CHAPTER IV

DESCRIPTION OF THE GENERAL QUALITIES, CHARACTERISTICS, TEMPERAMENTS, ETC, OF WOMEN

THE following table will show the peculiarities of women according to the four periods of life during which she is open to love. It may be premised that she is called Kanya from birth to the age of eight years, which is the time of Balyavastha, or childhood; and Gauri, after the white goddess Parvati, from that period to her eleventh year; Tarunyavastha when she becomes marriageable: then follow Yavavastha, young-womanhood, and Vreuddhavastha, old-womanhood.

Table XI

Showing Qualities attached to the several Ages

Age	Name	Regarded art of love	Kind of congress preferred	How subjected
11-16 years	Bala	Fit	In darkness	By flowers, small presents, gifts of betel, and so on
16-30 years	Taruni	Do.	In light	By gifts of dresses, pearls and ornaments
30-55 years	Praudha	Fit	Both in darkness and in light	By attention, politeness, kindness and love
Beyond 55 years	Viddha	Unfit	Becomes sick and infirm	By flattery

And further observe that there are three temperaments of women, as shown by the following

characteristics:

The signs of Kapha (lymphatic or phlegmatic diathesis) are bright eyes, teeth and nails; the body is well preserved, and the limbs do not lose their youthful form. The Yoni is cool and hard, fleshy, yet delicate; and there is love and regard for the husband. Such is the lymphatic, or the highest temperament. [1]

The next is the Pitta, or bilious diathesis. The woman whose bosom and nates are flaccid and pendant, not orbiculate; whose skin is white, whilst her eyes and nails are red; whose perspiration is sour, and whose Yoni is hot and relaxed; who is well versed in the arts of congress, but who cannot endure it for a long time, and whose temper is alternately and suddenly angry and joyous, such a one is held to be of the Pitta or bilious temperament.

She whose body is dark, hard, and coarse; whose eyes and finger nails are blackish, and whose Yoni, instead of being smooth, is rough as the tongue of a cow; she whose laugh is harsh; whose mind is set on gluttony; who is volatile and loquacious, whilst in congress she can hardly be satisfied, that woman is of the Vata or windy temperament, the worst of all.

Furthermore, women require to be considered in connection with the previous state of their existence; the Satva, or disposition inherited from a former life, and which influences their worldly natures.

The Devasatva-stri, who belongs to the Gods, is cheerful and lively, pure-bodied and clean, with perspiration perfumed like the lotus-flower; she is clever, wealthy and industrious, of sweet speech and benevolent, always delighting in good works; her mind is sound as her body, .nor is she ever tired or displeased by her friends.

The Gandharvasarva-stri, who derives a name from the Gandharvas, or heavenly minstrels, is beautiful of shape, patient in mind, delighting in purity; wholly given to perfumes, fragrant substances and flowers, to singing and playing, to rich dress and fair ornaments, to sport and amorous play, especially to the Vilasa, one of the classes of feminine actions which indicate the passion of love.

The Yakshasatva-stri, who derives a name from the demi-god presiding over the gardens and treasures of Kuvera [2] has large and fleshy breasts, with a skin fair as the white champa-flower (*michelia champac*); she is fond of flesh and liquor; devoid of shame and decency; passionate and irascible, and at all hours greedy for congress.

The Munushyasatva-stri, who belongs essentially to humanity, delights in the pleasures of friendship and hospitality. She is respectable and honest, her mind is free from guile, and she is

never wearied of religious actions, vows, and penances.

The Pisachasatva-stri, who is concerned with that class of demons, has a short body, very dark and hot, with a forehead ever wrinkled; she is unclean in her person, greedy, fond of flesh and forbidden things, and, however much enjoyed, she is ever eager of congress, like a harlot.

The Nagasatva-stri, or snake-woman, is always in hurry and confusion; her eyes look drowsy; she yawns over and over again, and she sighs with deep-drawn respiration; her mind is forgetful and she lives in doubt and suspicion.

The Kakasatva-stri, who retains the characteristics of the crow, ever rolls her eyes about as if in pain; throughout the day she wants food; she is silly, unhappy and unreasonable, spoiling everything that she touches.

