

Sushruta
fl. 600 B.C.?

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The Sushruta Samhita was the first systematic arrangement of the surgical experiences of the older surgeons of ancient India and the collection of scattered facts of the science of surgery from the vast store of R Vedic literature.

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



paste, iron, salt, sesamum, boiled rice, or drinking oil or wine (Sura), as the case may be, should consider himself as a doomed being, while such dreams in a healthy subject indicate the impending attack of disease.)

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

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

The man who gets auspicious dreams should be looked upon as a long-lived man, and may be unhesitatingly taken under medical treatment by a physician.

