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SURŪPA'S KĀMAŚĀSTRA
AN EROTIC TREATISE IN THE
TIBETAN TANJUR

EDITED AND TRANSLATED

BY

CLAUS VOGEL

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Introduction*

1. Among the numerous works of a secular nature that found their way into the Lamaist canon is a short treatise of 250-odd lines dealing with, of all things, sexual love. Composed by one gZugs-bzan [Surūpa]¹ and entitled 'Dod-pai bstan-bcos or *Kāmasūtra* — translators are not mentioned in the colophon —, it belongs by content and style to the vast domain of amorous literature sufficiently familiar to us from Richard Schmidt's *Beiträge zur indischen Erotik* and similar studies. What makes the present text nevertheless interesting for Indologists is the fact that it has not yet been discovered in the original Sanskrit, and that it affords a couple of new aspects, notably the distinction in v. 14 of four — instead of the usual three — temperaments. Tibetologists, on the other hand, will at least appreciate the enlargement of their vocabulary, so much the more as no indigenous account of the topic seems to exist. Guided by these considerations, we resolved to edit the opuscle in spite of its delicate subject-matter.

2. Surūpa is still a total stranger in Indian literature,² and his time of life can only be fixed within very broad limits. The *terminus ante quem* follows from the fact that his work was already contained in Bu-ston's recension (kept in the Golden Hall of Źa-lu),³

*We are obliged to Mr. William Fielding Hatton for many a valuable suggestion concerning the English style of this article.

¹ Thus Cordier, *Catalogue* ii p. 258.

² The name occurs twice in the *Mahābhārata* (xiii 1157 and xiv 192) as an epithet of Śiva and once in the *Harivaṃśa* (12697) as the appellation of an Asura.

³ It is listed in both registers (*dkar-chag*) of Bu-ston's *Collected Works* (*gSuñ-'bum*): vol. *la* (26) fol. 53b6 and vol. *sa* (28) fol. 52a1. (By courtesy of Dr. Richard O. Meisezahl, Beuel.)

which dates back to the early fourteenth century.¹ The *terminus post quem* may be deduced from the author's own statement in vv. 2 and 60 that he epitomized Nāgārjuna's Kāmasāstra.² Nāgārjuna is not only regarded as the founder of the Mādhyamika school of Buddhism, but is also credited with a great number of esoteric, therapeutic, and alchemistic works partly incorporated into the Tanjur.³ According to tradition, he was born 400 years after Buddha's death (which took place about 480 B. C.) and got to be 600 years old.⁴ This can only be interpreted to mean that there were actually two writers of the same name who were later integrated into one figure: the celebrated Mādhyamika in the first century B. C. and a less famous Tantrist in the sixth century A. D.⁵ If such a differentiation is made, however, it stands to reason that the Kāmasāstra in question is owed to the second Nāgārjuna. Hence Surūpa must have flourished between the years 600 and 1300 of the Christian era. Besides this, it would seem from his invocation to the Omniscient One and his allusion in v. 58 to the four miseries that he professed himself a Buddhist.

3. Although sexology is a peculiarly Hinduistic achievement — love being rated among the three aims of life (*trivarga*) —, Buddhists nevertheless recognize it as one of the arts in which the young Bodhisattva was instructed.⁶ Aśvaghoṣa, too, proves to be well acquainted

¹ Laufer (Citr. p. 53) assigns the Tanjur redaction to the reign of Buyantu Khan (1312—20); but Tucci points out that Bu-ston (1290—1364) was still too young at that time to command the experience necessary for such a difficult task (Scrolls i p. 108), and that he first came to Źa-lu in 1320, under the local rule of Grags-pa-rgyal-mthsan (Indo-Tibetica iv 1 p. 79 sq.), while the revision was made even later, under the auspices of the latter's son Kun-dga-don-grub (Scrolls i p. 258).

² His quoting the sage Svārāyaṇa (v. 1) is of no avail as this man is an unknown quantity himself.

³ Cf. Filliozat, Actes p. 228 sq.

⁴ Āryamañjuśrīmūlakalpa liii 490 sq.; cf. Bu-ston ii p. 111.

⁵ Cf. Glasenapp, ZDMG xc p. 557 sq. and Mysterien p. 50 sq.

⁶ The list given at Lalit. p. 156 names *strīlakṣaṇa* »description of women» and *vaiśika* »harlotry» (Mitra p. 214 wrongly translates »dress») as the apposite

with the relevant theories — as may be seen from his vivid description of the manifold tricks by which the amorous women of Kapilavastu sought to ensnare the abstemious Siddhārtha,¹ and of the various postures in which the sleeping ladies of the royal harem presented themselves to the prince.² Small wonder, therefore, that an erotic treatise would also occur in the Tanjur.

There is at least one other Kāmasāstra text that was written by a Buddhist (or else is Buddhist in orientation): the Nāgarasarvasva of Padmaśrījñāna or Padmapaṇḍita, a metrical vade-mecum opening with an invocation to Mañjuśrī and dealing in 38 chapters with the gallant life of a citizen. It was commented upon by Jagajjyotirmalla. The author, probably a monk, learned his science from Vāsudeva, a brahmin well versed in all curious lore.³ As he is quoted in Dinakara Miśra's Subodhini Raghuvamśaṭikā, he must have lived prior to the year 1385.⁴

4. The work admittedly used by Surūpa as his source does not appear to be identical with any of the several known treatises entitled Ratiśāstra that go by the name of Nāgārjuna and differ widely from each other. Not only does the former produce much information that is wanting in the latter (and *vice versa*), but paragraphs concerned with one and the same topic are not in mutual harmony either. Thus, to give a random example, the so-called elephant-woman (*hastinī*) is described by Surūpa as 'fat, somewhat elephant-like, even-limbed,

items. While *strīlakṣaṇa* is confirmed by similar catalogues relative to the education of princes (see the synonymous *strīparīkṣā* »examination of women» in Divyāv. p. 100.3/4 and *kumārikāparīkṣā* »examination of girls» in Divyāv. pp. 58.19 and 441.29), *vaiśika* appears to be suspect in the present context; for not only does the immediately following *vaiśeṣika* suggest a scribal error, but the word is missing in the Kanjur version as well (Foucaux ii p. 130). On the other hand, *vaiśika* is reckoned in Mvy. 4955 among the *aṣṭādaśavidyāsthānāni* or »eighteen subjects of knowledge,» its Tibetan equivalent there being 'khrig-thabs »method of copulation.»

¹ Buddhac. iv 24—53.

² *Ibid.* v 48—62.

³ Cf. Shastri, Report p. 11.

⁴ Cf. Aufrecht, Cat. Cat. i pp. 283 and 252.

beautiful, excellent, fair-complexioned, fortunate, (and) of mighty privy parts' (v. 8), while Nāgārjuna says of her:¹

A

*bhavati madanadagdhā hastinī sthūladehā
nayanadahanaraktā madyagandhālpakeśī |
kathinaghanakucāḍhyā nāsikā sthūlarandhrā
pulakitasakalāṅgī sarvadā kāmādagdhā | |
sthūlādharā sthūlakucā sthūlanitambapradeśā |
madanavihvalā yā hi hastinī sā smṛtā budhaiḥ | |
kadācāraratā yā hi paramaiṭhunakāṅkṣinī |
hastinīm tām vijānīyāt triṣu lokeṣu viśrutam | |*

»The elephant-woman is fretted by passion, plump of body, red with eye-fire, smelling of liquor, scanty of hair, abounding in firm and thick breasts, (possessed of) a nose with big nostrils, (and) always having the entire body covered with bristling hair (when) fretted by love. She who (is) of a plump lower lip, of plump breasts, of a plump hip-region, and agitated by passion (is also) regarded by the wise as an elephant-woman. Her who (is) disposed to bad conduct (and) desirous of intercourse with other men one shall (likewise) take (to be) an elephant-woman. (This is) well known in the three worlds.» [Chap. 3.]

B

*sadā kadācārā nārī hastinī madyagandhinī |
svācārararjītā sthūlā svalpakeśā smītānanā ||
lohitanayanā sā ca pīnonnatapayodharā |
pravīṇā sundarī kiṅcid gabhīrasvarasaṃyutā ||
madane nirlajjā sā tu sadā madanavihvalā |
romāñcitakalevarā sakā puruṣasparśanāt ||
śṅgāre mana ādhatte kāmēna ca aharnīśam |
patim tyaktvā svakaṃ sā ca ramate 'nyaiḥ sukhaṃ sadā ||*

»The elephant-woman (is) always given to bad conduct, smelling of liquor, destitute of feminine conduct, plump, scanty of hair, (and) marked by a smiling face. She (is) possessed of red eyes, endowed with full and high breasts, clever, tolerably beautiful, (and) provided with a deep voice. She (is) shameless in passion, always agitated by passion, (and) one whose body has its hair erect

¹ The editions and translations at our disposal fall into three different groups (marked A, B, and C); see Bibliography.

from contact with a man. She turns her mind to sexual intercourse at will day and night. Avoiding her own husband, she always enjoys herself rather with other men.» [Chap. 2.]

