

Rang O Roshani Se Ellaj

KHWAJA SHAMSUDDIN AZEEMI



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Rang O Roshani Se Ellaj

Compiled

By

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Bismillah e Rahmana er raheem

اَللّٰهُ نُورُ السَّمٰوٰتِ وَالْاَرْضِ

Allah o Noor us samawat o wal arz

ALLA ROSHANI HAI

Aasmano aur Zameen ki

○ وَمَا ذَرَأْنَا فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

Aur Yeh Jo Bohat si Rang Birang ki Cheezein
esney tumharey liye zameen mein paida kar rakhee
hain, en mein nishani hai un logon ke liye jo
samajh boojh se kaam lete hain-○

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Intesaab

Apney Murshid e Kareem Syed Hasan Ukhrah

Mohammad Azeem Barkhiya

“HUZoor QALANDAR BABA AULIA”

Ke Naam

Jin ka Faiz aur Jin ki Barkatein

Mere Ooper Muheet Hain

Banazre Khidmat

Arz Hai ke Roohani Daak ki unwaan ke tehat Roznama Huriat, mashriq, jisarat aur milt gujrati ki wasaa'at se mujhe dukhi aur haal khawateen o hazrat ke eik laakh se zyada khutoot mosool huwe hein. Masley ki nouiyat kuch bhi rahi ho magar masley iztarab aur be-cheni, A'asaabi kashakash ka piker tha, Allah Tallah ne mujhe itni himmat aur tofeeq di ke mein dansta tor per kisi bhi chotey barey ahem geir ahem masley se sirf nazr nahi kia. es ke choti se choti baat bhi kisi eik fard ke liye baaz auqaat masley ban jati hai. Qudrat ka ye bohut bara inaaam hai ke pareshaan haal insaano ke liye merey mashwarey sukoon-e-qalb aur rahat-e-jism o jaan qaraar diye gaye. Merey qalb mein ye khayal utaara ke mein koi aisi kitaab tarteeb doon jo awaam-ul-naas ke liye mufeed ho. Jab eik hee khayal per tawajah marqooz hojaye tu muzahir aati surat ka jalwahgar jati hai hai. Meri yeh koshish rang-o-roshini sy ilaaj. Kitaabi surat mein aap ke saamney hai. Allah Tallah ki zaat sy yaqeen hai ke ye kitaab us ke makhlooq ke liye khidmat ka zarya banega aur sirwarkaan-o-makaan, Rehmat Al Aalameen, Syedna Hazoor (A.S) ke waseeley sy baargah-e-rab-ulizzat mein sharf qabooliyaat se sarfaraz ki jayegi.

Arze Mukarrar

Mukhtalif kitabein jo pehley iss mazboon per likhi jaa chuki hein. Mein in ki chaan been ki. Iskey ilawah apney zehn sy izafey kiye. Phir in izafoon ka aur iss chaan been tajziyah kia. Yeh tu mein nahi keh sakta ke mareezon ko 100% faida hee faida hua lekin itna zaroor hai ke agar iss kitaab mein likhey huwe ilaaj ke mutabiq amal kia jaye to 99% hoga. Sab sy bari baat yeh hai ke ilaaj muft barabar hai. Asaan hai aur koi pabandi ya kisi qism ka qabil-e-zikr perhezaan ilaajon mein nahi kia jaata aur yeh ilaaj har ghar mein jo paani istemaal hota hai issi paani sy hota hai. Farq itna hai key eh chand qism ki roshniyaan paani mein sarayat kr jaati hai. Jab yeh paani istemaal hota hai to maa'adah iss ko check nahi krta balky barah-e-raast yeh paani khoon mein aur iesaab mein shamil hojata hai. Yeh iski bohot bari khososiat hai jo duniya ki kisi dawa mein nahi hai. Aap iss baat se andaaza laga sakte hein ke insaani jism ke andr ye paani kia taameer kr sakta hai.

Doosri Khusoosiyat yeh hai key eh pani Khoon ke under dooor karta hai jaisey aam pani duar karta hai, Yeh khusoosiyat bhi duniya ki kisi dawa mein nahin hai.

Teesri Sub se bari e ski ehmiyat yeh hai ke pani jis waqt khoon ke ander gardish karta hai us waqt raggon, nason aur gosht post ke under us ka rang aur uski roshniyan tehleel ho jati hain aur am pani jo baqi raha wo kharij ho jata. Paseeney ke zariye ya bol baraz ke zariye.

Duniya ki her dawa apna asar chorti hai aur apna asar chor kar kharij ho jati hai. Rang aur roshni ki tarhan aasaab mein pewast nahin hoti yeh esee elaj ki eik eham khusoosiyat hai.

Rang aur roshni sey tayaar shudaa pani ki eik khaasiyat yeh bhi hai ke rang aur roshni se jo pani alag hota hai wo pani aasaab ko, raggon ko, dil aur dimagh ko aur khoon ke zaraat ko, sub ko dho dalta hai aur jitney zehreeley maadey hotay hain enhein apney saath ley jata hai jo khaarij ho jaatey hain.

Kitaaab "rang aur roshni se elaj" ki pehli isha'at haaton haath nikal gayee aur doosri isha'at ke mutalibat kaseer taadad mein mosool hotay rahey hain. Mojooda isha'at mein kuch izaafa kiya hai aur wo insaani zindagi pathron ke asraat se mutaliq hai. Ab yeh kitab zyada faidemand ho gayee hai. Allah taala eskitab ko aur zyada qabooliyat ataa karein aur log essey istafada karein.

Aameen Summa Aameen

Khwaja Shamsuddin Azeemi
March 1978



Baab Awal

Zindagi Aur Rang

ensaan nay ab taq rang ki taqreeban saath kismain maloom ki hain, un mein bohat taiz nigah walay hi imtiaz kar satke hain, jis cheez ko es ki nigah mehsoos karti hai, es ko rang, roshni, jawahraat aur aakhir mein kam o baish pani se taabeer karta hai.

Esbaat se qata nazar ke aasmani rang kiya hai? kis terhan bana hai? aaya woh sirf khayaali hai ya koyi haqeeqat hai. Bahar kaif ensaan ki nigah usay mehsoos karti hai aur usay jo naam deti hai woh aasmani hai.

Jab fiza gard o guhbaar se bilkul pak hoti hai to aasmani rang ki shu'ayen apne maqam ke aitbaar se rang badalti hain. Maqam se morad woh fiza hai jis ko insaan bulandi, pasti, wusat aur zameen se qurbat ya doori ka naam dita he, yehi halaat aasmani rang ko halka, gehra aur ziyada gehra, ziyada halka yahan tak ke mukhtalif rangon mein tabdeel kar dete hain.

Hud e nigah se zameen ki taraf aayye to aap ko neelay rang ki la tadaad rangeen shu'ayen milein gi, yahan es lafz rang ko "qism" kaha ja sakta hai. Darasal qism hi woh cheez hai jo hamari nigahon mein rang kehlati hai, yani rang ki kIsmain, sirf rang nahi balkay rang ke sath fiza mein aur bohat si cheez mili hui hoti hain woh es mein tabdeeli pidakr deti hain, isi cheez ko "qism" ke naam se bayan karna hamara manshaa hai.

Rang ka jo manzar hamein nazar aata he es mein roshni, oxygen gas, nitrogen gas aur qadray deegar gasein (gases) bhi shaamil hoti hain. En gasson ke ilawa kuch saaye (shades) bhi hotay hain jo halkay hotay hain ya dabeez, kuch aur bhi ajzaa isi terhan aasmani rang mein shaamil ho jatay hain. En hi ajzaa ko hum mukhtalif kismain kehte hain. ya mukhtalif rangon ka naam dete hain lekin hamein yeh nahi bhoolna chahiye ke en mein halkay aur dabeez saayon ko barri ahmiyat haasil hai.

Jis fiza se hamein rang ka farq nazar aata, es fiza mein nigah aur had e nigah ke darmain bawajood mutala saaf honay ke bohat kuch mojud hota hai.

Fotan Aur Eliktran

Awwal hum en roshiniyon ka tazkara karte hain jo khaas tour par aasmani rang par asar andaaz hoti hain. Roshiniyon ka sir chashma kya hai es ka bilkul sahih ilm ensaan ko nahi hai. qous quzah ka jo faasla bayan kya jata hai woh zameen se taqreeban 9karor meel hai, Eske maienay yeh hue ke jo rang hamein itnay qareeb nazar atay hain woh no crore meel ke faaslay per waqey hain. Ab yeh samjhna mushkil kaam hai ke Sooraj ke aur zameen ke darmain ilawa kirnoon ke aur kya kya cheezein mojud hain jo fiza mein tahleel hoti rehti hain.

Jo kiranen Sooraj se hum taq muntaqil hoti rehti hain un ka chhootay se chhota juzv fotan (photon) khelata he. Aur es fotan ka aik Wasf yeh hai ke es mein space (space) nahi hota. Space se murad dimention (dimension) "ibaad" hain yani es mein lambai choraai motai nahi hai. Esliye jab yeh kirnoon ki shakal mein phailtay hain to nah aik dosray se takrate hain, nah aik dosray ki jagah letay hain, ba alfaz deegar yeh jagah nahi roktay, es waqt taq jab taq ke dosray rang se nah takrayen. yahan dosray rang ko phir samjhiye.

Fiza main jis qader anaasir mojud hain un mein se kisi ansar se fotan ka takrao hi usay space dita he. Darasal yeh fiza kya he? Rangon ki taqseem hai. Rangon ki taqseem jis terhan hoti hai woh akailey fotan ki roo se nahi hoti balkay un halqon se hoti hai jo fotano se bantay hain. Jab fotano ka un halqon se takrao hota hai to space ya rang waghera kayi cheezein ban jati hain.

Kheekashani Nizaam Aur Do Kha 'rab Sooraj

Sawal yeh peda hota hai ke kirnoon mein yeh halqay kaisay parre? hamein yeh to ilm hai ke hamaray kheekashani nizaam mein bohat se star yani Sooraj hain. woh kahin nah kahin se roshni laatay hain. un ka darmiyani faasla kam se kam paanch noori saal bataya jata hai. Jahan unki roshniyan aapas mein takratI hain, woh roshniyan chunkay qismon par mushtamil hain es liye halqay bana deti hain. Jaisay hamari zameen ya aur sayarey. Eska matlab yeh hua ke Sooraj se ya kisi aur star se jin ki tadaad hamaray kheekashani nizaam mein do kharab batayi jati hai. un ki roshniyan snkhon ki taadad pr mushtamil hain aur jahan un ka takrao hota hai wahein aik halqa ban jata hai jisay sayarah kehte hain.

Ab fotan mein space peda hojata he aur space ke chhootay se chhootay zarray ko eliktran kehte hain jahan fotan aur eliktran dono takrate hain wahein se nigah rang

deykhna shuru kar deti hai. Rang kiya hai? kyun hai? nigah kiya hai? kyun hai? nigah ki taizi kiya hai aur kyun hai es se hamein behas nahi.

Do Peiron Aur Chaar Peiron Se Chalne Walay Janwar

Janwar do hain. aik janwar chaar peiron se chalne wala hai aur dosra do peiron se chalne wala he. Urrnay wala janwar aur tairnay wala janwar bhi chaar peiron se chalne wala janwaron mein shaamil hain. Esliye ke woh pr bhi istemaal karta hai aur peir bhi. Neez es ke urrnay ki soorat bhi wohi hoti hai jo chaar peiron se chalne walay janwar ki hoti hai. Do peiron se chalne wala janwar aadmi hai.

Chaar peiron se chalne wala janwar, urrnay wala janwar, tairnay wala janwar aasmani rang ko tamam jism mein yaksaa qubool karte hain. Esi wajah se aam tour par un mein jibillat kaam karti hai, fikar kaam nahi karti ya ziyada se ziyada inhen sikhaya jata hai. Lekin woh bhi fikar ke dairay mein nahi aata. jin cheezon ki inhen apni zindagi mein zaroorat padtee hai sirf un cheezon ko qubool karte hain, un mein ziyada ghair zurori cheezon se yeh vaastaa nahi rakhtay, jin cheezon ki inhen zaroorat hoti hai un ka talluq ziyada tar aasmani rang ki lehren se hota hai.

Do peiron se chalne wala janwar yani aadmi sab se pehlay aasmani rang ka makhloot yani bohat se miley hue rangon ko apne balon aur sir main qubool karta hai aur es rang ka makhloot pevost hota rehta he. Yahan taq ke jitne khayalat, kaifiyat aur mehsosaat waghera es rang ke makhloot se es ke dimagh ko mutasir karte hain woh itna hi mutasir hota he.

