

**NARI VIJNANA,**  
OR  
**AN EXPOSITION OF THE PULSE.**

BY  
THE RENOWNED PHYSICIAN-SAGE, SANKARA  
SEN, AND THE CELEBRATED  
SAGE, KANADA.

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TRANSLATED INTO ENGLISH  
FROM  
THE ORIGINAL SANSKRIT  
BY  
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EDITOR OF THE ASHTANGA HRIDOY,  
CHARAKSAMHITA, AND HINDU PATHOLOGY, ETC.

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## PREFACE.

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The *Nāri Vijnāna*, or the Science of the Pulse, by the celebrated physician-sage of India is one of the gems of the Sanskrit Medical literature of the Hindus. Among the triumphs of the Hindu intellect and research must be reckoned this interesting treatise, which sheds a flood of light on the difficult and abstruse subject of the Human Pulse. The superstructure of the Science of Medicine is raised upon a knowledge of the Pulse as indicating health and disease. The perfection to which the ancient Hindus had carried this important branch of the healing art, is marvellous. The Hindu physicians, by noting the condition of a patient's Pulse, can predict the day,—nay, the very hour when he shall expire,—whether a patient will be cured or not, and other things of a like nature.

The present Hindu physicians affirm that the labors of their predecessors were aided and facilitated by the light of Yoga. \* In stating that the human system contains three and half *kotis* of blood-tubes, the commentator of our author reasonably remarks that this item of knowledge could not be attained by any other means than clairvoyance. The accuracy with which predic-

tions of death are made, seems to confirm one in this opinion, unsound as that may appear to the positive intellect of Europe.

The conception of a World-Literature first promulgated to the European public by the Philosopher-Poet of the century—Goethe—is one, the significance of which it is not easy to exaggerate. When the literature of each nation, retaining its peculiar character and idiosyncrasies, embodies and embodies the literature of all other nations of the globe, the progress of humanity will attain a mighty access of vigor and velocity commensurate with the supreme importance of the cause of civilization. In this light, the labors of all those that are engaged in rendering Sanskrit works into English, attain immense value. The fusing of Western and Eastern thought, of realism and idealism, of utility and sentiment, of practical sense and poetry, is fraught with mighty consequences—may, almost be designated the Intellectual Millennium of the world.

I venture to place this shining light of literature before the English-speaking public. The bushel is taken from the light and it is placed on a hill-top, in order that all may be gladdened with its beneficent beams. English is the tongue of a sovereign on whose dominions the world-circum-ambulating Sun never sets; and it behoves every one interested in the progress of humanity to

spend himself in placing the precious gems of Sanskrit lore before the eyes of the English-speaking public, so that the wisdom of the East fusing itself with and supplementing that of the West, the progress of our species may be accelerated all the more vigorously.

How far I have succeeded in my endeavours, it is not for me to judge. Suffice it to say that if I meet with the encouragement of the general public as regards this virgin English publication of mine, I shall put forth successive efforts in this direction.

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## NARI-VIJNANA,

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BY

THE CELEBRATED SAGE, KANADA.

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# NARI VIJNANA, OR AN EXPOSITION OF THE PULSE.

## CHAPTER I. SALUTATION TO GANESA. (1)

नमो गणेशाय ।

शिवं प्रणम्य सशिवं शिवदं शिवकीर्त्तनम् ।

गुणातीतं गुणमयं व्यक्तमव्यक्तमव्ययम् ॥ १ ॥

सानन्दकविराजस्य सुहृदः प्रियकाश्यपा ।

नाडीप्रकाशं तनुते सेनः श्रीयुतशङ्करः ॥ २ ॥

Bowing down to Siva (2) together with Sīvā ;  
bestower of welfare ; unfolding the means of  
emancipation ; transcending the qualities (3). yet

(1) Ganesa, son to Siva, is the deity that brings auspiciousness to every undertaking, and as such is generally invoked first by authors.

(2) 'Cure should be asked of the Sun, wealth of Fire, knowledge of Sankara, and emancipation of Janārdhana.'

(3) *viz.*, Goodness, Passion, and Foulness. It is not easy to make European readers comprehend the peculiarly Hindu conception of these three qualities. Students desirous of an acquaintance with them, are referred to the English version of the Sāṅkhya Philosophy published under the auspices of the Theosophical Society, as also to Davis' *Philosophy of the Hindus*.

having them ; conditioned and unconditioned ; (1) and undeteriorating, the auspicious Sankara Sena, wishing well to his friend, the physician, (2) Sānanda, (3) composes this Exposition of the Pulse. 1-2.

फलमाह ।

यद्यस्ति वातादिरुजां बुध्दसा  
साध्यादि-विज्ञान-विशेष-लिप्सा ।  
यशोजिह्वापयशोजिह्वासा  
तदाबुधैरत्रमतिविधेया ॥ ३ ॥

If learned people wish to acquire a knowledge of ailments springing from (morbid) (4) air and the rest, desire to get well acquainted with curable

(1) *i. e.* existing *absolutely* before creation. 'The Soul or this Sole One verily existed at the beginning.' *Sruti*.

'The Cause of all beings, without cause, manifested by Goodness, Passion and Dullness, having eight forms, the Cause of the generation of this entire universe, named *vyakṛā*. It alone is the abode of all souls, as the Ocean is the receptacle of all waters'. *Susruta*.

(2) 'A physician is named *Kavirāja*, prince of poets, by reason of his being a congery of the noblest qualities.' *Commentator*.

(3) Another reading is *Sānandan-gladly*. Then the name of the 'friend' of our author must remain unknown.

(4) Air, Bile, Phlegm. Combination of any two or all three in a morbid condition.

and other (1) diseases, seek celebrity and shun censure, they should lend attention to what is said here 3.

अथ नाडीचक्रशाह ।

साङ्गत्रिकोऽथोनाडो हि स्थूलाः सूक्ष्माश्च देहिनाम् ।

नाभिकन्दनियक्षास्ता स्तिर्यङ्गुल्युधः स्थिताः ॥ ४ ॥

हासप्रति-सहस्रान्तु तासां स्थूलाः प्रकीर्त्तिताः ।

देहे धमन्यो धन्यास्ताः पञ्चेन्द्रिय-गुणावहाः ॥ ५ ॥

तासाञ्च सूक्ष्मगुणिराणि शतानि सप्त

स्थूस्तानि यैरसकदन्नरसं वहद्भिः ।

आप्याय्यते वपुरिदं हि नृणाममीषां

अम्भः स्रवद्भिरिव सिन्धुमतैः समुद्रः ॥ ६ ॥

System of blood-vessels.

Corporal beings have three and half *Kotis* of blood-tubes, gross and fine. They are fastened at the navel as at a root, and some are set obliquely, some upwards and some downwards. 4.

Of these, seventy-two thousand are described as gross. Those that conduct the qualities (respectively) of the five organs (of sense) in the body, (2) are superior. 5.

(1) *i. e.* incurable diseases, or those curable with difficulty.

(2) 'Those that in the body conduct the qualities (respectively), *viz.*, form, taste, sound, smell, and touch, of the five organs, *viz.*, the eye, the ear, the nose, the tongue, and the skin, are superior.'



These (1) have seven hundred minute pores. These, continually carrying the essence of edibles, nourish the system of man, even as hundreds of streams replenish the ocean with water. 6.

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(1) 'There are seven hundred gross blood-tubes. Their ramifications resemble the foliage of trees.' The principal tubes are forty. The blood-tubes are numbered three *kotis* and a half on account their being joined to the pores of the skin. Anent each of them being fastened to every pore, Susruta says, 'Their mouths are bound to the pores.' As for what is said in *Sivasanhitā*,—'In the inside of men there are three lacs and a half of blood-tubes', it is intended to notice only the more prominent ones. That mention has been made of three *kotis* and a half of blood-tubes is not absurd, as this number has been arrived at by the spiritual sight. In order that persons enquiring about the means of healing wounds, may not be disappointed, having regard to the number of blood-tubes with their branches and ramifications, it is said, "They are countless." It is also said, "The lord resident in the body is incapable of being seen by the eye. He is seen by the eye of cognition and the eye-sight of asceticism." "Those blood-vessels that are in the bodies of corporal beings, bound at the navel, branch around. The lives of creatures are at their navels, and life depends upon the navel (for its existence). The navel is covered with blood-tubes."

*Susruta.*

By 'These' we should understand *seven hundred* only of the two and seventy thousand blood-tubes enumerated above. This is inferable alike from the opinion of Susruta and the following *Sloka* :—*Sirā sata sapṭakena—seven hundred blood-tubes etc.*

आपादतः प्रततगात्रशेषमेवा

नाभस्तकादपि च नाभिपुरःस्थितेन ।

एतन्मादङ्ग इव चर्मचयेन नद्धं

कार्यं नृणां सिद्धं शिराशतसप्तकेन ॥ ७ ॥

As a drum (1) is bound with leather-strings, in this world the bodies of men are entirely covered from head to foot with these seven hundred blood-tubes, bound in front of the navel. 7.

Susruta says: 'There are seven hundred blood-tubes. Even as a field is watered by streams, this body (of ours) is sustained by these, performing the functions of contracting, dilating, &c.

'Even as a bark, having its ribs kept fast with many bonds, launched on deep waters, is competent to bear heavy loads, so man, having his joints bound with tendons, is capable of standing wear and tear.' *Bhavamisra*.

(1) *Mridanga*—drum. *Mrit*—earth, *anga*—body. Anciently and in some cases now, our drums were and are made of clay burnt.

"The navel-ring is the root of all the blood-tubes that course through the frame." *Raja Mārtaṇḍa* in *Pāṇjali*.

*Susruta* says,—"The blood-vessels root at the navel. Therefrom they course upwards, downwards and obliquely."

Regarding the navel-root, the *Gaduda Svarodaya* says,—"The sprouts that shoot from under the navel."

It is said in *Susruta*,—"Of these blood-tubes springing from the navel, ten course upwards, ten downwards, and four obliquely,—the ten coursing upwards, performing the

सप्तशतानां मध्ये चतुरधिका विंशतिः स्फुटाः तासामेकैव परीक्षणीया, या दक्षिणकरचरण विन्यस्ता । चतुरधिकेति प्रस्तुतत्वात् तदुक्तं “तिय्यक्कुम्भोदेहिनां नाभिदेशे, वामे वक्त्रं तस्य पुच्छञ्च यास्ये । ऊर्ध्वभागे हस्तपादौच वामौ, तस्याधस्तात् संस्थितौ दक्षिणौ तौ ॥ वक्त्रे नाडीद्वयं तस्य पुच्छे नाडीद्वयं तथा । पञ्च पञ्च करे पादे वामदक्षिणभागयोः” ॥

Of the seven hundred, four and twenty are perceptible ; and of these (twenty), one, forsooth, should be examined, namely, that which is set in the right leg and arm. ‘Four and twenty’ is said in accordance with what is said :—‘In the navel of corporal beings there is a tortoise (1) placed obliquely. Its mouth is at the left, its tail at the right. Its left hand and foot are cast upwards, and its right hand and foot are placed downwards. There are two pulses at its mouth, and two at its tail.

functions of hearing, touching, seeing, tasting, smelling, breathing, (2) yawning, feeling sorrow, (2) speaking, weeping, and other particular acts, maintain the body. Those about the heart spring in three divisions, numbering thirty. Those bearing in several couples Air, Bile, Phlegm, blood and the humours, are ten. Sound, form, taste, and smell are perceived by eight. By two is speaking performed. By two are loud sounds produced. Two serve the process of sleep. Two serve the purpose of waking. Two bear tears. Two course in the breasts of females, and the rest carry semen from the paps of males. (2) Thus is the number thirty (reached).’

(1) *i.e.* something resembling a tortoise.

There are five pulses each in its hand and foot at the left and right. (1)

एकेति एकस्या एव पाणिपादमध्यविन्यासात् । दक्षिणेति प्राधान्येन पुंसामयत्वं यदुक्तं “वागे भागे स्त्रिया योज्या, नाडी पुंसस्तु दक्षिणे । इति प्रोक्तो मया देवि, सर्वदेहेषु देहिनां” ॥ कूर्मव्यवस्थिति-भेदेनैव स्त्रीपुंसयोर्वागदक्षिणतः परीक्षा । तथाचोक्तं “स्त्रीणामूष्णं मुखः कूर्मः पुंसां पुनरधोमुखः । अतः कूर्मव्यतिक्रान्तात् सर्वत्रैव व्यतिक्रमः ॥ लक्ष्यते दक्षिणे पुंसां या च नाडी विच्छिद्यैः । कूर्मभेदेन वामानां वामे चैवावलोक्यते” ॥ नपुंसकस्य तु स्त्रीपुंसयोरन्यतराकारप्रकटतामपेक्ष्य परीक्षा । साम्यं न नस्यादेव ।

*Eka*—one (pulse)—is mentioned, because a *single* pulse is located in the hand and foot.

*Dakshina*—right (leg)—is said, having regard to the superiority of men over women. It is said, ‘The pulse of a female is set at the left, of a male on the right. This, O Goddess, I have said with reference to the bodies of all corporal beings. On account of the difference of position of the tortoise, a female’s and a male’s pulse are to be examined (respectively) at the left and at the right, (2)

(1) The number of its pulses, therefore, amounts to twenty-four.

(2) ‘The right pulse of a male, and the left one of a female, are respectively to be examined.’

It is also remarked, the tortoise in a woman has its face cast upwards, while that in a man looks down. Therefore all the difference hinges upon the difference of (the position of) the tortoise. 'In consequence of the difference of (the position of) the tortoise, the discerning examine that pulse of the right (hand) of the male that they examine of the left (hand) of a female. As regards a hermaphrodite, (1) its pulse should be examined, having regard to its manifesting the marks of a male or of a female. But the same course cannot be held with respect to each.

कृत्विमस्य तु प्रकृतिस्थतागतं । चरणेति दक्षिणस्य वास-  
यन्धिपश्चात्पार्श्वस्था, वासस्य तु दक्षिणयन्धि पश्चात् पार्श्वस्थैव  
सदुपदेशात् । तेन पादस्थ-पञ्चतः पृथक् इयं । करस्था तु वक्ष्यते ।  
प्रायिकञ्चैतत् । तथाच, नाड्योऽष्टौपाणिपात्कण्ठनासोपान्तेषु याः  
स्थिताः । तासु जीवस्य सञ्चारं प्रयत्नेन निबोधयेत् ॥ तथा,  
आगन्तुकं ज्वरं तृष्णा मायासं सैधुनक्रमं । भयं शोकञ्च कोपञ्च  
कण्ठनाडी निदर्शयेत् ॥ मरणं जीवनं कासं कण्ठरोगं शिरो-  
रुजां । श्रवणाननजान् रोगान् नासानाडी निदर्शयेत् ॥

(1) If a hermaphrodite is of a masculine nature, his right pulse, if of a feminine nature, her left pulse, is to be examined. 'As respects a eunuch, his pulse should be examined, having regard to his nature.'—This remark of the commentator reads like a riddle.—T.

"Some, however, say that one should examine the left pulse of a hermaphrodite." *Commentator.*

चरमक्षणे रोगविशेषे वैशेषिकमेव । अन्यैरप्युक्तं—“पाणिपात्  
कण्ठनासाक्षिर्कर्णजिह्वान्तमेढ्रगाः । वामदक्षिणतो लक्ष्याः पीडय  
प्राणशोधने ॥ तस्मात्सर्वेण इत्यादि वक्ष्यमाणहेतुसमुदायार्थं  
भासागवेक्षणं ॥

As regards a eunuch, one should examine his pulse, having regard to his nature. (1)

*Charana—Foot. etc.* A person should, in consonance with wise injunctions, examine the Pulse passing behind the left joint of one's right foot, and that passing behind the right joint of one's left foot. For this (reason), this (Pulse) is different from the five others passing along the foot. I shall speak of the Pulse set in the hand. (2)

परीक्षाप्रकारमाह ।

सर्वेण रोगवृत्तिकूर्परभागभाजा

पीडया दक्षिणपराङ्मुखिकान्वयेण ।

(1) The inference is that the left Pulse of a female and the right of a male are one and the same. The difference of their locality is attributable to the difference of the position of the tortoise in the male and the female.—1.

(2) This is the one generally examined. Still in the eight Pulses set in the hands, the feet, the (two) sides of the throat and of the nose, should the course of vitality be carefully tested. The Pulse about the throat indicates approaching fever, thirst, fatigue, approaching Paphian encounter, fright, grief, and wrath. The nasal Pulse indicates death, life, sexual urgency, and any disease of the throat, head, ear, or mouth.

अङ्गुष्ठमूलसधियस्थिसभागसध्ये

नाडी प्रभञ्जनगतिः सततं परीक्ष्या ॥ ८ ॥

सव्येन करेण, रोगवृत्तिः गदधारणस्यान गित्यापीडने हेतुः ।  
रोगाणां वातादि-पिशुनवायूनां धारणं यथा स्यात् तथा आपीडेति  
कश्चित् । परमार्थतस्तु साविष्टति इतिपाठः प्राचीनसम्प्रदायसिद्धः ।  
तेन तिर्यक् करधारणं सुपप्रच्यते । भाग इति ससुदित कफोणि-

## THE MODE OF EXAMINING THE PULSE.

Pressing with his left (hand) placed at the disease-bearing locality of the elbow, and with the three fingers of his right hand placed at the spot behind the thumb, should (the physician) always examine the Air-coursing (1) Pulse. (2)

(1) Owing to the lameness of both Bile and Phlegm, Air embodies in itself their motions as well,—for it has been said, 'Bile is lame, Phlegm is lame, lame are also the impure elements. Even as clouds pour down rain wherever the wind drifts them, (Bile and Phlegm) course wherever Air bears them.' The Pulse should always be felt to ascertain the approach of a coming malady.

(2) With regard to the final share in particular ailments, others have also stated that particular Pulses are to be examined. 'In order to a knowledge of vitality, the sixteen Pulses passing the hands, the feet, the throat, the nose, the eyes, the ears, the tip of the tongue, and the penis, should be examined.' Therefore the mode of examining these is given with reasons in the *śloka* beginning with *savya* (given below).

परं । भाजेति परीक्षाकालेऽपि तत्रैव हस्तस्थितये । आपीडप्रति  
अर्थात् नाडी, एतच्चापीडनं वातादिपौष्ठापर्यवोधनाय । अथेत्या-  
पीडनानन्तरं । नह परीक्षाकालेऽपि आपीडनस्थितिः । दक्षि-  
येति प्रायिकं, स्वपरीक्षायामन्यथात्वात् । त्रयेणेति योग्यतया  
तर्जनीमध्यमासिकाग्रद्वयं । पश्चिमेत्यङ्गुष्ठस्याधोभागः ।

*Savyena etc.—with the left hand etc.* The reason of pressing the elbow is embodied in '*roga-dhriti*—*locality of the ailment*. Some explain *roga-dhriti*, locality of the vitiated humours, Air, &c.

*Sachi-dhriti* is the reading of an older authority. This would indicate that the hand should be held bent (upwards). *Bhaga*—*the part just behind the raised elbow*. *Bhaga* indicates that the hand (of the physician) should remain there also at the time of examination. *Apadya*—pressing *i. e. the Pulse*. This pressing is in order to a knowledge of the succession of Air &c. *Atha*—*after pressing (the patient's Pulse behind the thumb)*; but the pressure must not remain at the time of examination. *Dakshina*—*right hand*, refers to the fact that it is generally the case with the physician to examine the Pulse with his right hand, the exception being when he examines his own Pulse. *Trayena*—*three combined*—means that the fore-finger, the middle-finger and the ring-finger should touch the parts which they are respectively fitted to. *Paschima*—*the part behind the thumb*.



मूलेति क्षुद्रग्रन्थिप्रान्तभागगारभ्य । मध्य इति अङ्गुलिद्वयपरि-  
मितगूले । तदुक्तं अङ्गुष्ठस्य तु मूले या धमनी जीवसाक्षिणी ।  
तस्या गतिवशात् विद्यात् सुखं दुःखञ्च देहिनाम् ॥ तथा—

हस्तयोश्च प्रकोष्ठान्ते मणिवन्धेऽङ्गुलिद्वयं । पादयोर्नाडिका-  
स्थानं गुल्फस्याधोऽङ्गुलिद्वयम् ॥ कर्णगूलेऽङ्गुलिद्वन्द्वं नासा-  
मूलेऽङ्गुलिद्वयम् । एवमप्यङ्गुलिद्वन्द्वमग्रतः कर्णरन्ध्रयोः ॥ अङ्गुलि-  
रेकयज्ञः कण्ठिगणाली । उक्ताञ्च “सकण्ठिश्च यत्र एका स्तत्-  
प्रमाणाङ्गुलिः स्यात् । तदुभयमितसङ्गन्धेव नाडीप्रचारः । न  
भवति यदि तस्मिन् रोहिणी रोहस्ये कथसिन्धु गृहमेधी तत्र जीव  
स्तदा स्यात् ॥” प्रभञ्जनस्य गति र्यत्रेति नाड्यन्तरनिरासः ।

*Mulam*—beginning from the edge of the wrist,  
*Madhya*—the part behind the thumb measuring  
two *angulis*. It is said,—‘From the course of the  
blood-tube placed at the root of the thumb bear-  
ing witness to life, one should attain a knowledge  
of the happiness or the misery of corporal beings.’  
Further : ‘The locality of the Pulse is the space of  
two *angulis* behind the two wrists of the hands,  
two *angulis* behind the ancles of the feet, two *an-*  
*gulis* under the nose, and two *angulis* at the roots  
of the ears.’ (1) An *anguli* is a grain of barley with  
the spike. It is said, ‘A grain of barley with the  
ear is the measure of an *anguli*. In both these  
*angulis* the Pulse ranges as in a residence.’ As

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(1) The breadth of a grain of barley together with  
the ear must here be understood.

when the good-wife is not in a house, where is the goodman ? So without the Pulse, where is the living being ?

सततमिति सुखदशाया अपि । तदुक्तं “भाविरोगावबोधाय सुस्थ-  
नाडीपरीक्षणम्” । अन्यत्रापि, “स्पर्शनादिभि रभ्यासात् नाडीज्ञो  
जायते शिषक् । तस्मात् परास्मृशेक्षाङ्गी स्वस्थानामपि देहिनां ॥  
परीक्षाच्च, स्पर्शनात् पीडनात् धातात् वेधनात् मर्द्दनादपि ।  
तान् जीवस्य सञ्चारं प्रयत्नेन विमोक्षयेत्” ॥ अपिना स्नेदात्  
दाहान्न इत्यर्थः । वज्रजण्डवलयद्वलिष्ठाङ्गुलिचेपादिना वेदन-  
जननयत्नः पीडनं, मर्द्दनन्तु न तथेति लघूपायपश्चाद् गुरुपायव्यव-  
स्थेति क्रमो नापेक्षितः ।

*Prabhanjanagati*—through which Air courses. This implies disregard of the other (humours) of the Pulse. *Satatam*—always, i. e. even when a person is in health. It is said: ‘A healthy Pulse is to be examined in order to the ascertainment of impending illness.’ At another place: ‘A physician acquires an acquaintance with the Pulse by habitually feeling it. Therefore should he examine the Pulse even of the healthy’. The examination should be made in these ways: ‘One should carefully ascertain the course of vitality by touching, hurting, striking, piercing, squeezing (the Pulse). By *api* is to be understood. ‘By sweating and burning as well.’ But it is not to be understood that the more powerful means should be resorted to after,

the weaker ones. *Pirana*—hurting—means 'striking for long with the stronger fingers and so producing pain'. Not so *marddana*.

परीक्षणीय माह ।

वातं पित्तं कफं चूर्द्धं सन्निपातं तथैव च ।

साध्यासाध्यविवेकञ्च सर्व्वं नाडी प्रकाशयेत् ॥ ६ ॥

सन्निपातं त्रिदोषजमिति सामान्यतः । साध्यासाध्यमिति विशेषतस्तद् इत्यर्थः । सर्व्वमित्येतदन्यञ्च रोगादिकं इत्युपसंहारः ।

इति शङ्कर सेन कृतौ नाडी प्रकाशे

प्रथमोद्योतः ।

The Pulse discovers Air, Bile, Phlegm, or the morbid condition of all the three combined ; the knowledge of curability or incurability, and everything.

*Sannipata*—generally the three morbid humours combined. *Sadhyasadya*—curability or incurability in particular. *Sarvam*—everything *i. e.* these and other diseases. This is the conclusion. 9

## CHAPTER II.

अथ नाडी-विज्ञान-संग्रह-माह ।

प्रातः कृतसमाचारः कृताचारपरिग्रहः ।

सुखासीनः सुखासीनं परीक्षार्थमुपाचरेत् ॥ १ ॥

प्रातरिति प्राथिकं, मध्याह्ने उष्णतान्वितेत्याहुः ।

Having finished his morning (6) acts and observances, and being seated at his ease, (the physician) should examine (the patient), after he also has finished his own morning acts and seated himself comfortably. 1.

*Prate—morning*—implies that the Pulse should be examined generally in the morning, agreeably to the saying that at mid-day (the Pulse) is affected by heat.

निषिद्धकालमाह ।

तैलाभ्यङ्गे च सुप्ते च तथा च भोजनान्तरे ।

न तथा क्षायते नाडी यथा दुर्गतया नदी ॥ २ ॥

तैलेति स्नेहगतोपलक्षणं । सुप्त इति निद्राकाले । भोजनान्तरे, भोजनमध्ये भोजनावसानकाले च तथाचोक्तं “सद्यःस्नातस्य भुक्तस्य क्षुत्तृष्णातपसेयिनः । व्यायागह्वान्तद्देहस्य सम्यक् नाडी न बुध्यते ॥” सम्यगिति वातभूच्छर्मादि-क्षयिक-रोगे तु नाद्यं नियमः ।

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(6) At noon and in the evening the Pulse, having heat and rapidity of motion—characteristics common in fever—the physician cannot with certainty attain to a knowledge (of the patient's health.)

## INTERDICTED OCCASIONS.

When a person has rubbed his body all over with oil, (1) or is asleep or taking his meal, his Pulse cannot be known, resembling a river working its way with difficulty through impediments. 2

*Taila*—oil—means oil of any kind.

*Bhojanantare*—while taking his meal, and just after doing so. It is also said, 'The Pulse of one that has just bathed, that has finished his meal, (2) that is hungry or thirsty, that has exposed himself in the sun, or whose body is fatigued by physical exercise, cannot be understood.'

*Samyak*—adequately—implies that in epilepsy brought on by (morbid) Air, and other diseases lasting for a short time, this rule does not hold. 4.

(1) 'The oil derived from sessame and other oily substances.' *Bhava Prakasa, Suddhi-tatwa dhrita* : 'When, oil rubbed on the crown of the head, smears the entire body and gratifies the arms with its streams, this is *Abhyanga*'. But this is a special application of the term. Here, however, the rubbing all the limbs with oil is intended.

At these times the Pulse cannot be known on account of its then not being in its natural state.

The three *chas* imply the equal importance of the words connected by them.

(2) *Bhuktam*—that has fed—means that has just finished his meal.

अथ वातादि-स्वभाव-क्रममाह ।

आदौ च वहते वातो मध्ये पित्तं तथैव च ।

अन्ते च वहते श्लेष्मा नाडिकात्रयलक्षणं ॥ ३ ॥

आदाविति कफोष्णि-निपीडन-द्वितीय-क्षणे, नतु तर्जनी-निवेश-स्थले, नापि विनिगमना-विरहेण अनामिकार्पणस्थले, स्थानभेदस्य सर्वत्रावक्ष्यमाणत्वात्, वक्ष्यमाणगतिभेदस्य स्थानभेदानुपपत्तेश्च, तथा अनुभवाच्च ।

यत्तु आदौच वहते पित्तं, मध्ये श्लेष्मा तथैवच । अन्ते प्रभ-  
ञ्जनोच्चेयः सर्वसास्त्रविशारदैरिति तदभूलं, पित्तस्य सर्वत्रैव गच्छ-  
त्वेनाभिहितत्वात्, स्वस्थस्य तथा अनुभवाच्च । असाधप्रतायां पूर्वं  
पित्तगति रित्यस्य लिखितत्वाच्च । समूलत्वेऽपि असाधप्रतादोषावेय-  
परं । पित्तकालपरम्बा “यदा यं धातुमाप्नोति” इत्यादुक्तैरिति  
केचित् । एवञ्च, वाताधिका भवेत्ताड्यी मधेऽत्र श्लेष्माधिका भवेत् ।  
अन्ते पित्ताधिका नाड्यी सन्निपाते त्रिलक्षणेति यत् तदपि तथैव ।  
आदौ च वहते श्लेष्मा मधेऽत्र पित्तं तथैव च । अन्ते प्रभञ्जनोच्चेय  
इत्यपि यत् पठन्ति तदपि प्रातर्गंधग्राह्यादि परं उक्तयुक्तैः ।

### THE NORMAL CONDITION OF AIR, &c.

In the beginning courses Air, in the middle Bile in the same way, and last Phlegm. — These are the three characteristics of the Pulse. 3.

*Adau* means the next moment after pressing the elbow, but not the place where the fore-finger

is placed, (1) nor, for want of unanimity, the place where the ring-finger is placed. (This is inferable) from (the fact) that nowhere is difference of locality mentioned, that in what has been said with reference to the difference of the motions (of the Pulse), nothing has been asserted as to difference of place; and this conclusion is also arrived at on grounds of probability. 6.

As for (the saying), 'First courses Bile, and in the middle Phlegm, and Air must be understood to 'course last by those accomplished in all branches of learning,' this is baseless, because Bile is everywhere said to be in, *the middle*; and this also appears from the examination of the (Pulse of the) healthy; as also from the fact that in incurable cases, Bile courses *first*. If the theory

(1) The Bhava Prakasa says, 'In excess of Air, the Pulse is known beneath the fore-finger, in Bile under the middle finger, and Phlegm is felt by the ring-finger.' But this does not appear reasonable all round. Inasmuch as the (reality of the) difference of locality is not advanced by any other, the revered Sankara says,—'Nowhere is the difference of locality insisted on.' The fact is that in order to the easy comprehension of his disciples, the revered Bhava Misra has brought forth the doctrine of difference of locality agreeably to the Logic of *Arundhati Darśana*. How else could the same Bhava Misra agree to this, '(The Pulse) courses obliquely and slow in excess of Air and Phlegm' Therefore it is improper to make rough reflections on the elders.'

be granted, then all cases come under the category of the incurable. Some assert that Bile courses first (in time), in consonance with the saying, 'That which is in any particular humour &c.' Further : '(First) the Pulse courses with excess of Air, in the middle it is charged with Phlegm, and at the end it is overladen with Bile. In the morbid condition of the three humours combined, all the three characteristics are present.' This opinion is also like the others : 'First courses Phlegm, and in the middle Bile in the same way, and Air should be understood as coursing last.' This reading refers to morning, noon, etc., agreeably to the reason already given. (1)

अथ सुस्थता-ज्ञानार्थमाह ।

“भूलता-गमन-प्राया स्वस्था स्वास्थप्रगयीशिरा” ॥ ४ ॥

(1) “With reference to the preponderance of Phlegm, Bile and Air ( respectively ) in the morning, at noon and in the evening, Susruta has it, 'This [Phlegm] gets predominant in winter from cold, and, in especial, in spring, in the morning and evening, and just after one has taken one's meal. This (Bile) gets powerful in the summer season on account of heat, and specially after cloudiness is cleared up, as well as at mid-day, midnight, and while the food is digesting. This (Air) grows energetic in winter, in cloudy and windy weather ; particularly after the perspiration has dried up,—also in the early morning, near the close of day, and just after the food is digested.”



प्रायेति बाहुल्येन । स्वस्था परितो जाड्यरक्षिता । स्वास्थमयी  
सुस्थताव्यञ्जिका । उक्तञ्चान्यत्र “सुखितस्य स्थिरा ज्ञेया तथा वलवती  
मता” । स्थिरा मन्दगमना । वलवती, स्थौल्ये सति जाड्यरक्षिता ।  
सुखमात्रेण पूर्वस्मात् भेदः । तथाच “प्रातः स्निग्धमयी गाढी,  
मध्याह्ने चोष्णतान्विता । सायाह्ने धावमाना च चिराद्भोगविषर्जिता ।”  
चिरादिति अतीतानागतयो द्वयोरपुत्तिः । अवान्तरभेदस्तु स्वल्पकाल-  
बहुकालव्यापकगतिभेदात् । एतच्च पथ्याशितानामिव ।

## CHARACTERISTICS OF HEALTH.

A healthy Pulse has generally the motion of an earthworm, and is free from dullness. 1

*Praya*—in most cases. *Svastha*—free from dullness all around. *Svasthanayi*—betokening health. It is also said elsewhere : ‘The Pulse of a healthy person is perceived as mild-moving and vigorous.’ *Sthira*—mild moving. *Valavati*—full, yet without dullness.

