

पौरुरवसमनसिजसूत्रम्

Paurūravasamanasijasūtram

श्रीपूरुरवोमुनिना रचितम्

Purūravomuninā racitam

नीयलडेल्मानिकोनाम्ना पण्डिताभिमानिना सम्पादितमनुवादितञ्च

Rough Draft

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[Based on the edition of Dhuṇḍirāja Śāstrī published in *Kāmakūñjalatā* (Varanasi: Chowkhamba Sanskrit Series Office, 1967), pp 1-27. The commentary on this text is by Jayakṛṣṇa Dīkṣita.]

अथातः पौरुवरसं मनसिजसूत्रं व्याख्यास्यामः ॥ १ ॥

Thus now we will explain the aphorisms of the Mind-born One¹ according to Purūravas.²

तच्छास्त्रपरिज्ञाने युवावस्थायाः प्रयोजकत्वात् ॥ २ ॥

Because knowledge of that science is useful in one's youthful state.

दर्पकोद्धोधने श्यामाधरसुधाप्राशनमौपदेशिकाङ्गम् ॥ ३ ॥

In the arousing of the Inflamer [sexual desire],³ the drinking of the nectar of the lips of a lovely woman is the primary procedure [of the science].

अङ्गचतुष्टयोपलक्षितो रत्यानन्दः ॥ ४ ॥

The bliss of sexual love has four parts or procedures.⁴

उरसि कुचाभ्यां संश्लेषणं द्वितीयमङ्गम् ॥ ५ ॥

Pressing the woman's two breasts on one's chest is the second practice of sexual love.

दोष्यां कुचयोरुपमर्दनं तृतीयमङ्गम् ॥ ६ ॥

Massaging her two breasts with one's hands is the third procedure.

¹Manasija. This is one of the many names of Eros according to Indic traditions. Love or sexual desire is born in the mind and thus it is referred to as the "mind-born one."

²Purūravas was a royal sage who, according to mythology, spent 86,000 years practicing the arts of sexual love with the beautiful heavenly dancing woman, Ūrvasī. Thus he is considered especially qualified to teach the science of sexual love. A hymn in the ancient *R̥g Veda* (10.95) contains a dialogue between King Purūravas and Ūrvasī for which a myth is later supplied in the *Śatapatha Brāhmaṇa*. The love affair between Purūravas and Ūrvasī is the subject of a play by India's most gifted of poets, Kālidāsa, called the *Vikramorvaśīya*.

³Darpaka is another name the god of sexual love. It means the one who inflames or kindles or makes proud as the arousal of sexual desire does.

⁴The first branch has already been stated: drinking the nectar of the lips of a woman. The other three follow.

जतुकाष्ठवत्संश्लेषणं तुरीयमङ्गम् ॥ ७ ॥

Intimate embrace, like a bat tightly clinging to wood,⁵ is the fourth procedure.

स्वाधिष्ठानसुधाया अनुप्राशनं परमानन्दकारः ॥ ८ ॥

Drinking the nectar of her genitals is the cause of the highest bliss.⁶

अनन्यजसद्गुनि साकल्येनोदञ्जिप्रवेशः ब्रह्मानन्दस्योपादानकारणम् ॥
९ ॥

The full insertion of the penis into the Temple of Love [vagina] is the material cause of the bliss of Brahman.⁷

उदञ्जिसामिप्रवेशः लेखर्षभानन्दे प्रयोजकीभूतो हेतुः ॥ १० ॥

The half insertion of the penis is the cause bringing about the bliss of Lekharṣabha (Indra).⁸

अञ्जिस्थाने अनुक्षणव्याघातस्य साधकतमं दाढ्यं परमकारणम् ॥ ११ ॥

Hardness of the penis is the most effective and highest cause of constant striking [in the vagina of the woman].

सङ्कुचितस्वाधिस्थानस्य भेदनकार्यजन्यमानन्दमवाङ्मनसगोचरम् ॥
१२ ॥

⁵The use of this rather odd example is meant to demonstrate the tightness or intensity of the embrace that comprises the fourth part of the practice of sexual love.