C

»I will now tell you about those women belonging to the Hastini class. They are moderate in stature, tolerably beautiful, round-faced, fat and stout, scanty-haired, of smiling lips, with eyes of reddish tint, deep-voiced, void of modesty — the ornament of chaste women, untruthful to their husbands, caring more for money and jewels than for honesty and faithfulness, the upper part of the body uncommonly high and fat, and unable to manage the domestic economy. Their lips, nose, fingers, shoulders and hips are unusually thick; but they possess good temper and are very social in making friends with others. They are very fond of wearing jewels even of a very ordinary kind, are very unclean and disbelieving in God, Guru etc., and always tell enticing stories. Most of them leave their husbands' protection and live separately as they please, being of an independent character. Their fat body, slanting shoulders, small eyes and medium figure, their harsh and indecent language, lying temper and mischievous thoughts show these females separate from others. They are very desirous of taking large quantities of food in addition to the eatables — such as fruits, cakes, sweetmeats etc. — which they take every now and then. They also very particularly hate the songs of a moral and divine nature, but they are greatly inclined to the lower characters of dramas and plays, and are always prone to tell lies and thereby to pick quarrels with their neighbours.» [p. 40 sq.]¹

By no stretch of the imagination can Surūpa's words be traced in these characterizations.

5. For preparing the present edition, we have used the following xylographs:

- (1) Chone xylograph — microfilm of the copy kept in the Library of Congress, Washington D. C. (by courtesy of Dr. Richard Ö. Meisezahl, Beuel);
- (2) Derge xylograph — copy once in the possession of the Prussian State Library, Berlin, now kept partly in the State Library, Marburg, and partly in the University Library, Tübingen;²

¹ We have occasionally changed the Baboo English of the original.

² Which volumes are to be found in which place may easily be ascertained

- (3) Narthang xylograph — copy once in the possession of the Prussian State Library, Berlin, now kept in the State Library, Marburg;
 (4) Peking xylograph — photomechanical reprint of the copy kept in the Otani University Library, Kyoto.

On the stemmatic relationship and textual criticism of these xylographs, see our forthcoming edition of chapters 1—5 of the Tibetan *Aṣṭāṅgahrdayasaṃhitā*. Special notice may here only be called to two old corruptions found in all four xylographs — *ltar* for *rtar* v. 12 and *(g)ñis-log* for *gñid-log* v. 40 — as well as to two redactional changes made in the Narthang and Peking xylographs — *mgo-yi cha* 'head-ornaments' for *mgo-yi śa* 'head-flesh' v. 17 and *lto-ba* 'belly' for *sñin-ga* 'breast' v. 30.

Surūpa's *Kāmaśāstra* belongs to the rGyud or Tantra section of the Tanjur where it is to be found in the following places (the sigla and brackets being the same as those in the text):

Chone xylograph (C), vol. *zi* (52), fol. (274b7—277a7);

Derge xylograph (D), vol. *zi* (52), fol. ((274b7—277a7));

Narthang xylograph (N), vol. *thsi* (48), fol. [281a2—283a5];

Peking xylograph (P), vol. *thsi* (48), fol. [[322a2—324a8]].¹

In order not to overburden the critical apparatus, we have barred from it the many contracted and abbreviated spellings peculiar to the Narthang xylograph. They are given for completeness' sake in the following list:

skadu init. (2); *phyag-'thsalo* init.; *draṅsroñ* 1; *gsuño* 2; *dusu* 4, 24, 35, 36 (2), 37; *de-bzino* 4; *mthsan-ñido* 6; *skaldan* 7, 38; *yidu* 7; *yton* (for *yon-tan*) 12, 43, 46, 48, 50, 53; *tha-sñade-yis* 13; *žesu* 13; *zluṃ-žiñ* 15; *yoñsu* 15; *padma-cani* 21; *loñspyod* 27; *thsogs-rnamsbyar* 27; *bcuig-pa* (for *bcu-gcig-pa*) 31; *bcuis-pa* (for *bcu-gñis-pa*) 31; *gnaṃ-stoñ-la* 31; *chaḍ-pas* (for *chags-pas*) 34; *the-thsomed-par* 34; *mñam-pai* 35; *gñisten-par* 35; *gcigi* 44; *gsuṃ* 46; *byas-nasu* 50; *bsdams-paidug-staṅs* 50; *sna-thsoḍ-ma* (for *sna-thsogs-ma*) 53 (2); *reg-paidug-staṅs* 53; *driso* 56; *rdzogso* fin.

from Meisezahl, Libri x p. 293 *sqq.* The volume here used belongs to the Tübingen depot.

¹ ~ Otani reprint, vol. 70, p. 31 *sq.*

It is interesting to note in this connection that such spellings are by no means restricted to compounds, but sometimes (as in the case of *tha-sñāde-yis* 13, *thsogs-rnamsbyar* 27, and *gñāsten-par* 35) even extend beyond the word-limits.

Our translation aims to be literal rather than literary. All words added for a better understanding of the text are put in parentheses. Wherever the rendering is tentative, this is indicated by a question-mark. The division into stanzas (of usually four lines¹), which is lacking in the original, is meant to facilitate ready reference.

Text

rgya-gar skad-du / kā-ma-śā-stra² nā-ma /
 bod skad-du / 'dod-pai bstan-bcos zes bya-ba /

 thams-cad mkhyen-pa-la phyag-'thsal-lo /
 gsal dan yan-lag bde stans dan /
 rigs dan rdzas dan snags-rnams ((275a1)) [[3]] ni /
 [3] snags-pas śes-na³ 'jig-rten 'dir /
 (275a1) bde-bai mchog ni bsgrub-par bya /
 bde-bai khyad-par bskyed-pai phyir /
 dran⁴-sron Sva-ra-ya-nas gsun̄s // 1 //
 'dod-pai bstan-bcos 'bum sde-las /
 [[4]] Klu-sgrub-kyis ni ston-phrag gcig /
 bsdus((2))-te de-las bdag-gis kyan /
 bde-ba (2) [4] bsgrub phyir 'di gsun̄-no // 2 //
 'bad-pas rol-byed-ma⁵-rnams-kyi /
 mkhas-pas bde-ba bskyed-par bya /

¹ As our text comprises 255 metrical lines (a number not divisible by 4), we have abandoned the principle of tetrastichic grouping in those cases in which the contents call for a different arrangement. It would seem that the original was not exclusively written in one and the same metre.

² CD; sta NP.

⁴ CD; drains NP.

³ NP; nas CD.

⁵ ma CDN; pa ma P.

yañ-na śes-pa tsam[[5]]-gyis ni /
 rol-byed-ma-yi rigs śes 'gyur // 3 //
 'dod-pa bsten¹-pai dus-su ni /
 bud-med-rnams ni mgu((3))-bar 'gyur /
 bud-med rigs (3) ni rnam b'zi-ste /
 skyes-pa-rnams [5] kyañ de-b'zin-no // 4 //
 padma-can dañ [[6]] duñ-can-ma /
 glañ-chen-ma dañ sna-thsogs-ma /
 ri-boñ dañ ni khyu-mchog dañ /
 rta dañ de-b'zin dgo²-ba dañ // 5 //
 padmai gdoñ-can skal bzañ³-ma /
 'dod-pai gzugs((4))-can bud-med mchog /
 khams gsum (4) kun[[7]]-tu⁴ grags-pa-yi /
 padma-can-gyi mthsan-ñid-do // 6 //
 [6] gdoñ-pa riñ-ziñ gzugs⁵ bzañ-ma /
 skal ldan kun-gyi yid-du oñ /
 ñañ-pai 'gros⁶-can blo bzañ-ma /
 'di ni duñ-can-ma źes bya // 7 //
 thso-ziñ cuñ-zad mche[[8]]-ba-can /
 ((5)) yan-lag mñams mdzes ldan mchog /⁷
 (5) mdog ldan skal bzañ gsañ-ba thub /
 de ni glañ-chen-ma-ru grags // 8 //
 skyuñ-kai [7] dbyañs-can yan-lag gnag /
 sna-thsogs gzugs-can sñan-par smra /
 byams ldan sems ni [[322b1]] ma dkrugs mchog /
 de ni sna-thsogs-ma ((6)) źes bya // 9 //
 pags-pa stoñ-ziñ 'jam-pa dañ /
 gser(6)-gyi me-tog dañ mthsuñs⁸ rtags /
 yan-lag bkra-ziñ kha-dog gnag /
 gañ-gi [281b1] rtags ni de ri-boñ // 10 //

¹ CD; sten NP.² CD; rgo NP.³ CD; bzañs NP.⁴ NP; du CD.⁵ NP; gzug CD.⁶ CDN; bgos P.⁷ Unmetrical.⁸ CDN; thsuñs P.

