was originally composed by *Pandita Jyotirisha*.³² He was called the chief ornament of poets of his age. The title of the book shows that it is a treatise on eroticism. *Jyotirisha* alias *Kavisekhara*, who was a friend of king *Harisimha* of *Simroan*, who reigned in about 1324 A.D. *Jyotirisha* was the champion author of this text. The book was divided into five chapters they are called *sayakas* or arrows.

The first chapter deals with the narrative description of a hero or *Pithamarda*, and dealt with the physical qualities of different categories of women and their erogenous zones in their body.

The second chapter of this text comprises the vivid description on the type males and females and nine types of sexual unions. Further it gives the physical features of women of different areas of Indian sub- continent.

The third *sayaka* or chapter speaks about the ingredients of several cosmetics and aphrodisiacs, which are helpful for sexual cosmetics and aphrodisiacs, which are helpful for sexual temptation. In addition, this chapter deals with some classical medicines for vaginal purification and menstrual purpose.

The fourth chapter or *sayaka* states about the good qualities of bride and bride groom, different types of marriages, ten stages of love, eight types of embrace, six types of kisses and kissing places of female body etc.

The fifth *sayaka* or the chapter give some good references about the types of sex postures, description on different moaning and at the end part of the text it depicts eight categories of *Nayikas*.

The book laid the theoretical analysis of 64 Arts and best rules of music. The author also mentioned that he adopted some of the rules on love aphorism from Gonikaputra, Muladeva, Bhabravya, Ramtideva, Nandikeswara and Kshemendra. The book *Panchasayaka* contains near about six hundred verses and above mentioned five *sayakas*. Taking all these into account anybody can conclude that *pandita* Jyotirisha was also a champion to found a new milestone in the writing of Erotic science text popularly called as '*Panchasayaka*'.

THE SMARA-PRADEEPA

The text *Smara-Pradeepa* or “The light of the love” is another noted text book on the series of erotica, which was written by a poet named Gunakara. He was the son of *pandita* Vachapati. The book contains four hundred verses and gives a brief notes about the different principles of love making and sex, having hoards of information on other erotic sex techniques. The work contains with only a short notes with regard to love and many other ancillary branches. No much information is available about this text in our research. Only few references are available in the contemporary writings.

THE RATI-MANJARI

The script of *Rati-Manjari* or “The garland of love” is another most important text on love and erotic science, this text was written by the poet Jayadeva. The book contains with short notes and information with only hundred twenty five verse. It is devoted to ascribe different types of man and woman in an erotic manner and various ways of making love. While writing this taxonomy, the author collected inspiration from different elements of nature, flower, plants and animals. This text primarily focused on the erotic side of the relation between men and women. Probably, favored to male audience and laid emphasis to female pleasure. Unlike other erotic literatures on *Kama* or sex this book '*Rati Manjari*', jayadeva also devoted much of his attention to the prevailing the then social practices and public life style of the civic citizens. It put much importance on the primacy of *Dharma* in the one hand and *Purusastrtha* on the other. Interestingly, here women were never described as girlfriends or wives but only as a sex partners more or less designed for giving pleasure to their male partners. Undoubtedly the text *Rati Manjari* is a paean of passion and pleasure which as Jayadeva seems to suggested to the society and all creatures of the *Triloka*, deserve to enjoy.

THE RASA-MANJARI

The *Rasa-Manjari* or “The sprout of love” was a unique text of its kind written by the great scholar *Pandit* Bhanudatta. He was the native of Tirhoot province. His father was a Brahmin called Ganeswara. He himself was a famous poet. The book '*Rasa-manjari*' was written in the classical Sanskrit language. The text vividly discussed about the methods of physical sex and science of Eroticism with various sexual techniques and their applications. The most important topic in this text is about the classifications of men and women according to their physical descriptions and conduct. The book contains only 3 chapters. Unfortunately the exact date of its compilation cannot be ascertained so far. But historians fixed the probable time period that is 15th century C.E. this fixation was presumed with certain circumstantial evidences and references. The text of '*Rasa-Manjari*' was having good information on aesthetic birth of '*Riti-Kavya*' in the classical Sanskrit literature. This book attributes the kinds of females for the purpose of love making, popularly known as *Nayikas* or *Nayika-Vheda* as well as *Nagarakas* or *Nayakas*. The author handled the love making subject most sensitively and with great care while rendering the details.