(The Pulse of) those living richly differs from that of those mentioned above. It is also remarked :

“A Pulse that has long been free from disease, is cool in the morning, heated at mid-day, and rapid towards the evening.” *Chirat*—includes the past as well as the future. If such a movement continues for long, it must be understood that there has been no complaint in the past, nor will there be any in the future (a) for long ; if it continues for a short time, it must be understood that there has



been no illness in the past, nor will there be any in the future, for a short space. Such a Pulse belongs only to those that observe regular regimen.

अथ वातादीनां क्रमेण स्वभावगाह ।

वातात् वक्रगता नाडी चपला पित्तवाहिनी ।

स्थिरा श्लेष्मयती ज्ञेयां मिश्रिते मिश्रिता भवेत् ॥ ५ ॥

वक्रेति वायोस्तिर्यग्गमनात् तिरोवहन्तीति । चपलेति वृद्धेऽर्द्ध-  
ज्वलनात् जर्द्धचञ्चला । स्थिरेति जलस्य नीचगमनात् अनुलूणा,  
मिश्रिते मिश्रचिह्ना भवति । तेन द्विदोषजे उभयचिह्ना, त्रिदोषजे  
सर्वलिङ्गेति ।

चपलता स्थिरतयोः समयभेदेनाविरोधः । तदुक्तं “कदा-  
चिन्नान्दगा नाडी कदाचिच्छीघ्रगा भवेत्” एवञ्च दोषादे रस्वस्थ-  
रूपस्योक्तत्वात् ।

## THE NATURE OF AIR Etc.

. From Air, the Pulse courses obliquely ; when charged with Bile, it is restless ; when overflowing with Phlegm, it is slow ; and when there is a combination (of any two or all of these humours), the Pulse is characteristic of that combination. 5.

*Vakra—oblique.* In consequence of Air coursing obliquely, the Pulse (when charged with Air), courses obliquely. *Chapala—restless.* On account of fire flaming upwards, (a Pulse laden with Bile), is restless and moves upwards. *Sthira—slow.* As

water goes downwards, (a Pulse stocked with Phlegm) is mild-moving. When the humours are combined, the combination bears the characters of the several humours entering into it. Therefore in a combination of any two morbid humours, the peculiarities of both, and in that of all the three, those of them all, are present.

Restlessness and slowness, in consequence of each manifesting itself at different times, do not contradict each other. It is said, 'Sometimes the Pulse moves slow, sometimes it moves swiftly.' On account also of the humours being morbid, the above statement involves no contradiction.

उक्तवक्रतादिगतिसामान्यस्य क्रमेण विशेषत्वमाह ।

सर्पजलोकादिगतिं, वदन्ति विबुधाः प्रभञ्जनेन नाडी ।

पित्तेन काक-लावक-भेकादिगतिं विदुः सुधियः ॥ १५ ॥

राजहंस गयूराणां, पारावत कपोतयोः ।

कुंकुटस्य गतिं धत्ते, धमनी कफ-संवृता ॥ १६ ॥

आदिना वाते वृश्चिकगतिर्दोलायितगतिः । पित्ते काकगतिः,

श्लुतगतिः कुलिङ्गकलविङ्गादिगतिः । कफे राजहंस-गज पराङ्ग-

नादिगतिः । त्रय-प्रकोप प्रशमनदशाग्रेदस्तूह्य एव । अतश्च "वातेन

नाडी-स्फुरणं जलौका, भुजङ्गवद् वृश्चिकवच्च तिर्यक् । पित्तेन

भण्डूक-कुलिङ्ग-लाव-गतिं प्रतीतिं वृत्तेऽथ नाडी" । "उक्तास्य

वान्तस्य च भेदुरस्य निद्रारतस्यापि तथा रिरंसोः । कफाकुलस्याति-

सुखे-रतस्य, स्थौल्यं दधाना विधिलं प्रयाति कृति त्रयादि-त्रितय-

धिया रामराजः ।

### SPECIAL CHARACTERISTICS.

Through excess of Air, say the wise, the Pulse has a motion resembling that of a serpent or a leech ; through excess of Bile, the Pulse courses like a crow, a quail or a frog ; and when Phlegm is superabundant, it moves like a swan, a peacock, a pigeon, a *Kapota*, (1) or a cock. 15—16.

In Air, the Pulse has a motion resembling that of a scorpion, and goes on waving. In Bile, it courses like a crow, leaping ; and moves like a fork-tailed shrike, or a sparrow. In Phlegm, it goes like a swan, an elephant, or a superb damsel. (2) The waxing and the waning of (the humours) and their different conditions are understood (in what is said above). (3) Therefore (it is) moreover (said) : 'Through Air, the Pulse moves obliquely like a leech, a serpent, or a scorpion, Through Bile, the Pulse appears to course like a frog, a fork-tailed shrike, or a quail, . .

'(The Pulse) of one that has fed, or thrown up, or is fatty, asleep, sexually inclined, phlegmatic, or luxurious, courses full and slowly. Ramaraja has written this, pondering over the humours.'

(1) A pigeon with a party-colored neck.

(2) The poetic instinct never entirely leaves a Hindu. In a treatise devoted to the exposition of so abstruse and dry a topic as the Human Pulse, the author could compare the Pulse's course at a certain time with that of a *superb damsel*.

(3) This is obscure and the annotator is silent.—T.

वाताग्नि-वृन्दज-नाडी-गति-भेदानाह ।

सुहृत् संप्रगतिं नाडीं सुहृत्भेकगतिं तथा ।

वातपित्तद्वयोद्भूतां प्रवदन्ति मनीषिणः ॥ १७ ॥

सुजगादि गतिं नाडीं राजहंसगतिं तथा ।

वातश्लेष्मसमुद्भूतां भाषन्ते तद्विदो जनाः ॥ १८ ॥

मण्डूनादिगतिं नाडीं मयूरादि गतिं तथा ।

पित्त-श्लेष्म-समुद्भूतां प्रवदन्ति मन्त्राधियः ॥ १९ ॥

आदिना वातादेरन्य धर्माणां सुक्तानां अपि ग्रहणं एवञ्च  
धीर्व्याप्यं व्यतिक्रमेणापि कच्छु साध्यादितं ।

## THE MOTIONS OF THE PULSE IN ANY TWO HUMOURS.

A Pulse, say the wise, momentarily coursing like a serpent, and momentarily like a frog, is fraught with Air and Bile ; and a Pulse, say those conversant with it, coursing like a serpent and a swan, is surcharged with Air and Phlegm. A Pulse, declare persons endowed with high understanding, moving like a frog and a peacock is fraught with Bile and Phlegm.

(2) By *adi* is implied that all the attributes which have been before assigned to Air, etc, besides those mentioned here, must also be understood of them. (1) Further, if the sequence of the

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(1) This is very obscure, but the text is answerable for it. The meaning, as I fancy, is that when *adi* is joined

movements (of the humours) is disturbed, follows hardness of cure or incurability. (1)

अथ त्रिदोषजामयाह ।

उरगादि-लावकादि, -हंसादीनाञ्च विभ्रती गमनं ।

वातादीनाञ्च समं, धमनी सम्बन्ध गाधत्ते ॥ २० ॥

सममिति सूत्रनाधिकता निरासः । क्रमगत्याह नासाध्यत्वं ।

तथाच, लाव तित्तिरि वाताक, गमनं सन्निपाततः । कदाचिन्मन्दगा नाडी, कदाचिच्छीघ्रगाभवेत् । त्रिदोष प्रभवे रोगे विज्ञेया सा भिष-  
ग्वरैः ॥ पित्तक्रमतया कच्छसाध्यत्वं असाध्यत्वञ्च ।

### OF THE THREE MORBID HUMOURS.

A Pulse coursing like a serpent, etc., a leech, etc. and a swan etc., may have Air and the rest in equipoise. 20

*Saman*—absence of more or less. If the motions of a serpent etc. are perceived in order, (a) the case is not incurable. When all the three

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to a word, as in *bhujagadi*, it must be understood that besides the animal named, the Pulse's course resembles the motions of the other animals mentioned before.—T.

• (1) 'In the beginning courses Air ; in the middle, Bile ; and in the end Phlegm in the same way.' If the Pulse courses in this manner, the disease is easily curable. In ordinary reversions of this order, the disease is hard of cure. But if this order be reversed radically, the case is incurable.

humours are morbid, the Pulse sometimes courses like a quail, a francoline partridge or a *Vartaka* ? 'In the predominance of the three humours in a disease, the Pulse, it must be known by the foremost of physicians, sometimes courses slow, and sometimes swift. When the Pulse has the Bile first and then the others, the case is either incurable or difficult of cure. (1)

त्रिदोषजसृक्ता सामान्यतः सुखसाध्यत्वमाह ।

यदा यं धातु माप्नोति, तदा नाडी तथागतिः ।

तदाहि सुखसाध्यत्वं, नाडीज्ञानेन गम्यते ॥ २१ ॥

अयमर्थः, अपराङ्मादौ नाडी वातोलूणा प्रथमं वातगत्यैव वहति, ततो यथायथं पित्तादिगत्या, नतुप्रसोलूणत्वे वातादिगत्या, तदा सुखसाध्यत्वं, व्यतिरेकेण व्यतिरेकः । तदुक्तं अन्यैः,—नाडी यथा-  
हात् गति स्त्रयाणां प्रकोप शान्तिरादिभि रेव भूयः इति ।

## SYMPTOMS OF CURABILITY.

If the Pulse flows agreeably to the tone of the system at the time being, the examination of it discloses easy curability. 21

(1) Even when all the humours are morbid, if the pulse first courses like a serpent, etc., in the middle like *lavaka* etc., and last like a swan, etc., the case then is not to be considered as incurable.

If the Pulse shows first the motion of Bile, in the middle the motion of Air, and last the motion of Phlegm,

This is the sense. In the beginning of the afternoon, the Pulse is filled with air, and courses with the motion of the Air preponderant ; and then course successively Bile, etc. But when Bile preponderates, Air etc. must not make themselves prominent. Then is the disease easily curable.—But the reversal of this changes matters. Others have also again asserted this : 'With reference to the three ( periods ), the Pulse, coursing in harmony with the hour, is high, low,' &c.

असाध्य रूप माह ।

मन्दं मन्दं शिथिल-शिथिलं व्याकुलं व्याकुलम्वा,  
स्थित्वा स्थित्वा वहति घमनीयाति नाशश्चक्ष्मा ।  
नित्यं स्थानात् स्थलति पुनरप्यङ्गुली संस्पृशेद्वा,  
भावैरेवं बहुविधविधैः सन्निपातादसाध्या ॥ २२ ॥

मन्दं मन्दं मिति सुष्ठुरनुदुभटं शिथिल शिथिल मिति स्थलदुगति रूपं । व्याकुलं व्याकुल मिति त्वस्तयदितस्ततो गमनं । नाशब्द-समुच्चये । स्थित्वा स्थित्वेत्यादित्याच तत्तद्रूपैव गतिः । नाश मन्दमनं याति गच्छति, कदाचिन्नाडी सन्दोऽपि न सम्भाव्यते इत्यर्थः ।

क्षक्षेति यदि लक्ष्यते तदा तथैव । नित्यं प्रायः । स्थानादिति स्थानमङ्गुष्ठमूलं तस्मात् स्थलति कदाचित् तत्र सन्दोऽपि न

or any other succession analogous to this, the case should be considered as either incurable or difficult of cure. The symptom of incurability : 'First there is the motion of Bile, next that of Air,' etc.



संलभ्यते इत्यर्थः । तदुक्तं “हन्ति च स्थान विचुप्रते” ति, “क्रामेण  
 त्यजति स्थानं या नाडी सा चमृत्यवे” इति च । नित्यं स्थानात्  
 स्फुरतीति कुसम्प्रदायपाठः । पुनरपीति कियद्विलम्बेन । अङ्गुली  
 अङ्गुलीमूलं । संस्पृशेत् अकस्मात् स्फुरेत् । एवं इत्येवं रूपै  
 वैह्रिविधै भावै धम्मैः । उक्तञ्चान्यत्र “महातापेहपिशीतत्वं  
 शीतत्वे तापिता शिरा । नानाविध गति र्यस्य तस्य ऋतुप्र  
 नसंशयः” । महेत्याण्याक्षर-पित्तादि-कृत-ताप-निरासः । शीतत्व  
 मित्यन्वापि महेति सम्बध्यते । तथा निदोषे स्पन्दते नाडी ऋतुप्र  
 कालेऽपि निश्चला । निश्चला स्पन्दसामान्याभाववती । अतीसारा-  
 दौतु हस्तपादादि खेदादिना स्पन्दोपलम्भात् ।

### SYMPTOMS OF INCURABILITY.

A Pulse having all the three humours morbid, which courses now slow on, now slack on, now eager on, and now intermittent, and now faintly fades away ; which is not perceived at its usual place, and then is perceived there,—a Pulse having such diverse movements, betokens incurability. 22

*Mandam mandam*—slowly on. *Sithilam sithilam*—signifies a motion as of a falling off. *Vyakulam vyakulam*—going hither and thither like one in a hurry. The word *va* is inclusive. *Sthwittwa sthwittwa*—pausing at intervals and then going on as before. *Nasam*—becomes imperceptible ; sometimes the Pulse is not felt even. This is the sense.

*Sukshma*—even when perceived, it is felt as faint. *Nityam*—usually. *Sthana*—*sthanam*—the locality i. e. the root of the thumb, falling off from thence. The sense is : ‘Sometimes no motion even is perceived there.’ It is said,—‘The lapsing from its locality is fatal’ etc. Also, ‘The Pulse that gradually quits its place, does so to expire.’ *Nityam sthanat splurati*—always manifests itself out of its place—this is the reading of a vicious authority. *Punarapi*...after a while. *Angulim*...the root of the finger. *Samspriset*—makes itself felt. *Evam*...in this manner; in these diverse ways. It is also said elsewhere : “The death of that person is sure whose Pulse is cold in great heat ( of the body ), and hot in coldness (of the body). *Maha* etc., exclude heat generated by Bile attracted to any part. (1) *Sitatwan*—coldness—Great is to be understood also of this. In the morbid condition of all the humours combined, the Pulse, albeit moveless ( for a long while ), moves even at the moment of expiration. *Nischala*...wanting in ordinary pulsations. In *chronic diarrhea*, etc. the hands and feet manifest pulsations through sweat,

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(1) Touching Bile attracted to any part : ‘When after the exhaustion of Bile and Phlegm, Bile in its natural condition courses over various parts of the body, pain and burning are intermittently felt there ; and the patient feels physically irritated, and has langour and weakness.’ *Charaka*.

तथाच ।

पूर्वं पित्तगतिं प्रभञ्जन गतिं श्लेष्माण माविभ्रतौ,

सन्तान भ्रमणं सुहृदिदधतौ चक्राधिकृदासिव ।

तीव्रत्वं दधतौ कलापि गतिकां सूक्ष्मात्मा मातन्यतौ,

नोसाध्यां धमनी यदन्ति सुनयो नाडी-गति-ज्ञानिनः ॥ २३ ॥

पूर्वमिति क्रमविपर्यये पित्तादिगतिसतौ, सुहृद्वारम्भारं,  
एवंक्रमेण चक्रोपरि भ्राम्यमाणासिव । तथा तीव्रत्वं सतिथयवेगं ।

एवञ्च कदाचिन्मयूर वद्गमनां, तथोत्तरोत्तरं क्षयता मासादयन्ती-  
मिति विशिष्टो हेतुः । तथाचान्यत्र, अतुप्रञ्चका स्थिरात्पन्नं, याचेयं

मांसवाहिनी । याच सूक्ष्मा च वृक्षा च तामसाध्यां विनिर्दिशेत् ॥

अतुप्रञ्चका सहजतोऽप्युच्चतरा, पृथगिवोद्गता । स्थिरेति

कदाचित् प्रणिधानेनैव गत्यमानस्यन्दा च, मांस-वाहिनी मांसाहार

इव गतिसन्ती । लघुङ्गमाया मांसेन सभं वहतीति न युक्तं, तद्रूप-

परिचायक-प्रकारस्यानुक्तत्वात् । इयमिति वैशिष्ट्यप्रबोधनाय । या च

सूक्ष्मा च वृक्षाचेति पृथगेव याक्यान्तरं इति ।

A Pulse, say those versed in its motions, in which Bile flows first, Air (next), and Phlegm (last) ; which goes on moving momentarily as if it were placed on a wheel ; which is furious ; which moves like a peacock ; and which becomes (gradually) fainter, betokens incurability.

*Purvam*... (the Pulse) which, reversing the natural order, has Bile (flowing first). *Mum*,... again and again ; and which by and by goes as if it were rolling on a wheel. *Tivrattwan*... excessive

swiftness. And sometimes coursing like a peacock ; and then gradually becoming fainter. This is the special cause. And also elsewhere : The Pulse which is high heaving, which is quiet to a degree, which courses as when one has taken meat, and which is fine and oblique, betokens incurability.

*Atyuchchhika*...higher than ordinary ; seeming as if a separate Pulse were coursing. *Sthira*...whose motions are perceptible with great attention. "*Man-sava-hini*...moving, as when a person has taken meat, like a thick stick. 'Coursing like flesh' is not a reasonable interpretation in the absence of particularization as to the way. *Iyam*...emphasises. *Ya aha sukshma cha vakra* : 'That which is fine and oblique' ; the terms are separated.

असाध्यत्वापवाद गाह ।

भार-प्रवाह-मूर्च्छा, भय-शोक-प्रसृष्ट-कारणान्नाडी ।

संमूर्च्छितापि गाहं, पुनरपि सा जीवितं धत्ते ॥ २४ ॥

चिरतरङ्गहल-भारोदयहनेन वा, विष-वेग-धारा-वाहिरुधिर-सन्दर्शनादि-जनित-मूर्च्छया वा, राक्षसादि-सन्दर्शनादि भय-भयेन वा, पुंत्नादि-विरञ्ज-शोकातिरेकेण वा, संमूर्च्छितापि अतिनिःसन्दापि । • गाहमिति सुतरांकाश्यादि योगेऽपीत्यर्थः । पुनरपि साध्यतां यातीत्यर्थः । भावानां रत्यादीनां प्रवाहः भावप्रवाह इति न युक्तं, भय शोकयोः दृढगभिधानात्, प्रसृष्टेत्यनेन हेत्वन्तराभिधानाच्च । तदुक्तं, । पतितः सन्धितो भेदी. नष्टशक्रश्च यः प्रमान ।

शास्यते विस्मयस्तस्य न किञ्चित् ऋतुप्रकारणं ॥ पतितः उन्मादितः ।  
सन्धितः अस्यग्रादि-सन्धानेन संहितः । भेदी अतीसारयान् ।  
नष्टशुक्रः अतिरमयेन यक्ष्मादिना वा शुक्रक्षयवान् । विस्मयः  
असाध्यत्वानुमानं । शास्यते नापतरति । कारणन्तु प्रायुक्तं तत्तदेव ।  
तथा बालानां भ्रतिभूढानां भूकानामपि देहिनां । उन्मात्तानां अभि-  
न्यास-प्रभूढ-मनसासपि ॥ व्यस्तं समस्तं तन्मध्यं दोषरूपं विशेषतः ।  
शास्यते इति पूर्वैरुक्तम् । बालानां स्तन्यपानानां अति भूढानां,  
अतिभूर्च्छितानां, उन्मात्तानां उन्मादभूतोन्माद ग्रस्तानां अभिवारा-  
भिवाप दुष्ट मनसासपि । व्यस्तं एकैकं स्तेनं व्यस्तसमस्ततया  
क्रमेण व्युत्क्रमेण वा सन्निपातं वदद्भनेपि न तथा । तथाच,  
अजीर्णं वातरोगेच, व्याधामे मैथुने असे । तन्नाड्यं चागमात्कान्ते,  
नाड्यप्रवक्ता न ऋतुप्रवत् ॥ अव्यक्ता असुहृत्मानस्यन्दा पूर्वोक्तं रूपं  
वृत्तावपि न प्रमिता ।

अन्यत्रापि तथा भूताभिषङ्गेऽपि त्रिदोषं बहुपस्थिता । समं या  
वद्वते नाडी तथाच न क्रमं गता । अपऋतुप्ररोगाङ्गा नाडी तत्-  
सन्निपातवत् ।” भूताभिषङ्गे, तथा सासान्याभिषङ्गेच । देवदृष्टादौ  
नाडी सन्निपातधर्माशालिनी उपस्थिता आपातत एवं भवन्ति नतु  
तत्फलप्रदा । भेदमाह, सममिति वातपित्तस्वभावक्रान्तिः । तथा  
क्रमं व्यतिक्रमं न गता, तस्मात् अपऋतुः ऋतुप्ररहिता । पर-  
मार्थतः सन्निपातवदपि सन्निपातजन्या न स्यात् । तदुक्तां, स्वस्थान-  
हीने शोकेच, हिंसाक्रान्तेच, निर्गदाः । भवन्ति निश्चला नाड्यो  
न किञ्चित् तत्र दूषणं ॥

स्वस्थानेति अतुप्रज्ञादितः पतने । अङ्गुष्ठ-भूलतः चलन इति तु  
नार्थः, निर्गदा इत्यसङ्गतेः । निर्गदा अपि निश्चलाः सम्भवन्ति ।

प्लवणं असाधप्रत्यक्षः । तथाच “विस्तृत्या दृश्यते नैव, नैव स्थानं विमुञ्चति” । स्थानादन्यत्वादर्थनं । अन्ये त्वाहुः, स्तोकं वातकफं दुष्टं, पित्तं वहति दारुणं । पित्तस्थानं विजानीयात् भेषजं तस्य कारयेत्” ॥ अयमर्थः कफवातनाडी किञ्चिद् वहति दुष्टं क्षीणाधिकत्वात् द्वाभ्यामपि विषेया दुर्लभं, पित्तं विषम वेगेन वहति तदा प्रतीकारार्थं भेषजं कुर्यात्, असाध्यता नस्यात् इति यावत् । अत्र कश्चित् “स्वस्थानं व्यवर्तयन् यावत्, धमन्या नोपजायते । तदा तच्चिह्नं सत्येऽपि नासाधप्रत्यक्षमिति स्थिति रिति । तच्च प्रायिकं तात्कालिकं । अन्यथा बहुधा व्यभिचारदर्शनात् । इति च स्थानं विंच्यतेत्यत्र चकारस्यायोग व्यवच्छेदकत्वमर्थः ।

When the Pulse through the bearing of a burden, a swoon, fear, grief, or any other cause, is entirely reft of its motion, revives. 24.

Through the long bearing of a heavy burden, through swoon induced by the powerful action of any poison or the sight of blood, etc. Or through fear arising from a sight of Rakshasas, or through excessive grief from loss of a son etc., the Pulse, although manifesting no motion. *Garham* includes the idea of extreme weakness. Again becomes curable. ... This is the meaning. *Bhavanam*... Of the sexual sense. *Pravaha*—course, *Bhavapra-  
vaha*—sexual impulse. This cannot properly be the sense. *Bhaya* and *soka* are to be taken separately. *Pramukha*.. headed by...implies other causes besides those mentioned. It is said : ‘The

case of one fallen from a height, that has his dislocated bone set, that is suffering from diarrhoea, that has undergone severe exhaustion, is not incurable ; and there is nothing arguing his death.' *Patita*...from a height. *Sandhitak*...that has his bone set. *Bhedi*, having diarrhoea. *Nashitasucra*—that has undergone seminal exhaustion through phthisis or excessive seminal indulgence. *Vismaya*, conclusion of incurability. *Samytaa*...doth not come. The foregoing several reasons are assigned. Again : 'If the Pulse of an infant, one that is under a swoon, that is dumb, that is insane, that is under a curse, shows any reversal of the normal succession of movements ( of the humours ) ; or the morbid condition of any two or three, the case is not to be considered as incurable.' *Valanam*, infants ; a suckling. *Ati-mushmanam*—those under a profound swoon. *Ummattanam*—mad in consequence of being possessed by evil spirits. Or one whose mind is under malign influence on account of some curse. *Vyastam*—with ( the Pulse ) for the instant with its natural succession of movements reversed ; or when any two or three morbid humours flow. These do not betoken incurability. Again : 'When, in indigestion, or in gout, in physical exercise, in heat of body ( from exposure to the sun, etc. ), in langour ( from a wash or exposure to cold ), the Pulse is not perceived, this does not bring on death.' *Avyakta*, without



pulsation. These also, like those mentioned above, do not betoken death.

In another place it is also said : "When a person is possessed by evil spirits, the case seems as of the three morbid humours." The Pulse that keeps its normal succession and does not reverse it, although looking as if having the three humours morbid, is yet hale.' *Bhuta-bhishange*—'possession by evil spirits', common possession by common spirits, the Pulse, vitiated, at first appears as if it were a case of the three morbid humours ; but it does not result in the same effects. The difference is stated, *Samam*,—having Air, Bile etc. flowing in natural sequence. And *Kramam*—change, undergoing no alteration. Thence no death will ensue. The cream of the import is : Although looking like a case of the three morbid humours, it really is not so.—It is said : 'When a person falls from a height, in grief, or when one has been overcome by cold, one's Pulse, although healthy, may be deprived of its motion. This does not imply any defect.'

*Svasthanam*—fall from a height. The lapsing of the Pulse from the root of the thumb is not meant ; as this would be inconsistent with 'nirgada'—illness. A Pulse albeit healthy may become moveless. The confusion of incurability with a case like this is censured. It is also said : 'In cholera, the Pulse, although not perceptible, does



not (entirely) leave its locality. It is not perceived anywhere save its locality. Others, however, have observed : "If vicious Air and Phlegm course a little morbidly, but if Bile courses furiously, (the physician) should know the locality of Bile, and administer medicines thereto." The sense is : In a pulse charged with Phlegm and Air coursing somewhat morbidly in consequence of debility, both abound. But Bile courses violently ; therefore, to remedy this, medicines must be administered. There is no incurability ( in such a case ). Some one says in this connection, So long as the pulse does not go off from its proper locality, the case, albeit having (other) symptoms of incurability, must for certain be considered *not incurable*. *This happens at the last moments* ( 1 )—*i. e.* the Pulse leaves the root of the thumb. The case is not considered incurable from the presence of various co-existing symptoms. The lapsing of the Pulse from its place is fatal.

तथाच ।

क्षणाद्गच्छति वेगेन शान्ततां लभते क्षणात् ।

सप्ताहानुसरणं तस्य यद्यङ्गं शोधवर्जितं ॥ २६ ॥

क्षणादिति द्रुतं द्रुतं नतु कदाचिदिति । शान्तता सत्प्रसभ्य-  
नत्वं । शोथेति तत्सत्ये चिरमेवेत्यर्थः ।

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(1) The meaning is unfolded below : 'The Pulse never leaves its locality, but, at the worst, remains latent there's.

A person whose Pulse moves fast momentarily, and momentarily falls into quiescence, will die after the seventh day, if his body be free from flux. 25

*Kshanat*—rapidly again and again ; not sometimes. *Santatam*—imperceptibility when one has flux, one's Pulse is always rapid.

प्रसङ्गात्काल निरूप्य माह ।

भूलता-मुजगाकारा, नाडी देहस्य संक्रमात् ।

विशीर्णे क्षीयतां याति, मासान्ते मरणं भवे ॥ २५ ॥

कदाचित् मञ्जीलतावत् कृशा, तद्गतिवदतिमस्तुण-वक्रगमनाच्च ।

कदाचित् सर्पवत्परिपुष्टा तद्गतिवद् बलवद् वक्रगमनाच्च । वक्र-  
गमनेति वैशिष्ट्येन सुस्थदशातो भेदः । इत्यञ्च कदाचित् अलभ्यतां  
अतिक्रमताञ्च यदि गच्छति । देहेति देहक्रम गयेष्य, तेन देहोऽपि  
यदा कदाचित् कृशः, कदाचित् शोधादिना स्थूलः स्यात् तदा  
द्वितीये मासि म्रियते इत्यर्थः ।

### TIME OF DEATH.

When a person's Pulse is like an earthworm or a serpent ; and when as the body gets feebler, the Pulse also grows fainter, his death will surely take place at the end of a month. 26

Sometimes lean like an earthworm ; smooth and oblique-coursing like the motion of an earthworm. Sometimes full like a serpent, vigorous

nd oblique-coursing like a serpent. *Vakragamand*—as a special feature, differentiates the Pulse in question from a healthy one. Sometimes the pulse is imperceptible, or very feeble.

*Deha*—means agreeably to the gradual condition of the body growing feebler by degrees. From this it must be understood that when the body grows lean or swells through flux &c., the patient will die in the next month.

तथाच ।

तिर्यग्यव-प्रमाणेन या मृच्छति निजास्पदम् ।

पश्चाद्भाद भाविनं मृत्युपाद नाड्यो निदर्शयेत् ॥ २७ ॥

तिर्यगिति आयासेनोर्ध्वं सम्बन्ध परित्यागः नतु सर्वथा ।

A person, the Pulse of whose foot forsakes its own place by a grain of barley held awry, will die after the fifth day. 27

*Tirjak*—excludes upward course in consequence of fatigue, but not always.

तथाच ।

जहति यस्य स्वस्थानं यवाङ्गमपि नाडिका ।

न स जीयित शक्नोति त्रिदिनाभ्यन्तरे मृतिः ॥ २८ ॥

एषातु करस्थैव सामान्यतया प्रकरणात् । पादस्थैति कचित्थाहि,

He whose Pulse leaves its locality by half a grain of barley will expire within three days. 28

In consequence of the statement being made in an ordinary manner, this Pulse must be taken as that belonging to the hand. Sometimes the Pulse of the foot is to be understood, for it is said,

हिमवद्विशदा नाडी, ज्वरदाह्येन तापिता ।

त्रिदोष-स्पर्श-भजतां, तदा मृत्युर्दिनत्रयात् ॥ २९ ॥

यदा निरन्तरं ज्वरदाह्ये तापौ, शैत्येण नाड्याः । त्रिदोषैति सन्निपातं सूक्ष्मसत्त्वे एव भवति ।

'If the Pulse of a person heated with the burning of fever, and having his three humours vitiated, appears ice-cold, then he will expire after three days.' 29

When one in incessant heat from the burning of fever has his pulse cold, *Tridosha* : this happens when all the humours are morbid:

किञ्च ।

निरीक्ष्या दक्षिणे पादे, तथा चैषा विशेषतः ।

सुखे नाडी वहेच्चित्तं ततस्तु दिनचतुर्थकं ॥ ३० ॥

गतं भ्रमरकस्थेय वहेदेकदिनेन तु ।

कन्देन सन्दते नित्यं पुनर्लंगति चाङ्गुली ।

अधेप्र हृदयं यामानां मृत्युर्भवति निश्चितं ॥ ३१ ॥

दक्षिणे इति पुंसः, स्त्रियास्तु वाग एव । तथेति करस्थेय ।

विशेषतो विशेषज्ञानार्थं । यदि चोभय नाड्यपि सुखे पुरोभागं नित्यं सदा वहति तदा दिनचतुष्टयं प्राप्य । भ्रमरस्य परिभ्रमण रूपं गगनमिव सुखे एव यदि वहति तदा एक दिवसेन । कन्दे मूले

अन्धनस्थाने कदाचित् न सन्दते खलं सन्दते इति सम्भाव्यते ।  
 अलोवेति पाठे तत्रैव खलं सन्दते इति सम्भाव्यते । नित्यं प्रायः,  
 तन्वाङ्गुली तन्गूले कदाचिदपि लगतिच तदा तस्मादारभ्य द्वादश  
 हर सध्र एव ऋत्युरिति ।

If the Pulse at the right foot, that which is generally examined, and the Pulse which is examined for adequate acquaintance,—if these two pulses—are perceived at the fore-part of the fore-finger, then the patient will expire on the fourth day. 30

If a person's Pulse courses like a black-bee, he will die in a day. If a man's Pulse is almost imperceptible at the place where the fore-finger is placed, and then is felt by that finger, his death will surely take place within two *Yamas*. (1) 31.

