CHAPTER XXII,

Now we shall discuss the chapter, which treats of secretions from boils or ulcers of different types. (Vranasrava-Vijnaniya-madhyayam).

A boil or an ulcer has its seat generally in one of the eight following components or principles of the body such as, the bone, the skin, the flesh, the veins, the ligaments, the joints, the viscera and the Marmas (vital parts of the body). A boil or an ulcer of any type may crop up or appear in any one of the above mentioned localities.

A boil or an ulcer, which is confined only to the skin, readily yields to medical treatment, while the remaining types, as well as those, which spontaneously suppurate and burst, are hard to cure. A boil or an ulcer usually assumes a shape which is either diffused, rectangular, spheroidal or triangular; while those, which are irregular or indefinite in shape, (or have forms other than the preceding ones), should be looked upon as belonging to types which can be cured only with the utmost difficulty. Any Vrana (burst or incised abscess) in a patient, who observes a strict regimen, and who, from the outset, is placed under the medical treatment of an experienced physician (surgeon), will be speedily healed; while an ulcer, affecting a person of
irregular habits and treated by a quack or an ignorant physician, will develop into one of a malignant type, which can be healed only with the greatest difficulty, on account of it becoming aggravated by the deranged bodily humours involved therein.

**Symptoms of Dushta-Vranas** :- Malignant ulcers (Dushta Vranas) are known by the following indications :- They are either too narrow or too wide-mouthed. They feel either extremely hard or soft to the touch and present either a raised elevated or a depressed aspect. They are of either a black or red, yellow or white colour, and are characterised by extremes of temperature. Exhibiting strange and unusual features, they are checkered with networks of veins, ligaments, etc., and are filled with putrid and sloughing flesh and fetid pus. Indefinite and irregular in shape, they are found to exude a sort of dirty, fetid pus, which runs into fissures and cavities, following an oblique or upward course. They have a cadaverous look and smell and are characterised by extreme pain and burning sensation, attended with swelling, redness, itching and suppuration. Pustules crop up round these ulcers, which largely secrete vitiated blood, and linger unhealed for an inordinate length of time.

These ulcers may be divided into six classes according as, they are severally caused by the deranged bodily humours (Váyu, Pittam and Kapham), or are
due to their concerted action (Sanhipâta), or to the effects of a blow (traumatic) or to vitiated blood.], and should be medically treated according to the nature of their respective exciting factors.

**Secretions from ulcers** :- Now we shall describe the characteristic secretions from all types of ulcers. Secretions from a contused or lacerated skin, as well as from an ulcer confined only to it), whether spontaneously bursting or surgically opened, are thin and watery in their consistency. They are characterised by a raw (fleshy) smell and a yellowish colour. An ulcer, affecting the flesh, exudes a slimy, thick and white secretion like clarified-butter. A copious quantity of blood flows out of a vein recently cut, while the incidental ulcer, in its suppurating stage, secretes a copious secretion, like water flowing out of a hydrant, which is moreover detached, thin, pendent (ropy), and slimy in its character and has a brown or frosty hue. An ulcer, confined only to a ligament, secretes a sort of cold and thick secretion, like expectorated mucous, though sometimes marked with streaks of blood.

A bone, injured, fractured, or suddenly cracked by idiopathic causes (derangement of the bodily humours), loses its internal marrow and appears as if washed (loses its natural gloss). It assumes the colour of an oyster shell, whereas the secretions from an ulcer, which is seated in
a bone, are cold and marked by streaks of blood and lumps of marrow. An ulcer, situated in any of the bone-joints, does not exude any secretion under pressure, but secretes a sort of slimy, pendent, frothy and blood-streaked pus. when the affected limb or part is flexed, expanded, raised or lowered, as in running (moving about), sitting or standing erect, or at defecation.

An ulcer, seated in the abdominal cavity (Koshtha), exudes a secretion, which is mixed with urine, fecal matter, pus or blood, and a thin or watery (serous) fluid. The secretions from an ulcer, affecting any vital part of the body, need not be separately described, as such a part naturally involves the organic principles of skin, flesh, etc.; and hence an ulcer, invading it, must necessarily exude a secretion, which is peculiar to any of the aforesaid bodily principles (skin, flesh, etc.) that has become affected.

The deranged Vāyu makes the secretions from an ulcer, seated in any of the seven aforesaid principles such as, the skin, flesh, veins, ligaments, bones, joints and the abdomen, respectively coarse, and rough to the touch, brown, grey, frosty, or white like the cream of curd, and coloured like the washings of an alkali, like that of meat or paddy husks. Similarly, the action of the deranged Pittam should be inferred from the secretions assuming the colours of a Gomedha (a species of bluish yellow agate), or that of the urine of
a cow, or that of water saturated with the burnt ashes of conch-shells or that of Kashāya water or that of the wine known as the Mādhvikā or that of oil, according as the skin, flesh, etc. are respectively affected. The action of the deranged blood, in changing the nature of the secretions of ulcers in the seven above-said locations, is identical with that of the deranged Pittam with the exception, that the secretions are characterised by an extremely fishy smell.

In an epidermic (confined only to the epidermis of a part) or superficial ulcer the action of the deranged Kapham manifests itself by imparting a butter-like or a Kāśisha (sulphate of iron) colour to the secretions. They have lard-like hue or a colour like that of rice paste, or that of water tinged with sesamum, or a colour like that of the internal juice or water of a cocoanut, or a colour like that of hog’s lard, according as the flesh, a vein, a ligament, a bone or a joint is attacked. On the other hand, through the combined action of all the three deranged humours of the body (Sannipāta), those secretions become coloured like the water tinged with the soakings of sesamum seeds, or the internal sap or water of a cocoanut, or the juice of the Ervāruka or the transparent surface layer of rice gruel, or the washings of the Aruka fruit, or the water tinged with the fruits of the Priyāṅgu, or like the liver or the Mudga pulse.
Authoritative verses on the subject:—An ulcer, situated in the cavity of the abdomen and secreting an exudation resembling paddy husks in colour, as well as one located in the viscera of blood (spleen or liver—Raktāshayam) and exuding a secretion like alkaline water, should be deemed incurable. Similarly, an ulcer having its seat in the cavity of the stomach (Āmāshaya), or in the region of the Trika, (articulation of the clavicle with the intraclavicular notch) and exuding a thin, watery secretion, coloured like the washings of Kalāya pulse, should be regarded as belonging to the same type (incurable). A physician should only take in hand the treatment of an ulcer-patient after having examined the abovesaid nature of the discharges.

Pain and its character: Now we shall describe all the different kinds of pain, which are experienced in the several types of Vrana (ulcers) described before.

Vataja pain:—Pains of pricking, piercing, thrashing, cutting, expanding, gnawing, churning, shooting, tingling, burning, breaking, bursting, pinching, uprooting, uplifting, quivering, aching of different types, shifting, stuffing, benumbing, indurating, contracting, and pains of a spasmodic character are usually felt in ulcers. A pain, which comes on or vanishes without any apparent cause, or is varied and shifting
in its character, should be ascribed to the effects of the deranged Vāyu.

**Pittaja pain** :- A sensation of burning is felt in the ulcer accompanied by a sort of sucking pain. A feeling of inhaling heat or vapour, and a burning sensation running through the whole body, should be looked upon as the resultant of the deranged Pittam. At the same time the body seems as if it had been strewn over with bits of glowing charcoal. The heat or (the temperature of the affected locality) shows a steady rise, and a pain like the one incidental to the application of alkaline water (caustic solution, is experienced in the ulcer.

**Raktaja pain** :- The pain and other specific features of an ulcer due to the vitiated condition of the blood are identical with those developed by one of the Pittaja type.

**Kaphaja pain** :- An ulcer, characterised by numbness, heaviness, coldness, itching and a slight pain in the affected part, and which seems as if it has been plastered over with a paste, and which proves insensible to touch, should be ascribed to the action of the deranged Kapham.

**Sannipatika pain** :- The symptoms, described under the head of each of the preceding humoural types of ulcer, simultaneously exhibit
themselves in the one brought about by the concerted action of all the deranged humours (Sannipātikam).

**Colours of Vranas** — Now we shall describe the colours assumed by the several types of ulcers. An ulcer, due to the action of the deranged Vāyu, is rough and black, red, or ash-coloured, or is of the colour of a bone, or a pigeon. An ulcer, caused by the action of the deranged blood or Pittam, is coloured either blue, yellow, greenish-brown, black, reddish-tawny or flame-coloured. An ulcer due to the action of the deranged Kapham is white, grey and glossy. An ulcer, due to the combined action of the three deranged bodily humours, may assume any colour peculiar to them.

**Authoritative verses on the subject** — Not only in the cases of Vrana, but in all (inflammatory) swellings of whatsoever type, the physician should carefully observe the nature of the local pain, and the colour of the epidermis.

Thus ends the twenty-second Chapter of the Sutrāsthānam in the Sushruta Samhitā which treats of secretion from different types of ulcers.
CHAPTER XXIII.

Now we shall discuss the chapter which deals with the Prognosis of an ulcer (KrityaKRITYA-
Vidhi-madhyayam).

A boil or an ulcer appearing in a patient who is young, muscular (in frame), strong, or is possessed of an indomitable courage and fortitude, proves readily amenable to healing measures and applications; how much more so when one appears in a patient in whom all these four conditions simultaneously obtain.

An ulcer in a young patient is speedily healed owing to the fresh and vigorous vitalizing principles of the body; whereas the one, which appears in a person of strong and muscular build, finds a speedy and successful termination owing to the inability of the incising instrument to cut deep into the hard and tough muscles of the affected part and to reach down, or in any way destroy the underlying veins and nerves, etc. A strong and vigorous patient can easily endure a considerable amount of burning pain, etc. and does not feel distressed by a strict regimen of diet. A man of stupendous endurance and fortitude can sustain the fatigue and worry of even the most painful surgical operation. Accordingly, a boil or an ulcer, appearing in a patient of the above said description, is easily and speedily healed;
whereas the one, which affects either an old, emaciated, or timid person or one of small strength and endurance, takes time to heal.

Boils or ulcers, which appear in the regions of the buttocks (Sphik), or about the anus, and the organs of generation, or on the back, forehead, cheek, or lips, or in the region of the external ears, or on the testes or the abdomen, or in the cavity of the mouth, or about the nape of the neck, or above the clavicles, can be easily healed. Those, that are seated in the eyes, or in the gums, the nostrils or the exterior angle of the eye, or in the cavity of the ears, abdomen or the umbilicus, or about any suture of the body, hips, ribs, arm-pits, chest, breasts, sides, or the joints, as well as those, that secrete frothy blood or pus with a gurgling sound, or contain any foreign matter embedded in their inside, are healed only with the greatest difficulty.

Similarly, an abscess or an ulcer appearing in the nether region of the body and pointing upward, or the one appearing on the extremity of scalp (Românta) or about the end of a finger-nail, or in any of the vulnerable parts of the body, as well as the one affecting either of the thigh bones (femurs), should be looked upon as equally hard to cure. Likewise an abscess or an ulcer affecting a bone of the pelvis (Shronikanda-Acetabulum), as well as a fistula
in ano opening inward should be regarded as hard to cure.

Authoritative verse on the subject:— An ulcer (Vrana) appearing in a leper (Kushtithi) or in a person suffering from diabetes (Madhumeha), or from Shosha (lit: pulmonary-consumption) or from the effects of poison, as well as the one appearing in a pre-existing ulcer, should be looked upon as curable only with the greatest difficulty.