gdon-pa rin-ziñ skad bzañ [[2]] mchog /
 rol-byed-ma-rnams mgu-bar byed /
 pags-pa dmar ((7)) ldan rtsed-mo mdzes /
 de-yi¹ rtags ldan khyu-mchog yin // 11 //
 śin-tu (7) rin-ziñ sbom-pa² ni /
 dpag med yon-tan ster-bao /
 mgrin snon dañ ni mthsuñs[[3]]-pa-ste /
 'bras-can ltar [2] ni bśad-pa yin // 12 //
 thuiñ-ziñ sbom-pa glañ ña yin /
 brtan-ziñ rol((275b1))-byed-ma yid on /
 rtags-kyi tha-sñad de-yis ni /
 ri-dags dgo³-ba źes-su brjod // 13 //
 (275b1) 'dod-pai bstan-bcos mtha-dag[[4]]-las /
 rtags-kyi mthsan-ñid 'di bźi bstan /
 lhan-cig skyes-pa bad-kan-can /
 rin-ba rluñ-can mkhris-pa-can // 14 //
 rked-pa zlum[3]-ziñ bzañ-mo((2))-ste /
 padmai 'dab-ma dañ mthsuñs mig /
 yons-su rdzogs-śiñ 'dod-pa [[5]] rdzogs /
 (2) skye-gnas mdzes-pa lhan-cig skyes // 15 //
 bud-med mdog dkar padma-can /
 yid 'byuñ-las byuñ⁴ rin-bar bśad /
 thso-ziñ gsañ-ba rgyas-pa ni /
 grañ-bai reg ldan bad-kan((3))-can // 16 //
 mgo-yi śa⁵ rgyas bzañ-mo-ste /
 [4] khai⁶ 'gram [[6]] gñis śin-tu dog⁷ /
 skra li mgo-bo lhag(3)-par che /
 gañ-gi mthsan-ma de rluñ-can // 17 //
 sbal-pai rgyab 'dra mgrin-pa sra /
 dro-bai reg⁸-pa yañ-dag ldan /

¹ CD; yis NP.² CD; sbom-po N; snob-po P.³ CD; rgo NP.⁴ CD; 'byuñ NP.⁵ CD; cha NP.⁶ NP; kha-yi CD.⁷ CDN; mdog P.⁸ CD; rig NP.

mdog ser zla-mthsan myur-ba ni /
 mthsan-ma de yod ((4)) mkhris-pa-can // 18 //
 dus-kyi sor ni [[7]] ri-boñ-ste¹ /
 de-bžin rgu-ba khyu-mchog bead /
 rta ni lo-yi [5] zla-bai thsad /
 bzañ-poi (4) thsad ni dgo²-bao // 19 //
 rigs-kyi³ sbyor-ba 'di-yis ni /
 mkhas-pa-rnams-kyis⁴ śes-par bya /
 bud-med-dag-gi rigs-dag dañ /
 mthson-pas ((5)) the-thsom med-par śes // 20 //
 [[8]] padma-can ni nor-sbyin-mo /
 duñ-ma dri-za-mo-ru bśad /
 glañ-chen śa-za-ma yin-te /
 sna⁵-thsogs-ma ni sriñ⁶-mor (5) bśad // 21 //
 ri-boñ [6] padma-can-gyi bdag /
 khyu-mchog duñ-ma de-bžin-te /
 rta ni glañ-chen-mai⁷ bdag /
 sna-thsogs-ma ni dgo⁸((6))-bao // 22 //
 nor-sbyin-mo ni nor[[323a1]]-gyis mgu /
 dri-žim spos sogs dri-za-mo /
 bza dañ beas-pas⁹ śa-za mgu /
 dpa-ba gñis-kyis¹⁰ sriñ-mo (6) mgu // 23 //
 rigs mi mthun-pa mthun byai phyir /
 rdzas-kyi sbyor-ba bśad[7]-par bya /
 lan brgya bkrus-pai mar-gyis ni /
 ((7)) rtags [[2]] ni 'bad-pas bsku-bar bya /
 me-la cuñ-zad bsros gyur-na /
 'dod-pai dus-su sbom-par 'gyur // 24 //
 rtsa-ba-beu-pai beud-kyis len /
 bžos(7)-thog o-ma bsres-te btuñ /

¹ DNP; de C.

² CD; kyi rgo NP.

³ CD; pai NP.

⁴ CD; kyi NP.

⁵ CD; *om.* NP.

⁶ NP; sriñ CD.

⁷ NP; ma-yi CD.

⁸ CD; rgo NP.

⁹ NP; pa CD.

¹⁰ CD; kyi NP.

'dod-pai nus-pa med-pa-rnams /
 bzlog-dkai 'dod-pa skye-bar 'gyur¹ // 25 //
 ((276a1)) [[3]] sbal-pai [282a1] yan-lag lña blañs-nas /
 chu-skyes dmar-poi ze²-'bru bsres /
 phye-ma bha-gai nañ-du ni /
 žag gsum beug-pas chuñ-bar 'gyur /
 gañ(276a1)-du zla-ba gnas-par ni /
 der ni 'dod-pa rtag-tu gnas // 26 //
 gcig-tu gyur-pas mñam-pai ((2)) bde /
 loñs-spyod grol[[4]]-bar mkhas-pas bskyed /
 [2] yul dañ rigs-kyi bye-brag ni /
 śes-nas las-kyi thsogs-rnams sbyar // 27 //
 so dañ sen-mo gnas(2)-rnams ni /
 thses-kyi sbyor-bas śes-par bya /
 thses gcig-la ni spyi-bo-ste /
 gñis-pa-la ni rna-bar bśad // 28 //
 gsum³((3))-pa-la ni sna-ru-ste /
 de-bžin [[5]] bži-pa gdoñ yin-te /
 lña-pa-la ni mgrin-par gnas /
 [3] drug-pa-la ni dpuñ-par-ro // 29 //
 bdun-pa-la ni sñiñ(3)-gar gnas /
 brgyad-pa de-bžin sñiñ-gar⁴ bstan /
 dgu-pa lte-bar blta-bar bya /
 beu-pa skye⁵-rags 'khor-bar gnas // 30 //
 ((4)) beu-gcig-pa ni gsañ-bar brtag /
 beu-gñis-pa ni brla[[6]]-dag gnas /
 beu-gsum-pa ni pus-mo-ste /
 beu-bži-pa ni (4) byin-pa gñis /
 gnam[4]-ston-la ni rkañ-bol-duo // 31 //
 yar-ñoi zla-ba gnas-la ni /
 rim bžin-du⁶ ni bzlog⁷-par bya /

¹ NP; 'byuñ CD.

² NP; zeu CD.

³ CDN; bsum P.

⁴ CD; lto-bar NP.

⁵ CD; ka NP.

⁶ CD; bu NP.

⁷ CD; zlog NP.

'phel ((5)) dan 'grib-pai thsul-du ni /
 mkhas-pas śes-nas spel-bar bya // 32 //
 smin-drug dan ni smal-po mgo /
 [[7]] khra¹ dan rta-chuñ de(5)-b'zin-te /
 bre dan phul-dag thses-la ni /
 mkhas-pas rtag-tu spañ-bar bya // 33 //
 dus min-la ni mi [5] brtsam-ste /
 rol-byed-ma dan phrad mi ((6)) bya /
 gal-te chags-pas 'jug gyur-na /
 the-thsom med-par 'chi-bar 'gyur // 34 //
 mñam-pai bde-ba [[8]] dus-su ni /
 (6) rol-mo sna-thsogs bsten-par bya /
 bud-med mchog-rnams mgu byai phyir /
 dan-poi² thun gñis bsten³-par bya // 35 //
 so dan sen-mos⁴ gdab((7))-pa ni /
 bde-bai dus-su bsten-par [6] bya /
 bde-bas myos-pai dus-su ni /
 sen-mo-la sogs khyad-par gdab // 36 //
 (7) ñi-ma zla-ba 'pho dus dan /
 zla-ba [[323b1]] žag-gi⁵ mthsams de b'zir /
 'chi-bas 'dod-pa spyad mi bya /
 bud-med zla-mthsan dus-su ni /
 sa((276b1))-bon len-pas spañ-bar bsnags⁶ // 37 //
 skal-ldan-ma-yi bha-ga-las /
 mkhas-pas me-tog blañ byas-nas /
 [7] b'zos-thog o-mar (276b1) bsres byas-nas /
 bud-med mo-gśam-rnams-la ni /
 [[2]] byin-pas bu bzañ skye-bar 'gyur // 38 //
 g'zan-gyis mi thub dkar((2))-poi rtsa /
 skud-pa dkar-pos dkri-bar bya /
 bud-med rked-par beñ byas-na /

¹ NP; kha CD.

² NP; po CD.

³ CD; sten NP.

⁴ CD; mo NP.

⁵ žag-gi CDN; žig P.