*Dakshina*—regarding men ; a woman's *left* pulse (is to be examined.) *Tatha*—means, the manual Pulse, *Viseshatah*—for particular knowledge. Both these Pulses always course in front ( of the fore-finger), then within four days. If (it) course in front ( of the fore-finger ) like a black-bee, then in one day. *Kanda*,—at the root, at the proper rate of the pulsations. 'Sometimes does not course, implies courses feebly. *Salpan*—this reading means creeps feebly. *Nityam*—generally. Then sometimes is felt at the finger. Then commencing from

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(1) A *yama* is the eighth part of a day—a watch of three hours.

that time, for certain death will take place within twelve *praharas*. (1)

तथा ।

स्थित्वा नाडी मुखे यस्य विद्युद्भूत इवेक्षते ।

दिनैकं जीवितं तस्य द्वितीये म्रियते ध्रुवं ॥ ३२ ॥

स्थित्वेत्याद्यस्य स्थित्वा स्थित्वा विद्युत्स्फुरणमिव लक्ष्यते इति ।  
द्वितीय इत्यष्टमहाराद्रूर्ध्वमित्यर्थः ।

Likewise: 'The life of one whose Pulse is intermittently perceived like lightning flash at the place where the fore-finger is placed, will last for a day, and expire on the second day. 32

*Sthitwa*—intermittently, is perceived like lightning flash. *Dwitiya*—means after *eight praharas* ( from the time ).

तथा ।

स्वस्थान विच्छिन्ना नाडी, यदा वहति वा नवा ।

ज्वालाच हृदये तीव्रा, तदा ज्वालावधि स्थितिः ॥ ३३ ॥

नवेति स्थित्वा स्थित्वेत्यर्थः । इत्यञ्च यत् असाधप्रलक्षणं मुक्तं मस्ति तदपवाद विरहे सति, तस्यान्व प्रवेशो यथायथ मार्यमिति निरवगन्तव्य इति नेह प्रतन्यते ग्रन्थ गौरव भयात् । नच सन्दं मन्दमित्यनेन धूलता भुजगाकारेति विरुधप्रते, तस्य तात्कालिक मरण विपर्यत्वात् । सर्वमिदं सर्वरोग एव वेदितव्यं । ज्वर मात्रेण भ्रम एव भवति ।

इति शङ्कर सेन कविराज कृतौ नाडी प्रकाशे

द्वितीयोद्योतः ।

(1) Eight *praharas* make up a day and a night.

If the Pulse forsakes its place, and flows intermittently, and if the patient feels a great burning in the heart, he will live so long as the burning lasts. 33

*Nava*—intermittently. These symptoms signify incurability absolutely.

Thus what has been said as to incurability, without any imputation of falsity ; and persons endowed with a noble understanding should understand it accordingly. We do not enlarge our work from a fear of dignity. *Mandarin mandarin* does not oppose itself to 'the form of an earthworm or a serpent' ; from the circumstance of one's existing at that time. All this is to be understood of all ailments. The mistake is that this applies to fever alone.

## CHAPTER III.

अथ प्राप्तावसरे रोगेषु निरूपणीयेषु प्राधान्येन प्रथमं ज्वरनिरूप-  
णमाह । तत्र ज्वरपूर्वकम्,

अङ्गुष्ठेण नाडीनां जायन्ते मन्दराः श्रवाः ।

श्रवः प्रवृत्तां याति ज्वरदाहप्रभृतये ॥ १ ॥

श्रवो भेकादिवद् गमनं तच्च मन्दरं भवति । चिरविलम्बेन  
अनुद्विक्ततयाच बहुबलनादेवमेव वारहित्वार्थं, सामान्याङ्गप्रचपिशुन  
मिदं । मविष्यज्वरदाहप्रभृतये तद्विपरीत बहुलश्रव इत्याह श्रवः  
प्रवृत्ता मिति । उद्भटतया तथैव धारावाहि रूपतां याति नाडी-  
त्यर्थः ।

साक्षिपातिकरूपेण भवन्ति सर्ववेदनाः ।

साक्षिपातिकरूपवद्भवेन ज्वर रूपाऽपरिज्ञानेपि सर्ववेदना  
ज्ञानं । सर्वेति नानावेदनपरेति कोऽपि । ज्वररूपमाह—

Then at the proper time, having regard to its  
prominence among the diseases to be diagnosed,  
first the diagnosis of fever is described. And on  
this topic, the premonitory symptoms of fever are  
discussed ( here ).

(On such an occasion ), the body being sore,  
the Pulse courses slowly like a frog.\* Before one  
has a burning fever, one's Pulse courses continu-  
ally so. (1) I.

(1) *Attha*—afterwards, means after ascertaining cura-  
bility or otherwise.



*Plava*—leaping, means coursing like a frog, etc., (*Varinam*), the plural form is used (of *nari*) as implying two or three mild movements at long intervals. This refers to ordinary soreness of the limbs. But the movements at the approach

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‘Here on account of its prominence we in the beginning treat of Fever (first) among the great abnormal bodily symptoms.’ Charaka.

The premonitory symptoms are dryness of the face, etc.

‘In ordinary soreness the Pulse goes on leaping frog-like in a slow way.’

*Plavah*—leaps. The plural form indicates that the pulse mildly moves twice or thrice at intervals of considerable length. In a case of approaching burning fever, the Pulse courses on continually, leaping like a frog. At such a time the pulsations wave on energetically.

*Sannipatika* means the three humours combined either in a feebler or stronger condition than ordinary. Jagbhat accordingly observes,—“*Sannipat* is any two or three humours feebler or stronger.” When they are stronger, the Pulse courses like a quail, a francoline partridge etc. It is said: ‘In *Sannipat* the Pulse courses like a quail or a francoline partridge. When a disease springs from the morbid condition of all the three humours combined, the Pulse, the foremost physicians know, is sometimes slow and sometimes swift. In *Sannipat*, the joints have a kind of soreness peculiar to the case. This is the opinion of Govinda Rama and others. Others say that in *Sannipat* there is the feeling of various kinds of pain in the body. If against the approach of fever the Pulse courses like a quail or a francoline partridge, and if there are various kinds of pain over the body, then it must be inferred that a *Sannipatika* fever is imminent.”

of a burning fever are the reverse of this ; they are powerful and continuous. Developing these, the Pulse.courses on continually.

When all the humours are morbid, the entire frame is sore.

*Sannipatika rupa*—signifies that even if the fever is not perceived, the pain all over the body is significant. *Sarva*—means pain of various kinds.

ज्वर वेगेच धमनी, सोष्णा वेगवती भवेत् ॥ २ ॥

वेगेति अक्ताशित्वादि व्यतिरेकेण । तदुक्तं “उष्णा पित्ताद्वर्ते नास्ति, ज्वरोनास्त्युष्णतां विना । उष्णा वेगधरा नाड्यी ज्वरवेगे प्रजायते” । अन्यत्रच, “ज्वरेच वक्रा धावन्ति, तथाच भारत सुवे । रमणान्ते निशि प्रातः स्तम्भा दीपशिखा यथा” । रमणा-नन्तरं तस्यामेव रात्रौ तद्धिनं प्रातरपि नाड्यी दीप शिखेव तन्ना स्यात् । ज्वरेतु इयान् विशेषः, यदुक्तं धावन्तीति, दीपशिखेव निश्चलतयाऽपि वेगमन्तरेण ज्वर वैषम्यं । तथा वातोद्वेगेऽपि वक्रा धावन्तीति प्रसङ्गादुक्तं, रमणावसाने निशि प्रातरपीत्यर्थः । रमणा-नन्तरमपि, रात्रावपि, प्रातरपीति, नार्थः ; प्रातस्त्रिगुणयतीति विरो-धात् । उत्तरायच्छेदेनैव समस्तान्वय इत्येके । तस्यच वातादि जन्यत्व-सामान्यं तावत् उक्तलिङ्गैरेवावगन्तव्यम् ।

## THE NATURE OF FEVER.

In the energy of Fever, the blood-tube is hot and vehement. 2

*Vega—energy*, excludes the condition of the pulse when one has taken acid, etc. It is said : Without Bile, (the Pulse) cannot be hot, and without heat, there can be no fever. In the rage of a fever, the Pulse is both *hot* and *violent*. In another place : 'In fever the Pulse rushes on awry ; also in leaps from Air. After sexual intercourse, all night after that, and the ensuing morning, (the Pulse is) hot like the point of a flame.' After sexual indulgence, the night, and the next morning, the Pulse is hot like the point of a flame.' The distinguishing feature of fever is what is embodied in *dhavanti*, *fourse*. The point of a flame is still ; the differentia of fever is even *vehemence*. It is also said incidentally that the Pulse rushes on awry in excess of Air. Also after sexual intercourse, the night, and the following morning. The meaning is not : 'After sexual connection, in the night, and also in the morning', having regard to the apparent contradiction such a supposition would imply in the face of the saying, in the *morning* the Pulse is *mild*.'

One authority is of opinion that all these symptoms combined occur during remittent fever.

The ordinary cases of Air, etc. are also to be known by the symptoms assigned.

वातादिज्वरे विशेषमाह ।

सौम्या सूक्ष्मा स्थिरा मृदा नाडी मृदुजवातजा ।

स्थूला च कठिना शीघ्रा सन्दते तीव्रमारुते ॥ ३ ॥

सौम्या अकठिना, सूक्ष्मा कृशा, स्थिरा विरादेवोपलभ्यमान  
सन्दा, मन्दा उपलभ्यमानस्यन्दत्वेऽपि असुझट सन्दा, सहजवातजेति  
त्रयकालं मपेक्ष्य । स्थूला चेत्यादि प्रकोप कालेऽपि ।

## SPECIAL CHARACTERISTICS IN AIR-FEVERS.

In an Air-Fever, while Air is accumulating, the Pulse is soft, slender, slow-moving, and imperfectly perceptible ; and when Air waxes highly powerful, the Pulse is thick and stiff, and moves rapidly. 3

*Saumya—mild—*means 'soft', *Sukshma—fine—*means *slender*. *Sthira—*'with pulsations felt at long intervals.' *Manda* : Albeit the Pulse is perceived, yet the motion is not fully developed. *Sahaja-vataja—*while Air is filling. *Sthulacha* etc. 'While Air is very morbid.' \*

दोषाणां मेघं सहेतुवादं सञ्चय प्रकोपनं कृत्वां सुश्रुतेन, तदुच्यते—  
“तत्र वर्षास्रोपध्वं स्तरुण्योऽल्पवीर्या अपश्चात्प्रसन्नाः क्षिति-भक्त-  
प्रायाः ता उपयुज्यमाना, नभसि मेघावतते, जलप्रक्षिप्तायां भूमौ  
क्षिप्तदेहानां प्राणिनां शीतवातविष्टाग्नीनां, विदह्यन्ते विदाह्यात्  
पित्तं सञ्चयं भापादयन्ति । स सञ्चयः, शरदि, प्रविरलमेघे वियत्यु-  
पशुष्यतिपङ्के, अर्ककिरणं प्रविक्षापितः पैत्तिकान् व्याधीन् जनयति ।  
ता एवौषधयः कालपरिणामात् परिणतवीर्या वलवत्यो हेमन्ते  
भयन्त्यापश्च प्रसन्नाः क्षिग्धा अत्यर्थं शुर्व्यस्ता उपयुज्यमाना मन्द-

एषत्वात् भानोः सत्पार पवनोप स्तम्भित देहानां देहिनां अवि-  
शः स्नेहाच्छैत्यात् गौरवात् उपलेपाच्च स्नेहायः सञ्चय भागादयन्ति ।  
सञ्चयः, वसन्तेऽर्कश्चिह्नप्रविक्षापित रैपत्-स्नाब्-देहानां देहिनां  
श्रकान् व्याधीन् जनयति । ताएवौपधयो निदाघे निःसारा रुक्षा  
तेमात्रं लघ्वो भवन्त्यापञ्च ता उपयुज्यमानाः सूर्याप्रतापोपशोपित-  
ानां देहिनां रौक्ष्या क्षुत्वात् वैशद्याच्च पायोः सञ्चय भापा-  
न्ति । स सञ्चयः प्रादृषि चात्यर्थं जलोपक्षिप्तायां भूमौ क्षिप्त-  
ानां प्राणिनां शीतवातवर्षेरितो वातिकान् व्याधीन् जनयति ।  
सैष दोषाणां सञ्चयप्रकोपहेतुरुक्तः” ।

“तत्र पूर्वार्द्धे वसन्तस्य लिङ्गं, मध्याह्ने ग्रीष्मस्य, अपराह्ने प्रादृषः,  
षे वार्षिकं, शारद सर्गुरात्रे, प्रथूपसि हैमन्तमुपलक्षयेत् । एष-  
तोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपचय प्रकोपोपशमैर्जा-  
यात्” ।

अन्यत्रापि तथा वात-पित्त-कफरक्तानां प्रकोपन सुक्तं सुश्रुतेन,  
यथा तत्र बलबहु विग्रहातिव्यायाम व्यायाध्ययन प्रपतन प्रधा-  
प्रपीडनाभिधात लङ्घन क्षुवन तरणं रात्रिजागरण भारहरण  
। तुरङ्ग रथ पदाति चर्या कटुकपाथ तिक्त रुक्ष लघु शीतवीर्यं  
क्रथाक बहूर वर कोहलक कोर दूषण्यामाक नीवार मुज्ज मस्तरा-  
ने हरेणु कलाय निष्पावानशन विषमाशनाध्यशन वात भूत पुरीष  
न च्छर्दि ज्वरधूजार वाष्पवेग विघातादिभिर्विशेषैर्वायुः प्रकोप  
यद्यते ।

स शीताभ्रप्रवातेषु घस्मान्तेषु विशेषतः ।

प्रत्यूषस्यपराह्नेषु जीर्णैश्चेव प्रकुप्यति ॥

क्रोध शोक भयायासोपवास विदग्ध सैथुनोपशसन कटुक लघु

सीक्षोष्ण लघु विदारिह तिल तैल पिण्याक सुखत्य सर्वपातसी चरी-  
नक शक गोधा मत्स्याजाविक भांस दधि तक्र कूर्चिका मस्तु सौवी-  
रक सुराविकारान्त्त फल कट्वरार्ध प्रभृतिभिः पित्तं प्रकोप मापद्यते ।

तदुष्णैरुष्णकालेच भेषान्तेच विशेषतः ।

मध्याह्नेचाह्णरात्रेच जीर्यत्यन्तेच कुप्यति ॥

दिवास्वप्नाव्यायामालस मधुरान्त्त लवण शीत स्निग्ध गुरु पिच्छि-  
लाभिष्यन्दि ज्ञायनक यवक नैषधेत्काट भाष मज्जामाष गोधूष तिल-  
पिष्टविकृति दधिदुग्ध क्षयरा पायसेक्षु विकारानूपौदक मांसं वसा  
विस मृणाल कशेरुक शृङ्गाटक मधुर वल्ली फल संगशनाध्यशन  
प्रभृतिभिः श्लेष्मा प्रकोप मापद्यते ।

स शीतैः शीतकालेच वसन्तेच विशेषतः ।

पूर्वाह्णेच प्रदोषेच सुप्तकाले प्रकुप्यति ॥

पित्त प्रकोपणैरेव चाभीक्ष्णं ब्रूवस्निग्धगुरुभिश्चाहारैर्दिवास्वप्न  
क्रोधानलातपश्चमा भिघाताजीर्ण विरुद्धाध्यशनादिभिरसृक् प्रकोप  
मापद्यते ।

\* Susruta says regarding the accumulation and predomi-  
nance of the morbid humours with the causes thereof :—

‘In the rainy season, new medicinal herbs grow ; conse-  
quently they are of small virtue. Then the water is muddy ;  
and the earth is filled with mire. The skies continually  
lower ; the earth is wet with water ; and the bodies also  
of all creatures are dank. Cool air blowing on the wet  
persons of people, bring on loss of appetite. Therefore, if  
one takes those fresh feeble medicines or the unclean  
water, one has the indigestion (technically termed as)  
*videha*—i. e. acidity increases during digestion ; the  
consequence is that the throat at places feels a burning

sensation.—In consequence of *videha* indigestion, in this season Bile increases exceedingly. In (the ensuing) autumn, when the sky becomes cloudless and the mire dries up, the accumulated Bile spreading over the body through the rays of the sun, induces (a variety of) bilious diseases.

In the cold season, the medicinal herbs become in time ripe and vigorous, the water becomes clear, and the solar rays grow milder. Therefore at this season the cold air renders the bodies of creatures dull. The use of cold medicinal herbs and water, such as are difficult to digest, brings on mucous indigestion.—They are not digested in consequence of their being difficult of digestion. Consequently the use of such cool and and gelid drugs hard to digest, affects the body with Phlegm.

In the spring, the bodies of creatures are slightly dull. The accumulated Phlegm spreading itself over the body through the solar heat, brings on various kinds of ailments.

In summer, all those drugs become dry, rough, and light, and through the rays of the sun the bodies of creatures become dry; so that the use of such medicines or water, in consequence of their dryness, roughness, and lightness, brings on an excess of Air to the system.

During the rains when the earth becomes wet with water, and the bodies of creatures also are moist, the accumulated Air in the system being spread over it through the external humid Air and the rains, diseases are produced on account of excess of Air.

Here next I shall speak of the particular causes conducting to the virulence of particular humours. Physical exercise with a powerful person, excessive exercise, cohabitation, study, fall, running, fasting, immoderate pressure, impact, leaping, bounding, swimming, keeping up nights, bearing

of burdens, going on horseback or elephant-back or other vehicles, walking on foot, eating in excess pungent, astrigent bitter, or dry things; or cool, nutritious substances, dry herbs, or dry meat; or Koddalaka, or Koradusha, (1) or Syama rice, or Nibara, (2) or Mudga, or Masura, or Arahara, or Kalai, (3) or entire fasting; gormandising or surfeit; eating during indigestion; or restraining wind or urine, or excreta or seamen, or vomit, sneeze, or eructation or tears, tends to an increase of Air.

Anger, grief, fear, physical or mental labor, fast, too much exposure to heat or the sun, sexual intercourse, eating sour, or bitter, or salt, or intoxicating, hot or light or pungent substances, sesame, oil, assafetida, Kulaththa, mustard, linseed, guana, fish, the flesh of goats, sheep, or crow, whey, *dadhi-mastu*, *chhana*, rice gruel, wine, or any preparation therefrom, acid fruits, butter-milk, sunshine—these produce Bile. Especially when one is engaged in operations generating heat, in summer, after the sky is cleared of clouds, at mid-day, at mid-night, during the digestion of what is eaten, Bile is very powerful.

Sleep in the day, want of labor, indolence, sweets, acid substances, salt substances, cool, unctuous, heavy, smooth or liquid things, winter rice, barley, Masha, Godhuma, sesame-cakes, milk, Krisara, sessame, rice mixed with sessame, *phayasa*, fermented sugar-cane juice, meat of wild animals from moist lands, fat, lotus-stalk, Kecura, *sringataka*, sweet gourds—Kushmanda etc, repletion, or surfeit...these produce Phlegm. Especially in mild operations, in winter or spring, and in the morning and the evening of every day, and immediately after meal, Phlegm is predominant.

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(1) A kind of grain.

(2) Wild rice.

(3) A species of pulse.



भृता च सरला दीर्घा शीघ्रा पित्तज्वरे भवेत् ।

शीघ्रमाह्वननं नाड्याः काठिन्याच्च चलातथा ॥ ४ ॥

भृता परिपूर्णा । सरला परितो अन्विजाड्यादि रहिता ।  
दीर्घा अङ्गुलीत्रयस्थलव्यापिनी । शीघ्रा वेगवतीति पित्तसङ्क्षय-  
दशायां । प्रकोपेत् नाडी भिन्नेव वह्निं हृत्स्फुरतीव, अत्रहेतुः  
काठिन्यादिति ।

. In a bilious fever, the Pulse appears to be full, straight and long; and the Pulse, feeling tough, and full of motion, has a rapidity that seems to burst its cover). 4

*Bhrita*—Full. *Sarala*—straight—i.e. free from knots or dullness (1) about it. *Dirgha*—(2) long. i. e. extending over the space touched by the three fingers. *Sighra*—*rushing*—i. e. at the time of the gathering of Bile. At the raging period of Bile, the Pulse seems to shoot, tearing up its tegument. The reason is inserted in *Kalathinyat*—‘from toughness.’

दोषालीर्णेन नितरां सन्दनञ्च प्रकीर्त्तितं ।

नाडी तन्तुसदा सन्दा शीतला श्लेष्मकोपतः ॥ ५ ॥

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When the Bile rages, through liquid, cool, or heavy meals, dream during the day, anger, heat of fire, solar heat, labor, stroke or indigestion incident to improper diet, the blood attains morbid vigor.

(1) *Jadya rahita*—this excludes the case of increase of Air.

(2) *Dirgha*—‘fowing equally along the three fingers.’

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तन्निवाजीर्णं शुक्लरुद्धं सन्दनमपि पित्ते । तन्नुसमा अतिरुद्धा ।  
शीतलेति तप्तोदकसिक्ता रज्जुवत्, ज्वरसम्बन्धात् । कफचय-प्रकोप-  
रूपञ्च उक्तं ।

(In bilious fever) the Pulse is said to course violently when the morbid humours are accumulating. When Phlegm preponderates, the Pulse is like a catgut, &c—moves slowly, and is cool. 5

When (the morbid humours) are accumulating, (the Pulse) momentarily moves upwards, through Bile. 'Like a catgut'—i. e. 'very fine.' (1) 'Cool'—i. e. 'like a twine washed with hot water,'—on account of fever. The characteristics of the predominance of Phlegm etc.,\* are also treated of.

चञ्चला तरला स्थला कठिना वात पित्ताजा ।

ईषञ्च दृश्यतेक्ष्णा मन्दास्यात् क्षेपवातजा ॥ ६ ॥

चञ्चला कपिवत् सदैवास्थिरगमना, कुलिङ्ग मेक-गमना चेति पित्तधर्माः । तरला कदाचित् दोलायमान गमना, तथा स्थलाचेति वातधर्माः । ईषदिति कटुंश्या, नाडी सम्बन्ध-वात-धर्मोऽयं । मन्दा हंसगतिरियं । कफधर्मोऽयं ।

(1) 'Like a thread',—'fine'—fineness through the access of Phlegm. *Manda*—slow-flowing like the motion of a swan etc. \*Although the Pulse is generally characterized as cool, yet on account of fever, the Pulse must be known as tepid, like a twine soaked in slightly hot water; for in consequence of fever presided over by Air, the Pulse must be understood as heated.

A Pulse having Phlegm and Air, is slow-moving, although slightly hot.

(In a fever springing from ( morbid) Air and Bile, the Pulse is restless, waving, gross, and tough. (In a fever) having (morbid) Air and Phlegm, the Pulse is slow-moving, yet slightly heated. 6.

*Chanchala*—ever restless like a monkey ; or through the nature of Bile, like a francoline, partridge, a frog, etc. *Tarala*—sometimes waving, and thick, through the nature of Air. *Ishat*—means slightly hot. This is the nature of Air in relation to the Pulse. *Manda*—slow, like the motion of a swan. This is the nature of Phlegm.

निरन्तरं खरं रुद्धं मन्दश्लेष्मातिवातला ।

रुद्धं वातं मन्दं तल्ल नाडीं स्वाप् पिण्डसन्निभा ।

सूक्ष्मा शीता स्थिरा नाडी पित्तश्लेष्म-समुद्भवा ॥ ७ ॥

समता विषमता नाह । निरन्तरं मध्ये गत्यन्तर रक्षितं । खरं मन्दता व्यतिरेकेण वेगवाहि । रुद्धं स्निग्धताभावयुक्तं कर्कशस्यन्दनञ्च । मन्दश्लेष्मेति वाताधिक्यमपेक्ष्य । श्लेष्म विनिर्मुक्त वातनाह रुद्धेति । पिण्ड सन्निभेति वात्यादिना मध्ये वर्तुलीकृतप्राया । सूक्ष्मा कशा स्थूलता-विपर्ययेण कार्श्यस्यापि कफकार्यत्वात् । शीता शीतला, अथ कदाचित् अल्पशीता कदुष्णाचेति केवलकफात् भेदः । तथा स्थिरा विश्रान्तवेगा । मन्दा शिथिलस्पन्दाच्च, अथ कदाचिदस्थिरा चपलाचेति केवल कफाद् भेदः ।

If the Phlegm is only slight, while Air in profusion, the Pulse, remaining rough, will course strongly and without intermission. In a dry fever

having Air vitiated, the patient's Pulse is like a ball. (1) In a fever having Bile and Phlegm morbid, the Pulse is fine, cool, and slow. 7.

Humours in equal and unequal proportions described. *Nirantaram*—‘having no interval between’—i. e. ‘without intermission.’ *Kharām*—‘coursing vehemently without any slowness.’ *Ruksham*—cool of feel yet rough of pulsation. *Manda-sleshma*—betokens a greater proportion of Air. Air getting up above Phlegm is implied in *Rukshma* etc.. *Pindasannibha* etc. rendered like a ball by Air etc. *Sukshma*—slender by the action of Phlegm, the Pulse is deprived of fullness and rendered fine. *Sita*—cool. Sometimes (the Pulse) is slightly cool ; i. e. tepid. This distinguishes (Bile) from Phlegm. And *sthira*—is languid.—having mild and languid pulsations. ‘Sometimes slow and (sometimes) restless’—this distinguishes (Bile) from Phlegm.

प्रसङ्गादाह ।

गुण्ये करे वहेन्नाडी यदि सन्तापिता मृयं ।

तदा नूनं मनुष्यस्य रुधिरापूर्णिता मलाः ॥ ८ ॥

अथ इति परीक्षार्थं निक्षिप्तमध्यमाङ्गुलिमूल एव यदि पित्ता-  
द्वेकेण सन्तापिता तदा दुष्टरुधिरापूर्णिता ज्ञेया । कफोणिस्थल

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(1) *Pindasannibha*—‘like a wheel.’ This Pulse must also be known as very awry and very thick. If the reading, *Pitta-sannibha*, be substituted for *Pindasannibha*, the Pulse is to be understood as presided over by Bile.

नाड्या इति केचित् । सर्वमेतच्चरादन्यत्रापि बोधव्यं । मला  
इत्यनेन उष्णवातसम्बन्धेन वातरक्तपरिचायकमिति वा । कफो  
दुष्टवातसम्बन्धेन वात रक्तपरिचायकम् । प्रकरणन्तु चरहेतुक-  
तया इति । विदोषमात्रे उलूणा-भूलूणा भेदादिदं सर्वं मिति  
केचित् ।

If the Pulse surely feels hot in the middle  
hand, then the person's vitiated humours are sur-  
charged with blood. 8

*Madhya* etc.—the end of the middle finger placed  
for examination. If the Pulse feels hot through  
the energy of Bile, then the morbid humours,  
being replenished with ‘malapert’ blood must be  
understood. According to some, this refers to the  
Pulse passing near the elbow. All this should be  
understood as arising from fever in other places as  
well. *Malah*—may mean either blood vitiated  
by heated Air; or in Phlegm, blood vitiated  
through morbid Air.

According to some, all this hinges upon more  
or less of the three morbid humours.

प्रसङ्गात् ज्वरस्य साहजिकरूपमुक्त्वा आगन्तुकरूपभेदमाह,—  
“भूतज्वरे सेक इषाति वेगा धावन्ति नाड्योद्धि यथाब्धिगामाः” । ६ ।

तथा ।

सेके जलसेके स्रोतस्वतीव जलमुत्तेजेति यावत् । तापस्तु स्यादेव ।  
तेन तप्तजलसिक्ता रज्जुवत् इत्यर्थः । यथा अब्धिगामा नद्यः पयःपूरे  
प्रविशन्तीत्यन्वयः ।

Having in due course treated of the natural forms of fevers, (the author) speaks of their forms when approaching.

In fever arising from one's being possessed by evil spirits, the Pulse, resembling a cord washed with hot water, rushes violently like a river in the rainy season careering to the ocean. 9.

*Seka*—watery wash. *Srataswativa*—‘like a river in the rains.’ *Tape* etc. ‘There is heat.’ As when an ocean-seeking stream enters into the abode of waters.’ This is the syntactical nexus.

ऐकाहिकेन कचन प्रदूरे, क्षणान्तगामा विषमज्वरेण ।

द्वितीयके वाद्य तृतीयतुर्ये गच्छन्ति तप्ता भ्रमिवत्क्रमेण ॥१०॥

प्रदूरे इत्यर्थादङ्गुष्ठमूलतः कियदूरे । क्षणायसान्मात्रेण गमनशीला नाड्य इत्यनुसज्यते । द्वितीयकादौ च क्रमेण किञ्चित् किञ्चित् दूरं गच्छन्तीत्यर्थः । नचैव स्वस्थानं च्यवनेनासाध्यत्वं मिति अत आह तप्ता इति विशेषणेनान्वयः । भ्रमिवदिति पुनरेवमेवेति ।

In a quotidian fever, the pulsations are sometimes found a little further off (than the root of the thumb) ; and anon they are at their usual locality. In fevers whose paroxysms return every second, third, or fourth day, the Pulse, being heated, gradually goes on like a wheel. 10.

*Pradure*—A little further off from the root of the thumb. ‘In a moment the moving Pulse (returns)’—is to be understood. In fevers whose paroxysms return every second, etc, the Pulse

moves a little further off. But this lapsing does not signify incurability ; and hence ( the author ) says,—‘The Pulse is heated.’ ‘Like a wheel’ signifies ‘returning to its place.’

The Pulse lapsing momentarily from its place and then coming back.—This continual oscillation is picturesquely described by the image of a rotating wheel.

तथा ।

क्रोधजे सङ्कलम्नाङ्गा समाङ्गा कामजे ज्वरे ।  
उष्णा वेगधरा नाडी ज्वरकोपे प्रजायते ॥ ११ ॥

सङ्गेति कचित् किञ्चित् आवर्जितदेहा । समेति नाड्यन्तरा-  
लिङ्गितप्राया । ज्वर इति ज्वररूपोष्णतावश्यकता । सङ्कलम्नं  
नाड्यन्तर स्पृष्टमिव अङ्गं यस्याः सा नाडीति प्रकरणात् । समाङ्गेति  
नाड्यन्तर सम्बन्धेनैव वातादि क्रमः इति । नतु उल्लुणा । अजीर्णं  
जाड्यमात्रं नतु नाड्यन्तर सम्बन्धं उपैति असम्भवत्वात् इति ।  
वेगधरा इति, वेगः शीघ्रगमनभेदः ।

In a fever arising from anger, the Pulse appears as if depending on another ; and in a fever arising from stress of sexual urgency, the Pulse appears as if being embraced by another. In the rage of fever the Pulse is both heated and rapid-coursing. II.

*Sanga etc.*—somewhat renouncing its individuality. *Sama etc.* as if embraced by some other Pulse. *Jwara etc. samanga etc.*—The necessary

heat of fever. *Samanga* etc.—The Pulse which touches another. The Pulse which has its Air, etc. depending on another; but this does not signify excess. In indigestion, (the Pulse) has dullness; but it does not connect itself with any other; this is because of impossibility. *Vegadhara*—having rapidity. *Vega*—rapidity, the distinguishing feature is swiftness.

उद्वेग क्रोधकासेषु भयचिन्ता भ्रमेषु च ।

भावक्षीणगति नाङ्गी ज्ञातव्या वैद्यसत्तमैः ॥ १२ ॥

उद्वेगः कामवैराग्यभावः । भावश्च अभिलाषाद्यवस्था, तथा क्षीणगतिः क्षयतया ज्ञायमाना । क्षीणा गते रिति पाठे, क्षीणा क्षया, उद्वेगः उत्पद्यते एव, कथमित्याह, गतेः गमनेन, ज्ञातव्या ।

ज्वरादन्यत्रैव केचिदिदमामनन्ति । एवञ्च कामात् क्रोधात् वेगवन्ती क्षीणा चिन्ता भयाप्लवतेति ।

In desire or dispassion, in the time of anger, in fear or anxiety or fatigue, the Pulse, it must be known by the foremost physicians, is enfeebled through the dint of desire, etc. (1) 12.

*Udvega*—desire or dispassion. *Bhava*—The mood of eager longing etc., (The Pulse) enfeebled

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(1) The book compiled by Govinda Rama shows the reading :

उद्वेगक्रोधकासेषु भयचिन्ताभ्रमेषु च भावक्षीणगते नाङ्गी ।

In excitement (through labor or walking fast), in anger, in sexual eagerness, or flight at the sight of *Rakshasas* etc., in distracting thought, or in delusion, the Pulse is feeble on account of the tone prevailing.



by such a mental mood must be known accordingly. If *Kshina gateh* is read, then from its motion, (the) Pulse should be understood as *kshina*—weak on *Udvēga* having been produced. Some apprehend that this applies to cases other than fever. And also from sexual desire or anger, (the Pulse) is rapid, though feeble, but in anxiety or fear, it is leaping.

असङ्गाज्वरिणः क्षुपय्यादिज्ञानमाह ।

ज्वरेच रमणे नाङ्गी क्षीयाङ्गा सन्द गामिनी ।

ज्वरे कामार्त्तिरूपेण भवन्ति विकलाः सिराः ॥ १३ ॥

ज्वरे सति रमणे कते, नतु ज्वरे रमणेचेति प्रकरणात् कामा-  
र्त्तप्राद्यभिलाषदशास्तु विकला इष्टाप्राप्तेष्व इतस्ततश्च प्रलाः ।

### IMPROPER DIET IN FEVER.

After carnal indulgence during fever, (the Pulse) is slender and mild-flowing. If a person pines for cohabitation while suffering from fever, his Pulse is mild. 13.