Vapya ulcers:— An ulcer incidental to, and affecting the seat of any of the following diseases, viz. Avapáthikā (paraphimosis), or Niruddha-Prakāsh (phimosis), or Sanniruddha-guda (constriction of the anus), or Jathara abdominal-dropsy, or Granthi (glandular inflammation), and characterised by the germination of parasites in its interior, as well as the one appearing in the cavity of the abdomen, or affecting the mucous linings of the intestines, or brought about by the corrosive secretions of a nasal catarrh (Pratishyāya), and infested with parasites, should be considered as only admitting of a palliative treatment. Similarly palliation is the only remedy in the case of an ulcer which appears in a patient suffering from any morbid secretion from the urethra (Prameha) or from any form of cutaneous affections, marked by worms in its inside.

Likewise a case of gravel (Sharkarā), or urinary
calculi (Shikatā) in which the urine is found to be charged with concretions, or leaves a deposit of sandy sediment, can not be radically cured by medicine alone. A case of Vāta-kundalikā, Asthilā, Upakusha, Kanthasāluka, Danta-sharkará, Danta-veshta, Visarpa, Asthi-kshata, Uru-kshata, or Vrana-Granthi, may not perfectly yield to medicine alone. In an inflammation of the gums resulting from the use of poisonous twigs as brushes for teeth (Nishkoshana) a temporary amelioration is all that can be expected from a good and efficient treatment.

**Metrical texts** :- In a patient neglecting a disease at its preliminary stage, (or otherwise not observing a strict regimen) even a curable malady may speedily develop into one which admits only of palliative measures, while a disease of the last named type is soon transformed into an incurable one. An incurable disease under the circumstances speedily finds a fatal termination. A patient laid up with a disease, which only admits of a palliative treatment, lives so long as the course of the medical treatment is continued, and will die almost simultaneously with its discontinuance. Just as a prop or a pillar can prevent the collapse of a tumbling edifice, so palliative measures, judiciously applied by a skilful physician, may keep off the inevitable in a disease which knows no radical cure.

**Incurable diseases** :- Now we shall de-
scribe the types of diseases which are usually held as incurable. An ulcer (Vrana) cropping up like a fleshy tumour, painful and containing pus in its inside, and which is characterised by a copious secretion, with its edges raised like those of the genital of a mare, should be understood as belonging to the incurable type. A condylomatous (papillomatous) ulcer which is soft and raised like the horn of a cow, or the one which is moderately raised or elevated at its base, and secretes an exudation of vitiated blood, or a thin slimy secretion, should be likewise regarded as incurable. An ulcer with an embossed or heaved up centre, and one dipped or fissured at its extremity should be regarded as past all remedy. An ulcer covered over with shreds of ligaments, and looking as if studded with loose shreds of hemp, should be given up as incurable. Similarly, an ulcer due to the deranged condition of any of the fundamental humours, and secreting an exudation composed of coagulated blood, fat, marrow and brain-matter should be deemed incurable.

Likewise, an ulcer, in a weak and emaciated person, which is located within the cavity of the abdomen, (Koshtha) and which assumes either a black or yellowish colour, and exudes a secretion composed of urine, pus, blood and fecal matter, which finds its outlet both through the upward and downward fissures of the body (the mouth and the anus) making a rumbling, gurgling
sound, or which simultaneously secretes pus and blood through both the channels, should be regarded as belonging to the incurable class. An ulcer in an emaciated patient, which is situated either on the head or in the throat, and which is narrow-mouthed and is traversed by a network of capillaries, and studded with fleshy or papillomatous eruptions, should be regarded as incurable. A distinctly audible sound or report is heard in these ulcers which are found to be charged with wind.

An ulcer in an emaciated patient, which secretes blood and pus, and is attended with indigestion, cough, painful respiration and non-relish for food, as well as a case of fractured skull, attended with cough, dyspnœa, secretion of brain-matter, and symptoms peculiar to the concerted action of the three deranged humours of the body, should be given up as past all remedy.

**Authoritative verses on the subject**:—A traumatic ulcer, which exudes a secretion of fat, marrow or brain-matter, may prove amenable to medical treatment, whereas a humoral ulcer under the circumstance will prove incurable.

An ulcer appearing at any part of the body other than a vital one (Marma), and which is found to invade its successive elements though without affecting any vein, bone, joint, etc. should be regarded as incurable.
Just as a tree, that has grown old and that has spread its roots deep into the soil, can not be uprooted, so a disease can not be eradicated that has gained in strength and maturity with the process of time, and that has gradually invaded the different essential principles of the body. A disease, which, having been neglected at the outset, has run on to one of a lingering or persistent type by invading the successive elements of the body, and has thereby gained in strength and intensity, baffles medicines, (of tested and marked efficacy), just as malignant astral combinations tend to nullify potent incantations.

**Symptoms of cleansed healthy ulcers** :—An ulcer, not belonging to any of the above said types, may prove easily amenable to the curative efficacies of medicines. In other words, an ulcer of recent origin is easily uprooted like a tender sapling of recent growth. An ulcer, which is unaffected by any of the three deranged bodily humours, and which assumes a dark brown hue along its edges, and is characterised by the absence of any pain, pustular eruptions or secretions, and which is of an even or of an equal elevation throughout its length, should be regarded as cleansed (asepsised or healthy), and divested of all morbid matter or principle (Shuddha-Vrana).

**Symptoms of Healing Ulcers** :—An ulcer, which is dove-coloured (yellowish dusky), and is
not lardaceous at its base, and is further characterised by
the absence of any muco-purulent secretion along its
margin, and which has become hard and surrounded
by shreds of dead skin, and presents symptoms of
healthy granulation, should be looked upon as in
course of healing.

**Symptoms of Healed Ulcers**—An ulcer,
with its edges firmly adhered and characterised by the
absence of any pain and swelling and not appearing
knotty or glandular to the touch and that has left a
cicatrix of the same hue with the surrounding skin,
should be considered as perfectly healed.

Causes, such as mental excitements, as excessive grief
and ecstacies of joy, anger or fright, as well as an exter-
nal blow, or excessive physical exercise, or an abnormal
excitation of any of the deranged humours, or an
impaired digestion, may tend to reopen an ulcer
recently adhered and healed. Accordingly such acts
and conditions should be avoided by an ulcer-patient.

Thus ends the twenty-third Chapter of the Sutrasthānam in the
Sushruta Samhitā, which treats of the prognosis of ulcers.
CHAPTER XXIV.

Now we shall discourse on the Chapter, which deals with the classification of diseases according to their specific nature (Vyadhi-Samuddhehiya-madhyayam).

Diseases may be grouped under two broad subdivisions, such as Surgical, and Medical, that is those that yield to the administration of purgatives, emetics, oils, diaphoretics, and unguents.

The use or administration of medicated oils and unguents, etc., is not prohibited in a surgical disease, while a case, which is exclusively medicinal in its character, does not admit of the adoption of any surgical remedy. Only a general outline of the nature and symptoms of all diseases will be found to have been briefly laid down in the present work. This work includes within its scope subject matters which have been fully dealt with in other books (having only a general bearing upon all the several branches of the science of medicine).

It has been stated before that anything that afflicts either the body or the living personality—self, or both, is called disease. This pain or affliction
may be either physical* in its character (Ādhyaṭ-mikam), or due to any disturbance in the physical environments of a man (Ādhibhautikam), or to the acts of God (Ādhidaivikam) etc. This three-fold pain may be ultimately transformed into any of the seven kinds of diseases such as, the Ādi-vala-pravritta; Janma-vala-pravritta, Dosha-vala-pravritta, Sanghāta-vala-pravritta, Kāla-vala-pravritta, Daiva-vala-pravritta and Svabhāva-vala-pravritta.

**Ādi-vala-pravritta** :—The disease termed Ādi-vala-pravritta is ascribed to any inherent defect in the semen or the ovum of one's parent, which forms one of the original and primary factors of "being" and includes leprosy (Kushtham), hemorrhoids, phthisis etc. This type may be divided into two sub-divisions, according as the disease is generated by the deranged paternal or maternal factor at the time of incubation.

**Janma-vala-pravritta** :—The Congenital or the Janma-vala-pravritta type usually follows such causes as an improper conduct on the part of the mother during the period of gestation, etc., and embraces such defects or maladies as (congenital) blindness, deafness, dumbness, nasal-voice, and such monstrous aberrations of nature as congenital cretinism,

* Certain commentators interpret the term "Ātmān" in "Ādhyaṭ-mikam" to mean body only, and accordingly designate all phenomena that may be manifest in the body as Ādhyaṭ-mikam.
and the births of dwarfs and pigmies. This type, in its turn, admits of two sub-divisions, according as the disease is due to the action of the deranged lymph-chyle (Rasa-krita), or to an ungratified desire of the mother during gestation, or to her gratification of any improper longing or conduct during pregnancy (Dauhridyam).

**Dosha-vala-pravritta** --- The Dosha-vala-pravritta (idiopathic) type is due to the action of any of the fundamental bodily humours deranged by an improper diet, or resulting from the dynamical energies of the mind, such as (Rajas and Tamas, etc). This type may be classified under two sub-heads, according as the disease is found to have its origin in the Ámahāshaya (stomach), or in the Pakvāshaya (intestines), and each of these again may be further divided into two main sub-divisions such as the physical and the mental. The three preceding kinds of diseases include within their category disorders which are called mental or psychical (Ādhyātmikam).

**Samghātha-vala-Pravritta** --- The Traumatic type (Samghātha-vala-pravritta) includes diseases that are caused by an external blow or are due to wrestling with an antagonist of superior strength. They may be sub-divided into minor divisions, according as the disease is due to an external wound, or to the bite from any fierce beast or
poisonous reptile, etc. These types belong to the Ádhibhautikam type, i.e. (brought about by physical causes).

**Kàla-vala-pravritta:**—The Periodical type (Kála-vala-pravritta) includes diseases that are brought about by the variation of atmospheric heat or humidity with the change of the seasons, and admits of being grouped under two different sub-heads, according as the seasons, which usher these changes in, exhibit natural or contrary features.

**Daiva-vala-pravritta:**—The Providential (Daiva-vala-pravritta) type includes diseases that are the embodiments of curses, divine wrath or displeasure, or are brought about through the mystic potencies of charms and spells, as described in the Atharva-Veda. This type may be divided into two minor divisions according as the disease is due to such acts of God as when a man is struck by lightning, etc., or to the malignant influences of demons and monsters, and these may be further grouped under two main sub-heads, according as the disease assumes a contagious character (epidemic), or is purely accidental, and restricts itself to isolated cases (sporadic).

**Svabhàva-vala-pravritta:**—The Natural or the Spontaneous (Svabhāva vala-pravritta) type includes such natural organic phenomena as,
decrepitude, death, * hunger, thirst, sleep, etc. These phenomena are either Kālakrita (timely) or Akālakrita (untimely). They are called Kālakrita when they occur at the proper time in persons who strictly observe the rules of health, and Akālakrita, when they appear at the improper time (morbid or premature) as the effects of unhealthy living. These diseases belong to the Providential or Ādhi-daivikam type†. Thus we have classified diseases into their several types.

The deranged bodily humours such as, Vāyu, Pittam and Kapham should be looked upon as the primary sources of all diseases, inasmuch as symptoms characteristic of each of them may be detected in the case of a disease of whatsoever type, (which usually abates with their corresponding subsidence), and also because the Shāstras have ascribed to them the fatherhood of all maladies that assail the human frame.