⁶ CD; snags NP.

bde-bar bu ni btsa-bar 'gyur // 39 //
 'dod-pai bstan(2)-bcos¹ rgyas-pa-las /
 bcin-thabs [282b1] b'zi-po b'sad-par bya /
 padmai bcin[[3]]-thabs gñis²-log dan /
 brla³-bsdams dan ni ((3)) reg-pao // 40 //
 bha-ga-la ni o byas-nas /
 skye-gnas lag-pas rtse⁴-bar bya /
 'bad-pas līnga bcug byas-nas /
 dal-bas (3) brgyab⁵-pa brtsam-par bya // 41 //
 rkañ⁶-pa byin-pas gnas byas-nas /
 mgul-nas rtag-tu 'khyud⁷[2]-par bya /
 sen-mo yan((4))[[4]]-lag 'dri byas-nas /
 myur-bai brgyab-pa brtsam-par bya // 42 //
 'di ni padmai bcin-thabs-te /
 padma-can dan lhan-cig brtsam⁸ /
 (4) 'di ni padma-can dgyes-pas /
 lhan-cig skyes-pai yon-tan-te⁹ // 43 //
 rkañ-pa gcig-gis¹⁰ mnan byas-nas /
 rkañ-pa gcig ((5)) bcins¹¹ khyad-par-du /
 'bad-pas rtag-tu chud¹² [[5]] byas[3]-na /
 'jam-pai brgyab-pa brtsam¹³-par bya // 44 //
 byin-pa-yis¹⁴ ni (5) phyē¹⁵-bas-na /
 rañ-gi byin-pai nañ-du 'jug /
 de-nas phrag-par dgal-bar bya /
 slar yan mgul-nas gzuñ¹⁶-bar bya // 45 //
 rtags ni 'bad((6))-pas 'jug byas-nas /
 yan dan yan-du brgyab-par bya /

¹ CD; chos NP.² NP; ñis CD.³ CD; brlab NP.⁴ CD; brtse NP.⁵ CD; rgyab NP.⁶ CDN; rkañ P.⁷ CDN; khyud P.⁸ CD; rtsam NP.⁹ CD; ster NP.¹⁰ CD; gi NP.¹¹ CD; *om.* NP.¹² CD; chad NP.¹³ CD; par rtsam NP.¹⁴ CD; gis NP.¹⁵ CDN; phyi P.¹⁶ CD; bzuñ NP.

rañ-gi yon-tan 'byuñ [[6]] 'gyur-na /
 o-mas (6) lan gsum [4] bkru byas-nas /
 de-bžin bha-ga bkru-bar bya¹ // 46 //
 duñ-can-ma-yi nu-ma bzuñ /
 sna-mai 'dug-stans slar bcins-nas /
 bsrub-cin² ((7)) snags 'di brjod-par bya /
 om tsa-la tsa-la svā-hā // 47 //
 stoñ bzlas-pas ni dños-grub-ste /
 (7) yon-tan [[7]] bslab³-rnams skye-bar 'gyur /
 de ni gñid-log 'dug-stans-te /
 duñ-can-ma [5] dañ lhan-cig bśad // 48 //
 brla gñis-kyis⁴ ni brla bsdams-te /
 nu-ma ((277a1)) lag-pas gzui⁵-bar bya /
 byin-khuñ gru⁶-mos phye byas-nas /
 'bad-pas (277a1) rtags ni 'jug-par bya /
 de ni glañ⁷-mo-dag[[8]]-gis⁸ ni // 49 //
 rol-byed-ma-yi byin-pa phye /
 ma-mehu tsum-pa byas-nas-su /
 dei⁹ og-tu brgyab-par bya /
 'di ni bsdams-pai 'dug-stans((2))[6]-te /
 glañ-chen-ma-la sbyar byas-nas /
 yon(2)-tan rgyun-rnams ster-bar 'gyur // 50 //
 yan-lag phan-thsun 'khyud byas-nas /
 rol[[324a1]]-byed-ma-yi nu drag¹⁰ 'jib /
 rañ-gi brla steñ¹¹ bžag¹² byas-nas /
 rtags ni 'bad-pas 'jug-par bya // 51 //
 sa-la bsdad-par byas-nas ni /
 de ((3)) og mgrin-pa gyas-pas 'khyud /

¹ CD; ba byas NP.

² CD; bcin NP.

³ CD; slabs NP.

⁴ CD; kyī NP.

⁵ CD; bzuñ NP.

⁶ CD; dri NP.

⁷ CD; gloñ NP.

⁸ CD; gi NP.

⁹ NP; de-yi CD.

¹⁰ CD; drog NP.

¹¹ CD; steñs NP.

¹² NP; gžag CD.

lag(3)-pa [7] gyon-pa gtso-bos bzuñ¹ /
 [[2]] yañ dan yañ-du brgyab-par bya // 52 //
 sna-thsogs-ma dan lhan-cig-tu /
 reg-pai 'dug-staṅs tsog²-pur bśad /
 sna-thsogs-ma ni tsum-pa-nas /
 mgrin-par 'khyud-pas yon-tan ster // 53 //
 de dan chañ ((4)) ni btuñ-bar bya /
 bcud-kyis [[3]] len (4) kyañ khyad-par-du /
 yañ dan yañ-du nal so-ñiñ /
 so-rtsi-dag kyañ [283a1] bza-bar bya // 54 //
 thsig ni sñan-par smra-bar bya /
 'bad-pas rigs-kyi sgra ni brjod /
 dus śes-pa-yi mkhas-pas ni /
 sna-thsogs gos [[4]] ni bgo-bar bya // 55 //
 padmai dri-can ((5)) padma-can³ /
 duñ-ma mar-gyi dri[2]-yis (5) brtag /
 glañ-chen-ma ni rdul⁴ dris-so /
 o-mai dri-yis sna-thsogs brtag // 56 //
 nu-ma btsir-bar bya-ba dan /
 mkhas-pas mañ-du tsum⁵-pa-na /
 [[5]] mgrin-par 'khyud-ciñ ma-mchu myañ /
 de-ltar las-rnams byas-nas ni /
 [3] de-nas glu dan gar-rnams-kyis /
 ((6)) rol-byed-ma(6)-rnams mgu-bar bya // 57 //
 'dod-chags khyad-par sbyar-ba-yis /
 [[6]] 'khor-bai sdug-bsnal skye mi 'gyur /
 'dod ldan gañ-zag-rnams-kyis ni /
 ser-sna že-sdan span[4]-bar bya // 58 //
 dul-ñiñ no-thsa śes-pa dan /
 rol-byed-ma-yi rtse zla-rnams /
 'bad-de kun-tu⁶ [[7]] gsañ-bar bya /

¹ NP; gzuñ CD.

² DNP; tso C.

³ CD; padmai NP.

⁴ CD; rtul NP.

⁵ CD; btsum NP.

⁶ NP; du CD.

'jam(7) ((7))-pas 'dul-te drag-pos min // 59 //
 slob-dpon Klu-sgrub-kyis mdzad-pai /
 'dod-pai bstan[5]-bcos¹ rgyas-pa-las /
 bsdus-te gZugs-bzañ bdag-gis ni /
 [[8]] 'gro-la phan phyir sñiñ-por bsdus // 60 //
 'dod-pai bstan-bcos mdor bsdus-pa² slob-dpon gZugs-bzañ-gis
 mdzad-pa rdzogs-so // //
 bkra-śis //³

Translation

In Sanskrit: *kāmaśāstra nāma*.

In Tibetan: 'dod-pai bstan-bcos źes bya-ba.

Reverence to the Omniscient One⁴!

1. If one is pure; sound in limb; praised for one's style, birth, means, and spells; and intelligent: one will attain the greatest happiness in this world.⁵ (Thus) spoke the sage Svārāyaṇa for producing sublime happiness.

¹ CD; 'chos NP.

³ NP; om. CD.

² CD; // add. NP.

⁴ I.e. Buddha; cf. Ak. i 1. 1. 8. This does not by itself decide the question of Surūpa's faith; for *sarvajña*, the Sanskrit equivalent of *thams-cad mkhyen-pa*, is also an epithet of Śīva (see Ak. i 1. 1. 28), and the possibility cannot be excluded that the Tibetans availed themselves of this ambiguity as a vindication for incorporating a Hinduistic work into their canon. But judging by v. 58 (its genuineness granted), which is clearly Buddhist in character, the author may well have been a Buddhist.

⁵ Serving as a motto for the present work, the above stanza may also be interpreted in the light of what follows; *stans* would then refer to sexual conduct (v. 27 sqq.), *rigs* to the male types (v. 10 sqq.), *rdzas* to secret remedies (v. 24 sqq. and v. 38 sq.), and *śnags* to magic formulas (v. 47). The sage Svārāyaṇa, to whom this quotation is ascribed, is not otherwise known; the name as such, however, is attested in Pāṇini's Gaṇapāṭha (g. *aśvādi* iv 1.110), unless preference must be given there to the reading *svana*: *Svānāyana* (see Birwé, Gaṇapāṭha p. 108 sq.).

2. From the great many hundred thousand¹ treatises on love, one thousand¹ have been epitomized by Nāgārjuna. From this (abstract), the following has been recorded by me for attaining happiness.

3. An expert in women will produce happiness (by working) with care. Again, he will know the (different) types of women only by experience.

4. Women become joyful at the time of love-making. Women are of four different types;² so are men:

5. lotus-, conch-, elephant-, and varied woman; hare-, bull-, horse-, and deer-man.

6. Lotus-faced, fortunate,³ having a lovely figure, superior to (other) women, (and) of high repute in the three worlds:⁴ (these) are the traits of a lotus-woman.

