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The
Kamasutra

The Original Sanskrit
Vatsyayana

An English Translation
Lars Martin Fosse
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Loretta stirs the drink.
To Ruth
for her patience, love and kindness
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Introduction

Both juicy and exceedingly dry, sensitive and cynical, ahead of its time and appallingly retrograde, the Kamasutra is the most famous guide to sensual pleasure ever written—indeed, one of the most notorious books in the history of the world. Its acute insights into human nature are still relevant today.

While previous publishers typically either stole the word "Kamasutra" and slapped it on a book of modern photographs, or neglected to include the original Sanskrit, or reprinted an old, faulty translation (or introduced a new, faulty translation), or included reproductions of miniatures made more than a millennium after the text was composed, YogaVidya.com and I have labored mightily to create a proper edition. It includes the original Sanskrit typeset in Devanagari, a new, accurate and readable English translation, and illustrations using period clothing, jewelry, and settings that actually correspond to what is described in the text.

Composed in northern India in the third or fourth century CE at the beginning of the Gupta Empire, the apex of India’s classical civilization, the Kamasutra is the oldest existing Indian text about pleasure. It was a handbook for the urbane man of culture, courtesans, and upper-class women. Painting a vivid picture of life in India, its ideas permeated classical literature. It is a digest of several older works, which in turn were said to draw from a large work by an attendant of the god Shiva, implying a divine origin.
Vatsyayana does not present himself as the original author, but rather one who reorganizes and edits the work of others. He also offers his own arguments and views, positioning himself as the final authority on a number of issues. Surprisingly pragmatic and mostly amoral, Vatsyayana comes to the defense of eroticism and discreetly pokes fun at the ascetics. We know nothing about him. Like so many ancient authors, he vanishes in the mists of time. Only his name remains, perhaps legendary.

A detailed summary of the book can be found in the opening chapter, so I won't repeat that information here. But knowing a few things now will make this book easier to follow.

A distinctive feature of the Kamasutra is its classification of men and women according to the size of their genitals so couples can combine for maximum pleasure. Positions that work well for couples of equal size may not be as good for couples of unequal size. Several positions try to accommodate unequal sizes by achieving a tight fit by other means, such as using the thighs to produce a good squeeze.

Small, medium, and large genitals go together in different combinations, or unions. The best unions are small with small, medium with medium, and large with large. Union with one size larger or smaller is high or low; union with two sizes larger or smaller is very high or very low.

The genital sizes and their combinations are as follows:

<table>
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<th>Man</th>
<th>Woman</th>
<th>Union</th>
</tr>
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<tbody>
<tr>
<td>Hare</td>
<td>Doe</td>
<td>Equal</td>
</tr>
<tr>
<td>Bull</td>
<td>Mare</td>
<td>Equal</td>
</tr>
<tr>
<td>Stallion</td>
<td>Elephant cow</td>
<td>Equal</td>
</tr>
<tr>
<td>Hare</td>
<td>Mare</td>
<td>Low</td>
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<tr>
<td>Hare</td>
<td>Elephant cow</td>
<td>Very low</td>
</tr>
<tr>
<td>Stallion</td>
<td>Doe</td>
<td>Very high</td>
</tr>
</tbody>
</table>
Another notable feature of the text is the “third nature,” which includes everyone who is neither a heterosexual male nor a heterosexual female. While imposing modern categories on ancient phenomena is fraught with difficulties, we can say in the most general terms that, in the Kamasutra, the third nature is primarily composed of biological males engaging in a wide variety of non-heterosexual behaviors. It gives a vivid impression of gay men’s life in classical India.

You may be shocked at the abundance of biting, scratching, and slapping. Slapping causes passionate moaning and screaming on the part of the woman. The point is probably to stimulate the brain’s production of endorphins, which increases sexual ecstasy, just as it does in religious ecstasies.

The age of marriage throughout the ancient world, with its short life spans, was lower than it is today. This explains why the man is told to engage in childish pastimes to win his bride’s confidence. Kind and considerate treatment was meant to create a secure emotional basis for the marriage and a reliable wife who would not reject sex or prefer other men.

