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Publication/Creation

Calcutta : Printed by W. J. Pinhiero and published by S. C. Addy, 1891.

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SCIENCE
OF
SPHYGMICA.

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Presented to the Editor
of the Practitioner
for favor of review
Rasik Lal Gupta

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SCIENCE
OF
SPHYGMICA

OR

SAGE KANÁD

ON

PULSE,

An English Translation with Sanskrit Passages

BY

KĀVIRÁJ RUSSICK LÁLL GUPTA,
Author of "Bhabaprokasa."

—◆—
Price Rupees Two only.
—◆—

PRINTED

BY

W. J. PINHEIRO, AT CONES & Co.'s PRESS :

AND

PUBLISHED

BY

S. C. ADDY,
BOOK SELLER,
58, WELLINGTON STREET, CALCUTTA.

337



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P R E F A C E .

I N the days of yore the Sphygmica, a science through which nature speaks to the physician by means of its organ, the pulse, was held in the highest esteem and glory by almost all the *savants* of the known world, and more specially by the great and distinguished *rishi*-physicians of India. This branch of medical science was not only considered as most useful and important by the sanskritists of the time gone by, but also it was the only sure channel through which the exact state of the entire human system was thoroughly known and realized by the aid of the three chief constituent humours or elements of the body or animal creation such as *báyu*, *pitta* and *kaph*.* Consequently to gain a complete knowledge of the intimate relations and connections which unite in one sole object, all the organs and functions of man, the ancient sage-physicians devoted their whole life and energy in the pursuit of this noble undertaking, the study of the science of the pulse.

* The Hindu physicians have divided the animal creation by the three chief constituent humours or elements, *báyu*, *pitta* and *kaph*. Literally, *báyu* means air, *pitta* means bile, and *kaph* means phlegm.

It is, therefore, with great regret, that the author of this little treatise finds himself compelled to remark, that the medical writers of the present day feel no inclination to follow the footsteps of their predecessors, by making sphygmica a subject of disquisition in their classical works ; an oversight, or rather a cold indifference, which not only diminishes the taste, so requisite for successfully prosecuting the study of that science, but likewise indirectly encourages its opponents to represent it as ineffectual, if not obscure and mysterious. The sphygmica is indebted to the sanskrit medical works of Charaka and Susruta for the results of their valuable researches and observations. But as these works may seem at the outset obscure, hard and confusing to the ordinary practitioners of the modern time ; in the author's candid opinion, the undertaking will cost a great deal of labour and energy to translate into English, which the author is at present not prepared to meet.

And more specially, the misfortune is, that many practitioners cannot bring themselves to consider the cultivation of it as interesting and important ; anxious to spare themselves the tedium of the long and laborious researches, so indis-

pensable for its acquirement, they willingly adopt the prevailing error, and maintain the disgraceful absurdity, that the science of the pulse has no foundation whatever in physical certainty, that it is the mere offspring of the imagination, and that the idea of its utility is purely romantic.

The author, therefore, seeing the signs of the time, and after great deliberation and judgment is inclined to believe, that for the sake of an honest experiment only, and, in some measure, to remove, if possible, the deep-rooted error and prejudice, or in other words in earnest reality, the great drawback of our medical science, the writer has undertaken the task of translating into English this short and brief treatise on the science of the pulse by Sage *Kanada*. The author also considering it a necessary, after perusal and examination, has given also the original sanskrit passages with their short notes in the book.

There may be found some works on the subject of sphygmica, written by European physicians, but the most of these books are treated in a general and incomplete way, hence no accurate knowledge of the history of the pulse alone with all its detail

cannot be definitely known or gained. And moreover, owing to great neglect and indifference upon the science of sphygmica by the modern practitioners, such books gradually becoming out of print. A few works, which are in vogue among the allopaths, are in the lowest rung of the ladder in respect of the genuine truth of the science, and can in no way compete with any treatise in sanskrit on the science of the pulse.

Among other prevailing errors, which have retarded the improvement and perfection of the ancient sanskrit medical art, must be reckoned the use so general with English-knowing practitioners, of considering sphygmica as nothing but an obscure and mysterious science, a species of chiromancy, &c., and of treating the study of it with indifference, nay, even with contempt.

To this error, in the author's opinion, must be attributed the gradual decline of the science of the pulse from the elevated position in which it had been placed by the ancient physicians of India, to that low and neglected state in which it is at present found to the disgrace of the progress which the human mind has already made, and is daily making toward the perfection of the science of man.

The writer knows that at first sight sphygmica presents numerous difficulties and lacunæ, the number of which must necessarily be increased for those, who have not previously prepared their minds, by introductory studies, for the acquirement of a science, which although apparently abstract and metaphysical, is, in reality, founded upon experiment, of easy application, and of the greatest utility and importance. It must be further observed, that, in none of the modern works upon sphygmica, is there a complete and correct examination of all the various modifications, which the natural pulse assumes in the different periods of life, in either sex, in different physical constitutions, in the varied modes of living; and even when this examination is found in any of these works, it is so rapidly and superficially gone into, that the information best calculated to elucidate the subject in question, still remains a desideratum.

The actual state of the science, therefore, does not allow the practitioner to come to the study of organic and critical pulses, without the necessary requisite of being able to recall to mind, during the act of examining the pulse, all the variations and modifications which it assumes and manifests in a

healthy state, for the purpose of comparing them (in every case) with the forms, changes, and alterations, it undergoes during disease; for, it is only the comparison between the criterion of the natural pulses and the one which forms the object of examination, that can determine, with any certainty, the character, value or species of the pulse observed in the state of disease. Observation is doubtless the source of medical knowledge, and the chief element of practical medicine; but the necessity of its being directed by a clear and enlightened logic, is equally true and obvious.

That the science of sphygmica has a favourable influence upon the art of curing, and is the guide of the medical practitioner by the bed-side of the patient, admits not of a doubt; in proof of which it may be observed, that it is the nature of all fevers of a malignant kind to conceal their true character, that their symptoms often appear disguised, that the real cause of the disorders lies hidden in the human frame, and that it is scarcely possible to conjecture the nature of the diathesis or morbose tendency. Now in these, and all similarly obscure cases of fevers disguised under false appearances, recourse must be had to the pulse, the osci-

leations of which sufficiently demonstrate the true state and condition of the vital powers, according to which the disease attacking receives its peculiar form.

Moreover, the pulse by means of its pulsations, is capable of shewing not only the true state of the circulation of the blood, and of the other functions which contribute to, and depend upon it, but likewise, nearly the degree of the excitement and vitality, with which fevers of whatever kind, as well are intimately connected ; because they borrow from them the character, genius, and form with which they manifest themselves to the eye of the experienced physician.

The utility of the science of the pulse is also obvious, in the presence of the symptoms which the pulse alone indicates to the medical practitioner in the diseases of infants as yet unable to speak, of maniacs and idiots, as well as of many other patients, who although possessed of speech and reason, are, from some cause or other, incapable of communicating their sensations and feelings to the physician. Such is the case of those afflicted with palsy, delirium, and lithargy. In

some instances a blow or contusion will produce a physical derangement in the central organ, which deprives the patient of the use of his limbs : in others, the stroke of apoplexy bereaves the unfortunate victim of the power of speech. From all these causes arises the necessity of having recourse to the language of nature, that is, to the examination of its representative, the pulse.

The compiler is also here obliged to quote the opinion of one very distinguished European physician on the science of the pulse :—" According to the most credible historians, the origin of sphygmica remounts to the mythological ages, a period of time, comprehended, as is well known, between the creation of the world and the siege of Troy. Its history is precisely the same among all the orientals, by whom it was revered as the tutular deity of the health of man. It was practised together with other superstitious customs by the Indian philosophers, who, for the cure of physical diseases, depended solely upon their empirical knowledge of the pulse.

But while the Indian doctors examined the pulses of their patients with equal attention and affectation

of mystery, they were not regardless of the changes which their features underwent ; and for this they adduced as a reason, that every variation of the pulse must necessarily be accompanied by a corresponding alteration of the lineaments of the face, and that from these two kinds of observation, they were enabled to trace the diagnosis, prognosis, and treatment of different diseases.”

“The Chinese doctors were enthusiasts in, if not idolators of, sphygmica ; it appearing to them as a special gift of heaven, granted exclusively to a few superior minds ; hence, the veneration with which that art has been treated both by ancient and modern physicians throughout that vast empire.”

“In Persia also medicine boasts a very ancient origin, and was held in the highest esteem ; with this difference, that the Persian doctors practised the art of curing the sick, without examining the tongue, eyes and other parts of the face, and judged of the nature of the complaint, either by examining the pulse, or, as was more common, by merely observing the urine. This practice arose from the custom still prevailing in Persia of keeping their women in a state of seclusion and concealment :

scarcely are they allowed to present their arm to the doctor, nor is this ever done without its being previously covered with a veil, and passed through a curtain, which effectually conceals the patient."

Now the author more specially considers it here his important duty to give a few hints to the readers respecting the necessary requisites in a physician for carefully observing the pulse of a patient. In order that the result of the examination of the pulse may correspond with its object in any disease whatever, three conditions are necessary; these are: 1. The education of the exploratory organ 2. Skill in the art; and, 3, and lastly: The attention of the observer.

In the course of our writing, we shall have frequently to refer to *báyu*, *pitta* and *kaph*. The reader, after hearing all that we have said, is no doubt prepared to guess that by *báyu*, we chiefly mean the power presiding over the nerves, by *pitta* the power guiding the bile, and by *kaph* the power guiding the vessels conveying water in the shape of the contents of the lymphatics, the serous portion of blood, &c. When *báyu* is कूपित eccentric (literally angry), there may be either excitement or

abolition of nervous function ; if *pitta* is eccentric there may be either suspension or excess of bilious secretion, and if *kaph* is eccentric, there may be either drying up of the absorbents, &c., or excess of water in them.

In conclusion, I would add that the author has considered it his duty to acknowledge with due regards and thanks the assistance and instructions he has received from some European doctors in writing this book. And, the author more specially, very candidly avows and expresses his earnest desire to mention, that he has gained the most material help in translating and editing the book from the undersigned, who, at his request, has also composed the preface, and to whom, for this act of kindness, he will be ever obliged.

Now, the author will esteem his labour, and think his energy amply rewarded, if the book will be of any use for the object with which it is written.

PANDIT K. P. MUKERJI,
DOVETON COLLEGE.

CALCUTTA,
April 1891.

SCIENCE OF SPHYGMICA

OR

SAGE KANADA

ON

PULSE.

—
INVOCATION.
—

AFTER offering salutation to the Bestower of welfare, the Expounder of the way to relief, the sole Existence before the creation of the world, at the commencement of creation, the three principal and equally inherent qualities of the world—*Sáttá, Rájá Támá,*—* the motive Principle of cause and effect and

शिवं प्रणम्य सशिवं शिवदं शिवकीर्त्तनम् ।

गुणातीतं गुणमयं व्यक्तमव्यक्तमव्ययम् ॥

सानन्दकविराजस्य सुहृदः प्रियकाम्यया ।

नाडीप्रकाशं तनुते सेनः श्रीयुतशङ्करः ॥

* Light, Power, Darkness, or Creation, Preservation, Death.

also to the Being without rise and fall, without beginning and end, Sankar Sen gives an elaborate exposition on the treatise of the "Science of Pulse" for the benefit of certain physicians as well as for mankind in general. It is with great solicitation and sincerity desired and hoped, that if the men of erudition have, and feel any ambition or earnestness to have an accurate knowledge and true history of the origin of the diseases and ailments which human beings are subject to, that is, how all kinds of sickness chiefly arise from the eccentricity of the three chief constituent humours of the animal creation, such as *bāyu* (air), *pitta* (bile), and *kaph* (phlegm); and if as well, they want to remove their doubts and gain a thorough insight into the diseases which are curable, and which not, they should engage in the study and perusal of this book.

फलमाह ।

यद्यस्ति वातादिरुजां बुभुत्सा

साध्यादि-विज्ञान-विशेष-लिप्सा ।

यशोजिघृक्षापयशोजिहासा

तदाबुधैरत्रमतिर्विधया ॥

CHAPTER I.

THE DESCRIPTION OF THE PULSES, WITH THEIR
VARIOUS ASPECTS.

INSIDE the body of each corporeal being there are altogether thirty-five millions of blood-tubes or passages, such as veins and arteries. These *náris*, or blood tubes, or veins and arteries as far as these may be defined here, being fastened at the navel as centre, are spread upward and downward. Out of these *náris* seventy-two thousand are said to be

अथ नाडीचक्रमाह ।

साङ्गत्रिकोऽथोनाड्योहि स्थूलाःसूक्ष्माश्च देहिनाम् ।

नाभिकन्दनिवडास्ता स्तिर्यगूर्ध्वमधःस्थिताः ॥

द्वासप्तति-सहस्रन्तु तामां स्थूलाः प्रकीर्त्तिताः ।

देहे धमन्यो धन्यास्ताः पञ्चेन्द्रिय-गुणाबहाः ॥

तासाञ्च सूक्ष्मशुषिराणि शतानि सप्त

सुशस्तानि यैरसकृदन्नरसं वहद्भिः ।

आष्याय्यते वपुरिदं हि नृणाममीषां

अम्भःस्ववद्भिरिव सिन्धुशतैः समुद्रः ॥

thick tubes or principal veins. As, by the help of these, our feeling or perception of the five senses, such as the sense of seeing, hearing, smell, taste and touch, is gained, they are thus called superior blood-tubes or veins. In all these veins, there are seven hundred minute or small holes. As the ocean is continually increased and sustained by rivers and streams this body of ours is constantly in the way of growth and development by the help of these lacteal holes.

Human frames like drums are covered with skin. These seven hundred *náris* or veins, whose roots are in the region of the navel, are spread throughout the whole body from head to foot. Of these seven hundred veins twenty-four in number are more prominent than the rest. And of these twenty-four veins, the *nári* or pulse, which passes through the

आपादतः प्रततगात्रमशेषमेषा

मामस्तकादपि च नाभिपुरःस्थितेन ।

एतन्मृदङ्ग इव चर्मचयेन नद्धं

कायं नृणामिह शिराशतसप्तकेन ॥

सप्तशतानां मध्ये चतुरधिका विंशतिः स्फुटाः तासामेकैव
परीक्षणीया, या दक्षिण करचरण विन्यस्ता । चतुरधिकेति

right hand and right leg is said to be capable of examination. In a certain medical science named "*Dattatreya-Sāṅhitā*" mention is made of these twenty-four pulses, such as "in the part of the navel of each corporeal being one *kurma* or tortoise is placed in an oblique or crooked posture. It has a mouth in its left and wings in the right side, and in the upper part there lies the left hand and the left leg and below, lies the right hand and the right leg. There are two *nāris* (veins or pulses) attached

पुस्तुतत्वात् तदुक्तं, "तिर्यक्कुम्भो देहिनां नाभिदेशे, वामे वक्त्रं
तस्य पुच्छञ्च याम्ये । उर्ध्वे भागे हस्तपादौ च वामौ, तस्याधस्तात्
संस्थितौ दक्षिणौ तौ ॥ वक्त्रे नाडीद्वयं तस्य पुच्छे नाडीद्वयं
तथा । पञ्च पञ्च करे पादे वामदक्षिणभागयोः" ॥ एकेति
एकस्या एव पाणिपादमध्यविन्यासात् । दक्षिणेति प्राधान्येन
पुरुषाश्रयत्वं । यदुक्तं "वामे भागे स्त्रिया योज्या, नाडी
पुंसस्तु दक्षिणे । इति प्रोक्तो मया देवि, सर्वदेहेषु देहिनां" ॥
कुर्मावस्थिति-भेदेनैव स्त्रीपुंसयोर्बामदक्षिणतः परीक्षा । तथा-
चोक्तं "स्त्रीणामूर्ध्वं मुखः कूर्मः पुंसां पुनरधोमुखः । अतः
कूर्मव्यतिक्रान्तात् सर्वत्रैष व्यतिक्रमः ॥ लक्ष्यते दक्षिणे पुंसां

to the mouth of this tortoise, and two more to the side of the wings. In its two legs and two hands there are twenty *náris*, five being in each limb, that is, there are altogether twenty-four *náris* in number."

As there is only one pulse going through, the hand to the leg, "this one only should be examined" which has been spoken before. "The examination of the pulse should be made in the right hand and right leg." Here the term "right" is simply mentioned on account of the greatness or strength of mind of the male sex. By this

या च नाडी विचक्षणैः । कूर्मभेदेन वामानां वामेचैवावलोक्यते" ॥ नपुंसकस्य तु स्त्रीपुंसयोरन्यतराकारप्रकटतामपेक्ष्य परीक्षा । साम्यन्तु नस्यादेव ।

कृत्रिमस्य तु प्रकृतिस्थतामात्रं । चरणेति दक्षिणस्य वामग्रन्थिपश्चात्पार्श्वस्था, वामस्य तु दक्षिणग्रन्थि पश्चात् पार्श्वस्यैव सदुपदेशात् । तेन पादस्य-पञ्चतः पृथक् द्वयं । करस्था तु बध्यते प्रायिकञ्चैतत् । तथाच, नखद्वयोऽष्टौपाणिपात्कण्ठनासोपान्तेषु याः स्थिताः । तासु जीवस्य सञ्चारं प्रयत्नेन निबोधयेत् ॥ तथा, आगन्तुकं उवरं तृष्णा मायास मैथुनक्रमं । भयं शोकञ्च कोपञ्च

however, it should be clearly understood, that the right hand of the male, and left, that of the female, should be examined.

