

UNANI SYSTEM-46A

HEALTH CARE COVERAGE

ayurvedic physicians not only to make a correct assessment of the disease and the appropriate remedy.

appropriate classification of diseases and factors that could be influencing them. As the sun controls the soul and the moon controls the body, afflictions by the moon and the sun are related to mental disorders. The influence of Mercury, or the moon, is produced by the conjunction of the planets and can have an important effect on the disease, such as influenza, etc.

It is, however, to make a realistic assessment of the physical and mental characteristics of the patient and the influences exerted over him. Thus it is possible to make a correct diagnosis of the occurrence, through astrological methods, by an ayurvedic physician after the

study of the disease and its intricate working, and the main cause, which is inexplicable despite scientific knowledge. Another contribution of astrology is to provide a working knowledge of the disease during a certain period of his life. The physician can strive to lessen the adverse effects of the disease. Here astrology recommends remedies from ancient times is replete with the knowledge of *mantra sastra*. The afflictions of the disease and the remedy of the requisite or normal remedy is satisfied by *mantras* which are the sound vibrations.

CHAPTER 5

The Unani system of health and medicare

Hakim Mohammed Said¹

Unani Tibb or Graeco-Arab medicine may be traced to that system of Greek medicine which was developed during the Arab civilization. The Moslems still call it Unani (Ionian) medicine out of adherence to its true historical derivation, whereas European historians would call it Arab medicine. It is now practised in the Indo-Pakistan subcontinent.

Basic concepts of health and disease

The basic framework consists of the four-humour theory of Hippocrates, which presupposes the presence in the body of four humours: blood, phlegm, yellow bile, and black bile.

The body is regarded as comprising the following:

- (1) *Arkan* (elements) comprising the different states of matter and materials entering into and forming a part of everything in the universe.
- (2) *Mizaj*—the bodily temperament.
- (3) *Akhlat*—the structural components.
- (4) *A'da*—the fully developed and mature organs.
- (5) *Ruh*—the vital force or life-force.
- (6) *Quwa'*—the bodily power.
- (7) *Af'al*—the corporeal functions.

It will be seen that these seven working principles are comprehensive in that the *arkan* include the elementary constituents of the body; the *mizaj*, the physicochemical aspects of the body; the *akhlat*, the bodily humours; *a'da*, the anatomy of the body; *ruh*, the life-force or vital force; *quwa'*,

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energy; and *af'al* the physiology of the body including the biochemical processes.

Temperament (*mizaj*) occupies a very important place in Unani Tibb and forms the basis of pathology, diagnosis and treatment. The temperament of the person to be treated is expressed by the Galenic concept of its being sanguine, phlegmatic, choleric or melancholic, according to the respective preponderance of the humours. In other words the temperament of the individual is equal to the uniqueness of the individual or, in modern terminology, the psycho-neuro-endocrinal system with its orientation tempered differently in each individual. Any change in the temperament brings about a change in the person's state of health. Thus disease is an expression of the imbalance of the humours or the disturbance to their harmony, and of the failure of one or more parts of the body to eliminate pathogenic waste.

The humours are assigned temperaments, i.e., blood is hot and moist, phlegm is cold and moist, yellow bile is hot and dry, and black bile is cold and dry (in their physical temperaments).

Drugs are also assigned temperaments and there are degrees of these temperaments. The temperament of a given drug is assessed by its action on the temperament of the body itself. Thus a drug said to be hot means that, when it enters the body and interacts with the vital faculties, it produces a temperament which is hot. Hence drugs are principally used to correct the abnormal pathological temperament of the body itself or of any particular system or organ.

Concept of preventive medicine and self-care

The basic philosophy of Tibb is that the body, composed of matter and spirit, is taken as a whole because harmonious life is possible only when there is a proper balance between the bodily (physical) and spiritual functions. Unani Tibb seeks the restoration of the body as a whole to its original state.

There is formulated also a power of self-preservation or adjustment (*vis medicatrix naturae*) which strives to restore any disturbance within the limits prescribed by the constitution or state of the individual. This corresponds to the defence mechanism which is called into action in case of injury to the body. In the Unani system of treatment, great reliance is placed on this power, the aim of the physician being to help and develop its action. The consequence is that by the use of Unani medicines not only is the system enabled to overcome the present disturbance through its intrinsic power, but it emerges after recovery with a greater power of resistance to future disturbances. Only in case of immediate and imminent danger to life is it considered necessary to resort to drastic methods of treatment.