⁶To the objection that a woman's nectar is in her facial lips, not in her vaginal lips the commentator replies with a quote from Vatsyāyana: उभयत्र सुधावस्थानं योषाधरपल्लवे स्वाधिष्ठानस्य मुखचूचाग्रे च, "The location of nectar is in both places, on the lips of a woman and on the tip of the nipple [clitoris?] at the mouth of her genitals." The commentator summarizes the aphorism by saying that kissing the mouth of a hairless vagina is the most powerful way to experience the bliss of liberation.

⁷The *Bṛhad-āraṇyaka Upaniṣad*, one of the most ancient of the Upaniṣads (8th-6th cent. BCE), says in this connection (4.3.21): It is like this. As a man embraced by a woman he loves is oblivious to everything within or without, so this person embraced by the self (*ātman*) consisting of knowledge is oblivious to everything within or without (Olivelle, tr. *Upaniṣads*, p. 61 (Oxford, New York: Oxford University Press, 1996)). This is an ancient metaphor.

⁸Indra is the king of the lesser gods and thus his bliss is less than the bliss of Brahman.

The pleasure produced by splitting open a woman's tightened vagina is beyond speech and thought.⁹

सर्दगृदिव्याघातः चिदाभासस्यानुदर्शने परमकारणम् ॥ १३ ॥

Striking [with the penis] against the Sardagr̥di¹⁰ is the highest cause of seeing the light of supreme consciousness.

दर्पकजन्यस्याभ्यर्हितत्वे एकतल्पारोहणस्यात्यावश्यकत्वात् ॥ १४ ॥

Because of the extreme necessity of climbing into one bed if one wishes for [the pleasure] born of sexual love.¹¹

युवत्यभिलाषा रत्युत्साहवर्धने हेतुः ॥ १५ ॥

पुरुषाभिलाषायाश्चानुषङ्गिकत्वात् ॥ १६ ॥

Desire in a young woman is the cause of the increase of enthusiasm for love-making, because the desire of the man is co-dependent.

औपदेशिकस्यानङ्गसङ्ग्रामस्य युवतीनामानन्दतृप्तौ प्रयोजकत्वाभावात् ॥ १७ ॥

The first encounter of love does not result in the satisfaction of women.

द्वितीयाहवे तु तत्सत्त्वात् ॥ १८ ॥

In the second offering, though, there is that.

पुरुषाणां तद्वैपरीत्यात् ॥ १९ ॥

It is the opposite for men.

⁹A woman's vagina is tight, says the commentator, if it has not been entered by a penis before.

¹⁰The Sardagr̥di is a place like a lily inside a woman's vagina approximately four fingers below the navel, according to the commentator. A man's penis must be ten fingers' width long in order to strike that lily. If one of such qualification is able to strike there with force he [she?] experiences the pleasure of the light of consciousness.

¹¹The commentator says that the point of this *sūtra* is to state that if one wants to engage in the "battle of sex," one should do it on a bed, not on the ground. He adds rather whimsically that the earth can withstand battles with demons, but not the battles of love. He cites previous authorities for this restriction.

आलिङ्गनकुचधारणादिरिव नीवीशयस्थापनस्याप्यभिमतत्वात्
स्मरोद्दीपने असाधारणकारणरूपत्वात् ॥ २० ॥

Since placing one's hand in a woman's vagina is also approved like embracing her, taking hold of her breasts, and so forth, it is a special method of arousing sexual desire.¹²

व्यानतादिप्रबन्धस्य युवावस्थायाः प्रयोजकत्वात् ॥ २१ ॥

Positions like Vyānata and so forth are for the stage of youth.¹³

सर्दगृदिव्याघातजन्यस्यानन्दस्यानुभूतेरुभयनिष्ठत्वं
रसानन्दानुभूतेरुभयत्र संश्लिष्टत्वात् ॥ २२ ॥

The experience of the joy produced by striking the Sardagr̥di belongs to both [man and woman] because the perception of the joy of rasa is intimately related to both.