On account of the different position of the tortoise or *kurma*, the pulse of a male has to be examined in the right hand and that of a female in the left hand. Because *Dattatreya* (an authority on medical science) has written in his own *Sanhitá*, that the tortoise of a female is lying with its mouth upward and that of a male downward. On account of this difference the pulse is examined in the left and right hand as the case may be.

कण्ठनाडी निदर्शयेत् ॥ मरणं जीवनं कामं कण्ठरोगं शिरोरुजांये।
श्रवणाननजान् रोगान् नासानाडी निदर्शयेत् ॥

चरमक्षणे रोगविशेषे वैशेषिकमेव । अन्यैरप्युक्तं,—“पाणिपात्
कण्ठनासाक्षिकर्णजिह्वान्तमेढ्रगाः । वामदक्षिणतो लक्ष्याः षोडश
प्राणबोधने ॥ तस्मात्सद्येन इत्यादि वक्षमाणहेतुसमुदायार्थं
मासामवेक्षणं ॥

परीक्षाप्रकारमाह ।

सद्येन रोगधृतिर्कूर्परभागभाजा

पीड्याथ दक्षिणकराङ्गुलिकात्रयेण ।

The pulse of an eunuch should be examined, having determined the formation of the body as male or female. This act of examining the pulse must not be observed both in male or female eunuch as one or same process.

The pulse of a castrated eunuch should be examined having regard to the nature of its disposition. Considering the male or female, the pulse of the leg should be examined in the right and left as those of the hands. We are instructed to apply our fingers at the back of the right joint of the left foot in cases where the pulse of the left foot is to be examined ;

अङ्गुष्ठमूलमधिपश्चिमभागमध्ये

नाडी प्रभञ्जनगतिः सततं परीक्ष्या ॥

सद्येन करेण, रोगघृतिः गदधारणस्थानमित्यापीडने।
हेतुः । रोगाणां वातादि-पिण्डुनवायूनां धारणं यथा स्यात्
तथा आपिद्येति कश्चित् । परमार्थतस्तु साचिघृति इतिपाठः।
प्राचीनसम्प्रदायसिद्धः । तेन तिर्यक् करधारणमुपपद्यते :
भाग इति समुदित कफोणिपरं । भाजेति परीक्षाकालेऽपि
तत्रैव हस्तस्थितये । आपिद्येति अर्थात् नाडीं, एतच्चापीडनं
वातादिपौर्वापर्यवोधनाय । अथेत्यापीडनानन्तरं । नतु परीक्षा-

and when the pulse of the right foot is to be examined, the fingers should be put behind its left joint. This examinee-pulse is quite separate from other five pulses of the foot.

About the examination of the pulses in the hands will be spoken hereafter ; because this act is general and obvious. In other parts of the body, too, the pulses are examined, as there are two pulses in the two hands, two in the two feet, two in the two sides of the neck, and two in the two extremities of the nose. By the examination of these eight pulses the state of the vitality of a " being " is known, and this knowledge can only be acquired through great prudence and diligence.

कालेऽपि आपीडनस्थितिः । दक्षिणेति प्रायिकं, स्वपरीक्षाया-
मन्यथात्वात् । त्रयेणेति योग्यतया तर्जनीमध्यमानामिकाग्रहणं ।
पश्चिमेत्यङ्गुष्ठस्याधीभागः ।

मूलेति चुद्रग्रन्थिप्रान्तभागमारभ्य । मध्य इति अङ्गुलिद्वयपरिमित-
मूले । तदुक्तं अङ्गुष्ठस्य तु मूले या धमनी जीवसाक्षिणी ।
तस्या गतिवशात् विद्यात् सुखं दुःखञ्च देहिनाम् ॥ तथा—
हस्तयोश्च प्रकीष्टान्ते मणिवन्धेऽङ्गुलिद्वयं । पादयोर्नाडिकास्थानं

With the help of the pulses in the neck, fever about to come on, thirst, labour and fatigue, desire for co-habitation, fear, grief, and anger, are ascertained and proved with examples. Moreover, with the assistance of the pulses in the nose, life, death, lust, diseases of the neck, headache, neuralgia, diseases of the ears, and all the diseases of the face may be ascertained.

Now, roughly the parts of the examinee-pulses are mentioned here, but in the different diseases of their last stage, other particular parts of a patient are also required to be examined. Regarding this, some other physicians have asserted that on the right and left side of hands, feet, neck, nose, eyes, ears, tongue and penis, the pulses, to indicate the existence of life are examined.

गुल्फस्याधोऽङ्गुलिद्वयम् ॥ कर्णमूलेऽङ्गुलिद्वन्द्वं नासामूलेऽङ्गुलिद्वयम् । एवमप्यङ्गुलिद्वन्द्वमग्रतः कर्णरन्ध्रयोः ॥ अङ्गुलि रेकयव कणिशशाली । उक्तञ्च “सकणिश यव एक स्तत्प्रमाणाङ्गुलिः स्यात् । तद्भयमितसद्भन्येव नाडीप्रचारः । न भवति यदि तस्मिन् गेहिनी गेहमध्ये कथमिव गृहमेधी तत्र जीवः स्तदा स्यात् ॥” प्रभन्जनस्य गतिर्यत्रेति नाड्यन्तरनिरासः । सततमिति

THE PROCESS OF PULSE EXAMINATION.

At the time of examining the pulse, the examiner (or the physician), by pressing the pulse, placed in the middle of the elbow of the patient with his own left hand, should hold obliquely the examinee-hand of the patient. Then the physician with the three fingers (fore-finger, middle-finger, and ring-finger) of his right hand should set himself to examine the pulse in the very place, *i.e.*, on the space just below the little joint under the thumb. It is also sometimes necessary and advisable to have the examination of the pulse of a person in sound health,

सुस्थदशाया मपि । तदुक्तं “भाविर्गोगाबबोधाय सुस्थनाडी-
परीक्षणं ।” अन्यत्रापि, “स्पर्शनादिभि रभ्यासात् नाडीज्ञो जायते
भिषक् । तस्मात् परामृशेन्नाडीं स्वस्थानामपि देहिनां ॥
परीक्षाच, स्पर्शनात् पीडनात् घातात् वेधनात् मर्दनादपि । तासु
जीवस्य सच्चारं प्रयत्नेन विशोधयेत् ॥” अपिना खेदात् दाहाच्च
द्वत्यर्थः । बह्वक्षणावलबद्बलिष्ठाङ्गुलिच्छेपादिना वेदनाजननयत्नः
पीडनं, मर्दनं न तथेति लघूपायपश्चाद् गूरूपायव्यवस्येति क्रमो
नापेक्षितः ।

to acquire a certain previous knowledge whether there will be any illness or not. To examine the pulse by the right hand is a general rule, but in case, when the examiner himself, being a male, requires to feel his own pulse, he should examine it with his left hand ; and when the examiner is a female, she should test her own pulse with the right hand. It must be very carefully borne in mind, that at the time when the pulse is to be examined, any kind of pressure upon the pulse should be completely avoided. The physician or the examiner of pulse should test and see carefully the power and strength of life or measure the vitality of a person by the following methods :—By touching, pressing, striking, rubbing and sometimes piercing the pulse ; it is also said, that by seeing the perspiration and burning of the body, the actual state of the pulse may be known. The diseases arising from the effect of

परीक्षणीयमाह ।

वातं पित्तं कफं द्रव्यं सन्निपातं तथैव च ।

साध्यासाध्यविवेकञ्च सर्वं नाडी प्रकाशयेत् ॥

सन्निपातं त्रिदोषजमिति सामान्यतः । साध्यासाध्यमिति विशेषतश्च

द्व्यर्थः । सर्वमित्येत दन्यच्च रोगादिकं द्रव्युपसंहारः ।

báyu, *pitta* and *kaph*, and the ailments produced from the eccentricity of the three said humours combined and all other diseases, which are said to be either curable or incurable are clearly manifested, and made known only by feeling the pulse, or through the medium of pulsation.

CHAPTER II.

THE TIME FOR EXAMINING THE PULSE.

IN the morning, when both the physician and the patient after performing their respective morning-duties are comfortably settled; the former

अथ नाडी-बिज्ञान-समय-माह ।

प्रातः कृतसमाचारः कृताचारपरिग्रहं ।

सुखासीनः सुखासीनं परीक्षार्थमुपाचरेत् ॥

प्रातरिति प्रायिकं, मध्याह्ने उष्णतान्वितेत्यादुक्तेः ।

निषिद्धकालमाह ।

तैलाभ्यङ्गे च सुप्ते च तथा च भोजनान्तरे ।

न तथा ज्ञायते नाडी यथा दुर्गतमा नदी ॥

should feel the pulse of the latter. Morning is the best time for examining the pulse ; because this is the time when our pulse becomes cool and agreeable. At noon it is heated, and in the evening it becomes restless and speedy ; consequently, when not an accurate knowledge of the true or genuine nature of the pulse can be gained.

PROHIBITORY TIME FOR EXAMINING THE PULSE.

Oil or any such like liquid substance when being rubbed over the body, at the time of sleep, during the time of meal, and just after the meal, the actual condition of the pulse, or as it is, cannot be in any

तैलेति स्नेहमात्रोपलक्षणं । सुप्त इति निद्राकाले । भोजनान्तरे, भोजनमध्य भोजनावसानसात्त्वे च । तथाचोक्तं “सद्यःश्रातस्य भुक्तस्य चुत्तृष्णातपसेविनः । व्यायामक्लान्तदेहस्य सम्यक् नाडो न बुध्यते ॥” सम्यगिति वातमूर्च्छादि-क्षणिक-रोगे तु नायं नियमः ।

अथ वातादि-खभाव-क्रममाह ।

आदौ च बहते वातो मध्ये पित्तं तथैव च ।

अन्ते च बहते श्लेष्मा नाडिकात्रयलक्षणं ॥

way accurately known or realized ; as the pulse now turns into a state like that of a flowing stream.

Regarding this fact, it is also discussed and said in different other books, that the exact state of the pulse of a person in full stomach, immediately after bathing, in hunger and thirst, heated by the light of the sun, and exhausted after any sort of physical exercise, cannot be thoroughly determined. But in the case of a short-standing or temporary illness like that of fit and epilepsy, this rule will not apply ; that is, during the time of the diseases like these, the pulse should be examined even at the forbidden time.

आदाविति कफोणि-निपीडन-द्वितीय-क्षणे, नतु तर्जनी निवेशस्यले, नापि विनिगमना-त्रिरहेण अनामिकार्पणस्यले, स्थान-भेदस्य सर्वत्रावक्ष्यमाणत्वात्, वक्ष्यमाणगतिभेदस्य स्थानभेदानुप-पत्तेश्च, तथा अनुभवाच्च ।

यत्तु आदौष वहते पित्तं, मध्ये श्लेष्मा तथैवच । अन्ते प्रभञ्जनीज्ञेयः सर्वशास्त्रविशारदैरिति तदमूलं, पित्तस्य सर्वत्रैव मध्यत्वेनाभिहितत्वात्, स्वस्थस्य तथा अनुभवाच्च । असाध्यतायां पूर्वं पित्तगति रित्यस्य लिखितत्वाच्च । समूलत्वेऽपि असाध्यता-

THE NATURAL MOVEMENT OR BEATING OF
THE PULSE.

Immediately after pressing the pulse just below the hand-joint, firstly, there is the perception of the beating of *báyu* ; secondly, or between *báyu* and *kaph*, there is the perception of *pitta* ; thirdly or the last, the perception of the beating of *slesmá* or *kaph* is gained. In this manner the physician should examine the pulse of the patient, that is, the true state of the pulse with all the symptoms can only be known by a clever doctor with some practical knowledge on this subject. The fingers of the examiner

दोषावेशपरं । पित्तकालपरम्बा “यदा यं धातुमाप्नोति” इत्या-
द्युक्तेरिति केचित् । एवञ्च, वाताधिका भवेन्नाडी मध्ये श्लेष्माधिका
भवेत् । अन्ते पित्तधिका नाडी मन्निपाते त्रिलक्षणेति यत्
तदपि तथैव । आदौ च बहते श्लेष्मा मध्ये पित्तं तथैव च ।
अन्ते प्रभञ्जनोज्ञेय इत्यापि यत् पटन्ति तदपि प्रातर्मध्याह्नादि
परं उक्तयुक्तेः ॥

अथ सुस्थता-ज्ञानार्थमाह ।

“भूलता-गमन-प्राया स्वस्था स्वास्थ्यमयीशिरा ॥”

प्रायेति वाह्येन । स्वस्था परितो जाड्यरहिता । स्वास्थ्य-

or physician, as stated before, will clearly indicate the nature or existence of these *báyu*, *pitta* and *kaph* in the pulse of the body ; moreover, in order to have a thorough practical knowledge which is necessary on this important branch of science, the reader should satisfy himself more fully by referring or consulting the Sanskrit passages.

The Sanskrit expression *ádaucha bahate bata* is expounded by different physician with different shades of meaning. Some assert, that the word *ádi* here simply means that the very perception of the beating of pulse practically experienced by the touch of the tip of fore-finger ; that is, the humour *báyu*, which is said to be the *ádi* or original, is clearly understood by the senses. Others

मयी सुसयताब्यञ्जिका । उक्तञ्चान्यत्र “सुखितस्य स्थिरा ज्ञेया
तथा बलवती मता ।” स्थिरा मन्दगमना । बलवती,
स्थौल्ये सति जाड्यरहिता । सुखमात्रेण पूर्वस्मात् भेदः । तथाच
“प्रातः श्लिग्धमयी नाडी, मध्याह्ने चोष्णतान्विता । सायाह्ने
धावमाना च चिराद्द्रोगविवर्जिता ।” चिरादिति अतीतानागतयो-
र्द्वयोरप्युक्तिः । अबान्तरभेदस्तु स्वल्पकालबह्वकालव्यापकगति-
भेदात् । एतच्च पद्याशितानामेव ।

differ widely even in this interpretation. They say that the word "ádi" is meant the very spot where the ring-finger is put at the time of feeling the pulse ; that is, by their opinion the humour *báyu* is tested by this finger. But both the explanations have no real importance, for they stand to no reason or evidence, consequently, they seem to be vague and groundless. The above "expression" does not at all put any emphasis regarding its meaning as the distinction of "spot or seat" of any pulse. Moreover, nothing is mentioned or shown anywhere referring the "seat of the pulse" with the exposition of the beating of pulse as stated before. No perception or feeling about this question even is not thought or considered.

अथ वातादीनां क्रमेण खभावमाह ।

वातात् बक्रगता नाडी चपला पित्तबाहिनी ।

स्थिरा श्लेष्मवती ज्ञेया मिश्रिते मिश्रिता भवेत् ॥

बक्रेति वायीस्तिर्यग्गमनात् तिरोबहन्तीति । चपलेति बक्त्रे रूर्द्ध्वज्वलनात् ऊर्द्ध्वचञ्चला । स्थिरेति जलस्य नीचगमनात् अनुल्लसा, मिश्रिते मिश्रचिह्ना भवति । तेन द्विदोषजे उभयचिह्ना, त्तिदोषजे सर्वलिङ्गेति ।

“Some learned physicians being much confounded with this abstruse and difficult problem have discussed and found, that in the first, there is the action or beating of *pitta* (bile), in the middle there is the feeling of *slesmá* (phlegm), and in the last, there is the perception of *báyu* (air), but the exposition of this theory which is given here has no force or foundation whatever; rather it deludes our sound or common sense. The reason is, that in almost all the medical books, either ancient or modern, the action of *pitta* (bile) as occupying the middle place is clearly spoken or stated, that is to say, the *pitta* always remains between the two humours *báyu* and *kaph*. This fact

चपलता स्थिरतयोः समयभेदेनाविरोधः । तदुक्तं “कदा-
चिन्मन्दगा नाडो कदाचिच्छीघ्रगा भवेत्” एवञ्च दोषादे
रस्वभ्यरूपस्योक्तत्वात् ।

उक्तवक्त्रादिगतिसामान्यस्य क्रमेण विशेषत्वमाह ।

सर्पजलौकादिगतिं, वदन्ति विबुधाः प्रभञ्जनेन नाडो ।

पित्तेन काक-लावक, भेकादिगतिं विदुः सुधियः ॥

राजहंस मयूराणां, पारावत कपोतयोः ।

कुक्कुटस्य गतिं धत्ते, धमनी कफ-संबृता ॥

is clearly and practically proved when feeling the pulse of a healthy person.

If not the above fact be admitted as groundless, then it may be put under the head of impracticable or incurable symptoms ; for in the diseases with incurable symptoms this prevalence of *pitta* or bile is described as the first beating or perception.