*Jware* etc., 'after sexual commerce in fever;' not 'in fever and after sexual intercourse.' This appears on grounds of reason. The Pulse of a person longing for carnal encounter, appears to be going hither and thither for getting at something wished for.

तथा ।

उष्णत्वं विषमा वेशा ज्वरिणां दधिभोजनात् ॥ १४ ॥

उष्णत्वं सहजतोऽपि अधिकमित्यर्थः । विषमा, ज्वरोक्त रूपा-  
दधुत्कटाः । नाड्या इति प्रकरणात् । ज्वरिणां दधिभोजना-  
मिति केचित् पठन्ति ।

If a person takes curd while in fever, his Pulse  
betrays heat and great vehemence. 14.

*Ushnatama*—heat, i. e. more than ordinary.  
*Vishama*.—great, i. e. more even than could 'pro-  
ceed from the fever. *Nadya*—pulse, is under-  
stood from what has gone before. *Jwarrina dadhi-  
bhojanah*—'persons affected with fever eating  
curd'—is read by some.

तथा ।

अस्त्राशित्यादसुस्थत्वे जायन्ते तापिताः सिराः ।

काङ्क्षिकया ज्वराक्रान्ते जायते मन्दरा गतिः ॥ १५ ॥

अत्यन्तभोजनेन असुस्थत्वे—ज्वरे अन्यस्मिन् वा रोगे, सिरा  
स्तापिता भवन्ति, परिसरस्थलस्य वङ्गिरूपत्वात् । काङ्क्षिकाभोजन-  
जन्यासुस्थतायान्तु नाड्यी गतिमान्यर्थमुपैतीति विशेषः ।

In consequence of a person having taken  
acid while in ill health, his Pulse is heated. . If  
while attacked with fever, he takes rice-gruel, his  
Pulse moves slowly. 15.

Ill health in consequence of having taken acid  
in excess. In fever or any other disease. The Pulse  
becomes heated on account of the part resem-  
bling fire. Owing to one's having taken rice-gruel,

and thus becoming unwell, the Pulse has a languid movement. This is the speciality.

प्रसङ्गादाह ।

व्यायाने भ्रमणेचैव चिन्तायां धनशोकतः ।

नानाप्रकारगमनं सिरा गच्छति विज्वरे ॥ १६ ॥

चिन्तायां अध्ययनादिना । नानेति क्षणं क्षणं मन्यथारूपतया । विज्वर इति ज्वरसुक्तमात्रे, प्रकृतशरीरेऽपि व्यायामादिना नाडी-ज्ञानाभावस्य उक्तत्वात् । इति ज्वर ज्ञानं ।

इदानीं प्राप्तावसरतया रोगान्तर निरूपणे कर्त्तव्ये, प्रकटरोगाणां ग्रन्थग्रन्थान्तरे निःसन्देह-निरूपणात् तेषां वातादिजन्यत्वविशेषस्य प्रागुक्तलक्षणै रेवाधिगमनाच्च निगूढलिङ्ग-रोग-निरूपण सेवारम्भायो निखिल गद मूलत्वात् अजीर्ण निरूपण साह ।

Even when a person has no fever, his Pulse discovers diverse movements in physical exercise, walking, thinking, or grief for ( loss of ) wealth. 16.

Thinking during study. *Nana*—diverse, means various movements occurring momentarily. *Vijwara*...when one has no fever ; even in the body in a natural state ; this is because of the saying that the Pulse of one that has taken physical exercise etc., cannot be known. This is the knowledge of fever.

It being necessary to enter upon the diagnoses of other ailments, having got leisure, (the author), seeing that other works infallibly diagnose developed diseases, and that their special origins

in Air, etc. have been indicated by the aforementioned symptoms,—enters upon diseases attended with secret symptoms, and ( at the outset ) speaks of indigestion as the root of all ailments.

अजीर्णेन भवेन्नाडी कठिना परितो जडा ।

प्रसन्ना तु द्रुता शुद्धा त्वरिता च प्रवर्त्तते ॥ १७ ॥

अजीर्णेनेति आम पक्व सामान्येन । कठिना अकोमला । परितः  
उभयपार्श्वतः । जडा अष्टयम्भूतप्राया, वक्ष्यमाण त्वरितत्व व्यति-  
रेकेण मन्दमन्दगमनाच्च । प्रसन्ना तु अजीर्णाभाववती । द्रुता  
अकठिना जलस्रुतेषु च शुद्धा जाड्यरहिता, त्वरिता शीघ्रस्रुताच्च ।  
अत्र विशेष माह ।

In indigestion the Pulse becomes stiff, and seems to be on both sides. But a Pulse in good digestion is soft, without dullness, and rapid. 17

*Ajirna*—Indigestion, indicates acute or chronic indigestion. *Kathina*—stiff, Parita, on both sides. Jara...as if without separation. This is from cours-  
ing slowly, without the speed mentioned below, *Prasama*.....( the Pulse ) without indigestion. *Druta*—soft, like the roll of waters. *Suddha*—without dullness. *Twarita*—speedy, on account of swift pulsations. Here (the author) speaks of special characteristics.

पक्वाजीर्णे पुष्टिहीना मन्दं मन्दं बहेत्सिरा ।

असृक्पूर्णा भवेत्कोष्ठा शुक्ली सामा गरीयसी ॥ १८ ॥

कोष्ठेति मध्यकर एव प्राचुक्तं, शुक्ली कोष्ठेति पूर्वैषान्वयः ।

उक्तञ्च “गुर्वी कोष्णाच्च रुधिर-पूर्णां नाडी प्रजायते” इति । साभा-  
चेत् गरीयसी, स्थूला, गुरुतायुक्तत्वात् आमस्य, अकठिना कफो-  
द्रेकात्, वाताजीयेत् कठिनेत्यनुभवः । प्रसङ्गात् भोजनसुधयोर्ज्ञान-  
माह—

In chronic indigestion, the Pulse, becoming thin, courses slowly. A Pulse filled with blood, becomes slightly heated, heavy and thick. 18.

‘*Koshna*—slightly heated, as already mentioned in *madhya-kara*.—*Gurvi* and *Koshna* must be connected with what precedes. It is likewise said : ‘A Pulse filled with blood is heavy and tepid.’ Mild yet full, from weight of mucus. *Akathina*—soft, in consequence of the presence of Phlegm. But in indigestion from Air, the Pulse must be inferred as stiff. In this connection (the author) discusses Meals and Appetite.

सुखितस्य स्थिरा ज्ञेया चपला क्षुधितस्य च ॥ १८ ॥

सुखितस्य भोजनादि तृप्तस्य । स्थिरा, मन्दगमना, भोजना-  
जीर्णसम्बन्धेन स्थूला चेति मन्तव्यं । तदुक्तं “सुखिनस्तु स्थिरा ज्ञेया  
तथा वलवती मता” । वलवती स्थूला । चपला अस्थिरा, पित्रो-  
लूणतया कुलिङ्ग-लायकादि गमनाच्च ।

The Pulse of one that has refreshed himself is slow-moving ; that of one that is hungry, is restless. 19.

*Sukhitasya*—refreshed with meal. *Sthira* mild-moving. The intention is that the Pulse is also

slow when there is indigestion after meal. It is said, 'The Pulse of one repleted is slow and full. *Valavati*, full. *Chapala*, restless. Owing to excess of Bile, the Pulse goes like a fork-tailed shrike or a quail.

प्रसङ्गात् भक्ष्यज्ञान साह—

युष्टिस्तैलगुडाहारे, मांसेष लघुष्ठाकृतिः ।

जीरे च स्तिमिता वेगा मधुरे भेकवद्गतिः ॥ २० ॥

युष्टिः स्यौल्यं, अजीर्णं सम्बन्धात् काठिन्यमपि तैलेति स्नेह-  
मात्रपरं । तथाचं फलरसेऽपि । गुडाहारे किञ्चित् जाडं जडत्व-  
मिति भेदः । युष्टेति मधुरनित्यांस मात्रपरं मांसे मांसाहारे ।  
लघुष्टेति चक्षुनतया दण्डायमानत्वं । जीरे जीराहारे । स्तिमितो  
मन्दवेगः । मधुरे शर्करादौ द्रव्ये चाद्रव्येच भेकवत् सुवगतिः ।

### ON EDIBLES.

If an individual eats any oleaginous substance, molasses, or meat, his Pulse is swelling, resembling a thick stick; if he eats inspissated milk, his Pulse courses like a frog, etc, 20.

*Pashti*, fullness, implies toughness in consequence of indigestion. *Taila*, means oily substances in general. In eating molasses one has one's Pulse affected with dullness. *Gura*—molasses, means sweet substances in general. *Manse*, in meat i. e. when a person has taken meat. *Lagura*,

appearing standing because of swelling. *Kshire* in inspissated milk, means when one has fed on the same. *Stimita*—slow-moving ; *madhure*, when one has taken sugar etc, in a liquid or a solid form. *Bhekavat*, leaping motion.

रम्भागुड वटाहारे रुक्षशुष्कादिभोजने ।

वातपित्तातिरूपेण नाडी वहति निष्क्रमं ॥ २१ ॥

रम्भागुडयोः प्रत्येकं, मिलितयोरपि । वटाहारे वटकाहारे ।

रम्भाच गुडवटकश्चेत्यपरः । रुक्ष मल्लेहं चूर्णं-विदलादि । शुष्कं, क्षिग्धमपि भज्जनं रौद्रादिना कठिनं चिपीटकादि । वातेति वात-पित्तगदे यद्रूपं “चञ्चला तरला स्थूला कठिना वातपित्तजा इति यदुक्तं, तद्रूपं । निष्क्रममिति प्रौढापर्य्य विपर्य्ययेणापि । मिश्रिति मिश्रधर्मावतीत्यर्थः ।

When a person has fed on cakes composed of molasses and plantains, or any rough or dry substance, the Pulse courses as in a combination of morbid Air and Bile, retaining the same succession, or reversing the same. 21.

*Rambagurayoh*—cakes made of molasses and plantains. *Vatahare*...eating cakes. Some say the meaning is, plantain and cakes mixed with molasses. *Ruksham*, any substance without oil, such as powered peas. *Sushram*...although oleaginous, yet hard in consequence of being fried or exposed to the sun. *Vata*—its (the Pulse's) condition in any disease springing from morbid Air and Bile.

In morbid Air and Bile, the Pulse is restless, soft, swelling, and tough.' This is the form. *Nish-kramam*, in the same succession or in reversal of the same. In a combination of humours, the Pulse has the characteristics of the humours entering into the combination.

अथ रसज्ञानं ।

मधुरे वर्द्धिगमना तिक्ते स्यात् भूलतागतिः ।

अम्ले कोष्ठा श्लवगतिः कटुके भृङ्गसञ्चिभा ॥ २२ ॥

वर्द्धी मयूरः । भूलता किञ्चलुकः । श्लवगतिः भेकगमना ।

भृङ्गः कुलिङ्गविशेषः ।

### ABOUT THE FLAVOURS.

When a person imbibes a sweet flavour, his Pulse courses like a peacock,—when he takes a bitter one, it courses like an earth-worm ; when he takes anything acid, being slightly heated, it courses like a frog ; and when he takes anything pungent, it courses like a Bhringa (bird). 22.

*Varhi*—peacock. *Bhulata*—earth-worm.

*Plavagati*, the motion of a frog. Bhringa, a "species of fork-tailed shrike.

कषाये कठिना ज्ञाना श्लवणे सरला द्रुता ।

एवं द्वित्रिचतुर्योमे नानाधर्मावती धरा ॥ २३ ॥

ज्ञाना जड्वा । एषश्च निर्णीता-जीर्य-स्यैव यज्ञव्यं । तिक्तेषु

कषायत्वं सर्वथा इत्यनुभवः ।



When anything astringent is taken, the Pulse becomes stiff, and dull ; when anything salt, it becomes straight-coursing and rapid. In this way, by taking two, three or four kinds of flavours, a person hath a Pulse displaying various qualities. 23.

*Mlana*—dull. This also occurs in indigestion ascertained. A bitter substance is also astringent—this should always be inferred.

तथा ।

द्रवेति कठिना नाड्यी कोमला कठिनाग्रने ।  
द्रवद्रव्यस्य काठिन्ये कोमला कठिनापिच ॥ २४ ॥  
क्षुद्रे पृथक् ग्रन्थिलेषु पुष्टे पुष्टैव जायते ॥ २५ ॥

स्पष्टं

Liquid substances give a hard feel to the Pulse,—and conversely, when one feeds on hard substances, his Pulse has a soft feel. If any liquid substance happens to have firmness, the Pulse gets at once soft and hard. 24—25

If a person eats anything small, his Pulse becomes divided and knotted ; if he takes nourishing diet, his Pulse gets nourished. (1)

अग्निमान्द्यं धातुक्षयं ज्ञानमाह ।

मन्दान्तेः क्षीणधातौ च नाड्यी मन्दतरा भवेत् ॥ २६ ॥

मन्दतरा अतिमन्दगमना । क्षीणा च शीतला च भवति । तदुक्तं  
“क्षीणधातौ च मन्दान्तौ नाड्यी क्षीणतमा भवेत्” तथा—“मन्दान्तौ

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(1) Phings' *Le Bengalice*.

शीततां याति नाडी हंसाकृतिं संध्या” इति । किञ्चिज्जङ्घतापि  
 बोधव्या । दीप्ताग्नौ वक्ष्यमाण-लघुता-विपर्ययात् । अन्येतु—  
 “आमाशये पुष्टिविषर्जनेन, भवन्ति नाड्यो मुजगाद्यवृत्ताः ।  
 आहार-मान्द्यात् उपवासतोवाऽ तथैव नाड्यो मुजगातिवृत्ताः” ॥  
 मुजगाद्यवृत्ता इति स्थौल्याभिष्टय्या यथादपेक्षया मुजगस्य अग्न-  
 भुजे मुजगाद्ये वृत्तं वर्त्तनं यासां । अतिवृत्ता इति कापि । तथा  
 बद्ध भोजिनोऽल्पाशनेनच ईषद्भि कराग्रएव सर्पफणाकारा भवन्ति,  
 किञ्चित् वक्रा भूत्वा स्थित्वा बहन्तीत्यर्थः । मुजगप्रसाया इत्यपि  
 पठन्ति । अतथा अन्यथा तेन क्रमेण पुष्टाः क्रमेण क्षीणाश्चेत्यर्थः  
 अतिवृत्ताः वर्त्तुलास्तेन गतिस्तु मन्दैव । उपवासेतु भीमा क्षीणाश्च  
 वक्राश्च वाताधिक्यात् ।

## ON LOSS OF APPETITE AND WASTE OF SEMEN.

In loss of appetite, and weakness of semen  
 the Pulse moves very feebly. 26.

*Mandatarā*—coursing very slowly ; *Kshinacha*,  
 becomes also cool. It is said : ‘In seminal weak-  
 ness and loss of appetite, the Pulse gets extreme-  
 ly feeble.’ Again : ‘In loss of appetite, the Pulse,  
 appearing like a swan, becomes cool.’ A little of  
 dullness is also to be understood. This follows  
 from the fact that the opposite—lightness—treated  
 of below—is the case in sharp appetite. Others,  
 however, say : ‘In a mucous diarrhea, the Pulse

from feebleness resembles the movements of the crest of a serpent. From a spare meal or fasting the Pulse, having the motions of the crest of a serpent, is sometimes lusty and sometimes feeble. *Bhujagagravritta*—i. e. is full, swelling. Whose motions more resemble the crest of a serpent than any other part of its body. *Ativridha*—‘very vigorous’—is read somewhere. When a person capable of eating largely, eats sparing, his Pulse flows somewhat like the hood of a serpent, i. e., rises a little obliquely. Some read *Bhujagaramana*, like a serpent. *Atatha*—otherwise, i. e. now full and now feeble. *Ativrita*, round; the Pulse coursing round, i. e., slowly. In a fast, the Pulse from excess of Air courses swiftly, feebly, and obliquely.

प्रसङ्गात् दीप्ताग्नि ज्ञानमाह—

लघ्वी वहति दीप्ताग्ने स्वाधवलवती मता ॥ २७ ॥

लघ्वी न पुष्टा, नापि क्षीणा, किन्तु स्वच्छा, उच्छ्रान्ता, तथा  
क्षुधाष्टद्वया वेगवती सन्दाग्नि वैपरीत्येन च अशीतला क्षीणा च  
ज्ञेया ।

### ON FLAMING APPETITE INCIDENTALLY.

When the appetite is flaming, the Pulse is light and powerful. 27.

*Laghvi*—not full, yet not faint either ; but hale and bulky.

In a like manner, vigorous through increase of hunger. In loss of appetite, on the contrary, the Pulse is hot and feeble.

प्रसङ्गात् अहणीमपि भाह—

पादेच हंसं सहशी करे मण्डूक संज्ञवा ।

तस्याग्ने संन्दता देहे त्वयवा अहणीगदः ॥ २८ ॥

पादस्या करस्याच नाडीत्यर्थः । तथा—

### ON CHRONIC DIARRHEA.

If in the foot the Pulse courses like a swan, and at the hand, it has a leaping movement like that of a frog, then there is a fall of appetite in the system, or the presence of chronic diarrhea is to be inferred. 28.

The Pulse at the foot and that at the hand, that is.

• • • भेदेन शान्ता अहणीगदेन निर्वीर्यरूपात्यति सारगेहे ।

यिलम्बिकायां भुवगाकदाचित् आभातिसारे पृथुला जडाच । २८

संश्लेषाहण्यामेव यदि रेचनं भङ्गत् तदानीं शान्ता अनुलूणा कदाचित् किञ्चिदेवोपलभ्यमानस्यन्दा । एवञ्च चिरातिसारिणो यदि भेदो रेचनं तदानीं तत्र कच्छ्रतमा, अतिसारमात्रे कच्छ्रतमत्वं सति रेचनात् । निर्वीर्यरूपा स्रस्ताङ्गवत् हस्तपाद स्वेदादिना उपलभ्यमान सम्यक्त्वेऽपि अति कटुस्यन्दा । कदाचिदिति प्रायशः शान्ता । इति अहणी संग्रहग्रहणी यिलम्बिकातिसार ज्ञानम् ।

In chronic diarrhoea, if one has purging, one's Pulse is languid ; if a person has purging in dysentery, his Pulse is nerveless ; in Vīlamvika, the Pulse sometimes has a leaping motion ; and in mucous diarrhoea, the Pulse is full and dull. 29.

If in *Sangraha grahani*, there is much purging, then the Pulse is slow ; i. e., the pulsations are imperfectly felt. In chronic dysentery, if there is purging, then that does not render the Pulse the feebler. In *atisara*, the extreme of weakness is reached through much purging. *Nirmiryyarupa*—although the Pulse is perceived at the hand and foot through sweat in a flurried condition, yet the pulsations are feeble. *Kadachit*—means that the Pulse is generally quiet.

अथ मूत्रवर्जोऽग्रह विस्त्रुचिका ज्ञानं ।

निरोधे मूत्रशक्तो विड्ग्रहे त्वितराश्रिताः ।

विस्त्रुचिका भिभूते च भवन्ति भेकवत्क्रमाः ॥ ३० ॥

मूत्रशक्तो मिलितयोः, विड्ग्रहे इत्येकैकशः । स्वतः, स्वच्छया निरोधे धारणे वा, इतराश्रिता एकतराश्रिता इति मिलितापेक्षया नूनता क्रमस्य । विस्त्रुचिकेति विस्त्रुचिकाश्रमरीमूत्रकच्छ ज्वरादि-जन्यविष्टम्भादिपरं; तेन वक्राताच, “विष्टम्भगुल्मेन च यक्ररूपा” इति वक्ष्यमाणत्वात् । सूक्ष्मताय । तथाचान्यत्र “विस्त्रुच्छां वक्ष्यते नैव नैवस्थानं विमुञ्चति” इति कदाचित् सन्दानुभावोऽपि । अत्रान्तर भेदासूपदेशानुभवादिना ज्ञेयाः । इति मूत्रवर्जोऽग्रहविस्त्रुचिका ज्ञानं ।

## ON CHOLERA AND THE STOPPAGE OF URINE.

When the urine and stool are stopped, or when the stool alone or the urine alone is suddenly restrained, or when any one is attacked with cholera, the Pulse courses on like a frog. 30.

*Mutrasakrita*—both (urine and stool). *Vigraha*—‘restrained,’ implies ‘each taken separately.’ Restraining of oneself. *Ekatavasrita*—‘one only,’—this implies less strength comparatively than when combined. In cholera, stranguary, gravel, the Pulse, on account of urine being stopped, courses obliquely. (The) Pulse, on stoppage of the urine or in *gulma*, courses awry—as will be seen anon. (The Pulse) also is fine. It is elsewhere (said) ; ‘In cholera, the Pulse is not perceived, yet it does not leave its locality.’ Sometimes the pulsations are felt. (The presence of the Pulse) is to be inferred from instructions received and on grounds of probability.

अतःपर ज्ञानाहादि ज्ञान साह ।

आनाहे मूत्रकच्छे च भवेत्ताडो गरिष्ठता ॥ ३१ ॥

गरिष्ठता गुरुता काठिन्यञ्चेति ।

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## ON EPISTASIS.

In epistasis and stranguary, the Pulse becomes heavy. 31.

*Garishthata*—heaviness, also stiffness, glandular enlargement in the abdomen, as that of the mesenteric gland ; etc., so as to be perceived internally.—T.

तथैव शूलज्ञानमाह ।

वातेन शूलेन अरुत् हवेन सदातिवक्राहि सिरा वहन्ती ।

ज्वालाजयी पित्तविचेष्टितेन साध्यान् शूलेनच पुष्टिरूपा ॥३२॥

वातशूलहेतोः सिरा वातहवेन पातोत्प्लवणगत्या सर्वदैवातिवक्रगत्या वहन्ती भवति । तथाच पित्तशूलेन ज्वालाजयी भवति । उभयशूलेन उभय धर्मावती भूत्वा पुष्टिरूपा भवतीति निर्गलितार्थः । उभयधर्माविरहेण तु आशूलं किमिशूलमेव वा ।

In sharp pain arising from Air, the blood-tube, from the bounding of Air, always moves obliquely. When Bile is active, the blood-tube has a burning sensation ; in intumescence [with sharp pain, the blood-tube is full. 32.

On account of sharp pain generated by Air, the blood-tube, in consequence of springing Air, i. e., Air waxing powerful, always courses very obliquely. And in sharp pain generated by Bile, (the Pulse) burns. In sharp pain springing from vitiated Air and Bile, both the characteristics are present. This is the detailed explanation. When both the humours are absent, or in pain arising from accumulation of mucus, or from intestinal worms.

अथ मेहज्ञान माह ।

मेहे अभिरूपा सा प्रतप्तात्वा दूषणे ॥ ३३ ॥

अभिरूपा मध्ये मध्ये अस्थिरतीव भवति । तथैव आसदोषे  
कटुष्णाच ।

### ON GONORRHEA.

In Gonorrhea, the Pulse has knots ; and in vitiated mucus, it is tepid. 33.

*Granthirupa*—i.e., having knots between. In the same way in vitiated mucus, the Pulse is tepid.

विष विष्टम्भ गुल्मज्ञान माह ।

उत्पित्तसुरूपा विषविष्टिकाले विष्टम्भ गुल्मेनच वक्ररूपा ।

अत्यर्थवातेन अधःस्फुरन्ती उत्तान भेदिन्यसमाप्तिकाले ॥ ३४ ॥

विषभक्षणेन, सर्पादि दंशनेन वा या विष्टि स्तस्यां नाडी उत्पित्तसुरित अपरिनिष्ठगमना स्यात् । विष्टम्भ गुल्मेच उत्पित्तसुरपि वक्रा । तथापि वाताधिक्यतया अधस्तात् स्फुरन्ती तिर्यग्भेदिनी भवति, तथापि तदसम्पूर्ण दशायां उत्तान भेदिन्यपि भवति, लतावदूर्ध्वं गुल्मेन गच्छत्यपि । यद्वा असमाप्तिकाले अन्तरान्तराधस्तात् ऊर्ध्वमपि यातीत्यर्थः ।

### ON POISONING, STRANGUARY, AND GULMA.

When any poison is spreading over the system, (the Pulse) betrays a restless movement ; and



on stoppage of the urine, it courses obliquely. When the body is surcharged with Air, (the Pulse) moves downwards ; and when the accession (of Air) is not yet complete, the Pulse flows upwards. 34.

When any one has taken poison, or been bitten by a serpent, while the poison is spreading, the Pulse is restless. In stoppage of the urine and in Gulma, the Pulse, being restless, is also oblique-coursing—so in excess of Air, the Pulse courses downwards ; yet when this process is yet unfinished, (the Pulse) courses upwards, and moves like a creeper, leaping upwards ; or during the incomplete condition, the Pulse internally courses upwards from beneath.

गुल्मे विशेष माह कश्चित् ।

गुल्मेन कम्पोऽथ पराक्रमेण पारावतस्यैव गतिं करोति ॥ ३५ ॥

कम्पञ्चलता पारावतगतिः भ्रमिवत् घूर्ण्यमाणत्वं । उन्मादावप्येव मेव क्रमः ।

### PARTICULARS ABOUT THE GULMA.

In Gulma, the Pulse is tremulous, and courses, wheeling like a pigeon. 35.

*Kampa*—restlessness. Movement of a pigeon—has a rolling motion like that of a wheel. In insanity, this also is the case.

तथा

ब्रणोऽति कठिने देहे प्रयाति पैत्तिकं क्रमं । भगन्दराचुरूपेण  
नाडीब्रण निवेदने ॥

प्रयाति वातिकं रूपं नाडी पावकरूपिणी ॥ ३६ ॥

ब्रणे सति लावकादिगतिं प्रयाति । कठिने इत्यपक्वदशायां ।  
पक्वतायान्तु न तथेत्यर्थः ।

When the boil is yet hard in the body, the Pulse courses as it does in (morbid) Bile.

In intestinal boil, the Pulse is fiery hot, and moves as it does in fistula and (morbid) Air. 36.

In boil, the Pulse courses like a quail. *Kathina*, hard, i.e., when the boil is not fully developed. This is not so when it has fully developed itself.

तथा

भगन्दर इव नाडी ब्रणोऽपि वातिकं क्रमं ।

सृजगाद्विबद्ध गमनं कुरुते पावक रूपिणी ॥ ३७ ॥

सुतप्ता नाडीति सर्व्वत्र ।

इति ब्रण नाडीब्रण भगन्दर ज्ञानं ।

As in fistula, so in intestinal boil, the Pulse, surcharged with Air, goes like a serpent, and is fiery hot. 37.

The Pulse is invariably hot.

तथा

वान्तस्य शल्याभिहतस्य जन्तोर्बेगाव रोधाकुलितस्य भूयः ।

गतिं विदत्ते धमनी गजेन्द्र-मराल-मालेव कफोत्सृण्वेन ॥ ३८ ॥

कफेति वान्ताद्यवस्थानन्तरं अपि कदाचित् सप्तात्पात् । तेन कर्हिप्रसङ्गात् पवनोऽपि अवश्यं धातुक्षयद्वङ्गि उपैति शल्यादिना न विरोधः । तस्य धातुक्षयादि व्यापारे सापेक्षत्वात् । कफोत्सृण्वेन यथा तथेति नार्थः । तेन स्थूला मन्दाश्च । तथाच सुक्तस्य वान्तस्यच मेदुरस्य इत्यादि रामराजः । स्त्रीरोगादिक अपि रक्तादिक्रमेण ज्ञातव्यं ।

When one has vomitted or been struck with any weapon, —or when one is ill at ease in consequence of restraining the force of urine or excreta, the Pulse through the predominance of Phlegm courses like an elephant or a swan. 38.

*Kapha*, etc.—Phlegm, etc., implies that sometimes such is the case *just after* one has thrown up. From this, on preponderance of Phlegm, that Air also brings about loss or increase of semen,—involves no contradiction ; for this conduces to such loss, etc. The sense is not, 'as in the high accession of Phlegm, so.' Through this, (the Pulse ) is thick and slow. It is said ; ( 'The Pulse of ) one that has fed, or thrown up, is saponaccous, etc,' *Ramaraja*. Female diseases must be known, taking menstruation—etc, one after another. (1)

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(1) This note is nebulous ; but the translator has done his best. He finds that the common run of Hindu physi-

तद्युधयोक्तं सुश्रुतेन “आर्त्तमपि त्रिभिर्दोषैः शोणितचतुर्थैः  
ष्टयगुह्यैः समस्तैः शोषसृष्ट मवीजं भवति । तदपि-दोष-वर्णं वेदना-  
दिभिर्विज्ञेयं । तेषु कुण्ठप गन्धि पूति पूय क्षीण भूत पुरीष-  
प्रकाशमसाध्य मन्यत्साध्यंभवति” ।

“आहारस्य सम्यक् परिणतस्य यत्तेजोभूतः सारः परम सूक्ष्मः  
स रस इत्युच्यते” । “रसादेव स्त्रिया रक्तां रजःसंज्ञं प्रवर्त्तते”  
( रक्तां ) “फेनिल मरुणं कृष्णं परुषं तनु शीघ्रग मस्कन्दिच वातेन  
दुष्टं । नीलं पीतं हरितं श्यावं विस्त्र मनिष्टं पिपीलिका मक्षिकाया  
मस्कन्दिच पित्तदुष्टं । गैरिकोदक प्रतीकाशं स्निग्धं शीतलं वह्मलं  
पिच्छिलं चिरस्तापि मांसपेशीप्रभं श्लेष्मदुष्टञ्च । सर्व्व लक्षण संयुक्तं  
काङ्क्षिकाभं विशेषतो दुर्गन्धिच सन्निपात दुष्टं । पित्तवत् रक्तेन  
द्यति कृष्णञ्च । द्विदोष शिङ्गं संसृष्टं” ।

Susruta says,—“The three morbid humours, i.e., Air Bile, and Phlegm, and blood—these four—separately, or any two or all combined, affecting the menstrual discharge, render it seedless, i. e., deprives it of its power of producing offspring. This state of things is plainly known by the morbid condition of Air, Bile, etc, by the color of the patient, and by the pain she feels. If the menstrual flow is feeble, smells like a corpse, has knots, appears like pus, and is malodourous, or appears like urine or stool—then it is incurable,—cases having other symptoms than these are curable.

When what is eaten is well digested, the subtle essence of it which arises from it, is called *rasa* (juice). The blood

cians are not particularly learned in their own books. Further, the Hindu medical parlance differs materially from ordinary Sanskrit. The translator has accordingly been obliged to rely upon his independent judgment. T.

of women is produced by this juice, and goes by the name of menses. If the menses are vitiated by Air, they are frothy, red and dark ; dry, scanty, rapid, and liquid ; when they are vitiated by bad Bile, they become blue, yellow, green and yellow-black ; they have the smell of raw juice ; and ants and flies do not seek them ; when the menses are vitiated by Phlegm, their hue is like that of muscles, and water mixed with yellow earth ; and they are oily, cool, smooth, and ever-flowing. When the menses are vitiated by all the humours in a morbid condition, they are like rice-guel, and are very malodourous. When the menstrual discharge has two defects, it manifests two kinds of symptoms.

विशुद्धमार्त्तवं यथाह सुश्रुतः ।

“शशाङ्कं प्रतिमं यत्तु यद्वा लाक्षारसोपमं ।

तदार्त्तवं प्रशंसन्ति यद्वासो न विरञ्जयेत्” ॥

स्त्रीरोगादिकमपि रक्तादिक्रमेण ज्ञातव्यं मित्यत्रादि पदेन शुक्र-  
मूत्र-मेत-नासास्य जिह्वानां ग्रहणं ।

### THE SYMPTOMS OF HEALTHY MENSTRUATION.

That menstrual discharge is healthy which is like the blood of a hare or like lac, which does not discolor a cloth,—i. e., which staining a cloth, goes off when washed with water.

अथातो रेतसि यथाह सुश्रुतः—

वातपित्त श्लेष्म रक्त कृष्ण अन्धि पूति पूय क्षीण मूत्र पूरीष  
रेतसः प्रजोत्पादने न समर्था भवन्ति । तेषु वातवर्णं वेदनं वातेन ।

पित्तवर्णवेदनं पित्तेन । श्लेष्मवर्णवेदनं श्लेष्मणा । शोणितवर्णवेदनं  
कुण्ठप गन्धनल्पं रक्तेन । अश्विभूतं श्लेष्मवाताभ्यां पूति-पूय-निर्ग-  
मित्त श्लेष्मभ्यां । क्षीणं प्रायुक्तं पित्त मासताभ्यां । सूत्र-पूरीष-गन्धि-  
सन्निपातेन । तेषु कुण्ठप अश्वि पूति पूय क्षीणरेतसः कच्छुसाध्याः  
मूत्र पूरीष रेतसस्तुसाध्याः साध्य अन्यथेति । विशुद्ध शुक्र कच्छरं  
वदन्तं सुश्रुतेन ।

THE MODE OF EXAMINING THE SEMEN  
ACCORDING TO SUSRUTA.