As the three qualities of Sattva, Rajas and Tamas‡ are inherent in, and inseparable from, all the phenomenal appearances in the universe which are, in reality,

* According to certain authorities “Death” may also mean death of tissues.
† Several authorities on the other hand include such diseases as thirst, hunger etc., within the Ādhyātmika class inasmuch as they are but the indications of the want of certain vital principles in the body and appear in the mental plane (Ādhyātmika) only as longings for water, food, etc.
‡ The Sattva:—Illuminating or psychic principle. Rajas:—Principle of Action and Cohesion. Tamas:—Principle of Nescience or Illusion.
but modifications of their own qualities, so the three fundamental bodily humours underlie at the root of, and run through, the course of all known forms of bodily distemper.

The deranged bodily humours (Dosha, in contact with the different elements, Dháthu) and excrements Mala) of the body, together with the difference of their locations and pathological effects, give rise to the different forms of disease.*

The nomenclature of a disease depends upon where the affection of the several elementary principles of the body by the deranged bodily humours lies, and which is accordingly styled as it is seated in the lymph-chyle, or in the blood or the flesh, or it is in fat, bone, or in the semen.

**Rasaja Distempers** : - Distempers such as aversion to, and loss of relish for food, indigestion, aching in the limbs, fever, nausea and a sense of repletion even without food, heaviness of the limbs, diseases affecting the heart, jaundice, constriction of any internal passage of the body (Márgo-parodha), emaciation of the body (cachexia), bad taste in the mouth, weak feelings in the limbs, premature whiteness and falling off of the hair, and symptoms indicative of senile decay, should be regarded as having their seat in the deranged lymph-chyle (Rasa).

This answers the question, "how can the deranged bodily humours bring about a disease of the Adhi-vala-type—a disease which is specifically due to the derangement of the innate and primary factors of life."
Raktaja Diseases:—Maladies such as Kustha (cutaneous affections in general), Visarpa (erysipelas), Pidaka (pustular eruptions), Mashaaka, Nilika, Tilakalaka (specks), Nachhya (tans), Vyanga (stains), Indralupta (alopecia), enlarged-spleen, Vidradhi (abscess), Gulma abdominal glands), Vata-shonita (a kind of leprosy), Arsha (piles), Arvuda (tumours), aching of the limbs, menorrhagia, hæmoptysis, etc. as well as suppuration in the regions of the anus and the penis should be deemed as having their origin in the blood Raktaja contaminated by the deranged bodily humours.

Mansaja-Diseases:—Similarly Adhi-mansa, Arvuda, Arsha, Adha-jihva, Upa-jihva, Upakusha, Gala-sunthika, Alaji, Mansha-sanghita (condylomatous growth), Astha-prakopa, Gala-ganda, Ganda-mala (scrofula), etc. should be regarded as diseases having their seat in the flesh, vitiated by the deranged bodily humours.

Medaja-Distempers:—Diseases, such as Granthi, Vriddhi, Gala-ganda, Arvuda, and Ostha-prakopa are due to the action of the deranged fat. Madhu-meha (diabetes), obesity and abnormal diaphoresis, etc. should be regarded as having their origin in the humour-deranged fat of the body.

Asthija-Disease:—Adhyasthi, Adhi-danta, Asthi-toda, Asthi-shula and Ku-nakha, etc. are the
diseases which should be regarded as the outcome of the deranged bodily humours affecting the bones.

**Majjadoshaja Diseases** — The vanishing of sight, epilepsy, vertigo, conjunctivitis and the appearance of a broad-based ulcer about the Parva-sthánam and a sense of heaviness in the thighs and knee-joints should be regarded as having their seat in the deranged marrow.

**Shukra-doshaja** — Diseases such as, impotency, entire aversion to sexual intercourse, Shukráshmari (seminal concretions), Spermatorrhoea, and other seminal affections, should be regarded as having their seat in the deranged semen.

Cutaneous affections, constipation or looseness of the bowels, and diseases impeding or arresting the proper functions of the sense-organs or in any way bringing about their aberrations, should be regarded as respectively located in the receptacle of the faces and the sense organs.

Thus we have briefly enumerated the names of diseases, the specific nature and symptoms of which will be fully discussed later on under their respective heads.

**Authoritative verse on the Subject** — The deranged and aggravated humours, freely coursing through the body, give rise to a disease at the
place in which they are incarcerated owing to an obstruction in their natural passage.

Now it may be again asked, whether the relation of a disease, such as fever, etc. with the deranged bodily humours is constant and inseparable, or otherwise. All human beings would be in danger of perpetually falling ill in the event of the said connection relation being constant and inseparable; but in case of their separate existence, it is but natural that their characteristic symptoms should separately manifest themselves instead of being simultaneously present with fever, etc. as they are found to be in reality. And accordingly the theory, that diseases (such as, fever, etc.) and the deranged bodily humours have a separate existence, and are not prima facie intimately co-related with one another falls to the ground. On the other hand, the assumption of their separate existence invalidates the incontestable conclusion, that diseases such as, fever, etc. are fathered by the deranged humours of the body.

Hence it may be safely asserted that no disease can occur without the direct mediation or intervention of the deranged bodily humours. Yet the connection (relation) which exists between the two is neither constant nor separable. As the physical phenomena of lightning, storm, thunder and rain can not happen independently of the sky (cloud); and yet they
sometimes do or do not occur with the presence of a cloud; again as bubbles, though in reality but the modifications of the underlying water, do not swell up on its surface at all times, so the connection between a disease and the bodily humours is neither universally separable or inseparable.

**Authoritative verse on the subject:**—We shall describe the nature, intensity and quality of diseases with their complications and give the number of their different types. Diseases [omitted to be mentioned in the chapter on Nidánam (etiology)] will be found fully dealt with in the supplementary part of the present work (Uttara-tantram).

Thus ends the twenty-fourth Chapter of the Sutrassthānam in the Sushruta Samhitā which treats of the classification of diseases according to their specific nature.
CHAPTER XXV:

Now we shall discourse on the Chapter which deals with the eight different forms of surgical operations (Ashtavidha-Shastra-Karmanya-madhya-yam).

Metrical Texts:—Bhagandara, Shaishmika Granthi, Tilakalaka, Arvuda, Arsha, Charm-Kila, Jatumani, Mansa-Saaghata, Gala-Sunthika, Valmika, Vrana-Vartma, Shataponaka, Adhrusha, Upadansha, Mansakandha, Adhimansaka, as well as ailments due to the lodgment of a foreign body in the flesh or a bone, and a sloughing of ligaments, flesh or veins are the diseases in which incision (Chhedyam) should be made.

Bhedayam:—Excision (Bhedayam) should be resorted to in the following diseases, viz., Vidradhis, the three types of Granthi other than the Sannipatika one, Visarpa due either to the deranged Vayu, Pittam or Kapham, Vriddhi, Vidarika, Prameha-pidak, swellings in general, diseases affecting the mammary organs, Avamanthaka, Kumbhik, Anushayi, Nadi, the two types of Vrinda, Pushkarika, Alaji, Kshudra-roga (all minor cutaneous or pustular diseases), the three types of Puppata, Talu-puppata, and Danta-puppata; Tundukeri, Gilayu, and the diseases which are caused by suppuration in the local flesh or any soft part of the
body (such as fistula in ano), as well as stone in the bladder and diseases due to a derangement of fat.*

Lekhyam:—The surgical operation known as scarification Lekhya should be resorted to in the following diseases, viz, the four types of Rohini, Kilása, Upajihvá, diseases having their seat in the deranged fat, Danta-Vaidarbha, Granthi, Vrana-Vartma, Adhi-Jihvá, Arsháh, Mandala, Mánasa-kandi, and Mánsonnati.

Vyadhanam:—The Surgical operation known as Vyadhanam (aspiration) should be made use of in connection with a vein, or a case of Dakodaram (abdominal dropsy), or Mutra-Vriddhi (hydrocele). Diseases, in connection with which the probe or the director should be used, are Nádis (sinus) and ulcers with any extraneous or foreign body lodged in their inside, and those which follow abnormal (lateral or oblique) directions.

Áhāryam:—The process known as Áháranam (extraction or drawing out) should be adopted in the three types of Sharkará,† in drawing out any morbid matter from between the teeth or from the cavity of the ears, or in extracting any foreign matter from its seat of lodgment in the body, or a stone from the

* Grauthi (gland), Galaganda (goitre), Vridhhi (scrotal tumour) Apache (scrofula) and Arvuda (tumour) are the fat-originated diseases contemplated as instances.

† Such as urinary calculi, calcareous deposits on the teeth, and Páda-Sharkará.
bladder, or in drawing out feces from the constricted anus, or a foetus from the uterus, (as in the case of a false presentation or difficult labour).

Sravyam:—Secreting or evacuating measures (Srāvyam) should be adopted in the following diseases, viz., the five types of Vidradhi excepting the Sānnipātiqika one, Kusthā of whatsoever type, derangement of the bodily Vāyu with pain in the affected region, inflammatory swellings restricted to any particular part of the body, diseases affecting the ear-lobes, Shleepada (elephantiasis), blood poisoning, Arvuda (tumours), Visarpa (erysipelas), Granthi (glands due to any of the deranged Vāyu, Pittam, or Kapham) the three types of Upadanshā (syphilis), Stana-rogā (inflammation of the mammae), Vidārikā, Shaushira, Gala-Shālukā, Kantaka, Krimi-dantaka (worm-eaten teeth), Danta-veshta (inflammation of the gums), Upakusha, Shitāda, Danta-puppata, diseases of the lips originated through the action of the deranged blood, Pittam or Kapham, and a variety of other diseases passing under the denomination of Kshudra-Roga (minor ailments).

Seevyam:—Suturing (Seevya) should be resorted to in the case of an open ulcer due to the action of the deranged fat after its vitiated contents (morbid matter) had been fully scraped out, as well as in the case of an uncomplicated (curable) Sadya-Vrana (wound or instant ulcer) at any of the joints
which are connected with the acts of movement or locomotion.

**Conditions of Suturing**:—An ulcer incidental to the application of fire (cautery), or any alkaline preparation (caustic), or treated with any poisonous drug or substance, or from whose inside the embedded Shalyam (foreign matter) has not been removed, should not be sewed up without being thoroughly cleansed and purified asepsised inasmuch as any foreign matter, whether a hair, nail or a particle of dust or bone, lying embedded in its cavity, might set up an abnormal suppuration, accompanied by extreme pain and excessive secretion. Hence such ulcers should be thoroughly cleansed (and all foreign or indigenous morbid matter should be extracted therefrom) before being sewed up.

**Mode of Suturing**:—Then having pressed the ulcer up into its proper position, it should be sutured with strings of any of the following kinds, viz. of thin cotton thread, of the fibres of the Ashmantaka tree or hemp plants, or of the Atasi, Murva or Guduchi, or with strips of leather, plaited horse-hair or animal sinews, into any of the officinal shapes (of suturing) known as the Gophana, Tunna-Sevani and Riju-Granthi, etc. or as suited to the shape and position of the ulcerated part. The margin of the ulcer should be gently pressed close with the fingers during suturing. A round needle to
the length of two fingers' width should be used in sewing up an ulcer occurring about any joint or in a part of the body where the flesh is thin and scanty. A needle of a triangular body tri-hedral), and measuring three fingers' width in length, is recommended in the case of an ulcer appearing at any fleshy part of the body. A semi-circular or bow-shaped needle should be used in a case where the seat of the ulcer would be found to be on the scrotum, or on the skin of the abdomen, or about any of the Marmas vital parts).

Needles of these three shapes should be so constructed as to be fitted with sharp points capable of being handled with the greatest ease, having a girth equal that of the stem of a Mālati flower.