¹ Similar astronomical numbers occur in Vātsyāyana's account of the history of Kāmasāstra (p. 3 *sqq.*):

Prajāpatir hi prajāḥ sṛṣṭvā tāsāṃ sthitinibandhanaṃ trivargasya sādhanam adhyāyānāṃ śatasahasreṅgre provāca | tasyaikadeśikaṃ Manuḥ Svāyambhuvo dharmādhikārikam prthak cakāra | Bṛhaspatir arthādhikārikam | Mahādevā-nucaraś ca Nandī sahasreṅādhyāyānāṃ prthak kāmasūtram provāca | tad eva tu pañcabhir adhyāyaśatair Auddālakiḥ Śvetaketuḥ saṃcikṣepa | tad eva tu punar adhyardhenādhyāyaśatena . . . saptabhir adhikaraṇair Bābhavyaḥ Pāñcālaḥ saṃcikṣepa |

»For in the beginning, having created mankind, Prajāpati revealed to them in one hundred thousand chapters the attainment of the three objectives — the basis of their existence. Of these, Manu the son of Svayambhū treated separately the one part dealing with virtue; Bṛhaspati, that dealing with profit; and Mahādeva's disciple Nandin revealed separately in one thousand chapters the manual of love. This Uddālaka's son Śvetaketu abridged into five hundred chapters. This again Bābhavya of Pañcāla abridged into one and a half hundred chapters under seven sections . . . »

Such figures should not of course be taken too seriously; they merely reflect the typically Indian propensity for exaggerating. On the other hand, the number of erotic works must have been considerable; Vātsyāyana's Kāmasūtra apart, Schmidt (Beiträge p. 25 *sqq.*) records some 90 titles.

² If classified according to the size of their genital organs; other principles of classification are marital status, temperament (vv. 14—18), age, and character (vv. 21 and 23).

³ From v. 38 it would seem that as much as »fecund» is meant by this.

⁴ I.e. heaven, earth, and hell.

7. Long-faced, well-shaped, fortunate, winning everybody's heart, having a swan's gait, (and) noble-minded: she is called a conch-woman.

8. Fat, somewhat elephant-like, even-limbed, beautiful, excellent, fair-complexioned, fortunate, (and) of mighty privy parts: she is known as an elephant-woman.

9. Jackdaw¹-voiced, dark-limbed, of varying shape, soft-spoken, benevolent, of untroubled mind, (and) excellent: she is called a varied woman.

10. Whose characteristics (are) a bloated and soft skin, a cham-paka²-like penis, pretty limbs, and dark colour: he (is) a hare-man.

11. Long-faced, gentle-voiced, excellent, gratifying women, red-skinned, (and) pleasant in love-sport: possessed of these characteristics is a bull-man.

12. Very tall, stout, giving infinite pleasure [?],³ resembling the blue-necked one,⁴ and fruitful: (he) is said to be a horse-man.⁵

13. Little, stout, bull-muscled,⁶ firm, (and) winning a woman's heart: on the strength of these characteristic attributes (a man) is called a deer-man.

14. In several treatises on love, the following four constitutional traits are taught: harmonic, phlegmatic, pneumatic,⁷ (and) choleric.⁸

¹ *Corvus monedula*. By other writers the voice of a varied woman is likened to that of a partridge, peacock, or turtle-dove. Cf. Schmidt, *Beiträge* p. 163 *sqq.*

² *Michelia champaka* L., a magnoliaceous tree bearing fragrant yellow blossoms.

³ Tib. *yon-tan*, as also in vv. 43, 46, 48, 50, 53; see Vocabulary. Oddly enough, the Tibetan has a period here.

⁴ I.e. the peacock. Apparently a reference to the shape of a horse-man's neck, which is described to be «thin and long» (*krśadīrgha*) in *Anaṅgar.* iii 18 and «exceedingly long and somewhat thin» (*atyantadīrghākṛśa*) in *Ratir.* iii 34.

⁵ Read *rtar* instead of *ltar*.

⁶ Lit. «being a bull as to his muscles.»

⁷ Before *rluñ-can*, the Tibetan has an obscure *riñ-ba*.

⁸ According to the medical theories of the Hindus (which are similar to, and probably influenced by, those of the Greeks), health and disease are determined respectively by the harmony and disharmony of the three humours

15. Round-hipped, beautiful, of perfect lotus-petal-like eyes, accomplished in love, (and) of a pretty vulva (is the) harmonic (woman).

16. A woman (who is) fair-coloured, lotus-like, love-born, slow-spoken, fat, of large privy parts, (and) of cool touch (is) phlegmatic.

17. Of ample head-flesh,¹ beautiful, of two very rosy² cheeks, of curly hair, (and) of a very big head: (a woman) whose traits (are) these (is) pneumatic.

18. Of a firm conch-shell-like neck,³ of a truly warm touch, of yellow colour, (and) of quick menses: (a woman whose) traits are these (is) choleric.

(*doṣa*) — viz. phlegm, wind, and choler. Harmony of the humours does not, however, exclude the congenital predominance of one particular humour, whence are derived the three temperaments (*prakṛti*) — viz. phlegmatic, pneumatic, and choleric. Some non-medical authors, such as Surūpa (see above) and Kokkoka (Ratir. iv 13), add to these a fourth temperament, called harmonic, in which none of the humours prevails.

¹ Or, according to NP, «head-ornaments» (which is a clumsy redactional change).

² The word *dog* here used by the Tibetans is cognate with *mdog* «colour» (cf. *kha-dog*); it has nothing to do with the homonymous *dog-pa* «narrow» (which, by the way, would not fit the preceding *mgo-yi śa rgyas* «of ample head-flesh»). — The idea of rosy cheeks occurs in other contexts also; see, for instance, Ragh. iv 68 and vii 27:

*tatra hūṇāvarodhānām bhartṛṣu vyaktavikramam /
kapalapāṭalādeśi babhūva raghuṣeṣitam //*

«There Raghu's conduct was (that of) making his (deadly) strength felt to the husbands of the Hunnish royal ladies, (thus) causing rosiness (inflicted by self-mortification) of their cheeks.»

*tad añjanakledasamākulākṣaṃ pramlānabījāṅkurakarṇapūram /
vadhūmukhaṃ pāṭalagaṇḍalekham ācāradhūmagrahaṇād babhūva / /*

«Then, owing to the customary inhalation of the (sacrificial) smoke, the bride's face became one whose eyes were filled with eyesalve-liquid, whose ear-ornaments of barley-shoots were withered, (and) whose cheek-regions were rosy.»

³ Skr. *kambukaṅṭha* or *kambugrīva*, a neck with three skin-folds considered to be beautiful and auspicious. Cf. Citr. 683 sq.: *gñer-ma gsum-gyis mdzes byas-pa / duñ dan 'dra-ba-dag-tu bya* «(the necks) shall be made (by the painter)

19. (A man who has) close¹ fingers is a hare-man; similarly, (a man who is) stooped is classified as a bull-man; a horse-man (is a man who has) an amount of sperm (sufficient) for a year;² (a man who has) a fine stature is a deer-man.

20. The proper combinations experts will know by what follows; they are known without fail by the women's types and traits.

21. The lotus-woman is said to be a Dhanadā [Yakṣī] (and) the conch-woman, a Gandharvī; the elephant-woman is said to be a Piśācī and the varied woman, a Rākṣasī.³

22. The hare-man (is) the spouse of the lotus-woman; so is the bull-man (that of) the conch-woman; the horse-man (is) the spouse of the elephant-woman; (that of) the varied woman is the deer-man.

23. The Dhanadā is pleased with riches [*dhana*]; the Gandharvī is pleased with fragrance, incense, etc. [*gandha*]; the Piśācī, with (food) containing meat [*piśa*]; the Rākṣasī is pleased with two heroes [*rakṣasī?*].⁴

24. For making (those) unsuited by their type suited (for the partner in question), the application of remedies will (now) be set forth. With butter purified a hundred times one shall carefully anoint one's penis; if warmed a little at the fire, it becomes thick at the time of love.

like a conch, beautified by three wrinkles;» VarBrŚ. lxx 5: *grīvā ca kambunicitārthasukhāni datte* »and a (woman's) neck covered with three wrinkles bestows wealth and happiness.» — The Tibetan term *sbal-pa* here used for »conch» is given in the dictionaries only as »frog, crab, crayfish» (see v. 26); but there can be no doubt whatever about its present meaning.

¹ Here *dus* stands for 'dus; cf. Ratir. iii 30: *śliṣṭaśākha* »close-fingered.»

² The point of comparison being that a horse-man, like a horse proper, is rich in semen virile. Cf. Ratir. iii 35 *retosthidhātāvākula* »full of the elements sperm and bone» and Anaṅgar. iii 19 *manmathajalaprāya* »abundant with love-fluid.»

³ Various classes of demigoddesses representative of a woman's character (*sattva*); cf. Schmidt, Beiträge p. 178 *sqq.* The text seems here to have got out of order; one would expect v. 21 to follow v. 22.

⁴ In this last case, the etymology seems to be that *rākṣasī* is derived from the dual *rakṣasī* »two protectors, defenders, warriors, heroes,» though *rakṣas* is not attested in this meaning.

25. (By) drinking the ten-root elixir¹ after mixing (it with) cream (and) milk, irrepressible love will be produced in men lacking sexual power.²

26. By taking the five members³ of a frog, mixing (them with) the anthers of a red lotus,⁴ (and) putting (this) powder into the vagina for three days, it becomes little. In whom there is sperm, in him there is always love.

27. Having united (with a woman), the expert will strive for [?]⁵ equal happiness, pleasure, (and) orgasm [?]⁶; knowing the peculiarities of the (several erogenous) zones⁷ and (female) types, he will perform lots of (sex-) acts.

¹ Tib. *bcud-kyis len* is the usual equivalent of Skr. *rasāyana*, though both words are of different etymology: while *rasāyana* must be understood as that which comes forth (*ayana*) as juice (*rasa*) from pressed fruits, infused herbs etc., *bcud-kyis len* may be interpreted as an essence (*bcud*) by which (*kyis*) are obtained (*len-pa*) health, longevity etc. — The same spelling also occurs in v. 54 as well as in Aṣṭāṅg. i 4.28, 5.21, 6.157; other forms are *bcud-kyis len-pa* Aṣṭāṅg. i 18.17, *bcud len* ibid. i 6.72, 84, 121, 161, and *bcud-kyi len* Mvy. 5776.