सेचनकालः सायुज्यानन्दस्यानुभवदर्शने प्रयोजकीभूतो हेतुः ॥ २३ ॥

The time of ejaculation is the cause of the experience of the bliss of merging into each other.¹⁴

उरोजसङ्ग्रहणे तद्गतकाठिन्यस्य प्रयोजकत्वम् ॥ २४ ॥

A stimulant to taking hold of her breasts is their firmness.

काठिन्यस्योपादानकारणरूपत्वात् ॥ २५ ॥

Because firmness has the form of the immediate or material cause.

शम्बररिरायोधने उदञ्जिधाष्ट्यप्रयोजकत्वम् ॥ २६ ॥

¹²The commentator says that the word *nīvī* which ordinarily means girdle means vagina here by implication. Placing one's hand in the vagina means moving the hand around in it.

¹³This stage is also referred to as the second stage. According to some it begins with puberty and others at the age of 16. In the first stage, childhood, one is naturally too inexperienced for such positions. In the third stage, middle age, the commentator claims that the causes for such sexual practices [raging hormones?] are observed to decrease.

¹⁴The commentator claims that of all the forms of bliss so far described this one is the greatest.

In the battle of the Enemy of Śambara [sexual love], the inflation of the penis requisite.¹⁵

धातुसञ्चयोद्रेकस्यापि तथात्वमुभयोः कार्यकारणरूपत्वात् ॥ २७ ॥

An abundance of the collection of fluid leads to that [inflation] because there is a relationship of cause and effect between the two.

योनिमुखे उदञ्चिमुखप्रवेशस्याचिरेण उरोजोद्धवे परमकारणत्वम् ॥ २८ ॥

Placing the tip of the penis in the mouth of the vagina is the primary cause of the development of breasts.¹⁶

प्रकृतिविकारस्य लोहितोपचयः रत्युत्साहवर्धने हेतुः ॥ २९ ॥

The transformation of nature's (*prakṛti-vikāra*) accumulation of blood is the cause of the increase of enthusiasm for sexual love.¹⁷

उभयोरुपचयः मन्मथसङ्गरस्य रूच्युत्पादकत्वे हेतुः ॥ ३० ॥

The accumulation of both is the cause the development of an appetite for the battles of Manmatha.¹⁸

अधरामृतास्वादनं तु औपदेशिकरसोत्पत्तेर्निदानम् ॥ ३१ ॥

¹⁵Enemy of Śambara is a name of Pradyumna who is identified with Kāmadeva, the god of love.

¹⁶This apparently refers to the early development of breasts in young girls, because the commentator says that instead of this one can just wait until the girl is fifteen or sixteen when her breasts will develop naturally.

¹⁷"Transformation of nature" (*prakṛti-vikāra*) means woman here. The author apparently regards women as transformations or expressions of "nature," called *prakṛti*, who, according to the philosophy of the Sāṅkhya school, manifests all the objects of "material" world and confuses the self into identifying with them. When *prakṛti* reveals itself in its naked glory as separate from the self (*puruṣa*), the self becomes liberated from bondage to the material world. It is not clear how this idea fits into the orientation of the current text which seems to emphasize the unification of *puruṣa* and *prakṛti* in coition rather than their discrimination. The accumulation of blood refers to the menstrual cycle, of course, and perhaps it is its cyclic nature that invites the identification of the woman with *prakṛti*.

¹⁸Manmatha, the churner of the mind, is another name for the god of love. Accumulation of both means the accumulation of blood in the case of women and accumulation of fluid or sperm in the case of men.

Tasting the nectar of her lips, however, is the source of the appearance of the primary *rasa*.¹⁹

रदने दशनं तु सन्निहितरसाविर्भावस्य कारणम् ॥ ३२ ॥

Biting with the teeth, however, is a cause of the appearance of the proximate *rasa*.²⁰

संश्लेषणस्यापि पूर्वोक्तसस्यैवावस्थान्तरत्वम् ॥ ३३ ॥

Embracing, too, is another condition of the previously mentioned *rasa*.