Dimagh mein khrbon khaaney hotay hain aur un mein se barqi ro guzarti rehti hai, esi barqi ro kay zariye khayalat, shaoor aur tehat al shaoor se guzarte rehtay hain aur es se bohat ziyada la shaoor main.

Dimagh ka aik khaanah woh hai jis mein barqi ro foto laytee rehti hai aur taqseem karti rehti hai, yeh foto bohat hi ziyada tareek hota hai ya bohat hi ziyada chamakdar.

Aik dosra khaanah hai jis mein kuch eham baatein rehti hain lekin woh itni eham nahi hoteen ke saalhasal guzarnay ke baad bhi yaad ajayeen, aik teesra khaanah es se ziyada eham baton ko jazb kar leta hai. Woh bashrt mauqa kabhi kabhi yaad aa jati hain. Aik choutha khaanah maloomat (routine chores) kaa he. Jis ke zareya aadmi amal karta hai. Lekin es mein iradah shaamil nahi hota, paanchawan khaanah woh hai jis mein guzri hui baatein achanak yaad ajati hain jin ka zindagi ke aapas ke tar o pod se koi talluq nahi hota. Mansha yeh hai ke aik baat yaad aayi, doosri baat sath hi aisi yaad aayi jis se pehli baat ka kabhi koi talluq nahi tha. Aik chata khana aisa hai jis ki ya to koi baat yaad nahi aati aur agar yaad aati hai to foran eske sath hi amal hota hai. Eski misaal yeh hai kisi parinday ka khayaal aaya, khayaal atay hi amalan wo parindah samnay hai, satwaan khaanah aur hai jis ko aam istilaah mein Hafza (memory) kehte hain.

Dimagh mein makhloot aasmani rang anay se aur pewast honay se khayalat, kaifiyat, mehsosaat waghera barabar bdalty rehtay hain. es ki noiyat yeh hoti hai ke es rang ke

saaye halkay bhaari yani terhan terhan ke apna assar kam o baish pida krte hain aur foran apni jagah chore dete hain taakay dosray saaye un ki jagah le saken, Bohat se saaye jinhon ne jagah chor di hai mehsosaat ban jatay hain es liye ke woh gehray hotay hain. Un ke ilawa bohat se khayalat ki soorten muntashir ho jati hain. Rafta rafta ensaan un khayalat ko milana seekh laita hai woh amal ban jatay hain. Yeh saaye esi terhan kaam karte rehtay hain, unhi saayon ke zariye ensaan ranj o rahat haasil karta hai. kabhi woh ranjida aur bohat ranjida ho jata hai. Kabhi woh khush aur bohat khush hojata hai. Yeh saaye jis qader jism se kharij ho satke hain ho jatay hain lekin jitne jism ke andar pevost ho jatay hain woh aasabi nizaam ban jatay hain.

Aadmi do peir se chlta hai esliye sab se pehlay un saayon ka assar eska dimagh qubool karta hai. Dimagh ki chand harkaat Moayen hain jin se woh aasabi nizaam mein kaam lita hai. Sir ka pichla hissa yani umm al dimagh aur haram maghaz esaasabi nizaam mein khaas kaam karta hai. Ranj o khushi dono se aasabi nizaam mutasir hota hai. Ranj o khushi darasal bijli ki aik ro hai jo dimagh se daakhil ho kar tamam asaab mein sama jati hai. Yeh lehren do peiron se chalne walay janwar ke dimagh mein daakhil hoti hain. En lehron ka wazan, tajzia, fiza, har jagah bilkul yaksaan nahi hota balkay jagah jagah taqseem hota aur es taqseem kar mein woh lehron ke kuch saaye ziyada jazb karta hai aur kuch saaye kam. ensaan ke dimagh mein La shumar (cells) bhi kaam karte hain. Yeh zurori nahi hai ke en La shumar khaliyon mein saaye ki laharen jo fiza se banti hain woh apne asraat ko barqarar rakhen, kabhi en ke asraat bohat kam reh jatay hain, kabhi un ke asraat bilkul nahi rehtay lekin yeh wazeh rahay ke yeh tamam khaliye jo dimagh se talluq rakhtay hain kisi waqt khaali nahi rehtay, kabhi en ka rukh hawa ki taraf ziyada hota hai kabhi pani ki taraf, kabhi giza ki taraf aur kbhi tanha roshni ki taraf, esi roshni se rang rangon aur ki milawati shakalain banti hain aur kharch hoti rehti hain.

Chehra Mein Film

Aagr insan damaagh se kaam le to chehra par terhan terhan ke rang nazar atay hain. En rangon mein sab se ziyada numaya aankhon ka rang aur hawas ki ro hoti hai. Agar chay ankhen bhi hawaas mein shaamil hain lekin yeh en cheezon ka jo bahar se dekhatii hain ziyada assar qubool karti hain. Bohat se bahar ke aks aankhon ke zareya androoni dimagh ko mutasir karte hain. Eski shakal yeh hoti hai ke hawaas taaza ho jatay hain ya afsurdah ho jatay hain. Kamzor ho jatay hain ya taaqat war. Unhi baton par dimagh ka inhisaar hai. Rafta rafta yahi dimagh ka kam asaab mein sarayat kar jata hai. Jo sahih bhi kaam karta hai aur ghalat bhi.

Dimaghi lehron se chehra par itnay ziyada asraat aajate hain ke en sab ka parhna mushkil hai phir bhi aik film chehra mein chalti rehti hai jo asaab mein muntaqil honay walay tasrat ka pata deti hai.

Jaissa ke zikar kya gaya rangon ki tadaad bohat hai aur un ki ifadiyat bohat ziyada hai.

Aasmani rang kya hai ?

Aasmani rang fil haqeeqat koi rang nahi balkay woh un kirnoon ka majmoa hai jo sitaron se aati hain. Jisa ke pehlay arz kya ja chuka hai ke kahin bhi en sitaron ka faasla paanch noori saal se kam nahin hai. Aik kiran aik laakh cheyasi hazaar do so bayasi meel fi second ki raftaar se safar karti hai. Esterhan noori saal ka hisaab lagaya jaskta hai.

Her sirarey ki roshni safar karti hai aur safar karne ke douran aik dosray se takrata hai un mein aik kiran ka kya naam rakha jaye yeh ensaan ke bas ki baat nahi hai. Naa ensaan kiran ke rang ko aankhon mein jazb kar sakta hai. Yeh kiranen mil jul ke jo rang banati hain woh tareek hota hai aur es tarike ko nigah aasmani mehsoos karti hai ensaan ke sir mein es ki fiza sarayat kar jati hai. Nateejay mein woh la taadad khaliye jo ensaan ke sir mein mojud hain es fiza se maamoor ho jatay hain aur yahan taq maamoor hotay hain ke en khalion mein makhsoos kaifiyat ke ilawa koi kefiyat sama nahi sakti. Ya to har khaliye ki aik kefiyat hoti hai ya kayi khalion mein mumasalat payee jati hai aur en ki wajah se aik dosray ki kaifiyat shaamil ho jati hain lekin yeh es terhan ki shamooliat nahi hoti ke bilkul madgham hojaye balkay apne apne asraat le kar ghalat malt ho jati hai aur es terhan dimagh ke la tadaad khaliye aik dosray mein pevost ho jatay hain aur yahan taq pyost hotay hain ke hum kisi khaliye ka amal ya rad e amal aik dosray se allag nahi kar satke balkay woh mil jul kar veham ki soorat ikhtiyar kar laite hain. Agar yeh kaha jaye ke ensaan tuahmati janwar hai to be jaa nahi hoga. Khalion ki yeh fiza tohmat kehla sakti hai. Ya khayalat ya mehsosaat. Yeh tuhmati fiza dimaghi reshon mein sarayat kar jati hai, aisay raishay jo bareek tareen hain.

Khoon ki gardish-e raftaar en mein taiz tar hoti hai. Esi gardish-e raftaar ka naam ensaan hai. khoo noon ki noiyat ab taq jo kuch samjhi gayi hai fi al waqea es se kaafi hadd taq mukhtalif hai.

Aasmani fiza se jo tasrat dimagh ke oopar muratab hotay hain woh aik bahao ki shakal ikhtiyar kar lete hain aur haqeeqat mein en ko tauhmat ya khayalat ke siwa aur koi naam nahi diya ja sakta. Jab aasmani rang ki fiza khoon ki roeben jati hai to es ke andar woh halqay kaam karte hain jo doosrey sitaron se aeye hain woh halqay chhootay se chhootay hotay hain, es qader chotay ke dooorbeen bhi inhen nahi dekh sakti lekin un ke tasrat amal ki soorat ikhtiyar kar letay hain. Insaan ke asaab mein wohi harkaat bantay hain aur unhi ki zayad'dtiya kammi aasabi nizaam mein khalal paida karti.

Rangon Ka Farq

Rangon ka farq bhi yahin se shuru hota hai. Halka aasmani rang bohat hi kamzor qisam ka Veham paida karta hai, Yeh veham dimaghi fiza mein tehleel hojata hai. Esterhan ke aik aik khaliye mein darjanon aasmani rang ke Partu hotay hain yeh partu allag allag taasurat rakhtay hain, Veham ki pehli ro khaas kar bohat hi kamzor

hoti hai. Jab yeh ro do ya do se ziyada chay taq ho jati hain, Eswaqt zehan apne andar veham ko mehsoos karne lagta hai yeh veham itna taaqatwar hota hai ke junmbish agar nah kere aur aik jagah markooz ho jaye tu aadmi nihayat tandrost rhta hai usay koi aasabi kamzoree nahi hoti balkay es ke asaab sahih simt mein kaam karte hain. Esro ka andaza bohat hi Shaz hota hai. Agar yeh ro kisi aik zarrey par yaksi aik simt mein ya kisi aik rukh par markooz ho jaye aur thori der bhi markooz rahay to dur daraaz taq apne asraat muratab karti hai. Insaan ko es ro kay zareyey mutasir kia ja skta hai. Telipethi ka asal usool yahi hai ke vehum un cheezon ko bhi mutasir karta hai jo zee rooh nahi samjhi jatein.

Sab se pehla asar eska dimaghi asaab pr hota hai, Yahan taq ke dimagh ke lakhoon khaliye eski chout se fanaa ho jatay hain. Ab dimaghi khaliye jo baqi rehtay hain woh umm al dimagh ke zareya spinal caward (spinal cord) mein apna tasarruf le jatay hain. Yahi woh tasarruf hai jo bareek tareen reshon mein taqseem hota hai, Estasarruf ke phelnay se hawaas bantay hain. Un mein sab se pehli hiss nigah ki hai. Aankhh ki putli par jab koi aks parta hai to woh asaab ke bareek tareen reshon mein aik sansnahat paida karta hai. Yeh aik mustaqil barqi ro hoti hai agar es ka rukh sahih hai to aadmi bilkul sehat mand hai. Agar es ka rukh sahih nahi hai to dimagh ki fiza ka rang gehra ho jata hai aur gehra hota chala ho jata hai. Yahan taq ke dimagh mein kamzoree paida ho jati hai aur asaab es rang ke pressure ko bardasht nahi kar satke. Aakhir mein yeh rang itna gehra ho jata hai ke esmein tabdeelian waqay ho jati hain. Maslan aasmani rang se neela rang ban jata hai. Darmiyan mein jo marhalay parte hain woh be assar nahi hain. Sab se pehlay marhalay ke zair assar aadmi kuch vehmy ho jata hai isi terhan yakke baad deegarey marhalay runuma hotay hain. Rang aur veham gehra ho jata hai aur veham ki quwaten barhti jati hain. Bareek tareen raishay bhi estasarruf ka assar qubool karte hain. Ab kefiyat mukhtalif asaab mein mukhtalif shakalain pida kar deti hai. Bareek asaab mein bohat halki aur maamooli tanumand asaab mein mazboot aur taaqatwar isi terhan yeh marhalay gehray neelay rang mein tabdeelian shuru kar dete hain.