Some also assert that the word "ádi," or beginning, in the expression *ádaucha bahate pittang* may be right and interpreted in this way :—When the humour *bile* is predominant in the system, then the *pitta* or bile takes the active or prominent part in the pulse, and hence the pulse firstly and mostly

आदिना बाते वृश्चिकगतिर्दीलायितगतिः । पित्ते
काकगतिः, सुतगतिः कुलिङ्गकलविङ्गादिगतिः । कफे राज-
हंस-गज बराङ्गनादिगतिः । चय-प्रकोप प्रशमनदशाभेदस्तुह्य एव ।
अतश्च " बातेत नाडी-स्फुरणं जलौका, — भुजङ्गवद् वृश्चिकवच्च
तिर्यक् । पित्तेन मण्डुक-कुलिङ्ग-लाव, -गति प्रतीतिं कुरु-
तेऽथ नाडी " । " भुक्तस्य बान्तस्य च मेंदुरस्य निद्रारतस्यापि
तथा रिरंभोः । कफाकुलस्यातिसुखे-गतस्य, स्थौल्यं दधाना
शिथिलं प्रयाति इति चयादि-चित्तय-धिया रामराजः ।

indicates the clear or sharp perception of bile as a reigning humour.

There is also another saying; as, when the *báyu* is predominant in the pulse, it is distinguished or beats first; when the *slesmá* is prevalent in the pulse, it acts second or a time intervening between *báyu* and *pitta*; and when the *pitta* is predominant in the pulse, it works last. During the time of *sannipát** these three symptoms are equally observable and evidenced in the pulse. This is even considered as groundless and obscure.

The following expression:—“In the beginning, there is the movement of *slesmá* or phlegm, in the middle, there is the action of bile or *pitta*, and in the last, there is the feeling of *báyu* or air which

बातादि-द्वन्द्वज-नाडी-गति-भेदमाह ।

मुहः सर्पगतिं नाडीं मुहूर्भेकगतिं तथा ।

बातपित्तद्वयोद्भुतां प्रवदन्ति मनीषिणः ॥

भुजगादि गतिं नाडीं राजहंसगतिं तथा ।

बातश्लेष्मसमुद्भुतां भाषन्ते तद्विदो जनाः ॥

* When all the humours are at the same time eccentric, the resulting disease is called *sannipát* or combination, and is looked upon as most serious.

is known or read, means to indicate the time of morning, noon and evening.

THE SYMPTOMS OF A SOUND HEALTH.

The beating of the pulse of a healthy person comes to almost like that of the movement of a leech, and hence this working of the pulse is not at all characterized by any dulness. It is said in other books, that the pulse of a healthy system is calm and serene, and though stout, is void of any stupidity or dulness.

The only difference, that exists between the pulse of a very sound and good health and that of an invalid is, that the pulse of a diseased person always

मण्डुकादिगतिं नाडीं मयुरादि गतिं तथा ।

पित्त-श्लेष्म-समुद्भुतां प्रवदन्ति महाधियः ॥

आदिना वातादेरन्य धर्माणा मुक्तानामपि गृहणं एवञ्च
पौर्वापर्यं व्यतिक्रमेणापि कृच्छ्रं साध्यादिव ।

अथ त्रिदोषजामप्याह ।

उरगादि-लावकादि,-हंसादीनाञ्च विभ्रती गमनं ।

वातादीनाञ्च समं, धमनी समन्व माधत्ते ॥

becomes thick, corpulent as well as stupid and inactive ; and the pulse of a healthy person is only thick and healthful, but with no such feeling of stupidity or dulness.

It is also said that the person whose pulse remains cool and steady for a long time in the morning; warm at noon, and quick in the evening, has not been troubled with any kind of disease for a lengthy period and it should be further understood that such person will not be threatened by any kind of sickness for some future time.

But if such a state of pulse continue to be of a short duration, it must be clearly known that

सममिति न्यूनाधिकता निरासः । क्रमगत्यातु नासाध्यत्वं
तथाच, लाव तित्तिरि वार्त्ताक, गमनं सन्निपाततः ।
कदाचिन्मन्दगा नाड़ी, कदाचिच्छीघ्रगाभवेत् । त्रिदोष प्रभवे
रोगे विज्ञेया सा भिन्नैः ॥ पित्तक्रमतया कृच्छ्रं साध्यत्वं
असाध्यत्वं च ।

त्रिदोषजमुक्ता सामान्यतः सुखसाध्यत्वमाह ।

यदा यं यातुमाप्नोति, तदा नाड़ी तथागतिः ।

तदाहि सुखसाध्यत्वं, नाड़ीज्ञानेन गम्यते ॥

the person has not been suffering under any kind of ailments, and will not be so, for a short period to come.

However, such a state of the pulse can only be perceived and experienced in the person of a regular habit of diet.

THE NATURAL MOVEMENT OF THE THREE
HUMOURS: *báyu, pitta and kaph.*

In the eccentricity of *báyu*, the action or movement of the pulse seems to be crooked and awry; in the eccentricity of *pitta* it is brisk and unsteady; and in the eccentricity of *slesmá* the action of the

अथमर्थः, अपराङ्गादौ नाडी वातोल्बणा प्रथमं वातगत्यैव
बहति, ततो यथायथं पित्तादिगत्या, नतुपत्तोल्बणत्वे वातादि-
गत्या, तदा सुखसाध्यत्वं, व्यतिरेकेण व्यतिरेकः । तदृक्त
मन्यैः,—नाडी यथाकाल गति स्त्रयाणां प्रकोप शान्त्यादिभि
रेव भूयः इति ।

असाध्य रूपमाह ।

मन्दं मन्दं शिथिल-शिथिलं व्याकुलं व्याकुलम्वा,
स्थित्वा स्थित्वा बहति घमनी याति नाशचसूक्ष्मा ।

pulse is steady and stagnant. When the two humours are eccentric, the action of the pulse becomes of two kinds ; in like manner when all the three humours are eccentric, the symptoms of the pulse appear of three different characters.

The working of the humour *báyu* is naturally abnormal and irregular, consequently when that *báyu* is eccentric in our system, the action of the pulse, as a rule, proves to be disorderly. The natural virtue of a fire is unsteady and flickering and takes an upward course, hence *pitta*, which is called the fire of the animal creation, has the characteristic quality of inconstancy and of a higher motion.

नित्यं स्थानात् स्खलति पुनरप्यङ्गुली संस्पृषेद्वा,

भावैरेव बद्धविधविधैः सन्निपातादसाध्या ।

मन्दं मन्दमिति मुञ्जरनुद्भटं । शिथिल शिथिलमिति

स्खलद्गति रूपं । व्याकुलं व्यकुलमिति त्रस्तवदितस्ततो

गमनं । वाशब्द समुच्चये । स्थित्वा स्थित्वे त्यावृत्याच तत्तद्-

रूपैव गतिः । नाशमदर्शनं यति गच्छति, कदाचिन्नाड़ी

स्यन्दोऽपि न सम्भाव्यते इत्यर्थः ।

To flow down steadily and quietly, is known to be the virtue of water, naturally it follows that when the *slesmá* is eccentric, the pulse assumes an attitude of coolness and profundity. The two humours being eccentric, there will appear two symptoms; when the three humours are eccentric, there the three kinds of symptoms will be distinctly perceived.

THE FULL EXPLANATION OF THE IRREGULAR OR ECCENTRIC CONDITION OF OUR PULSES.

The physicians on pulse declare, that the humour *báyu*, when eccentric causes the pulse to move crookedly like those of snake, leech and scorpion.

सुक्ष्मेति यदि लभ्यते तदा तथैव । नित्यं प्रायः ।
 स्थानादिति स्थानमङ्गुष्ठमूलं तस्मात् स्खलति कदाचित् तत्र
 सन्दोपि न संलभ्यते इतर्यः । तदुक्तं “ हन्ति च स्थान
 विच्युते ” ति, “ क्रमेण व्यजति स्थानं या नाडी सा च मृत्यवे ”
 इति च । नित्यं स्थानात् स्फुरतीति कुसम्प्रदायपाठः । पुनर-
 पोति कियद्विलम्बेन । अङ्गुलीं अङ्गुलीमूलं । संस्पृशेत्
 अकस्मात् स्फुरेत् । एवं इत्येवं रूपैर्बद्धविधैर्भावैर्धर्मैः ।
 उक्तञ्चान्यत्र “ महातापेहपि शीतत्वं शीतत्वे तापिता शिरा ।

When the *pitta* is eccentric in our system, the state of the pulses is felt like the movements of *finḡá* bird (*corvus balicassius*) quail, frog and sparrow. And when the humour *kaph* or *slesmá* (phlegm) is eccentric, the action of the pulses is perceived or considered to appear like the motion of goose, peacock, pigeon, dove, and cock.

THE STATE OR MOVEMENTS OF THE DANDAJA*
PULSE.

The sages avow, that the eccentricity of the two humours *báyu* and *pitta* should be understood, when the pulse of any one beats or moves repeatedly like that of snake and frog.

नानाविध गतिर्यस्य तस्य मृत्युर्नसंशयः” ॥ महेत्याशया-
कृष्ट-पित्तादि-कृत-ताप-निरासः । शीतत्वमित्यत्रापि महेति सम्ब-
ध्यते । तथा त्रिदोषे स्पन्दते नाडी मृत्यु, कालेऽपि निश्चला ।
निश्चला स्पन्द सामान्याभाववती । अतीसारादौतु हस्तपादादि
स्वेदादिना स्पन्दोपलम्भात् ।

* When all the humours are at the same time eccentric and irregular, the pulsation is said to be *dandaja* or resulting from quarrel or dispute.

In order to explain clearly the idea of the perception or feeling of the eccentricity of the two humours *báyu* and *slesmá*, the physicians on pulse have asserted that the pulse during this state move sometimes like a leech and sometimes like a goose. When the pulse of a person beats at one time in the manner of the movements of a frog, and at other like that of a peacock, it should be known that *pitta* and *kaph* have become eccentric.

When a disease arises from the effect of the eccentricity of three humours, the pulse first moves like the movements of a leech, snake and scorpion ; next it goes like a quail and frog ; and lastly, the beating of the pulse is perceived like the gestures

तथाच ।

पूर्वं पित्तगतिं प्रभञ्जन गतिं श्लेष्माणमाविभ्रतीं,
 सन्तान भ्रमणं मुहुर्बिदधतीं चक्राधिरूढामिव ।
 तीव्रत्वं दधतीं कलापि गतिकां सूक्ष्मत्व मातन्वतीं,
 नोसाध्यां धमनीं वदन्ति मुनयो नाडी-गति-ज्ञानिनः ॥

पूर्वमिति क्रमविपर्यये पित्तादिगतिमतीं, मुहुः वाव-
 न्वारं, एवं क्रमेण चक्रोपरि भ्राम्यमाणा मिव । तथा तीव्रत्व

or movements of an elephant, goose and harlot. The three humours *báyu*, *pitta* and *kaph* remaining alike eccentric, the relation between them in the pulses appears to exist in equilibrium.

If, by degrees, the movements like those of serpent, quail and goose appear and are perceived in the pulse, there will be no apprehension of any fear of incurable disease or danger. But if any such confusion or opposition occurs, as the beating of either the humour *pitta* or *slesmá* is perceived first, and next if, either the beating of *slesmá* or *báyu* is experienced, and if, in the last, either the beating of *pitta* or *báyu* is known, it is plain and must be understood that the disease is fatal, obstinate and almost of an incurable nature.

मतिशयवेगं । एवञ्च कदाचिन्मयूरवद्गमनां, तथोत्तरोत्तरं
 कृशतामासादयन्तीमिति विशिष्टो हेतुः तथाचान्यत्र, अत्यु-
 च्चका स्थिरात्यन्तं, याचेयं मांसवाहिनी । याच सूक्ष्माच वक्राच
 तामसाध्यां विनिर्दिशेत् ॥ अतुश्चका सहजतोऽप्युच्चतरा, पृथ-
 गिवोद्गता । स्थिरेति कदाचित् फ्रणिधानेनैव गम्यमानस्यन्दा
 च, मांस-वाहिनी मांसाहार द्रवगतिमती । लगुडप्राया मांसेन

THE GENERAL OR INCURABLE SYMPTOMS.

The disease is said to be easily curable, when the beating of a pulse perfectly agrees with the innate virtue of a humour by which it is influenced.

In the afternoon, the humour *báyu* generally becomes eccentric or disordered, and if then by feeling the pulse it comes out,—that firstly, the beating of the pulse is carried on in harmony with the natural and peculiarly crooked movements of the humour *báyu* ; and nextly, if the pulse beats quickly and briskly according to the nature of the humour *pitta*, and lastly, if it beats in a quiet and smooth way following adhesively the natural tendency of *slesmá*, so here in such a circumstance, the disease should be known as curable.

But on the other hand, when the said symptoms do not appear, the disease is considered of a malignant type or incurable.

समं वहतीति न युक्तं, तद्रूप-परिचायक-प्रकारस्यानुक्तत्वात्-
 इयमिति वैशिष्ट्यबोधनाय । या च सूक्ष्मा च वक्राचेति पृथगेव
 भाक्यान्तरं इति ।

THE SYMPTOMS OF INCURABLE DISEASES.

The pulse of a patient with the symptoms of *sannipat** beats sometimes lazily and sluggishly, sometimes slackly and loosely, and sometimes in a falling and slipping manner; and, occasionally, it rushes about busily as if with great trouble and uneasiness; and at times the pulse acts or moves dilatorily as if with an interruption of motion, and gradually this beating being imperceptible comes to dissolution; and, at other times, after a pause, this beating descends on a sudden, from the side of the joint of the thumb; and in consequence of this, the beating becomes entirely imperceptible in this place, and again, after an interval

असाध्यत्वापवाद माह ।

भार-प्रबाह-मूर्च्छा, -भय-शीक-प्रमुख-कारणान्नाडो ।

संमूर्च्छितापि गाढं, पुनरपि सा जीवितं धत्ते ॥

चिरतर-बहल भारोद्बहनेन वा, विष-वेग-धाराबाहि-
रुधिर-सन्दर्शनादि-जनित-मूर्च्छया वा, राक्षसादि सन्दर्शनादि

*When *bāyu*, *pitta* and *kaph* are all eccentric, the symptoms appearing on the patient are called the symptoms of *sannipāta*.

this sudden rush of beating pushes upwards ; by this irregular and confusing motion of the pulse, the variety of the perception of beating appears, and hence these symptoms are said to be incurable or dangerous upon a patient.

It is also written in different other books, that if either the body of a patient becomes very heated and the pulse very cool or the body very cool and the pulse greatly heated, that is, if there appear various kinds of symptoms and uncertain state of the pulse, it must be understood that the death of the patient is sure.

Moreover, it is said regarding these symptoms in incurable diseases, that if the beating of *pitta* in

भव-भयेन वा, पुत्रादि विरहज शोकातिरेकेण वा, संमूर्च्छितापि
 अतिनिस्पन्दापि। गाढनिति सुतरांकार्श्यादियोगेऽपीत्यर्थः। पुनरपि
 साध्यतां यातीत्यर्थः। भावानां रत्यादीनां प्रवाहः भावप्रवाह
 इति न युक्तं, भय शोकयोः पृथगभिधानात्, प्रमुखेत्यनेन हेत्व-
 न्तरोभिधानाच्च। तदुक्तं। पतितः सन्धितो भेदो, नष्टशुक्रश्च
 यः पुमान्। शाम्यते विस्मय स्तस्य न किञ्चित् मृत्युकारणं ॥
 पतितः उच्चादितः। सन्धितः अस्यशादि-सन्धानेन संहितः। भेदी

the pulse of a patient is perceived first and then the beating of *báyu* is felt, and lastly, if the perception of *slesmá* or *kaph* is experienced ; and when this sort of action is repeatedly continued like the turning of a wheel with a rapid motion, and also if this beating goes on like the movement of a peacock or it gradually becomes low and lean ; in such a case the physicians on pulse, describe them to be the symptoms of incurable ailments.

The following are also said to be the symptoms of dangerous or obstinate illness:—When the pulse beats very violently or rashly, *i.e.*, at the time of feeling the pulse, it is apparently seemed as if a separate or new pulse has grown to produce this singular beating ; when a pulse is very calm and steady,

अतोसारवान् । नष्टशुक्रः अतिरमणेन यत्स्मादिना वा, शुक्र-
क्षयवान् । विस्मयः असाधयत्वानुमानं । शाम्यते नावतरति ।
कररणन्तु प्रागुक्तं तत्तदेव । तथा बालानामतिमूढानां मूकाना-
मपि देहिनां । उन्मात्तानामभिन्यास-प्रमूढ-मनसामपि ॥
व्यस्तंसमस्तं द्वन्द्वञ्च दोषरूप विशेषतः । शाम्यते द्रुति पूर्व्वेणान्वयः ।
बालानां स्तन्यपानानां अति मूढानां, अतिमूर्च्छितानां उन्मत्तानां
उन्मादभृतोन्मादग्रस्तानां अभिचाराभिशाप दुष्ट मनसामपि । व्यस्तं

scarcely to be made out or perceived with proper attention and care ; when a pulse seems to be heavy, loaded or full, that is (when it goes like one filled with meat in the stomach, or the effect produced in the pulse of a person after eating meat or any such thing) ; and when a pulse is very lean, weak, irregular, crooked and exhausted.