The Vanarasatva-stri, or monkey-woman, rubs her eyes throughout the day, grinds and chatters with her teeth, and is very lively, active, and mercurial.

The Kharasatva-stri, who preserves the characteristics of the ass, [3] is unclean in her person, and avoids bathing, washing, and pure raiment: she cannot give a direct answer, and she speaks awkwardly and without reason, because her mind is crooked. Therefore she pleases no one.

The subject of the Satvas is one requiring careful study, for the characteristics are ever varying, and only experience can determine the class to which women belonged in the former life, and which has coloured their bodies and minds in this state of existence.

The woman whose bosom is hard and fleshy, who appears short from the fullness of her frame, and looks bright and light-coloured, such a one is known to enjoy daily congress with her husband.

The woman who, being thin, appears very tall and somewhat dark, whose limbs and body are unenergetic and languid, the effect of involuntary chastity, such a one is "Virahini," who suffers from long separation from her husband and from the want of conjugal embraces.

A woman who eats twice as much as a man, is four times more reckless and wicked, six times more resolute and obstinate, and eight times more violent in carnal desire. She can hardly control her lust of congress, despite the shame which is natural to the sex.

The following are the signs by which the wise know that a woman is amorous: She rubs and repeatedly smoothes her hair (so that it may look well). She scratches her head (that notice may be drawn to it). She strokes her own cheeks (so as to entice her husband). She draws her dress over her bosom, apparently to readjust it, but leaves her breasts partly exposed. She bites her lower lip,

chewing it, as it were. At times she looks ashamed without a cause (the result of her own warm fancies), and she sits quietly in the corner (engrossed, by concupiscence). She embraces her female friends, laughing loudly and speaking sweet words, with jokes and jests, to which she desires a return in kind. She kisses and hugs young children, especially boys. She smiles with one cheek, loiters in her gait, and unnecessarily stretches herself under some pretence or other. At times she looks at her shoulders and under her arms. She stammers, and does not speak clearly and distinctly. She sighs and sobs without reason and she yawns whenever she wants tobacco, food, or sleep. She even throws herself in her husband's way and will not readily get out of his path.

The following are the eight signs of indifference to be noted in womankind: When worldly passion begins to subside, the wife does not look straight between her husband's eyes. If anything be asked of her, she shows unwillingness to reply. If the man draw near her, and look happy, she feels pained. If he departs from her she shows symptoms of satisfaction. When seated upon the bedstead, she avoids amatory blandishments and lies down quietly to sleep. When kissed or toyed with she jerks away her face or her form. She cherishes malicious feelings towards her husband's friends; and finally, she has no respect nor reverence for his family. When these signs are seen, let it be known that the wife is already weaned from conjugal desires.

The following are the principal causes which drive women to deviate from the right way, and to fall into the society of profligates: 1. Remaining, when grown up, in her Maher, or mother's house, as opposed to that of her husband's parents. 2. Evil communication with the depraved of her own sex. 3. The prolonged absence of her husband. 4. Living in the society of vile and licentious men. 5. Poverty and the want of good food and dress. 6. Mental trouble, affliction, and unhappiness, causing her to become discontented and reckless.

The following are the fifteen principal causes which make women unhappy: 1. The parsimony of parents and husbands, because the young are naturally generous. 2. Receiving too much respect or reverence when they are lighthearted; also being kept in awe by those with whom they would be familiar, and a too strict restraint as regards orderly and guarded deportment. 3. Trouble of disease and sickness. 4. Separation from the husband and the want of natural enjoyment. 5. Being made to work too hard. 6. Violence, inhumanity, and cruelty, such as beating. 7. Rough language and abuse. 8. Suspicion that they are inclined to evil. 9. Intimidation and threats of punishment for going astray. 10. Calumny, accusing of ill deeds, and using evil words about them. 11. Want of cleanliness in person or dress. 12. Poverty. 13. Grief and sorrow. 14. Impotence of the husband. 15. Disregard of time and place in the act of love.