Prostitution was very much a part of the entertainment industry of the day. Courtesans lived in a special quarter of the city, either independently or financed by the king. Although roundly condemned by the clergy, courtesans were immensely popular and admired, just like modern celebrities. Indian kings, like their European counterparts, invested in and taxed prostitution—with excellent returns. Since prostitutes were an economic asset, they had some legal protection, although they were otherwise regarded as beyond the pale of respectable society. Among themselves, they lived in a world of reversed status—the women were the most important persons, usually supervised by a stone-hearted older woman, or “mother,” who ran the business. Men had no status and no authority.

Lastly, you may be astonished by the vast amount of intrigue, drama, and suspense. Penetrating another man’s harem and having
sex with his wives was dangerous for all involved. Nevertheless, both harem women and other married women had many ways to get sexual satisfaction on the sly. Thus, the urbane man—from merchant to king—had to guard his women against the plots of other men, as well as against the plots of the women themselves and even of their servants. At the same time, he might engage in similar plots, having affairs with married women himself!

As for the structure of the book, the first thing to realize is that it is a sutra text, characterized by highly condensed, almost inaccessible technical language stripped of every unnecessary syllable to ease memorization. (Sutra literally means “a thread” in the sense of a clue or a guide. For a more detailed interpretation, a reader relied on a guru, a commentary, or both.) The editors grouped the individual, numbered threads into paragraphs, but left the numbering unchanged. We left the translation unnumbered to avoid clutter. Some external sandhis were left unmade to help a Sanskrit reader decipher this very difficult text and to reduce hyphenation. In addition to the sutras, there are little groups of verses, typically at the end of a section or chapter, distinguished typographically in the Sanskrit as two separate lines of text. Sometimes they are introduced in the translation with a phrase like “And there are these verses about this” and sometimes not.

Due to its ancient and layered origin, the text has two organizing structures, chapters and sections, running in parallel, which we've retained and merged into a modern hierarchy with modern nomenclature. We have followed the traditional practice of pulling chapter and section titles from the colophons, those delightfully flowery sentences that bring each chapter to a satisfying close. Some chapter titles were abbreviated and/or made general enough to describe the entire chapter—check the colophons for the original, unabbreviated titles. The seven parts and their titles are as they were in the original.

I worked hard to make an accurate translation of just the Kamasutra itself. More specifically, I resisted the urge to pad the
In the end, what can we make of the Kamasutra?

It contains appalling practices and attitudes—literally too numerous to mention here—that could get you injured, renounced, imprisoned, abandoned, impoverished, or even killed. The cynicism that permeates the text could make you Machiavellian—or worse. Do not blindly use this book as a how-to manual.

On the plus side, it ascribes a deep, positive value to sex: it isn’t simply for reproduction, sexual happiness matters, and it’s important for one’s physical and mental health. The freewheeling, amoral sexuality of the Kamasutra may go too far, but with the application of common sense and critical intelligence lovers may still benefit from its ancient wisdom.

The Kamasutra also gives a fascinating account of human psychology. In his discussion of harem intrigues, seductions, and liaisons, Vatsyayana brilliantly analyses the vulnerabilities and frailties of the human mind. This is where the Kamasutra is truly universal, since his analysis of human nature is still recognizable today anywhere in the world.

Perhaps, then, our challenge is to learn what we can without damaging who we are. Our relationships can benefit from knowing how the body, the mind, and the emotions work. One could even use this knowledge to find and nurture true love.
Part Two

Sexual Intercourse
Sexual Unions

Sexual Intercourse with Regard to Size, Endurance and Temperament

Lovers are differentiated as hare, bull, or stallion according to the size of their sexual organ. As for lady friends, they are defined as doe, mare, or elephant cow. Thus, there are three equal sexual unions when there is intercourse between similar partners.
With permutations, there are six unequal genital combinations. When genitals of unequal size are combined and the man’s is larger, there are two high unions with the combinations ordered stepwise. Noncontiguous sizes make a very high union. In the opposite case, there are two low unions, and noncontiguous sizes make a very low one. Among these, the equal unions are the best. The two unions marked by the comparative suffix -tara are the worst. The rest are middling.