The needle should not be pricked into a part too near, or too remote from the fissure, or the mouth of an ulcer, as there might be the danger of the suture being broken off (at the least pressure or movement in the first instance and of genesis of pain in the second. An ulcer, thus properly sutured, should be covered over with cotton and dusted over with a pulverised compound consisting of the powders of Priyangu, Anjanam, Yasthyāhva and Rodhra, or with the ashes of a burnt piece of Kshauma cloth, or with the powders of the Shalaki fruit. Then the ulcer should be properly bandaged, and measures and rules regarding the regimen of diet, and conduct previously laid down in the chapter
on the nursing of an ulcer-patient (Ch. XIX.) should be adopted and observed.

The eight kinds of surgical operations have thus been briefly described. They will be dealt with later on in the Chikitsitam.

**Defective Surgical Operations:**—These eight forms of operations may be attended with dangers of four different kinds such as those arising from an insufficient or over performance, or from the slanting or oblique deviation (of the knife or the instrument), or from an act of self-injury on the part of the physician.

A physician (surgeon) making a wrong operation on the body of his patient either through mistake, or through the want of necessary skill or knowledge, or out of greed, fear, nervousness or haste, or in consequence of being spurned or abused, should be condemned as the direct cause of many new and unforeseen maladies. A patient, with any instinct of self-preservation, would do well to keep aloof from such a physician, or from one who makes a wrong or injudicious application of the cautery, and should shun his presence just as he would shun a conflagration or a cup of fatal poison.

On the other hand, a surgical operation, carried to excess, (or a surgical instrument inserted deeper than what is necessary), is attended with the danger of
cutting or destroying a vein, ligament, bone, joint, or any vital part of the body. A surgical operation by an ignorant surgeon brings about, in most cases, the instantaneous death of the patient, or consigns him to the pangs of a life-long death.

The symptoms which generally manifest themselves in connection with the injudicious hurting of any of the five vital parts or principles of the body (such as the joints, bones, veins, ligaments, etc.) are vertigo, delirium, loss of bodily functions, semi-insensibility (comatose state), incapacity of supporting oneself, cessation of mental functions, heat, fainting, looseness of the limbs, difficult respiration, excruciating pain or pain peculiar to the deranged Vāyu, secretion of blood or a thin watery secretion like the washings of meat from the injured part, or the organ, with coma or inoperativeness of all the senses. A vein* (Shirā) any way severed or injured is attended with a copious flow (haemorrhage of deep red blood, resembling the hue of the cochineal insect, from the ulcer; and the deranged local Vāyu readily exhibits all its essential characteristics, and ushers in diseases which have been enumerated under that head in the chapter on the description of blood.)

Similarly, an injured ligament gives rise to a crookedness or bending of, as well as to a gone feeling in the

* Other than the one situated in any of the above-said vital parts of the body.
injured limb or organ, attended with pain and loss of function, and the incidental ulcer takes a long time to heal.

An abnormal increase in the local swelling, together with an excruciating pain, loss of strength, breaking pain in the joints, and in-operativeness of the affected part, mark the wounding of a flexible or immovable joint. Similarly, in the case where a bone is hurt or injured in the course of a surgical operation, the patient is tormented with indescribable pain, day and night, and finds no comfort in any position whatsoever. Pain and swelling specifically mark the affected locality, and thirst and inertness of the limbs add to the list of his sufferings.

A case of any injured Sirá-Maríma (vital venal or arterial combination or plexus) exhibits the same symptoms which characterise the hurting of a single vein, as previously described. Loss of actual perception (anaesthesia), and a yellowish colour of the skin mark the case where the injury is confined to the vital principle of the flesh.

A patient, who is discreet, and is not in a special hurry to end his earthly sojourn, would do well to shun the presence of a bungling, unskilful surgeon, who can not even keep himself unhurt in the course of a surgical operation.
The evils, which attend the oblique insertion of a surgical instrument, have been described before; and accordingly care should be taken not to leave any room for the occurrence of those evils in connection with a surgical operation.

The patient, who may mistrust his own parents, sons and relations, should repose an implicit faith in his own physician, and put his own life into his hands without the least apprehension of danger; hence a physician should protect his patient as his own begotten child. A surgical case may yield to a single incision, or may require two, three, four or more than that number to effect a cure. By doing good to humanity with his professional skill, a physician achieves glory, and acquires the plaudits of the good and the wise in this life, and shall live in Paradise in the next.

Thus ends the twenty-fifth Chapter of the Sutrasthānam in the Sushruta Samhitā which treats of the eight forms of Surgical operations.
CHAPTER XXVI.

Now we shall discourse on the Chapter which treats of the exploration of splinters lost or deep-seated in the organism *(Pranashta-Shalya-Vijnaniya-madhyayam)*.

**Definition:**—The term *Shalyam* is derived from the root “Shala” or Shvala” (to go swiftly) joined to the Unádi affix “Yat.” Shalyas may be divided into two kinds according as they are extrinsic *Ágantuka* or idiopathic *(Sháriira)* in their origin.

A Shalyam usually serves to act as an impeding or obstructing agent to the entire organism, and, hence, the science which deals with its nature and characteristics is called the Shalya-Shástram (Surgery). An idiopathic *(Sháriira)* Shalyam may be either a hair, nail, embolised blood (Dhátus)*, etc., excrements (Mala), or deranged humours of the body (Dosha), while an extrinsic Shalyam should be regarded as one which afflicts the body and is originated from a source other than any of the preceding ones, including particles of iron and bone, stems of grass, scrapings of bamboo, and bits of horns, etc. But an *Ágantuka* (extrinsic) Shalyam specifically denotes an article of iron, inasmuch as it

* Embolism and Thrombosis have been included within Shalyam by the Ayurvedic Pathologists.
pre-eminently serves the purpose of killing and is the most irresistible of all metals. Since any amount of sharpness can be imparted to the point of an article made of iron and since it can be easily discharged from a distance, iron is the metal exclusively chosen in the construction of darts or arrows.

**Classification of Shafts:**—Arrows (Shara) may be divided into two classes according as they are feathered or unfeathered; and their barbs are usually constructed in the shape of trees, leaves, flowers, or fruits, or are made to resemble the mouths of birds and wild and ferocious animals.

**Flights of arrows:**—The flights or directions of an arrow (Shalyam) may be divided into five different kinds, such as the upward, the downward, the backward (coming from the back), the oblique and the straight. Either through its diminished momentum, or through any external resistance, an arrow may drop down and penetrate into the skin, arteries, or any internal channel of the body, or into any bone or its cavity, causing a wound or an ulcer (Vrana) at the spot of its penetration.

**Symptoms:**—Now hear me describe the symptoms which are exhibited in connection with an arrow-wound (Shalya*-Vrana). These symptoms may be

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* An arrow or an iron barb, from "Shala" to kill.
grouped under two sub-heads, such as the specific and the general. The general characteristics are as follows:—The ulcer, which is marked by pain and swelling and presents a raised or bloated aspect like a water bubble, assumes a dark brown hue and appears soft to the touch. The seat of the ulcer is seen to be studded over with pustular eruptions and a constant bleeding sets in from its inside. The specific symptoms, which mark a Shalyam lodged in the skin, are the hardness and extended character of the local swelling and the darkness (discolouring, of its skin.

In a case where the arrow (Shalyam) is lodged in the flesh, the swelling increases in size and the incidental ulcer refuses to be healed and cannot bear the least pressure. Suppuration sets in and the ulcer is characterised by a sort of sucking pain.*

All the preceding symptoms, with the exception of swelling and sucking pain (thirst according to others), manifest themselves in a case where the arrow (Shalyam) has penetrated into a muscle. Similarly, the distension, aching and swelling of a vein mark a case of an arrow-lodged vein. An upheaval and swelling of its fibres together with intense pain characterise a case where the shaft (Shalyam) has lodged in a ligament. The internal passages or channels (Srotas) of

* According to certain authorities the patient is tormented with a sort of unquenchable thirst.
the body are choked up and become inoperative, when the shaft is lodged in any one of them. A flow of red and frothy blood with a gurgling sound, accompanied by thirst, nausea, and aching of the limbs, sets in when the arrow is lodged in an artery (Dhamani). Similarly, pain and swelling of diverse kinds mark a case where the shaft is embedded in a bone. The appearance of goose flesh on the skin, a stuffed sensation inside the cavity of the affected bone, and a violent piercing bone-ache, mark a case where the shaft has found a lodgment inside the cavity of a bone. A pierced joint exhibits the same symptoms as described in connection with an arrow-lodged bone, with the exception that the patient is incapable of flexing and expanding the affected joint. In a case where the shaft (Shalyam) has lodged in the abdomen (Koshtha), the bowels become constipated; the abdomen becomes distended with a rumbling in the intestines and the suppression of flatus and urine; and ingested food matter, as well as urine and feces are found to ooze out of the fissure or mouth of the ulcer. Symptoms, similar to those above described, manifest themselves when the arrow is lodged in any of the vital parts (Marmas) of the body. The preceding symptoms are but faintly exhibited in a case of superficial penetration.

An ulcer incidental to the penetration of an arrow
(Shalyam), along the direction of the local hair, in* the throat, in any internal channel of the body, or in a vein, the skin, or a muscle, or into a cavity of the bone, and not in any way affected by the action of the deranged bodily humours, may speedily and spontaneously heal; but it may break open and become painful afresh if the bodily humours become deranged and aggravated by a blow or physical exercise.

**Localisation** :- The exact position of a shaft (Shalyam) embedded in the skin should be ascertained by applying a plaster composed of clay, Másha-pulse, Yava, Godhuma and cow-dung over the injured limb or part. The part (limb) should be duly lubricated with oil, and diaphorised (by fomenting or applying heat to its surface) before the plaster is applied. The shaft (Shalyam) should be considered as lodged in that part which would be marked by pain, redness, or swelling (Samrambha) after such application. As an alternative, the affected part should be plastered with clarified butter, common clay and sandal paste. The embedded shaft (Shalyam) is then exactly located at the spot where, owing to the heat of the affected part, the clarified butter, or earth, or sandal paste would be found to have melted, or dried up.

Similarly, the mode of localising a shaft (Shalyam),

* So as not to obstruct the coursing of the blood or serum in the locality.
embedded in the flesh is as follows:—First, the patient should be duly lubricated and diaphorised with medicinal agents suited to the requirements of his case. Then, the part or the limb having been thus reduced with depletive measures, the shaft would be found to have been dislodged from its seat and to be moving about (within the deeper tissues of the affected part), giving rise to pain, redness and swelling. In such a case the exact location of the shaft should be fixed at the spot where the pain and swelling, etc. would occur. The same measures should be adopted in the case of a shaft (Shalyam) which lies embedded in the cavity of the abdomen (Kostha), or in a bone, or joint, or muscle.

In the case of a Shalyam lodged in a vein, in an artery, in any external channel (Srota) of the body, or in a ligament, the patient should be made to ride in a carriage with a broken or lopped off wheel and dragged up and down in it on an undulating road. The pain and swelling, etc. incidental to the jolting, would occur at that part of his body, where the shaft (Shalyam) is embedded.

In the case of a shaft (Shalyam) lodged in a bone, the affected bone should be lubricated and diaphorised with oil and heat respectively, after which it should be firmly pressed and bound up. The seat of the pain or swelling, caused by such a procedure, would mark the exact locality of the embedded Shalyam.
Similarly, in the case of a shaft (Shalyam) lodged in a joint, the same lubricating, diaphorising, compressing, and expanding measures should be adopted, and the painful swelling caused thereby would indicate its exact locality. No definite method can be laid down as regards ascertaining the exact location of a Shalyam lodged in any of the vital parts of the body (Marma), inasmuch as they are co-existing with (the eight different locations of ulcers, such as, the skin, the flesh, the bone, etc.)*

**General rule:**—A painful swelling, occurring at any part of the body and incidental to such physical or natural endeavours of the patient, as riding on an elephant or on horse-back, climbing a steep hill, bending of a bow, gymnastic exercises, running, wrestling, walking, leaping, swimming, high-jumping, yawning, coughing, singing, expectorating, eructating, laughing, practising of Pránáyáma (regulating the breath preliminary to the practice of Yoga), or an emission of semen, urine or flatus, or defecation, would clearly indicate the exact location of the embedded shaft (Shalyam).