Rangon Ke Khawaas

Ab hum halkay neelay aur gehre rang ke khawaas bayan karte hain. Sab se pehlay halkay neelay rang ka asar dimaghi khalion pr parta hai. Agarchay dimaghi khalion ka rang halka neela allag allag hota hai. Lekin en khalion ki diivaaren halki aur mouti hoti hain. Phir en mein rangon ke chan'ney ke asraat bhi mojud hain. Aik khaliya apne halkay neelay rang ko jab chan'ta hai tu us rang mein tabdeeli waqay hoti hai esterhan lakhoon khaliye mil kar apna tasarruf karte hain. Tasarruf ka matlab yeh hai ke aik falsafi un khalion ko aur un khalion ke tamam tasarrufat ko ek hi taraf mutwajjah kar leta hai. Us ka nateeja yeh nikalta hai ke tamam khaliyon ka tasarruf yakja ho kar ek takhayul ban jata hai. Ab tasarruf ka ikhtilaaf qisam qisam ke falsafay takhleeq karta hai aur un ki tkhliqaat yahan taq hoti hain ke woh aksar aik amali shakal ikhtiyar krliti hain phir isi ilm ke andar ikhtilafat peda honay lagtay hain. Jis se behas ki bariqyan nikal aati hain. Mansha es ke bayan karne ka yeh hai ke yeh ikhtilaaf aik dosray falsafah ka mukhalif falsafah ban jata hai. Pehlay dalail mein mamooli ikhtilafat hotay hain. Phir yahi mamooli ikhtilafat barh kar ghair mamooli ho jatay hain. Yeh sab isi tasarruf ka karishma hai jo khalion ka rang badalny se hota hai. Kabhi kabhi en khalion ka rang inta tabdeel ho jata hai ke nigha inhen bilkul surkh, sabz, zard waghera rangon mein dekhney lagti hai. Esliye ke

bahar se jo roshniyan jati hain un mein space (space) nahi hota balkay khalion ke tasarruf se space banta hai. Khalion ka tasarruf jab space banata hai tu aankhon ke zareya bahar se jany wali kirnoon ko ulat palat kar deta hai nateeja mein rangon ki tabdeelian yahan taq waqay hoti hain ke woh saath se ziyada taq ginney ja saktay hain.

Maslan surkh rang ko lijiye khaliye en par itna tasarruf karte hain ke zarraat mil kar aankhh ke pardon par apni taizi phenkhte hain. Yeh taizi aik dosray mein ghalat malt honay ke baad surkh rang nazar aaney lagti hai. Esi terhan khalion ka tasarruf aur hota hai, maslan rang tabdeel ho kar sabz ho jatay hain. Zard ho jatay hain, naranji ho jatay hain waghera waghera. Aur kitney hi rang badal jatay hain. En rangon mein ajeeb ajeeb tasuraat hain. Yahi rang mil kar hawaas banatay hain. maslan sun 'nay ke hawaas bohat saaray khalion ke amal se tarteef paate hain.

Hamaray ird gird bohat si aawazian phaili hui hain. En ke qutar bohat chhotay aur bohat barray hotay hain jin ko angrezi mein vave lenth (wave length) kehte hain.

Science daano ne andaza lagaya hai ke chaar so qutar sey neechay ki aawazian aadmi nahi sun sakta. Aik hzar chey so qutar se ziyada onchee aawazian bhi aadmi nahi sun sakta. Chaarsou vave lenth (wave length) se neechay ki aawazian barqi ro kay zareya suni ja sakti hain aur aik hazaar chay so vave lenth ki aawazian bhi bajuz barqi ro ke sun 'na mumkin nahi. Yeh aik qisam ki hiss ka amal hai jo dimaghi khaliye banatay hain yeh baat yaad rakhni chahiye ke yeh sab aasmani rang ke taassur se hota hai. Yeh rang khalion mein khalion ki bisaat ke mutabiq amal karta hai. Batbana yeh maqsood hai ke aasmani rang jo fil' waqea aik barqi ro hai, Dimaghi khalion mein anay ke baad space ban jata hai. Yeh space be shumaar rangon mein taqseem ho jati hai aur yeh hi rang aankhh ke parda par mukhtalif shaklon mein nazar atay hain.

Aankhh ke pardon par jo amal hota hai woh khaliye ke andar behnay wali ro se banta hai. Aankhh ki his jis qadar taiz hoti hai. Itna hi ro mein imtiaz kar sakti hai lekin phir bhi khalion ki roka aapas ka talluq barqarar rehta hai. Estalluq ki wajah se nigah ke parday mutasir hotay hain aur un mein saath se ziyada rang taq imtiaz ho jata hai. Eske baad barqi ro say imdaad lena padtee hai bilkul es terhan jis terhan kaan ki vave lenth ko chaar so se kam ya solah so barha kar ki jati hai.

Hamein es par koi aitraaz nahi hai ke koi shakhs saath rang se ziyada qubool nah kere ya es se kam par iktifa kar le. Lekin yeh baat yahan batana es liye zurori hai ke dimaghi khalion se aur un ki barqi ro se tamam asaab ka talluq hai. Tamam asaab par es ka asar parta hai jaisa ke hum ne tazkara kya hai ke kaan ki vave lenth, barqi ro ke zareya chaarsou se kam ya solah se ziyada ki ja sakti hai. Eske maienay yeh bhi nikaltay hain ke hum mustaqil barqi ro mein ghirey hue hain. Yeh barqi ro kitney qisam ki hai kitni tadaad par mushtamil hai, es ka shumaar kiya hai, aadmi kisi zareya se ginn nahi sakta. Albata yeh barqi ro dhimaghi khalion ke tasarruf se bahar aati hai to terhan terhan ke rangon ka jaal aankhon ke saamnay laatee hai. Elawa aankhon ke, chakhnay ki hiss, soonghnay ki hiss, sochnay ki hiss, bolnay ki hiss, aur chhooney ki hiss waghera isi se banti hai.

Waghera se morad yeh nahi hai ke hissein tadaad mein itni hi hain balkay yaqeenan aur bohat si hissein hain jo ensaan ke ilm mein nahi hain.

Bab-e Doyum

Roshiniyon Ki Kammi Aur Zayad'ati Se Paida Hone Walay Amraaz

Mirgi Ka Doura

Jab khalion mein barqi ro ka tasarruf hota hai aur yeh ro ki shakal ikhtiyar kar ke aik dosray se takrata haito es takrao se be shumaar rang bantay hain. Un rangon ka naam hum veham ya khayaal bhi rakh satke hain aur haqeeqatan yeh tamam kaifiyat jo hamaray dimagh mein warid hoti hain inhee rangon ko tanawu hai. Yeh tanawu kabhi apni hado se bahar niklana chahta hai. Lekin bahar nikalney ka koi nah koi rasta agar esey miley jabhi yeh mumkin hai ke bahar nikal sakay. Hota yeh hai ke ittafaq se umm al dimagh ke andar bohat si ro jama ho jati hain aur jama ho ke aik dosray ka rasta rok deti hain woh darwazay jo bahar le jany ya andar laane ka kaam karte hain un sab mein itna hajhoom ho jata hai ke bahar anay ya andar jany mein rukawat paida hone lagti hai. Agar aisi haalat mein pani samnay aajay to band ro ki shu'ayen kayi gunna ho jati hain. Jis se mirgi ka dora parta hai. Neez es waqt taq jab taq anay jany walay darwazon ka hajhoom mamool se ziyada rahay ga. Mirgi ka dora aadmi ko bay hosh rakhay ga. Jis waqt woh darwazay khulna shuru hon ge, mareez ko hosh aajay ga. Chunkay asaab tamam maflooj ho chukay hain es liye harkat bhi der mein hogi. Aahista aahista mareez apni haalat par aeye ga. Pani par nazar parney ke ilawa aur bohat se halaat aisay ho saktay hain jis se mirgi ka dora par jaye lekin aisi haalat mein jald se jald darwazon se barqi ro ka hajhoom kam hona chahiye. Agar deir taq yeh haalat baqi rahay to mareez khatray mein par jata hai (mareez ke girnay ki wajah yeh hoti hai ke dimagh ki ro asaab par kaam karna chor deti hai) es ka bohat asaan tareeqa yeh hai ke sir ko zameen se haath par utha liya jaye magar sirf aik inch es se ziyada nahi. Do teen martaba sar ko halki junbish se hilaya jaye. Dora khatam hojaye ga. Taham aankhon ki putliyoun ki nigrani kuch der taq karen taakay woh khaliye jo Hafza se mutaliq hain, dekhnay walay ki nigahon se takrayen. es se darwazon mein hajhoom ki ro taizi se kam hojaye gi.

Mirgi ke marz ki aik shanakht yeh bhi hai ke putliyan apni jagah se kuch nah kuch oopar ki taraf hatt jati hain.

Deewangi Ya Pagal Pan Ki Wajohaat

Jab aadmi par deewangi ka dowrah parta hai. Ibtida kisi terhan ho. Khuwa thora thora ya achanak. Esmein hamesha umm al dimagh ke andar ro ka hajhoom hojata hai aur chunkay en ke nikalney ka rasta nahi hota lehaza dabao ki binna par khalion ke andar ki diivaaren toot jati hain aur rasta kahin kahin se ziyada khul jata hai.

Yeh zurori nahi hai ke kahin khala qatayee nah ho. Aksar khalion mein ro sifar ke barabar ho jati hai tu aadmi baithy baithy bilkul be khayaal ho jata hai. Agar chay yeh koi marz nahi hai lekin umm al dimagh mein jab aisa khala waqey hota hai tu khalion mein aik simt ro ka tasarruf bohat barh jata hai. Yahan taq ke woh khaliye kisi qisam ki yad'dasht se khaali ho jatay hain. Agar chay aadmi puranay waqeat yaad karna chahta hai. Barbar yaad karna chahta hai lekin yaad nahi atay. Aik taraf to yeh hota hai aur doosri taraf ro ka itna hajhoom ho jata hai ke dimagh kaam karna chor deita hai. Esterhan khalion ki ro mein jo tarteef honi chahiye woh nahi rehti balkay es mein aisi be qaidgi ho jati hai ke mareez aik baat zameen ki kehta hai aik aasman ki. Aisay shakhs ko hum apni istilaah mein pagal kehte hain. Pagal pan kam ho ya ziyada es ki koi shart nahi.

Hafza Ki Kamzoree

Baaz auqaat sirf chand hazaar khaliye ro ke tasarruf se bilkul khaali ho jatay hain ya un mein ro ka tasarruf qatayee nahi rehta. Ro ka tasarruf nah honay se yeh Mansha nahi hai ke ro rehti hi nahi hai balkay ro mein tarteef nahi rehti. Yahan taq ke woh bilkul be qaida jati hai hai. Ab chand hazaar khalion ke be tarteef honay ka assar yeh hota hai ke aadmi aik baat ka talluq doosri baat se qaim nahi rakh sakta. Kabhi kabhi es par barri sharmindagi hoti hai. Aisa na mumkin hai ke har shakhs ke sath es qisam ke waqeat paish nah atay hain. Yeh koi bemari nahi hai magar bar bar aisa honay se bemari paida ho jati hai. es ko Hafza ki ziyada kamzoree ka nam diya jata hai.

Bukhaar Aur Ess Ki Kismain

Jab umm al dimagh mein es terhan ke kayi khala ban jatay hain aur kai

jagah ro ka hajhoom ho jata hai to kayi qisam ke bukhaar shuru ho jatay hain. En bukharon ki wajah ro ke hajhoom ka achanak rang badalna hai. Rang ke achanak tabdeeli ke amal ko YARQAAN kehte hain. Aur yeh marz mohlik hai. es ka ilaaj asaan ho jata hai agar mareez leta rahey aur khanay mein mamnoo ashya istemaal nah kere.

Dosray number par typhoid yaani mayaari bukhaar hai. es ka waqt Moueen hai phir bhi agar sahih ilaaj kya jaye to bohat jald afaqa ho jata hai.

Teesray number par laal bukhaar aata hai. Yeh aik so chaar se kam nahi hota. Chehra par surkhi aa jati hai. Haath peiron mein einthan rehti hai. Be cheeni hoti hai. Kabhi kabhi kamar se neechay ka hissa bilkul baikar ho jata hai. Mareez harkat nahi kar sakta.

Chouthay number par gardan toar bukhaar aata hai. es mein jahan khalion ki jagah khaali hoti hai wahan makhloot rang ki ro pani ban jati hai. es pani ko nikaal diya jaye aur sahih ilaaj kya jaye.

Panchwain number mein kala bukhaar aata hai. es mein mareez ka rang bilkul siyah ho jata hai. Lekin ziyada mohlik nahi hai. es ka sahih ilaaj kya jaye to jald afaqa ho jata hai.

Gilty Ka Bukhaar

Agar umm al dimagh ke andar khala bohat waqay hojaye aur hajhoom bohat kam ho tu spinal card (spinal cord) (reerh ki haddi) se jo taar hararat le kar jatay hain woh hararat miqdar mein itni kam hoti hai ke kahin nah kahin joor mein gilty ban jati hai. Gilty secondon mein chhootay chhootay bareek keeray paida kar deti hai hai. es ki wajah hararat ka aik simt mein zor ho jata hai. Aksar auqaat hararat ka yeh zor itna barh jata hai ke mareez ka temperature aik so aath, aik so das taq poanch jata hai aur baaz auqaat aik so dus se bhi oopar chala jata hai. Aur nateeja mein mout waqay ho jati hai. Agar ibtidaa mein es ko sahih samajh liya jaye aur sahih mualij ho tu mareez shfayab ho sakta hai.