The following are the twelve periods when women have the greatest desire for congress, and at the same time are most easily satisfied: 1. When tired by walking and exhausted with bodily exercise. 2. After a long want of intercourse with the husband, such as in the case of the Virahini. 3. When a month after childbirth has elapsed. 4. During the earlier stages of pregnancy. 5. When dull, idle

and sleepy. 6. If recently cured of fever. 7. When showing signs of wantonness or bashfulness. 8. When feeling unusually merry and happy. 9. The Ritusnata, [4] immediately before and after the monthly ailment. 10. Maidens enjoyed for the first time. 11. Throughout the spring season. 12. During thunder, lightning and rain. At such times women are easily subjected to men.

And furthermore, learn that there are four kinds of the Priti, or love-tie connecting men and women:

1. Naisargiki-priti is that natural affection by which husband and wife cleave to each other like the links of an iron chain. It is a friendship amongst the good of both sexes.

2. Vishaya-priti is the fondness born in the woman, and increased by means of gifts, such as sweetmeats and delicacies, flowers, perfumery, and preparations of sandalwood, musk, saffron, and so forth. It partakes, therefore, of gluttony, sensuality and luxury.

3. Sama-priti is also so far sensual, as it arises from the equally urgent desires of both husband and wife.

4. Abhyasiki-priti is the habitual love bred by mutual society: it is shown by walking in fields, gardens and similar places; by attending together at worship, penances and self-imposed religious observances; and by frequenting sportive assemblies, plays and dances, where music and similar arts are practised.

And, moreover, let it be noted, that the desires of the woman being colder, [5] and slower to rouse than those of the man, she is not easily satisfied by a single act of congress; her slower powers of excitement demand prolonged embraces, and if these be denied her, she feels aggrieved. At the second act, however, her passions being thoroughly aroused, she finds the orgasm more violent, and then she is thoroughly contented. This state of things is clean reversed in the case of the man, who approaches

the first act burning with love heat, which cools during the second, and which leaves him languid and disinclined for a third. But the wise do not argue therefrom, that the desires of the woman, as long as she is young and strong, are not at the full as real and urgent as those of the man. The custom of society and the shame of the sex may compel her to conceal them and even to boast that they do not exist; yet the man who has studied the Art of Love is never deceived by this cunning.

And here it is necessary to offer some description of the Yoni; it being of four kinds.

1. That which is soft inside as the filaments (pollen?) of the lotus-flower; this is the best.

2. That whose surface is studded with tender flesh-knots and similar rises.

3. That which abounds in rolls, wrinkles, and corrugations; and

4. That which is rough as the cow's tongue; this is the worst.

Moreover, in the Yoni there is an artery called Saspanda; which corresponds with that of the Linga, and which, when excited by the presence and energetic action of the latter, causes Kama-salila to flow. It is inside and towards the navel, and it is attached to certain roughnesses (thorns), which are peculiarly liable to induce the paroxysm when subjected to friction. The Madana-chatra (the clitoris) 6, in the upper part of the Yoni, is that portion which projects like the plantain-shoot sprouting from the ground; it is connected with the Mada-vahi (sperm-flowing) artery, and causes the latter to overflow. Finally, there is an artery, termed Purna-chandra, which is full of the Kama-salila, and to this the learned men of old attribute the monthly ailment.

Footnotes

1 In old European physiology it ranked lowest.

2 Hindu Plutus, god of wealth.

3 The Semitic races domesticated the ass, and recognised its admirable qualities; they treated it with due respect, and they were not ashamed of being compared with. It--e.g., "Issachar is a strong ass." The early Egyptian kings (B.C. 4000-1000) had no horses in their invading hosts, and the law of Moses seems to condemn the use. The "Equus Caballus" was conquered and utilized by the Caucasians in Central Asia, and they overwhelmed its rival with abuse and contempt, attributing its creation to Vishvakarma, who caricatured the work of the gods.

4 Ritu-snata is the woman, who, on the fourth day, has bathed and become pure.

5 This is the Hindu view: The Moslems hold that the desires of a woman are ten times stronger than those of a man. Both are right in certain exceptions; for instance the male is the stronger in dry climates, the female in the hot, damp and depressing.

6 The "Fons et scaturigo Veneris" of the classics. It need hardly be remarked that the Hindus, like the ancients in Europe, believed the Kama-salila of women to be in every way like that of men; the microscope was required for the detection of the spermatozoa in one sex only. "Clitoris" means

"shutter"; and hence the French clitoriser, to tickle it.