**Authoritative Verses on the Subject:**—The part of the body, which is marked by pain and swelling, or which seems heavy and is marked

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* Accordingly measures enjoined to be adopted in connection with a shaft (Shalyam) lodged in any one of them should be applied mutatis *mutandis* to cases in which these Marmas would be found to be similarly affected.
by complete anaesthesia, or the part which the patient repeatedly handles, or constantly presses with his own hand, or which exudes any sort of secretion, and is marked by a sort of excruciating pain, or which he involuntarily withdraws from, or constantly guards against (an imaginary painful contact), should be regarded as clearly indicative of the exact location of the embedded Shalyam.

A physician, having tested with a probe the cavity of the incidental ulcer or the interior of the affected locality, and found it to be characterised by little pain and absence of any aching discomfort or unfavourable symptoms and swelling, after a course of proper treatment, and after having been satisfied as to its healthy look and the softness of its margin, and after having ascertained that any remnant of the embedded arrow can not be perceived with the end of the director by moving it to and fro, should pronounce it free from any embedded foreign matter (Shalyam), which would be further confirmed by the full flexion and expansion of the affected limb or organ.

A particle of soft bone, horn or iron, in anywise lodged in the body, assumes an arched shape; whereas bits of wood, grass-stems, or chips of bamboo-bark, under the same circumstances, putrify the blood and the local flesh, if not speedily extracted from their seats of lodgment. Bits of gold, silver, copper, brass, zinc, or
lead, anyhow inserted into a human organism, are soon melted by the heat of the Pittam and are assimilated and transformed into the fundamental principles of the body. Metals or substances of kindred softness, and which are naturally cold, are melted and become amalgamated, under such circumstances, with the elements of the organism. A hair, or a particle of hard bone, wood, stone, bamboo scraping, or clay, which remains lodged in the body as a Shalyam, does not melt, nor undergo any change or deterioration.

The physician, who is fully conversant with the five different courses or flights of an arrow (Shalyam), whether feathered or unfeathered, and has minutely observed and studied the symptoms due to its lodgment in any of the eight different seats of ulcers (Vrana) in the human organism—such as, the skin, etc.—is alone worthy of attending on kings and nobles.

Thus ends the twenty-sixth Chapter of the Sutrasthānam in the Sushruta Samhita which treats of exploration of splinters.
CHAPTER XXVII.

Now we shall discourse on the Chapter which deals with the modes of extracting splinters (Shalya-paniya-madhyaayam).

There are two kinds of Shalyas. A Shalya is either loose or firmly fixed to its seat within the body. We shall presently speak of the fifteen different modes of extracting a loose Shalyam, which are as follows, viz.: Extraction by natural expansive functions of the body (Svabhāba), by suppuration or putrefication (Pāchanam), by excising (Bhedanam), by bursting (Dāranam), by pressing (Pidanam), by rubbing (Pramārjanam), by blowing with the mouth of medicinal powders into the affected part (Nirdhmāpanam), by the administration of emetics (Vamanam), by an exhibition of purgatives (Virechanam) by washing (Prakshālanam), by friction with the fingers (Pratimarsa), by straining as at the time of defecation (Pravāhanam), by sucking (Āchushanam), by applying a magnet (Ayaskānta) and by exhilarating (Harsham).

An embedded foreign matter is usually expelled from the eyes, etc., by inducing lachrymation, sneezing, eructation, coughing, micturition, defaecation, and the emission of flatus.

A Shalyam, or any other foreign matter which has
penetrated into the deeper tissues of flesh, should be extracted by setting up suppuration in the affected locality. The putrid flesh would loosen the fixture of the Shalyam, the weight of the secreted pus and blood causing it to drop down.

The seat or the locality of a fixed Shalyam should be opened by an incision in the event of its not being ejected even after the establishment of the local suppuration. If the Shalyam fails to come out even after the incision, the affected part should be pressed with the fingers, or medicines, endued with the virtue of exerting pressure, should be applied over its surface. A particle of any fine matter, accidentally dropped into the eye, should be removed with sprays of cold water, or by blowing into it with the mouth, or by rubbing it with hair or the fingers.

A residue of digested food or mucous, a remnant of any food matter (Āhārashesa) misdirected into the nostrils, or any small splinter loosely pricking thereto (Anu-shalyam), should be expelled by breathing hard, or by coughing upward through the nostrils (Utkāsha), or by blowing through the nose. A morsel of food, acting as an obstructing Shalyam in the cavity of the stomach (Āmāshaya), should be ejected by rubbing (Pratimarsha) the fingers against the lining of the throat, or against the region of the epiglottis, while such a morsel brought down into the intestines,
should be evacuated by administering purgatives (Virechanam).

The pus or any other morbid matter found within the cavity of an ulcer should be removed by washing it, while incarcerated flatus, or obstructed scybala or retained urine, or obstructed foetus, should be borne down and expelled by means of straining.

Any deranged Vâyu or watery secretion incarcerated in any part of the body, as well as poisoned blood or vitiated breast-milk, should be sucked off with the mouth, or with a horn.

A loose, unbarbed arrow, lodged in a wound with a broad mouth and lying in an Anuloma direction, should be withdrawn by applying a magnet to its end. A shaft of grief, driven into the heart by any of the multifarious emotional causes, should be removed by exhilaration and merry-making.

A shaft (Shalyam), whether large or small, may be withdrawn from its place in either of the two ways known as the Anuloma and Pratiloma. The Anuloma consists in withdrawing a Shalyam through a way other than that of its penetration, while the contrary is called the Pratiloma.

A Shalyam lodged in a place lying close to the spot of its penetration (Arvâcheenam) should be extracted through the way by which it has entered
(Pratiloma). On the other hand, a shaft or Shalyam, piercing deep into any part of the body, but not coming out by the other side (Parácheenam), should be drawn out through a way other than that of its penetration (Anuloma).

A shaft, piercing deep into any part of the body so as to reach the other side of the wounded limb or part, (but not cutting out clean through it owing to the diminution of its original momentum), and remaining protruded in the heaved up flesh, should be extracted through a channel other than that by which it has originally penetrated (Anuloma), and by stirring or striking it with the hand or a hammer. The heaved up flesh should be opened with an incision, when found possible of being so opened, and the embedded Shalyam should be drawn out by stirring or striking it with the hand as laid down before.

A Shalyam, lodged in any soft part of the abdomen, chest, arm-pits, inguinal regions or ribs, should not be cut open or struck with hammer, but should be tried to be removed with the hands through the way of its penetration (Pratiloma), in failure whereof the Shalyam should be extracted with surgical appliances (Shastra) or any other surgical instruments (Yantras).

**Authoritative Verse on the Subject:**—A patient, fainting away (during the course of such a surgical operation), should be enlivened by
dashing cold water over his face. He should be solaced with many a hopeful and cheering word, and a nourishing diet such as, milk, etc. should be given him, and his vital part should be protected.

Then having extracted the Shalyam, the incidental wound or ulcer, the blood having been wiped of, should be fomented with heat or by applying warm clarified butter to its surface in the event of it being found fit to be so treated i.e., devoid of pain and unattended with further bleeding. Cauterisation should be resorted to where the condition of the wound would indicate such a measure. After that, the wound should be plastered (Pradeha with honey and clarified butter, and bandaged with a piece of clean linen; and directions as to the diet and nursing of the patient should be given (as previously laid down).

A Shalyam, lodged in a vein or a ligament (Snáyu), should be extracted with the help of a probe. The shaft (Shalyam), lodged in the body and lying buried under the incidental swelling, should be extracted by firmly tying blades of Kusha grass around its body. A shaft (Shalyam), lodged in a spot situated anywhere close to the heart, should be withdrawn by the way by which it has entered; and the patient should be enlivened with sprays of cold water, etc. during the operation.
A Shalyam, lodged in any other part of the body and that is difficult to extract, and that produces pain and local inflammation, should be removed by cutting the part open. In the case of a shaft (Shalyam) which has pierced into the cavity of a bone, the surgeon should firmly press the affected bone with his legs, and pull out the embedded shaft with all his might by gripping it with a surgical instrument, in failure whereof a strong man should be asked to firmly catch hold of the patient, and the Shalyam should be pulled out with the help of a gripping surgical instrument as before.

As an alternative, the bottom of the shaft should be tied to the string of a bow, strung and fully bent down; and the Shalyam should be ejected with the means of a full twang. As an alternative, a horse should be harnessed in the fashion known as the Panchangi-vandhanam (lit. bound in the five parts of the body), and the end of the Shalyam should be bent down and tied to the bridle. Then the horse should be so whipped as to raise its head first, thus pulling out the embedded shaft (Shalyam) from its seat of lodgment by the jerk of its head. As an alternative, a high and tough bough of a tree should be lowered down and tied to the bent end of the shaft as in the preceding case. The bough should be then let loose, thus pulling out the shaft (Shalyam) with its rebounding force.
A shaft (Shalyam), lodged in a bone and lying protruded in the heaved up local flesh (situated in a place other than the inguinal regions, abdomen, or arm-pits, etc.), should be stirred by striking it on the head with an Asthilá a round stone,—a short hammer according to certain authorities), or with a stone or hammer, and should be taken out by the way of its penetration.

The feather of a barbed shaft, lying embedded in a bone situated at a part of the organism where the existence of such a foreign matter is calculated not to create any special discomfort, should be first crushed by putting pressure on the heaved up or protruded flesh, and the shaft then should be gently pulled out of its seat of lodgment.

In the case of a bit of shellac being accidentally pricked into the pharynx, a metal tube should be first inserted into the passage, and then a heated metallic rod should be reached down to the obstructing shellac through its inside. The shellac, thus melted by the heat of the inserted rod, would naturally stick fast to it, which should be then condensed by an injection of cold water poured down through the aforesaid tube; after that the rod should be withdrawn thus carrying away the melted shellac at its end.

According to certain authorities, any other obstructing foreign matter accidentally introduced into the pharynx should be withdrawn with the help of a rod,
soaked in melted wax or shellac, and then inserted into that passage, all other procedure being the same as in the preceding instance.

In the case of a bone Shalyam (such as the bone of fish etc.) having accidentally stuck fast in the throat, a bundle of hair, tied to a string of thread, should be inserted into the gullet of the patient, the physician holding the other end of the string in his hand. Then a copious quantity of water, or of any other liquid substance, should be poured down into his throat, so as to entirely fill his stomach. After that some kind of emetic should be given to the patient, and the string should be pulled out as soon as the bundle of hair would be felt to have struck below the obstructing bone or Shalyam, which would naturally come out with the pull. As an alternative, the top end of a soft twig, as is generally used in cleansing the teeth, should be bruised into the shape of a brush, and the thorn or the Shalyam should be removed with its help. The incidental wound should be treated by making the patient lick a compound of clarified butter and honey, or of the powders of the Triphalá, saturated with honey and sugar.

The body of the patient should be pressed or rubbed, or he should be whirled round by the ankles, or generally measures, calculated to induce vomiting, should be adopted in a case where he would be found to have
swallowed a stomachful of water (as in a case of drowning). As an alternative, he should be buried under the ashes up to his chin.