Though sometimes, the pulse seems at first to be very low and motionless after a hard labour, or by carrying heavy burdens, or getting fit and becoming senseless, seeing a profuse discharge of blood, or having been frightened at the approach of fearful

एकैकश स्तेन व्यस्तसमस्ततया क्रमेण व्युत्क्रमेण वा सन्निपात बद्ध-
नेपि न तथा । तथाच, अजीर्णे वातरोगेच, व्यायामे मैथुने श्रमे ।
तप्ताङ्गे चागमाक्लान्ते, नाड्यवक्ता न मृत्युक्त् ॥ अव्यक्ता चनुह्यमान-
स्यन्दा पूर्वोक्त रूप वृत्तावपि न प्रमिता ।

अन्यत्रापि तथा भृताभिषङ्गेऽपि त्रिदोष बद्धपस्थिता । समं
या बहते नाडी यथाच न क्रमं गता । अपमृत्युपररोगाङ्गा नाडी
तत्सन्निपातवत् । भृताभिषङ्गे, तथा सामान्याभिसङ्गेच ।
देवदुष्टादौ नाडी सन्निपातधर्मशालिनो उपस्थिता आपातत
एवं भवति नतु तत्फलप्रदा । भेदमाह, सममिति वातपित्त-

beasts or monsters, and also being greatly troubled with any sort of family bereavement ; but, under these circumstances, the pulse rises and revives, that is, it is restored to its former state.

The case would not be known or reckoned as hopeless or incurable, if the pulse stops or becomes void of motion, that is, in other words, if the difficulty of the perception of beating arises after falling from a height, receiving a shock, during a period of amputation of any limb or any such surgical operation, in the diseases of chest (such as pthisis, asthma, and consumption), by loss of semen in dysentery, and by excessive sexual intercourse.

स्वभावक्रमवती । तथा क्रमं व्यतिक्रमं न गता, तस्मात् अपमृत्युः
मृत्युरहिता । परमार्थतः सन्निपातवदपि सन्निपातजन्या न स्यात् ।
तदुक्तं, “सस्थान-हीने शोकेच, हिमाक्रान्तेच निर्गदाः । भवन्ति
मिश्रला नाद्यो न किञ्चित् तत्र दूषणं ॥

स्वस्थानेति अतुग्रचादितः पतने । अद्भुष्ट-मूलत श्वलन इति
तु नार्थः, निर्गदा दूत्यसंगतेः । निर्गदा अपि निश्चलाः सम्भवन्ति ।
दूषणं असाध्यत्वभ्रमः । तथाच, “विस्त्रुच्यां दृश्यते नैव, नैव
स्थानं विमुञ्चति” । स्थानादन्यत्रादर्शनं । अन्ये त्वाङ्गः, स्तोत्रं

There will be no apprehension of any fear or danger, if, after examination of the pulses of persons who are either suckling babes, dumb, insane, persons suffering from fit, and those whose minds have been afflicted with curse and troubled with heinous offence ; any disorder or irregularity in the beating of the three chief humours or elements, *báyu*, *pitta* and *kaph*, is perceived, or the symptoms in the pulse appear to be completely defective and confusing that is, when the three humours at once seem to be eccentric.

बातकफं दुष्टं, पित्तं वहति दारुणं । पित्तस्थानं विजानीयात्
भेषजं तस्य कारयेत्” ॥ अयमर्थः कफवातनाडी किञ्चिद्
वहति दुष्टं क्षीणाधिकत्वात् द्वाभ्यामपि विशेषादुल्लेखं, पित्तं
विषम वेगेन वहति तदा प्रतीकारार्थं भेषजं कुर्यात्,
असाध्यता न स्यात् इति यावत् । अत्र कश्चित् स्वस्थानं च्यवनं
यावत्, धमन्या नोपजायते । तदा तच्चिह्नं सत्त्वेऽपि ना
साध्यत्वमिति स्थितिरिति । तच्च प्रार्थिकं तात्कालिकं ।
अन्यथा बद्धधा व्यभिचारदर्शनात् । इन्ति च स्थानविच्युतेत्यत्र
चकारस्यायोग व्यवच्छेदकत्वमर्थः ।

It would not cause death, though the pulse appears to be motionless or without any beating in the following ailments :—Dyspepsia, gout, rheumatism, physical labour, exhaustion after the sexual intercourse, great bodily heat from the sun or fire, and excessive coldness of the limbs from the effect of frost or water.

It is also said in other medical books that in diabolical diseases, or during any such nefarious

तथाच ।

क्षणाद्गच्छति वेगेन शान्तां लभते क्षणात् ।

सप्ताहान्मरणं तस्य यद्यद्गं शोथवर्जितं ॥

क्षणादिति द्रुतं द्रुतं नतु कदाचिदिति । शान्ता मनुप-
लभ्यमानत्वं । शोयेति तत्सत्त्वे चिरमेवेत्यर्थः ।

प्रसङ्गात्काल निर्णय माह ।

भुलता भुजगाकारा, नाडी देहस्य संक्रमात् ।

विशीर्णे क्षीणतां याति, मासान्ते मरणं ध्रुवं ॥

कदाचित् महोलतावत् कृशा, तद्गतिवदतिमसृण वक्रगम-
नाच । कदाचित् सर्पवत्परिपुष्टा तद्गतिवद् बलवद् वक्रगमनाच ।

illness, though the pulse at the outset may show symptoms of *sannipát* or typhoid nature, but it produces no injurious effect. It must be further understood, that the pulse of this description, that is, when it is moved and guided on by the three humours, *báyu*, *pitta* and *kaph* with their primitive and original nature, but for a time charmingly and illusive-ly giving out bad symptoms will neither create any serious illness in a patient nor cause death.

By falling from a great height, in grief and from the effect of cold, the pulse even be without any ailment becomes inactive and dull, but this imperceptibility of the pulse must not be considered as harmful and injurious to the patient.

वक्रगमनेति वैशिष्ट्यं न सुस्थदशातो भेदः । इत्यञ्च कदाचित्
अलभ्यतां अतिक्रमताञ्च यदिगच्छति । देहेति देहक्रममपेक्ष्य,
तेन देहोऽपि यदा कदाचित् कृशः, कदाचित् शोथादिना
स्थूलः स्यात् तदा द्वितीये मासि म्रियते इत्यर्थः ।

तिर्यग््यत्र प्रमाणेन या मुञ्चति निजास्पदम् ।

पञ्चहाद् भाविनं मृत्युपाद् नाडी निदर्शयेत् ॥ तिर्यगिति
आयामेनोर्द्धं सम्बन्ध परित्यागः नतु सर्व्वथा ।

In cholera, the pulse is not perceived; but at the same time it does not quit the root of the thumb, the seat of the pulse; that is, though the existence or the activity of the pulse might not have been perceived, but it is sure that the pulse there lies in a dormant state at the root of the thumb.

Some physicians assert, that if the humours or elements *kaph* and *báyu* become apparently prevalent in the pulse, and if also the bile or *pitta* humour act rapidly in it, medicine must be given to the patient for remedy, it must not be thought as any thing dangerous or incurable.

Certain medical men also say, "that as long as the pulse does not fall below, from the joint of the thumb so long there will not happen any danger; it is certain, in spite of various incurable symptoms in a patient." Because, in fact, the perversity of the

तथाच

जहाति यस्य स्वस्थानं यवाङ्मपि नाङ्गिका ।

न स जीवितमाप्नोति त्रिदिनाभ्यन्तरे मृतिः ॥

एषातु करस्थैव सामान्यतया प्रकरणात् । पौदस्थेति क्वचित्

तथाहि,

pulse from its right place generally happens at the dying hour.

The patient, whose pulse goes quickly for a time, and again immediately it assumes a state of stillness, and if he be without any swelling, will die either on the seventh or eighth day.

When the pulsation of a person becomes lean and smooth like a leech, and is also carried on like its crooked movement ; and if sometimes the pulse appears to be strong and vigorous like a snake and goes like that of the motion of a snake ; and if, at other times, the pulse is found to be too weak or imperceptible ; and if the pulse of a person at the same time is perceived to be very weak, along with the physical weakness, that is, if the body either becomes lean or swelled, the patient is sure to die on the second month.

हिमवद्विशदा ताडो, ज्वरदाहेन तापिनां ।

त्रिदोष स्तर्श भजतां, तदामृत्युर्दिनत्रयात् ॥

यदा निरन्तरं ज्वरदाह तापौ, शैत्येण नाद्याः । त्रिदोषेति

सन्निपात लक्षणसत्वे एव भवति ।

The patient, whose pulse of the foot quits its own seat in the measurement of half a *jab*,* is sure to die after the fifth day.

If the pulsation of the hand of a person quits the rightful seat in the measurement of half a *jab*, his life cannot be saved, and his death happens within three days.

The person who has been suffering from a typhoid or remittent fever being all the humours eccentric, and whose pulse appears to be very cold and

किञ्च ।

निरीक्ष्या दक्षिणे पादे तथाचैषा विशेषतः ।

मुखे नाडी वेहन्नितरं ततस्तु दिनतुर्यकं ॥

गतं भ्रमरकस्येव वहेदेकदिनेनातु ।

कन्देन स्पन्दते नितरं पुनर्लगति चाङ्गुलौ ।

मध्ये द्वादश यामानां मृत्युर्भवति निश्चितं ॥

दक्षिणे इति पुंसः, स्त्रियास्तु वाम एव । तथेति करस्यैव ।

विशेषतो विशेषज्ञानार्थं । यदि चोभय नाड्यपि मुखे पुरोभागे

नितरं सदाबहति तदा दिनचतुष्टयं प्राप्य । भ्रमरस्य परिभ्रमण

* 1 *jab* = $\frac{1}{2}$ th of an inch, hence $\frac{1}{2}$ a *jab* = $\frac{1}{4}$ of an inch.

imperceptible, is sure to die either on the third or fourth day.

If the examinee-pulse either of a hand or foot acts or beats continually being limited only at the seat of the touch of fore-finger, the patient will remain alive for four days only.

If the pulsation is felt to move crookedly or irregularly like a bee, the death of the patient would happen within twenty-four hours.

रूपं गमनमिव मुखे एव यदि वर्हति तदा एकदिवसेन कन्दे मूले स्पन्दनस्थाने कदाचित् न स्पन्दते स्वल्पं स्पन्दते इति सम्भाव्यते । स्वल्पेवेति पाठे तत्रैव स्वल्पं स्पन्दते इति सम्भाव्यते । नित्यं प्रायः, पुनश्चाङ्गुलौ तन्मूले कदाचिदपि लगतिच तदा तस्मादारभ्य द्वादश प्रहर मध्य एव मृत्युरिति ।

तथा ।

स्थित्वा नाडी मुखे यस्य विदुग्दोत इवेक्षते ।

दिनैकं जोषितं तस्य द्वितीये म्रियते ध्रुवं ॥

स्थित्वेतशात्रतय स्थितवा स्थितवा विदुग्दतस्फुरणमिव लक्ष्यते इति । द्वितीय इतयष्टप्रहरादुर्द्धमित्यर्थः ।

At the place just below the joint of the thumb' or if at the seat of the touch of the fore-finger, the beating of the pulse is perceived very scarcely, or if, once on a sudden, or the pulsation seems again distinct, in such a case, the death of the patient is certain within thirty-six hours.

If, after the examination of the pulse of a patient just at the touching seat of fore-finger, it is found to act subtly, something like an electric-flash ; that is, if the pulsation becomes sometimes slow and sometimes sudden, the life of such a patient lingers only for a day, and the death is sure after twenty-four hours.

तथा ।

स्वस्थान विच्युता नाडो, यदा वहति वा नवा ।

ज्वालाच ऊदये तिव्रा, तदा ज्वालावधि स्थितिः ॥

नवेति स्थित्वा स्थित्वेत्यर्थः । इत्यच्च यत् असाध्यलक्षणं मुक्तमस्ति तदपवादं विरहे सति, तस्यात्र प्रवेशो यथायथं मार्ग्यमिति रवगन्तव्य इति नेह प्रतन्यते ग्रन्थं गौरव भयात् । गच मन्दं मन्दमित्यनेन भूलता भुजगाकारेति विरुधते, तस्य तात्कालिक मरणं विषयत्वात् । सर्व्वमिदं सर्व्वरोग एव दितव्यं । ज्वरं मात्रेतु भ्रम एव भवति

If the pulse, being perverted from its right place, the joint of the thumb, gives the beating in a lingering and wearisome manner, and if there be a great deal of burning in the heart of the patient, the person suffering, would remain alive till so long the pain of the burning lasts.

CHAPTER III.

THE PREVIOUS SYMPTOMS OF FEVER.

BEFORE the appearance of fever in the painful state of the body, the pulse beats or goes like the motion of a frog, two or three times in a manner dull and with a slow space. Before any kind of burning fever, the similar state of the pulse is continuously perceived.

अथ प्राप्तावसरे रोगेषु निरूपणीयेषु प्राधान्येन प्रथमं ज्वर-
निरूपणमाह । तत्र ज्वरपूर्वरूपे,

अङ्गग्रहेण नाडीनां जायन्ते मन्यराः प्लवाः ।

ध्रुवः प्रवलतां याति ज्वरदाहाभिभूतये ॥

स्रवो भेकादिवद् गमनं तच्च मन्यरं भवति । चिर-
विलम्बेन अनुद्रिक्तयाच बद्धवचनादेवमेव वारद्वित्रयं, सामान्याङ्ग-

THE PHENOMENA OR SYMPTOMS BEFORE THE REMITTENT AND TYPHOID FEVER.

Before the clear appearance of any kind of remittent or typhoid fever in the system, the pulse goes like the bird quail (*Perdrix chinensis*), lapwing and partridge. That is, in the first place the pulse moves crookedly or irregularly, then in a state of upward motion, and at last it appears to move in a slow space, and in the body of the patient several kinds of pain appear.

THE SCIENCE OR THE EXPOSITION OF FEVER.

At the first appearance of fever, the pulse seems to be heated and becomes swift and speedy. Al-

ग्रहपिण्डुन मिदं । भविष्यज्वरदाहपिण्डुनस्तु तद्विपरीत वज्रलस्रव
इत्याह स्रवः प्रवलता मिति । उद्भटतया तथैव धारावाहि
रूपतां घाति नाडीत्यर्थः

सान्निपातिकरूपेण भवन्ति सर्ववेदनाः ।

सान्निपातिकरूपबहनेन ज्वर रूपाऽपरिज्ञानेऽपि सर्ववेदना
ज्ञानं । सर्वैति नानावेदनपरेति केऽपि । ज्वररूप माह—

ज्वर वेगेच धमनी, सोष्णा वेगवतो भवेत् ॥

though the patient takes a sufficient quantity of acid, the pulse becomes warm, but no rapidity in the pulse is perceived. After sexual intercourse, and in the night the co-habitation is done, and even in the morning after this, the pulse is perceived to be heated like the flame of fire ; but no sensation of quickness or violence is felt.

ABOUT THE FEVERS ARISING FROM THE
ECCENTRICITY OF **bayu**.

When the fever appears during the accumulation or at the commencement of *báyu* in the system ; the pulse is generally seemed to be serene, lean, weak, still and slow. And the fever arising from

वेगेति अस्त्राशित्वादि व्यतिरेकेण । तदुक्तं “उष्णा पित्तादृते नास्ति, ज्वरोनास्तुष्णतां विना । उष्णा बेगधरा नाडी ज्वरवेगे प्रजायते” । अन्यत्रच, “ज्वरेच वक्रा घावन्ति, तथाच मारुत स्रवे । रमणान्ते निशि प्रात स्तप्ता दीपशिखा यथा” ॥ रमणानन्तरं अस्यामेव रात्रौ तद्दिन प्रातरपि नाडी दीप शिखेव तप्ता स्यात् । ज्वरेतु इयोन् विशेषः, यदुक्तं घावन्तीति दीपशिखेव निश्चलतयाऽपि बेगमन्तरेण ज्वर वैषम्यं । तथा वातोद्रेकेऽपि वक्रा घावन्तीति

the eccentricity of *báyu*, the pulsation appears to be dull, hard and quick.

Now, by and by, it has become necessary to describe fully about the accumulation and eccentricity of the three principal humours of the body, such as *báyu*, *pitta*, and *kaph*.

The great Rishi-physician Susruta has thus written regarding this important subject, how all the humours or elements of the body appear, showing their true nature in the different seasons of the year:—"Internal is the typical of the external."

All the herbaceous plants grow new in the rainy season, consequently they generally become, as a rule, filled with-water and clay, and their existence

प्रसङ्गादुक्तं, रमणावसाने निशि प्रातरपीत्यर्थः । रमणानन्तरमपि,
रात्रावपि, प्रातरपीति, नार्थः ; प्रातश्निग्धमयीति विरोधात् ।
ज्वरावच्छेदेनैव समस्तान्वय इत्येके । तस्यच वातादि जन्यत्व-
सामान्यं तावत् उक्तलिङ्गैरेवावगन्तव्यम् ।

वातादिज्वरे विशेषमाह ।

सौभया सूक्ष्मा स्थिरा सन्दा नाडी सहज वातजा ।

स्थूला च कठिना शीघ्रा स्पन्दते तीव्रमारुते ॥

is of a short duration. In this season the sky remains cloudy, the ground becomes wet with water, and hence all the earthly beings as a natural course become physically wet and moist. This wet body with the conjunction of cold and moist atmosphere causes dyspepsia or indigestion. And also, on account of eating these new unsubstantial and unwholesome plants, and by drinking impure water dyspepsia of an ugly nature and of a virulent type appears in the system. This kind of indigestion produces acidity as well as burning sensation inside the throat in certain cases. In consequence of this burning indigestion, the *pitta* or bile is accumulated and becomes predominant in the animal system.