जतुकाष्ठवत् संश्लेषेऽपि चरमरसस्यौत्सर्गिकत्वेन प्राधान्यम् ॥ ३४ ॥

In embracing like a bat embraces wood, principally the last *rasa* (the heroic) is produced.

सेचनदिष्टस्योपरिष्ठाद्वर्तमानस्यानेहसः विरागोत्पादने हेतुकारणत्वम् ॥ ३५ ॥

The period of time after the moment of ejaculation is the cause of the appearance of an aversion [to sexual activity].

मुहूर्तकालस्योपरिष्ठाद्वर्तमानस्य समयस्योत्पन्नविरागस्य प्रध्वंसनद्वारा रत्युत्साहशक्तौ परमकारणम् ॥ ३६ ॥

The disappearance, after a *muhūrta* (24 minutes), of the aversion produced during that period [following ejaculation] is the chief cause in [the return] of the strength of interest in further sexual activity.

निर्लोमयोनिःसम्भेदस्य पुरुषशक्तेः परमकारणत्वम् ॥ ३७ ॥

The chief cause of insertion into a hairless vagina is [the return] of a man's potency.²¹

¹⁹ *Rasa* refers to the aesthetic experience or aesthetic rapture. Sanskrit literary criticism as recognized eight or nine types of aesthetic rapture. The primary form of *rasa*, however, is *śṛṅgāra-rasa*, the "erotic." That is the primary *rasa* referred to here.

²⁰ The commentator defines "the proximate *rasa*" as the heroic (*vīra*) *rasa*, perhaps because he views it as proximate to the erotic *rasa*. The heroic and the erotic are often combined.

²¹ A man's potency or *śakti* is determined by the hardness of his penis, according to the

पुरुषशक्तेरभावे सम्भेदं कर्तुमशक्यत्वात् ॥ ३८ ॥

Because in the absence of that potency, one is not able to insert.

पञ्चशरजन्ये युवत्यनुमतेः प्रयोजकत्वात् ॥ ३९ ॥

The consent of a young woman is necessary in the product of Five Arrows (sexual love).²²

अनुमत्यभावे जन्यावसानस्यार्थाक्षिप्तत्वात् ॥ ४० ॥

In the absence of that consent, the completion of sexual love is derailed.

सहस्यदिष्टे दर्पकजन्यस्यातीवेप्सितत्वम् ॥ ४१ ॥

In month of Pauṣa (December-January), sexual love is extremely pleasant.²³

कुसुमसमयेऽपि तथात्वम् ॥ ४२ ॥

It is also pleasing in the time of flowers (Spring).

रोहिताश्वस्याधिष्ठानेऽङ्गप्रधानसाकल्येनानन्यजसङ्गरे यथेच्छमभ्यनु-
ज्ञासम्प्रदानम् ॥ ४३ ॥

In the time of the Red Horse (Fire, the month of Kārttika, October-November), one gives one's consent, as one wishes, to the battle of sexual love with all of its major procedures.²⁴

जैवातृकाधिष्ठानेऽपि तथात्वम् ॥ ४४ ॥

Such is the case, too, in the month of the Long-lived One (Moon, Mārgaśīrṣa, November-December).

अनीचकाशे काले बाह्यतन्त्रस्यैव प्राधान्यम् ॥ ४५ ॥

In the period of Unlowered Splendor (the Autumn), only the external prac-
commentator.

²²Five Arrows, Pañcaśara, is another name of the god of love (Kāmadeva).

²³The commentator says that this is because it is cold at that time and sleeping together at night combats the cold and arouses sexual desires.

²⁴Again, this is in part motivated by wishing to combat the increasing cold weather of that time of year.

tices [should] dominate.²⁵

उष्मकस्यानेहसि शरघस्नान्तरिते झषकेतोरायोधनस्याभ्यनुज्ञानम् ॥
४६ ॥

During the hot season (May-July), one may engage in battles of the Fish-flagged One (god of love) after intervals of five days.

