CHAPTER III

OF THE DIFFERENT KINDS OF MEN AND WOMEN

SECTION I

Men

THEN are three kinds of men, namely, the Shastra, or the Hare-man; the Vrishabha, or Bull-man, and the Ashwa, or Horse-man. [1] These may be described by explanation of their nature, and by enumeration of their accidents.

The Shasha is known by a Linga which in erection does not exceed six finger-breaths, or about three inches. His figure is short and spare, but well-proportioned in shape and make; he has small hands, knees, feet, loins and thighs, the latter being darker than the rest of the skin. His features are clear and well proportioned; his face is round, his teeth are short and fine, his hair is silky, and his eyes are large and well-opened. He is of a quiet disposition; he does good for virtue's sake; he looks forward to making a name; he is humble in demeanour; his appetite for food is small, and he is moderate in carnal desires. Finally, there is nothing offensive in his Kama-salila or semen.

The Vrishabha is known by a Linga of nine fingers in length, or four inches and a half. His body is robust and tough, like that of a tortise; his chest is fleshy, his belly is hard, and the frogs of the upper arms are turned so as to be brought in front. His forehead is high, his eyes large and long, with pink corners, and the palm of his hands are red. His disposition is cruel and violent, restless and irascible, and his Kama-salila is every ready.

The Ashwa is known by a Linga of twelve fingers, or about six inches long. He is tall and large-framed, but not fleshy, and his delight is in big and robust women, never in those of delicate form. His body is hard as iron, his chest is broad, full, and muscular; his body below the hips is long, and the same is the case with his mouth and teeth, his neck and ears; whilst his hands and fingers are remarkably so. His knees are somewhat crooked, and this distortion may also be observed in the nails of his toes. His hair is long, coarse and thick. His look is fixed and hard, without changing form, and his voice is deep like that of a bull. He is reckless in spirit, passionate and covetous, gluttonous, volatile, lazy, and full of sleep. He walks slowly, placing one foot in front of the other. He cares little for the venereal rite, except when the spasm approaches. His Kama-salila is copious, salt, and goat-like.

SECTION II

Women

And as men are divided into three classes by the length of the Linga, so the four orders of women, Padmini, Chitrini, Shankhini and Hastini, may be subdivided into three kinds, according to the depth and extent of the Yoni. These are the Mrigi, also called Harini, the Deer-woman; the Vadava or Ashvini, Mare-woman; and the Karini, or Elephant-woman.

The Mrigi has a Yoni six fingers deep. Her body is delicate, with girlish aspect, soft and tender. Her head is small and well-proportioned; her bosom stands up well; her stomach is thin and drawn in; her thighs and Mons Veneris are fleshy, and her build below the hips is solid, whilst her arms from the shoulder downwards are large and rounded. Her hair is thick and curly; her eyes are black as the dark lotus-flower; her nostrils are fine; her cheeks and cars are large; her hands, feet, and lower lip are ruddy, and her fingers are straight. Her voice is that of the Kokila bird, and her gait the rolling of the elephant. She eats moderately, but is much addicted to the pleasure of love; she is affectionate but jealous, and she is active in mind when not subdued by her passions. Her Kama-salila has the pleasant perfume of the lotus-flower.

The Vadava or Ashvini numbers nine fingers depth. Her body is delicate; her arms are thick from the shoulders downwards; her breasts and hips are broad and fleshy, and her umbilical region is high-raised, but without protuberant stomach. Her hands and feet are red like flowers, and well-proportioned. Her head slopes forwards and is covered with long and straight hair; her forehead is retreating; her neck is long and much bent; her throat, eyes, and mouth are broad, and her eyes are like the petals of the dark lotus. She has a graceful walk, and she loves sleep and good living. Though choleric and versatile, she is affectionate to her husband; she does not easily arrive at the venereal spasm, and her Kama-salila is perfumed like the lotus.

The Karini has a Yoni twelve fingers in depth. Un clean in her person, she has large breasts; her nose, ears, and throat are long and thick; her cheeks are blown or expanded; her lips are long and bent outwards (*bordes*); her eyes are fierce and yellow-tinged; her face is broad; her hair is thick and somewhat blackish; her feet, hands, and arms are short and fat; and her teeth are large and sharp as a dog's. She is noisy when eating; her voice is hard and harsh; she is gluttonous in the extreme, and her joints crack with every movement. Of a wicked and utterly shameless disposition, she never hesitates to commit sin. Excited and disquieted by carnal desires, she is not easily satisfied, and requires congress unusually protracted. Her Kama-salila is very abundant, and it suggests the juice which flows from the elephant's temples.

The wise man will bear in mind that all these characteristics are not equally well defined and their proportions can be known only by experience. Mostly the temperaments are mixed; often we find a combination of two and in some cases even of three. Great study, therefore, is required in

judging by the absence or presence of the signs and symptoms, to choose the Chandrakala and other manipulations proper to the several differences, as without such judgment the consequences of congress are not satisfactory. Thus the student is warned that the several distinctions of Padmani, Chitrini, Shankhini and Hastini; of Shasta, Vrishabha, and Ashva, and of Mrigi (Harini), Vadava (Ashvini), and Karini are seldom found pure, and that it is his duty to learn the proportions in which they combine.