सौम्यो अकठिना, सूक्ष्मा कृशा, स्थिरा चिरादेवोपलभ्यमान
 स्पन्दा, मन्दा उपणभ्यमानस्पन्दत्वेऽपि अनुद्भूत स्पन्दा, सहज-
 वातजेति क्षयकालमपेक्ष्य । स्थूखा चेत्यादि प्रकोप
 कालेऽपि ।

श्रेहाच्छैतयात् गौरवात् उपलेपाच्च श्लेष्मः, सञ्चय
 मापादयन्ति । स सञ्चयः, बसन्तेतर्करश्मिप्रविलापित ईषत्-
 स्तब्ध-देहानां देहिनां श्लैष्मिकान् वशाघोन् जनयति । तात्र-

In the autumn, when the sky becomes clear and the ground is dry, the *pitta*, which remained accumulated in the body, is spread throughout the whole system by the influence of the heat of the sun, and this brings or creates diseases of bilious nature.

In the winter all these plants become gradually ripe and matured, the water becomes pure, and the heat of the sun seems to be mild. Consequently, in this season, by the cold and foggy atmosphere all the animal bodies appear to be dull and stupified. And by taking these rich plants as food, no proper digestion is done, therefore by the use of these ripe plants as well as water, the peoples generally, get dysentery. And naturally for this reason, that is, by eating such herbs and vegetables all the liv-

वौषधयो निदाघे निःसारा रूक्षा अतिमात्रं लघव्यो भवन्तग-
पश्च ता उपयुज्यमानाः सूर्यप्रतापोपशोषितदेहानां देहिनां रौक्ष्या
लघुत्वात् वैशद्याच्च व्यायोः सञ्चयमापादर्यान्ति । स सञ्चयः प्राहृषि
चात्यर्थं जलोपक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवात-
वर्षेरितो वातिकान् व्याधीन जनयति । एवमेष दोषाणां सञ्चय-
प्रकीपहेंतुरुक्तः” ।

ing animals are commonly affected with cold and cough.

During the spring season, this sort of the dullness or inanimation of the bodies, is very rarely seen. The *slesmà* or cold, once accumulated or stored in the body during winter appear to be cast or spread over the whole body, and this produces various ailments termed to be the diseases arising from *slesma* or cold.

In summer, all these herbaceous plants become sapless, dry and light, even the water is said to be light ; and also the bodies of the animal creations appear to be almost dried up. Hence, on account of the dryness, saplessness, and lightness of the bodies by eating such vegetables and water, the

“तत्र पूर्वाह्णे वसन्तस्य लिङ्गं, मध्याह्णे ग्रीष्मस्य, अपराह्णे प्राहृषः, प्रदोषे वार्षिकं, शारदे मङ्गरात्रे, प्रतुषसि हैमन्तमुपलक्षयेत् । एवमहोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपचयप्रकोपोपशमैर्ज्ञानीयात्” ।

अन्यत्रापि तथा वात-पित्त-कफरक्तानां प्रकोपनमुक्तं सुश्रुतेन, तद्यथा तत्र बलबद्धविग्रहातिव्यायामव्यवायाध्ययनप्रपतनप्रधावन

humour *báyu* or air is said to be gathered in the animal system.

Moreover, in the rainy season as the ground of the earth's surface remain wet with water, and the bodies of the living beings being moist, the internal *báyu* humour or element of the animal system is spread over the whole body by the influence and conjunction of external cold weather ; and hence there appear or grow diseases resulting from the effect of *báyu*.

Now gradually will be related the different causes and reasons of the eccentricity of the humours or elements of the animal creation. The eccentricity or irregularity of the humour *báyu* is generally caused in the system for the reasons mentioned below :—

Excessive physical exercise, or to practise any kind of bodily exercise with a stronger person, sexual intercourse, study, falling, running, fasting,

प्रपीडनाभिघात् लङ्घन स्रवन तरण रात्रिजागरण भारहरण गज
तुरङ्ग रथ पदाति चर्या कटुकषाय तिक्त रुच लघु शीतवीर्य
शुष्कशक वल्लूर वर कीद्दालक कोर दूषश्यामाक नीवार सुद्ग
मसूराढकी हरेणु कलाय निष्यावानशव विषमाशनाध्यशन वात

great pressure, hurt, jumping, plunging, swimming, to keep up night, carrying burdens, walking, riding on horseback or mounting elephant, eating bitter, sour or cold food, rich food, using bad or dry meat eating in excess various sorts of oats, eating during the state of indigestion, obstructing or checking the natural course of urine discharge, vomiting, checking or suppressing tears, suppressing the motion of stool or the discharge of semen. Specially in cloudy weather, in foul or chilly air, at the time when there is no sweating in the body, very early in the morning, in the evening, and after the food is digested, the humour *báyu* becomes eccentric. The eccentricity or disorders of the humour or element *pitta* (bile) is caused on account of the following reasons—anger, grief, fear, physical or mental labour,

मूत्रपुरीश शुक्र च्छर्दिक्षबयूद्गार बाष्पवेग विघातादिभिर्विशेषैर्वायः
प्रकोपमापद्यते ।

स शोताभ्रप्रवातेषु घर्मान्तेच विशेषतः ।

प्रत्युषस्यपराङ्गे तु जीर्णोन्नेच प्रकुप्यति ॥

क्रोध शोक भयायासोपवास विदग्ध मैथुनोपगमन कटुस्र
स्वण तीक्ष्णोष्ण लघु विदारिह तिल तैल पिण्याक कुलत्थ

fasting, getting heated either by fire or sun shine, co-habitation or sexual intercourse, and eating sour fruit, bitter or acid food, drinking intoxicating liquors, taking very hot or warm food, eating in excess meats of various kinds, and eating fish and other food of this nature. More specially, after exhaustion or labour, at the time of heat or warmth, after the cloudy weather is over, at noon, at midnight, and during the period of the digestion of food, the *pitta* or bile becomes eccentric or predominant in the system.

By the following causes the humour or element *slesmá* becomes eccentric :—Sleeping in the day-time, want of labor, laziness, eating in excess,

सर्षपातसी हरितक शाक गोंधा मत्स्याजांबिक मांस दधि
तक्र कुर्चिका मस्तु सौवीरक सुराविकारान्न फल कद्वरार्क
प्रभृतिभिः पित्तं प्रकीपमापद्यते ।

तदुष्णैरुष्णकालेच मेघान्तेच विशेषतः ।

मध्याह्नेचाह्नरात्रेच जोर्यत्यन्नेच कुष्यति ॥

दिवास्वप्नाव्यायामालस मधुरान्न लवण शीत श्लिग्घ गुरु
पिच्छिलाभिष्यन्दि हायनक यवक नैषधेत्कट माष महामाष

drinking milk or curd, eating barley, rice, cakes, sugarcane, pudding, meat, oats, roots, and some fruits growing out of creeping plants. Moreover at the season of winter and spring; at the time of morning and evening; and also just after meal, the *slesmá* is aggravated in the system.

In bilious fever the pulsation seems to be open, straight or free (that is, the beating of the pulse is perfectly free from any dulness or stupidity), long (that is, the act of beating is displayed or extended all over the touching space of fore-finger, middle-finger and ring-finger), and quick (that is, the pulsation seems to be very running and strong). Such a speed or movement of the pulse is only perceived during the first stage or commencement of bilious symptoms, that is, at the first period of the appearance of the eccentric-

गोधूम तिलपिष्ठबिहति दधिदुग्ध कृशरा पायसेत्तु विकारा-
नूपौदक मांस बसा विस मृणाल कशेरुक शृङ्गाटक मधुर बह्वी
फल समशनाधरशन प्रभृतिभिः श्लेष्मा प्रकोपमापद्यते ।

स शीतैः शीतकालेच वसन्तेच विशेषतः ।

पूर्वाह्नेच प्रदोषेच भूक्तमात्रे प्रकुप्यति ॥

city of *pitta* or bile, hence, the pulsation is perceived to be so hard and stiff and works or beats so speedily as if it seems to rise upwards piercing the *artery* or blood-vessels.

In bilious fever as well as in a state of indigestion, the pulse beats very quickly. In the eccentricity of *slesmá* the pulsation seems to be lean, slender, weak and cold ; and beats or moves like the slow movement of a duck. Here it must be understood by the term "the pulsation is cold" like that of when a piece of rope is wet with boiling water.

When there is a fever from being combined with *báyu* and *pitta*, the pulsation seems to be brisk,

पित्त प्रकोपणैरेव चाभोक्षणं द्रवश्निग्धगुरुभिश्चाहारैर्दिवाखण्ड
 क्रेधानलातपश्रमा भिघाताजीनं त्रिरुद्धाध्यशनादिभिरसृक प्रकोप
 सापद्यते इति ।

भृता च सरला दीर्घा शीघ्रा पित्तज्वरे भवेत् ।

शीघ्र माहननं नाद्याः काठिन्याच्च चलातथा ॥

भृता परिपूर्णा । सरला परितो ग्रन्थि जाद्यादि रहिता ।
 दीर्घा अङ्गुलीत्रयस्थलव्यापिनी । शीघ्रा वेगवतीति पित्तसञ्चय-

wavering, dull and hard. Briskness or activity is the virtue of *pitta* ; fluctuation, thickness and hardness are the nature of *báyu*, in order to distinguish or know clearly the *báyu-pitta* pulse or fever arising from the combination of the eccentricity of *báyu* and *pitta* ; it should be always borne in mind, that the respective natures or symptoms of both the humours will prevail in the pulse and manifest themselves. In *báyu-slesma* fever or in pneumonia, the pulsation appears to be slow but with a slight perception of warmth.

If the part of *slesmá* is perceived to be less in the pulse and that of *báyu* greater, the pulsation being dry and rough goes violently and like the flowing of a stream. When the fever is only from the effect of *báyu*, the pulse of the patient appears or perceived to be turning like a wheel or ball that, is, the pulsation is seemed crooked and bent with a great amount of corpulence.

दशायां । प्रकोपेतु नाडी भित्तेव बहि रूद्धं स्फुरतीव, अत्रहेतुः
काठिन्यादिति ।

दोषाजीर्णेन नितरां सन्दनञ्च प्रकीर्तितं ।

नाडी तन्तुसमा मन्दा शीतला स्रग्भकोपतः ॥

In the *pitta-slesmá* fever the pulse is weak, sometimes cold and sometimes less, and occasionally is felt to be *quiet* and mild.

If the pulse goes being heated at the seat of the touch of middle-finger, then it would be surely known that all the three humours or elements *bayu*, *pitta* and *kaf* are filled with corrupted blood.

In fever of malignant type or which shows evil symptoms, the pulse goes very violently or rushes like a flowing stream. But there being a certain amount of heat in the pulse, a feeling of warmth is experienced.

In quotidian fever or a fever of a violent type (that is, a fever whose paroxysms return every day),

तत्रैवाजीर्णं मुहुरुद्धं स्पन्दनमपि पित्ते । तन्तुसमा अति-
सूक्ष्मा । शीतलेति तप्तोदकसिक्त रज्जुवत्, ज्वरसम्बन्धात् ।
कफचय-पकोप-रूपञ्च उक्तं ।

चञ्चला तरला स्थूला कठिना वात पित्तजा ।

ईषच्च दृश्यतेतुष्णा मन्दास्यात् श्लेष्मवातजा ॥

चञ्चला कपिवत् सदैवास्थिरगमना, कुलिङ्ग भेक-गमना
चेति पित्तधर्मः । तरला कदाचित् दोलायमान गमना, तथा

sometimes the pulsation is not perceived upon the place of the joint of the thumb, that is, the beating of the pulse is seemed or felt to quit the place for a while. Again immediately after a short time this beating returns to its own place. In the fever whose paroxysms return every second day, every third day, and every fourth day, the pulse remains heated, and the pulsation is seemed like the turning of a wheel, and the beating of the pulse is perceived going round and round like dizziness or stupor. But these symptoms should not be taken as incurable or hopeless, though, in the first sight, they appear to be so ; because, in such a case no warmth would have been felt to exist in the pulse, had the symptoms been fatal or dangerous.

स्युलाचेति वातधर्मः । ईषदिति कटुष्णा, नाडी सम्वन्ध-वात-
धर्मोऽयं । मन्दा हंसगतिरिव । कफधर्मोऽयं ।

निरन्तरं खरं रुचं मन्दश्लेष्मातिवातला ।

रुचं वात भवे तस्य नाडी स्यात् पिण्डसन्निभा ।

सूक्ष्मा शीता स्थिरा नाडी पित्तश्लेष्म-समुद्भवा ॥

समता विषमता माह । निरन्तरं मध्ये गत्यन्तरं रहित
खरं मन्तता व्यतिरेकेण वेगवाहि । रुचं श्लिग्धताभावयुक्त

In the fever arising from anger, the pulse seems to work as if it has inclined upon other pulse and it goes in a state of exhaustion. In the fever which originates from lust, the pulsation is perceived as if it has embraced other pulse. At the time of the appearance of fever or when any fever predominates, the pulsation seems to be warm, swift and speedy.

In a state for the desire of lust or during a state of indifference, at the time of anger, and in labor, anxiety and fear ; the pulsation appears to be weak and lean.

ABOUT THE PROHIBITORY RULES FOR FEVER PATIENTS.

During fever, by making sexual intercourse the pulsation becomes weak, and the pulse appears to act slowly.

कर्कशस्पन्दनञ्च । मन्दश्लेष्मेति वाताधिक्यमपेक्ष्य । शेषं विनिर्मुक्त
 वातमाह रूक्षेति । पिण्ड सन्निभेति वात्यादिना मध्ये वर्तुली-
 कृतप्राया । सूक्ष्मा कृशा स्युलता-विपर्ययेण कार्श्यस्यापि
 कफकार्यत्वात् । शीता शीतला, अथ कदाचित् अल्पशीता
 कदुष्णाचेति केवलकफात् भेदः । तथा स्थिरा विश्रान्तवेगा ।

As some person knocks about eagerly and troublously in the expectation of, and until the gaining of, a desired object, so the pulse of a patient in fever assumes the same state and condition if the person is excited with lust.

By eating curd in fever, the beating of the pulse becomes more violent, than the ordinary pulsation during fever ; and the beat of the pulse appears to be comparatively intense.

If fever or any other disease is caused by taking too much acid, the pulse is perceived to be heated. But if there be any illness of the body by using beverage, the pulsation is seemed to be heavy and slow.

मन्दा शिथिलस्पन्दाच्च, अथ कदाचिदस्थिरा चपलाचेति केवल
कफाद् भेदः ।

प्रसङ्गादाह ।

मध्ये करे बहेन्माडी यदि सन्तापिता चुबं ।

तदा नूनं मनुष्यस्य रूधिरापूर्णिता मलाः ॥

मध्य इति परीक्षार्थं निक्षिप्तमध्यमाङ्गुलिमूल एव यदि
पित्तोद्भवेण सन्तापिता तदा दुष्टरूधिरपूर्णता ज्ञेया । कफोणि-

It is also seen that in physical exercise, walking, sedentary habit, bereavement or grief, and even in sound state of health, the pulsation appears to be of different sorts and characters.

ACUTE DYSENTERY.

In indigestion and dysentery, the pulsation is perceived to be stiff and hard, and on both sides of the pulse the beating is seemed to be very dull and pass slowly. When there is a good digestion the pulsation is seen soft, mild and without any dulness, and the pulse beats quickly.

THE DIFFERENT TYPE OF DYSENTERY.

When the dysentery is advanced and of a chronic nature, the pulse is perceived to be without any nourishment and beats slowly and lazily. Hence the difference between acute and chronic dysentery

स्थल नाद्या इति केचित् । सर्वमेत ज्वरादन्यत्रापि बोद्धव्यं ।
मला इत्यनेन उष्णवात सम्बन्धेन वातरक्त परिचायक मिति वा ।
कफे दुष्टवातसम्बन्धेन वात रक्त परिचायकत्वा । प्रकरणन्तु
ज्वरहेतुकतया इति । त्रिदोष माते उल्बणा-नुल्बण भेदादिदं
सर्व मिति केचित् ।

is, that in the latter, the pulse or blood-vessel is supposed to become slight warm and is perceived to be heavy.

ABOUT THE PULSE OF A PERSON EITHER
IN APPETITE OR AFTER MEAL.

The pulse of a person, after the enjoyment of food seems to be still and quiet, and beats slowly. When the food is not well digested, the pulse is perceived to be dull and heavy. The pulse of a person in appetite becomes brisk and unsteady.

ABOUT THE EATABLES.

The pulsation grows or appears to be nourishing, healthful and dull from the following causes :—By eating oil, *ghee* (clarified-butter), juice of fruit, molasses and honey.

पुसङ्गात् उबरस्य साहजिक रूपमुक्त्वा आगन्तुकरूप भेदमाह,—
“भूतज्वरे सेक इवाति वेगा धावन्ति नोद्योहि यथाश्विगामाः” ।

तथा ।

सेके जलसेके स्रोतस्वतीव जलह्नुतेवेति यावत् । तापस्तु
स्यादेव । तेन तप्तजलसिक्तरज्जुवत् दूत्यर्थः । यथा अश्विगामा
नद्यः पयःपूरे प्रविषन्तीत्यन्वयः ।

But by eating only molasses the pulsation seems to be comparatively little dull. By eating meat, the pulsation is perceived to act violently like the striking of a rod. The speed of the pulse is felt to be slow in eating cream. By eating sugar or any such sweets, the pulse beats like the movement of a frog.