THE ANANGA-RUNGA

The text *Ananga Runga* was another important text in the series of ancient Indian *Kamasastras*, or erotic literature, this book was written by Kullianamalla. He wrote this work for the amusement of Lad Khan, who was the son of Ahmed Lodi. The author studied extensively many previous erotic texts to gather information in this specific field. The probable time of compilation of this text is in the mid 16th century A.D. There are 10 chapters or *stalas* in this book. The contents of this work is chapterized as: four types of women and the days good to enjoy with them, the erogenous zones in the female body, the sex organs, sexual behavior, the use of medicines for the purpose, the *Mantras* and *Tantra* to captivate a woman and detail discussion about the sexual foreplays etc.

THE NAGARA-SARVASVA

A Buddhist monk named Padmasri was the master author of this popular text named *Nagara Sarvasva*. The text comprise with thirty-eight parts. The exact data of its compilation is very difficult to ascertain, as there are no evidences are available. But modern scholars predicted that about in the year 1000 A.D, this text was composed. In this erotic text we could find the beauties and faults of jewelers, which are not found in any other erotic literature. It compelled us to rethink how a lover has to make different signals *sanketas*. The author pronounced several sexual *sanketas* or signals in the different parts of this literal work. He gave fewer applications of aphrodisiacs in the 12th part. He also exclusively narrated different *havas*, *bhavas* in the 13th part. Some other key issues that were dealt by the writer in the text such as classification of males and females, nine types of physical unions, and 10 love-morn conditions are prescribed in the 14th part. The most important issues that the author mentioned in this book is about how to protect the married wife and how to seduce other's wives, along with so many types of *Nadis and Madanadis* and manners of exciting a woman. Interestingly the author Padmasri closely addressed the behavior of women of various countries. Some other key factors that are described in the text are:- seven types of kisses, eight types of nail marks, eight types of tooth-prints, ten types of embraces, seven types of soundless kisses, three types of tong- battle, four types of sucking, twenty four types of postures of sexual union, seven types of side postures of congress, two types of sitting postures of love sports, two types of back postures like animals and

seven types of standing postures etc. The last six parts of the books discussed about the various types of love *biting*, striking, squeezing.

OTHER MINOR SEX LITERATURE

The early Hindus adopted a broad mind set to pursuit this particular branch of knowledge regarding sex and Erotica. All most every available Erotic literature we have so far been found with gigantic information regarding sex or *Kama*. Several texts were composed by several scholars in the past India, they are: the *Kuttanimala*, the *Ratikelikutuhala*, the *Ratimanjari*, the *Rasamanjari*, the *Ratiratnapradipika*, the *Smaradipika*, the *Srungaradipika*, the *Shringaramanjari*, the *Haramekhala*, the *Jayamangala*, the *Rasaratnakara*, the *Vatshayana sutrasara*, the *Ratinirnaya*, the *Dattakasutra*, the *Kamasamuha*, the *Ratti kollolini*, the *Sringaraprabandhadipika*, the *Sutra vritti*, etc. Like this many texts have been written by number of authors on the Erotic science or sex theory. The noted scholars who contributed in this field were- Nandikeswara, Gonikaputra, Munindra, Karnisuta, Muladeva, Gunapataka, Vatsayana, Nagarjuna, Koka pandita, Mulabhadra, Kshemendra, Suvarnanava, Madhava-ll, Yoshodhara, Ananta Dikshita Somaraja, Praudha Devaraj, Kumara Harihara, Minanatha, Narasinga Sastry etc. The books mentioned above and the authors were devoted their entire effort to make out the secrecy of life through Erotic sex science. Unfortunately most of the books are unpublished till today and some of them perished in the mist of history.

Hence, this article is just an attempt to through a floodlight in this specific branch of past Indian literature. We hope all the eminent scholars of history will suggest their valuable advice to explore the hidden treasure in this branch of Indian knowledge system. A few historians have already worked in this particular field to reveal the secret truths of ancient Indian Erotica and sexology. Among such eminent writers from whom I took the inspiration are: sir Richard Bruton, prof. Lars Martin Fosse, prof. S.C. Upadhyaya, and prof. V.K. Hampiholi to whom I express my gratitude from the deepest corner of my heart.

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