Before proceeding to the various acts of congress, the symptoms Of the orgasm in women must be laid down. As soon as she commences to enjoy pleasure, the eyes are half closed and watery; the body waxes cold; the breath after being hard and jerky, is expired in sobs or sighs; the lower limbs are limply stretched out after a period of rigidity; a rising and outflow of love and affection appear, with kisses and sportive gestures; and, finally, she seems as if about to swoon. At such time, a distaste for further embraces and blandishments becomes manifest; then the wise know that, the paroxysm having taken place, the woman has enjoyed plenary satisfaction; consequently, they refrain from further congress.

SECTION III

Of Congress

Men and women, being, according to the above measurements, of three several divisions, it results that there are nine conditions under which congress takes place. Of these, however, four, being unusual, may be neglected, and attention is required only for the five following:

1. Samana is when the proportions of both lovers arc alike and equal; hence there is plenary satisfaction to both.

2. Uchha is that excess of proportion in the man which renders congress hard and difficult and therefore does not content the woman.

3. Nichha, meaning literally hollow or low, and metaphorically when the man is deficient in size, gives but little contentment to either lover.

4. Anti-uchha is an exaggeration of Uchha; and

5. Anti-nichha is an exaggeration of Nichha.

The following table divides the congress of the several dimensions into three categories; which are respectively entitled Uttama, the best; Madhyama, the middling; and Kanishtha, the worst.

From an inspection of these tables, it is abundantly evident that the greatest happiness consist in the correspondence of dimensions, and that the discomfort increases with the ratio of difference. And of this fact the reason is palpable.

Table VIII

Applicable to the Shasha, or Hare-man

Dimensional Names	Actual dimensions of members	Category
Shasha Mrigi	6 fingers long 6 fingers deep	Uttama
Shasha Vadva or Asvini	6 fingers long 9 fingers deep	Madhyama
Shasha Karini	6 fingers long 12 fingers deep	Kanishtha

Table IX

Applicable to the Vrishabha, or Bull-man

Dimensional Names	Actual dimensions of members	Category
Ashva Karini	12 fingers long 12 fingers deep	Uttama
Ashva Asvini	12 fingers long 9 fingers deep	Madhyama
Ashva Harini	12 fingers long 6 fingers deep	Kanishtha

Table X

Applicable to the Ashwa, or Horse-man

Dimensional Names	Actual dimensions of members	Category
Ashva Karini	12 fingers long 12 fingers deep	Uttama
Ashva Ashvini	12 fingers long 9 fingers deep	Madhyama
Ashva Harini	12 fingers long 6 fingers deep	Kanishtha

There are three species of vermicules bred by blood in the Yoni [2] and these are either Sukshma (small), Madhyama (middling), or Adhikabala (large). In their several proportions they produce a prurience and titillation, wherefrom springs that carnal desire which is caused to cease only by congress. And thus it is that a Linga of small dimensions fails to satisfy. On the other hand, excess of length offends the delicacy of the parts, and produces pain rather than pleasure. But the proportion of enjoyment arises from the exact adaptation of the Linga, especially when the diameter agrees with the extension, and when the vigour of tension enables the husband to turn his mind towards the usual arts which bring women under subjection.

SECTION IV

Of other Minor Distinctions in Congress

Each of the foregoing nine forms of congress is subdivided into nine other classes, which will now be noticed.

There are three forms of Vissrishti, or the emission of Kama-salila, both in men and women., viewed with respect to length or shortness of time:

1. Chirasambhava-vissrishti is that which occupies a great length of time.

2. Madhyasambhava-vissrishti is that which is accomplished within a moderate period.

3. Shighrasambhava-vissrishti is that which takes a short time to finish.

Again, there are three degrees of Vega, that is to say, force of carnal desire, resulting from mental or vital energy and acting upon men and women. In order to make this clear, a comparison may be instituted. Hunger, for instance, is felt by all human beings, but it affects them differently. Some must satisfy it at once, without which they are ready to lose their senses; others can endure it for a moderate extent, whilst others suffer from it but little. The Vegas, or capacities of enjoyment, are:

1. Chanda-vega, furious appetite or impulse; the highest capacity.

2. Madhyama-vega, or moderate desires.

3. Manda-vega, slow or cold concupiscence; the lowest capacity.

The woman who possesses Chanda-vega, may be known by her ever seeking carnal enjoyment; she must enjoy it frequently and she will not be satisfied with a single orgasm. If deprived of it, she will appear like one out of her senses. The reverse is she who has Manda-vega, and who seems to find in it so little enjoyment that she always denies herself to her husband. And the owner of Madhyama-vega is the most fortunate, as she is free from either excess.

Again, there are three Kriyas, acts or processes which bring on the orgasm in men and women; these are:

1. Chirodaya-kriya, is applied to the efforts which continue long before they bear any result.

2. Madhyodaya-kriya, those which act in. a moderate time.

3. Laghudaya-kriya, the shortest.

Thus we may observe there are nine several forms of congress, according to the length and depth of the organs. There are also nine, determined by the longer or shorter period required to induce the orgasm and there are nine which arise from the Kriyas or processes which lead to the conclusion. Altogether we have twenty-seven kinds of congress, which, by multiplying the nine species and the three periods, give a grand total of two hundred and forty-three (9 X 9 = 81 X 3 = 243).

Footnotes

1 These divisions again appear to represent the nervous, bilious and sanguine temperament. Some MSS. divide men only by the three Linga-lengths of 6, 9 and 12 finger breadths; the latter (12 widths) would be of African or Negro dimensions.

2 A fair anticipation of the spermatozoa: see terminal note of Chap. IV.