Strong wine should be given to the patient, or he should be slapped on the shoulders, so as to cause him to suddenly start in a case where a morsel of food would be found to have obstructed and stuck fast in his gullet. A tight grip about the throat of a person with a creeper, rope or the arm of an antagonist, tends to enrage the local (Kapham), which obstructs the cavity of the passage (Srotā) producing salivation, foaming at the mouth and loss of consciousness. The remedy in such cases consists in lubricating and diaphorising the body of the patient with oil and heat, and in administering strong errhines (Shiro-Virechanam), and the juice or extract of meat which is possessed of the virtue of subduing the deranged Vāyu.

**Authoritative Verses on the Subject:**—An intelligent physician should remove a Shalyām with due regard to its shape, location and the adaptability of the different types of surgical instruments to the case under treatment. A physician should exercise his own discretion in extracting feathered shafts (Shalyas) from their seats of lodgment, as well as those that are difficult of extraction.

A physician is at liberty to exercise his own skill and wisdom, and to devise his own original means for
the extraction of a Shalyam with the help of any surgical instruments when the abovesaid measures would prove abortive. A Shalyam, not removed from the body and left in its place of lodgment, brings on swelling, suppuration, mortification of the affected part, and a sort of excruciating pain, and may ultimately lead to death. Hence a physician should spare no pain to extract a Shalyam from its seat of lodgment.

Thus ends the twenty-seventh Chapter of the Sutraphānam in the Sushruta Samhitā, which treats of extraction of Shalyam.
CHAPTER XXVIII.

Now we shall discourse on the Chapter, which deals with the favourable or unfavourable prognosis of an ulcer. (Viparitaviparita - Vrana - Vijnānīya - madhyāyam).

**Metrical Text:** Certain fatal or unfavourable symptoms (Arishtas)* unmistakably presage the death of an ulcer-patient, as a flower, smoke and cloud respectively herald a fruit, fire and rain. In most cases, the ignorant cannot interpret aright these fatal symptoms owing to their extremely subtle nature, or out of ignorance or stupidity, or because such symptoms are very closely followed by the death of the patient.

These fatal indications serve as sure precursors of death in a patient, unless warded off by the blessings of holy Brāhmanas, who are free from low desires or animal propensities, and are also accustomed to practise the Yoga and other religious penances; or death may be averted with the help of men who are initiated into the mystery of concocting life-giving elixirs (Rasāyanam).

* The symptoms which are developed by the deranged bodily humours in the organism of a man at a time when they have passed beyond all medical cure, and when the body serves as a mere passive back-ground for those phenomena, awaiting its impending dissolution, are called Arishtas.
Many such indications do not prove instantly fatal but bring on death in course of time, just as diseases, supposed by some to be due to the influence of malignant planets, take time before they become patent out of their incubative stages. An attempt to cure a doomed patient is only repaid by failure and the ridicule of the world, and hence an intelligent physician should make it worth his while to carefully observe and study these fatal indications. A contrariety of the natural smell, colour, taste, (sensation, sound, touch, etc.) of an ulcer indicates a near and fatal termination of the disease.

An ulcer emits a pungent, sharp, or fishy smell under the respective influences of the deranged Vāyu, Pittam and Kapham. An ulcer, deranged by the action of the vitiated blood, emits a smell like that of iron (Loha-gandhi), while one, originated through the concerted action of the deranged humours, emits a smell characterised by the distinctive features of each of them. On the other hand, an ulcer, due to the joint action (of the deranged Vāyu and Pittam), emits a smell like that of fried paddy; one, due to the action of the deranged Vāyu and Kapham, emits a smell like that of linseed oil; whereas one, brought about by the action of the deranged Pittam and Kapham, smells like sesamum oil. All those odours, marked by a somewhat fishy character, should be deemed the natural odours of ulcers, and any other smell should be held as a contrary or unnatural one.
An ulcer emitting a sweet smell like that of wine, or fragrant aloe wood (Aguru), clarified-butter, Jāti flower, Champaka, sandal, lotus or any celestial flower (Divyagandha), should be regarded as the precursor of death. Similarly, a smell like the one which characterises a dog, horse, mole, crow or a bug, or like the one emitted by dry, putrid meat, or resembling the smell of earth or slime, should be likewise deemed unfavourable or fatal in an ulcer.

A physician should give up a case where an ulcer, though it has assumed a blackish, saffron or Kankustha colour (a sort of mountain earth) through the action of the aggravated Pittam, is divested of the burning, sucking and drawing pain, which is peculiar to that morbiferous diathesis. Similarly, an ulcer, which, though brought about through the action of the deranged Kapham, has become cold, hard and whitish as natural in one of the Kaphaja type, should be given up as soon as it is marked by a burning pain. Likewise an ulcer, due to the action of the deranged Vāyu, and characterised by a blackish hue and a thin secretion, and which is found to invade the vital principles of the body, should be abandoned by a physician, whenever found to be entirely devoid of pain.

An ulcer, which makes a gurgling or groaning sound, or one which is characterised by an extreme burning sensation, or is confined to the skin and the flesh,
and is marked by the emission of wind with a loud report, is sure to have a fatal termination. Likewise, one, which is characterised by extreme pain, though not otherwise seated about any of the vital parts of the body, or which is cold on the surface, though attended with an extremely burning sensation in its inside and vice versa, should be deemed the precursor of death. Similarly, an ulcer should be regarded as fatal, that is shaped like the barb of a spear, or a Kunta (a kind of barbed dart or spear), or like a banner, chariot, horse, or an elephant, or like a cow, an ox, a temple, or a palace.

A wise physician, with any regard to his own reputation, should abandon a patient laid up with an ulcer which appears to have been dusted over with a sort of pulverised crust, or who has been suffering from one accompanied by loss of flesh and strength, cough, difficult respiration and aversion to food. An ulcer, which occurring at any of the vital parts of the body secretes a copious quantity of pus and blood, and refuses to be healed even after a course of proper and persistent medical treatment, is sure to have a fatal termination.

Thus ends the twenty-eighth Chapter of the Sutrasthānam in the Sushruta Samhitā, which deals with the favourable and unfavourable prognosis of ulcers.
CHAPTER XXIX.

Now we shall discourse on the Chapter, which treats of favourable or unfavourable prognosis in diseases, as known from messengers, omens and dreams etc. (Viparita-viparita-Duta-Shakuna-Svapna-Nidarshaniya-madhyayam).

Metrical Texts:—The favourable or unfavourable termination of a disease may be predicted from the appearance, speech, dress and demeanour of the messenger sent to call in a physician, or from the nature of the asterism and the lunar phase marking the time of his arrival, or from the direction of the wind (Anila) blowing at the time, or from the nature of omens (Shakuna) seen by him on the road, or from the posture, temperament or speech of the physician himself.

A messenger belonging to the same caste as the patient* should be regarded as an auspicious omen, whereas one from a different caste would indicate a fatal or an unfavourable termination of the disease.

A eunuch, a husband of many wives, a messenger

* A Pāshanda messenger should be despatched to call in a physician where a member of the same community would fall ill; a householder, in the case of a patient of the same social order; a Brāhmana, in the case of a Brāhmana patient, and so on; while an infringement of the rule would be looked upon as an evil omen.
sent on a different errand and incidentally calling at a physician’s house, or one who has quarrelled on the road, or messengers who come riding on camels, donkeys or in carts, or on foot in one unbroken line, should be looked upon as inauspicious messengers.

Similarly, messengers, who call at the house of a physician, holding in their hands a rope, club, or any other weapon, or who come dressed in black, red, yellow, wet, dirty or torn garments, or with the upper sheets placed or arranged on their right shoulders (Apasavya), or clad in single cloths without such upper sheets on, as well as those, who are possessed of additional or smaller number of limbs, or look disturbed and agitated, or whose bodies are in any way mutilated or such, as look fierce and haughty, or speak in a rough and harsh tone, or utter any term implying death, should be regarded as augurs of evil.

Likewise, a messenger, tearing off a blade of grass or a chip of wood with his fingers, or handling the tip of his nose or the nipples of his breast, or pulling the ends of his cloth or hair, or the ring-finger of his hand, or brushing his nails and hair, or standing with his fingers in his ears or nostrils, or waiting with his hands placed on his cheeks, chest or head, or about the regions of the arm-pits, as well as one, who has arrived at the house of the physician with bits of human skull or stone, or with ashes, bones,
paddy husks or charcoal in the palms of his hands, or one, who digs into the earth with his toe-nails, or wantonly breaks stones or brickbats, while waiting at the physician's house, should be regarded as a messenger of evil augury.

A messenger, who at the time of visiting a physician for his professional help comes smeared with oil, or with red sandal paste or mud, and carries a red garland or a ripe but sapless fruit, or any other thing of like nature in his hand, or brushes together the nails of his fingers or touches his legs with the hand, or carries a shoe in his hand, or who appears to have been suffering from a foul or loathsome disease, further one, who breathes heavily, or weeps or behaves contrarily, or stands with the palms of his hands united and his face turned towards the south, or waits on one leg on an uneven ground with the other raised and placed on a higher support, should be looked upon as the precursor of evil.

A messenger, reporting his errand to the physician while he is facing the south, or who is in an unclean state of the body, or engaged in kindling a fire or in killing an animal, or is remaining in a nude state, or is found to be lying on the bare floor of his chamber, or performing an affection after attending to a call of nature, or anointing himself with oil, or perspiring, or sitting with his hair dishevelled, or in a state of mental
perturbation, is to be looked upon as a messenger foreboding evil.

A messenger, seeking the interview of a physician while he is engaged in offering oblations to his departed manes, or to the gods, or one who calls on him at noon or at midnight, at morning or at evening, or during the happening of any abnormal physical phenomenon, or at an hour under the influence of any of the following asterisms (lunar mansions), viz. the Árdra, the Ashlesá, the Maghá, the Mulá, the two Purvás, and the Bharani, or on the day of the fourth, ninth, or the sixth phase of the moon (whether on the wane or on the increase), as well as on the last days of months and fortnights, should be considered as a messenger of evil augury.

A messenger, hot and perspiring from being seated near a blazing fire, and calling upon a physician in the midden, should be deemed as an inauspicious one in the case of a Pittaja distemper; whereas a messenger of similar description should be looked upon as foreboding the favourable termination of a disease, if due to the action of the deranged Kapham. The favourable character of a messenger should be likewise determined in diseases originated through the action of the deranged Váyu,* etc.; and an intelligent physician is

* A messenger, visiting a physician in the afternoon or during a heavy rain or storm, or at a time when the vital wind is naturally disturbed and agitated, indicates an unfavourable prognosis.
at liberty to exercise his own discretion in determining the omen. Similarly in a case of haemoptysis, dysentery or any morbid discharge from the urethra (Prameha), the first interview between a messenger and a physician near a reservoir of water is an omen of happy augury. A learned physician shall thus determine the ominous character of a messenger in connection with other diseases as well.

Messengers of happy augury:—A fair and handsome messenger, who is clad in clean and white garments, and belongs to the same caste or spiritual clan (Svagotra) as the patient himself, forebodes the successful termination of the disease (for which the medical aid is needed). A messenger, calling on a physician either on foot or in a bullock cart, and who is contented, intelligent, capable of acting according to the rules of decorum, time and circumstances, and is independent and original in his thoughts and ideas, and carries ornaments, and other auspicious articles about his person, is alone capable of rendering the best services in connection with the calling in of a physician. A messenger, for the first time, interviewing a physician, when the latter is complacently seated with his face towards the east, and on a clean and even ground, should be regarded as a messenger of happy augury.