A man has dull sexual energy if he is not sexually excited during intercourse, if he shows little virility, and if he cannot stand wounds. The average and the fierce sexual energies are the opposite of this. The same goes for the lady friend. Here, too, there are nine sexual unions, precisely as with genital size.

In the same manner, lovers are quick, average, and long-lasting regarding endurance, but there is a dispute regarding the woman.
A woman does not reach orgasm just like a man. Her sexual itch is continually being removed by the man. But when she is suffused with a sensation of psychological pleasure, she produces a different feeling, and in this lies her perception of satisfaction. Because the man’s perception of erotic joy is unknown as well, it is impossible to ask, “How does your satisfaction come about?”

“How is this understood?” one may object. Because a man relaxes of his own accord when he has reached ecstasy, he does not show any consideration for the woman. But a woman is not like that, according to Auddalaki.
Part Two: Sexual Intercourse

But this is not so. For even scratching an itch feels pleasant for a long time. It is precisely the thing to do. Therefore, this is no criterion because it is uncertain.

During intercourse a man removes a woman’s sexual itch, and that, suffused with psychological pleasure, is called satisfaction.

A young woman reaches climax continually from the beginning, a man, however, only at the end. This is perfectly clear. For without an orgasm there will be no embryo, according to the followers of Babhravya.

But even here there are contradicting and supporting arguments.
Here one might object, “It is assumed that the woman experiences sensual pleasure continually, yet it is evident that, at the beginning, she is indifferent and has no endurance. Then, sexual passion and indifference to the body gradually increase, and at the end, she wants to stop.”

But this is not so. Even if a potter’s wheel or a spinning top starts to spin in the same manner, when they are spinning they are slow at the beginning, but then gradually pick up speed. This is perfectly clear. And the wish to stop is due to the loss of fluids. Therefore, this is not a relevant objection.

Men’s pleasure comes at the end of the sexual act, whereas the pleasure of women is continuous, and the wish to stop is due to the loss of fluids.
Therefore, the manifestation of a woman's genital fluids is also visible, just like that of a man. For how could there be a different result when both belong to precisely the same species and attain the same objective? It is because of the difference in approach and the difference in psychology.

But why is there a difference in approach? It is due to nature, namely, the man is the active part and the young woman is a passive receptacle. For the active part performs an action in one way, a receptacle in another. And because of this difference in approach caused by nature, there is also a difference in psychology. The man is satisfied thinking, "I am the attacker." The woman thinks, "I am being attacked." Thus according to Vatsyayana.
Part Two: Sexual Intercourse

Here one might object, “Why shouldn’t the result be different when the approach is different?” But this is not so. The difference in approach has a cause, namely that the characteristics of the active and passive parts are different in this matter. A difference in result without a cause would be illogical, because they belong to the same species.

Here one might object, “When combined, causal factors accomplish one and the same goal. But these two people reach their own goals separately. Thus, this objection is inappropriate.”

But this is not so. One sees that several other goals are attained simultaneously. If, for instance, the objection is that when two rams butt, or when two wood apples are split, or when two wrestlers fight, there is no difference in causal factors, then we reply that there is no difference in substance here either. But it was earlier said that there is a
difference in approach caused by nature. Therefore, they both experience a similar satisfaction.

Because the couple does not belong to different species, they achieve a similar satisfaction. Therefore, a woman should be treated in such a way that she reaches ecstasy first.

Now that the similarity between the partners has been established, the sexual unions related to endurance and temperament also number nine, just like size.

