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passion, covers her husband's eyes with her annga, and closing her own eyes, thrusts her tongue into his mouth, moving it to and fro with a motion so pleasant and slow that it at once suggests another and higher form of enjoyment.

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The Anunga Ranga (???????? Stage of Love) or Kamaledhiplava (???????????? Boat in the Sea of Love) is an Indian sex manual written by Kalyana malla in the 15th or 16th century. The poet wrote the work in honor of Lad Khan, son of Ahmed Khan Lodi. He was related to the Lodi dynasty, which from 1451 to 1526 ruled from Delhi. ...

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IT may be interesting to some persons to learn how it came about that Vatsyayana was first brought to light and translated into the English language. It happened thus. While translating with the pundits the

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`Anunga Runga, or the stage of love', reference was frequently found to be made to one Vatsya. The sage Vatsya was of this opinion, or of that opinion. The sage Vatsya said this, and so on. Naturally questions were asked who the sage was, and the pundits replied that Vatsya was the author of the standard work on love in Sanscrit literature, that no Sanscrit library was complete without his work, and that it was most difficult now to obtain in its entire state. The copy of the manuscript obtained in Bombay was defective, and so the pundits wrote to Benares, Calcutta and Jeypoor for copies of the manuscript from Sanscrit libraries in those places. Copies having been obtained, they were then compared with each other, and with the aid of a Commentary called `Jayamangla' a revised copy of the entire manuscript was prepared, and from this copy the English translation was made.

KamaSutra In the literature of all countries there will be found a

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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. The rough English translation of Kamasutra is pleasure (kama) treatise (sutra). In the West, since it was first (rather surreptitiously) translated and published back in 1883, the book has generally been associated with a series of beautiful, ancient illustrations of a couple determinedly coupling in a variety of fascinating and often utterly improbable positions; as essentially the erotic counterpart to the ascetic asanas of yoga

The Kama Sutra of Vatsyayana Hindu literature of love, India 1. The Ratirahasya, or secrets of love. 2. The Panchasakya, or the five arrows. 3. The Smara Pradipa, or the light of love. 4. The Ratimanjari, or the garland of love. 5. The Rasmanjari, or the sprout of love. 6. The Anunga Runga, or the stage of love; also called Kamaledhiplava, or a boat in the ocean of love.

In the beginning, the Lord of Beings created men and women, and in the form of commandments in one hundred thousand chapters laid down rules

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for regulating their existence with regard to Dharma, [1] Artha, [2] and Kama.[3] Some of these commandments, namely those which treated of Dharma, were separately written by Swayambhu Manu; those that related to Artha were compiled by Brihaspati; and those that referred to Kama were expounded by Nandi, the follower of Mahadeva, in one thousand chapters. Now these 'Kama Sutra' (Aphorisms on Love), written by Nandi in one thousand chapters, were reproduced by Shvetaketu, the son of Uddvalaka, in an abbreviated form in five hundred chapters, and this work was again similarly reproduced in an abridged form, in one hundred and fifty chapters, by Babhravya, an inhabitant of the Punchala (South of Delhi) country. These one hundred and fifty chapters were then put together under seven heads or parts named severally- 1st. Sadharana (general topics). 2nd. Samprayogika (embraces, etc.). 3rd. Kanya Samprayuktaka (union of males and females). 4th. Bharyadhikarika (on one's own wife). 5th. Paradika (on the wives of other people). 6th. Vaisika (on courtesans). 7th. Aupamishadika (on the arts of seduction, tonic medicines, etc.). Man, the period of whose life is one hundred years, should practise Dharma, Artha, and Kama at different times and in such a manner that they may harmonize together and not clash in any way. He should acquire learning in his childhood, in his youth and middle age he should attend to Artha and Kama, and in his old age he should perform Dharma,

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and thus seek to gain Moksha, i.e., release from further transmigration. Or, on account of the uncertainty of life, he may practise them at times when they are enjoined to be practised. But one thing is to be noted, he should lead the life of a religious student until he finishes his education. Dharma is obedience to the command of the Shastra or Holy Writ of the Hindoos to do certain things, such as the performance of sacrifices, which are not generally done because they do not belong to this world, and produce no visible effect; and not to do other things, such as eating meat, which is often done because it belongs to this world, and has visible effects.

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 deal 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

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and wrote years after Vatsyayana had passed away, but who still considered him as the 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' 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 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, the Padmini, Chitrini,

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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.

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