Raw meat, a pitcher full of water, an umbrella, a Brāhmāna, an elephant, a cow, an ox and an article
of a white colour, should be deemed auspicious sights by a physician on his way to the house of a patient. A mother, a cow with her calf, a small pitcher of water, a decorated virgin, fish, unripe fruits, a Svastika (a cross shaped religious insignia), sweetmeat, curd, gold, a vessel full of sun-dried rice, gems, flowers (according to certain commentators a well disposed king), a blazing fire, a horse, a swan, a peacock, a bird of the Chāsha species, chantings of Vedic verses, claps of thunder, blowings of conch-shells, notes of lutes, sounds of chariot wheels, roar of lions, lowings of cows and bullocks, neighings of horses, trumpeting of elephants, cacklings of geese, hootings of owls, and the pleasant conversation of persons going to the palace of a king, should be regarded as lucky sights and sounds by a physician on his way (to the house of a patient).

Similarly, harmonious melodies of birds chirping on the boughs of healthy Kshira trees, bent under the weight of fruit, and looking gladsome with their dowry of beautiful blossoms and foliage, or notes of birds perched on the terraces of palace towers or on the tops of banner poles singing melodiously, or birds following the messenger with their songs or singing seated from the auspicious quarters of the heavens, or following him on his left, should be equally regarded as sights and notes of happy foreboding.

A bird, seated on the withered trunk of a blighted
or thunder-blasted tree, or on a thorny knoll covered over with creepers, or on ashes or stones, or amidst ordure or husks of grain, or on dried skeletons, and singing in a harsh voice with its head turned towards the blazing or inauspicious quarter of the sky, should be deemed as portending evil.

Similarly, birds, which are possessed of names of masculine terminations are happy omens if seen on the left by a physician on his way to the house of a patient, while birds, on a similar occasion, whose names have feminine endings, are auspicious if seen by him on the right. A dog or a jackal, seen running from the right to the left, is a happy omen, and so is a mongoose or a Chāsha bird if seen on the left. A hare, a serpent, or an owl, seen on either side of the road, is an inauspicious sight. The sight and the sound of a Godhā or a Krikalāsha—an animal of the lizard species—are both inauspicious.

If a man, other than a messenger of inauspicious character but possessed of features alike unfavourable, should happen to cross the way of a physician, just starting on a professional call, he should be regarded as equally indicative of evil. The sight of a vessel full of Kulutha pulse, or of husks of grain, or of stone, ashes, clay or charcoal, or of oil, is inauspicious. Similarly, the sight of a vessel filled with red mustard or with wine other than which is clear and mild
(Prasanna) should be deemed an omen of evil augury.

Similarly, the sight of a parched corpse, or of a withered tree or Palásha branch, is equally inauspicious. A physician, meeting a member of any of the vile or degraded castes or a blind or indigent person, or a man inimically disposed towards him, should consider the character of the disease to be unfavourable.

A gentle, cool and fragrant breeze, blowing from the direction of his destination, should be regarded as an auspicious omen by a physician. A wind, which is hot, dry, and is charged with the fetid exalations of putrid matter, and which blows from the direction of his starting point, should be regarded as an evil omen.

The word "cut," used by another and accidentally heard by a physician (on his way) to the bed-side of a patient laid up with Granthi (aneurism) or Arvuda (tumour), should be regarded as a good omen; while the term "open," heard under similar circumstances and in connection with a case of Vídradhi (abscess), or Gulma (abdominal gland), or Udará (ascites), should be regarded as an equally auspicious portent. Similarly, the term "stopped" is commended in a case of dysentery or hæmoptysis. Thus the physician should interpret the auguries according to the nature of each individual case.
A curse, imprecation, or wailing like "woe to me", as well as sobs, groans, reports of defecation or vomiting, the brayings of an ass, the frightened sound of a camel, an obstacle or impediment in the path of a physician, or a sudden breakage, collapse, or the falling of any article from a cupboard, and a sad or dejected spirit of the physician without any assignable cause, should be regarded as evil omens at the time of his starting.

These omens should be observed or attended to at the time of first entering the house of a patient, or at the threshold or within its walls, but not after the physician has once commenced the medical treatment. The sight of a knot of torn hairs, ashes, bones, wood, stone, husks of grain, cotton, thorns, a bedstead with its legs upturned, wine, water, fat, oil, sesamum, dried grass, straw, a eunuch, a deformed person or one with a broken limb, a nude man, or one with a clean shaved head, or clad in a black garment, should be regarded as evil omens by a physician, whether noticed by him at the time of starting or after getting into a sick room. Pots or utensils placed in pendent brackets, and found to be spontaneously moving about without any definite cause, as well as any other fallen articles digged in, smashed in or thrown out of the sick-room; a physician sitting dejected and gathered up in his seat, and the patient sitting with a downcast face, or pricking his body or at the bed clothes
while talking with the physician, or shaking his hands, back or head, or taking hold of or placing the hands of the physician in his own, or on his breast, or interrogating the physician with an up-turned face, or pressing his own limbs, when he is interrogated by the physician in return, should be considered as unfavourable signs.

The patient, in whose house a physician is not duly honoured, can never rally. The due honouring of a physician leads to a speedy recovery. A messenger of good omen forebodes the favourable termination of a disease, while the contrary is indicated by a messenger of the opposite type. Hence a physician shall carefully observe the ominous character of a messenger (despatched to seek his aid).

**Dreams**:—Now I shall describe the dreams, which either being dreamt by the patient, or by his relations, portend fatal or a successful close of the malady. The patient, who dreams of going towards the south on the back of an elephant, or on that of any carnivorous animal, or of riding on a boar or on a buffalo, or sees himself carried towards the quarter by a dark woman with dishevelled hair and clad in a blood-red garment —laughing and dancing, soon meets his doom. A dream by a patient that members of vile castes have been drawing him southward, or that ghosts or anchorites have been embracing him, or that
savage beasts with diabolical faces have been smelling his head, predicts that his earthly days are numbered, while such dreams occurring in a healthy subject indicate an impending disease.

Similarly, the patient, who dreams of drinking oil or honey, or of diving into a bed of dank or oozy slime, or of laughing and dancing mud-besplattered, is at the threshold of death. A dream of having entwined a wreath of red flowers round one's head, though otherwise nude or stripped of clothes, or of seeing reeds, bamboos, or palm trees growing on his chest, portends the impending death of a patient. On the other hand, such dreams, occurring in a healthy subject, forebode the advent of disease. Likewise, the patient, who dreams of being eaten up by fish, or who fancies himself again entering into the womb of his mother, or thinks he is falling from the summit of a mountain or into a dark and dismal cave, or as being carried away by the current of a river, or assailed and overwhelmed by a pack of crows, is already a doomed being. The dream of a clean shaved head, or of falling stars, or of dying lamp light, or of the extraction of one's own eyes, or of shaking divine images, or of earthquakes, purgings, vomitings or falling out of one's own teeth, is always fatal. The patient, who dreams of climbing a Shálmali, Kinsuka, or Pári-bhadra tree, or of ascending an ant-hill or a funeral pyre, or of witnessing himself bound to a sacri-
scial stake, or of receiving or eating, cotton, levigated sesamum paste, iron, salt, sesamum, boiled rice, or drinking oil or wine (Surä), as the case may be, should consider himself as a doomed being, while such dreams in a healthy subject indicate the impending attack of a disease.

A dream should be regarded as ineffectual which is quite in conformity with the physical temperament of the dreamer (such as, one of scaling the heavens by a person of Vātaja temperament; one of seeing a blazing fire, a flash of lightning, or a meteor-fall by a man of Pittaja temperament; and one of witnessing reservoirs of water, etc. by a man of Kaphaja temperament); as well as one which has been forgotten or followed by another of an auspicious type or is the outcome of premeditated thought like one dreamt in the day time.

A fever patient dreaming of friendship with a dog, a consumptive one dreaming of making friends with a monkey or a monster; a hysteric patient who dreams of making friendship with a ghost; a Prameha or dysentery patient dreaming of drinking water; a leper dreaming of drinking oil, or a Gulma patient dreaming of a tree growing on his belly, should count his days as numbered. A person afflicted with any disease of the head, and dreaming of a tree growing on his head, or one suffering from vomiting and dreaming of eating sesamum cakes; or
an asthma patient, or a person, afflicted with thirst, dreaming of making a journey on foot; or a jaundice patient dreaming of eating a food prepared with turmeric; or a person suffering from haemoptysis and dreaming of drinking blood, should be considered as about to depart this life. A patient having had any of the aforesaid dreams, under the circumstances, should get up in the morning and make a gift of Másha-pulse, sesamum, iron and gold to the Bráhmanas, and repeat the blessed Tripáda Gáyatri (Mantras.)

Having dreamt a bad dream in the first watch of the night, a person should meditate upon a holy or auspicious subject, and then lie down again with all his senses fully controlled, and repeat the Mantras sacred to any of the gods. An evil dream should not be related to another. The dreamer of the dream should reside in a holy temple for three consecutive nights, and worship the deity with the most fervent devotion, whereby its evil effects would become nullified.

Now we shall describe the dreams, which are of auspicious nature. Members of the twice born castes, gods, cows, bullocks, kings, one's own living friends and relations, a blazing fire, a Bráhmana, or a sheet of clear water seen in a dream by a healthy person predict or predicts to him a pecuniary gain in the near future, while such dreams occurring in a diseased person indicate a speedy recovery of the disease he has been
suffering from. Similarly, dreams of meat, fish, garlands of white flowers, cloths and fruit predict a gain or a speedy cure, as the case may be.

Dreams of ascending the terrace of a royal palace, of climbing a tree or a hill, or of riding an elephant predict similar results as above. A dream of one's sailing over a river, pool or sea of turbid water predicts a money gain or cure, according as one is healthy or diseased. A dream of having been bitten or stung by a serpent, by leeches, or by a bee, indicates bliss or cure, according to one's good or bad health at the time. The man who usually gets such auspicious dreams, should be looked upon as a long-lived man, and may be unhesitatingly taken under medical treatment by a physician.

Thus ends the twenty-ninth Chapter of the Sutrasthānam in the Sushruta Samhitā, which deals with favourable or unfavourable prognosis from messengers, birds, omens etc.
CHAPTER XXX

Now we shall discourse on the Chapter which treats of the prognosis that can be obtained from the perverted functions of the five sense organs (Panchendriyārtha-Vipratipatti-madhyāyam).

Metrical texts:—A perversion or contrariety of the functions of the mind or brain (Shilam), and of the organs of sense-perception, is called Arishtam (an unfavourable symptom foreboding death). Now hear me describe, in brief detail, the symptoms which are called Arishta (fatal indications).

The man, who hears a variety of divine sounds even in the absence of any of the celestial beings, (such as, the Siddhas, the Gandharvas etc.), or thinks that he is hearing the uproar of a city, or the moanings of the sea, or the rumbling of a rain cloud, without their actual presence or proximity, or who is incapable of catching their sounds even when they are actually present and sounding, or assigns to them causes other than the actual ones, should be regarded as a doomed being. The person, who interprets the uproar of a city or the rustling forest as sounds emanating from other sources, or rejoices at the voice of his enemies, and is annoyed at that of his own devoted friends, or who suddenly loses the faculty
of hearing without any manifest or tangible reason, should be deemed as already on the threshold of death.

The man, who feels cold when touching a hot or warm substance, and, *vice versa*, complains of a burning sensation even when suffering from a boil, or a postule of the Kaphaja type (characterised by numbness, shivering, etc.), or shivers when the temperature of his body is felt to be considerably high, should be looked upon as already on the point of death. The person, who has lost the faculty of touch, and does not feel any pain in any part of the body when it is struck or amputated, or feels as if his body had been strewn over with particles of dust, or suffers from discoloration of the skin which becomes marked with blue or red stripes, and who is harassed by hosts of blue flies after a bath or an anointment, should be regarded as one who has already passed the confines of life.