Sensual feeling, sexual ecstasy, pleasure, orgasm, passion, sexual energy, and satisfaction are synonyms of sexual enjoyment. Sexual intercourse, sexual union, copulation, bed sport, and seduction are synonyms for the sexual act.
Since there are nine different combinations of each of the types of intercourse according to size, temperament, and endurance, it is impossible to count the number of sexual acts when they are combined because there are too many of them. Among these, one should apply the practices according to one’s judgment, says Vatsyayana.

At the first sexual union the man has fierce energy and is very quick, later it is the other way. With a woman, it is the opposite, however, until the fluids are exhausted. The male fluid is exhausted before the female fluid is exhausted, according to a proverb.

The teachers have established that women quickly achieve gratification because they are tender by nature and susceptible to strong stimulation. This explanation of intercourse
is adequate for the experts. A more detailed account will follow for the benefit of the inexperienced.

The Variations of Love

The experts say that there are four kinds of love, which are caused by habit, personal psychology, identification, and sense objects.

Love that is expressed in words, etc., and marked by the repetition of certain actions, is known as habitual love, and may include activities such as hunting.

Love for activities formerly repeated, which does not have an object, springs from the imagination. This is psychological in nature. It can be recognized in oral sex with
members of the third nature or women, and in various acts such as kissing.

When someone says, “This is the same person,” when love is caused by someone else, the experts say this love is based on identification.

Love which is visible and well known to the world is based on sense objects. Because it gives the most important fruit, it is the goal of the others, too.

When one has examined these kinds of love according to this manual with its definitions, one may deal with whatever emotion arises in the relevant manner.
Thus ends the first chapter, Sexual Intercourse with Regard to Size, Endurance and Temperament, and The Variations of Love, in the second part, Sexual Intercourse, in the guide to sensual pleasure by the glorious Vatsyayana.
Embraces

Some people call this part describing sexual intercourse “the sixty-four” because it consists of sixty-four subjects. According to scholars, this whole manual is called “the sixty-four.”

Or because there are sixty-four arts, and because these are constituents of sexual intercourse, the aggregate of arts is called “the sixty-four.” Furthermore, since the Rigveda is referred to as the ten-part text, there is a semantic connection to the constituents of intercourse here too, and some claim that Rigvedic experts have
propagated this name as an expression of honor because both texts are connected with Panchala.

Embracing, kissing, tearing with nails and teeth, sexual union, moaning, imitating the sexual role of the man, and oral sex: Because these eight each have eight variations, eight groups of eight make sixty-four, say the followers of Babhravya.

Seeing that the eight categories of variations are either too small or too big, and because other categories of sex such as slapping, screaming, the man’s sexual techniques, and unusual sexual acts are also included here, this is simply a figure of speech, like “the seven-leaf tree” or “the five-colored rice offering,” says Vatsyayana.
In this connection, a couple that has not yet been together has four kinds of embraces to indicate their love: touching, stabbing, rubbing, and pressing. In general, the meaning of the term precisely describes the action.

संमुखागिायां प्रयोज्याामत्यापदेशेन गच्छिो गात्रेण गात्रस्य
स्पर्शेन स्पृष्टकम् ॥ ८ ॥

Touching is when a man approaches a woman he desires on some pretext while she is facing him and touches a limb with a limb.

प्रयोज्यं स्थितमुपविः वा विजने किचिदृढ़ती पयोधरेण
विध्येत् । नायकोऽत्तप िामवपीड्य गृह्णीयादिति विद्धकम् ॥ ९ ॥

She should stab the man she desires with her breast while grasping for something while he stands or sits in a solitary place. The lover should squeeze her and hold her. This is stabbing.

तद्भयमनतिप्रवृत्तसंभाषियोः ॥ १० ॥

Both of these embraces take place when the two have not been able to talk much.

तमसि जनसंबाधे विजने वाथ शनके च्छतोनातिहस्वकाल-
मुद्धर्षणं परस्परस्य गात्रणामुद्धुष्टकम् ॥ ११ ॥
The rubbing embrace is when two people, walking slowly in the dark, in a crowd, or in a solitary place, rub their limbs against each other for more than a moment.