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and general health habits is recommended. Unani practitioners recommend inoculation and immunization against diseases. In the classical literature of Tibb, there are certain prescriptions and prophylactic measures along with general preventive measures against the spread of infectious and contagious diseases.

The healer-patient relationship

The Unani practitioner holds a respectable place in society, particularly in rural communities. In urban areas, *tabibs* are often consulted for treatment of diseases and in matters relating to the protection of health. The *tabibs* adhere to the traditional moral and social values while treating their patients. This ensures an excellent healer-patient relationship which can be favourably compared to the old-style relationship between general practitioner and patient.

Consultation, diagnosis, treatment and management of disease

In large clinics and practices, individual case reports are made on the patients and submitted to the chief physician for study and prescribing. Lady physicians (*tabibas*) examine women, who usually observe purdah, and prescribe or give a report of their ailment to the physician who, after a study of the report, examines the pulse and accompanying pathological reports and then prescribes the medicine.

Diagnosis is carried out in the following manner:

- (1) Body heat is measured by pulse, palpation and thermometer.
- (2) Urine gives many indications of disorders in kidney and liver and in the organs of digestion, and plays an important part in the Unani system.
- (3) Examination of stools helps in the diagnosis of certain diseases. (Laboratory examinations of urine and stools are made.)
- (4) Observation, palpation and percussion are used to diagnose diseases of internal organs. Every disease is fully described in Unani literature with its symptoms, points of differential diagnosis, and all its complications. A detailed examination of a patient entails studying the person as a whole. The tongue gives an indication of the condition of the blood and functions of the digestion. The eyes, lips, teeth, throat and tonsils have all indicative signs together with other physical conditions and secretions. Sleep, fear or grief, anger or happiness also provide indicative signs.

The prescriptions are begun with the legend *Howash Shafi* (God is the Healer), generally in the Persian language. The prescriptions contain detailed instructions about the dosage and the preparations of medicine. The medicine is prescribed initially for three days, the treatment being

continued or changed according to the response of the patient. A strict diet is also prescribed.

General features of the pharmacopoeia

The pharmacopoeia consists of an extremely rich armamentarium of natural drugs, mainly herbal but also including animal, mineral and marine drugs. The drugs can be used singly or as polypharmaceuticals, in the form of decoctions, infusions, tablets, powders, confections, syrups and aquas.

It is true that the Unani pharmacopoeia is lacking in detailed experimental, physicochemical and biomathematical data, but it is nearly always safe. One keynote of Unani medicine is that the drug should not serve as a quick curative and in the end generate serious side-effects such as those sometimes observed with synthetic drugs. Another aspect of its approach is that the physical faculties (temperament) should be allowed to function according to their own nature and at their own speed under the operation of the natural laws, and that their functioning should be given help in every possible way.

Professional services and remuneration

Most of the *tabibs* either conduct an individual practice or operate in hereditary clinics or larger clinics with a chief physician and junior physicians under him. Generally no consultation fee is charged but, on account of rising costs, some *tabibs* have started charging nominal fees. In the case of house calls, a *tabib* does not take fees from patients living in his own locality or home town.

Generally, dispensaries are attached to the clinics, and the *tabibs* derive their income from the sale of the medicines dispensed.

Medical education

There are two categories of Unani practitioners:

- (1) Academically qualified from recognized institutes.
- (2) Academically unqualified, but having long practical experience in the family tradition.

There are Unani medical colleges for the education and training of practitioners. The course of study is four years, but recommendations have been made to make it five years to bring it in line with the allopathic course of studies. The syllabus and curricula include anatomy, the Canon of Avicenna, physiology, pharmacology, psychology, hygiene, pharmacy, medicine, fevers, medical jurisprudence, surgery, clinical diagnosis, ob-

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stetrics, pathology, gynaecology, paediatrics, and infectious and tropical diseases.

A special feature of Unani medical education is that modern medical knowledge is juxtaposed with Unani medical knowledge in such a way that a *tabib*, while specializing in his own system and techniques, also acquires knowledge of contemporary medicine.

Organization of practitioners, discipline, and recognition

There are national and provincial Tibbi associations responsible for the professional and collective problems of *tabibs*. Since the official recognition of Unani medicine by the Governments of Pakistan and India, regulating bodies have been set up in the ministries of health. In Pakistan, the National Council for Tibb has come into being; its Chairman is the Adviser on Tibb to the President of Pakistan. This Council represents the whole country, and its members are nominated by the Government. The Council prescribes the syllabus, holds examinations, awards certificates, and is responsible for registration. In India, a separate Directorate of Unani medicine has been set up under the Ministry of Health and Family Welfare to perform similar functions.