The ten roots mentioned above are according to Suśr. i 38.66—71 and Aṣṭāṅg. i 6.165—167:

(1) <i>trikaṅṭaka</i>	Tribulus terrestris L.
(2) <i>kaṅṭakārika</i>	Solanum jacquinii L.
(3) <i>bṛhati</i>	Solanum indicum L.
(4) <i>pṛthakparṇī</i>	Uraria lagopoides DC.
(5) <i>vidārigandhā</i>	Hedysarum gangeticum L.
(6) <i>bilva</i>	Aegle marmelos CORR.
(7) <i>agnimantha</i>	Clerodendron phlomidoides L.
(8) <i>tuṅṭuka</i>	Oroxylum indicum VENT.
(9) <i>pāṭalā</i>	Stereospermum suavolens DC.
(10) <i>kāśmarī</i>	Gmelina arborea L.

² Here again the text seems to be in disorder, v. 25 belonging by its content after v. 26.

³ I.e. arms, legs, and head.

⁴ I.e. the red-flowered variety of *Nelumbium speciosum* WILLD.

⁵ Tib. *skyed-pa* with terminative; see Vocabulary.

⁶ Tib. *grol-ba*; see Vocabulary.

⁷ Apparently referring to the tooth- and nail-marks enumerated in v. 28 *sqq.*

28. The spots for the tooth and nail (-marks)¹ one shall know in their relation to the days (of the month). On the first day, it is said to be the crown of the head and on the second, the ear.

29. On the third, it is stated to be the nose; likewise, on the fourth, the face; on the fifth, the neck; (and) on the sixth, the shoulder.

30. On the seventh, it is stated to be the breast. On the eighth, likewise, it is taught to be the breast.² On the ninth, it is considered to be the navel. On the tenth, it is stated to be the hip-orb.

31. On the eleventh, it is understood to be the privy parts. On the twelfth, it is stated to be the thighs; on the thirteenth, the knee; on the fourteenth, the two shanks; (and) on the new-moon day, the instep.

32. In the period of the crescent moon, one shall retrace one's course in the same order.³ According to the waxing and waning (of the moon) the expert shall experience and intensify (sexual enjoyment).

33. The expert shall always practise abstinence on days (of which the constellations) Kṛttikā, Mṛgaśīras, Uttaraphalgunī, and Pūrva-phalgunī (are) regents.⁴

¹ Along with hugs, kisses, beats, and cries, these are considered to be the concrete tokens of love.

² Thus CD; in NP, a later hand has substituted »belly» (*lto-ba*) for »breast» (*sñiñ-ga*).

³ The Indian lunar month falls into two halves: the light half (*śuklapakṣa*) or period of crescent moon and the dark half (*kr̥ṣṇapakṣa*) or period of decrescent moon. The days of each half bear no distinctive names but are simply numbered from one to fourteen. Only the last one has got a special designation: that of the light half, on which sun and moon are in opposition, is called »day of full moon» (*paurṇamāsī*, *pūrṇamā*, *pūrṇimā*); that of the dark half, on which sun and moon are in conjunction, is styled »day of new moon» (*darśa*, properly »appearance») or »day of dwelling together» (*amāvasyā*, *amāvāsī*, *amāvāsyā*). The month opens as a rule with the light half (also called »former half» — *pūrvapakṣa*) and closes with the dark half (also called »latter half» — *aparapakṣa*). In the present case, however, this order has been reversed; for other such instances, see Kane, History iii p. 907 and v p. 659 sq.

⁴ I.e. in the months of Kārttika (16 Oct. till 15 Nov.), Mārgaśīra (16 Nov. till 15 Dec.), and Phālguna (16 Febr. till 15 Mar.). — It is possible that *mgo*

34. One shall not engage (in anything), nor cohabit with a woman, at the wrong time; if, out of passion, one has intercourse (all the same), one will undoubtedly die.

35. At the time of equal happiness, one shall use all sorts of ecstatic cries.¹ For pleasing excellent women, one shall make love in the first two watches (of the night)².

36. The hitting with teeth and nails one shall do at the time of happiness; at the time of intoxication through happiness, one shall especially hit with nails etc.

37. At the time of the change of sun (and) moon and at the junction of the days of a month:³ on these four (occasions), one shall not engage in love since (otherwise) one will die. At the time of the menses, it is commended (also) to abstain from women since the semen is carried off (by the menstrual flow).

38. If an expert takes menstrual blood from the vagina of a fortunate⁴ woman, mixes (it) with cream (and) milk, and gives (it) to barren women, a healthy child will be born.

is used here, not pleonastically after *smal-po* (as presumed in the above translation), but rather analogously to *bre dañ phul-dag*, in which case our stanza would read as follows: »On days (of which the constellations) Kṛttikā and Mṛgaśiras (are) rulers, likewise (on days of which the constellations) Uttara-phalgunī and Pūrvaphalgunī (are) regents, the expert shall always practise abstinence.»

¹ Lit. »music.» The ecstatic cries (*sītākāra*) are specified by Kokkoka (Ratir. x 54) as follows:

himkṛtastanitasūtkaḍūtkṛtaṃ
phūtkṛtaśvasitarodanādikam |
muñca pīḍaya gṛhāṇa jīvaya
trāhi hā dhig iti sītṛtaṃ viduḥ ||

»Making *him*, roaring, making *sūt* and *dūt*, making *phūt*, sighing, weeping, and the like; (moreover exclamations such as) let (me) go! press (me)! hold (me) tight! leave (me) alive! spare (me)! oh! — these they know as ecstatic cries.»

² I.e. from 6 p.m. till midnight.

³ I.e. in the evening and morning and at the end and beginning of a month.

⁴ I.e. fecund?

39. One shall wrap up the root of the white butterfly-pea¹ in white yarn; if one ties (it) around the woman's waist, a child will happily be born.

40. From the numerous treatises on love, the four kinds of coitus will (now) be set forth: lotus-coitus, sleeping,² thigh-hiding, and touching.³

41. After placing a kiss on the pudenda, one shall fondle the vulva with one's hand. Having introduced one's penis with care, one shall deal slow strokes.⁴

42. After checking her feet with one's shanks, one shall continuously clasp (the woman) round her neck. Having scratched⁵ her limbs with one's nails, one shall deal quick strokes.

43. This is the lotus-coitus, to be performed with a lotus-woman. While a lotus-woman delights in this, the pleasure [?] of a harmonic woman is as follows.

44. After pressing (her) with one foot, binding (her) with the other foot, and entering (her) continuously with especial care, one shall deal soft strokes.

45. Having opened⁶ (the cleft of her shanks) with one's shanks,

¹ *Clitoria ternatea* L., falling into a white-flowered and a blue-flowered variety. The Tibetan term *g'an-gyis mi thub* is based on a wrong interpretation of the Sanskrit equivalent *aparājītā*, which has been analysed as *a-para-ājita* instead of *a-parājīta*.

² Read *gñid-log* instead of (*g*)*ñis-log*; cf. v. 48c.

³ While reading the following paragraph, which is not in all its aspects clear to us, one should bear in mind what Sir Richard Burton has rightly pointed out in a similar context — «that the exceeding pliability of the Hindu's limbs enable him to assume attitudes absolutely impossible to the Europeans» (Anāṅgar. p. 117), and «that the Yoni of the Hindu woman must be placed exceptionally high, otherwise many of the postures would be quite impossible» (*ibid.* p. 118 sq.).

⁴ I.e. any of the three kinds of intromission known as «gust» (*nirghāta*), «boar's stroke» (*varāhaghāta*), and «bull's stroke» (*vr̥ṣāghāta*) and to be distinguished from «churning» (*manthana*) as mentioned in v. 47c. Cf. Vātsyāy. p. 162.

⁵ Here 'dri stands for 'bri.

⁶ Read *phye byas-na* instead of *phye-bas-na*; cf. v. 49c.

one shall enter into one's own shanks.¹ Then one shall put (her shanks) on one's shoulders and again shall grasp (her) by the neck.

46. After introducing one's penis with care, one shall strike again and again. If one's own pleasure [?] comes about, having washed (one's penis) three times in milk, one shall wash her vagina accordingly.

47. After grasping the breasts of a conch-woman and assuming once more the above posture, one shall churn² and utter the following spell: *oṃ cala cala svāhā*.³

48. By reciting (it a) thousand (times), excellence — that is, talents in pleasure [?] — is produced. This is the sleeping-posture, said (to be assumed) with a conch-woman.

49. After binding her thighs with both one's thighs, one shall grasp her breasts with one's hands. Having opened the cleft of her shanks with one's elbows, one shall introduce one's penis with care. This (posture is preferred) by elephant-women.

50. After opening the woman's shanks and kissing [?]⁴ her lower lip, one shall thereupon strike. This is the (thigh-) hiding-posture; when practised with an elephant-woman, it will give streams of pleasure [?].

51. After clasping each other's limbs, violently sucking the woman's breasts, and placing (her) atop one's own thighs, one shall introduce one's penis with care.