As the nature of pulsation is perceived in the *bāyu-pitta* diseases, there appears the similar state of the pulse, in eating plantain, variety of cakes mixed with sugar and plantain, dry rice, and fried eatables.

ABOUT JUICE OR LIQUID SUBSTANCE.

The different state of pulsation is seen in the following various causes:—By eating sweet juice, the pulse goes like a peacock ; by eating bitter juice

एकाहिकेन कचन प्रदूरे, क्षणान्तगामा विषमज्वरेण ।

द्वितीयके वाथ तृतीयतुर्थे गच्छन्ति तप्ता भ्रमिवत्क्रमेण ॥

प्रदूरे दूत्यर्थाद्ङ्गुष्ठमूलतः कियदूरे । क्षणावसान मात्रेण
गमनशोला नाद्य दूत्यनुसज्यते । द्वितीयकादौच क्रमेण
किञ्चित् किञ्चित् दूरं गच्छन्तीत्यर्थः । नचैव स्वस्थान चबने

the pulsation seems to move like a worm ; by eating acid, the pulse becomes little warm and goes like a frog ; and by eating juice which is pungent to the taste the pulse appears to move like the bird (corvus balicassius).

By eating juice of an astringent taste, the pulsation seems to be stiff and exhausted, the pulsation appears to be plain and quick in eating salted juice ; thus, the various aspects of the pulsation are seen and experienced by the use of different sorts of juice.

The pulsation seems to be stiff or hard by the eating of any melted or liquified substance. The pulsation proves to be soft and mild by eating any hard or solid food. The pulsation is also sometimes perceived to be either soft or hard according to the nature of the severity or hardness of the melted food.

नासाध्यत्व मिति अत आह तप्ता इति विशेषणान्वयः ।
भ्रमिबदिति पुनरेवमेवेति ।

तथा ।

क्रोधजे सङ्गलगाङ्गा समाङ्गा कामजे ज्वरे ।
उष्णा बेगधरा नाडी ज्वरकीप प्रजायते ॥

By eating any minute or small articles of food, the beating of the pulse is perceived to be distinct and separate; and the pulsation is seemed to attach closely to the joints. By taking any nourishing or wholesome food, the pulsation becomes strong and healthy.

ABOUT INDIGESTION AND LOSS OF SEMEN OR VITALITY.

When the digestion fails, gradually as a natural consequence, our vitality is lost and the chief elements of our system come to decay; in such a state, our pulsation is known to be cold and languid and perceived to move very slowly and lazily.

ABOUT THE SOUND STATE OR STRENGTHENING OF DIGESTION.

When the power of the digestion is in perfect order, the pulsation is felt to be light and strong.

सङ्गेति क्वचित् किञ्चित् आवर्जितदेहा । समेति नाद्य-
 न्तरालिङ्गितप्राया । ज्वर इति ज्वररूपोष्णतावश्यकता ।
 सङ्गलग्नं नाद्यन्तर स्पृष्टमिव श्रङ्गं यस्याः सा नाडीति प्रकरणात् ।
 समाङ्गेति नाद्यन्तर सम्बन्धेनैव वातादि कुमः इति । नतु

It should be known, that the patient is either suffering from dyspepsia or dysentery, when the pulsation of the foot of the sufferer is seen to move like a duck, and the pulse of the hand beats like the movement of a frog.

The pulse beats quietly and peacefully if there be purging in a state of chronic dysentery. If there be purging in diarrhœa the pulsation is known to be weak, depressed and spiritless. If there be purging in any procrastinated illness the pulsation shows like the leaping motion of monkey. The pulsation seems to be dull and stupid when there is purging in indigestion and dysentery.

उल्वणा । अजीर्णं जाड्यमात्रं नतु नाड्यन्तरं कम्बन्धं उपैति
असम्भवत्वात् इति । वेगधरा इति, वेगः शीघ्रगमनभेदः ।

उद्वेगः क्रोधकालेषु भयचिन्ता श्रेष्ठेषु च ।

भावक्षीणगतिर्नाडी ज्ञातव्या वैद्यसत्तमैः ॥

उद्वेगः कामवैराग्यभावः । भावश्च अभिलाषाद्यवस्था, तथा
क्षीणगतिः कृशतया ज्ञायमाना । क्षीणागते रितिपाठे, क्षीणा
कृशा, उद्वेगः उत्पद्यते एव, कथमित्याह, गतेः गमनेनन,
ज्ञातव्या

OF CHOLERA AND OBSTRUCTION OF THE STOOL
AND URINE.

The pulsation is perceived like the motion of a frog with the sensation of lowness and crookedness in the undermentioned diseases—in the obstruction of both stool and urine, at the sametime in the retention of either stool or urine or at the willful obstruction of both, in cholera, in stricture, in the difficulty of the discharge of urine, and in the diseases of stone or calculus.

It is said and known that in the diseases of cholera the pulsation is very rarely felt or perceived ; but the oscillation of the pulse remains at the joint of the thumb in a dormant state or lies hidden.

जरादन्यत्रैव केचिदिदमामनन्ति । एवञ्च कामात् क्रोधात्
वेगवतो क्षीणा चिन्ता भयासुतेति ।

प्रसङ्गाज्वरिणः कुपथ्यादिज्ञानमाह ।

ज्वरेच रमणे नाडी क्षीणाङ्गा मन्दगामिनी ।

ज्वरे कामार्त्तिरूपेण भवन्ति विकलाः सिराः ॥

ज्वरे सति रमणे कृते, नतु ज्वरे रमणेचेति प्रकरणात्
कामार्त्तयाद्यभिलाषदशासुविकला इक्षाप्राप्तेव इतस्ततश्चपलाः ।

ABOUT THE URINARY DISEASES.

In the profuse, as well as in the retention of urine, the pulsation seems to be heavy and stiff.

An exposition of *Gulma* (tumour sharp or severe pain in the abdomen).

In the diseases of tumour in the abdomen, combined with the *bāyu*-disturbances, the pulsation is always experienced to act or move very crookedly on account of the excess *bayu* in the pulse. In bilious tumour or pain the pulse is exceedingly heated.

When the tumour in the abdomen is accompanied with mucus and disturbed with worms and shows further symptoms of dysentery, the pulse in such a case is always known to be fat and stout.

तथा ।

उष्णत्वं विषमा वेगा उवरिणां दधिभीजणात् ।

उष्णत्वं सहजतोऽपि अधिकमित्यर्थः । विषमा, उवरीक्त
रूपादप्युत्कटाः । नाद्या इति प्रकरणात् उवरिणां दधि-
भोजिना मिति केचित् पठन्ति ।

ABOUT GONORRHŒA.

In gonorrhœa, the pulsation of the pulse is sometimes seemed to be attached to the joint ; but if the symptoms of dysentery are seen in it, the pulsation is felt to be slightly heated.

THE NATURE OF THE PULSATION IN EATING
POISON.

When a person is either administered with poison or bitten by a snake and while the whole system is

तथा

अस्त्राश्लिवाद्सुस्थत्वे जायन्ते तापिताः सिराः ।

कार्ज्जिकया ज्वराक्रान्ते जायते मन्थरा गतिः ॥

अतश्च भोजनेन अमुस्थत्वे—ज्वरे अन्यस्मिन् वा रोगे, सिरा स्तापिता भवन्ति, परिसरस्थलस्य बन्धिरूपत्वात् । कार्ज्जिका-भोजन-जनयासुस्थतायान्तु नाडी गतिमान्थर्यमुपैतीति विशेषः ;

प्रसङ्गादाह

व्यायामे भ्रमणेचैव चिन्तायां धनशोकतः ।

नानाप्रकारगमनं सिरा गच्छति विज्वरे ॥

thus filled with poison, the pulse beats very restlessly ; but in tumour and pain in the abdomen, the pulsation seems to be awry and crooked. And again, when this ailment is accompanied with the combination of bayu-symptoms, the pulse beats or passes like an arrow. Before these indications are perfectly clear and evident, the pulsation of the pulse oscillates or rises upwards like creepers.

PARTICULARS ABOUT THE *Gulma*-DISEASES.

In this disease the pulsation is perceived to be brisk, and the pulse oscillates speedily like the

चिन्तायां अध्ययनादिना । नानेति क्षणं क्षणमनया-
रूपतया । विज्वर इति जरमुक्तमात्रे, प्रकृतशरीरेऽपि व्यायामा-
दिना नाडीज्ञानाभावस्य उक्तत्वात् । इति ज्वर ज्ञानं ।

इदानीं प्राप्तावसरतया रोगान्तर निरूपने कर्त्तव्ये, प्रकट-
रोगाणां ग्रन्थग्रन्थान्तरे निःसन्देह निरूपणात् तेषां बातादि-
जनयत्वविशेषस्य प्रागुक्तलक्षणै रेवाधिगमनाच्च निगुह लिङ्ग-रोग-
निरूपणमेवारभमाणो निखिल गद नूलत्वात् अजीर्ण निरूपण
माह ।

movement of a pigeon. The said state of the pulsation is even seen and experienced in the diseases of insanity and madness.

The state of the pulsation in bubo or carbuncle before its maturity is the same like the vibration of the pulse in the eccentricity of *pittá* or bile. In sinus and abscess, the pulsation becomes very heated and the oscillation of the pulse shows the very similarity of pulsation as in the diseases of piles, and fistula; the vibration of the pulse also resembles

अजीर्णेन भवेन्नाड़ी कठिना परितो जड़ा ।

प्रसन्ना तु द्रुता शुद्धा त्वरिता च प्रवर्त्तते ॥

अजीर्णेनेति आम पक्व सामान्येन । कठिना अकोमला ।
परितः उभयपार्श्वतः । जड़ा अपृथग्भूतपाया, बक्षमाण त्वरितत्वं
व्यतिरेकेण मन्दमन्दगमनाच्च । प्रसन्ना तु अजीर्णाभाववती ।
द्रुता अकठिना जलस्रुतेव च । शुद्धा जाड्यरहिता, त्वरिता
शीघ्रस्यन्दाच्च । अत्र विशेष माह—

पक्वाजीर्णे पुष्टिहीना मन्दं मन्दं वहेत्सिरा ।

असृक्पूर्णा भवेत्कोष्णा गुर्वी सामा गरीयसी ॥

the state of the pulsation when *báyu* is eccentric in the system.

AN EXPOSITION OF SINUS, ABSCESS, CARBUNCLE,
PILES, AND FISTULA.

By vomiting, having been severely beaten or struck by sword, strick or any such thing ; or having been much afflicted with the obstructing of the natural course of the discharge either of stool or urine ; the *kaph* of the system or pulse becomes eccentric and the pulsation is seen to move like an elephant or duck : that is, in plain, the state of the pulse in such a circumstance appears to be dull and sluggish.

कीष्णेति मध्यकर एव प्रागुक्तं, गुर्वी कीष्णेति पूर्वैषान्वयः ।
उक्तञ्च “गुर्वी कोष्णाच रुधिर-पूर्णा नाडी प्रजायते” इति
सामाचेत् गरीयसी, स्थूला, गुरुतायुक्तत्वात् आमस्य, अकठिना
कफोद्धेकात्, वाताजीर्णे तु कठिनेतरनुभवः त्रसङ्गात् भोजनचुध-
योर्ज्ञान माह—

सुखितस्य स्थिरा ज्ञेया चपला चुधितस्य च ।

सुखितस्य भोजनादि तप्तस्य । स्थिरा, मन्दगमना, भोजना-
जीर्णसम्बन्धेन स्थूला चेति मन्तव्यं । तदुक्तं “सुखिनस्तु स्थिरा

THE EXAMINATION OF THE MENSTRUAL
DISCHARGE.

The menstruation is said to be either diseased or corrupted, when *báyu*, *pitta*, *kaph* and blood become eccentric by this combined forces, or also when each of these elements performs the same act separately. This corrupted blood is known as barren or seedless, it has no generative power, that is, it has no productive property. This impure or diseased menstrual discharge may be thoroughly known and examined from the fault of the three humours, *báyu*, *pitta*, and *kaph*, by the colour of the blood, and from the pain.

ज्ञेया तथा बलवती मता” । बलवती स्थूला । चपला
अस्थिरा, पित्तोल्बणतया कुलिङ्ग-लावकादि गमनाच्च ।

प्रसङ्गात् भक्ष्यज्ञान माह—

पुष्टिस्तैलगुड़ाहारे, मांसेच लगुड़ाकृतिः ।

क्षीरे च स्तिमिता वेगा मधुरे भेकवद्गतिः ॥

पुष्टिः स्थौल्यं, अजीर्णं सम्बन्धात् काठिन्यमपि । तैलेति
श्रेहमात्रपरं । तथाच फलरसेऽपि । गुड़ाहारे किञ्चित् जाड्यं

When the mense is scanty, it smells like a corpse; the blood is filled with particles or knots emitting bad smell, and appear like urine or stool, and it is said to be incurable, but other symptoms, besides these are known as curable. When our food is well digested, a sort of essential substance is produced from it, and this is called the semen virile. The term menstruation is given to that very liquid substance which in other words named blood. When the mense is corrupted from the effect of the eccentricity of *báyu*, the blood discharged appears to be frothy, black,

जड़त्वमिति भेदः । गुड़ेति मधुरनिर्यास मात्रपरं मांसे
मांसाहारे । लगुड़ेति उच्छुनतया दण्डायमानत्वं । क्षीरे
क्षीराहारे । स्तिमितो मन्दवेगः । मधुरे शर्करादौ द्रवे
चाद्रवेच मेकव्रत् स्रवगतिः ।

रम्भागुड़ वटाहारे रुक्षशुष्कादि भोजने ।

बातपित्तार्त्तिरूपेण नाड़ी बहति निस्कूमं ॥

रम्भागुड़यीः प्रत्येकं, मिलितयोरपि । वटाहारे वटकाहारे ।

रम्भाच गुड़वटकश्चेत्यपरः । रुक्षमश्रेहं चूर्ण-वदलादि । शुष्कं,
श्लिग्धमपि भर्जन रौद्रादिना कठिनं चिपिटकादि । वातेति

rough, scanty, speedy, and liquified ; when the blood is corrupted by the conjunction of the eccentric *pitta*, the color of the mense seems to be blue, yellow, green and black ; it also emits the smell of an immatured semen virile, and further, ants and flies do not desire it. When the menstrual blood is corrupted by the eccentricity of *káph* the blood appears fleshy, reddish, watery, smooth and profuse in discharge. When the mense is corrupted by the fault of all the humours combined, the blood assumes the appearance of a beverage and gives out a very bad smell.

THE SYMPTOMS OF PURE OR SOUND MENSE.

The menstruation or the discharged blood, which

वातपित्तगदे यद्रूपं “ चञ्चला तरला स्युला कठिना वातपित्तजा
इति यदुक्तं, तद्रूपं । निष्क्रममिति पौर्ब्बापर्य्यं विपय्यंयेणापि ।
मिश्रिते मिश्र धम्मंवतीत्यर्थः ।

अथ रसज्ञानं ।

मधुरे वर्हिगमना तिक्रे स्यात् भुलतागतिः ।

अम्ले कोष्णा स्रवगतिः कटुके भृङ्गसन्निभा ॥

वर्ही नयूरः । भुलता किञ्च, लुकः । स्रवगतिः भेकगमना ।

भृङ्गः कुलिङ्गविशेषः ।

is seen or appears like the blood of a hare or rabbit, and by which the wearing clothes is never discolored and easily washed, no marks are left upon the dress, is said to be the sound and healthy mense.

ABOUT THE EXAMINATION OF SEMEN.