If like the menses, the semen is vitiated by Air, Bile and Phlegm, smells like a corpse, contains knots, has a foul odour, and is found to contain pus,—and if it is feeble, and is vitiated by urine or excreta,—the semen has no generative power. If the semen is vitiated by Air, it has a hue springing therefrom, and has pain; if it is vitiated by Bile, it has pain in consequence of the presence of Bile, and has a color analogous to it; and if it is vitiated by Phlegm, it has a color like Phlegm and has a pain corresponding to it; and if it is vitiated by blood, it has a hue like blood and a pain analogous to it, smells like a corpse, has pus and flows in a large measure.—The semen vitiated by Air and Phlegm has knots,—when vitiated by Air, the semen smells foul, and has pus; when the semen has Bile and Air, it is as mentioned above and is feeble; when it has all the three imperfections, it becomes like urine or stool, and has a (bad) odour. A semen which smells like a corpse, has knots, is malodorous, looks like pus, and is feeble, is difficult of cure; when it smells like urine or stool, it is incurable; all cases besides these are capable of cure.

स्रष्टिषाभं द्रवं स्निग्धं, मधुरं मधुगन्धि च ।  
शुक्रं निच्छन्ति केचित्तु तैलं क्षौद्रं निर्भं तथा ॥

### THE SIGNS OF A HEALTHY SEMEN AS MENTIONED BY SUSRUTA.

People like to have semen that is lustrous like crystal, liquid, oily, sweet, and smells like honey. Some (praise) : semen that is like oil or honey.

अथातो मूलं परीक्षा ।

मूलादिपरीक्षायां निम्नानि प्रयोगाश्चिन्तामणि ग्रन्थे संगृहीताः  
स्यन्ते—

मात्रात् रजनी याजे घटिकानां चतुष्टये ।  
उत्थाप्य रोगिणं वैद्यो मूलोत्सर्गश्चकारयेत् ॥  
आद्य धारान्तु सन्त्यज्य मध्यधारां समुद्भवम् ।  
शुभे काचमये पात्रे कृतं मूलं परीक्षयेत् ॥  
भास्वारोदय वेलायां प्रकाशं स्थानके धृतम् ।  
लोलयित्वा पुनः सम्यक् ततो मूलं परीक्षयेत् ॥  
दृष्टेनाश्रय तैलस्य बिन्दुं मूत्रे विनिक्षिपेत् ।  
छायन्ते बुद्बुदाद्यत्र विकारः सोऽस्ति पित्तजः ॥  
स्निग्धं श्यावाकण्ठ्यायं वातान् मूलं प्रजायते ।  
साधदूर्द्ध्वं यन्नाति तैलं बिन्दुयुतं तथा ॥  
मूलं श्लेष्मणि जायेत रुभं पल्लव वारिणा ।

## EXAMINATION OF THE URINE.

These observations have been compiled in the treatise—*Prayoga Chintamani*.

Raising up the patient four *dandas* before dawn, the physician should make him discharge urine. Rejecting the first flow, and holding the middle one in a glass vessel, (the physician) should examine the same.—When the Sun has risen, in an open place the urine should be shaken briskly again and again, and examined.

Taking a drop of oil with a blade of grass, the physician should cast it into the urine. If the bubbles are visible in it, the disease should be known as owing its origin to Bile.

When Air is vitiated, the urine is oily, yellow-black, and red-hued; and if a drop of oil be cast into it, the urine, mixing with the oil, rises upwards in drops.

If the Phlegm is vitiated, the urine becomes foul like the water of a ditch.

जन्यञ्च,

पातेन पाण्डुरं भूत्वं सफेनं कफ रोगिणां ।

रक्तवर्णं भवेत् पित्ते कृन्तजे सिञ्चितं भवेत् ॥

सिञ्चार्य तैल सदृशं भूत्वं श्यादामपित्तजे ।

तैल विन्दु स्तथाक्षिप्तः श्यावबुद्बुदसंयुतः ।

वातपित्तोद्भवं भूत्वं ज्ञातव्यञ्च शिपग्रैः ॥

तैलविन्दु स्तथाक्षिप्तश्चतुर्दिक्षु विसर्पति ।

श्लेष्मवातोद्भवं भूत्वं सौघीरेण ससं यथा ॥

पाण्डुरं श्लेष्मपित्ते च पित्ते चैव परीक्षयेत् ॥

रुग्निपातेन दृष्ट्वाञ्च बहुवर्णञ्च जायते ।

तैलतुल्यं भवेन्मूत्रं नित्यं शङ्खजपित्तजम् ॥



कफात् पल्लवपानीय तुल्यं मूत्रं प्रजायते ।  
 सहवातोद्भवं मूत्रं श्वेतं रक्तं प्रजायते ।  
 वातश्लेष्मोद्भवं मूत्रं घनं श्वेतं प्रजायते ।  
 तैलतुल्यं भवेन्मूत्रं पित्तश्लेष्म सहज्वयम् ॥  
 रक्ताघातेन रक्तं स्यात् कौसुम्यं पित्ततो भवेत् ।  
 अधो वज्रलमारक्तं मूत्रमालोक्यते यदा ॥  
 बदन्ति तदतीसारसिद्धं तक्षिणवेदिनः ।  
 अलोदरभवं मूत्रं भवेत् दृढ कणोपमम् ॥  
 अजामूत्रसमं मूत्रं जीर्णज्वरसहज्वयम् ।  
 मूत्रञ्च कृष्णतां याति क्षयरोगो यदा भवेत् ॥  
 क्षयरोगाद्भवेत् श्वेत ससार्धं तच्च निर्दिशेत् ।  
 प्रवर्त्तते यदा मूत्रं स्निग्धं तैल समप्रभम् ॥  
 आहार उदरस्थञ्च जीर्णं याति तदा किल ।  
 कृद्धं पीत अधोरक्तं मूत्रं चेद्रोगिणी भवेत् ।  
 पित्तप्रकृतिसम्भूत सन्निपातस्य लक्षणम् ।  
 वाताधिके सन्निपाते कृष्ण मर्ध्य भवेत्तथा ॥  
 कफाधिके सन्निपाते शुक्लमर्ध्यं भवेत्तदा ॥  
 यस्मैक्षुरससंकाशं मूत्रं नेत्रे च पिञ्जरे ।  
 रसाधिक्यं विजानीयात् निर्दिशेत् तत्र लक्षणम् ॥

#### OTHER EXPERIMENTS.

If Air is diseased, the urine is pale-hued ; the urine  
 a patient having morbid Phlegm is frothy ; if the Bile is  
 diseased, the urine is red-hued ; and if any two humours

be vitiated, the urine shows a corresponding mixture of colours.

In bilious dysentery, the urine is like the oil of white mustard. If when a drop of oil is cast into the urine, bubbles rise up, then physicians versed in the science of cure infer that the urine has vitiated Air and Bile.

If on the oil-drop being cast, the urine courses around it, and looks like rice-gruel, then the urine must be known as having its Air and Phlegm diseased.

When Bile or Phlegm and Bile are vitiated, the urine becomes pale.

When the three humours are diseased, the urine is black and of diverse colors. The urine in a bilious temperament resembles oil; from Phlegm the urine resembles the turbid water of a ditch.—A temperament predominated by Air has a white and red urine. A temperament having Air and Phlegm, has a thick and white urine. A bilious and phlegmatic temperament has an oil-like urine. A temperament of blood and Air has a red-hued urine; one of blood and Bile has urine colored like the *kusuma* flower.—When a person's urine is found red beneath, those versed in the knowledge of the symptoms of *Atisara* know this as a symptom thereof.

In dropsy the urine appears as if containing particles of *ghee*.

In fever of a long standing, the urine becomes like that of a goat.

In consumptive diseases, the color of the urine is dark. If in a consumptive disease, the urine is white, the case must be considered as incurable.

When the urine is smooth and glossy like oil, then what is eaten is digested.

If any person's urine is seen yellow upwards, and red

downwards, then it must be taken as a symptom of all the three humours diseased, with the Bile preponderant.

In a *Sannipat* having Air preponderant, the color of the urine is dark in the middle ; in a *sannipat* having an overmeasure of Phlegm, it is white in the middle. He whose urine is like the juice of the sugar-cane, and whose eyes are tawny, has excess of bad humour; and this must be pointed out as the symptom.

अथ नासा परीक्षा ।

शुक्ला शुक्ला गुरुः श्यावा लिप्तासुप्ताश्च नासिका ॥

नासिकात्यन्तविहता संवृता पीडिता युता ।

उच्छूना स्फुटिता नाना सरणाय भवेत् न्ययाम् ॥

#### EXAMINATION OF THE NOSE.

A nose white, dry, bulky, yellow-black, covered with cough, insensible, greatly distended, or greatly contracted, having Pirakas, in the middle, swelling and having cracks, brings on death to people.

अथास्य परीक्षा ।

जाते लघणमास्यं स्यात् पित्ते तिक्तं कफे मधु ।

वृन्धजे वृन्धजं ज्ञेयं सन्निपाते त्रिलिङ्गकम् ॥

#### EXAMINATION OF THE MOUTH.

When Air is vitiated, the mouth tastes salt ; when Bile is vitiated, the mouth tastes bitter ; when Phlegm is morbid, it tastes sweet. When any two humours are morbid, the two characteristics must be known as present. In *sannipat*, all the three signs manifest themselves in combination.

## अथ नेत्रपरीक्षा ।

रौद्रे रुद्धे च धूम्राभे नयने तारवञ्चले ।  
 अणाम्यन्तर कृष्णाभे भवतो वातरोगिणः ॥  
 पित्तकोपेतु पीताभे भवतः पित्त कोपतः ।  
 संतप्ते भवतो दीपशालोकयितु मक्षमे ॥  
 ज्योतिर्हीणे च शुक्लाभे जलपूर्णं सगौरवे ।  
 मन्दावलोकने नेत्रे भवतः कफकोपतः  
 तन्द्रामहाकुले श्यावे निर्भुग्मे क्षत्ररुक्षके ।  
 रक्तवर्णे च सततं विकृते घोरतारके ॥  
 क्षणादुन्मीलते चैव क्षणादेवनिमीलते ।  
 विलुप्तकृष्णतारे च बल्लवर्णे च तत्क्षणात् ॥  
 भवतो नयने चेत्यं सन्निपाते विशेषतः ।  
 शौम्यदृष्टिं प्रसन्नाभे प्रकृत्या च मनोरमे ।  
 नेत्रे कथयतः शीघ्रं श्रेयांसि खलु रोगिणः ॥

## EXAMINATION OF THE EYE.

The eyes of a patient with excess of Air, are fierce, dry, smoky with a dark shade inside, and have their pupils restless. In excess of Bile, from the rage of Bile, the eyes are hot, have a yellow hue; and are incapable of seeing the light of a lamp. From excess of Phlegm, the eyes are lack-lustre, white, replete with water, heavy, and mild-looking.

In *Sannipat*, in especial, the eyes are overcome with drowsiness, are yellow, black, sunk within their sockets, have sharp pupils, are red-hued, and always unnatural,

have fire pupils, momentarily open and momentarily closed, and lose their dark pupils ; and they appear to be possessed of many hues.

When the eyes of a patient are mild-looking, have a pleasant sheen, are naturally grateful, they betoken an enduring healthful condition.

अथ जिह्वापरीक्षा ।

जिह्वा पीता खरस्पर्शस्फुटिता सारुताधिका ।  
रक्ताश्यावा भवेत् पित्ते कफात् शुक्ला द्रुवा घना ॥  
कृष्णा विसंस्फुटा शुष्का सन्निपातात्मिका तु सा ।  
सिन्निते सिञ्चिताज्ञेया लिप्तालक्षण्यान्विता ।

#### EXAMINATION OF THE TONGUE.

In excess of Air, the tongue is yellow, rough in feel, (like the tongue of a cow), and has irruptions ;—in excess of Bile, the tongue is red and yellow-black ; in excess of Phlegm, it is white, wet, and thick : in *Sannipat*, it is black, and dry, with irruptions, and in a combination of humours, the respective characteristics must be known as present.

उपसंहारः साह ।

कचित् प्रकरणोल्लेखात् कचिदौचित्यं भावतः ।  
कचिद्देशात् कचित्कालात् सङ्कीर्णं गदनिर्णयः ॥ ३८ ॥  
भाङ्गीपरिचयद्वारं प्रायशो नैव दृश्यते ।  
तेन धाष्ट्रात् नयोक्तां यत् तत्समाधेयमुत्तमैः ॥ ३९ ॥  
अले स्थलेचान्तरिक्षे प्रसिद्धा यस्य या गतिः ।  
सैवोपमानसद्वत्त्वात् प्रसिद्धं गुणं योगतः ॥ ४० ॥

न शास्त्रपठनाद्वापि शश्वदध्यापनादपि ।

स्मरणादिभि रभ्यासादेव नाङ्गी विवेकभाक् ॥ ४२ ॥

नाङ्गी गतिरियं सम्यक् अभ्यासेनैव गम्यते ।

नाङ्गी परिचयो लोके प्रायः पुण्येन जायते ॥ ४३ ॥

नाङ्गी गतिरियं सम्यक् योगाभ्यास वदेकतः ।

नान्यथा शक्यते ज्ञातुं वृहस्पति समैरपि ॥ ४४ ॥

इति महागङ्गोपाध्याय श्रीशङ्करसेन कविराजकृतौ

नाङ्गीप्रकाशे तृतीयोद्योतः ॥

### CONCLUSION.

All difficult diseases must be ascertained sometimes by the means above, sometimes by the fitness of things, and sometimes having reference to time and place. 39.

The entrance into a knowledge of examining the Pulse is scarcely seen,—and what through foolishness I have said, must be taken with caution by the worthy. 40.

The well-known movements of animals living in water, on earth, or in the air, availed of in illustrating instances, on account of well-known similarity are compared with the movements of the Pulse. 41.

(One cannot attain to a knowledge of the Pulse) by studying the works (on the subject) or by constant tuition; but one becomes versed in it by feeling the Pulse habitually. 42.

Generally an acquaintance with the Pulse springs from the righteousness (of a person). 43.

The knowledge of the Pulse comes of concentration, like the practise of *Yoga*. Otherwise, a person, albeit like Vrihaspati himself, cannot (attain to this knowledge). 44.

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When a person has eaten acid, his Pulse is somewhat heated ; but in such a case, there is no fear of fever. 'From taking acid, and when one is unwell, one has his blood-tube heated.' 'When a person has taken acid, his Pulse is slightly hot ; when he has taken anything pungent, it courses like a black-bee.' According to Govinda nama, if the reading, *Dipasikhopama*—comparable to a flame—were adopted, the meaning would be, 'First the Pulse is restless.'

अथ दूतागमनं ।

अथ दूतागमात् प्रश्नात् साक्षासाध्य निरूपणं ।  
 श्वाससात्वप्रयोगेण रोगाणां सुपल्लवयेत् ॥ १ ॥  
 वागनासापुटे चन्द्रो दक्षिणेतु दिवाकरः ।  
 तयोः सङ्गते वायु रक्षां प्रहरे क्रमात् ॥ २ ॥  
 एवं षोडशसंक्रान्तिरहोरात्रेऽभिजायते ।  
 वायव्यश्चानलस्यैव माहेन्द्रो वारुणस्तथा ॥ ३ ॥  
 चत्वारो मण्डला ज्ञेया वाम दक्षिणयोस्तथा ।  
 प्रवेष्टे षष्ठे चन्द्रो निर्गमे षष्ठे रविः ॥ ४ ॥  
 उभयत्रापि एवमेव, लक्षणं नाभस मण्डलं ।

## CHAPTER IV.

The curability or otherwise of a disease should be ascertained by the approach of the *duta*, by question, or by respiration only 1. (1)  
 , In the left nostril is the Moon, in the right

(1) [The first *sloka* commences, with the words, *Atha dutagamat*. The commentator says,—“The term *atha* is benedictory. It is said, *Om* and the word *atha*—these two—going before ‘*Brahma*’, and uttered by the throat, bring on benediction.’ Or the word *atha* may mean, ‘After having ascertained (the nature of) diseases.’

“From the course of the *duta*”—i. e. the course of the Air-circles either upwards or downwards.”

From *prashna*—from the way in which the patient utters words containing letters of uneven numbers.”



nostril is the Sun. Air courses in each of these for the space of half a *prahara*. 2. (2)

The Pulse which is at the left nostril is instinct with lunar influence, as that which is at the right is instinct with solar influence. It is said in the *Pavana Vijaya Swarodaya*, 'The left one is fraught with lunar energy and the right is Sun-like.' In the *Garuda (Purana)*, 'In Ira is established the Moon, and the Sun in Pingala.'

Thus during day and night Air courses sixteen times. At the right and the left side of the nostril, there are four circles—Vayavya, Anala, Mahendra and Varuna. In ingress, Air flows in the Moon, in egress, in the Sun. 3—4. (3)

The second line of verse in *sloka* begins with *Swasa-matra*. The commentator thereon remarks, "By breathing alone,"—i. e. by help of the breath alone, leaving alone *duta*, etc., mentioned as means by *Charaka*, *Susruta*, and other medical authorities, the curability or otherwise of a malady may be come at."

(2) The Sun (Pulse) and the Moon (Pulse) course each daily once during day and night in six divisions of the clock. (2) According to this authority, during day and night, the Pulses course twenty-four times during day and night.

'Two rounds of the clock must be understood. In the light and dark fortnight, the Sun and the Moon course each daily for six rounds of the clock.'

(3) The revolution which goes on in the morning for a half *prahara* must be known as the Air circle. In this way are the four circles to be recognized.

If the breath courses from the middle of the nostril to the sides of the nose, the presence of Air-circle is to be inferred. In this way also are the other circles known.

तत्परिज्ञान साह—

प्रथमे वहते वायु द्वितीये वहते ऽनलः ।

तृतीये वारुणो नाम माहेन्द्रस्तु चतुर्थके ॥ ५ ॥

तथा

पार्श्वोर्बहते वायु रूर्ध्वं वहति चानलः ।

अधश्च वारुणो नाम मध्ये माहेन्द्र संज्ञकः ॥ ६ ॥

अष्टाङ्गुलं वहेद् वायु रनल चतुरङ्गुलं ।

माहेन्द्रो वारुणश्चैव वहते षोडशाङ्गुलं ॥ ७ ॥

वायुर्वायव्यः ।

The sky-circle has both these characteristics.

In the first flows Air, in the second, fire, in the third, Varuna, and in the fourth, Mahendra. 5.

Air courses at the two sides (of the nose), and mounts upwards. Varuna goes downwards, and Mahendra in the middle. 6.

Vayu courses over a space of eight fingers, fire over four fingers, and Mahendra and Varuna over sixteen fingers each. 7

अथ द्रव्यादि दर्शन अवगाध्यामपि परीक्षानर साह—

नीलवर्णश्च वायव्यो रक्तवर्णश्च पावकः ।

पीतवर्णश्च माहेन्द्रो वारुणः शुक्लवर्णकः ॥ ८ ॥

तथा

अर्धचन्द्रो भवेद् वायु स्त्रिकोण स्थानतोऽनलः ।

चतुरस्रश्च माहेन्द्रो वारुणो वर्तुणाकृतिः ॥ ९ ॥

स्थानतः स्वस्थानात् इति, तत् तत् कलिदावपि ब्रह्माद्यागमात्  
ज्ञानं । माहेन्द्रवारुणयोस्तु पूर्वापरदिशोः स्थानं नाभसस्य तु नभ  
एव परिशेषरूपं पट्कोणादि ।

प्रयोजनं ग्राह्यं—

वायव्यात् वातजन्यत्वं मनसात् पित्तजन्यता ।

वारुणात् कफजन्यत्वं माहेन्द्रादेव मिश्रता

नाभसात् सन्निपातोऽपि जायते सर्वसम्मतः ॥ १० ॥

एषश्च प्रमाणं सप्तमे तत्तत्विशेषज्ञानं विशेषज्ञवात् ।

तथाच—

वायव्यमण्डलं प्रश्ने जीवो यद्वानलं व्रजेत् ।

वातपित्तं भवं यिच्छि तथैवं हन्तृजान्तरं ॥ ११ ॥

### EXAMINATION OF OBJECTS BY SIGHT, HEARING, etc.

The Air-circle is blue, the Fire, red, the Mahendra yellow, and the Varuna, white. 8. (1)

Anent the colours of earth and the other elements, it is said in Garura Swarodaya, "Water is white, earth, yellow, fire, red-hued. Air resembles blue clouds, and sky is day-like. 8.

Air is a half-moon. Fire from its place is triangular, Mahendra is quadrangular, and Varuna is round. 9.

(1) At another place it is seen : 'If a person located in yellow, questions a *duta* on the left, he dies even if Maheswara endeavours to save him."

*Sthanta*—from its own site. At the particular times, the knowledge of these is attained through contact with objects. The Mahendra and Varuna circles relate respectively to East and West. The locality of the sky-circle is the sky, and its form is sexagonal, etc.

“Looking at a mirror, one should breathe upon it, and from the shape of the vapour formed, a discerning person should ascertain the difference between these elements. Quadrangular, half-moon-like, triangular, and circular are known (as the forms of the several elements). The sky is known by a circle. The Red, (Fire) is triangular and bitter, and courses upwards ; the element of energy is lustrous, and its course measures four fingers (placed breadthwise).” *Swarodaya*.—This is clearly expounded in the text.

From the Air-circle are known maladies springing from Air ; from the fire-circle, diseases springing from Bile ; from the Varuna circle, diseases springing from Phlegm ; from the Mahendra circle, diseases springing from a combination of humours ; and from the Sky-circle diseases peculiar to such a condition, may be known. This is the opinion of all the authorities. 10. (2)

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(1) ‘That Air which holds all the humours in equipoise, which is the vehicle of all the elements, is known as the sky, conferring Yoga or Yogis.’ Indian Yogis practice Yoga by regulating respiration. T.

‘The quarter sought by Air.’ *Swarodaya*.

If in a *prasma* in the Air-circle, a person goes to the Fire-circle, his disease must be known as springing from Air and Bile. In this way, other combinations of the humours must be judged. 11.

*Evam*—knowledge of Air and Phlegm.

एवमिति वातश्लेष्मज्ञान मित्यर्थः । अथ साध्यासाध्य ज्ञानमाह—

पूर्णनाडी स्थितोदूतो यत् पृच्छति शुभाशुभं ।

तत्सर्वं सिद्धि मायाति शून्ये शून्य मसंशयः ॥ १२ ॥

अशुभमिति शत्रोरपकारादि ।

### KNOWLEDGE OF CURABLE AND. INCURABLE.

All that a *duta* stationed in a full Pulse asks about favorable and unfavorable, comes to pass. If he asks stationed in the sky, the result doubtless turns out otherwise. 12.

The test at the sky is that it cannot be leapt over, while one arrives of a knowledge of every other respectively by the mode of leaping over it.

पूर्णनाडीज्ञान माह—

यत्स्थानं वहते जीव स्तत्र चेत् पृच्छति स्थितः ।

पूर्णनाडी गता चेत् पूर्णं निगदिता बुधैः ॥ १३ ॥

*Asuvam*—wrongs from an enemy, etc.

### KNOWLEDGE OF THE FULL PULSE UNFOLDED.

When a person interrogates from the place

where the breath courses, this is called a full Pulse by the wise. 13.

जीवश्वासस्थानमेवाह—

दक्षिणात् पृष्ठपर्यन्तं स्थानं सर्कस्य कथ्यते ।

सम्मुखाद् वामपर्यन्तं चन्द्रस्थानं विदुर्वुधाः ॥ १४ ॥

### THE LOCALITY OF THE BREATH.

The space from the right to the back is said to be the place of the Sun ; and from the front, up to the left, the wise know as that of the Moon. 14.

तत्र विशेषमाह—

चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने च पृच्छति ।

तदा प्राणविनिर्मुक्तो यदि वैद्यश्चेतैर्हतः ॥ १५ ॥

प्रश्नोवाधः स्थितो जीवस्तदा जीवोहि जीवति ।

ऊर्ध्वचारगतोजीवो याति जीवो यथाक्षयं ॥ १६ ॥

जीव इति रोगी ।

तथा

श्वासप्रवेशे सार्धं स्या निर्गमे स्यात्साधप्रता ॥ १७ ॥

नाभस मण्डल इत्यर्थः । अपवादमाह—

आदौ शून्यगतः पृच्छेत् पश्चात् पूर्णं विशेषयति ।

सूर्च्छितोऽपि भुवं जीवेत् यदर्थं परिपृच्छति ॥ १८ ॥

अधश्चागतो जीवो जीवो जीवति निश्चितं ॥ १९ ॥

अध इति वारुणमण्डलं वक्ष्यतात् हीनस्थानं गमनाद् वा ।

एवञ्च माहेन्द्र मण्डल-गमनादपि ज्ञेयं । नामलेख—

सूर्योऽतु विषमान् वर्यान् समवर्यान्निशाकरे ।

वाहस्थो भाषते दूत सदा सिद्धिश्च नान्यथा ॥ २० ॥

वाहस्थः पूर्णनाडी स्थितः । विषमान् त्रि-सप्त-पञ्चादीन् ।

कालं निर्णयमाह जासले—

पृथिव्यादिकं तत्तेन दिनं भासाब्जं फलं ।

शीमनञ्च तथा दुष्टं व्योम सासृत पङ्क्तिभिः ॥ २१ ॥

पृथिव्यादीति तदुक्तं—

पृथ्वी जले शुभे तत्ते तेजोमिथ्यफलोदयं ।

हानि-मृत्यु-करौ पुंसां उभयौ व्योम-सासृतौ ॥ २२ ॥

आदौ चन्द्रः सिते पक्षे भास्कारस्तु सितेतरौ ।

त्रीणि त्रीणि दिनान्याह रुदयं चन्द्र सूर्ययोः ॥ २३ ॥

दिनानि संख्यागत संक्रम दण्ड वशात् उदयात् यावन्ति दिनानि  
अतीतानि तावत् समसंख्यं सिति केचित् ।

### PARTICULARS ON THE SUBJECT.

If any person stationed in the site of the Moon, questions to the place of the Sun, he will expire even if he is surrounded by hundreds of physicians. 15.

If a *prasna* is put when Air flows downwards, the person will live ; but if a *prasna* is put when it flows downwards, then he will go to the abode of Yama. 16,

*Jiva*—patient.

Again a disease is curable when the breath is drawn in ; incurable when it is thrown out. 17.

The Sky-circle is meant.

If when any question is asked on behalf of a patient, the nostrils of the interrogator on the side at which he is questioning is empty before the question, and filled up with coursing air after the same, he will survive although he may then be in a swoon. 18.

If a person comes from below, he will surely live. 19.

*Adha* means coursing from the Varuna circle, or coursing from beneath. Coursing to the Mahendra circle, must also be understood.

The purport is,—If the patient asks from under the Varuna circle or any other lower plane, he will live.

Jamala says : 'If located in the arm, a *duta* stationed in the sun's place, asks anent any words containing an odd number ; or stationed in the Moon's place, asks as to any words containing an even number, success will indubitably be his. 20.

*Vahustha*—located in the full Pulse. *Vishaman*—three, seven, five, etc.

Jamala points out time :—

'Auspicious consequences pertaining to days, months and years flow from earth and water. Aus-



picious and inauspicious circumstances flow from ether, air, and fire. 21.

Earth and water are productive of good consequences. Lustre produces both fair and foul results. Ether and Air are harmful and bring on death to people. 22.

In the beginning of the light fortnight the Moon, and in the beginning of the dark, the Sun. The rise of the Sun and Moon is said to take place every three days respectively. 23.

The purport is,—In the lighted fortnight, breath begins to course from the Moon or *Ira* Pulse, in the dark fortnight, from the Sun, or *Pingala* Pulse. From *pratipad* or the first day of either fortnight, the breath courses in each nostril every three days.

According to some, counting the days successively from the rise of the Sun or the Moon.

अथ रसादि ज्ञान साह ।

अम्लखादुस्तु पायव्य स्निक्तः खादुस्तथानलः ।

माहेन्द्रो मधुरः खादुः कषायोवाक्यस्तथा ॥ २४ ॥

तथा

वज्रखादुस्तु पायव्यः कटुखादुस्तथानलः ।

वाक्योलवणः खादु माहेन्द्रो मधुशीतलः ॥ २५ ॥

आसीदम्बहगोष्ठी जनिस्तु घ्राट्मणिः क्षौण्डिकारायमाणः,

प्रेक्षत्कान्तिप्रतानः प्रततगुणगणस्वीकृतार्थेषदेशः ।

सर्वायुर्वेददुग्धास्वधिमयनवदाभ्यास शेषेन्दुक्षणः,  
 अयुक्तः शक्ति शोले सच्च इव दुहिसेनेतिनामाद्य वैद्यः ॥  
 सत्कीर्तिवल्लीकलितानि तानि, ब्रह्माण्डभाण्डे नियतं फलानि ।  
 सम्प्रीयतिः श्रीमति तस्य वंशे, कुलावतंसोऽजनि पुरयकीर्तिः ।  
 तदात्मजः शङ्करसेननामा । तेनैव तेने धमनीप्रकाशः ॥  
 इति महामहोपाध्यायशङ्करसेनकविराजकृतौ  
 नाडीविज्ञाने चतुर्थोद्योतः ।

### OF TASTES.

Sour pertains to the Air-circle, bitter to the Fire-circle, sweet to Mahendra, and astringent to Varuna. 24.

The Air-circle is fraught with many tastes ; the Fire-circle is pungent ; the Varuna circle is salt ; and Mahendra, sweet-cool. 25.

Seshendu(1) Krishna is (like a) creeper furnished with spreading comeliness ; having his expanded perfections recognised in limitless regions ; and firmly practised in churning the milky main of all the Ayurvedas. In the Saktri line (sprang) that light of his line, that prime<sup>a</sup> physician—Duhitasena ; he, whose garnered up fruits of glory and whose tree of fame are always alive over the mundane egg. In his line was born the auspicious-natured Sripati ; the ornament of his

(1) Another reading is Sailendra Krishna.

race, not owing his origin to any female vessel, and of pious memory. His son name's Sankarasena, and the Exposition of the Pulse is by him.

There was one, the jewel in the diadem of the line of Amvostha, wearing the ornament of modesty.

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*N.B.*—The difficulties attending this English version were all but insuperable. On the one hand, the Hindu medical practitioners are generally innocent of anything like a sound knowledge of their profession ; on the other hand the Sanskrit medicine technology being quite different from the ordinary Sanskrit is very hard of comprehension. Consequently the translator had to fall back upon his independent Judgment.

Further, the method of annotation followed by the author is entirely alien to the genius of English book-making. But the translator being fast bound to the our ; could not choose but follow the original in spite of outlandishness. I therefore would bespeak the patience of the indulgent readers.

**NARI VIJNANA,**  
OR  
**THE KNOWLEDGE OF THE PULSE.**  
BY  
THE CELEBRATED SAGE, KANADA.

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**SALUTATION TO SIVA !**

नमः शिवाय ।

यक्षत्रेभ्यः पञ्चसंख्याः तिर्य्यो

वेदा जाता षट्गयजुःसाधवेदाः ।

आयुर्वेदाश्चार्थवेदाश्च तस्मिन्

आस्तां शम्भौ श्रीकणादस्य भक्तिः ॥ १ ॥

May Kanada 'cherish reverence for that Sambhu (1) from whose mouths, numbered five, the Vedas, Rich, Jajus, the Samaveda, the Ayurveda (2) and the Arthaveda, (3) have come forth. 1.

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(1) One of the many designations of Siva, the impersonation of the Destructive energy of the universe.

(2) Lit. *the Veda conversant with life (and its relations)*.—T.

(3) Does *Arthavada* mean *Atharvaveda*? If it does not, what does it mean?—T.

आस्ते वेदः पञ्चमो वैद्यवाक्यो  
वेत्ता कश्चित् तस्य नास्ते महेशात् ।  
तस्माज्ज्ञाता धैर्यत तस्मात् तुराषाद्  
तस्माज् ज्ञात्वा वक्तुमर्हसि शास्त्रं ॥ २ ॥

There is a Veda the fifth, styled Vaidyaka ; but there breaths none knowing it. Dhata (1) learnt it from Mahesha, Turashat (2) learnt it from Dhata ; and learning the same from him, (Turashat), I am enabled to expound the science (to people). 2.