Diq Aur Siil

Agar umm al dimagh mein chhootay chhootay khala ban jayen aur in ki tadaad bohat ziyada ho jaye tu phepron mein aik khaas qad o qaamat ke keeray galey ke zariye utartay rehtay hain. Yeh keeray kahin bhi jama ho jatay hain aur yahi marz diq ya siil kehlata hai. Isi wajah se un amraaz

mein khansi ki barri ahmiyat hai. es ke ilaaj mein ehthyat se kaam lena chahiye.

Kubra Pan

Woh raishay jo spinal cord mein sahet mand hotay hain. Kisi nah kisi terhan kamzor reshon ko taqwiyat pohanchate hain. En ko taqwiyat pohanchanay ka zareya wohi barqi ro hai jo dimagh ke khalion mein tasarruf karti hai. Agar un taaqatwar reshon ki taqseem yaksaan hai to aadmi ka seenah mazboot hota hai. Agar taqseem mein yaksaniyat nahi hai to seenah ki pasliyan jawan ki zad mein aati hain, Kamzor aur narm reh jati hain. Isi wajah se kabhi kabhi koi sahib kubrey bhi dekhe jatay hain. Agar yeh marz ho to taqreeban lailaaj hai. Pedaishi nah ho to nihayat mohtaata mualja se theek ho jata hai.

Laqwah Ki Haqeeqat

Jab kabhi es ro ka tasarruf chehra ki kisi simt mein hota hai to laqwah ho jata hai. Laqwah ka talluq asaab se hai. Yeh tanha umm al dimagh ki wajah se nahi hota. Dimagh ke khalion ki darmiyani ro jab aik taraf zor daalti hai to asaab ko terha kar deti hai. es ka assar kaanon, aankhon, naak aur jabrey par parta hai. Baaz auqaat benaayee bhi es se mutasir jati hai. Naak ki haddiyan bhi tedhi ho jati hain aur jabra ka jo hisa danoton ko sanbhaley hue hai woh hissa bhi mutasir ho jata hai. es ro ka assar ziyada tar peshani ki ro se hota hai agar eska ilaaj bar waqat kar liya jaye to es hadd taq Shifa haasil jati hai hai ke baghair gghor kiye yeh pata nahi chalta ke es shakhs ko kabhi laqwah hua tha.

Hansali Ka Toot Jana

Jis haddi ko hansali kehte hain, gardan ke ird gird ro ki guzargah hai. Jo umm al dimagh se chalti hai es haddi ke totnay se bhi umm al dimagh ke reshon mein nuqs waqay ho jata hai. es nuqs ko siwaye bandish ke dooor nahi kya ja sakta kiyonke bandish se hi woh ro apni jagah phir qaim ho jati hai. Jahan se woh hatt chuki thi. es marz mein neelii sheeshi ka tail nihayat mufeed ilaaj hai lekin phir bhi es mein girah parney ka imkaan hai. Yeh girah haath peiron se kaam karne walon ke liye tu koi muzrrat nahi rakhti lekin dimaghi kaam karne walon ko nuqsan pohanchati hai yeh girrhay jis qader tahleel ho jaye dimaghi kaam karne walon ke liye behter hai.

Heart Faliur

Faaliy Aur Polio ke Asbaab

Barqi ro jab umm al dimagh se guzarti hai aur koi wajah aisi jati hai ke es ro ke darmiyan kosmik raiz (cosmic rays) aa jaye aur kam se kam apni jagah se chaar inch bayien taraf hati hui ho to es ka hamla yak lakht dil par hota hai. es ko kuch keh dijiye khuwa heart faliur (heart failure) ka naam dijiye ya kisi aur tarhan ki mout ka mareez ke bach janey ke imkanaat bohat kam hain balkay nah honay ke barabar lekin yeh hi kosmik raiz jab dahneey taraf chaar inch hati hui ho to barqi nizaam sab ka sab tabah kar deti hai. Yahan taq ke seedhay kandhay se peir taq es ka assar hota hai. Isi ko faaliy ka naam diya jata hai aur polio bhi kaha jata hai. Bar waqat faaliy ka ilaaj kar lanay se sehatmandi bohat asaan ho jati hai. Takheer ho jane ya ilaaj ghalat ho tu bohat mushkil paish aati hain.

Dil Aur Kosmik Raiz

Dekhnay ki baat yeh hai ke dil ki junbish aur pumping system paidaiesh se mout taq kosmik raiz ke zareya hoti hai. Lekin yeh kosmik raiz mutawazan hoti hain aur un ke daakhil honay ka tareeqa masamaat ke zareya qaim hai yeh hama waqt dil ko hilati hain lekin ziyada muasar woh kosmik raiz hn jo dimagh ke masamaat se daakhil hoti hai. En shu'aon ki bhi be shumaar kismain hain. Chunancha yeh dimagh mein daakhil hotay hi arab ha arab khalion mein amal karti hain.

Yeh tamam barqi ro jo khalion mein banti hai ziyada ter um al dimagh ke zareya jism ko milti hai. Agar es ro ki taqseem sahih hoti hai to aadmi tandrost rhta hai aur dil khoon ko sahih tareeqa per pump karta hai.

Yahan yeh baat qabil e zikar hai ke dil ki lakhoon ragein apna apna kaam karti hain. Agar ittafaq se un ragon mein kuch ragon ka kaam sahih nah rahay to es ka assar tamam asaab par parta hai es ke liye bar waqat sahih ilaaj karliya jaye to mareez bohat jald tandrost ho jata hai.

Zyabitis Aur Jigar Mein Ulsar ki Wajohaat

Jigar qudrat ka banaya ho aayk ajooba hai jis mein laakh qisam ki barqi ro her waqt daurti rehti hai. Yeh apni saakht mein itna mazboot hota hai ke agar es ki kharabian shuru ho jaien to kam se kam pandrah saal mein usay be car karti hain.

Is mein aur zakheeron ke ilawa folaad, aur glycogen (mithaas) ka bara zakheera hota hai. Darasal glycogen hi jism ki sab se barri qowat hai. es ke andar se jo barqi ro guzarti hai woh zayed aur baikar khalion ko allag kar kay khoon mein sayhat mand khaliye shaamil kardeti hai. Jigar ke andar kabhi ulsar bhi ho jata hai. es ka sabab yeh hai ke ghair sahet mand khalion ki tadaad lakhon gani ziyada ho jati hai. Aur es ka enhisaar giza per hai. Agar giza bar bar aur ziyada miqdar mein khayi jaye to maida mein es ka qiwaam sahih nahi bantaa jis se aahista aahista jigar mutasir hota rehta hai aur kharab ho jata hai. Jigar ka talluq barah e raast maida aur anton se hai. En anton mein qudrat ka aik khaas purzah laga hua hai jis ko “lablaba” kehte hain aur isi ke oopar tamam jism ko sahet mand rakehnay ki zimmadaari hai. Yeh hasbe zaroorat ansolin (insulin) banata hai aur jigar ko deta hai aur ansolin ki kami se zyabitis jati hai jis ka tamam asaab per asar parta hai.

Tilli, Pittah Aur Gurday Ka Amal

“Tilli” ka aik khaas kaam hai. Woh yeh hai ke khoon mein jitne zahreeley maaddey paida hote hain Un sab ko jazb karti hai aur yahan taq un ki noiyat badal deti hai ke inhen khushk kar deti hai. Tilli ki kharabiyen barqi ro ki kammi se hoti hain.

“ **Pittah** ” ab hum pittah ka zikar karte hain. Barqi ro ki kami jism mein do terhan ki hoti hai. Aik ki kami se tilli mutasir hoti hai aur kharab ho jati hai aur doosri ki kami se pitaa mutasir hota hai. Pittah halaank bohat mukhtasir hota hai lekin khoon ke douran mein jo aik khaas kisam ka zeher es ke andar se hokar guzarta hai es ko jazb karkay khushk kar daita hai es zeher ke jazb aur khushk honay ka aik khaas tareeqa hai woh yeh ke aik khaas barqi ro peda hoti rehti hai aur es ko jalatii rehti hai.

“ **Gurda** ” tamam khoon jo jism ke kisi bhi hissa se guzarta hai. Gurdon mein jata hai, gurday es ka tawazun barqarar rakhtey hain. Maslan gurday shukar toltey hain agar shakar ziyada hai to usay masana mein pheink dete hain aur bohat si rutubatein aisi hain ke jo gurdon mein toli jati hain.

Ziyada miqdaar masana mein chali jati hai aur jo sahih miqdaar hai woh khoon mein gardish karti rehti hai. Bil aakhir en fasid maadon se masana bhar jata hai aur yeh fasid maadde paishaab ke zareya kharij ho jatay hain.

Ghair Mutawazan Barqi Ro Say Joron Par Waram Aa Jata Hai.

Khoon ke andar barqi ro jab taq mutawazan rehti hai aadmi sayhat mand rehta hai. Kisi wajah se agar yeh ro ghair mutawazan ho jaye to woh pathay jo joron ko sambhaaltey hain Un ke andar koi nah koi miqdaar ghatt jati hai ya barh jati hai yeh miqdaar chiknaiyon ki hoti hai. Agar chiknai barh jaye to joron per varm aa jata hai aur agar chiknai kam hojaye tu harkat karne mein bohat takleef hoti hai aur pathay khushk hotay chalay jatay hain yahan taq ke aadmi chalne phirnay ke qabil nahi rehta.

Urh Kar Lagnay Walay Amraaz

Jild ke teen parat hotay hain. Aur her jild ke neechay do part hotay hain. Aik nihayat naazuk aur aik dabeez naazuk parat ke mutasir ho jane se moti jhara waghera ke amraaz hotay hain. Aur dabeez parat ke mutasir honay se phoray, phinsiyan, daad, chanbal waghera ho jatay hain.

Barqi ro teen terhan ki hoti hain. Un mein aik ro jild ke pehlay aur doosre hissa ko qatayee mutasir nahi karti. Doosri ro sirf doosri parat ko mutasir karti hai pehli parat par assar nahi daalti. Teesri ro sirf pehli parat per asar daalti hai. Isi munasbat se marz mein shiddat ya kammi waqay hoti hai yeh wazeh rahay ke barqi ro kay taassur se paida hone walay yeh amraaz urh kar lagtay hain.

Jab Sooraj ki roshni ke zareya barqi ro jitni ke jism par parni chahiye. Itni nahi padtee balkay es mein zayaddati ho jati hai tu jild ki teesri parat se jildi amraaz shuru hotay hain. Maslan chechak waghera.

Agar kammi aitdaal ke sath hoti hai to amraaz, jild ki doosri parat se shuru hotay hain jaisay khasra waghera.

Agar dhoop jism taq kam miqdaar mein pohanchi hai to jism ki pehli parat se jildi amraaz shuru hotay hain jaisay moti, jhara waghera.

Cancer Kyun Hota Hai

Cancer khoon ko muzarrat pohanchata hai woh es terhan ke khoon mein barqi ro jin jin hisson se bach kar nikal jati hai un hisson mein jaan nahi rehti aur sath hi sath un hi hisson mein bohat bareek goal keeray ban jatay hain. Yeh keera dar asal sorakh hota hai. es sorakh ki khoraak barqi ro hoti hai. Woh barqi ro jo zindagi ke masraf mein aani chahiye thi woh un sorakhon ki khoraak ban jati hai. Nateeja mein khoraak ka aik chhootey se chhota zarraa bajaye faiday ke khoon ko nuqsan pohanchata hai. es ka ilaaj yeh hai ke gaynday ke chhootey phool ki chaar pattian subah nehar moonhkha lee jayen. Aur es ke adhay ghantay baad taq koi cheez istemaal nah ki jaye.

Note : Cancer aik aisa marz hai jo bakhtyar hai, suntan hai, hawaas rakhta hai, agar es se dosti karli jaye aur kbhi kabhi tanhai mein ba shart e kay mareez hota ho es ki khushamad ki jaye, yeh kaha jaye ke “bhai tum bohat achay ho, bohat meharban ho, yeh aadmi bohat pareshan hai, es ko maaf kar do.” to mareez ko chor daita hai aur dost daari ka saboot daita hai.