From the food or substance comes blood, from the blood the flesh is formed, from the flesh the serum produced, from lymph or serum the bone is constructed, from the bone comes marrow, and from the marrow the semen or matter is produced. Like that of the menstrual blood if the semen also be

कषाये कठिना स्नाना लवणे सरला द्रुता ।

एषं द्वित्रिचतुर्योगे नानाघर्मावती धरा ॥

स्नाना जडा । एवञ्च निर्णीता-जोर्ण-स्यैव वक्तव्यं । तिक्रेतु
कषायत्वं सर्व्वथा दूत्यनुभवः ।

तथा

द्रवेति कठिना नाडी कोमला कठिनाशने ।

द्रवद्रव्यस्य काठिन्ये कोमला कठिनापिच ॥

सुद्रे पृथक् ग्रन्थिलेव पुष्टे पुष्टैव जायते । स्पष्टं ।

corrupted by the conjunction of the eccentricity of *báyu*, *pitta* and *kaph*, and various other causes which make the urine unsound and faulty, the generative power is entirely destroyed. When the matter is corrupted with the eccentric *báyu*, the color of the semen appears to be like the color attending the *báyu* disorders, and the pain which is felt at the time, varies with the pain arising from the eccentric *báyu*; and thus, when the semen is made

अग्निमान्दः धातुक्षयं ज्ञानमाह ।

मन्दाम्नैः क्षीणधातोश्च नाडी मन्दतरा भवेत् ।

मन्दतरा अतिमन्दगमना । क्षीणा च शीतला च भवति ।

तदुक्तं “क्षीणधातौ च मन्दाम्नौ नाडी क्षीणतमा भवेत्”

तथा—“मन्दाम्नौ शीततां याति नाडी हंसाकृति स्तथा” इति ।

किञ्चिज्जड़तापि बोद्धव्या । दीप्ताम्नौ बद्धमाण-लघुता-विपर्ययात् । अन्येतु—“आमाशये पुष्टिविवर्द्धनेन, भवन्ति नाड्यो

भुजगाग्रवृत्ताः । आहार-मान्द्यात् उपवासतोवाह तथैव नाड्यो

भुजगाग्रवृत्ताः” ॥ भुजगाग्रवृत्ता इति स्थौल्याभिष्टुग

पश्चादपेक्षया भुजगस्य अग्रभुजे भुजगाग्रे वृत्तवर्त्तनं यासां ।

अतिवृद्धा इति कापि । तथा बद्ध भोजिनोऽल्पाशनेन च ईषद्धि

putrid or tainted with the eccentric *pittá* and *kaph*, the symptoms appearing on a patient agrees with the symptoms which arise during their disordered state or eccentric condition. But when our semen, is corrupted on account of the bad blood, or with the conjunction of blood, the matter appears like the blood-color, becomes painful, emits bad smell and the discharge is profuse. The appearance of semen during the eccentric conditions of *báyu* and *slesmá* is like puss or bad blood ; during the disordered state of *báyu* and *pittá* the discharge of

कराग्रएव सर्पफणाकारा भवन्ति, किञ्चित् वक्रा भूत्वा स्थित्वा
वहन्तीत्यर्थः । भुजगप्रमाणा दूत्यपि पठन्ति । अतथा अन्यथा
तेन क्रमेण पुष्टाः क्रमेण क्षीणाश्चेत्यर्थः । अतिवृत्ताः वर्तुलास्तेन
गतिस्तु मन्दैव । उपवासेतु शीघ्रा क्षीणाच वक्राच वाताधिक्यात् ।

प्रसङ्गात् दीप्ताग्नि ज्ञानमाह ।

लघ्वी वहति दीप्ताग्ने स्तथाबलवती मता ॥

लघ्वीनपुष्टा, नापि क्षीणा, किन्तु स्वच्छा, उच्छूनाच, तथा
क्षुधावृद्ध्या बेगवती मन्दाम्नि वैपरीत्येनच अशीतला क्षीणाच
ज्ञेया ।

the matter is scanty and slender in appearance ; in a state of *sānnipatā* or when all the humours are at one time eccentric, the semen is seen like urine or stool and gives out a very bad smell. When the semen or matter is thin, scanty, knotted, and of a bad smell it is said to be difficult to cure ; when the semen smells like urine and stool it is known as incurable ; besides all other symptoms are curable.

THE SYMPTOMS OF SOUND AND HEALTHY SEMEN.

The semen is said to be pure and healthy when it is transparent, smooth, liquified, sweet and like

प्रसङ्गात् ग्रहणोमपि माह ।

पादेच हंस सदृशी करे मण्डूक संज्ञवा ।

तस्याग्नेर्मन्दता देहे त्वथवा ग्रहणीगदः ॥

पादस्या करम्याच नाडीत्यर्थः तथा—

भेदेन शान्ता ग्रहणीगदेन निर्वीर्यरूपात्वति सारभेदे ।

बिलम्बिकायां स्रवगाकदाचित् आमातिसारे पृथुला जडाच ॥

संग्रहग्रहण्यामेव यदि रेचनमहत् तदानीं शान्ता अनुल्वणा
कदाचित् किञ्चिदेवोपलभ्यमानस्यन्दा । एवञ्च चिरातिमारिणो

the smell of honey. Some assert, that the semen when like oil and honey is without any fault and known as sound.

EXAMINATION OF URINE.

It is a rule, that a physician, for the purpose of examining urine should make the patient discharge urine at the dawn of day or very early in the morning. The first rush or the discharge of urine should not

यदि भेदो रेचनं तदानो तन्न कृच्छ्रतमा, अतिसारमात्रे कृच्छ्र-
तमत्वमतिरेचनात् । निर्वीर्यरूपा स्रस्ताङ्गवत् हस्तपाद खेदादिना
उपलभ्यमान स्पन्दत्वेऽपि अति मृदुस्पन्दा । कदाचिदिति प्रायशः
शान्ता । इति ग्रहणी संग्रहग्रहणी बिलम्बिकातिसार ज्ञानम् ।

अथ मूत्रवर्चोऽग्रह विमृचिका ज्ञानं ।

निरोधे मूत्रशकृतो विड्ग्रहे त्वितराश्रिताः ।

विमृचिका भिभृतेच भवन्ति भेकवत्क्रमाः ॥

मूत्रशकृतो मिलितयोः, विड्ग्रहे दूत्येकैकशः । स्वतः,
स्वेच्छ्या निरोधे धारणे वा, इतराश्रिता एकतराश्रिता इति
मिलितापेक्षया न्यूनता क्रमश्च । विमृचिकेति विमृचिकाशरी-

be taken. The next rush or the discharge of urine should be taken or accepted for the propose of examination and the said quantity of urine should be placed into any pot made of glass. At the sun rise the above mentioned urine should be brought out in light and in an open place; and after which the physician or the examiner is required to move or agitate that quantity of urine, in order to have a thorough test

मूत्रकृच्छ्रं ज्वरादिजनयविष्टम्भादिपरं, तेन वक्राताच, “विष्टम्भ-
गुल्मेनच वक्ररूपा” इति वक्ष्यमाणत्वात् । सूक्ष्मताच । तथाचा-
नयत्र “विसृच्यां दृश्यते नैव नैवस्थानं विमुञ्चति” इति
कदाचित् स्यन्तानुभावोऽपि । अवान्तर भेदास्तूपदेशानुभवादिना
ज्ञेयाः । इतिमूत्रवर्चोग्रहविसृचिका ज्ञानं ।

अतःपर मानाहादि ज्ञानमाह ।

आनाहे मूत्रकृच्छ्रे च भवेन्नाडीगरिष्ठता ॥

गरिष्ठता गुरुता काठिन्यञ्चेति ।

तथैव शुलज्ञानमाह ।

वातेन शूलेन मरुत् श्लवेन सदातिवक्राहि सिरा वहन्ती ।

ज्वालामयी पित्तविचेष्टितेन साध्मान शूलेनच पुष्टिरूपा ॥

Now the physician should pour a drop of oil upon this urine, if by this, the said urine bubbles, the disease should be known or accounted as bilious or arising out of *pittá*.

When the urine is troubled or corrupted with *báyu* disorders its colour becomes smooth, transparent, black and sunny ; and as soon as a drop of oil is put over it, the urine being compounded with oil

वातशूलहेतोः सिरा वातश्लेणेन वातील्वणगत्या सर्वदैवाति-
बक्रगत्या वहन्ती भवति । तथाच पित्तशूलेन ज्वालामयी
भवति । उभयशूलेन उभय धर्मावती भूत्वा पुष्टिरूपा भवतीति
निर्गलितार्थः । उभयधर्माविरहेण तु आमशूलं क्रिमिशूलमेव
वा ।

अथ मेहज्ञान माह ।

प्रमेहे ग्रन्थिरूपा सा प्रतप्तात्त्वाम दूषणे ॥

ग्रन्थिरूपा मध्ये मध्ये ग्रन्थिमतीव भवति । तथैव आमदोषे
कदुष्णाच ॥

विष विष्टम्भ गुल्मज्ञान माह ।

उत्पित्सुरूपा विषविष्टिकाले विष्टम्भ गुल्मेनच बक्ररूपा ।

अत्यर्थवातेन अधःस्फुरन्ती उत्तान भेदिनरसमाप्तिकाले ॥

rises upwards in different drops. In case the urine is diseased or corrupted with the eccentricity of *slesmá* or humour cold, it appears filthy and is seen like the water of a pool.

DIFFERENT OTHER PROOSES^(F) REGARDING THE URINE.

The colour of the urine in the eccentricity of *báyu* appears to be pallid or jaundiced; in *slesmá* disorder it is seen frothy; in the eccentricity of *pittá*

विषभक्षणेन, सर्पादि दंशनेन वा या विष्टि स्तस्यां नाडी उत्पित्सुरिव अपरिनिष्ठगमना स्यात् । विष्टम्भ गुल्मे च उत्पित्सुरपि वक्रा । तथापि वाताधिकतया अधस्तात् स्फुरन्ती तिर्यग्भेदिनी भवति, तत्रापि तदसम्पूर्णं दशायां उत्तान भेदिन्यपि भवति, लतावदूर्द्धं सवेन गच्छत्यपि । यदा असमाप्तिकाले अन्तरान्तराधस्तात् ऊर्द्धमपि यातीत्यर्थः ।

गुल्मे विशेष माह कश्चित् ।

गुल्मेन कम्पोऽथ पराक्रमेण पारावतस्येव गतिं करेति ॥

or bile it is reddish ; in the fault or the eccentricity of the combined humours the urine is seen of a mixed color.

In the diseases of dysentery and biliousness the urine is seen like the oil of white mustard. If by pouring a drop of oil into urine, it appears like black bubbles, the learned physicians should know this sort of urine as corrupted with eccentric *báyu*

कम्पश्चञ्चलता पारावतगतिः भूमिवत् घूर्णमाणत्वं । उन्मादा-
बध्नेव मेव क्रमः ।

तथा ।

प्रणेत कठिने देहे प्रयाति पैत्तिकं क्रमं ।

भगन्दरानुरूपेण नाडीव्रण निबेदने ॥

प्रयाति वातिकं रूपं नाडी पावकरूपिणी ॥

व्रणे सति लावकादिगतिप्रयाति । कठिने इत्यपक्वदशायां ।

पक्वतायान्तु न तथेत्यर्थः ।

तथा ।

भगन्दर इव नाडी व्रणेऽपि वातिकं क्रमं ।

भुजगादिवद् गमनं कुरुते पावकरूपिणी ।

मुतप्रा नाडीति सर्वत्र ।

and *pittá*. It would be further known, that if by the above process the urine turns or appears like beverage the said urine is known to be corrupted with *báyu* and *slesmá*. The urine is said to be diseased with *pittá* and *káph*, when its color appears pallid. When there is *sánnipát* or all the humours are at the same time eccentric, the urine is seen to be black and red. Persons of a bilious temper discharge urine similar

तथा ।

वान्तस्य शल्याभिहतस्य जन्तो र्वेगाव रोधाकुलितस्य भूयः ।

गतिं विदत्ते धमनी गजेन्द्र-मराल-मालेव कफोल्बणेन ॥

कफेति वान्ताद्यवस्थानन्तर मपि कदाचित् तथात्वात् ।
तेन कृद्भिप्रसङ्गात् पवनोऽपि अवश्यं धातुक्षयवृद्धिं उपैति
इत्यादिना न विरोधः । तस्य धातुक्षयादि व्यापारे सापेक्षत्वात्
कफोल्बणेन यथा तथेति नाथं । तेन स्थुला मन्दाच । तथाच
भुक्तस्य वान्तस्यच मेदुरस्य इत्यादि रामराजः । स्त्रीरोगादिक
मपि रक्तादिक्रमेण ज्ञातव्यं पृथग्द्वन्द्वैः समस्तै श्वोपसृष्टमवीजं
भवति । तदपि-दोष-वर्ण वेदनादिभिर्विज्ञेयं । तेषु कुणप ग्रन्थि
पूति पूय क्षीण मुत्र पुरीष-प्रकाशमसाध्य मन्यत्साध्यंभवति ।

to oil. The urine, of a *káph* or cold tempered person appears like the dirty water of a pool. When the humour of a person is more of a *báyu* nature the urine becomes white and of a blood color. The urine of a *báyu-slesma* tempered person is known to be thick and white.

The urine, of a person of *pittá-slesma* humour is like that of an oil. The urine appears of a blood

“आहारस्य सम्यक् परिणतस्य यत्तेजोभूतः सारः परम
सूक्ष्मः स रस इत्युच्यते” । “रसादेव स्त्रिया रक्तं रजःसंज्ञं
प्रवर्त्तते” (रक्तं) “फेनिल मरुणं कृष्णं परुषं तनु शीघ्रग
मस्कन्दिच वातेन दुष्टं । नीलं पीतं हरितंश्यावं विस्मृ मनिष्टं
पिपीलिका मल्लिकाणा मस्कन्दिच पित्तदुष्टं । गैरिकोदक प्रति-
काशं श्लिग्धे शीतलं बहलं पिच्छिलं चिरस्रावि मांसपेशीप्रभं
श्लेष्मदुष्टञ्च । सब्धे लक्षणं संयुक्तं काञ्जिकाभं विशेषती दुर्गन्धिच
सन्निपात दुष्टं । पित्तवत् रक्तेन अति कृष्णञ्च । दिद्वोष लिङ्गं
संसृष्टं” ।

विशुद्धमार्त्तबं यथाह सुश्रुतः ।

“शशासृक् प्रतिमं यत्तु यद्वा लाचारसोपमं ।

तदार्त्तबं प्रशंसन्ति यद्वासो न विरञ्जयेत्” ॥

color when the person is of a *pittá* humour affected with the corruption of blood. The color of the urine of a person affected with the *rakta-pittá* (blood-bile) disease (or when there is a spontaneous discharge of blood either from mouth or nose of a patient) is seen like the *kusum* (carthamus tinctorius) flower. When a patient has a profuse discharge of urine and the urine is perceived to be of

स्त्रीरोगादिकमपि रक्तादिक्रमेण ज्ञातव्य मित्यत्रादि पदेन
शुक्रमूत्र-नेत्र-नासास्य जिह्वानां ग्रहणं ।

अथातो रेतसि यथाह मुश्रुतः—

वातपित्त श्लेष्म रक्त कुणप ग्रन्थि पूति पूय क्षीण मूत्र पुरीष
रेतसः प्रजौत्पादने न समथा भवन्ति । तेषु वातवर्णं वेदनं
वातेन । पित्तवर्णवेदनं पित्तेन । श्लेष्मवर्णं वेदनं श्लेष्मणा ।
शोणितवर्ण-वेदनं कुणप गन्ध्यनल्पं रक्तेन । गन्धिभृतं श्लेष्म-
वाताभ्यां पूति-पूय-निभं पित्त श्लेष्मभ्यां । क्षीणं प्रागूक्तं पित्त
मारुताभ्यां मूत्र-पुरीष-गन्धि कन्निपातेन । तेषु कुणप गन्धि
पूति पूय क्षीणरेतसः क्रच्छ्रसाध्याः मूत्र पुरीष रेतसस्त्वसाध्याः
साध्य मन्यचेति । विशुद्ध शुक्र लक्षणं तदुक्तं मुश्रुतेन ।

a slight red color, the physicians term the ailment as a red dysentery.

In the disease of dropsy the urine appears like the particles of *ghee* or clarified butter.

In chronic or in long standing fever the urine becomes like the urine of a goat.

In wearing or consumptive diseases the color of the urine is seen blackish. The illness should

स्फटिकाभं द्रवं स्निग्धं, मधुरं मधुगन्धि च ।

शुक्रमिच्छन्ति केचित्तु, तैल चौद्र निभं तथा ॥

अथातो मूत्र परिक्षा ।

मूत्रादिपरीक्षाया मिमानि प्रयोग चिन्तामणि ग्रन्थे संगृही-
तानि उच्यन्ते—

पाश्चात्य रजनी यामे घटिकानां चतुष्टये ।

उत्थाप्य रोगिणं बैद्यो नूत्रोत्सर्गञ्चकारयेत् ॥

आद्य धारान्तु सन्तय्य मध्यधारा समुद्भवं ।

शूभे काचमये पात्रे कृतं मूत्रं परीक्षयेत् ॥

भास्करोदय वेलायां प्रकाश स्थानके धृतं ।

लोलयित्वा पुनः सम्यक् ततो मूत्रं परीक्षयेत् ॥

be counted as incurable if in wearing diseases the urine becomes white.

When the urine appears smooth and cool, and is like the lustre of an oil, the food in the stomach is said to be well digested.

If the urine of any patient is seen yellow on the surface and red at the bottom, the symptoms must be known to indicate *Sānnipāt* of a bilious type.

तृणेनादाय तैलस्य बिन्दुं मूत्रे विनिक्षिपेत् ।

जायन्ते बुद्बुदायत्र विकारः सोऽस्त पित्तजः ॥

स्निग्धं श्यावारुष्कायं वातान् भूत्रं प्रजायते ।

तावदुद्धं च बध्नाति तैल बिन्दुयुतं तथा ॥

मूत्रं श्लेष्मणि जायेत समं पल्लव धारिणा ।

अनघ्न ।

वातेन पाण्डुरं मूत्रं सफेनं कफ रोगिणां ।

रक्तवर्णं भवेत् पित्ते द्वन्द्वे मिश्रितं भवेत् ॥

सिद्धार्थं तैल सदृशं मूत्रं स्यादामपित्तजे ।

तैल बिन्दु स्तथाक्षिप्तः श्यावबुद्बुदसंयुतः ।

When the *Sānnipāt* is caused on account of the the excessive *bāyu* in the system, the color of the urine appears black. In *Sānnipāt* of a cold nature or when the humour phlegm is eccentric, the urine becomes white. The patient, whose urine is similar to the juice of sugarcane and the eyes become yellow, is said to be attacked with dangerous *kaph*.