Special laws promulgated by the Government regulate the practice of medicine and protect people from malpractices. A Drug Control Bill is in preparation, with special emphasis on the manufacture of medicines, their standardization and use.

Research

Since time immemorial man has made use of natural medicines in the treatment of disease. Although purely synthetic compounds are being employed in increasing measure in modern clinical practice, interest in the examination of plants as potential sources of new drugs has never waned. No medicinal plant traditionally employed in the treatment of disease can be dismissed as an "old wives tale". Many active antibiotics occur in plants and this is still an unexploited field. In fact we are on the threshold of plant analysis and research. When it is said that *Saraca indica* is useful in menorrhagia, or *Cephalandra indica* (= *Coccinea cordifolia*) in diabetes, or *Boerhaavia diffusa* in dropsy, the scientific mind is not satisfied with mere statements, no matter from what source they originate, unless they are corroborated by clinical and experimental evidence. The active principles responsible for the therapeutic action have to be isolated and analysed; the way in which the effect is brought about and the manner in which the important organs are affected have to be studied. For example, *Podophyllum* and its resin have long been known to cause irritation of mucous membranes and even skin. It is probably knowledge of

this which initiated the use of *Podophyllum* resin to destroy soft warts or condylomatas. The excellent work done by Dr Salimuzzaman Siddiqui, Sir Ram Nath Chopra and others has demonstrated the vast scope for research in medicinal plants. In Pakistan, investigations of *Tamarix dioica* and *Peganum harmala* have disclosed astounding results. The efficacy of *Tamarix dioica* in jaundice and *Rauwolfia serpentina* in hypertension are beyond doubt, and the abundance of *Artemisia*, *Ephedra*, and other medicinal botanicals warrant pharmacological studies on their therapeutic value. With the growth of pharmaceutical institutions and chemical laboratories in universities both in Pakistan and India, a good deal of progress in research has been done. Plant drugs like *Adhatoda vasica*, *Psoralea corylifolia*, *Swertia chirata* (= *Agathotes chirayta*), *Plantago ovata*, *Nardostachys jatamansi*, *Lavandula stoechas* and others have come under investigation. Still another 2000 plants remain to be investigated and there is a likelihood that some of these may be effective in the treatment of disease and in medical care.

Research studies are being carried out in the Councils for Scientific and Industrial Research and the results published in their respective journals. In Pakistan, recently, an official programme for research has been instituted with the setting up, under a Presidential ordinance, of a National Council for Tibb which has activated the National Council for Tibbi Research with hakims, doctors and scientists constituting its members. As a result, three high-level committees have commenced work: the Pharmacopoeia Committee, the Herbs Committee and the Tibbi Drugs Act Committee. A five-year plan for research in medicinal plants costing about Rs. 1.5 crore¹ has also been prepared.

Interest in medicinal plants is being manifested in the Middle Eastern countries. The Government of Kuwait has already started a programme for a large and modern research centre for medicinal plants. It is expected that other governments will follow suit.

Coordination or integration

The future of medicine lies in a tripartite alliance of the *tabib*, the doctor and the scientist. Traditional practitioners, modern doctors and scientists must make joint efforts for new developments in the field of research. The following is a classic example of such efforts.

Acupuncture, a traditional form of therapeutics in China in unbroken practice over four millennia, used to be dismissed by modern medicine as a lot of old-fangled nonsense. In recent years, however, the alliance of the traditional physician, doctor, scientist and politician has reestablished it not only as a curative measure but also as a form of anaesthesia in surgical

¹ Rs. 1.5 crore = US \$1.8 million.

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operations with astonishing results. Instances like this can be multiplied and exploited for human health and welfare.

In developing countries such collaboration depends to a great extent on official or governmental attitudes. There can be no individual approach to the problem of coordination. The starting point should be the hospital, where a separate wing for coordinated therapeutics should be established and the patient given the choice of treatment, i.e., Unani only, or a combined form of treatment after mutual consultation between the Unani practitioner and the modern doctor. But this can be done only when the modern medical curriculum includes the Unani system of medicine as a subject for short-term study. This too requires a basic change of attitude on the part of modern medicine and a swing to innovative or universal medicine—a combination of traditional and modern medicine—which will rightly be the medicine of the future.