Gaynday ka chhota phool bhi cancer ke ilaaj mein ahmiyat rakhta hai. Gaynday ke chhootey phool ki chaar patiyaan subah nehar moonhkha lee jayen aur es ke aadh ghanta baad taq koi cheez istemaal nah ki jaye. Gaynday ke chhootey phool mein woh barqi ro mojud hai jo sorakhon ki khoraak banti hai. es ki wajah se khoon mein dooor karne wali barqi ro kam se kam sorakhon ki khoraak banti hai aur kuch arsa baad gaynday ke phool mein kaam karne wali ro eski qayam maqam ban jati hai.

Baab Soyum-----

Rang Aur Roshni Se Ilaaj Ka Usool

Rang aur roshni se ilaaj es usool par qaim hai ke lehren ke zareya ensaan ke andar rang toot kar zindagi bantay hain. Jab yeh rang insani jism mein apni sahih miqdaar mein mojud hotay hain tu insaan bilkul tandrost rehta hai. Agar un rangon mein aitdaal baqi nah rahay to koi nah koi bemari paida ho jati hai. Agar rang ki miqdaar ko kntrol kar liya jaye to marz ka ilaaj ho jata hai. En rangon ki kami ko poora karne ya zayad'dti ko khatam karne ke liye sooraj ki shu'aon aur roshni se madad li jati hai.

Roshni Aur Rang Se Ilaaj Ka Tareeqa

Rang ya roshni se amraaz ka ilaaj es qader aasaan hai ke mamooli soojh boojh ka aadmi bhi es se faida utha sakta hai. es ilaaj mein waqt bhi kam surf hota hai, kharch bhi kuch nahi hota aur dawayein hamesha taaza istemaal ki ja sakti hain.

Tareeqa awwal : Jis rang ki zaroorat ho us rang ki aik bottle bazaar se khareed kar pehlay usay thanday pani se aur phr garam pani se achi terhan saaf kar lena chahiye. Taakay bottle ke andar ki satah mein kisi qisam ka mail baqi nah rahay. Agar bottle ke oopar koi label ya kaghaz waghera se laga hua esey bhi door kar dena chahiye. Sheeshi ko saaf karne ke baad es mein aab e muqattar (distilled water) es terhan bherna chahiye ke bottle ya sheeshi ka aik chothai oopri hissa khaali rahay. es bhari hui bottle ya sheeshi ko lakri ki maiz ya chocky par aisi jagah rakhna chahiye jahan saaf aur khuli hui dhoop ho. Agar bazaar mein matlooba rang ki bottle ya sheeshi faraham nah hosakay to saaf pakke sheeshay ki safaid bottle khareed kar es par transparent kaghaz esterhan chipka diya jaye ke bottle oopar, neechay aur atraaf mein kaghaz ke andar aajay. Transparent se morad who kaghaz hai jo agar batyon waghera ke packet par khoubsurti ke liye lagaya jata hai. Agra aysa kaghaz dastyab nah ho tu transparent plastic sheet se bhi kaam liya ja sakta hai.

1. Aik chothai khaali bottle chore kar pani ko bottle mein dhoop mein char ya chay ghanta taq rakha jaye. Pani tayyar karnay ka behtareen waqt din mein das gayarah bujey se chaar bujey taq hai. Pani tayar hone ki shanakht yeh hai ke bottle ke khaali hissa par bhaap ki terhan kuch bondein jama ho jati hain.
2. Aik sheeshi ko doosri sheeshi ke qareeb es terhan nah rakhen ke aik sheeshi ka saya doosri sheeshi per parey.
3. Jis maqam par sheeshiyan rakhi jayen wahan kisi qisam ka gird o ghubar ya dhuwan nahi rehna chahiye. Sheeshiyon ke oopar kaark mazbooti se laga rehna chahiye.

Dosra tareeqa : Barsaat ke dinon mein jab ke sooraj kabhi nikalta hai aur kabhi abar mein rehta hai yeh tareeqa ikhtiyar kya jaye ke jis rang ki zaroorat ho usi rang ki bottle mein sugar of milk ki do green ki tikiyan hasbe qaida bhar kar mutawatar pandrah yom ya aik mah taq rozana chay ghanta dhoop mein rakhi jayen. Darmiyan mein har chouthay rauz un ko hilaate rahen taakay golion mein sooraj ki kiranen khoob achi terhan jazb ho jaiyen. Pandrah roz ke bad en golion ko batuar dawa kya ja sakta hai.

Teesra tareeqa : Kamray ke es rukh par jidhar se dhoop aati ho, mukhtalif khirkion mein mukhtalif rang ke sheeshay lagva diye jayen aur un par parda khech dein mareez ko es kamray mein aaraam da bistar par lita kar tamam darwazay aur khirkiyan band kar ke a kamray mein andhera kar liya jaye. Ab mareez ko jis rang ki zaroorat hai es rang ke sheesha wali khirki se parda hata diya jaye taakay sooraj ki roshni es makhsos rang ke sheeshay se guzar kar andar aaye. es terhan kamray mein sirf wohi roshni baqi rahay gi jis ki mareez ko zaroorat hai. Misaal ke tour par aik bukhaar ke mareez ko aisay kamray mein lita kar neelay sheeshay wali khirki ke parday hata dein aur mareez ko es rang ki roshni mein do teen ghanta taq rehne den. Har nisf ghantay ke waqfay se tharma meter ki madad se es mareez ka darja hararat dekhte rahen to aap ko maloom hoga aahista aahista mareez ka bukhaar kam ho kar bilkul.

Choutha tareeqa : Raat ke waqt es ilaaj katriqh yeh hoga. Aik table lamp stand par es terhan foot kya jaye ke bulb ki roshni mareez ke palang par es jagah parre jis jagah roshni ki zaroorat hai. Matlooba rang ka bulb le ker roshni kar dein aur mareez ko es roshni mein lita dein.

Panchawan tareeqa : Daidh foot ka aik box banwa liya jaye jis mein charon taraf se es terhan ke khanaay banaye jayen ke un mein hasbe

mansha jis rang ka chahain sheesha laga dein. Box ki zameen lakri ki honi chahiye. Albata chhat par agar koi aisi dhaat lagai jaye jis ka reflection parta ho tu ziyada munasib hai. es laltain numa box ke andar bulb laga dein ya taiz roshni ka chiragh jaladein. Ab teen taraf ke khanaay band kar ke chouthay khanaay mein isi rang ka sheesha lagaa kar jis rang ki zaroorat ho voh roshni haasil karein.

Chhata tareeqa : Tail bananay ka tareeqa yeh hai ke mukhtalif rangon ki bottlon mein kachchi ghaani ka khalis alsii ka tail bhar kar chaleesom taq dhoop mein rakhen. Agar es arsa mein barish aajay ya baadal chhaa jayen to yeh din shumaar karlen aur chaleesrozke baad itnay roz mazed dhoop mein rakh kar course poora kar lein. Tail tayar ho janey ke baad es ki maalish karai jaye. Maalish subah o sham paanch paanch minute daiyon mein karni chahiye.

Sir mein maalish karne ke liye aasmani rang ki bottle mein tilon ki tail tayyar kiya jaye. Yeh tail aisay mareezon ke liye mufeed hota hai jin ke dimagh ko garmi charh gayi ho. Mareez kabhi hosh mein aur kabhi be hosh ho jata ho aur be hoshi ki haalat mein be sir o pa batein bakta ho darta ho aur kehta ho ke mujhe aik saya nazar aata hai, ya awaaz aati hai ke chalo mere sath chalo, gharz yeh ke dimagh garmi ki wajah se be qaboo ho gaya. es tail ko ser min jazb karanay se chand minute mein hosh o hawas durust ho jatay hain.

Neellii bottle mein tayyar kya howa tilon ka tail un logon ke liye intahyee darja faidamand hai jo dimaghi kaam karte hain ya ziyada kaam karne se dimaghi kamzoree paida ho gayee ho ya yad dasht kam hogayi hon, ser mein dard, ganj aur khujli ki zayaddti se jo takleef ho es ke liye neelay rang ki bottle ka tail nihayat faida mand hai. Jin talba ko mazameen yaad nah rehtay hon aur danishwaron ko masail ke suljhanay mein diqat paish aati ho un ke liye yeh tail qudrat ka anmol atiyah saabit huwa hai. es ke subah o sham istemaal se daraonay khawab aana band ho jatay hain. Dimagh mein nazla agar jum gaya ho aur es ki wajah se sir mein bhaari pan ho to es tail ke istemaal se balgham raqeeq hokar naak se kharij ho jata hai. Benayee ke liye qowat bakhsh hai. Yeh bhi dekha gaya hai ke es ke musalsal istemaal se “motiyan band ka pani utarna band ho gaya hai.

Surkh rang ki bottle mein tayyar kya ho tail aisay mareezon ko filfoor shifa bakhsh hai jin ko sardi ki wajah se badan ke kisi hissa mein dard rehne laga ho.

Baingni aur naranji rang ki bottle mein tayar kiye hue tail ne aatishak ke

zakhamo par jaadoo ka asar dikhlaya hai. Jo mareez raat ko zakhamo mein takleef se cheekhte aur chilaatey they aik martaba ke tail laganay se un ko raahat hui hai.

Satwaan Tareeqa : Sheeshay ke rangeen jar mein. Distilled water ampule kar aik mah taq rozana gayarah bujey se chaar bujey taq dhoop mein rakhen aur jis rang ki zaroorat ho us rang ka aik ya do “cc” injection lagwayin. Sirf aik anjkshn se marz ka qala qama hotay dekha gaya hai. Agar zaroorat parre to aik anjkshn ka waqfa dosray anjkshn se kam azkam aik hafta zaroor hona chahiye. Kamar mein beessaal ka purana dard surkh rang mein tayyar kiye hue sirf aik anjkshn se naist vnabod hotay dekha gaya hai.

Note : Injekshan ka ilaaj kisi hooshiyar aur mustanad mualij ke mahswara ke bagheir na kya jaye.

Athwan Tareeqa : Aankhon ki bemari, aankhon ki dukhan aur in aankhon ke liye jo operation ke baad kharab hogayi hon halkay aasmani rang ke sheeshay ki aainak lagana behtareen nataij ka haamil hai.

Note : Aasmani rang glass ki aainak din mein subah 9 ya 10 baje se shaam 4 ya 5 baje taq lagany chahiye. Ziyada behter yeh hai ke 2 ya 3 ghanatay ka waqfa guzarnay par aainak utar di jaye aur pandrah beesminute ke baddobarh lagai jaye.

Bab-e Chharum

Jism Insani Mein Rang Ki Kami Ya Zayad'dti Se Peda Honay Walay Amraaz Aur In Ka Ilaaj!

Aasmani rang khalis neela aasman jaissa rang hota hai. Yeh bohat thanda hota hai.

Neela rang gehra neela hota hai jis mein bohat halki surkhi hoti hai es ko neel ka rang ya arghawani rang kehte hain. Boorhay aur kamzor mareezon aur bachon ke liye aasmani neelay ki nisbat gehra neela hamesha behter hota hai kyunkay woh ziyada thandak bardasht nahi kar satke. Yeh rang aisi sheeshi ka hota hai jis mein walayati arrandi ka tail aata hai.

Surkh Rang

Jism mein es rang ki kami se susti kahili ka ziyada aana, bhook ki kami, aankhh aur nakhunon mein kuch neela pan, pishaab pakhana ka rang safaid aur kuchh nilgon hota hai.

Neela Rang

Neelay rang ki kami se gussa ziyada aata hai. Mizaaj mein chirchira pan rhtahe. Kabhi kabhi jism garam ho jata hai aur do char putlaay dast bhi aa jate hain. Aankhon ka rang gulaabii ho jata hai. Naakhun surkh ho jatay hain. Pishaab surkhi mael ho jata hai aur jism ki rangat zardi mael ho jati hai.

Aasmani Rang

Aasmani rang ki kami se sufra, jild ka rang, khaki, ziyada paseena aana, pishaab zardi mael surkhi, putlaay dast aur un ka rang zardi aur surkhi

liye hue hota hai. Baaz auqaat harey dast aa jate hain, aankhon mein surkhi mael halki zardi jhalakti hai. Aasmani rang dimaghi amraaz ke haq mein akseer ka hukum rakhta hai.

Arghawani Aur Naranji Rang

Arghawani rang gehra neela, qadray surkhi mael hota hai. Yeh be khwabi ke liye bohat mufeed hai. Namoniha, galley ki bimarion aur khansi ke liye nihayat taseer rakhta hai. Pehphron aur halaq ki naali ko aaraam ditahe, balgham ko kharij karta hai.

Zard Rang

Zard rang ki kami amraaz maida ka sabab banti hai aur es ki zayad'dti bukhaar ke asbaab mein aik sabab hai.