वातपित्तोद्भवं मूत्रं ज्ञातव्यञ्च भिषग्वरैः ॥

तैलविन्दु, स्तथाक्षिप्तश्चतुर्दिक्षु विसर्पति ।

श्लेष्मवातोद्भवंमूत्रं सौबीरेण समं यथा ॥

पाण्डुरं श्लेष्मपित्ते च पित्ते चैव परीक्षयेत् ॥

सन्निपातेन कृष्णञ्च बज्रवर्णञ्च जायते ।

तैलतुल्यं भवेन्मूत्रं नित्यं सहजपित्तजम् ॥

कफात्पल्लवपानीय तुल्यं मूत्रं प्रजायते ।

सहवातोद्भवं मूत्रं श्वेतं रक्तं प्रजायते ॥

वातश्लेष्मोद्भवं मूत्रं घनं श्वेतं प्रजायते ।

तैलतुल्यं भवेन्मूत्रं पित्तश्लेष्म समुद्भवम् ॥

रक्तवातेन रक्तं स्यात् कौसुम्भं पित्तती भवेत् ।

THE EXAMINATION OF NOSE.

The following symptoms are said to be the symptoms of death regarding the nose of a patient :— nose when white, dry, thick, mixed with black and yellow, covered with cold, insensible, dull, with wide nostrils, nostrils contracted, swelled, developed and crooked.

THE EXAMINATION OF MOUTH.

The taste in the mouth becomes foul and saltish on account of the fault of *báyu* ; it becomes

अधो बडलमारकं मूत्रमालोक्यते यदा ॥

वदन्ति तदतीसारलिङ्गं तस्मिन्नेवेदिनः ।

जलोदरभवं मूत्रं भवेत् घृत कणोपमम् ॥

अजामूत्रसमं मूत्रं जीर्णज्वरसमुद्भवम् ।

मूत्रञ्च कृष्णतां याति क्षयरोगो यदा भवेत् ॥

क्षयरोगाद्भवेत् श्वेत मसाध्यं तच्च निर्दिशेत् ।

प्रवर्तते यदा मूत्रं श्लिग्धं तैल समप्रभम् ॥

आहार उदरस्थश्च जीर्णं यादि तदा किल ।

bitter in the eccentricity of bile ; the taste is sweet in the excessiveness of cold ; and all these symptoms are seen when the disease is of a complicated nature.

ABOUT THE EXAMINATION OF EYES.

The eyes, of a person of *báyu* temperament is seen strong, dry, rough, smoky, with the lustre of black color inside, and the pupils appear restless. When the bile is predominant in the system the

ऊर्द्धं पोत मधोरक्तं मूत्रं चेद्भोगिणो भवेत् ।
 पित्तप्रकृतिसम्भूत सन्निपातस्य लक्षणम् ।
 वाताधिके सन्निपाते कृष्ण मध्यं भवेत्तथा ॥
 कफाधिके सन्निपाते शुक्लमध्यं भवेत्तदा ॥
 यस्येक्षुरससंकाशं मूत्रं नेत्रे च पिञ्जरे ।
 रसाधिक्यं विजानीयात् निर्दिशेत् तत्र लक्षणम् ॥

अथ नासा परीक्षा ।

शुक्ला शुष्का गुरुः श्यावा लिप्तासुप्ता च नासिका ॥
 नासिकात्यन्तबिहृता संवृता पीडका युता ।
 उच्छुना स्फुटिता नाना मरणाय भवेत् नृणाम् ॥

eyes appear to be warm and of a yellow color, and the patient can not bear the light of any lamp. When the *kaph* is eccentric the eyes become deprived of any lustre, the color seems to be with a mixture of black lustre, and they become watery and the look or gaze of the patient is known to be still and quiet.

In the diseases of *Sannipát* the eyes appear to be black, blood-colored and sunk into the socket ; and the patient seems to be overwhelmed with the feeling of laziness and procrastination, and sometimes feels dull and stupid.

And at times, the pupils of the eyes disappear and at the next interval there are visible several mixed color ; when a person is suffering from this

अथास्य परीक्षा ।

वाते लवणमास्यं स्यात् पित्ते तिक्तं कफे मधु ।

द्वन्द्वे द्वन्द्वं ज्ञेयं मन्निपाते त्रिलिङ्गकम् ।

अथ नेत्र परिक्षा ।

रौद्रे रुद्धे च धूम्राभे नयने तारचञ्चले ।

अथाभ्यन्तर कृष्णाभे भवतो वातरोगिणः ॥

disease, thus there are seen various states and changes in the eyes.

The following symptoms should be known as good and curable in a healthy person with sound eyes :—serene look, cheerfulness of the eyes and beautiful sight.

EXAMINATION OF TONGUE.

In the eccentricity of *báyu* the tongue appears yellow, rough, uneven, with eruptions and like the tongue of a cow.

When the *pittá* or bile is predominant, the tongue is seen mixed with black, yellow and red ; in the excess *kaph* or phlegm it is white in a rarified

पित्तकीपेतु पीताभे भवतः पित्तकोपतः ।

संतप्रे भवतो दीपमालोकायितुमक्षमे ॥

ज्योतिर्हीणे च शुक्लाभे जलपूर्णे सगौरवे ।

मन्दावलोकने नेत्रे भवतः कफकोपतः

तन्द्रामहाकुले श्यावे निर्भुम्ने क्षत्ररुक्षके ।

रक्तवर्णे च सततं विकृतं घोरतारके ॥

क्षणादुन्मीलते चैव क्षणादेवनिमीलते ।

form; in *sannipát* it is black, dry, and full of pimples.

A SLIGHT HINT ABOUT DESTRUCTIVE DISEASES.

It must be borne in mind that if it be necessary to get an insight in to the diseases mentioned above, the physician should always consider seriously about the state of the patient, the circumstance and the time when an examination of any such critical ailment takes place.

It is very difficult to find or point out any easy or established mode of examining the pulse, consequently it remains for me to say that physicians on

उपसंहार माह ।

क्वचित् प्रकरणोल्लेखात् क्वचिदौचित्य मात्रतः ।

क्वचिद्देशात् क्वचित्कालात् सङ्कीर्ण गदनिर्णयः ।

विलुप्तकृष्णतारे च वज्रवर्णे च तत्क्षणात् ॥

भवतो नयने चेत्यं सन्नपाते विशेषतः ।

सौम्यदृष्टि प्रसन्नाभि प्रकृत्या च मनोरमे ।

नेत्रे कथयतः शोघ्रं श्रेयांसि खलु रोगिणः ॥

pulse should always deliberately think over the subject, the science of sphygmica.

Having regard to or in comparison with the aquatic, terrestrial, and aerial animals and in respect of their different movements in their respective elements, the state or condition of the examination of pulse with its different humours *báyu*, *pittá* and *káph* is similarly thought of and considered.

Without a sufficient practical knowledge on the subject of feeling the pulse, with however a great amount of learning and acquirements merely in *Aurvediya* medical science, no sound or thorough experience may be easily gained in the science of pulse.

अथ जिह्वा परोक्षा ।

जिह्वा पीता स्वरस्पर्शास्फुटिता भारुताधिका ।

रक्ताश्यावा भवेत् पित्ते कफात् शुक्ला द्रवा घना ॥

कृष्णा विसंस्फुटा शुष्का सन्निपातात्मिका तु सा ।

मिश्रिते मिश्रिताज्ञेया लिप्तालक्षणाश्रिता ।

नाडीपरिचयद्वारं प्रायशो नैबद्दृश्यते ।

तेन धार्ष्यात् मयोक्तं यत् तत्समाधेयमुत्तमैः ॥

Only through the complete practical knowledge in the science of sphygmica, the state and movements of pulse may be known and perceived. To have a mastery over the subject is only gained by those, in this mortal world, who have heavenly genius and are divinely blessed.

In order to acquire a perfect knowledge on the subject of sphygmica it is most essentially necessary like the *yogis* to learn and practice the sublime art of the concentration of mind, without which, education of all descriptions will be of no avail.

जले स्थलेचान्तरीक्षे प्रसिद्धा यस्य या गतिः ।

सैवोपमानमत्रस्यात् प्रसिद्ध गुण योगतः ॥

न शात्रुपठानाद्वापि शश्वदध्यापनादपि ।

स्पर्शनादिभि रभ्यासादेव नाडी विवेकभाक् ॥

नाडी गतिरियं सम्यक् अभ्यासेनैव गम्यते ।

नाडी परिचयो लोके प्रायः पुण्येन जायते ॥

नाडी गतिरियं सम्यक् योगाभ्यास वदेकतः ।

नान्यथा शक्यते ज्ञातुं बृहस्पति समैरपि ॥

CHAPTER IV.

ABOUT THE ATTENDANCE OF MESSENGER OR
PHYSICIAN. *

THE physician, in attending upon a sick person, should make some necessary questions to the patient, and having examined the nature of the breath, will ascertain whether the disease under which the person is suffering can be curable or not.

* In this chapter there will occur sentences and expressions which, though might seem at the outset hard, obscure, mythical to the ordinary readers would at last possibly engage the attention of the reflective heads in finding out their hidden and scientific truths.

अथ दूतागमनं ।

अथ दूतागमात् प्रश्नात् साध्यासाध्य निरूपणं ।

श्वासमात्रप्रयोगेण रोगानामुपलक्षयेत् ॥

वामनासापुटे चन्द्रो दक्षिणेतु दिवाकरः ।

तयोः सङ्क्रमते वायुरर्द्धार्द्धं प्रहरे क्रमात् ॥

एवंषीङ्गसंक्रान्तिरहोरात्रेऽभिजायते ।

वायव्यश्चानलश्चैव माहेन्द्रो वारुण स्तथा ।

चत्वारो मण्डला ज्ञेया वाम दक्षिणयोस्तथा ।

प्रवेशे वहते चन्द्रो निगंसे वहते रविः ॥

Moon or the pulse *irā* as it is termed is lying in the left nostril. Sun or the pulse *pingāla* (yellow) is lying in the right nostril. The air or the act of breathing by turn, after interval of an hour and half, is passing or working from one nostril to the other. Thus during the day and night there happen sixteen changes of breathing.

SOME HINTS TO HEALTH.

As the remaining small portion of Sanskrit of this chapter is very hard and obscure and may seem to the

उभयत्रापि एवमेव लक्षणं नाभस मण्डलं ।

तत्परिज्ञान माह—

प्रथमे बहते वायु द्वितीये बहते ऽनलः ।

तृतीये वारुणो नाम माहेन्द्रस्तु चतुर्थके ॥

पार्श्वयोर्बहते वायु रूर्द्धं वहति चानलः ।

अधश्च वारुणो नाम मधेय माहेन्द्र संज्ञकः ॥

अष्टाङ्गुलं बहेद् वायु रनल श्वतुरङ्गुलं ।

माहेन्द्रो वारुणश्चैव बहते षोडशाङ्गुलं ॥

वायु वीथव्यः ।

readers like mysticisms, and moreover, as the wordings and expressions of which can in no way be intelligibly rendered into English ; the author, therefore, gives here the following notes containing some similar important directions conveying almost the same meaning given in the *yogá shastra* for exercises of breath and body as well as in respect to food and cleanliness whereby long life and immunity from diseases may be secured :—

“It may be observed here that although the directions are intended for those who wish to be *Yogis*, they are nevertheless mostly applicable to all men, as the object of *Hatá Yogá* is to bring the body to such subjection to the will, as to obtain perfect control over it ; and, at the same time, to guard off diseases and to arrest the infirmities which time brings so cruelly on all.

“The economy of breath over all other economies was highly spoken of by the Rishis. To shorten the length of breath, to diminish its frequency, to change its course from the right to the left nostril, and from the left to the right nostril, were the highest endeavours of the *Yogis* with the view of prolonging life and preserving health and youth up to a great old age.

“The Rishis who gave their long, careful and arduous consideration to the subject of breath, were of opinion, that there is both diurnal as well as fortnightly alternate variation of the flow of breath from the right to the left nostril, or from the left to the right nostril, according to the wane and increase of the moon ; and that much of our health and disease are ascribable to untimely and improper changes owing to our ignorance of the law. Indeed, they studied the subject so minutely that they seem to have made the human nose a sort of barometer to indicate good or bad health before their occurrence.

BREATH.

The breath falls usually to the length of 8 to 12 fingers from the nostrils. In singing and eating it falls to the length of 16 fingers, in walking 20, in sleep 24, in violent exercises 30 or more.

To attain long life one should endeavour to shorten the breath below the normal length by *kumbhak*, *i.e.*, by the gradual practice of taking in fresh air through the mouth or the nose and keeping it in the lungs so long as perspiration does not break out.

Breathing by the mouth except in cases of cold

as well as violent exercise which puts a man out of breath should be carefully avoided.

The breath flows rarely through both the nostrils at one and the same time. It usually flows either through the right or through the left nostril, and changes its course from the left to the right or the contrary, at an interval $2\frac{1}{2}$ *dandas* equal 1 hour. There are, therefore, 24 variations in the course of a day and night.

The moon is supposed to have an influence on the breath according to her periodic changes.

If a man finds on rising from his bed on the morning after the new moon, that his breath falls through the right nostril, instead of through the left, as it should be, he can, for his benefit, change the course by putting something hard within his armpit or stuffing the nostril with some *old* cotton.

The flows of the breath through the left nostril on the morning after the new moon, and through the right nostril on the morning after the full moon indicate good health and good luck for a fortnight.

N. B.—He who can by inserting old cotton make the breath flow through the left nostril by day and through the right nostril by night successively for

12 years, shall enjoy health and youth up to a great old age, and shall not be affected by any poison.

(The undermentioned exercise of breath should be made twice or thrice a day.)

(a) Take in pure air by the lips, putting them in the form of the bills of a bird, keep it in the lungs and slowly let it out by the nose.

The above exercise will increase the appetite, cure chest complaints and improve the power of sight and hearing.

(b) Take in pure air by the tongue like a serpent, keep it in the lungs and let it out slowly by the nose.

The above exercise removes depression of spirits, corrects bile and removes cold.

(c) Take in pure air by the left nostril, keep it in the lungs until perspiration breaks out, and then slowly let it out by the right.

This exercise assists the *Yogis* in holding breath for hours as required by *Kumbhak*.

FOOD.

Take no animal food except milk and butter.

Take no dry, stale, too hot or too cold food.

Take fruits which are neither unripe nor overripe,

Take easily digestable, but at the same time nutritious food.

Take not too sour, bitter, pungent or putrid things or things that exudes an offensive smell such as onions.

Take no spirituous drinks.

Avoid fasting and very early bathing.

Keep half of the stomach empty at the time of meal.

CLEANLINESS, EXTERNAL AND INTERNAL.

Clean the teeth with clean rich earth and wash them with infusion of catechu.

Clean the tongue with butter by the aid of the fingers, and endeavour to lengthen it slowly, for reasons to be mentioned hereafter.

Take a piece of fine clean cloth about four fingers in width and two or three yards in length, and learn to swallow it gradually and bring it out. This practice will relieve chest complaints.

After the food has been digested drink as much water as possible, and then looking upwards for a while bring it out. This practice will cleanse the stomach of impurities and sharpen the appetite.

Convolve the abdomen in the morning from the right to the left, and from the left to the right side. This practice will cure bowel complaints.

Insert soft threads into the nostrils and bring them out by the mouth or draw water by the nose. This practice will cure head-ache as well as cold in the head and preserve eyesight.

Look steadily on a minute thing for some time till water collects in the eyes. This practice will preserve the eyesight.

EXERCISES OF THE BODY.

Padmasana.—In a sitting posture put the right foot on the left thigh and the left foot on the right thigh, catch the two great toes from behind, and put the chin and the breast forward and slowly draw the breath by the left nostril and gently let it out by the right with the aid of the thumb. This practice will make the body light and steady, sharpen the appetite and cure chest complaint.

Shastikashana.—Bend the legs, put the left and the right knees parallel together, and sit on the heels in the form of a triangle and then draw breath as usual. This practice will facilitate respiration, and, at the same time, make a delicate chest strong.

Conceive the abdomen as the mooning from the
 right to the left and from the left to the right
 side. This practice will cure head complaints.
 Insert your thumbs into the nostrils and bring
 them out of the mouth or draw water by the nose.
 This practice will cure head-ache as well as cold in
 the head and prevent a headache.

Look steadily on a shining thing for some time
 all water objects in the eyes. This practice will
 purify the eyesight.

Exercise of the Body

Yama-mata—In a sitting posture, put the right
 foot on the left thigh and the left foot on the right
 thigh, catch the two great toes from behind and
 put the chin and the breast forward and stretch
 the breast by the left nostril and repeat for it out
 to the right with the left at the shoulder. This pur-
 sue will make the body light and so give sharpness
 to the organs and clear eyesight.

Shiva-krama—Stand the legs, put the feet and
 the right and left heel together and sit on the
 heels in the form of a triangle and then draw breath
 as usual. The practice will kill the impurities
 and at the same time give a delicate complexion.

13.2.29
HWC.