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HEALTH FOR ALL ACCORDING TO AVICENA

Avicena was a famous physician in 10th century. He discussed the necessity of health for all and he has described basic principles to maintain health for all i.e. for children, for adults and for the elderly people in the light of Unani Medicine, in his canon. If these principles are adopted the health of all i.e. children, adults and elderly people may be saved with the diseases to a great extent. These principles, in brief, are as follows:

(A) BASIC PRINCIPLES TO MAINTAIN HEALTH OF THE CHILDREN

(According to Avicena)

(1) Child Sleep

- (i) The child should be made to sleep in a room with moderate air, neither hot nor cold.
- (ii) The child should sleep on his back.
- (iii) The child's room should be dark.
- (iv) On the cot the child's head be slightly raised.
- (v) The child should sleep on the cot in such a way that his neck, arms, feet and back do not curve.
- (vi) Before sleeping, the child should be given lori, which helps him sleep quickly.

(2) Child Bath

- (i) Moderate water should be used to bath the child. It should neither be too hot nor too cold.
- (ii) Bathing time is best when the child wakes up after a long sleep.
- (iii) A child should be given bath two or three times a day.

K.S.

Common Diseases of Children and their Remedies

To cure the child first cure the mother is a rule, because the health of mother directly affects the health of the child. The mother should continue a light exercise throughout. She should be given light and digestive diet and she should abstain from intercourse.

The common diseases of children are as follows:

1. PYORRHOEA : If child has swelling in the gums, then Olive oil should be rubbed on them or honey mixed with Roghan-i-Baboona should be applied.
2. DIARRHOEA : When child is suffering from loose motions, then fomentation should be applied on his stomach with Zira and Zirr-i-Word mixed with vinegar or Anisoon and Tukhm-i-Karafs mixed with vinegar. Instead of pure milk some other light food or powder milk should be given.
3. CONSTIPATION : In case of constipation excrement of mouse (Choohe ki mengani) mixed with Sesamum oil (Roghan-i-Kunjad) should be applied as suppository (Shafa).
4. CRAMPS AND CONVULSIONS : In this case Olive oil or Roghan-i-Banafsha should be massaged on the body. The same oil should be applied on the head also.
5. COUGHS AND COLDS : In this case the child should be given the powder of Simagh-i-Arabi, Katira, Rubbussoos, Misri of equal quantity mixed with honey (Shahad) or milk.
6. STOMATITIS : If the child suffers from stomatitis, then Gul-e-Surkh with some saffron, in powder form, should be applied on the blisters of the mouth or Mure Makki, Mazoo, Kunder in equal quantity in powder form with honey should be applied. Rubbe Toot-i-Tursh or Rubb-i-Angoor-i-Tursh is also useful.
7. OTORRHOEA : In this case Marham-i-Shanjar (Marham-i-Ratanjot) is very useful for the ulcers of the children's ears.

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1. EXERCISE

If a person properly exercises at regular times he can maintain his health properly because in this way excreta (Fazlat) can dissolve regularly from the organs of the body and could not collect in the structure of the body.

Hippocrate says that one who is to be hungry he should avoid exercise or hard work. Exercise aggravates natural heat (Hararat-i-Gharizi) and creates lightness in the body after removing idleness. Exercise aggregates heat lightly and dissolves excreta which produces in the body daily. One should do exercise properly as in this way exercise creates heat and increases the functions of digestion and metabolism and in this way the bodily power increases.

Every Organ of the Body has its own Exercise like Chest, Throat, Organs of Respiration etc.:

To speak loudly or slowly or to sing is the exercise of mouth organs, throat and chest also.

Exercise of Digestive Organs:

If a person keeps himself busy in the works in which his hands and feet work hard like a labourer, his digestive power increases. He feels hunger severely and his stomach digests the food taken, rapidly.

Light Exercise : Swinging, boating and camel riding.

Hard Exercise : Fast running, boating and wrestling.

The Time for Beginning and Ending Exercise:

The exercise should start when:

- (i) The body is clean with the waste matters and the visceras and vessels should be empty with bad and unripe humours so that these humours could not spread in the body.
- (ii) The food taken is digested in the liver and vessels.

At the time of hard exercise this is also necessary that the stomach should not be quite empty with food.

The best time for the exercise is that when the body is normal and the stomach and urinary bladder is free from tension.

To increase the capacity of exercise the massage is necessary so that heat of the could be increased and the poareses of the skin could be dialated. Along with the massage any oil should also be rubbed on the skin and after that the exercise should begin.