ि देव कुङ्कुर्दंशं स्तम्भसंदंशेन वा स्फुटकमवपीड्येदिति पीडितत्कम् ॥ १२ ॥

The same embrace is called pressing when one presses firmly with a wall or a pillar as a counterforce.

ि दुर्भयमवगतपरस्पराकारयोः ॥ १३ ॥

Both of these embraces are for two people who have understood each other’s underlying intentions.

ि लतावेष्टतं कृष्णाधिबिंदुकं तिलततंपलकं क्षीरनीरकमिति चत्वारिसंप्रयोगकाले ॥ १४ ॥

There are four kinds of embraces during sexual intercourse: twining like a vine, climbing the tree, mixing sesame and rice, and mixing milk and water.

ि तेव शालमावेष्टचन्ती चुम्बनार्थ मुखमवनमयेि् ।
ि उद्दृत्य मन्दसीत्कृता तमाश्रिता वा किंचिद्रामणीयकं पश्येत्तल्लिावेष्टतिकम् ॥ १५ ॥

While she twines herself around him, like a vine around a sal tree, she should bend his face down in order to kiss...
him. Raising it up while moaning gently, or leaning on him, she should look at him lovingly for a while. This is twining like a vine.

Climbing the tree is when she would like to climb up and kiss him while stepping on one of his feet with one foot and on his thigh with the other, or twining herself around him with one hand on his back while bending his shoulder down with the other, moaning slightly and cooing gently.

Both these actions are performed standing.

When they are in bed and holding each other tightly, while entangling their thighs and arms as if wrestling, that is called mixing sesame and rice.

When they are in bed and holding each other tightly, while entangling their thighs and arms as if wrestling, that is called mixing sesame and rice.
Twining Like a Vine
This illustration is too explicit for unrestricted distribution.
Blinded by passion, paying no attention to pain, they seem to enter each other while she is on his lap or sitting facing him in bed. This is called mixing milk and water.

Both of these embraces happen in a moment of passion.

These are the kinds of close embrace according to the followers of Babhravya. But Suvarnanabha adds a quartet of close embraces, each of a single part of the body.

Among these, one may squeeze one thigh or both thighs as hard as possible, using one's own thighs as a clamp. This is the close embrace of the thigh.

Squeezing his sexual parts with her sexual parts, with her hair flying loose, the woman should sit across him in order to scratch, bite, beat, and kiss him. This is the close embrace with the sexual parts.
Mixing Sesame and Rice
Mixing Milk and Water
Close Embrace of the T high
Pressing her breasts against his chest, she should transfer their weight to let them rest there. This is the breast embrace.

Pressing the mouth against the mouth, the eyes against the eyes, she or he should strike the forehead against the forehead. This is the embrace of the forehead ornament.

Some think that massage is also a kind of close embrace, because of the mutual contact. Not so, says Vatsyayana, because it has a time of its own, a different purpose, and is not shared in the same way.

When men ask about, hear about, or even talk about all the ways of embracing, they begin to desire the joys of sex.
Close Embrace with the Sexual Parts
Breast Embrace
Embrace of the Forehead Ornament

This illustration is too explicit for unrestricted distribution.
Part Two: Sexual Intercourse

But even those embraces that have no basis in the handbooks, yet increase passion, can be used during sexual intercourse, but with care.

The topics of the manuals only apply when men’s desire is weak. But when the wheel of sexual ecstasy has begun to roll, there is indeed no handbook— and no order.

Thus ends the second chapter, Embraces, in the second part, Sexual Intercourse, in the guide to sensual pleasure by the glorious Vatsyayana.
Chapter Three
Ways of Kissing

Kissing, scratching, and biting have no fixed order, because they come with passion. They are mostly used before intercourse; slapping and moaning are used during intercourse. All of them can be used anytime because passion acts without premeditation, according to Vatsyayana.