Surkh Rang

Surkh rang bada bhari muharrak hai, Her ya garmi deinay wala, faalij zada hisson ke liye ajeeb o ghrib taseer rakhta hai.

Rang Se Amraaz Ka Ilaaj

Aawaz Ka Bhaari Hona Ya Galla Baithna

Eske liye neelay rang ka pani faida mand hoga. Khoraak 6 maasha se ziyada aik tola adhay adhay ghanta ke baad pey darpay subah o sham piyen.

Aankhon mein waram yeh nihayat khatarnaak bemari shumaar ki jati hai. es ke liye neelay rang ke pani ki khoraak arhhayi tola yani aik aik oons subah o sham piyen. Marz agar shidi ho tu eik khoraak dopehar ko bhi istemaal karni chahiye.

Anton Ki Bemari

Esmarz mein pakhana karne mein diqat paish aati hai, nashta aur khanay se qabal teen waqt zard rang ka pani piyen.

Aant Ka Uterna

Eske liye baiganee rang ka pani thori thori miqdaar mein arsa taq piinaa chahiye.

Aadha Seesi Ka Dard

Esdard ko shaqeeqa bhi kehtey hain aur yeh bara takleef de marz hai. Eske liye neelay rang ki shua paanch minute taq aur harey(green) rang ki shua teen minute taq dard ke maqam par daalain aur rozana aasmani rang ke pani ki aik khoraak yani aik ounse pilain.

Aankhon Ke Amraaz

Aankhon mein dard, aashob chasham, soojan, surkhi, aankhon mein zakham, gohaanjanii aur rohaey waghera, Yeh amraaz haazma ki kharabi ya bairooni awaarizat maslan garmi, sardi, chout, gird o guhbar aur dhuwan waghera lagnay se hotay hain. Agar hazma kharab ho to ghiza mein garam taaseer wali ashya istemaal nahi karni chahiye. Halki

ghizayein istemaal karen halkay neelay rang (jissay aasmani rang kehte hain, esmein zara bhi surkhi ki ameezash nahi hoti) ki aeinak dotin ghanay roz lagaya karen, neelay rang ki shua aik do minute taq moonh mein daalain aur agr poooray chehray par neelii roshni daali jaye to aur bhi mufeed hai. Aankhon aur palkon par neelii roshni daalnay se do mahinay mein rohaey bilkul khatam ho jatay hain.

Aag Se Jalna

Neelay rang ki shua daalnay se jalan foran rafa ho jati hai aur neelay rang ke pani ki gaddi rakhnay se foran aaram milta hai.

Infloynza

Tamam bukharon ki wajah jism mein surkh rang ki zayad'dti hoti hai jo neelay rang se dooor ki ja sakti hai. Chunancha mareez par niilii roshni daalna aur niilii sheeshi ka paani bukhaar ke mareez ko aik ounce har chaar ghanay ke baad pilana chahiye. Roshni ke lyie aik aisa sheesha lena chahiye jis mein sabzi bhi jhalakti hai.

Ikhtilaj e Qalb Aur Dil Ki Dharkan

Dil ke maqam par aasmani rang ki roshni subah o sham kam o baish pandrah beeh minute taq daalain aur es ke sath aasmani rang ki bottle ka pani aik aik ounce aur baiganeer rang se tayar kya howa pani 2,2 ounce subah shaam pilain.

Ehthinaq Al Reham (Histeria)

Esmarz mein dora ke waqt aasmani rang ki roshni mareez par daalain yeh marz aksar isqaat hamal aur haiz ki kharabi ki binaa par hota hai. Esmarz mein kaafi hadd taq Sailan al reham (likorea) ko bhi dakhal hai.

Aasabi Dard

Surkh rang ki roshni daalna aur naranji rang ka pani pilana intahi faida mand hai.

Ulcer

Aasmani rang ka pani jis mein zard rang ziyada ho dono shaamil karkay istemaal kya jaye aur sir se maida ke maqam taq aasmani shua daali jaye.

Ehthlaam

Yeh marz jaamni rang ki roshni reerh ki haddi par daalnay aur isi rang ka pani aik aik ounce din mein teen martaba pilanay se chand roz mein jata rehta hai.

Andaam Nihani Ki Soojan

Esmarz ke liye jamni rang ki khorakain subah o sham pillani chahiye.

Ahsas E Kamtarri

Afsurdah dilli aur har waqt ranj o ghm mein muhtala rehna. es ke liye surkh rang bohat mufeed hai kyunkay es se shujaiat aur mardangi peda hoti hai. Neez naranji rang bhi jis se dil ki pareeshani door ho kar sukoon milta hai, istemaal kiya jata hai. Aisay mareezon ko ziyada ter lal rang ke kapray pahannay chahiye. Sonay ke kamray mein parday bhi surkh hon. Albata palang ki chaadrein, takiya ke ghilaaf naranji rang ke honay chahiye. Aur aik choti si tokri mein naarangiyon bhrke kamray mein rakh le jayen aur rozana naarangiyon par chand minute nigah ko markooz rakha jaye. Agar es ke sath sath subah saweray uthte hi aik barray aaiine ke samnay tan kar kharray hokar apne saraapaa par tik tiki bandh kar dekha jaye aur do teen minute taq aahista aahista dil mein yeh alfaaz duhraey jayen. “ har cheez dalfaraib aur khushgawar hai mein kisi se kam tar nahin hon, jo chahoon kar sakti hoon. “yeh amal karne ke baad chand minute taq kamray mein chehal qadmi ki jaye aur phir aaiine ke samnay kharray hokar wohi amal dohraya jaye, es terhan yeh amal rozana teen dafaa kya jaye to das pandrah roz mein tamam shikaytein rafa ho jayen geen.

Estasqa (Pani Bhar Jana)

Elopathy mein es marz ka elaj soi ke zareya pani nikaal deina hai, Aik aam tareeqa hai. Lekin kuch arsa ke baad pani phir jama ho jata hai aur

phir nikaal diya jata hai. Zahir hai yeh koi mustaqil ilaaj nahi hai. Rang aur roshni se ilaaj ke zareya hamaray tajurbah mein yeh baat aayi hai ke mustaqil mizaji se ilaaj kiya jaye tu mareez shfayab ho jata hai. Estasqaa gurdon ki kharabi se ho ya dil ki kisi bemari ki wajah se, pait mein pani bhar jata ho to ilaaj safaid aur zard rang ki shu'aon se kya jata hai. Safaid rang ki sheeshi aur zard rang ki sheeshi mein allag allag pani tayar kar ke mareez ko do do ounce pilana chahiye. Aur mareez ko din raat mein do safaid aur zard rang ki shu'aon mein aik aik ghanta taq aaraam da bistar mein litana chahiye. Sir min pani bhar jany (jis ko hydrocephalus kehtey hain) ka ilaj safaid rang ki shu'aon ka pani aur safaid rang ki shu'aon mein mareez ko litana hai.

Umm Us'subyan (Sookha)

Bachon ka khawab mein darna, ziyada rona, larazna, khud ko ya doosron ko nochna, baghair kisi wajah ke barabar bukhaar aana, pani ki terhan dast aana aur bachay ka itna kamzor ho jana ke jism par se gosht khatam ho jaye aur aankhon mein halqay numaya hojana es marz ki alamaat hain. Es ka ilaaj yeh hai:

Naranji rang ki bottle mein tilon ka tail tayar kar ke rozana bachay ke poooray jism par maalish ki jaye aur naranji rang ki sheeshi mein hi pani tayar kar ke bachay ko pilaya jaye. Miqdaar khoraak umar ke lehaaz se mutayyan ki jaye.

Bachon Ka Matti Khana

Yeh aadat niilii shu'aon ke pani ki chand khorakon aur niilii shu'aon mein bachon ko litane se khatam ho jati hai. Khoraak ki miqdaar bachay ki umar ki munasbat se mutayyan ki jaye. Shu'aon mein letnay ka waqfa, halaat ke mutabiq adhay ghanta se aik ghanta taq 24 ghanthey mein aik martaba.

Balon Ka Az-Waqat Safaid Hona

Aik saaf shafaaf aasmani rang ki bottle mein oopar ka aik chouthayi hissa khaali chore kar kachi ghaas ka khalis tilon ka tail bhar diya jaye aur aur bataye hue tareeqa ke mutabiq chaleesroz taq esbottle ko dhoop mein rakha jaye aur din raat mein do baar estail ko sir min achi terhan jazb kya jaye. Aisay mareez ko jis ke baal qabal az-waqat safaid ho gaye hon. Din mein beesminute aur rat ko pandrah minute naranji shu'aon mein rehna

chahiye aur naranji rang ka pani do do ounce subah o sham peena chahiye.

Bukhaar

Bukhaar kayi qisam ke hotay hain. Sab'ab sab ka aik hi hota hai, jaisa ke influenza ke tehat bayan kya gaya hai.

Reahi Bukhaar Aur Srdi Ka Bukhaar

Neelay rang ka pani dhai dhai tola (aik aik oons) subah o sham dena chahiye albata bachon ko aik aik tola den. Sir mein dard ho to sir par neelay rang ki roshni daalain.

Safrawi Bukhaar Persoot Ka Bukhaar

Subah o sham aasmani rang ka pani aik aik oons den aur agar dast ziyada atay hon to yeh pani din mein aik aik tola karkay chaar paanch martaba den agar ghashi bhi ho to dimagh aur jism par aasmani rang ki shua daalain.

Balghami Bukhaar

Es mein naranji rang ka pani sab se behter illaj hai, yahan taq ke char panch khoraak hi mein faida ho jata hai. Bachon ko din mein sirf do martaba yeh pani dena chahiye. Barron ke liye fi khoraak aik oons pani, bachon ke liye khoraak hasbe umar mutayyan ki jaye.

Bad Hazmi

Dublay putlaay jism walon ko jism mein surkh rang ki, farba aur motay jism walon ko jism mein neelay rang ki zayad'dti se bad hazmi hua karti hai. Surkh rang ki zayad'dti ke liye zard rang aik aik oons din mein do baar piinaa chahiye esse maida ki kharaash aur jalan rafa ho kar qowat e haazma bahaal ho jati hai. Agar yeh shikayat purani ho to ilaaj do aik mah taq jari rakhna chahiye.

Neelay rang ki zayad'dti ki bina hamza par bad hazmi, bohat baithy rehne aur werzish nah karne walon ko hoti hai. es ka ilaaj bhi zard rang ka pani hai jo isi terhan din mein dobaar dena chahiye aur ilaaj aik yaa do taq jari rakhna chahiye. Albata sahet ke assaar aik hafta ke baad hi zahir honay lagtay hain.

Har qisam ki bad hazmi mein rangeen pani khana khanay ke baad piinaa chahiye aur ghiza halki aur zood hazm khana chahiye. Agar bad hazmi mein matli ya qay ho to aasmani rang ka pani aik aik tola adhay ghanay ke baad piinaa chahiye.

Bawaseer

Bawaseer do tarhan ki hoti hai, aik khooni aur doosri baadi. Yeh marz ziyada baithy rehne, daimi qabz, bohat ziyada masalay daar ghizayein khanay ya sharaab peenay aur doosri nasha aawar cheezon ki aadat se hota hai. Khooni bawaseer mein zard rang ka pani aik aik khoraak subah wa sham piyen aur masson par zard rang ki shua daalain ya neeley rang ke pani mein gaddi bigho kar baar baar masson par rakhein.

Baadi bawaseer ke liye naranji rang ka pani piyen aur masson par naranji rang ki shua daalain ya aasmani rang ke pani ki gaddi rakhen.

Bayi Kadr (Reyahi Dard)

Reahi dard jism ke khuwa aik hissay mein ho ya har jaur mein dard ho naranji rang ke pani ki khorakain subah shaam pilana aur naranji rang ki shu'ayen maqam dard par daalna mufeed hai.

Bachay Ka Bohat Ziyada Rona Aur Machalna

Bachay par halkay surkh aur gehray surkh rang ki shu'ayen teen se paanch minute taq 24 ghanay mein aik baar daalain aur in hi rangon ka pani bhi aik aik tola subah o shaam pilain.

Bachon Ke Daant Niklana

Yeh zamana bachon ke liye bara sakht hota hai, eszamana mein inhen mukhtalif qisam ki bemariyan ho jati hain. Maslan aankhon ka dukhna,

dast aana, qay hona, bukhaar hona waghera waghera. eska sab se acha ilaaj yeh hai ke bachay ko har roz kayee ghantay taq niilii roshni mein litaye rakhen. Bas yahi kaafi hai. Es ke ilawa ziyada se ziyada aasmani rang ka pani subah wa sham chay chay mashay day diya karen.