नाडी चिकित्सा ।  
अङ्गुष्ठज्वले करयोः पादयोर्गुल्फदेशतः ।  
कपालपार्श्वयोः षड्भ्यो नाडीभ्यो व्याधिनिर्णयः ॥ ३ ॥

### TREATMENT THROUGH THE PULSE.

A disease should be ascertained by feeling the six Pulses seated (respectively) at the roots of the thumbs of the hands, by the ancles of the feet, and at the temples. 3.

(1) Brahma, the creative force of the cosmos. An indirect and latent association connects the deity with destiny or fate. He presides over what Mill has styled Asiatic Fatalism or the Fatalism of Œdipus. *Vide An Examination of Sir William Hamilton.*

(2) From *tura*, *haste*, and *shat* to bear. *He that is borne swiftly*—an appellation of Indra, the sovereign of the celestials. He rides Airavata, an elephant that arose out of the ocean on the occasion of the churning of the

विलसति मणिवन्धे अन्धिरङ्गुष्ठमूले,  
तदधरनमिताभि स्स्यङ्गुलीभिर्निपीडा ।  
स्फुरणमसकृदेपा नाडिकायाः परीक्षा,  
पदमनुषुटिकाधोऽङ्गुष्ठमूले तथैव ॥ ४ ॥

Repeatedly pressing with the three fingers bent down the Pulse active at the elbow or at the root of the thumb, the Pulse should be examined, and in the same way the Pulses beneath the ancles and at the root of the thumb should be examined. (1) 4.

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deep for ambrosia. The function assigned to Indra in the Hindu theogony is pouring down rain. He is the cloud-compeller; and the subsistence of creatures is at his disposal.

(1) This occurs twice; but it is so in the Text.—T.

*Vilasatis lit. sporting*—a very poetical<sup>o</sup> handling of the movement of the Pulse. . .

I have already remarked that the poetical faculty is interfused through every fibre of the composition of the Hindu mind. To whatever department of literature we resort, even on subjects as much alien to the region of fancy and imagination as possible, we not unfrequently come upon the play of the poetical instinct. Matthew Arnold (*vide Preface to his Selections from the Poems of William Wordsworth*, rightly rested the glory of Englishmen upon their national poetry. We can with perhaps a greater force of reason rest our national glory on our poetical instinct, which, as the epithet implies, is vital with us,—indeed our language itself is *almost entirely imaginative*.—T.

रैपद्मिनस्त्रधृतकुर्परभागभाजि,  
 हस्ते प्रसारितकराङ्गुलिसञ्चयेच ।  
 अङ्गुष्ठमूलमधिपश्चिमबाहभागे,  
 नाडी प्रभञ्जनगतिः सततं परीक्षेत् ॥ ५ ॥  
 आदौच वहते वातो मधेऽपि पित्तं तथैवच ।  
 अन्ते श्लेष्मवती नाडी सन्निपातस्त्रिलक्षणेः ॥ ६ ॥  
 वाताह्वक्रगता नाडी चपला पित्तवाहिनी ।  
 स्थिरा श्लेष्मवती ज्ञेया मिश्रितां हन्वन्तां विदुः ॥ ७ ॥

. ' Holding the hand (of the patient) by the elbow a little bent upwards, with the the three fingers each placed apart on the left behind the thumb, should the Pulse coursed by Air always be examined. 5.

In the beginning courses Air, and in the middle Bile ; and at the end the Pulse is Phlegmatic. When all the symptoms are manifest, the case is Sannipat. (1) 6.

From Air the Pulse courses awry ; the Pulse that is coursed by Bile is restless ; that which is stocked with Phlegm must be known as slow-moving ; and, (finally), in a combination of any two humours, the respective characteristics of each are discovered. 7.

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(1) In Sannipat all the three humours are morbid ; i. e. the Pulse has Air, Bile, and Phlegm in excess. Such a case is accordingly difficult of cure.—T.

खावतिस्तिरवात्ताकगमनं सन्निपाततः ।

कदाचिन्मन्दगा नाड्यी कदाचिच्छीघ्रगा भवेत् ॥ ८ ॥

काष्ठात् क्रोधात् वेगवती क्षीणा चिन्ताभयाक्षता ।

लघ्वी वहति दीप्ताग्नेस्तथा वलवती भता ।

चपला क्षुधितस्यासौ तृप्तस्य वहति स्थिरा ॥ ९ ॥

मन्दान्नेः क्षीणधातोश्च नाड्यी मन्दवहा भवेत् ।

असृक्पूष्णी भवेत् कोष्णा युर्वी सामा गरीयसी ॥ १० ॥

सुखिनस्तु स्थिरा ज्ञेया तथा वलवती भता ।

ज्वरवेगेच धमनी सोष्णा वेगवती भवेत् ॥ ११ ॥

From Sannipat, the Pulse has a movement resembling the movements of a quail, a francoline partridge or a swan ; and sometimes the Pulse courses slowly and sometimes swiftly. 8.

From carnal craving or anger, the Pulse moves lustily ; in excess of anxiety or terror, the Pulse is feeble ; when the appetite is aflame, the Pulse is light as well as powerful. A person hungry has a restless Pulse, and one replete, has a slow-flowing Pulse. 9.

In fall of appetite, or when one has seminal weakness, the Pulse is feeble ; a Pulse filled with blood, is tepid, heavy, mild-flowing and weighty. (1) 10.

A luxurious-living person's Pulse must be

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(1) *Gurvi* and *Gariasi*—are exactly synonymous, and the text is pleonastic.—T.



अतीसारे भवेज्जाड़ी यीता मन्दगतिस्तथा ।  
 विस्त्रव्यां दृश्यते नैव नैवस्थानं मिसुञ्चति ॥ १२ ॥  
 क्रिमिरोगे स्थिरा मन्दा कचिद्वक्रा कचिन्मृदुः ।  
 पाण्डौलु केवलं नाड़ी कथा भिन्ना प्रचारिणी ॥ १३ ॥  
 रक्तपित्तात् बहेज्जाड़ी मन्दाच कठिना मृदुः ।  
 नाड़ी नानागतिर्भूत्वा राजयक्षि प्रवर्त्तते ॥ १४ ॥  
 उच्चैः प्रवहते नाड़ी तथा क्षिप्र सुरःक्षते ।  
 ज्ञयेच नाडिका क्षीणा कासे कम्पपरायणा ॥ १५ ॥

known as slow-coursing as well as lusty ; and in the rage of fever, the Pulse is hot and high-toned. 11.

In dysentery the Pulse is cool as well as mild-moving ; and in cholera the Pulse now leaves its locality and now does not. 12.

When one is ill of worms, the Pulse is slow, feeble, and sometimes it goes obliquely and sometimes it is slow-moving ; and in Jaundice the Pulse is faint, and moves as if tearing up its tegument. 13.

From hæmoptysis, the Pulse courses mildly and faint, and feels tough. When one has Phthisis, the Pulse has a variety of movements. 14.

When one has a sore in the breast, the Pulse is high-toned and rapid. In a wasting disease, the Pulse is feeble ; and in bronchitis, it is tremulous, fine and slow. 15.

सूक्ष्मा स्थिरा तथा मन्दा श्वासे तीव्रगति भवेत् ।  
 हिक्यायां बल्लकम्पा सा तथाच द्रुतगामिनी ॥ १६ ॥  
 गम्भीरा स्वरभेदे स्यात् चला तन्तुसमा तथा ।  
 मदात्ययेऽपि सूक्ष्मा स्यात् कठिना परितोजडा ॥ १७ ॥  
 आनाहे मूत्रकृच्छ्रे च भवेन्नाडी गरिष्ठता ।  
 प्रमेहे तु जडा सूक्ष्मा अन्धिरूपा च जायते ॥ १८ ॥  
 व्रणेति कठिने देहे प्रयाति पैत्तिकं क्रमं ।  
 भगन्दरानुरूपेण नाडीव्रणनिवेदने ।  
 प्रयाति वातिकं रूपं नाडी पाषाणरूपिणी ॥ १९ ॥  
 बालस्थं शल्याभिहतस्य जन्तोर्वेगावरोधाकुलितस्य भूयः ।  
 गतिं विधत्ते धमनी गङ्गेन्द्रमरासमाश्लेष कफोलूथेन ॥ २० ॥

In Asthma the Pulse is rapid-coursing. In hiccup the Pulse is very tremulous and rapid. 16.

In hoarseness the Pulse is dull and goes like a catgut; and in a reaction of drink, it is fine, tough and surrounded with dulness. 17.

In epistaxis and strangury, the Pulse is thick and in gonorrhoea it is dull, fine and has knots. 18

At the time when the boil is very hard, the Pulse flows on with Bile. In intestinal boil, the Pulse, as it does in fistula, courses on with Air, and resembles fire through excess of Phlegm. 19.

The blood-tube of a person that has thrown up, that has been struck with any weapon, or that is suffering in consequence of having restrained

ज्वरे तु रमणे नाडी क्षीयाच्च मन्दगामिनी ।

ज्वरे कासार्तिरूपेण भवन्ति विकलाः शिराः ॥ २१ ॥

व्यायामे भ्रमणे चैव चिन्तायां धनशोकतः ।

नानाप्रकारगमना शिरा गच्छति विज्वरे ॥ २२ ॥

अजीर्णेन भवेन्नाडी कठिना परितोजङ्गा ।

प्रसन्नातु द्रुता शुद्धा त्वरिता च प्रवर्तते ॥ २३ ॥

पक्वाजीर्णे पुष्टिहीना शब्दं शब्दं वहेत् शिरा ।

पुष्टि स्तैल गुडाहारे मांसे च लघुङ्गाकृतिः ॥ २४ ॥

the force of urine or excreta, has a movement resembling the gait of powerful elephants or flocks of swans. 20.

In fever or after sexual commerce, the Pulse is feeble and moves slow ; and in a fever arising from sexual urgency, the blood-tube is dull-flowing. (1) 21.

In physical exercise, walking, anxiety, grief arising from loss of wealth, or remission, the Pulse has diverse movements. 22.

In indigestion the Pulse is stiff, and dull all round ; and when one is delighted, it is swift-coursing and pure, and goes on rapidly. (2) 23.

In advanced indigestion, the blood-tube is

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(1) *Ramane*, lit. 'in sexual intercourse.' The sense, however, I presume, is, 'after sexual intercourse,' for *during* sexual intercourse the Pulse, of course, reaches the *ne plus ultra* of activity.—T.

(2) This also is a pleonasm.

क्षीणेच स्तिप्तिता येगा मधुरे शेकवद्गतिः ।

रम्भाशुङ्गपटाहारे शुष्करुक्षादिभोजने ॥ २५ ॥

वातपित्तातिरूपेण नाडी वहति निष्क्रमं ।

मधुरे वर्हिगमना तित्ते स्यात् सुखतागतिः ॥ २६ ॥

अस्ते कोष्ठा लवगतिः कटुके भृङ्गसञ्चिता ।

कषाये कठिना स्ताना लवणे सरला द्रुता ।

एवं द्वित्रि चतुर्योगे नानाधर्मावती सिरा ॥ २७ ॥ . . .

devoid of bulk, and goes on slowly. When one has fed on any oleaginous substance or molasses, and, when a person has eaten meat, one's Pulse resembles a thick stick. . (1) 24.

In debility the Pulse is feeble ; when one has fed on anything sweet, one's Pulse moves like a frog. If a person eats cakes made of plantains and molasses, or anything dry or rough, the Pulse careers with (overflowing) Air and Bile. When anything sweet is eaten, the Pulse seems to come out ; and when anything bitter is taken, the Pulse moves like an earth-worm. 25—26.

When any acid substance is taken, the Pulse is tepid and has a leaping motion, and when anything pungent is taken, the Pulse courses like a fork-tailed shrike ; when any astringent substance is eaten, the Pulse is tough and feeble ; when anything salt is eaten, the Pulse is straight-coursing

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(1) *Taila, lit, oil* ; here it means any oleaginous substance.—T.

उपवासात् भवेत् क्षीया नाडी च द्रुतगामिनी ।  
 सम्भोगाच्च भवेत् क्षीया ज्ञेया द्रुतगतिस्तथा ॥ २८ ॥  
 पूर्वं पित्तगतिं प्रमञ्जनगतिं श्लेष्माणमाधिभ्रतौ,  
 सन्तान भ्रमणं सुहृदिदधतौ चक्राधिरूढाभिव ।  
 तीव्रत्वं दधतौ कलापिगतिकां सूक्ष्मत्वमातन्वतौ,  
 मोसाधरां धमनीं वदन्ति सुनयोनाडीगतिज्ञानिनः ॥ २९ ॥  
 जिह्वां जिह्वां शिथिलशिथिलं व्याकुलं व्याकुलम्वा,  
 स्थित्वा स्थित्वा वहति धमनी याति नाशश्च सूक्ष्मा ।  
 नित्यं स्थानात् स्खलति पुनरप्यङ्गुली संस्पृशेहा,  
 भावैरेवम्बहुविधविधैः सन्निपातादसाधरा ॥ ३० ॥

and swift ; and when any two, three, or four kinds of things (are eaten), the Pulse shows diverse motions according to the respective natures of the substances taken. (1) 27.

From fasting, the Pulse becomes feeble and swift-moving ; and from sexual commerce the Pulse also grows faint and swift-moving. 28.

A Pulse in which Bile flows first, and Air (next), and which has Phlegm (last), or a Pulse belonging to (a woman) with child, momentarily, coursing as if it were fixed on a wheel, having vigor, moving like a peacock, and displaying fineness,—such a blood-tube is pronounced not incurable by those versed in the motions of the Pulse. 29.

A Pulse that goes crookedly at intervals

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(1) *Bhringa* may also mean a black bee. Here it means a fork-tailed shrike.

मृदातापैऽपि शीतत्वं शीतत्वे तापिता सिरा ।  
 तानाविधा गतिर्यस्य तस्य मृत्युर्न संशयः ॥ ३१ ॥  
 यात्युच्चका स्थिरा नाडी याचेयं यांसवाहिनी ।  
 याच सूक्ष्माच वक्राच तामसाधरां विनिर्द्दिशेत् ॥ ३२ ॥  
 स्रस्थानविच्युता नाडी यदा वहति वा न वा ।  
 ज्वालाच हृदये तीव्रा तदा ज्वालावधि स्थितिः ॥ ३३ ॥  
 वामनाडी भवेत् सत्यं यदि स्यात् कृणुल्लसतिः ।  
 मृत्युं शीघ्रं विजानीयात् यदि शत्रुसमो भवेत् ॥ ३४ ॥

slackly at intervals, and wildly at intervals, which moves in pauses, and, fading, ceases to exist, which constantly forsakes its locality, and again is perceived by the fingers,—is known through many signs as these as incurable in consequence of Sannipat. 30.

The death of him is certain whose Pulse is cold in great heat (of the body), whose Pulse is hot in great coldness (of the body), and whose Pulse shows various movements. 31.

The Pulse that is high-toned and staid, and which courses through the flesh, and which is fine and crooked, has been assigned as incurable. 32.

When a Pulse lapses from its place, and sometimes courses, at others remains at rest, and when there is fierce heat in the heart, the patient will live so long as the burning lasts. 33.

If the left Pulse for certain appears to be in

अमिलो याति पित्तस्य पित्तं याति कफालयं ।  
 कफो वा कण्ठसायाति जीवनं तस्य दुर्लभं ॥ ३५ ॥  
 अक्षुत्सुका स्थिरा मन्दा दुष्टदृष्टा प्रचारिणी ।  
 अति सूक्ष्माति कुटिला नाडी वहति मृत्यये ॥ ३६ ॥  
 नाडी मध्ववहाङ्गुष्ठमूले सानर्थ्यमुत्सृजेत् ।  
 यनैरुच्चार्य गमना मृत्युं साच प्रकाशते ॥ ३७ ॥  
 अङ्गुष्ठमूलतो बाह्ये वरङ्गुले यदि नाडिका ।  
 प्रहराद्वाद् वहिर्मृत्युर्विजानीयाद्विचक्षणः ॥ ३८ ॥

coils, then although the physician should be as Sakra himself, he should know a speedy death. (1) 34.

If a person's Air blows into the abode of Bile, his Bile flows into the province of Phlegm, or his Phlegm comes up to the throat, his life is difficult of being rescued. 35.

A Pulse that is inactive, slow, mild and vitiated with morbid blood flowing within it, and which is exceedingly fine and exceedingly awry, courses to bring on death. 36.

If the Pulse is felt at the place touched by the middle finger, no ill is to be apprehended; but if it courses slowly upwards, it betrays expiration. 37.

If the Pulse lapses by the breadth of two fingers from the root of the thumb, the sagacious know that death will ensue after half a Prahara. 38.

सार्धद्वयाङ्गुलाद् बाह्ये यदि तिष्ठति नाडिका ।  
 प्रहाराच्च वह्निर्नृत्य जायते नात्र संशयः ॥ ३९ ॥  
 द्वयङ्गुलाद् बाह्यतो नाडी मध्यरेखा भवेद् यदि ।  
 तत्सार्धप्रहारात् मृत्युरवश्यं जायते नृणां ॥ ४० ॥  
 सार्धद्वयाङ्गुलाद् बाह्ये यदि तिष्ठति नाडिका ।  
 तस्यैव मरणं सत्यं प्रहारात् त्रितयात् वह्निः ॥ ४१ ॥  
 सार्धत्रयङ्गुलगता नाडी यदि तिष्ठति निश्चितं ।  
 चतुर्भिः प्रहरैस्तस्य जायते मरणं पुनः ॥ ४२ ॥  
 पादाङ्गुलगता नाडी समा तिष्ठति निश्चला ।  
 षड्भिस्तु प्रहरैस्तस्य ज्ञेयो मृत्युर्विचक्षणैः ॥ ४३ ॥

If the Pulse falls off two fingers and a half from its locality, death certainly ensues after a Prahara. 39.

If the Pulse moves off two fingers from its place, and has a line in the midst, then the man indubitably dies in half a Prahara. 40.

If the Pulse lapses two and half fingers from its locality, then death ensues after the third Prahara. 41.

If the Pulse moves away by the breadth of half a finger, then the person's death certainly ensues in four Praharas. 42.

If the Pulse at the toes is sunk and slow-coursing, then the discerning know that death will ensue in six Praharas. 43.



अङ्गुलाभ्यन्तरे नाडी वक्राया यदि तिष्ठति ।  
 मरणं तस्य जानीयात् सप्तभिः प्रहरैर्बुधः ॥ ४४ ॥  
 अङ्गुलाभ्यन्तरे नाडी सन्दस्यन्दगमा यदि ।  
 सप्तभिः प्रहरैर्बुधो निर्दिष्टो मुनिपुङ्गवैः ॥ ४५ ॥  
 स्थिरा नाडी मुखे यत्र विद्युद्भोत इवेक्ष्यते ।  
 दिनैकं जीवितं तस्य द्वितीये म्रियते भुवं ॥ ४६ ॥  
 अङ्गुलाभ्यन्तरे नाडी शीतला यदि तिष्ठति ।  
 प्रहरैर्नवभिस्तस्य मरणं निश्चितं भवेत् ॥ ४७ ॥  
 पादादङ्गुलतो बाह्ये नाडी तिष्ठति चञ्चला ।  
 प्रहरैर्दशभिर्ज्ञेयो मृत्युस्तस्य न संशयः ॥ ४८ ॥

If the Pulse within the finger remains crooked, then the learned know that death will take place in seven Praharias. 44.

If the Pulse within the finger is slow and tremulous, then the foremost ascetics assert that death will occur in eight Praharias. 45.

He the Pulse of whose mouth, being feeble, appears like lightning, will live for a day,—he certainly dies the second day. (1) 46.

If within the finger the Pulse feels cold, then the person's death will certainly take place in nine Praharias. 47.

If the Pulse courses restless outside the toes, then the person doubtless comes by suicease within ten Praharias. 48.

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(1) i. e. conjoining the two properties of feebleness and rapidity.—T.

पादस्याङ्गुलमध्ये च नाडी सोष्णा च जायते ।  
 यामैरेकादशमितैर्नृत्युस्तस्य विनिर्दिशेत् ॥ ४९ ॥  
 चरणाङ्गुलमध्ये च नाडी शीतवती भवेत् ।  
 द्वादशप्रहरैस्तस्य ज्ञेयो नृत्युर्विचक्षणैः ॥ ५० ॥  
 अर्द्धाङ्गुलगता नाडी शीतला यदि तिष्ठति ।  
 त्रिदशप्रहरैस्तस्य मरणं जायते ध्रुवं ॥ ५१ ॥  
 अर्द्धाङ्गुलगता नाडी सोष्णा वेगवती भवेत् ।  
 यामैश्चतुर्दशमितैर्नृत्युर्ज्ञेयो विचक्षणैः ॥ ५२ ॥  
 सार्द्धाङ्गुलगता नाडी चञ्चला यदि तिष्ठति ।  
 प्रहरैस्त्रिंशि संख्यैश्च मरणं निर्दिशेद्बुधः ॥ ५३ ॥

If the Pulse grows hot within the toes of the feet, then that one's death is assigned to occur in eleven Yamas. 49.

If the Pulse is cold within the toes, then the discerning know that the person's death will take place in twelve Praharas. 50.

If the Pulse, lapsing half a finger from its place, feels cold, then the man's death will, forsooth, take place within three and ten Praharas. 51.

If the Pulse, going off half a finger, feels hot and rapid, then the discerning know that death will happen in fourteen Yamas. 52.

If the Pulse, going off half a finger, feels restless, then the learned assert that death ensues within fifteen days. (1) 53.

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(1) The Translator may be permitted to appeal to the reader's consideration in judging the difficulties attending

पादाङ्गुलगता नाडी सङ्घा यदि तिष्ठति ।

षोडशप्रहरैस्तस्य पञ्चत्वं निर्दिशेद् बुधः ॥ ५४ ॥

क्षणाद् गच्छति वेगेन क्षणाद् गच्छति शान्ततां ।

सप्ताहं शरणं तस्य यद्यङ्गं शोथवर्जितं ॥ ५५ ॥

ध्रुवता ध्रुजगाकारा नाडी देहस्य सङ्क्रमात् ।

विशीर्णे क्षीयतां याति मासान्ते शरणं भवेत् ॥ ५६ ॥

वासनाडी खलपरेखा हस्तभूले परीक्ष्यते ।

पञ्चवर्षाधिकञ्चैव जीवनं नात्र संशयः ॥ ५७ ॥

If the Pulse at the toes suddenly comes to a stand, then the wise assert that the man will die in sixteen Praharas. 54.

If the Pulse momentarily courses rapidly and momentarily becomes mild, the man will expire in seven days, if his body is free from flux. 55.

If the Pulse resembles the form of an earth-worm or a serpent from plumpness of the person, and gets feeble when the body grows feeble, the person dies after a month. 56.

If the left Pulse is felt like a slender line at the root of the jaw, the person will for certain outlive five years. 57.

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this rendering. I cite an only instance. The original has *tithi sankhyaih*. I was at a loss what the sage could possibly mean; until at last the interpretation flashed into me—the number making up a fortnight.

वामनाडी दीर्घरेखा कक्षमूले च नृत्यति ।  
 पञ्चाशत्तोधिकं जीवेत् धनिको धार्मिको भवेत् ॥ ५८ ॥  
 वामनाडी स्वल्परेखा हस्तमूले च नृत्यति ।  
 शतवर्षाधिकं तस्य जीवनं नात्र संशयः ॥ ५९ ॥  
 वामनाडी दीर्घरेखा हस्तमूले च नृत्यति ।  
 जीवेत् पञ्चशतं वर्षं नात्र कार्या विचारणा ॥ ६० ॥  
 न विमुञ्चति स्वस्थानं नाडी सूक्ष्मा विभाष्यते ।  
 तस्य नृत्यभयं नास्ति व्याधिरप्युपशान्त्यति ॥ ६१ ॥  
 सुव्यक्तता निर्मलत्वं स्वस्थानस्थितिरेव च ।  
 अचाञ्चल्यममन्दत्वं सर्व्वसां शुभलक्षणं ॥ ६२ ॥

If the left Pulse appears like a long line, and dances under the armpit, the person lives for fifty Years, and will acquire wealth and religious merit. 58.

If the left Pulse appears like a fine line, and dances at the root of the jaw, the person doubtless lives for a hundred years. 59.

If the Pulse appears like a long line and dances at the root of the hand, the person lives for five hundred years. No doubt need be entertained about this. 60.

If the Pulse does not leave its locality and appears slender, the person has no fear of death, and (if he has any ailment), it diminishes. 61.

Full development, freedom from dullness, abode in its locality, mildness, and vigor—these

आञ्जल्यदोष पूर्णत्वं काठिन्यगतिसन्धता ।

रक्तं वसति सूक्ष्मत्वं स्वस्थानस्य विमोक्षणं ॥

कौमिल्यं गतिकौटिल्यं सर्वासां दुष्टलक्षणं ॥

इति महासुनिकणादधिरचितं

माङ्गीविज्ञानं समाप्तं ।

शमिति ।

are the happy characteristics of the Pulse of all persons. 62.

Restlessness, hardness, and extreme slowness of the Pulse ; and blood-vomitting ; fineness ; and renunciation of its place ; a flickering condition ; and toughness of motion,—these are the ominous characteristics of all men. (1) 63.

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(1) This stanza is hopelessly *unsyntactical*, if I may coin such a term. *Raktam vamati*—when the person vomits blood—refuses outright to connect itself with the 'feebleness' etc, of the Pulse. The reader, now that the task is done, should rest and be thankful !—T.

## ON AIR, BILE AND PHLEGM.

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Air, Bile and Phlegm sustain the system, and a clear comprehension of their natures is essentially necessary in order to a thorough grasp over the Pathology and Pharmacœpia of the Hindus. I therefore furnish the reader with the following remarks on the subject, hoping they will serve to enlighten him on the extremely abstruse topic of the Human Pulse. A knowledge of the three humours is, in reality, an acquaintance with the Pulse, the Pulse being little else than the condition of the blood-tube surcharged with one or more humours.

Air, Bile and Phlegm sustain the body, and hence they go by the designation of *dhatus*—*sustaining*. They also conspire to render the system unhealthy, and hence they are also called *malas*—*impure elements*. And, again, they vitiate the body, and therefore they are sometimes designated *doshas*—*vicious humours*. Of these appellations, the term, *doshas*, is the oftenest in vogue. Commonly, *dhatus* signifies juice, blood, flesh, fat, bone, marrow, and semen. *Malas* means the impure products of the system—excreta, urine, sweat, etc.

According to Susruta, as the Moon bathes the Earth with his benign beams, as the Sun by virtue of his power of suction, dries up objects, and as

Air, by diffusing substances, maintains the earth, so Air, Bile and Phlegm, respectively making the system moist, dry, and flowing, sustain it. In the opinion of Charaka, the vicious humours—Air, Bile and Phlegm have three kinds of motion ; *viz.*, decrease, uniformity, and increase. When any morbid humour is in a condition of decrease, it secretes its symptoms ; when it is in a state of uniformity, it performs the natural functions of the system ; and when it waxes powerful, according to the measure of its power, it displays its symptoms. When the humours are uniform, they constitute what is called health ; when they are abnormal, there is disease in the system. The morbid humours have three other motions ; *viz.*, a motion upwards, a motion downwards, and an oblique motion. When any morbid humour tends upwards, it produces such distempers as hæmoptysis, catarrh, diseases of the nose, the eyes and the head, etc. When any vicious humour tends downwards, it produces such ailments as dysentery, diarrhea, piles, etc. Of the three humours, Air is the foremost, for if Air waxes powerful, it alone can, destroying the other morbid humours, bring on death. He in whose system Air, coursing freely, stays in its locality and retains its genuine nature, enjoying immunity from every ailment, lives over a hundred years. It is for this reason that physicians first treat of diseases springing from morbid Air.



The other names of Air are Vata, Anila, Sarvagati, (*lit., coursing everywhere*), Pavana, Gandhavaha, (*the bearer of smell*), Prana (*life*), Maruta, Samirana, etc. Air, coursing throughout the frame, and carrying the other morbid humours all over the body, maintains it. It has the principle of passion, and is dry, cool, light, subtle, volatile, pure, and sharp.

As one and the same person comes by different kinds of distinction according to his various occupations, so the same Air has different designations in consonance with the difference of its locality. Of all the species, five notably have been described *viz.*, Prana, Apana, Samana, Udana and Vana. Prana resides in the chest. It performs the circulation of the blood, maintains the body, takes edibles into the system, and increases the vigor of the frame. The locality of the Air, entitled Apana, is the stomach. At the proper time it brings down in the system Air, urine, excreta, semen, embryo, and the menses. When one is wrought up with anger, Apana causes some serious illness to the bladder and the anus. The Samana Air, residing about the navel, appropriates to itself the regions respective of the mucus and the stomach. Proving an auxilia of appetite, this Air digests the food eaten, and separates juice, blood, urine, excreta, etc. When Samana grows powerful, Gulma, indigestion, dysentery and other ailments follow. The Udana Air is located in the throat. This is instrumental in the



production of speech and music. When it grows abnormally strong, it brings on diseases.

The Vyana Air is spread all over the person. It causes the juice in the system to course, and the perspiration and blood to come out ; and performs five kinds of functions, *viz.*, walking, movements downwords, those upwords, winking, and opening the eyes. When this Air grows violent, it produces various kinds of distempers. A person presided over by Air, is dry, has sparse hair, and is lean, loquacious and of a vascillating turn ; and such a one goes to the sky during dreams.

The following meats and drinks and practises make Air wax powerful, *viz.*, physical exercise, fasting, a fall or fracture, seminal drain, keeping up nights, restraining the force of urine or excreta, excessive grief or fear, regret, heating practices, eating dry food, eating an astringent, bitter or fiery food, cloudiness, \* the final stage of digestion, and the last part of the day. \* When Air is powerful, the following symptoms present themselves. Moping, dullness of the body, dryness, cracks in the skin, pain as of a pricking with needles, opening of the pores of the body, sensations of being severed and of being surrounded by something, regret, depression, a feeling of fatigue, uneasiness, melancholy, a lifting of the joints, bodily pain,

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\* These do not come under 'meat' or 'drink' or 'practises' ; but so it is in the original.—T.

shrinking of the body with pain, yawning, horripilation, violent movements of the limbs, shaking of the head, *paripatna*, thirst, dryness, astringency in the mouth, hooping-cough, roughness of the skin, a reddish complexion, insomnia, swooning, lacunæ in thought, delusion, a depression of the lap, and a bending of the back, sounds in the ears, ocular hallucination, and loss of worldly prudence. When any localised Air gets morbid, the part concerned or *Kostha* (1) displays unhealthy symptoms. For instance, if the Prana Air resident in the heart becomes powerful, the effects are hiccup, vomiting, melancholia, etc.

., If Air grows violent, it becomes mild through the under-mentioned regimen and practises,—gently hot, nutritious and invigorating substances, salt, sapid and acid substances, oleaginous things, and *abhyanjana*, (2) bathing, sunshine, employment of *Vasti*, meat, wine, purgatives shampooing, cool wash, employment of dry *Vasti*, smearing the body with unctuous substances, and cooling practises.

Next I shall speak of Bile. Its other designations are Mayu, Ushma, Teja, (energy), Tikta Dhatu, (the bitter Dhatu), Agni (Fire), etc. It is

(1)\* The following organs go under the appellation of *Kosthas*, the region of mucus, the stomach, the bladder, the heart, the *unduka*, and the lungs.—T.

(2) When streams of oil rubbed on the head, seek the arms, the practise is called *Abhyanjana*.—T.

presided over by the principle of goodness, and is naturally hot, bitter, pungent, liquid, yellow, of a blue color, and like fire. The principal locality of Bile is the space between the region of mucus and the stomach. It is carried to other parts from this place.

Bile is of five kinds,—Pachaka, Bhrajaka, Ranjaka, Alochaka and Sadhaka. Pachaka, residing in the stomach as fire, digests what is eaten, and imparts grace and beauty to the person. The Bhrajaka Bile, residing in the skin, brings lustre to it. Ranjaka, remaining in the liver and spleen, colors the juice and produces blood. The Alochaka sort, dwelling in the eyes, imparts the power of vision. The Sadhaka Bile, residing in the heart, generates the mental faculties.

The signs of a person of a bilious temperament are the following. The head grows hoary prematurely. There is profuse perspiration, and the body is pale. The eyes look red. The disposition is irascible. The intellect is keen; and light flashes up during sleep within the closed eyes.