These should not be too obtrusive at the beginning of intercourse. They are optional if the woman is inexperienced, because this is the nature of passion. After that, they should be used quickly with many variations in order to enflame passion.
Kissing is done on the forehead, the hair, the cheek, the chest, the breasts, the lips, and inside the mouth. The Latas also kiss the crotch, the armpits, and the Mound of Venus. Due to the force of passion and local practices there are various places to kiss, but they do not apply to all people, according to Vatsyayana.

For instance, a young woman has three kinds of kisses: the measured, the throbbing, and the brushing.

When she is forcibly made to offer her mouth, but does not move it, that is the measured kiss.

When she, slightly bashful, wants to grasp his lip which is inserted into her mouth, and she twitches her lower lip,
but is unable to twitch the upper, that is called the throbbing kiss.

When she seizes his lip gently with her eyes shut and, covering his eyes with her hand, brushes it with the tip of her tongue, it is called the brushing kiss.

Others group kisses into four categories: the equal, the crosswise, the roaming, and the pressing. When one forms a circle with the thumb and fingers and presses down with rounded lips without using the teeth, that is another pressing kiss, a fifth way of kissing.
Here one may also play a game. Victory goes to the one who first captures the lower lip of the other. If the woman loses, she may wave her hand, half crying, push him away, bite, turn herself away, and being forcibly drawn back, protest and say, “Let’s have another wager!” If she loses again, she may exert herself twice as much. When he is confident or careless, she may seize his lower lip, hold it between her teeth to prevent escape, then laugh, shout, scold, dance around, mock him while raising her brows, and with a smile on her lips and rolling eyes, say all sorts of things to him. This is the kissing-quarrel game.

This also explains the quarrel games with nails, teeth, scratching, and slapping. Lovers with fierce sexual energies initiate these because they share the same nature.

While she is kissing, he should seize the upper lip. This is called kissing the upper lip.
One may also kiss using one's own lips as a pincer to seize both lips of the other. This is the enveloping kiss of a woman or man with no signs of sexual maturity.

H ere, the man may also rub her teeth, palate, and tongue with his tongue. This is called the battle of the tongues. This forcible seizing and offering of mouth and teeth is also explained by this.

T he equal, the squeezed, the curved, and the gentle kiss may be applied to the other parts of the body, according to their particular place of use. These are the different kinds of kisses.

W hen she sees the mouth of her sleeping man, she may, for her own satisfaction, kiss him to enflame his passion. W hen she kisses him while he is inattentive, quarreling,
looking elsewhere, or sleepy so as to disturb his sleep, that kiss is called the stirring kiss.

When the lover comes back late at night and, for his own satisfaction, kisses her sleeping on the bed, that kiss is called the awakening kiss. But she may pretend to continue sleeping because she wants to discover her lover’s mood, having noticed what time he arrived.

One may kiss the reflection of the woman one fancies in a mirror, on a wall, or in water to show one’s underlying intention.

Kissing a boy, a painting, or a statue is called the transferred kiss, and the same applies to an embrace.
Kissing Her Reflection
This also applies when the lover comes close to a woman he desires at night, at a spectacle, or at a meeting of relatives, and kisses her finger, or when he sits next to her and kisses her toes.

But when a massage girl, enticing a lover, rests her face on his thighs as if she were reluctant because she is sleepy, and then kisses them, this counts as one of the inviting kisses.

And there is a verse about this.

For every action there should be a counteraction, for every blow a counterblow, and by the same logic, for every kiss a counterkiss.

Thus ends the third chapter, Ways of Kissing, in the second part, Sexual Intercourse, in the guide to sensual pleasure by the glorious Vatsyayana.
Forms of Scratching

Scratching with the fingernails happens when passion increases. It is characterized by scraping.

It is used at the first sexual union, when returning from a journey, when departing on a journey, when mollifying an angry woman, and with a woman who is drunk. People without fierce sexual energies should not do it all the time. The same applies to biting, because it is of the same nature.
Part Two: Sexual Intercourse

Nail scratching has eight varieties based on shape: discus, half-moon, circle, line, tiger’s claw, peacock’s foot, hare’s leap, and lotus leaf.