Similarly, the man whose body emits a fragrant smell without having been rubbed with any kind of perfume, or to whom a sweet thing tastes acid, and an acid tastes sweet, or who exhibits symptoms of a general perversion of the faculty of taste, or in whom (articles of) different tastes (administered in their official order of enumeration) tend to aggravate the deranged bodily humours, or bring about their pacification and a dulness of appetite if partaken of in the inverted
order, should be regarded as a departed soul, like the one who has lost the faculty of taste.

The man, who deems a fetid odour to be a fragrant perfume, or one fragrant to be fetid, or one who does not feel any discomfort even at the smell of a burning lamp wick that has just been extinguished, or who has entirely lost the faculty of smell, should be looked upon as a dead man.

The man, to whom the twin attributes of heat and cold, pleasure and pain, as well as the peculiarities of weather (as storm, drought, snowfall, etc.), and the different quarters of the sky appear to be reversed or inverted; one who has lost all distinctions (of joy and misery, storm and sunshine, heat and cold, etc.), or to whom the specific attributes of things appear to be contrary and reversed, should be regarded as on the point of death. The man, who sees stars ablaze in the broad day-light or fancies seeing the fiery orb of the sun by night and the mellow disc of the moon by day, or who seems to witness the phenomena of rainbow and lightning even in the absence of any rain cloud, or the formation of a lightning-spangled rain-cloud even in a clear blue sky, is sure to be speedily gathered to his rest. The man, who observes the reflected images of chariots, palaces and aerial cars in the heavens, or sees the embodied images of the fire and sky gods, or to whom the earth
appears to be enveloped in frost or smoke, or enshrouded in a sheet of fine linen, or chequered with cross lines, or blazing with fire, or flooded with water, or to whose sight the Pole Star and the asterism Arundhati (one of the Plaides) and the Milky Way remain invisible, should be reckoned as already with the dead.

The man, who fails to see his own image reflected in a mirror, in the moonlight, or in hot water, or sees but distorted reflections of himself or of any other animal, or of dogs, cows, storks, vultures, ghosts, Yakshas, Rakshas, Pisháchas and Nágas, should be regarded as about to depart this life. The man, to whom fire appears to be free of its natural accompaniment of smoke, or that it is possessed of a colour resembling the hue of the breast feathers of a peacock, should be regarded as doomed, (if happening to be suffering from any disease). On the other hand, these phenomena indicate the approach of a disease in one, who is found to be as yet in the enjoyment of apparent health.

Thus ends the thirtieth Chapter of the Sutrasthánam in the Sushruta Samhitá which deals with prognosis from the perverted functions of the five sense organs.
CHAPTER XXXI.

Now we shall discourse on the Chapter, which deals with the prognosis to be gathered from the altered condition of features (Chhāya-Viprati-patti-madhyāyam).*

Metrical Text:—The man, whose complexion suddenly assumes a brown, red, blue or yellow shade, should be regarded as already gathered to his rest. The man, who has lost all sense of modesty or propriety, and whose complexion, and whose strength (ojah) and memory have suddenly undergone discolouration or extreme deterioration, should be counted with the dead. Little chance there is of the life of a patient whose lower lip hangs down while the upper one is drawn or turned up, and both of them have assumed a black colour like that of a jamboline fruit. The patient, whose teeth fall out or which have assumed a reddish

* Physicians of the Ayurvedic School, however, observe a distinction between Chhāya (shade of complexion), Prabhā (healthful glow of the complexion), and Varna (natural colour of the complexion) itself. The Chhāya or the shade of one’s complexion may be easily distinguished as clear, rough or cool, etc. and can be detected only on a close view. The Prabhā, on the other hand, is visible from a distance and admits of of being divided into seven different types, such as red, yellow, white, brown, greenish, pale, and black. The Varna or the natural colour of the complexion of a man is found to be either fair, black, dusky leaning towards the fair, according to his race and habitation. The term also includes natural modesty, look and ease.
or a dark brown colour, or a colour like that of a Khanjana bird (dark blue), should be reckoned as already gathered to his fathers.

The patient, whose tongue has become furred, swollen, or inert, or is of a black colour, should be considered as already at the gate of death. The patient, whose nose has sunk or become bent, cracked, dried, or who when breathing makes a gurgling sound through the nostrils, should be given up as lost. A patient is certainly quitting this life whose eyes appear to be contracted, or unequal, oblique, or inert, insensitive to light or touch, sunk in their sockets, or bloody, or marked by a copious lachrymation. The patient whose hair appears to have been glued to his head whose eyebrows are contracted and hang down, and whose eyelashes are listless should be considered as about to leave his mortal frame.

The patient, who is incapable of swallowing any food or of holding up his head, and who looks with a kind of fixed stare, with all memories of life fully obliterated, should be deemed as dying on that very day. A wise or prudent physician should give up the medical treatment of a patient, no matter whether strong or weak, who is found to be fainting away every time he is lifted up or seated. The patient, who constantly extends or draws up his lower extremities, or keeps them in a gathered up posture, should be
looked upon as rapidly succumbing. A wise physician should abandon a patient, characterised by the coldness of his breath and extremities and a hurried and intermittent respiration, or who is found breathing with his mouth open, or lips separated.

Similarly, a patient affected with a kind of stupor or insomnia and remaining drowsy, all day long, or fainting at the least attempt of speaking, should be counted with the dead. The patient, who licks his upper lip, or is troubled with eructations, or holds conversations with the departed, should be deemed as already entered into the region of the dead. A man, spontaneously bleeding through the roots of his hairs (pores of the skin) otherwise than in a case of poisoning, should be deemed as dying on that day.

A patient, affected with an up-coursing pain about the cardiac region, like the one which distinguishes a case of Vātáshtilā (appearance of a stone-like lump rising or seated within the thorax and ascribed to the action of the deranged Vāyu), accompanied by an aversion to food, etc., should be already reckoned among the dead.

An idiopathic swelling (Shophā) first occurring in either of the lower extremities in a male patient not as a complication of any other disease*, as well as a similar swelling first appearing at the face, or about the region

*Such as Chlorosis, Ascites, Haemorrhoids.
of the anus in a male or a female patient, is sure to have a fatal termination.

A patient, suffering from cough or asthma attended with dysentery, fever, hic-cough, vomiting and swelling of the penis and the scrotum, should be given up as lost. Excessive perspiration, burning, hic-cough, dyspnœa and hyperpyrexia with a burning sensation of the body, are undoubtedly capable of extinguishing the vital spark even in a strong patient. Similarly, a patient, with a black coated tongue and the left eye sunk in its socket and a foul smell from the mouth, should be given up as lost.

The mouth of a man, who is on his way to the mansions of the god of death, becomes filled with tears, the legs are wet with perspiration, and the pupils of the eyes roll about or become listless.

The patient, whose limbs become all of a sudden abnormally light or heavy, is sure to go to the region of the son of the day-god (Yama.) The patient, whose body emits a fishy, dirty or a fragrant smell, or smells like fat, oil, or clarified-butter, is on the way to the mansions of Death.

The patient on whose forehead lice freely move about, or whose offerings the crows do not eat, or who does not find comfort in any position or place, goes to the mansions of the god of death. A patient, who has
become emaciated and enfeebled, or has been suffering from a complication of such diseases as fever, dysentery, oedema, etc., one supervening another pre-existing malady, should be deemed as beyond the pale of medicine. A ravenous hunger or an unquenchable thirst in a weak patient, who refuses to be appeased or satisfied with sweet, wholesome and palatable food or drink, should be regarded as a fatal indication. A patient exhibiting such symptoms as diarrhoea, an excruciating headache, colic in the intestines, thirst and gradual failing of strength, stands in danger of imminent death. Death is due to the transitory character of life, or it may be attributed to irregular conduct, or to the deeds of one's previous existence transformed into the dynamics of fate.

Ghosts, evil spirits, Pisháchas and monsters of various shapes and denomination, constantly lead men to death. These evil spirits, owing to their natural killing propensities, nullify the efficacies of medicines; and hence it is futile to take in hand the medical treatment of a man who exhibits any of the abovesaid fatal symptoms, and thereby testifies that he has fallen into the clutches of such evil spirits.

Thus ends the Thirty-first Chapter of the Sutrashánam in the Sushruta-Samhitá which deals with prognosis from perverted features.
CHAPTER XXXII.

Now we shall discourse on the Chapter which treats of the prognosis based on the perversion of the external appearances of the body (Svabhāva-viprati-patti-madhyāyam).

A contrariety of the natural features of any part or member of the body should be looked upon as a fatal indication. The blackness of a limb or a part which is naturally white,* or the whiteness of a black† part, or a naturally red‡ part, or member, etc. assuming any other colour, or a hard§ part becoming soft, and vice versa||, or a movable¶ part suddenly becoming fixed, and vice versa,** or the contraction (flexion) of an extended part, or the extension or expansion of a contracted (flexible) part, or a short†† part suddenly becoming elongated‡‡, and vice versa, or a sudden hanging down of a part or member of the body which does not naturally§§ hang down, and vice versa||, or a sudden increase or decrease of natural temperature of any part, member, or organ of the body, as well as its sudden glossiness, roughness, numbness, discoloration, weakness, or weariness, should be looked upon as fatal symptoms.

* The teeth and the cornea. † The iris. ‡ The tongue and the palate, etc. § Bones, teeth, etc. ¶ Soft parts such as the flesh, fat, etc. ¶¶ Joints, etc. ** Nose, ears and flesh, etc. †† Head and forehead, etc. ‡‡ Pupils, etc. §§ Hair, nails, etc. || Perspiration, urine and feces, etc.
dry followed by becoming covered with a slimy moisture of the whole body, as well as one who strikes a stone with a stone, or a piece of wood with a piece of wood, or who cleaves in two blades of dried grass, or one who bites his lower lip and licks the upper one, or draws his ears and tears his hair, or dishonours the gods and the Brāhmanas, as well as his own physician, friends and relations, should be regarded as beyond the pale of medicine.

Similarly, a disease, due to the influence of a malignant planet occupying, either through its retrograde or zigzag movement, an inauspicious position in relation to the natal asterism of the patients, is sure to terminate in death. A man, struck by lightning or a falling meteor, baffles all medicinal skill. Similarly, a disease due to the fact of one's own house, wife, bed, seat, conveyance, or riding-animal assuming any ill-omened features, or a disease originated through the use of gems, utensils, garments, etc. of forbidden or inauspicious character usually ends in death (Aristam).

**Authoritative verses on the Subject:**—A disease, appearing in an enfeebled and emaciated subject and refusing to yield to a course of proper medicinal treatment, and which becomes rather aggravated by the administration of proper medicinal remedies or antidotes, necessarily portends the death of the patient.
A Mahávyádhi* (lit.—a deep seated disease) suddenly abating in a person in whom nourishment fails to produce any perceptible effect forebodes a fatal termination. The physician, who can detect and fully interpret these fatal indications, is honoured by the king for determining the curable or incurable nature of a disease.

* Any deep seated disease, which seriously affects the vital principles of a man, is called Mahávyádhi. Diseases such as Prameha, Vatavyádhi, Shosha, etc, have also been included within the category in the Chapter on Káya-chikitsá. A general amelioration or recovery in these cases being natural, on account of their deep-seated character, a sudden abatement is usually fraught with fatal consequences. (Arishánam.)

Thus ends the thirty-second Chapter of Sutrasthānam in the Sushruta Sáṁhita, which deals with the prognosis based on perversion of the natural appearances of the body.