The following kinds of food and drinks and modes of living—conduce to access of Bile into the system,—pungent, acid and hot substances; as well as fried things; anger, fasting, sunshine, cohabitation, sossamum, linseed, curd, liquor, *sakta* (1) and rice-gruel. Bile also gets vigorous

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(1) A kind of rice-gruel.

while the food is digesting, at mid-day, at midnight, in summer and autumn. When Bile gets the upper hand, the symptoms are boils, incoherent talk, sweat, swoon, madness, delusion, uneasiness, cracks in the skin, burning, heat, thirst, disinclination to food, a pungent mouth, acivity, bitterness of taste, acid eructations, a foul breath, sores in the mouth, purging, and a feeling as of entering into darkness. Bile is nullified by observing the following regimen, and acting in this wise. Bitter, sweet and astringent substances, shady and cool spots, (1) night-air, moonlight, lying down on the ground, water springing from any machinery, cloud, the touch of the person of a woman, clarified butter, milk, purging, bleeding, ointments, etc., decrease Bile.

Kapha—Phlegm is otherwise called *valaka* and *vali*. Phlegm is endowed with the principle of foulness or ignorance, and is heavy. Its nature is to separate the joints, and is cool, moist, mild, oily, sweet, staid, slippery, white, moveless; and is spread over the system by Air. The localities of Phlegm are the chest, throat, head, bladder, and joints, the region of mucus, juice, fat, the nose, the tongue, etc. There are five kinds of Phlegm;

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(1) This and some other heads do not come under the general category of food, etc.

Avalamvaka, Kledaka, (1) Sleshmaka, (2) Vartaka, and Tarpaka. Avalamvaka, residing in the chest, takes possession of the neck, the throat, etc. ; and the term, Avalamva, meaning, 'that which takes possession of anything' has been accordingly applied to this species of Phlegm. Remaining in the region of mucus, Kledaka impregnates food with moisture, and hence its name. The Phlegm called Sleshmaka, residing within the joints, moistens them, and hence the appellation. The Phlegm, styled Varddhaka, residing in the tongue, produces the tastes ; and therefore this is called 'Varddhaka, *i.e.*, that which confers sense. Tarpaka, remaining in the head, gratifies the eyes ; and for this reason this species of Phlegm is styled Tarpaka, 'That which gratifies.'

A person of a Phlegmatic temperament is endowed with a grave understanding, has a plump body, has a cool-feeling head of hair, is exceedingly strong, and in dreams sees expanses of water. Phlegm gets powerful under the following regimen and actions, eating heavy, sweet or extremely cooling substances, or milk, liquid substances, cakes, or clarified butter ; or repletion or sleep during the day. Phlegm grows vigorous in spring and

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(1) *Kleda*—*moisture*, and the particle, *ka*, meaning agency.—T.

(2) *Sleshma*—*Phlegm*, and the particle *Ka* implies agency.—T.

winter ; during the first part of the day or night, and immediately after one has taken one's meal. The marks of Phlegm waxing powerful are hardness of the body, indigestion, satiety, drowsiness, heaviness of the person or the sensation as of a wet veil, superabundant stools, oiliness of the body, coldness, itch of the person, a sensation of cleaving in the tongue, running at the mouth and nose for a long period, flux, excessive sleep, a feeling of sharpness, sweetness in the mouth, whiteness of the body, lassitude, etc.

Phlegm is appeased by the under-mentioned regimen and practices,—eating dry, ashy, astringent, bitter, or pungent substances, physical exercise, walking, keeping up nights, sexual intercourse, kicking, smoking, taking something very hot, purging of the head (by taking snuff), vomiting, spitting, perspiration, and smearing the body with ointments.

The Pulse under the predominance of any particular humour has been compared to the movements of various animals; fork-tailed shrike, leech, etc ; movements bearing no shade of similarity. To the European reader this may appear absurd ; but the experienced Hindu physician, despite all the disparity, traces a subtle similarity among these movements, and rests his sound inferences on this agreement under the obtruding dissimilarity. The consummate sagacity which they possess in getting at a person's health through the condition

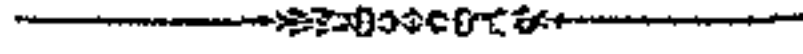
of his Pulse at a particular time, is manifested nowhere more signally than in their predictions of a patient's expiry. The judgment which they display in this matter is sometimes—nay, oftener than not, marvellous and appears like intuition. I venture to lay special stress on this point, because it demonstrably shows the profound knowledge the Hindu physician-sages possess of the Pulse and its subtle movements.

The Hindu Physician-sages have arrived at these results after a long and close study of the Pulse ; but the Divine force, that, working within life and mind, produces the many and various—I might almost say—infinite modifications, physiological and psychological, is past the comprehension of humanity. The gulf that separates the Creator and the created is immeasurable ; and the highest human intelligence can by no effort, that it can put forth, comprehend the Divine workings in the human system. We are verily fearfully and wonderfully made,—man is, in good sooth, a microcosm, and, as Protagoras has profoundly observed, he constitutes in himself the measure of the Universe. The foregoing observations must therefore be taken with the necessary limitations, having regard to the imperfection and fallibility of the human understanding and the abstruse and recondite nature of the subject discussed.

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## SYMPTOMS PRESAGING DEATH.



पुष्पं यथा पूर्वरूपं फलस्यैव भविष्यतः ।  
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः ॥  
अथैव तु भवेत् पुष्पं फलेनाननुवन्धि यत् ।  
फलञ्चापि भवेत् किञ्चिदुयस्य पुष्पं न पूर्वजम् ॥  
न त्वरिष्टस्य ज्ञातस्य नाशोऽस्ति मरणादृते ।  
मरणञ्चापि तच्चास्ति यन्नारिष्टपुरःसरम् ॥  
मिथ्यादृष्टमरिष्टाभमनरिष्टमभानता ।  
अरिष्टञ्चाप्यसम्बुद्धमेतत् प्रज्ञापराधजम् ॥  
तानि सौक्ष्म्यात् प्रमादाद्वा तथैवाशु व्यतिक्रमात् ।  
वृहन्ते नोक्तान्येक्षैर्मूर्ध्नि न त्वसम्भवात् ॥  
असिद्धिमाप्नुयात्तोके प्रतिकुर्वन् गतायुषः ।  
अतोरिष्टानि यत्नेन लक्षयेत् कुशलो भिषक् ॥ १ ॥

Even as a flower indicates the future fruit, so certain symptoms indicate approaching death. Many flowers do not produce fruit, and some fruits are produced without flowers ; but when the fatal symptoms precede, death inevitably follows, and there is no death which is not preceded by the necessary symptoms. Sometimes it may seem that the fatal symptoms appear, yet death does not follow ; or that death occurs, while the symptoms



have been absent. But this, doubtless, involves some mistake. The fact is that what were taken for fatal symptoms when no death occurred, were not really fatal symptoms, but were taken for such through error. And the cause why some deaths occur without any fatal symptoms being perceived, is that the fatal symptoms *did* appear in very subtle forms ; or that one symptom rapidly transfused itself into another and it did not make itself perceived ; or it may be that it was not perceived because sufficient attention was not paid to it. Be that as it may, certain it is that the fatal symptoms precede death, while the cause of not perceiving them is ignorance or want of concentration. A physician engaged in treating a patient whose sands have run out, must have his efforts end in disappointment. Therefore a physician ought to be acquainted with the fatal symptoms. (1)

शरीरशीलयोर्यस्य प्रकृतेर्विकृतिर्भवेत् ।  
 तत्त्वरिष्टं समासेन व्यसतस्तु नियोधने ॥  
 शृणोति विविधान् शब्दान् यो दिव्यानामभावतः ।  
 स तु द्रुपदभैवानागसम्मत्तौ च निःस्वनान् ॥  
 तान् स्वनान् नावगृह्णाति मन्यते चान्यशब्दवत् ।  
 आस्यारण्य स्वनांश्चापि विपरीतान् शृणोत्यपि ॥  
 द्विषच्छब्देषु रमते सुहृच्छब्देषु कृष्यति ।  
 न शृणोति च योऽकस्मात् तं ब्रुवन्ति गतायुषम् ॥

धस्तूष्णमिव गृह्णाति शीतसुष्णञ्च शीतपत् ।  
 सङ्घात शीतपिङ्गको यच्चदाह्नेन पीडयते ॥  
 उष्णगात्रोऽतिमात्रश्च यः शीतेन प्रवेपते ।  
 प्रहारात् नाभिजानाति योऽङ्गच्छेदमथापि वा ॥  
 पांशुनेवावकीर्णानि यच्च गात्राणि मन्यते ।  
 वर्णान्यभावो राज्यो वा यस्य गात्रे भवन्ति हि ॥  
 स्नातासुलिप्तं यच्चापि भजन्ते नीलमक्षिकाः ।  
 सुगन्धिर्वाति योऽकस्मात् तं ब्रुवन्ति गतायुधम् ॥  
 विपरीतेन गृह्णाति रसान् यथोपयोजितान् ।  
 उपयुक्ताः क्रमादुयस्य रसा दोषाभिवृद्धये ॥  
 यस्य दोषाग्निसाम्यञ्च कुर्युर्मिथ्योपयोजिताः ।  
 यो वा रसान् न संवेत्ति गतासुं तं प्रचक्षते ॥  
 सुगन्धं वेत्ति दुर्गन्धं दुर्गन्धस्य सुगन्धिताम् ।  
 यो वा गन्धान् न जानाति गतासुं तं विनिर्दिशेत् ॥  
 हृन्वान्युष्णहिमादीनि कालावस्था दिशस्ताया ।  
 विपरीतेन गृह्णाति भावानन्धांश्च यो नरः ॥  
 दिवा ज्योतीषि यच्चापि ज्वलितानीय पश्यति ।  
 रात्रौ सूर्यं ज्वलन्तं वा दिवा वा चन्द्रवर्चसम् ॥  
 असेधोपप्लवे यच्च शक्रचापतडिङ्गुणान् ।  
 तरित्वतोऽसितान् यो वा निर्भाले गगने धेनान् ॥  
 शिशानयानप्रासादैर्यच्च सङ्कुलमम्बरम् ।  
 यच्चानिलं धूर्तिमन्मन्तरीक्षञ्च पश्यति ॥  
 धुमनीहारवासोभिरावृतामिव मेदिनीम् ।  
 प्रदीपमिव लोकञ्च यो वा हृतमिवाम्भसा ॥

भूमिमष्टापदाकारां लेखाभियस्य न पश्यति ।

ज्योत्स्नादर्शोष्णतोयेषु च्छायां यस्य न पश्यति ॥

पश्यत्येकाङ्गहोनां वा विद्वतां वान्यसत्त्वजाम् ।

श्वकाककङ्क गृध्राणां प्रेतानां यक्षरक्षसाम् ॥

पिशाचोरगनामानां भूतानां विद्वतामपि ।

यो वा मयूरकण्ठाभं विधूमं वङ्गिमीक्षते ॥

आतुरस्य भवेन्मृत्युः स्वस्थो व्याधिरवाप्नुयात् ॥ २ ॥

In brief, the reversal of the natural order of things in health, constitutes the condition in which the fatal symptoms happen. These will be given in detail. The person that hears thunder-claps and other extraordinary sounds in the absence of their actual presence, and hears the roaring of the deep, the rumbling of clouds, and other like sounds when they do not really occur, or does not perceive such sounds when they *do* really occur, or takes them for other sounds ; or who takes sounds natural to rural scenes and forests for other sounds, who is delighted at the voice of an enemy and enraged at that of a friend, or who, finally, is entirely deprived of the perception of sound, has his death at hand. The person that feels a cold substance as hot and a hot substance as cold, who has cold eruptions, yet suffers from burning ; who, albeit having a hot body, shivers from cold ; who does not feel pain, although struck hard or having a part of his person severed ; who feels as if his

body were covered with dust ; whose natural complexion is changed, or on whose body lines show themselves, or on whose person blue flies alight even after bath and after his person has been smeared with an unguent, and who suddenly breaths sweet, must be known as near his end. The person that feels a thing as having a taste contrary to that natural to it ; whose morbid humours increase from a due imbibation of any flavour and decrease from an undue imbibation of them ; and who entirely loses the power of perceiving flavour, has his death at hand. Perceiving a perfume as a foul odour and a foul odour as a fragrance, or losing the sense of smell altogether, is a sign of approaching extinction.

The person that feels a hot thing as cold or a cold thing as hot, who loses the perception of time, direction, and other cognate things ; who in the day sees flaming celestial bodies in the firmament, and bodies like the sun at night ; who sees the sun as if it were the moon ; who in the absence of clouds sees the iris and lightning ; who in the cloudless heavens sees dark clouds with lightning playing therein ; who sees cars and other vehicles and terraces in the sky ; who sees the sky and air as if furnished with forms ; who sees the earth as if enveloped in smoke, vapour, or a cloth ; who sees the earth as if aflame or flooded with water and as if it were golden or had streaks ; who sees no

shades in moonlight, glass or hot water ; who sees mutilated or deformed images therein or sees his own shadow as if it belonged to another person ; who seems to see the shadow of a dog, a crow, a *Kanka*, a vulture, or any other deformed shadow ; who sees a smokeless fire as if it were a peacock's neck, has his death at hand. If a person suffers from a malady while seeing these things, his death is certain ; and if a healthy person sees them, he will have a disease presently. (2)

श्यावा लोहितिका नीला पीतिका वापि भानवम् ।  
 अभिद्रवन्ति यं छायाः स परासुरसंशयम् ॥  
 हृन्म्रियौ नश्यतो यस्य तेजः क्रोञ्चः स्मृतिः प्रभा ।  
 अकस्माद् यं भजन्ते वा स परासुरसंशयम् ॥  
 यस्याधरौष्ठः पतितः क्षिप्तश्चोर्ध्वं तथोत्तरः ।  
 उभौ वा जाम्बवाभसौ दुर्लभं तस्य जीवितम् ॥  
 आरक्ता दधना यस्य श्यावा वा स्युः पतन्ति च ।  
 खड्गनप्रतिभा वापि तं गतायुपमादिशेत् ॥  
 कृष्णा स्तब्धावलिप्ता वा जिह्वा श्लूना च यस्य वै ।  
 कर्कशा वा भवेद्यस्य सोऽचिराद्विजिह्वात्यस्यनु ॥  
 कुटिला स्फुटिता वापि शुष्का वा यस्य नासिका ।  
 अवस्फुर्जति भग्ना वा न स जीयति भानवः ॥  
 संचिप्ते निषमे स्तब्धे रक्षो रक्षस्ते च लोचने ।  
 स्यातां वा प्रस्युते यस्य स गतायुर्नरोध्रुवम् ॥  
 केशाः सोमन्तिनो यस्य संचिप्ते विनते भ्रुवौ ।

कुठलि चाक्षिपच्छाणि सोऽचिराद्याति मृत्यवे ।।  
 नाक्षरत्यक्षमास्थस्यं न धारयति याशिरः ।  
 एकाग्रदृष्टिभूदात्मा सदाः प्राणान् जहाति स ॥  
 बलवान् दुर्वलो वापि सम्मोहं योऽधिगच्छति ।  
 उत्थाप्यमानो बद्धशस्तं धीरः परिवर्ज्येत् ॥  
 उत्तानः सर्वदा शैते पादौ विकुरुते च यः ।  
 विप्रसारणशीलो वा न स जीवति मानवः ॥  
 शीतपादकरोच्छ्वासश्चिञ्चश्चासंच यो भवेत् ।  
 काकोच्छ्वासश्च यो मत्तग्रस्तं धीरः परिवर्ज्येत् ॥  
 निद्रा न च्छिद्यते यस्य यो वा जागर्त्ति सर्वदा ।  
 सुहृद् वा यक्तुकामस्तु प्रत्याख्येयः स जानता ॥  
 उत्तरौष्ठश्च यो लिह्यादुद्गारांश्च करोति यः ।  
 प्रेतैर्वा भाषते सार्धं प्रेतरूपं तदादिशेत् ॥  
 लेभ्यः सरोमकुपेभ्यो यस्य रक्तं प्रवर्तते ।  
 पुरुषस्याविषार्त्तस्य सद्यो जह्यात् स जीवितम् ॥  
 पातष्ठिला तु हृदये यस्योर्ध्वमनुयायिनी ।  
 रुजाक्षविद्वेषकरी स परासुरसंशयम् ॥  
 अग्न्योपद्रवकृतः शोथः पादसंस्तुतः ।  
 पुरुषं हन्ति नारीन्तु सुखजो शुह्यजोद्वयम् ॥  
 अतिसारो ज्वरो हिक्का चर्द्धिः शून्यण्डमेढ्रता ।  
 श्वासिनः कासिनो वापि यस्य तं परिवर्ज्येत् ॥  
 स्वेदो दाहश्च बलवान् हिक्का श्वासश्च मानवम् ।  
 बलवन्तमपि प्राणैर्वियुञ्जन्ति न संशयः ॥  
 श्यावा जिह्वा भवेद्यस्य सव्यं चाक्षि निमज्जति ।

सुखं ज्ञायते पूति यस्य तं परिवर्ज्येयेत् ॥  
 यत्कृमापूर्यतेऽश्रूणां स्निग्धतश्चरणौभौ ।  
 चक्षुश्चाकुलतां याति यमराष्ट्रं गमिष्यतः ॥  
 अतिमात्रं लघूनि स्युगात्राणि शुक्रकाणि च ।  
 यस्याकक्षात् स विजयी गन्ता पैवस्वतालयम् ॥  
 पङ्कजतुल्यवसतैलघुतगन्धांश्च ये नराः ।  
 ऋष्टगन्धांश्च ये वान्ति गन्तारस्ते यमालयम् ॥  
 येषां वापि रतिनास्ति यातारस्ते यमालयम् ।  
 ज्वरातिसारशोभाः सुप्रयस्यान्योन्यामसादिनः ॥  
 प्रक्षीणवलमांसस्य नासौ शक्यश्चिकित्सितम् ।  
 क्षीणस्य यस्य क्षुत्क्षणे हृद्योभिष्टै हिंतेस्तथा ॥  
 न शास्यतोऽन्नपानैश्च तस्य मृत्युरुपस्थितः ।  
 प्रवाहिका शिरःशूलं कोष्ठशूलञ्च दारुणम् ॥  
 पिपासा वलहानिश्च तस्य मृत्युरुपस्थितः ।  
 विषमेणोपचारेण कर्माभिश्च पुराकृतैः ॥  
 अनित्यत्वाच्च जन्तुनां जीवितं निधनं व्रजेत् ॥ ३ ॥

The death of him is near who sees a brown, red, blue, or yellow form. The life of him is evanescent whose sense of shame, grace, energy, vigor, and memory suddenly grow in power, or suddenly decrease. He whose nether lip hangs down or upper lip is turned upwards, or whose both lips appear like apples, will live for a short space. He whose teeth become red or brown, appear to have the hue of a wag-tail, or fall off

suddenly, has a short lease of life. He whose tongue turns black, inert, and cleaving, has flux, or is rough, has death hard by. He whose nose turns awry, dilated, dry or cracked; or has his breath coursing through it violently or with loud sounds, has his days numbered. If the eyes are contracted, and become different in shape; inert; red-hued; tremulous; or has running, there is death near. If the hair divides itself as if artificially, or the eyebrows are contracted and very much declined; and if the eye-lashes fall off suddenly, then is death to be instantly apprehended. The person that cannot swallow any food placed in his mouth; whose head cannot sustain itself erect, but hangs down helplessly; who loses his consciousness, yet gazes stead-fast, loses his life in a day. Whether a patient is strong or weak if when raised up he, cannot sustain himself erect and repeatedly swoons away, then he must be known as assailed by a fatal malady. Always lying down supinely, distorting the legs, or continually stretching the legs, are the symptoms of approaching death. He whose hands, feet, and breath are cold, whose breath is breaking, or whose respiration resembles the mounting of a crow on wings, has death hard by. He who has unremitted sleep, i. e. whose sleep refuses to go off altogether; or who has lost his slumbers altogether, or who attempting to utter something, swoons away, has a disease which is incapable of



being cured. He who licks his upper lip and has eructations, or who converses with a dead person, has death beside him. He whose mouth, nose, eyes and pores of the body bleed, has death at hand ; but this must not be taken as a fatal symptom in a case of poisoning. He whose *Vātāshthilā* appearing in the chest, courses upwards and brings on extreme pain and disrelish for food, has his death near. If a flux arising independently, i. e. not being a concomitant of any other disease, courses upwards from the feet of a male ; or, beginning from the mouth, courses downwards in the case of a female, then when the flux reaches the anus, death occurs. If flux affects the penis or the testicle of a person having asthma or coughing, and if he has diarrhœa, fever, hiccup, and vomiting then the patient's life is certainly to be despaired of. When perspiration, extreme burning, hiccup, and hard breathing are present they destroy the life of a powerful person. If the tongue is brown, the left eye lowered, and the breath of the mouth foul, then death happens as a matter of course. If the face is fearful, the feet are covered with sweat, and the eyes look disconsolate, then the sufferer expires for certain. When a person's body suddenly becomes light or heavy, his death is at hand. When his vomit smells like mud, fish, fat, oil, *glæe*, or a crushed flower, the person expires for certain. A person whose mind is centreless,

i. e. whose mind does not rest upon any one thing, dies of a certainty. If fever, diarrhea and flux lessen the force of each other, and if any of them, materially diminishing the vigor of another sprung previously, grows powerful itself, and if the patient's strength and flesh fall off, the malady is incapable of cure. If a patient grows exceedingly feeble, and if his hunger and thirst are not appeased with agreeable, sweet and healthy meats and drinks, then his death is present. If *Prabhikā*, shooting pain in the head, extreme sharp pain in the anus at the time of passing stool, thirst, and waste of strength, occur simultaneously, then the patient's death must be known as at hand. Improper diet and ways of living, acts done in a former birth, and instability of life—these three are the causes of the destruction of a person. (3)

सुहृदो यांश्च पश्यन्ति व्याधितो वा स्वयं तथा ।  
 स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्द्धभैः ॥  
 वराहैर्मर्च्छिष्वैर्वापि यो यायादक्षिणासुखः ।  
 रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्द्धजा ॥  
 यं याकर्षति बद्धा स्त्री नृत्यन्ती दक्षिणासुखं ।  
 अन्त्यजवसायिभिर्यो बालघ्यते दक्षिणासुखः ॥  
 परिष्वजेरन् यं वापि प्रेताः प्रव्रजितास्तथा ।  
 मूर्धन्याधायते यस्तु श्वापदैर्विकृताननैः ॥  
 पिवेन्मधु च तैलञ्च यो वा पङ्केऽवसीदति ।

पङ्कमदिग्धगात्रो वा मण्डयेत् प्रहसेत्तथा ॥  
 निरम्बरश्च यो रक्तां धारयेच्छिरसि स्रजं ।  
 यस्य वंशो नलो वापि तालो वीरसि जायते ॥  
 यं वा सत्स्थो ग्रसेद्यो वा जननीं प्रविशेक्षरः ।  
 पर्वताग्रात् पतेद्यो वा श्वभ्रे वा तणसादृते ॥  
 ह्रियते स्रोतसा यो वा यो वा सौण्डर्यमवाप्नुयात् ।  
 पराजीयेत वधेत काकाद्यैर्व्यामिभूयते ॥  
 पतनं तारकादीनां प्रणाशं दीपचक्षुषोः ।  
 यः पश्येद्देवतानां वा प्रकम्पमवनेस्तथा ॥  
 यस्य छद्भिर्ज्विरेको वा दण्डनाः प्रपतन्ति वा ।  
 शास्त्रलो किंशुक्तं यूपं वल्लीकं पारिभद्रकं ॥  
 पुष्पाख्यं धोविदारं वा चित्तां वा योऽधिरोहति ।  
 कार्पासतैलपिण्याकलोत्तानि खण्डं तिलान् ॥  
 लभेताञ्जीत वा प्रकम्पनं यच्च पिबेत् सुरां ।  
 स्वस्थः स लभते व्याधिं व्याधितो बृहत्पृच्छति ॥  
 यथास्वं प्रकृतिस्नाप्नो विस्मृतो विहृतश्च यः ।  
 पिन्नालतो दिवादृष्टो भवन्त्यफलदास्तु ते ॥  
 उत्तरितानां शुभा श्लेष्मं कपिश्लेष्मन्तु शोषिणां ।  
 एन्मादे राक्षसैः प्रेतैरपस्मारे प्रवर्त्तनं ॥  
 शिवातिसारिणो तोयपानं स्नेहस्य कुष्ठिनां ।  
 शुल्मे हु स्यावरोत्पत्तिः कोष्ठे शूलिं शिरोरुजि ॥  
 शङ्कुलीभक्षणं कर्द्व्यामध्वा श्वासपिपासयोः ।  
 चारिद्रं भोजनं वापि यस्य स्यात् पाण्डुरोगिणः ॥  
 रक्तपित्ती पिबेद्यच्च शोणितं स विनश्यति ॥ ४ ॥

Susruta says,—The person that in a dream sees himself or any friend of his as attacked with any ailment; who dreams that, smearing his person with oil or clarified butter, he is coursing southwards mounted on a buffalo or a boar, or that he sees a dark female with hair flowing down, clad in red attire, is coursing southwards binding him fast and dragging him, laughing and singing all the while; who dreams that he is being dragged towards the south by Antyavasāyis,\* that he is embraced by a ghost or a mendicant; who dreams that a ferocious animal with a deformed face, such as a tiger, is smelling his head; who in a dream drinks oil or honey, or sinks into the mire, or laughs and dances, having smeared his body with mire, or, being stark naked, wears a red garland on his head; who dreams as if he were swallowed up by a fish; who dreams as if he were entering into the body of his mother; who dreams that bamboos, or *Nala*,† or a palmyra palm, are growing on his breast; who dreams that he is defeated, killed and overpowered by crows, etc.; who dreams of stars dropping or a lamp extinguished; who loses his sight; who in a dream sees a deity, or perceives an earthquake; who has vomiting and purging; whose teeth fall off; who ascends a golden tree

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\* Persons of a low caste engaged in performing the last rites of the dead, and living in cemeteries.

† A kind of grass.

having *simūl*, *palasa* or *nimva* flowers, or ascends a *yupa* or an ant-hill or a funeral pyre ; who in a dream receives cotton, oil, *pinjāka*, iron, salt, or sesame, or eats rice or drinks wine ; if healthy, is attacked with some distemper, and if he already has any malady, expires thereof. If a person attacked with fever dreams that he is friends with a dog, if one suffering from a sinus dreams that he is friends with a monkey, if one suffering from insanity, dreams that he is friends with a *Rākshasa*, if a person attacked with epilepsy dreams that he is friends with a goblin, if a patient suffering from gonorrhea or diarrhea, dreams that he is drinking water, or when a leper dreams of drinking some oily liquid, or when a person having *Gulma*, dreams that a tree is growing in his viscus, or when one having a brain-disease dreams of a tree growing in his head, if a person attacked with vomiting dreams that he is feeding on cakes, or if one attacked with jaundice dreams that he is taking turmeric, or if a patient suffering from hemoptysis dreams of drinking up blood,—he breathe his last. 4.

स्वभावप्रसिद्धानां शरीरैकदेशानामन्यथाभावित्वं शरणाय । शब्द-  
यथा—शुक्तानां कृष्णता कृष्णानां शुक्तता रक्तानामन्यवर्णत्वं स्थिरा-  
णामस्थिरत्वं कृदुनां स्थिरता चलानामचलत्वमचलानां चलता  
ष्ट्यूनां संचिप्यत्वं संचिप्यानां ष्ट्यूता दीर्घाणां ह्रस्वत्वं ह्रस्वानां दीर्घ-  
ताऽपतनधर्माणां पतनधर्मात्वं पतनधर्माणापतनधर्मात्त्वमकक्षाच्च

शैत्यौष्ण्यरक्तैर्ध्वरोक्ष्यप्रस्तम्भैर्वर्ण्यैर्वसदनश्चाङ्गानाम् । स्वेभ्यः  
स्थानेभ्यः शरीरैकदेशानामवस्रस्तोत्क्षिप्तभ्रान्तावक्षिप्तपतितविस्तृता-  
निर्गतान्तर्गतगुरुलघुत्वानि । प्रवालवर्णव्यङ्गप्रादुर्भावोऽकस्मात् । शिरा-  
णाञ्च दर्शनं ललाटे नासापंथे वा पिङ्गकोत्पत्तिः । ललाटे प्रभात-  
काले वा खेदः । नेत्ररोगाद्दु विना वायुप्रवृत्तिः गोमयचूर्णप्रकाशस्य  
वा रजसो दर्शनं उत्तमाङ्गे निलयनं वा कपोतकङ्कप्रभृतीनां । मूत्र-  
पुरीषवृक्षिरशृङ्गानानां तत्प्रणयो शृङ्गानानाम् । स्तनमूलहृदयोरऽसु-  
च मूलोत्पत्तयः । मध्ये मूल्यत्यसन्तेषु परिस्तायित्वं विपर्ययो वा  
तथाप्राङ्गे श्वयथुः । शोषोऽङ्गपक्षयोर्वा नष्टहीनविकलविकृतस्वरता ।  
विषण्णपुष्पप्रादुर्भावो वा दन्तसुखनखशरीरेषु । यस्य वायु कफ-  
पुरीषरेतांसि निमज्जन्ति । यस्य वा दृष्टिमण्डले भिन्नविकृतानि  
रूपाण्यालोकयन्ते । स्नेहाभ्यक्तकेशाङ्ग इव यो भाति । यच्च दुर्बलो  
भक्तक्षेपातिसाराभ्यां पीड्यते । कासमानश्च तृष्णाभिभूतः । क्षीण-  
म्बुहिभक्तक्षेपयुक्तः । सफेनपूयरुधिरोद्दामी हतस्वरः मूलाभिपक्षश्च  
मनुष्यः । मूलकरचरणवदनः क्षीणोऽक्षक्षेपो खस्तापिशिङ्कांस-  
पाणिपादो ज्वरकासाभिभूतः । यस्तु पूर्वाङ्गे शृङ्गभपराङ्गे कर्द्द्वयत्य-  
विदग्धमतिसार्थ्यते वा ज्वरकासाभिभूतः स श्वासान्निधते ।  
यस्तवद्विलुपन् यस्य भूमौ गतति खस्तामुष्कः स्तब्ध मेढ्रोभग्न-  
जीवः प्रनष्टमेहनश्च मनुष्यः । प्राग्विशुध्यमाणहृदय आर्द्र-  
शरीरो यस्य लोष्ठं लोष्ठेणाभिहन्ति काष्ठं काष्ठेन तृणानि वा  
हिनन्ति । अधरोष्ठं दशत्युत्तरोष्ठं वा लेदि । आलुञ्जति वा कणौ  
केशांश्च ।

चिकित्स्यमानः सम्यक् च विकारो योऽभिवर्तते ।

प्रक्षीणवत्समांसस्य लक्षणं तद्गतायुषः ॥

निवर्त्तते महाव्याधिः सङ्घसा यस्य देहिनिः ।

न चाक्षारफलं यस्य दृश्यते स विनश्यति ॥

एतान्यरिष्टरूपाणि सव्यग् बुध्येत यो भिषक् ।

साध्यासाध्यपरीक्षायां स राज्ञः सम्मती भवेत् ॥ ५ ॥

The reversal of the normal condition of any part of the body must be known as a sign of approaching death ; such as the turning of a fair complexion into a dark one ; or of a dark into a fair one ; of a red color into a different hue ; or the turning of a calm demeanour into a restless one ; of a restless demeanour into a mild one ; of fatness into emaciation or of emaciation into fatness ; of a tall stature into a short one, or of a short into a long one ; or a limb suddenly growing cold, or hot, smooth, or rough, discolored, or depressed. If a limb lapses from its locality, is raised upwards or moved downwards, protrudes itself, is drawn in, or seems very heavy or light,—this state is also a reversal of the natural order. If red circular stains suddenly appear on the person, the veins come out on the forehead, and eruptions are seen at the trunk of the nose ; if there is sweat on the forehead in the morning ; if tears flow even in the absence of any disease affecting the eyes ; if dust resembling the ashes of cowblakes is visible over the head ; if a *Kanka*, pigeon or any other bird drops on the head ; if urine and excreta are profusely

discharged even in the absence of eating; or if there is the want of them even when one has fed; if pain is felt at the roots of the udders, the heart or the chest; if a limb has swelling in the middle and is lean at the other parts, or is lean in the middle and swells at the other parts; if there is flux affecting one-half of the body, and the entire body is dry; if the voice goes off altogether, or becomes feeble, nerveless, or dissonant; if spots appearing like fading flowers show themselves on the face, the finger-nails, teeth, etc.; if the phlegm, excreta, and semen, sink in water: if various deformed images are seen, the body appears as if smeared<sup>n</sup> with oil, disrelish and extreme feebleness appear in diarrhea, extreme thirst displays itself in catarrh, and there are feebleness, vomiting, and disrelish, vomiting of blood mixed with froth and pus; and if the patient suffers agonising sharp pain,—then death is at hand. He that has flux in his hands, feet and mouth, who is weak, who has disrelish, the calves of whose legs, and whose shoulders, arms and legs are tremulous, and who has high fever and coughing,—has death near him. If an asthmatic patient throws up in the afternoon undigested food taken in the forenoon, or if he passes stools, and, further, is overcome by fever and cough, he has to renounce his hope of life. The person that, crying like a goat, drops down to the earth, whose testicle is tremulous and whose



male organ is inert, whose neck hangs helplessly down, and whose generative organ loses in vitality entirely,—will soon breathe his last. He whose body first grows dry and then is wet, and who strikes a stone with a stone or one piece of wood with another, or is engaged in cutting grass,—will certainly expire. He who bites his nether lip or licks his upper one, or who pulls at his ears or hair, must in a short time renounce his body.