The places to put them are the armpits, breasts, throat, back, genital region, and thighs. For those for whom the wheel of sexual ecstasy has started to turn, there is no such thing as a right or wrong place, according to Suvarnanabha.

A couple with fierce sexual energy may have the nails on the left hand freshly sharpened into two or three points.

Excellent nails are streaked, even, clear, clean, unbroken, well grown, soft, and lustrous. For the Gaudas, nails should be long and make the hands look beautiful,
catching the attention of women when they look at them. For the people in the South, nails should be short, able to endure work, and suitable to form any kind of shape. For the people of Maharashtra, nails are of medium size, enjoying the advantages of both.

The discus is characterized by a light movement with the nails pressed together in the area of the cheek, the breasts, or the lower lip without leaving a mark, by which the mere touch at the end creates gooseflesh accompanied by a sound produced when the nails strike each other. It is used when a man massages the limbs of the woman he desires, rubs her head, pops her pimples, or gives her a jolt to scare her.

The half-moon is a curved impression of the nail on the neck or the upper part of the breast.
Two of these pointing towards each other make the circle. It is used on the Mound of Venus, in the hollows of the loins, and in the groin.

सर्बस्थानेषु नातिदीर्घं लेखं ॥ १७ ॥
The line, not too long, can be put anywhere.

सैव चक्रा व्याघ्रनखकमास्तनमुखम् ॥ १८ ॥
When this is curved, it is called the tiger’s claw. It reaches the nipple.

पञ्चतभरतभमुखैि्वेखा चूचुकाभिमुखी मयूरपदकम् ॥ १९ ॥
Lines made with five fingers facing inward and towards the nipple is called the peacock’s foot.

तत्स्प्रयोगश्लोकायाः स्तनचूचुके संनिकृष्टानि पञ्चनखपदानि शशप्लुिकम् ॥ २० ॥
When there are contiguous marks of five nails near the nipple of a woman praised for her lovemaking, it is called the hare’s leap.

स्तनपृष्ठे मेखलापथे चोत्पिपत्त्राकुंतीत्युत्पलपत्तकम् ॥ २१ ॥
A mark put on the upper part of the breast or on the waist in the shape of a lotus leaf is called the lotus leaf.
A man leaving on a journey should leave three or four contiguous lines on her thighs and the upper part of the breast to remember him by.

Such are the uses of the nails.

One may also make other scratches with various kinds of shapes. Because the variations are endless and skills infinite, because practice can be had anywhere and scratching has passion at its core, who can keep track of the various ways, ask the teachers.

Even in passion one seeks diversity, and mutual passion must be generated through variety. Furthermore, proficient courtesans and their lovers are desirable to each other. For even in manuals on the martial arts, such as
the science of archery, variety is required. “Why shouldn’t this be the case here?” asks Vatsyayana.

But one should not do this to married women. One should put special marks in their secret places to make them remember and to increase their passion.

The love of a woman who sees nail scratches in her secret places becomes new and tender, even if it was abandoned long ago. When passions are long gone, love might wane if there are no scratches to remind her of the place of passion.

When a man sees a young woman from afar whose breasts have been torn by nails, he feels great respect and passion,
even if he is a stranger. And a man who is marked by nails in various places is likely to disturb the mind of a woman, however steady it may be.

नान्यतपुतरं किंचिदस्ति रागविवर्धनम् ।
नखद्विततसमुत्त्यानां कर्मणां गतयो यथा ॥ २.४.३१ ॥

There is no better way of increasing passion than the art of leaving nail and tooth marks.

इति श्रीवात्स्यायनीये कामसूत्रे सांप्रयोगिकेष्विद्विदिकरणे
नखरदनजातयश्वत्थातोषध्यायः ॥

Thus ends the fourth chapter, Forms of Scratching, in the second part, Sexual Intercourse, in the guide to sensual pleasure by the glorious Vatsyayana.

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