Bhook Ki Zayad'dti Ya Kammi

Yeh dono kharabian qowat haazma ki kamzoree ki wajah se peida hoti hain aur bad hazmee mein jo ilaaj tehreer kya gaya hai. Isi ilaaj se dooor ho jati hain.

Hashrat Al Arz Ke Kaatnay Ka Ilaaj

Bichho, bhir, shehad ki makkhi aur doosray hashrat al arz ke kaatnay ki jagah aasmani rang ki shua daalnay ya aasmani rang ke pani ki gaddi rakhnay se garmi jazb ho kar foran araam aa jata hai.

Be Imani Aur Bad Dyanti Waghera

Esikhlaqi bemari ka ilaaj bhi rangon ke zareya ho sakta hai. es ke liye "ehsas kamtarri" wala aaiine ke sammnay khara honay ka amal karen aur pehannay ke kapray, palang ki chaadrin, kamray ke parday, farsh, orhanay ke liye chadar, lehaaf, takiya ke ghilaaf, kamray mein dewaron ka rang, algraz har shai safaid buraq honi chahiye, es terhan karne se chand yom mein hi yeh ikhlaqi pasti door ho jati hai.

Phora Phansi

Aisay phoray phunsiyan jo jism ke mukhtalif hisson mein kabhi kahin aur kabhi kahin nikaltay rehtay hain un par sabz rang ki shua pandrah beesminute taq rozana daalni chahiye aur sabz rang ka pani aik aik oons subah shaam pilana chahiye. esilaaj se un mein se peep waghera nikal kar aahista aahista zakham bhrjate hain.

Pehphron Ki Kharabi

Agar sardi se ho to naranji rang ka pani rozana aik khoraak den aur chand minute rozana pehphron par naranji rang ki shua daalain.

Pagal Pan –Junoon

Esmarz mein neelay rang ka pani subah shaam aik aik oons pilain aur neelay rang ki shua das pandrah minute taq rozana peshani aur dimagh par daaltay rahen. Haziyan ki soorat mein neelay rang ki pani ki gadyaan sar par rakhen yeh ilaaj taa sehat jari rehna chahiye. Neela rang surkhi mael ho jisay arghawani kehte hain.

Plague (Taoon)

Esmarz mein aasmani rang khaas tor par mufeed hai. Aadh aadh ghantay ke baad aik aik oons khoraak pilanay se araam ho jata hai. Agar gilty nikal aeye to es par aasmani rang ki shua daalain aur aasmani rang ke pani ki gadyan rakhen. Agar gilty ko shagaaf de diya gaya ho to es par sabz rang ki shua daalain aur sabz hi rang ki pani ki gadyan rakhen.

plague aur haizey ke zamana mein hifz ma taqadum ke tour par subah shaam aik aik khoraak aasmani rang ke pani ki peetay rehna chahiye.

Pait Ki Bemariyan

Dard, qaraqar, uphara, khana khanay ke baad pait ka phoolna maror waghera un tamam amraaz mein zard rang ka pani aik aik oons subah aur shaam pilain.

Paicheeda Bemariyan Jo Samajh Mein Nah Aati Hon

Agar mareez kabhi bemaar aur kbhi tandrost ho jata ho ya thora sa farq ho kar barbar bemaar ho jata ho aur yeh pata nah chal sakay ke asal marz kya hai to es soorat mein surkh rang ke pani ka istemaal mufeed hai.

Paichis

Paichis saada ho ya khooni, dono sooraton mein antriyon mein kharaash eska sabab hota hai. Zard ya naranji rang ke pani se yeh marz foran dooor ho jata hai. Pani ki khorakin marz ki noiyat ke mutabiq dainee chahiye, yani marz ki shiddat mein do do ghantay baad aur aam haalat mein subah shaam mukammal tour par sehat honay taq.

Es marz mein zameen ke andar peida honay wali tarkariyan, taiz masalay ziyada namak mirch aur gosht ki booti nihayat muzar hai.

Purani paichis ka daimi marz der taq musalsal ilaaj karne se rafa ho jata hai, esmarz mein ghiza ke silsilay mein bohat ziyada mohtaata rehna zurori hai. Ghiza mein sagodana, arrarot, moong ki daal ki khichdi jis mein 2 hissey daal aur chaawal aik hissa ho istemaal kerna chahiye, Agar doodh ko das minute taq zard ya naranji rang ki bottle mein dhoop mein rakh kar istemaal kya jaye to ghiza aur dawa dono ka masla hal ho jata hai. Paichis ke sath maror mein sirf naranji rang ka pani istemaal kerna chahiye.

Pishaab Ki Bemariyan

Pishaab Ka Takleef Se Aana

Baiganeerang ke pani ki khorakhon se yeh shikayat door ho jati hai. Pishaab ke rasta mein waram ya androoni jhilli mein kharaash ho to woh bhi jati rehti hai.

Sotay Mein Pishaab Nikal Jana

Bachon mein yeh bemari aik umar par pounchanay ke baad az khud dooor ho jati hai. Agar yeh marz barri umar taq baqi rahay to masana par arghawani rang ya surkh rang ki roshni daalna azbas mufeed hai.

Pishaab Ka Barbar Aana

Yeh marz jism mein zard aur surkh ya naranji rang ke ziyada ho jane ki wajah se paida hota hai. eske liye bhi beganni rang ke pani ki khorakain subah wa sham pilana chahiye zayad'dti ki soorat mein dopehar ke waqt aik khoraak ka izafah kya ja sakta hai.

Pishaab Mein Shukar Aana. Zyabitis Shukri

Esmarz mein zard rang ki roshni reerh ki haddi ke joor par pandrah beesminute taq daalain, es ke baad aik minute taq baiganeerang ki shua reerh ki haddi par daalain. Subah ke waqt aik oons zard rang ka pani aur rat ko sotay waqt neelay rang ka paani aik oons peetay rehna chahiye. eske ilawa reerh ki haddi par zard rang ki shu'aon se tayyar kya huwa khalis alsika tail malna chahiye.

Tap E Diq

Tapay diq ke shuru mein surkh rang ka pani pilana aur phephron par surkh rang ki shua daalna chahiye. Bad mein subah niilii sheeshi ka pani aik tola chaar ghantay ke baad naranji rang shu'aon ka pani aik tola aur phir chaar ghantay ke baad naranji rang ki shu'aon ka pani aik tola aur phir chaar ghantay ke baad niilii sheeshi ka pani din mein teen baar dena aur phephron par neelay rang ki shua daalna chahiye. Pehphron mein daagh hon ya pani bhar gaya ho to pani ke sath sath naranji rang ki bottle mein chaleesroz taq alsi ka tail dhoop mein rakh kar seenah aur kamar par phephron ki jagah raat aur din mein aik aik martaba paanch paanch minute dairon mein maalish karna chahiye.

Agar mareez ko susti aur kamzori lahaq ho to aath das roz baad naranji rang ka pani dena chahiye.

Dairiyaa (Takhma)

Yeh zard rang ke pani se ruk jata hai. Barron ke liye 22 oons, din mein chaar martaba aur bachon ke liye umar ke mutabiq khoraak ka taayun karen.

Jaryaan

Yeh bohat mozi marz hai aur mareez ko aahista aahista be jaan kar deta hai. es ke liye jamni rang ki shua pandrah beesminute taq reerh ki haddi per dalna mufeed hai. eske ilawa jamni rang ki sheeshi mein tayyar kiya huwa pani ya doodh char char oons subah shaam peetay rehna chahiye.

Jalaq

(Madah Toleed Ko Haath Se Zaya Karna)

Esfeal qabeeh se mareez ke jism mein ghair zurori hiddat aur garmi paida ho jati hai. es ke dafey ke liye aasmani rang ke pani ki khorakin pilana aur aasmani rang ki shu'ayen reerh ki haddi par daalna mufeed ilaj hai.

Jism Ka Bohat Ziyada Dubla Hona

Eska sab'bab jism mein surkh rang ka kam hona hai eskay liye surkh rang

ka pani aur jism par surkh rang ki shua dalni chahiye. Chunkay surkh rang khoon ko mutaharik aur mushtayel karta hai aur esliye pandrah saal se kam umar walon ke liye bajaye khalis surkh ke arghawani rang jo kay surkhi mael neela hota hai istemaal krana chahye.

Jism Ke Kisi Hissay Ka Phool Jana

Esmarz mein surkh rang ke pani ki khorakain aur jism par surkh rang ki shua'a daalna ya surkh rang ke pani mein guddi bigho kar esuzoo per rakhi ja sakti hai.

Jism Ke Kisi Hisse Ka Su'n Ho jana

Esmarz mein jism mein khoon ko mutharrak karne ke liye surkh rang ke pani ki khorakin subah o sham dena chahiye aur surkh rang ki shua'a uzoo maoof per 10 se 15 minute taq daalna chahiye. Uzoo maoof par surkh rang ke pani mein guddi bigho kar bhi rakh sakte hain.

Jism Par Aablay

Aablay barray hon ya chhootay un mein shadeed jalan aur dard ho ya na ho. Aablon ka rang siyah ho ya neela sab ka ilaaj naranji rang ki shu'ayen aur naranji rang ka pani hai.

Jism Per Waram

Esmarz mein neelay rang aur surkh rang ka pani din mein aik aik baar dena aur pooray jism par baingni rang ki shu'ayen mufeed hain.

Cheep.(Chanbal)

En amraaz mein khushk kharish ke liye tayyar kardah tail lagana mufeed hai. Neelay rang ki shu'ayen, cheep ya chanbal par din mein aik baar aik ghanta taq daali jayen. Neelay aur zard rang ki shu'aon ka pani din mein dobaar pilaya jaye.

Chechak

Chechak nikaltay nikaltay ruk gayi ho ya nikal kar baith gayi ho to surkh rang ka pani bohat mufeed hai. Aik do hi khoraak pilanay se ubhar aati

hai. Agar surkh rang ki shu'ayen teen minute taq shuru mein jism par daali jayen to chechak ke danay bohat jald nikal kar bhar jatay hain. Chechak ke bharpoor nikal anay ke baad surkh rang ka istemaal bilkul nahi karna chahye balkay jis waqt daano mein mawaad par jaye aur mawaad behnay lagey sail khari ka sufoof un par chirakna chahiye aur aasmani ya neelay rang ka pani aik aik oons subah shaam pilana chahiye aur neelay rang ki shua teen chaar minute taq rozana jism par daaltay rehna chahiye. esse tamam garmi aur sozish rafa ho kar zakham achay ho jatay hain.

Chout

Neelay rang ke pani ki patti bandhnay aur chout ki jagah ko isi pani se tar rakhnay se bohat jald araam ho jata hai. Agar zakham hogaya ho to neelay rang ki roshni zakham par bhi daalna chahiye.

Chirchira Pan

Mareez ko ziyada ter andherey mein rakhna chahiye yahan taq ke makaan mein kamray ke parday bhi siyah rahen to behter hai.

Haiz

Haiz ka kam aana, takleef se aana, ya haiz ke waqt dard hona, khoon ke lothrey aana aur esqabeel ke tamam amraaz mein subah shaam aik aik oons jamni rang ka paani piinaa chahiye. Kam anay ki soorat mein ilaaj kam az kam pandrah roz karna chahiye. Takleef se anay ki soorat mein ayyaam haiz se aik hafta qabal se shuru karkay haiz band honay ke aik din baad taq jari rakhna chahiye.

Hamal

Hamal ke zamane mein amraaz maslan bukhaar, dast, chakar, jee matlana, bhook nah lagna waghera. Un tamam shikayaat ke liye aasmani rang ke pani ki aik hi khoraak kaafi hai.

Hamal Kaazib

Esko jhoota hamal bhi kehte hain. eski tamam alamtain hamal hi ki si hoti hain. esmarz ka ilaaj dasvein mah se karna chahiye. eske liye zard ya

naranji rang ka pani aik aik oons subah shaam dena aur naranji rang ki shua'a rozana das pandrah minute pait par daalna chahiye.

Habs-E Reah (Gas)

Eske liye zard rang ka pani baad ghiza aik aik oons piyen.

Khunaq

Yeh aik bemari hai jo gilaay ke andar hoti hai. eske liye aadh aadh ghanay ke baad aadha aadha tola neela pani dena chahiye. Aur jab taq araam ki soorat paida na ho mustaqil dete rehna chahiye. Phir yeh pani band kar dena chahiye esliye ke jo pani pi liya gaya hai esi se mukammal araam ho jaye ga.