52. Having seated (her) on the floor, the man shall thereupon clasp her neck with his right (hand), seize her left hand, and strike again and again.

53. (This posture, to be assumed) with a varied woman, is called the touching-posture (or) crouch. After kissing [?] a varied woman, clasping (her) round the neck, and giving (her) pleasure [?],

54. one shall drink liquor with her. Curing⁵ one's exhaustion again and again, especially with elixirs, one shall eat betel.

¹ I.e. squat? Cf. the German phrase *in die Kniee gehen*.

² See above, p. 26 n. 4.

³ Translating roughly, »Amen! Move to and fro! Hail!»

⁴ Tib. *tsum-pa*, as also in vv. 53 and 57; see Vocabulary.

⁵ Here *so-ziñ* stands for *gso-ziñ*.

55. One shall talk in pleasant words. Having carefully spoken in a proper tone, the expert knowing the time(-table of love) shall put clothes on the varied woman.

56. The lotus-woman¹ is endowed with the smell of lotus; the conch-woman is marked by the smell of butter, the elephant-woman by the smell of menstrual blood; the varied woman is marked by the smell of milk.

57. The expert shall press (the woman's) breasts and, having frequently kissed [?] (her), shall clasp (her) round the neck and taste her lower lip. After engaging in such activities, one shall then delight the women by ditties and dances.

58. By the special fetter of lust,² the misery of the cycle (of re-births) will not be produced. Men possessed of love shall renounce envy (and) hatred.

59. A woman shall be chaste and coy, and shall always carefully hide her oestrus (and) menses. She ought to be won by tenderness, not by rudeness.

60. Compiled from the extensive Kāmaśāstra prepared by Ācārya Nāgārjuna, and abstracted into a compendium for benefitting mankind by me — Surūpa.

The abridged Kāmaśāstra, prepared by Ācārya Surūpa, is (now) complete.

Blessings!

Select Vocabulary

Klu-sgrub [Nāgārjuna], name of a writer on love, 2, 60.

skal ldan(-ma) [bhagavat(ī)], *fortunate*, perhaps *fecund*, (*woman*), 7, 38. — Cf. skal bzañ.

¹ I.e. her vaginal secretion; thus also in the following cases.

² The four »fettters» (*yoga*) or »miseries» (*āsrava*) of Buddhism are passion (*kāma*), existence (*bhava*), ignorance (*avidyā*), and heresy (*dṛṣṭi*). Cf. Lalit. p. 348.21—22.

skal bzañ [subhaga], *fortunate*, perhaps *fecund* (said of a woman), 6, 8; v.l. skal bzañs, 6. — Cf. skal ldan(-ma).

skal bzañs, v.l. for skal bzañ, 6.

skyuñ-ka [caurikāka], *jackdaw* (*Corvus monedula*), 9

skye-gnas [yoni], »birth-place,» *vulva*, 15, 41.

skyed-pa, with terminative, probably elliptical for sems skyed-pa [cittam utpāday], *to strive for*, 27.

kha, v.l. for khra [uttaraphalgunī], name of the twelfth lunar mansion, 33.

khyu-mchog [vṛṣabha], *bull-man* (one of the four classes into which men are divided according to the size of their genitals), 5, 11, 19, 22.

mkhris-pa-can [pittala], *choleric* (denoting that of the four temperaments in which the humour cholera prevails), 14, 18.

ʼkhyud-pa [āliṅg], *to clasp*: mgul-nas or mgrin-par *round the neck*, 42, 53, 57; mgrin-pa gyas-pas *the neck with the right hand*, 52; yan-lag phan-thsun *each other's limbs*, 51. — Cf. ʼdzin-pa.

grol-ba [mokṣa], *release of sperm, ejaculation, orgasm* [?], 27.

glañ-chen(-ma) [hastinī], *elephant-woman* (one of the four classes into which women are divided according to the size of their genitals), 5, 8, 21, 22, 50, 56. — Cf. glañ-mo.

glañ-mo, brachylogous for glañ-chen(-ma), 49; v.l. gloñ-mo.

gloñ-mo, v.l. for glañ-mo, 49.

dgo-ba [mṛga], *deer-man* (one of the four classes into which men are divided according to the size of their genitals), 5, 13, 19, 22; v.l. rgo-ba. — Cf. ri-dags dgo-ba.

mgo [śiras], »head,» *ruler* (said of constellations with regard to days) [?], 33. — Cf. smal-po mgo.

mgrin sñon [nīlakaṅṭha], »blue-necked,» *peacock*, 12.

rgu-ba [prāgbhāra], *stooped*, 19.

rgo-ba, v.l. for dgo-ba, 5, 13, 19, 22.

rgyab-pa, (i) [han], *to strike* (said of a special kind of intromission), 46, 50, 52;

(ii) v.l. for brgyab-pa, 41.

brgyab-pa [ghāta], *stroke* (a special kind of intromission): ~ rtsom-pa *to deal strokes*, 41, 42, 44; v.l. rgyab-pa, 41.

ñal so-ba, secondary spelling of ñal gso-ba [viśram], *to cure exhaustion*, 54.

ño-thsa śes-pa [lajjin], »knowing shame,» *coy*, 59.

dños-grub [siddhi], *excellence*, 48.

sñags [mantra], *spell*, 1, 47.

geig-tu 'gyur-ba [ekībhū], *to become one, unite, with a woman*, 27.

bcin-thabs [bandha], *coitus*, 40. — Cf. padmai bcin-thabs.

bcug, perfect of 'jug-pa (2).

bcud-kysis len [rasāyana], *elixir*, 25, 54.

cha, v.l. for śa (see note), 17.

chags-pa [rāga], *passion*, 34.

chad-pa, v.l. for chud-pa, 44.

chu-skyes dmar-po [raktavārija], *red lotus* (the red-flowered variety of *Nelumbium speciosum* WILLD.), 26.

chud-pa [praviś], *to enter a woman*, 44; v.l. chad-pa. — Cf. 'jug-pa (1).

'chiñ-ba [bandh], *to assume a posture*, 47.

'jug-pa (1) [praviś], (i) *to enter: rañ-gi byin-pai nañ-du into one's own shanks, to squat* [?], 45; (ii) *to enter a woman, have intercourse*, 34. — Cf. chud-pa.

'jug-pa (2) [praveśay], perf. bcug, *to introduce: phye-ma bha-gai nañ-du powder into the vagina*, 26; rtags or liṅga *the penis*, 41, 46, 49, 51.

ña [snāyu], *muscle*, 13.

ñis-log, v.l. for gñis-log and corrupt for gñid-log, 40.

gñid-log [suptaka], *sleeping* (a special kind of coitus), 48. — Cf. (g)ñis-log.

gñis-log, corrupt for gñid-log, 40; v.l. ñis-log.

rta [aśva], *horse-man* (one of the four classes into which men are divided according to the size of their genitals), 5, 19, 22. — Cf. Ita.

rtags, (i) [prakṛti], *constitution*, 14; (ii) [liṅga], *characteristic* (opposed to rigs), 10, 11, 13; *characteristic par excellence, penis*, 10, 24, 46, 49, 51.

rtul, v.l. for rdul, 56.

Ita, corrupt for rta, 12.

stañs [vṛtti], *style, either mode of life or conduct in love*, 1.

steñs, v.l. for steñ [upari], *atop*, 51.

sten-pa [sev], fut. bsten, (i) *to make, use, do: 'dod-pa love*, 4; rol-mo sna-thsogs *all sorts of ecstatic cries*, 35; so dañ sen-mos gdab-pa *the hitting with teeth and nails*, 36; (ii) *to make love*, 35.

stoñ-pa [śūnya], *bloated* (said of the skin), 10.

brtag-pa [upalakṣita], *marked*, 56.

bsten, future of sten-pa.

duñ(-can)-ma [śaṅkhinī], *conch-woman* (one of the four classes into which women are divided according to the size of their genitals), 5, 7, 21, 22, 47, 48, 56.