The exercise should be done in the morning in summer and in the evening in the winter season.

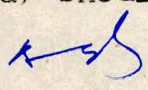
Quantity of Exercise:

It depends upon the three points:

- (i) Colour : The exercise should be continued till the colour of the body is shining but when it is going to be pale the exercise should be stopped.
- (ii) Till the body feels lightness the exercise may be continued but when movement of organs becomes hard and painful the exercise should be stopped.
- (iii) Till the organs become extended the exercise may be continued but when the organs become debilitated the exercise should be stopped.

After Exercise

Sesamum oil (Roghan-i-Kunjad) should be applied on the body.



Bath

After exercise and massage bath (Hammam) should be taken after some time and should remain in bath until the body is extended and the skin is red and when the body is debilitated then should leave the bath at once. It is not proper to enter the bathroom (Hammam) before taking complete rest.

2. FOOD

The following principles should be applied for diet:

- (i) The food should be free from any drug.
- (ii) Meat of goat or birds is better than the meat of buffalo and other quadrupeds (Charpaya).
- (iii) Bread or Nan of wheat and sweet diet according to the temperament.
- (iv) Wine + sweet-smelling wine.
- (v) Fruits:- Fig, grapes or fresh dates.

This is also necessary that any diet should not be taken without true hunger and wish otherwise the digestion will be disturbed and the diet will not be digested. One should not avoid food at the time of true wish as the bad humours are collected in the stomach if the food is not taken at the time of true wish. Hot diets should be taken in winter and warm diet should be taken in summer. Moreover, if any food is taken before the previous food is indigested in the stomach, then it will increase indigestion and injurious humours which cause pain in the joints, pain in the knees, asthma, acute fevers and swelling of organs of body etc.

After taking food, one should also walk lightly for a while if he wants to take sleep after taking food. One should also avoid of psychic reactions (Infialat-i-Nafsania) such as anger and sorrow etc. after taking food. Hard work after taking food also indigests the food. This is also

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Those foods which produce phlegmatic fluids and bile are the cause of fevers as the fluids which they produce become a cause of infection after mixing with the blood in the vessels and besides this these fluids become thick and cause obstruction in the ducts and canals and produce fever. Biliary humours increase heat in the body.

Vegetables

Bitter vegetables, such as, mustard seed (Rae), fennel (Soya) and methi are useful in the winter season and tasteless vegetables, such as, purslain (Khurfa), Palak, pumpkin (Lauki), cucumber (kakri) etc. are useful in the summer season.

If a person feels harm with sweet diet, then he should take some more things after sweet diet, such as, Sirka, sore pomegranate (Anar-i-Mekhush), Sikanjabeen-i-Sirka and quince (Bihi) etc. Moreover, he should acquire avacuation (Istifragh) through vomiting and if a person feels harm with sore diet, then he should use honey and Sharab-i-Atiq in the same way. Harm of oily food may be removed by using bitter drugs, such as, Shah Bloot, Habbul As, Khurnoob-i-Shami, Rasan-i-Talkh or salty drugs, such as, Lehsun, Pyaz, Podina etc. Dry food creates constipation. Fatty and cold diets create laziness in the body. Bitter diets bring old age too early. Salty diets are harmful for the stomach and eye.

This is also necessary to take one variety of food at one time. Taking different varieties of food at one time is harmful for health as different varieties digest at different times and thus disturb digestion.

According to Hindi Vaidis the use of milk with acidic diet or with fish are harmful. This composition creates leucoderma (Baras) or leprosy (Juzam). Moreover, the use of Mooli with Dahi is also harmful.

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General Directions for Maintaining Health of Elderly People

They should sleep more than the young people and they should use humectine (Murattibat) and calorific (Musakhkhinat) diet and diuretics (Mudirrat) also. They should also avoid constipation. They should have massage with oil and after massage they should walk lightly. If they feel weakness in walking they should take some conveyance. For elderly people, scents are also useful.

Food

Elderly people should take food with a gap of some time and they should avoid such food which produces phlem (Balgham) and Black bile (Sauda) and also with spices (Garm Masalah). They should use Lehsun with gap. Moreover, Murabba-i-Zanjbil or Adrak are also useful for the elderly people. Ingir and green Aalobukhara are useful for those who have constipation. Enema with olive oil is also useful in case of constipation.

Exercise

Walking is the best exercise for elderly people.

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