A disease which, although having the benefit of adequate treatment, goes on increasing, and in which the patient becomes enfeebled and loses in flesh, must be known to be incurable. If a serious illness suddenly ceases, yet the patient's diet produces no perceptible amount of strength, it must be known as fatal. One, that is acquainted with these fatal symptoms, becoming capable of distinguishing between curable and incurable, is fit to be the physician of even a king. (5)

उपद्रवैस्तु ये जुष्टा व्याधयो यान्त्यवार्यताम् ।

रसायनादुविना वत्स तान् षट्पञ्चमना सम ॥

वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरः ।

अश्वरी मूढगर्भश्च तथैवोदरमष्टमम् ॥

अष्टावेते प्रकृत्यैव दुश्चिकित्स्या मन्त्रागदाः ।

गाणमांसक्षयश्चासत्त्वणाशोषवमिज्वरैः ॥

मूर्च्छातिसारहिक्काभिः पुनश्चैते रूपद्रुताः ।

वज्जनीया विशेषेण भिषजा सिद्धिभिच्छता ॥  
 मूलं सुप्तत्वं भग्नं कम्पाद्याननिपीडितम् ।  
 नरं रुजार्त्तिसन्तञ्च वातव्याधिर्विनाशयेत् ॥  
 यथोक्तोपद्रवादिष्टमतिप्रसृतमेव वा ।  
 पिडका पीडितं गाढं प्रमेहो हन्ति मानवम् ॥  
 प्रभिन्नं प्रसृताङ्गञ्च रक्तानेत्रं हतस्वरम् ।  
 पञ्चकर्मायुषातीतं क्लृप्तं हन्तीह क्षात्रिनम् ॥  
 तृष्णारोचकमूलार्त्तमतिप्रसृतशोणितम् ।  
 शोफातिसारसंयुक्तमशौव्याधिर्विनाशयेत् ॥  
 धातूमूलपुंरीमाणि क्षिप्तयः शुक्रमेव च ।  
 भगन्दरात् प्रस्रवन्ति यस्य तं परिवर्जयेत् ॥  
 प्रमूलाभिष्टवणं रुक्ममूलं रुगन्वितम् ।  
 अश्वसरी क्षपयत्याशु सिकताशर्करान्विता ॥  
 गर्भकोषपरासङ्गो मक्कलो योनिसंहतिः ।  
 हन्यात् स्त्रियं मूढगर्भं यथोक्ताश्चामुपद्रवाः ॥  
 पार्श्वभङ्गाक्षविद्वेषशोफातिसारपीडितम् ।  
 विरिक्तं पूर्यमाणञ्च वर्जयेदुदरार्दितम् ॥  
 यस्तास्यति विसंज्ञश्च येते निपतितोऽपि वा ।  
 शीतार्दितोऽन्तरुष्णश्च ज्वरेण म्रियते नरः ॥  
 यो हृष्टरोमा रक्ताक्षो हृदि संघातमूलवान् ।  
 नित्यं यक्त्रेण चोच्छ्वासात् तं ज्वरो हन्ति मानवम् ॥  
 ह्रिकाश्वासपिप्रासात्तं मूढं विभ्रान्तलोचनम् ।  
 सन्ततोच्छ्वासिनां क्षीणं नरं क्षपयति ज्वरः ॥  
 आयिलार्त्तं प्रतास्यन्तं निद्रायुक्तमतीव च ।

क्षीणशोणितमांसञ्च नरं क्षपयति ज्वरः ॥

श्वासमूलपिपासात्तं क्षीणं ज्वरनिपीडितम् ।

विशेषेण नरं वृक्षमतीसारो विनाशयेत् ॥

शुक्लाक्षमक्षेष्टारमूर्ध्निश्वासनिपीडितम् ।

वक्त्रेण वज्जनेहन्तं यच्छा हन्तीह शानवम् ॥

श्वासमूलपिपासान्नविक्षेपग्रन्थिमूढताः ।

भवन्ति दुर्बलत्वञ्च गुल्मिनो मृत्युमेष्यतः ॥

आघातं वक्षनियन्दं कर्द्दिच्छिक्वाटडुन्वितम् ।

रुजाश्वाससमाविष्टं विद्रुधिनाशयेत्तरम् ॥

पाण्डुदन्तनखो यथ पाण्डुनेत्रश्च शानवः ।

पाण्डुसंघातदर्शी च पाण्डुरोमी विनश्यति ॥

लोहितं कर्द्दयेद्यश्च बह्वशो लोहितेक्षणः ।

रक्तानाञ्च दिशां द्रष्टा रक्तधित्ती विनश्यति ॥

अवाङ्मुख स्तून्मुखो वा क्षीणमांसवक्षो नरः ।

जागरिष्णुरसन्देहसुन्मादेन विनश्यति ॥

बह्वशोऽपस्तरन्तु मक्षीणं चलितभ्रुवम् ।

नेत्राभ्याञ्च विकुर्वाणमपसारो विनाशयेत् ॥ ६ ॥

We shall now treat of the violent symptoms that indicate incurability. Gout, spermatorrhea, leprosy, piles, fistula, gravel, *mūrhagarbha*,\* and the eight kinds of bowel complaints, are generally difficult of cure. Specially, if those diseases are

\* (1) A bad presentation of the child at birth causing difficult delivery. (2) A dead fetus.

accompanied by debility, falling off of flesh, hard breathing, thirst, sinuses, vomiting, fever, swooning, diarrhea, or hiccup, then the ailments are absolutely incurable. If a gouty person has flux, insensibility of the skin, break-down, shivering, intumescence and extreme soreness, the death of the patient is inevitable. If a person suffering from spermatorrhea has the symptoms already mentioned; further, if he discharges profuse quantities of urine, and if eruptions appear attended with extreme pain, then his death is even more certain. If a leper has his skin burst, if it discharges foul matter, if his eyes become red, and his voice is cracked, and if he does not derive any benefit from the five processes--vomitting, purging, etc., the hope of his life must be let go. If a patient attacked by piles has thirst, disrelish, sharp pain, excessive bleeding, flux and diarrhea, he will certainly expire. If the fistula of a person attacked by that disease passes wind, urine, excreta, worms and semen, then the malady is incurable. If a person having gravel, *Sikatā*, or *Sarkarā*, has his navel and testicle affected with flux, if he has stranguary, and if he writhes in pain, then is his case incurable. If there is excessive shooting pain in the uterus, the vagina is covered, and other pains are present, then a woman dies of bad presentation of the child. If in dropsy, the sides sink down, and there are disinclination for food, flux, and

diarrhea, and if the abdomen remains full in spite of purging, the patient is perfectly cheerless, and unconscious, and has shivering, although he at the same time is burning internally,—his death is inevitable. If in fever there is horripilation, the eyes are red, and there is sharp pain in the chest, and respiration through the mouth,—the patient must pay his debt to nature. When a fever patient has hiccup, thirst, hard breathing, unconsciousness, wildness and dullness of the eyes, and constant strong breathing,—his death is a matter of absolute certainty. If in fever the patient's eyes look turbid, he is utterly cheerless, and has excessive sleep, waste of blood and flesh,—the fever, will carry him off. A diarrhea accompanied by asthma, sharp pain, thirst, weakness, and fever, is fatal, specially to old people. If a phthisical person has white eyes, disrelish for food, and an upward breath, and if he frequently passes painful urine, he dies for certain. If one suffering from Gulma has hard breathing, sharp pain, thirst, disrelish for food, and debility; and if his Gulma disappears all of a sudden, then he will expire. If while suffering from phlegmonoid inflammation, one has intumescence, stranguary, vomiting, hiccup, thirst, extreme pain, and hard breathing, he is incapable of being brought round. If in jaundice, the patient's teeth, finger-nails and eyes turn pale,

and if all around objects appear to him as of the same color, his death is certain. In hemoptysis, repeated yellow vomit, the redness of the eyes, and the appearing of all sides as red, are certain signs of approaching expiry. The insane person that ever has his head raised or lowered, whose flesh and strength run to waste, and who has insomnia, has his days numbered. If in epilepsy the patient repeatedly swoons away, has weakness, moves about his eye-brows, and distorts his organs of vision, he has his sands run out. (6)

नानापुष्पोपसो गन्धो यस्य वाति दिवानिश्स् ।

पुष्पितस्य वनस्येव नानाद्रुमलतावतः ॥

तस्माद्भः पुष्पितं धीरा नरं मरणलक्षणेः ।

स वै संवत्सराद्देहं जहातीति विनिश्चयः ॥

एवमेकैकशः पुष्पैर्यस्य गन्धः समो भवेत् ।

दृष्टैर्वा यदिवानिष्टैः स च पुष्पित उच्यते ॥

तद्वयस्य चन्दनं कुष्ठं तगरागुरुणी मधु ।

माल्यं मूलपुरीषे वा मृतानि कुशपानि वा ॥

ये चान्ये विविधात्मानो गन्धा विविधयोनयः ।

तेऽथनेनानुमानेन विज्ञेया विवृतिं गते ॥

अदृष्टाभ्यतिदेशार्थं लक्षणं गन्धसंश्रयम् ।

वक्ष्यामि यदभिज्ञाय भिषङ्मरणगादिषेत् ॥

विद्योनिर्वित्तरो यस्य गन्धो गान्धेषु दृश्यते ।

दृष्टो वा यदिवानिष्टो न स जीवति तां समाप्नु ॥  
 एवावद्गन्धविज्ञानं रसज्ञानमतः परम् ।  
 चातुराणां शरीरेषु यज्यामो विधिपूर्वकम् ॥  
 यो रसः प्रकृतिस्थानं नराणां देहसम्भवः ।  
 स एषां चरमे काले विकारान् भजते बहून् ॥  
 कश्चिदेवाय वैरस्यमत्यर्थमुपपद्यते ।\*  
 स्वादुत्वमपरश्चापि विपुलं भजते रसः ॥  
 तगनेनानुमानेन विद्यादुविकृतिसागतम् ।  
 मनुष्यो हि मनुष्यस्य कथं रसमवाप्नुयात् ॥  
 सत्त्विकाश्चैव दंशाश्च मशकाश्च पिपीलिकाः ।  
 विरसादपसर्पन्ति जन्तोः कायाग्न्यगूर्धतः ॥  
 अत्यर्थरसिकं कायं कालपक्वस्य देहिनिः ।  
 अपिस्त्रातातुलिप्तस्य भृशमायान्ति सर्व्वशः ॥  
 यान्येतानि मयोक्तानि लिङ्गानि रसगन्धयोः ।  
 दुष्यितस्य नरस्यैतेः फलं शरणमादिशेत् ॥ ७ ॥

As various kinds of fragrance spring up in a forest furnished with various kinds of trees and creepers, so in the persons of some people are perceived divers kinds of perfumes of flowers, going under the name *pushpita* (blossomy). A *pushpita* person dies within the space of a year. In the same way, any particular perfume or malodour that springs from the body of an individual, is also called a *pushpita*. This one also expires for certain within that same year. If the patient

smells of sandal, *Kura*, *Tagara*, *Aguru*, honey, flowers, urine, excreta, a corpse, or any of various other objects, this augurs ill for him. Broadly speaking, if any unnatural or unusual smell comes out of the body of a person, whether it be fair or 'foul, this must be known as a sign of death. Such a person's life does not even stretch to the other side of that very year. We have thus treated of the knowledge of smells; we shall now enter upon the subject of tastes. At the last stage of a person's mortal pilgrimage the flavours of his body are quite other than what they were during the natural condition of his system; one flavour tastes very pleasant, while another is the reverse of delightful. Need there is none, however, to actually taste the flavours; their respective characters are capable of being ascertained through inference. When the flavours of the body turn horribly distasteful, gad-flies, flies, knats, and ants move away from beside the body of the patient; while if the flavours are exceedingly sapid, flies, etc. do not seek to shun the patient's person,—nay, even when the patient, having bathed, has smeared his person with some ointment, they sit down upon it. From the appearance of all those symptoms that I have mentioned above as connected with flavour and smell pertaining to a *pushpita* person, one should authoritatively assert that death is imminent. 7.



कतमानि शरीराणि व्याधिमन्ति गच्छासुनै ।  
 यानि वैद्यः परिहरेद् येषु कर्म न सिध्यति ॥  
 इत्यात्रेयोऽग्नियेषेन प्रश्नं पृष्टः सुदुर्वचम् ।  
 आचक्षते यथा तस्मै भगवांस्तत्त्वबोधत ॥  
 यस्य वै भाषमाणस्य रुजतूष्णसुरो भृशम् ।  
 अक्षश्च च्यवते मुक्तं स्थितं चापि न जीर्यति ॥  
 बलश्च ह्रीयते यस्य तृष्णा चाभिप्रवर्तते ।  
 जायते हृदि शूलश्च तं भिषक् परिवर्जयेत् ॥  
 हिक्का गम्भीरजा यस्य शोणितश्चातिसार्यते ।  
 न तस्मै भेषजं दद्याद् स्मरन्नात्रेयशासनम् ॥  
 आनाहश्चातिसारश्च यमेतौ दुर्बलं नरम् ।  
 व्याधितं विशतो बोधौ दुर्लभं तस्य जीवितम् ॥  
 आनाहश्चैव तृष्णा च यमेतौ दुर्बलं नरम् ।  
 विशतो विजहत्येनं प्राणा नातिचिरात्तरम् ॥  
 ज्वरः पौष्पाङ्गिको यस्य शुष्कः कासश्च दारुणः ।  
 वलसांसविहीनस्य यथा प्रेतस्तथैव सः ॥  
 यस्य भूतं पुरीषञ्च अपितं संप्रवर्तते ।  
 निरुष्णिणो जठरिणः श्वसनो न स जीवति ॥  
 श्वयथुर्यस्य कुजिस्थो हस्तपादं विसर्पति ।  
 जातिसङ्घं स संक्षेप्य तेन रोगेण हन्यते ॥  
 श्वयथुर्यस्य पादस्थस्तथा स्वस्ते च पिण्डके ।  
 सीदतश्चाप्युभे शङ्खे तं भिषक् परिवर्जयेत् ॥  
 शूनहस्तं शूनपादं शूनशुह्योदरं नरम् ।  
 शूनवर्णवलाहारभोषधैर्नोपपादयेत् ॥

जरोसक्तो बल्लः श्लेष्मा नीलः पीतः सलोहितः ।

सततं च्यवते यस्य दूरात्तं परिवर्जयेत् ॥

हृष्टरोगा सार्द्रमूत्रः शूनः कासज्वरार्हितः ।

क्षीणमांसो नरो दूरादुवज्जर्षी वैद्येन जानता ॥

त्वयः प्रकुपिता यस्य दोषाः कष्टाभिलक्षिताः ।

क्षयस्य बलहीनस्य नास्ति तस्य चिकित्सितम् ॥

ज्वरांतिसारौ शोकान्ते श्वयथुर्वा तयोः क्षये ।

दुर्बलस्य विशेषेण नरस्यान्ताय कल्पते ॥

हृत्सुगन्ध्याग्रहस्तृष्णा बलह्रासोऽतिमात्रया ।

प्राणाश्चोरंसि वर्तन्ते यस्य तं परिवर्जयेत् ॥

ताम्रतायच्छते शर्म न किञ्चिदपि विन्दति ।

क्षीणमांसबलाहारो समूर्धुरचिरात्तरः ॥

विरुद्धयोनयो यस्य विरुद्धोपक्रमा भ्रमम् ।

वर्जन्ते दारुणा रोगाः शीघ्रं शीघ्रं स हन्यते ॥

बलं विज्ञानभारोग्यं यच्छणीमांसशोणितम् ।

एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते ॥

विकारा यस्य वर्जन्ते प्रवृत्तिः परिहीयते ।

सहसा सहसा तस्य मृत्युर्हरति जीवितम् ॥

इत्येतानि शरीराणि व्याधिगन्ति विषर्जयेत् ।

न ह्येषु धीराः पश्यन्ति सिद्धिं काञ्चिदुपक्रमात् ॥

The sage *Agnivesha* asked his own spiritual preceptor, the worshipful *Atreya*, this difficult question, "O mighty ascetic, what are those diseased persons that should be renounced by the

physician, and should not be treated by the latter?" Thereat the reverend one replied: "Do thou understand this. He the upper half of whose breast feels pain at the time of speaking, who throws up what he has eaten, and in whose stomach the food remaining is not digested, whose strength wastes away, whose thirst increases, and who, further, has a sharp pain,—meets with his fate inevitably. He who has deep hiccup as well as bloody diarrhea, will certainly expire. If a very enervated person suffering from a disease, is attacked by epistaxis or diarrhea, he can scarcely come off safe. If a weak person has both epistaxis and thirst, his death is near him. Fever in the forenoon, terrific dry coughing, waste of strength, and falling off of flesh, all these occurring together, bring about death. If a diarrheic patient has concomitancy of urine and stool, if his heat disappears, and he has asthma, —he breathes his last. If a person's flux appearing in the abdomen, comes to the hands and feet, he dies of a certainty. He whose hands and feet have flux, the calves of whose feet are tremulous, and whose temples are depressed, will for certain meet with his final hour. Flux in the anus, hands, feet and abdomen, alteration of complexion, loss of strength, and the falling off of the appetite, lead to the destruction of the patient. If yellow, blue, or red phlegm comes

out of the cavity of the heart, the patient's death is certain. When horripilation, wetting of the cloth with urine, flux, cough, fever, and waste of flesh, occur together, the sufferer has his end near. When the three humours are exceedingly 'enraged', and the patient loses his strength and plumpness, the hope of his life must be given up. If after the departure of flux, a diarrheic fever succeeds and is in its turn succeeded by flux coming again, and if at the latter stage the patient is greatly exhausted, then, you must know, he will go 'or his' long journey shortly. He who has lost the motor action of his jaws and the tendon forming the nape of the neck, has extreme waste of energy, and has vital power residing only in the chest,—has a short lease of life. Loss of cheerfulness, regret, stupor of the mind, loss of flesh, waste of strength, and lapsing of the appetite—these, occurring together, lead directly to death. When exceedingly serious ailments owing their respective origins to conflicting causes, and severally capable of being removed through contrary treatments,—go on increasing apace, the patient dies of certainty. When his strength, cognition, health, *Grahanî*,\* flesh and blood begin to decay speedily, you must infer the approaching decease of the patient. He whose malady increases and whose nature changes all of a sudden, dies out of hand. 8.

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\* The tube of the stomach.

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने ।  
 आपन्नो व्याधिरन्ताय त्रैयस्तस्य विजानता ॥  
 निःसंज्ञः परिशुष्कास्य संविद्धो व्याधिभिश्च यः ।  
 उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत् ॥  
 हरिताश्च शिरा यस्य लोमशूपाश्च संवृताः ।  
 सोऽन्ताभिलाषी पुरुषः पित्तान्क्षरणमश्नुते ॥  
 शरीरान्ताश्च शोभन्ते शरीरश्चोपशुष्यति ।  
 यत्नश्च ह्रीयते यस्य राजयक्ष्मा निहन्ति तम् ॥  
 अंसाभिलाषी हिक्का च कर्हिनं शोणितस्य च ।  
 आनाहः पार्श्वशूलश्च भवत्यन्ताय शोषिणः ॥  
 वातव्याधिरपस्मारी कुष्ठी शोफो तथोदरी ।  
 गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः ॥  
 अचिकित्स्या भवन्तेऽपि यत्नमांसक्षये सति ।  
 अन्येष्वपि विकारेषु तान् भिषक् परिवर्जयेत् ॥  
 विरेचनहृतानाहो यस्तृष्णातुगतो नरः ।  
 विरिक्तः पुनराश्नाति यथा मेतस्तथैव सं ॥  
 मेयं पातुं न शक्नोति कण्ठस्य च मुखस्य च ।  
 उरसश्च विशुष्कत्वादूयो नरो न स जीवति ॥  
 स्वरस्य दुर्बलीभावं हानिञ्च यत्नपर्ययोः ।  
 रोगवृद्धिभयुक्त्या च वृद्धा शरणमादिशेत् ॥  
 जर्द्वश्चासं गतोऽप्ययं शूलोपहतवङ्क्षणम् ।  
 शमं चानधिगच्छन्तं दुष्टिमान् परिवर्जयेत् ॥  
 यं नरं सहसा रोगो दुर्बलं परिसृज्यति ।  
 संशयग्राप्तमात्रेयो जीवितं तस्य गम्यते ॥

निष्ठुते यस्य दृश्यन्ते वर्णा वज्रविधाः पृथक् ।  
 तच्च सीदत्यमः प्राप्य न म जीवितुमर्हति ॥  
 पित्तसृष्णासृगं यस्य बद्धौ प्राप्य विमूर्च्छति ।  
 स रोगः बद्धको नाम्ना विरात्रादन्ति जीवितम् ॥  
 सफेनं रुधिरं यस्य सङ्हरास्यात् प्रमुच्यते ।  
 मूलैश्च तुदते कुक्षिः प्रत्याख्येयः स ताडयः ॥  
 बलमांसक्षयस्तीव्रो रोगदृष्टिररोचकः ।  
 यस्यातुरस्य लक्ष्यन्ते तीक्ष्णहानि न जीवति ॥ ६ ॥

He whose eyes are brown, or yellow-hued, and are bereft of sight, has a fatal disease. Loss of consciousness, sores in the face, and a complication of ailments, lead to the death of the sufferer. The prominence of green blood-tubes, stoppage of the pores of the skin, and an inclination for acid substances, bring a patient ill of a bilious distemper to death's door. Flux at the hands and feet and a gloss thereon, dryness of the other members, and loss of strength,—indubitably bring destruction down upon a phthysical patient. In phthisis, pain in the shoulders, hiccup, vomiting blood, epistaxis, and sharp pain in the sides, certainly lead to death. In these eight diseases,—*vis.*, gout, epilepsy, lepra, flux, bowel-complaints, *gulma*, *madhumeha*, and phthisis, if there is loss of strength and flesh, death will occur speedily; in other ailments as well, if the sufferer loses strength

and flesh, his recovery is difficult. If after epistaxis has been stopped through the use of purgatives, there is extreme stress of thirst, and if epistaxis again raises its head, then the death of the sufferer nothing can hinder. If in consequence of the dryness of the mouth, the throat and the chest, the patient cannot swallow even a liquid substance, then the hope of his life must be given up. Weakness of voice, loss of strength and complexion, and increase of the disease—these simultaneously occurring, death must be known as near. Breathing upwards, disappearance of heat, severe sharp pain in the groin, and stupor of the senses, being present, death must be judged as not very far. He whose cast-off cough shows divers colors, and sinks on being thrown into water, is even still more sure to pay his debt to nature. If Bile going in the wake of the heat of the system, takes refuge in the temporal region, and assimilates itself with the latter, then is produced the head-disease going under the name of *Sankha*. A person, attacked by this disorder, expires in three days. He through whose mouth froth mixed with blood momentarily comes out, and in whose loins there appears a severe sharp pain, must be known to be near his exit. Excessive loss of strength, waste of flesh, and gradual increase of a disease, indicate that the sufferer's life will not last more than three days." 9.

स्वप्नेषु नग्नान् सुख्णान् रक्तकण्ठान्धरादृतान् ।  
 व्यङ्ग्यांश्च विकृतान् कण्ठान् सपाशान् सायुधानपि ।  
 नम्रतो निपतन्वापि दक्षिणां दिशमाश्रितान् ॥  
 सङ्घिषोऽध्वराख्णान् स्त्रीपुंसो यस्तु पश्यति ।  
 स स्वस्थो लभते व्याधिं रोगी यात्येव पञ्चताम् ॥  
 अथो यो निपतत्यञ्जाज्जलेऽग्नौ वा विलीयते ।  
 चापदैर्हन्वते योऽपि मत्स्याद्यैर्गिलितो भवेत् ॥  
 यस्तु नेत्रे विलीयेते दीपो निर्वाणतां व्रजेत् ।  
 तैलं सुरां पिवेद्वापि लौहं वा लभते तिलान् ॥  
 पक्वाक्षं लभतेऽश्नाति विशेत् शुङ्गप्रञ्च मातरम् ।  
 स स्वस्थो लभते व्याधिं रोगी यात्येव पञ्चताम् ॥ १० ॥

Sārṅgadhara says :—He who sees in a dream  
 a naked, bald person clad in sable or red apparel ;  
 seeming to be mocking ; having deformed limbs  
 of a dark hue ; holding a cord and weapons ;  
 appearing to search something or be slaying some  
 animal ; standing on the south ; or who sees a  
 female mounted on a buffalo, a camel or an ass,—  
 when hale, lapses into an ailment ; or if ill, dies  
 of the disease. The person that (dreams that he)  
 is falling down from a mountain or any other  
 elevation, or that he is being transfused into water  
 or fire, slain by some ferocious beast, or swallowed  
 up by a fish, etc., or that his two eyes are abolish-  
 ed ; or that a lamp is put out ; or that he is drink-  
 ing oil or wine ; that he is having and eating



up iron, sesame or sweetmeat balls ; or that he is entering into the room of his mother,—if healthy, comes by a distemper ; or if already ill, breathes his last. 10.

सद्यस्तितिच्छतः प्राणान् खक्ष्यानि पृथक् पृथक् ।  
 अग्निवेशं प्रयक्ष्यानि संष्टो येन ज्ञेयति ॥  
 वाताधीना तु संष्टा तिष्ठन्ती दारुणा हृदि ।  
 तृष्णायाभिपरीतस्य सद्यो मुष्णाति जीवितम् ॥  
 पिण्डके शिथिलीकृत्य जिहीकृत्य च नासिकाम् ।  
 वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम् ॥  
 भ्रूवौ यस्य व्युते स्थानादन्तर्हृत् दारुणः ।  
 तस्य हिक्काकरो रोगः सद्यो मुष्णाति जीवितम् ॥  
 क्षीणशोणितमांसस्य पायुरुर्ध्वगतिश्चरन् ।  
 उभे मन्ये समायस्य सद्यो मुष्णाति जीवितम् ॥  
 अन्तरेण शुद्धं गच्छन् नाभिञ्च सङ्गसानिलः ।  
 केशस्य वङ्क्षणौ गृह्णन् सद्यो मुष्णाति जीवितम् ॥  
 हृदयञ्च शुद्धोभे गृहीत्वा मारुतो यत्नी ।  
 दुर्लसत्र विशेषेण सद्यो मुष्णाति जीवितम् ॥  
 वङ्क्षणौ च शुद्धोभे गृहीत्वा मारुतो यत्नी ।  
 श्वासं सञ्जनयन् जन्तोः सद्यो मुष्णाति जीवितम् ॥  
 नाभिं वस्तिं शिरो मूलं पुरीषञ्चापि मारुतः ।  
 विवध्य जनयन् मूलं सद्यो मुष्णाति जीवितम् ॥  
 भिद्येते वङ्क्षणौ यस्य पातमूलैः समन्ततः ।  
 भिज्जं पुरीषं तृष्णा च सद्यः प्राणान् जहाति सः ॥

शरीरं शोणितं यत्र वातशोफेन देहिनः ।  
 गिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम् ॥  
 आमाशयसंस्त्याना यत्र सत्रात् परिकर्त्तिका ।  
 तृष्णा रुदग्नेहशोफः सद्यो जह्यात् स जीवितम् ॥  
 पक्वाशयमधिष्ठाय हत्वा संज्ञाञ्च गारुतः ।  
 कण्ठे घुर्वरकं कृत्वा सद्यो हरति जीवितम् ॥  
 दन्ताः कर्दमचूर्णाभाः सुखं चूर्णकसन्निभम् ।  
 सिप्रायन्ते च गात्राणि लिङ्गं सद्यो मरिष्यतः ॥  
 तृष्णाश्वासशिरोरोगमोहदौर्बल्यं कूजनैः ।  
 स्पृष्टः प्राणान् जह्यात्प्राशु मक्ष्मणेन चालुरः ॥ ११ ॥

Next AgniVesha speaks of symptoms betokening death in a day.

If there is a terrific *Vâtashtulâ* in the chest accompanied by extreme thirst, the patient dies in a day. If the calves of the legs become loose through the agency of air, the nose turns away, and the entire frame is overpowered, then the sufferer expires the same day. The lapsing of the eye-brows from their locality, furious internal burning, and hiccup, foreshadow death during the day. Extreme feebleness of blood and flesh, and the throwing upwards by air of the tendon forming the nape of the neck,—herald death in a day. If the air resorting to the anus and navel of the patient, seizes upon the groins, then death during the day must take place.

If air growing furious assails the chest and the anus of the patient, and if in consequence of this, he grows very, very weak, then will he expire within the limits of that very day. If air overpowers the groins and the anus, and if there is hard breathing present, death occurs in a day. If the navel and the hypogastric and pubic regions, as well as the head, the urine and excreta are overcome by air, and if at the same time there is sharp pain, life becomes extinct in a day. If the groins, severely sore in consequence of sharp pain brought on by air, bring on looseness of the bowels, and thirst, there is death in a day. He whose body is overcome with flux consequent on the influence of malign air, and who has looseness of the bowels, dies within that day. If when one has dysentery, there are sharp shooting pain in the rectum and severe soreness at that part, they are the signs of death taking place within a day. If air coming to the stomach, deprives one of one's senses, and produces rattling sounds in the throat, the person loses his life in a day. If the color of the teeth is like that of powdered clay, the face looks white like lime, and the body is covered with sweat, death follows in a day. Thirst, hard breathing, aching in the head, stupor, debility, the emission of indistinct sounds, and looseness of the bowels, betoken death within a day. II.

ललाटे मूर्ध्नि वा वस्तौ नीला यस्य प्रकाशते ।  
 राज्ञी बालेन्दुशुद्धिर्ना न स जीवितुमर्हति ॥  
 प्रवालशुद्धिकाभास यस्य गाले गच्छुरिकाः ।  
 उत्पद्याशु विनश्यन्ति न चिरात् स विनश्यति ॥  
 ग्रीवावमर्हो बलवान् जिह्वाश्चयश्चुरेव च ।  
 ब्रह्मास्यगलपाकश्च यस्य पक्वं तमादिशेत् ॥  
 संभ्रमोऽतिप्रलापोऽतिभेदोऽस्थामतिदारुणः ।  
 कालपाथप्ररोतस्य त्वयमेतत् प्रवर्तते ॥  
 अश्वासप्रहसनो मुह्यन् प्रवेदि दर्शनच्छदौ ।  
 भीतपादकंरोच्छ्वासो यो नरो न स जीवति ॥  
 आह्वयन्तं समीपस्थं स्वजनं जनमेव वा ।  
 महाभोहावृतमनाः पश्यन्तपि न पश्यति ॥  
 अतिमृच्छरा रोगाणां मनसश्च बलक्षयात् ।  
 वासस्य तृस्तृजति क्षिप्रं शरीरी देहसंज्ञकम् ॥  
 वर्णस्वरावग्निबलं वाग्निन्द्रियगनोबलम् ।

ऋषीयतेऽसुक्षये निद्रा नित्या भवति वा न वा ॥ १२ ॥

If blue streaks resembling the crescent moon appear on the forehead, the head, or the abdomen, this must be understood as a fatal sign. His death is at hand on whose person coral-like poxes appearing, fade away. If one's neck getting twisted, has very great pain, if there are flux and *Vradhna* in the tongue, and the mouth and the throat are ripe, death is imminent. Extreme flurry, extremely incoherent talk, and extreme

pain in the bones, these three being present, death must be known as near. Laughing without any reason, licking of the lips, and coldness of the hands, feet, and the breath, are the signs of a speedy death. The person whose extinction is at hand, having his senses overspread with a mighty stupor, cries out loudly ; he does not, seeing, see a person beside him. Excessive increase of an ailment, and loss of mental strength, are signs of a speedy death. Loss of power of the huc, the voice, the appetite, the organs of speech, the organs of perception, and the mind, and uninterrupted slumber, or, on the other hand, an entire absence of sleep, are the signs of death. 12.

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*FINIS.*