- dul-ba [vinīta], *disciplined, chaste*, 59.
- dus [śliṣṭa], secondary form of 'dus, *joined, close* (said of the fingers), 19.
- dus śes-pa [kālañña], *knowing the time-table of love*, 55.
- dog [pāṭala], *coloured, rosy*, 17; v.l. mdog.
- drañs-sroñ, v.l. for drañ-sroñ [rṣi], *sage*, 1.
- dri-mo, v.l. for gru-mo [kūrpara], *elbow*, 49.
- dri-za-mo [gandharvī], «she who eats fragrance», a Gandharvī (one of the four classes into which women are divided according to their character), 21, 23.
- drog-pa, v.l. for drag-pa [tīvra], *violent*, 51.
- gdab, future of 'debs-pa.
- gdab-pa [āghāta], *hitting: so dañ sen-mos with teeth and nails* (as a token of love), 36. — Cf. 'debs-pa.
- bde(-ba) [sukha], *happiness*, 1, 2, 3, 27, 35, 36.
- bde-bas myos-pa [sukhamada], *intoxication through happiness*, 36.
- mdog, v.l. for dog, 17.
- 'dug-stañs [āsana], *posture*, 47, 48, 50, 53.
- 'debs-pa [āhan], fut. gdab, *to hit: sen-mo-la sogs with nails etc.* (as a token of love), 36. — Cf. gdab-pa.
- 'dod-chags sbyar-ba [kāmayoga], *fetter of lust*, 58.
- 'dod ldan [kāmavat], *possessed of love*, 58.
- 'dod-pa, (i) [kānta], *lovely*, 6; (ii) [kāma], *love*, 4, 15, 24, 25, 26, 37.
- 'dod-pai bstan-bcos [kāmasāstra], *treatise on love*, 2, 14, 40, 60, fin.; v.l. 'dod-pai bstan-(?)chos, 40, 60.
- 'dod-pai bstan-chos, v.l. for 'dod-pai bstan-bcos, 40.
- 'dod-pai bstan-'chos, v.l. for 'dod-pai bstan-bcos, 60.
- 'dod-pai nus-pa [kāmabala], *sexual power*, 25.
- 'dri-ba, secondary spelling of 'bri-ba [likh], *to scratch*, 42.
- rdul [rajas], *menstrual blood*, 56; v.l. rtul.
- bsdams-pa, elliptical for brla-bsdams(-pa), 50.
- nor-sbyin-mo [dhanadā], «she who gives riches», a Yakṣī (one of the four classes into which women are divided according to their character), 21, 23.
- gnam-stoñ [darśa], «empty sky», *new-moon day*, 31.
- gnas [sthāna], *spot: so dañ sen-mo for tooth- and nail-marks*, 28.
- sna-thsogs(-ma) [citrinī], *varied woman* (one of the four classes into which women are divided according to the size of their genitals), 5, 9, 21, 22, 53, 55, 56.
- padma-can, (i) [padmanibha], *lotus-like*, 16; (ii) [padmini], *lotus-woman* (one of the four classes into which women are divided according to the size of their genitals), 5, 6, 21, 22, 43, 56; v.l. padmai, 56.
- padmai, frozen genitive, v.l. for padma-can, 56.

padmai bciñ-thabs [padmabandha], *lotus-coitus* (a special kind of coitus), 40, 43. — Cf. bciñ-thabs.

spañ, future of spoñ-ba.

spel-ba [vardhay], *to intensify* sexual enjoyment, 32.

spoñ-ba [varjay], fut. spañ, (i) *to avoid, abstain from*: bud-med women, 37; (ii) *to practise abstinence*, 33.

phrad, future of ʼphrad-pa.

ʼphrad-pa [saṅgam], fut. phrad, *to meet, cohabit*: rol-byed-ma dañ *with a woman*, 34.

bad-kan-can [śleṣmala], *phlegmatic* (denoting that of the four temperaments in which the humour phlegm prevails), 14, 16.

bre dañ phul [śīrṣaka], »head and top,» *regent* (said of constellations with regard to days), 33.

bha-ga [bhaga], *vagina, pudenda*, 26, 38, 41, 46.

ʼbras-can [prajāvat], *fruitful* (said of a man), 12.

sbal-pa, (i) [kambu], *conch*: sbal-pai rgyab ʼdra mgrin-pa *a conch-shell-like neck*, 18; (ii) [bheka], *frog*, 26.

sbyor-ba [yoga], (i) *combination*, 20; (ii) *application*, 24.

me-tog [puṣpa], »flowers,» *menstrual blood*, 38.

mo-gśam [vandhya], *barren* (said of a woman), 38.

smal-po mgo [mrgasīras], tautologous for smal-po or mgo (name of the fifth lunar mansion) [?], 33. — Cf. mgo.

tsum-pa [cumb], *to kiss* [?], 50, 53, 57; v.l. btsum-pa, 57.

tsog-pu [utkuṭuka], *crouch*, 53.

btsum-pa, v.l. for tsum-pa, 57.

rtsa-ba-bcu-pa [dāśamūlika], *made of the ten roots* (for which see note), 25.

rtse [agra], *oestrus*, 59.

rtse-ba [kriḍ], *to fondle*, 41; v.l. brtse-ba.

rtsed-mo [kriḍā], *love-sport*, 11.

brtse-ba, v.l. for rtse-ba, 41.

mthsan-ñid, -ma [lakṣaṇa], *trait* (opposed to rigs), 6, 14, 17, 18. — Cf. rtags, mthson-pa.

mthson-pa [lakṣaṇa], *trait* (opposed to rigs), 20. — Cf. rtags, mthsan-ñid.

ʼdzin-pa [grah], perf. bzuñ, fut. gzuñ, *to grasp*: mgul-nas *by the neck*, 45; nu-ma *the breasts*, 47; nu-ma lag-pas *the breasts with one's hands*, 49; lag-pa gyon-pa *the left hand*, 52. — Cf. ʼkhyud-pa.

rdzas [dravya], (i) *means*, 1; (ii) *remedy*, (1), 24.

g'zan-gyis mi thub [aparājitā], «unconquered by another» (see note), *butterfly-pea* (*Clitoria ternatea* L.), 39.

b'zos-thog [dugdhāgra], «head of milk», *cream*, 25, 38.

zla, elliptical for zla-mthsan, 59.

zla-ba, (i) [candra], *moon*, 32, 37; (ii) [māsa], *month*, 37; (iii) [soma], *juice* par excellence, *sperm*, 19, 26.

zla-mthsan [ṛtu], *menses*, 18, 37. — Cf. zla.

gzug, v.l. for gzugs, 7.

gZugs-bzañ [Surūpa], name of a writer on love, 60, fin.

gzuñ, fut. of 'dzin-pa.

bzañs, v.l. for bzañ, 6.

bzuñ, perfect of 'dzin-pa.

o [cumbana], *kiss*, 41.

yan-lag lña [pañcāṅga], *the five members* (arms, legs, head), 26.

yid 'byuñ [manobhava], «mind-born», *love*, 16.

yul [deśa], *erogenous zone*, 27.

yon-tan [pṛīti], *pleasure* [?], 12, 43, 46, 48, 50, 53.

ri-dags dgo-ba, tautologous for dgo-ba, 13.

ri-boñ [śaśa], *hare-man* (one of the four classes into which men are divided according to the size of their genitals), 5, 10, 19, 22.

rig-pa, v.l. for reg-pa, 18.

rigs (1) [jāti], (i) *birth*, 1; (ii) *type* (opposed to rtags and mthsan; any of the eight classes into which men and women are divided according to the size of their genitals), (1), 3, 4, 20, 24, 27.

rigs (2) [yukta], *proper*, 20, 55; v.l. rigs-pa, 20.

reg-pa [sprṣṭaka], *touching* (a special kind of coitus), 40, 53.

rol-byed-ma [lalanā], «she who makes merry», *woman*, 3, 11, 13, 34, 50, 51, 57, 59

rol-mo [sītkāra], «music», *ecstatic cries*, 35.

rluñ-can [vātala], *pneumatic* (denoting that of the four temperaments in which the humour wind prevails), 14, 17.

brla-bsdams [ūrūpagūḍha], *thigh-hiding* (a special kind of coitus), 40; v.l. brlab-bsdams. — Cf. bsdams-pa.

brlab-bsdams, v.l. for brla-bsdams, 40.

las [karman], *sex-act*, 27.

li(-ba) [barbara], *curly*, 17.

liṅga [liṅga], *penis*, 41.

loñs-spyod [bhoga], *pleasure*, 27.

śa-za(-ma) [piśācī], »she who eats meat,» a Piśācī (one of the four classes into which women are divided according to their character), 21, 23.

śes-pa, (i) [jñā], *to be intelligent or experienced* in women, 1; *to experience sexual enjoyment*, 32; (ii) [jñāna], *experience* in women, 3.

sa-bon [bīja], *semen*, 37.

so-rtsi [tāmbūla], »tooth-paint,» *betel*, 54.

Sva-ra-ya-na [Svārāyaṇa], name of a sage, 1.

sriṅ-mo, v.l. for sriṅ-mo, 21.

sriṅ-mo [rākṣasī], a Rākṣasī (one of the four classes into which women are divided according to their character), 21, 23; v.l. sriṅ-mo.

srub-pa [manth], *to churn* (said of a special kind of intromission), 47.

slabs, v.l. for bsלב, 48.

gsaṅ-ba [guhya], *privy parts*, 8, 16, 31.

gser-gyi me-tog [hemapuṣpa], »gold-flower,» *champaka* (Michelia champaka L.), 10.

bsלב [śikṣā], *talent*, 48; v.l. slabs.

lhan-cig skyes(-pa) [sahaḥa], »born, existing, together,» *harmonic* (denoting that of the four temperaments in which neither phlegm, wind, nor cholera prevail), 14, 15, 43.

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Abbreviations

Anaṅgar.	Kalyāṇamalla's Anaṅgaraṅga
Ak.	Amarasiṃha's Amarakoṣa

Aṣṭāṅg.	Vāgbhaṭa's Aṣṭāṅgahrdayasaṃhitā
Buddhac.	Aśvaghōṣa's Buddhacarita
Citr.	Citrakakṣaṇa
Divyāv.	Divyāvadāna
Lalit.	Lalitavistara
Mvy.	Mahāvvyutpatti
Ragh.	Kālidāsa's Raghuvamśa
Ratir.	Kokkoka's Ratirahasya
Suśr.	Suśruta
VarBrS.	Varāhamihira's Brhatsaṃhitā
Vātsyāy.	Vātsyāyana's Kāmasūtra
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