प्रावृषि पङ्क्तिसङ्ख्याविच्छेदेन रतिजन्यस्योपदेशः ॥ ४७ ॥

In the rainy season (July-October), the instruction is for battles of love separated by ten days.

अतिश्यामाभिः सह सम्प्रयोगो जनोलोकानन्दानुभवेऽनुशासन-
वाक्यस्योपदेशः ॥ ४८ ॥

Copulating²⁶ with a woman who is older than a Śyāmā (i.e. 18 years old) is taught in the regulating texts as a source of the bliss of the world of Janas.²⁷

तपोलोकस्यानन्दानुभवे पूर्वरूपपूर्णावस्थायाः नियतकारणत्वम् ॥
४९ ॥

In experiencing the bliss of the world of Tapas, the unfailing cause is the full [youthful] condition of a woman.²⁸

सर्वानन्दसमूहेभ्य उत्पन्नस्यानिर्वचनीयानन्दस्यानुभवे उपश्यामा-

²⁵The commentator says that external practices like embracing, holding the breasts, etc. are recommended for that time, but not placing the penis in the vagina. He quotes a *sūtra* from Vātsyāyana in support of this view: सर्वस्मिन् काले रतिविलासस्याभ्यनुज्ञानम् विना शरदृतौ, "The enjoyment of sexual love is recommended for all times except the autumn." The heat will burn up a man's potency.

²⁶I am translating *samprayoga* as copulating here. The commentator defines it as "uniting on a bed in order to enjoy sex."

²⁷An Atiśyāmā is a woman 18 years of age, according to the commentator. The world of Janas (Janoloka) is one of the higher regions or planes in Hindu/Indic cosmology. It is two steps down from the highest level known as Satyaloka or "the world of truth," but several steps above the level of earth (Bhūrloka). As we learn in the next *sūtra*, which describes the higher bliss of the next level up, Tapoloka, sex with an older woman is not as joyful as sex with a younger woman.

²⁸This refers to the Śyāmā, a girl who is 16 years old.

सम्प्रयोगः ॥ ५० ॥

Copulating with a woman who is younger than a Śyāmā (i.e., 14 to 15 years old) [causes] the experience of an indescribable bliss produced from all the other blisses collected together.²⁹

अतिक्रान्तावस्थया सह सम्प्रयोगो सामान्यानन्दस्यावभासकः ॥ ५१ ॥

Copulating with a woman who has passed the age of youth brings about a common bliss.³⁰

प्रवेष्टसङ्ग्रहणात्तत्पुरस्ताद्यथेच्छं रतिविलासस्यनुशासनेऽधिकारकत्वम्
॥ ५२ ॥

Until one accepts the hand [of the daughter of time], one is qualified to practice the sports of sexual love as one wishes.³¹

दिष्टप्रकृतिविकारस्य प्रवेष्टसङ्ग्रहणं रतितन्त्रावसाने प्रयोजकीभूतो हेतुः
॥ ५३ ॥

Accepting the hand of the daughter of time is the main cause of the cessation of sexual practice.³²

Thus ends, the Aphorisms on Sexual Love of Purūravas.

²⁹Upaśyāmā means a girl who is 14 or 15 years old.

³⁰But not, as the commentator points out, the indescribable bliss of doing it with a fourteen or fifteen year old girl.

³¹Following the advice of the commentator, “of the daughter of time” (*diṣṭa-prakṛti-vikāra*) has been imported from the following *sūtra*. The daughter of time (*kāla-kanyā*) is old age. Accepting the hand of the daughter of time means becoming married to old age. This is a rather charming way of describing growing old.

³²The commentator quotes a line from an unidentified Vedic text *śruti*: जीर्णो विरमेत्, “the old should stop.” He adds that after stopping sexual activity, one’s mind should be applied in three ways. One should engage it in the quality-less, highest blissful nature [Brahman or Bhagavān], be constantly thinking about that nature, and meditate on that nature. This appears to be the “hearing about, thinking about, and meditating on the Self” enjoined in the *Bṛhad-āraṇyaka Upaniṣad* (2.4.5).