Khasion Ki Soojan Ya Foton Mein Pani Aana

Surkh rang ke pani aik khoraak rozana dainay se aur srkh rang ki shu'ayen aik minute se chaar minute taq rozana daalnay se esmarz ka qala qama ho jata hai.

Khoon Ki Kami

Khoon ki kami door karne ya khoon ke putlaay pan ko khatam karne ke liye din mein do o baar surkh rang ki shu'aon se tayyar kya hau paani aik oons nashta ke aik ghanta ke baad aur aik oons naranji rang shu'aon se tayyar kya huwa pani asar ke baad pilaya jaye to yeh takleef khatam ho jati hai. Es ke sath sath das se pandrah minute taq rozana do waqt surkh shu'aon mein mareez ko rakhna chahiye.

High Blood Pressure

Es marz mein logon ke andar khoon ka dabao tabayee dabao ke muqaabla mein barh jata hai. Khoon ke dabao (Blood pressure) se woh qowat morad hai jo dil ke sukerne par khoon apne bahao ki haalat mein khooni raggon ki lachak dar nalion ko phelanay mein sirf karta hai. Dil doran e khoon se talluq rakhnay wala khaas uzoo hai jo makhrooti shakal ka hamaray seenay mein mein zara baen janib waqay hai. Aur aik pumping machine ki manind seenay ke andar sukerta aur phelta rehta hai. Dil ke sukarnay ki taaqat aur baareek raggon ki qowat muqaabla agar haalat e aitdaal par nah rahay to khoon ka dabao barh jata hai.

Tamam aadmion mein khoon ka dabao yaksaan nahi rehta. Har shakhs ke khoon ke dabao mein ikhtilafat hota hai. Lekin un ikhtilafat ke bawajood, mahireen ne khoon ke dabao ka aik ossat muqarrar kiya hai. Agar es muqarara ossat se khoon ka dabao barh jaye aur yeh kefiyat kuch arsa taq qaim rahay to esko halat-e marz samjha jata hai. Kabhi kabhi khoon ka dabao baherne ke foran baad faalij ho jata hai. Mirgi ka dorah aur dil ka dora bhi par jata hai.

Aasmani rang ya neelay rang ki shu'aon ke pani ki khorakin aur aasmani ya niilii shu'aon mein mareez ko din raat mein aik aik ghanay littaye rakhna, mo'asar ilaaj hai.

Lo Blood Pressure

Baaz ashkhaas mein khoon ka dabao fitri tour par kam darjaa per set hota hai. Es ko bemari nahi kaha ja sakta. Doran khoon mein kami, khoon ki ziyada beh jany se, dast ورقے waghera ki zayad'dti se bhi ho jati hai. Yeh kefiyat aasabi tanao aur jazbati hejaan se bhi waqay ho sakti hai. es marz mein yeh jan'na zurori hai ke fil'waqeh doran e khoon mein kami ka sabab kiya hai. Asli sabab ke ilaaj ke sath agar blood pressure ke mareez ko surkh rang pani aik aik oons diya jaye aur surkh rang shu'aon mein rakha jaye to yeh marz khatam ho jata hai.

Khanazeer

Es marz mein maalish ke liye aasmani rang ki shu'aon ka alsi ka tail aur peeney ke liye zard shu'aon ka pani istemaal karna chahiye.

Kharish

Neelay ya aasmani rang ke pani se din mein teen baar jism ko dhone aur un hi rangon ki shu'ayen aik ghanay taq poooray jism par daalnay se kharish bohat jald rafa ho jati hai. Khushk kharish ke liye neelay ya surkh rang ki bottle mein aik hi mahinay taq sarson ka tail dhoop mein rakh kar poooray jism par maalish karna bohat mufeed hai.

Daad

Khushk kharish ke liye tayar karda tail lagana faidamand hai.

Dast

Dast agar hazme ke zeaf ki wajah se hon to zard rang ka pani aik aik oons subah shaam den. Khooni daston ke liye aasmani rang ka pani khaas tor par naffa bakhash hai. es ki teen chaar khorakin pilanay se yeh shikayat khatam ho jati hai.

Danoton Ke Amraaz

Danoton mein dard, masoorho ka phoolna, daarh ki soojan, maas khora waghera waghera mein aasmani rang ke pani baar baar kulli ya gher gheray karna chahiye, es ke sath sath zard ya naranji rang ke pani ki khoraak subah shaam paanch chay roz istemaal kar lanay se tamam takleifein rafa ho jati hai.

Damma (Asthma)

Doray ke waqt naranji rang ka pani das das minute ke baad aik aik tola aik ghanta taq den. Aur kuchh arsa taq naranji rang ki shu'aon se tayyar kya howa alsi ka tail seenay par pehphron ki jagah dairon mein raat ko sotay waqt aur sbh paanch paanch minute halkay haath se maalish karen. Asthma ke mareez ko jab dora nah ho tab bhi aik aik oons naranji rang ka pani chand roz taq dena chahiye. es se khana bhi hazem hoga aur mareez ki zael shuda qowat bhi bahaal ho jaye gi. Asthma ke un mareezon ko jin mein surkh rang ki kami hoti hai neelay rang ke pani aur neelay rang ke tail se araam aata hai.

Dil Mein Dard

Aasmani rang ka pani do do tola subah shaam dein aur hazmey ko sahih rakhnay ke liye zard rang ka pani baad ghiza pillayein.

Dimagh Ki Takan

Jin logon ko dimagh ka kam karna parta hai agar woh kaam ke ekhtataam par kuch deir taq apne sir ko aasmani rang ki roshni mein rakhen to

dimagh takan dooor ho jati hai. Aasmani rang ka pani aik aik oons pi lena bhi mufeed hai.

Dimagh Ka Waram

Yeh marz ziyada ter bachon ko hota hai. es ki ibtida bukhaar aur baiganee se hoti hai es ke liye niilii roshni sab se acha ilaaj hai.

Dakarain

Kanaa khanay ke baad dakaar aana achi alamat hai magar es ka kasrat se aana yeh zahir karta hai ke maida ke oopar baar hai aur nizaam hazem mein nuqs hai. Kabhi dakarain khaali maida par bhi aati hain, un sab ke liye zard rang ke pani ki aik aik khoraak kaafi hoti hai. surkh rang ki kami walay hazraat ke liye neelay rang ka pani mufeed hai.

Khati Dakarain

Yeh bad hazmi ki alamat hai es ke liye bad hazmi wala ilaaj karna chahiye.

Raqt Ya Madah Toled Mein Patla Pan

Alsi ke khalis tail ko surkh ya neelay rang ki saaf shafaaf bottle mein aik mah taq dhoop mein rakhen aur es tail ko raat ko aur subah sooraj tulu honay se pehlay kullho ke jor aur guddi par teen minute taq malla karein.

Rasoli

Rasoli naak mein ho, pait mein ho ya jism ke kisi hissa mein ho, un mein dard hoyah nah ho, ilaaj sab ka neelay rang ki shu'ayen hain. Neelay rang ki shu'ayen rasoli par daali jayen aur neelay rang ki shu'aon ka pani mareez ko pilaya jaye.

Rasha

Neelay ya aasmani rang ke pani ki rozana teen khorakein dainay aur inhen rangon ki shu'ayen mareez par daalnay se bafzle khuda rasha khatam ho jata hai.

Zukaam Nazla

Yeh marz maida ki kharabi, sardi ke assar aur demaghi kamzoree se hota hai. es ke liye gehray neelay rang ke pani ko khoraak aur shua'a nihayat mufeed hai. es se puranay se purana zukam kafoor ho jata hai. Nazla ke sath agar sardi se bukhaar bhi hai to surkh rang ka pani aur shua istemaal karna chahiye haazma durust rakhnay ke liye zard rang ka pani 24 ghanthey mein aik martaba den.

Sialan Al Reham (Likorea)

Es marz mein reham se ratobat kharij hoti hai. yeh ratobat do aqsaam ki hoti hai, aik surkhi mael aur doosri safaid, ilaaj dono ka eik hi hai aur woh yeh hai ke subah shaam aik aik oons jamni ya baiganee rang ka pani piinaa chahiye aur jamni rang ke pani mein guddiyan bigho kar aik haftay taq pairon yaani zair-e naaf das pandrah minute bandhna chahiye.

Sir Ka Dard

Dard e sir khuwa garmi se ho ya sardi se, poooray sir mein ho ya adhay sir mein, bukhaar ki wajah se ho ya zehni dabao ki bina par, sab ke liye sar par neelay rang ki shu'ayen paanch minute aur es ke baad harey rang ki shu'ayen teen minute taq daalna chahiye.

Seenay Ki Jalan

Aam tor par yeh shikayat bad hazmi ki wajah se hoti hai. Balghami mizaaj walon ko yeh shikayat ziyada hoti hai. Yeh jalan zard rang ke pani ki aik khoraak se dooor ho jati hai aur hazam ka nizam bhi durust ho jata hai.

Sir Ke Baal

Jawani ki umar main baal motay aur bad mein nisbatan putlaay ho jatay hain. Baal aik hadd taq bherne ke baad ruk jatay hain aur kuch arsay ke baad jher jaatey hain. Baal ki Umar kam vbish chaar saal hoti hai aur apni Umar poori karne ke baad khud-bakhud gir jata hai. Kanghi karne mein chand baal gir jatay hain toyh koi tashweesh ki baat nahi hai lekin agar kanghi karte hain lambay balon ke sath chhootay baal bhi nikal ayen to es koi nah koi aisa sabab zaroor mojud he jis ko bemari kanam diya

jasktahe. Balon ke girnay mein umooman pehli alamat khushki hoti hai. Sar ki jald mein khushki naaqis ghiza'on ke istemaal, neez khushbodard ghair khalis tail, sir dhoney mein sabun ka istemaal, khanay mein namkeen aur chat patti cheezon mein be etdaali ki wajah se hoti hai.

Balon ke qabal az-waqat safedi ke asbaab mein khandani ya moroosi asbaab bhi khaas tour par ahem hain. Mutawatar dimaghi sadmaat se bhi baal safaid ho jatay hain. Tareekh mein aisay waqeat bhi mlitay hain ke kisi shadeed haadsay ki binaa par sirf aik raat mein sirkay baal bilkul safaid ho gaye hain.

Un tamam wajohaat mein se koi bhi wajah ho. Es ke liye aasmani rang aur shua'on ka istemaal azbas mufeed hai. Sir dhoney mein aasmani rang ka pani aur sir mein laganay ke liye aasmani rang ki shu'aon ka tail baqaiddagi ke sath istemaal karna chahiye. Tilon ke khalis tail ko aasmani rang ki sheeshi mein es terhan bhar kar ke sheeshi ka oopri hissa aik chothai khaali rahay. Mazboot kark lagaa kar aik mah taq dhoop mein rakhen aur tail raat ko sonay se pehlay khoob achi terhan sir mein jazb karein.

Saktah

Es khofnaak bemari ki saari alamtain neelay rang se door ho jati hain.

Sardi Ki Wajah Se Soojan

Es ke liye surkh rang bohat mufeed hai. Shua dalain ya surkh rang ki pani ki guddi rakhen.

Sir Khubada

Aik yaad o ghanta taq musalsal surkh roshni dalain. Yeh amal aik hi dafaa kaafi hai.

Safaid Korh. Bars

Es mein surkh rang ke pani ki khoraak subah shaam dena aur surkh rang ki shua rozana charpanch minute taq daalna poora ilaaj hai.

Sozaak

Pishaab ka dard ke sath aana ya pishaab ke rastay mawaad kharij hona pishaab ki naali mein zakham ya soojan hona un tamam takaleef ke liye baiganee rang ka pani do do tola subah shaam peenay se soojan aur zakham achay ho jatay hain. Pishaab kaafi miqdaar mein aata hai aur faasid ratobat aasani se nikal jati hai.

Sartaan Cancer

Es marz ko rafa karne mein surkh rang ko khaas ahmiyat hai. Surkh rang ka pani aik oons subah aur zard rang ka pani aik oons shaam pilana aur surkh rang ki shua charpanch minute taq rozana dalni chahiye. Mareez ke pahannay ke kapray, palang ki chadrein, takiya ke ghilaaf sab surkh honay chahiye. Jis kamrah mein mareez rehta ho es kamray ki dewaron, khirkion aur darwazon par parday bhi surkh honay chahiye.

Siil

Saans ka khech kar aana. Kaf ka takleef se niklana, khansi ke baad khoon aana, es ke liye niilii aur naranji rang ki sheeshi ka pani aur niilii shu'ayen aur naranji rang ki sheeshi mein chalees yom taq dhoop mein tayyar kya howa kachi ghani ka alsu ka tail maalish karna mufeed hai. Alsui ke tail naranji rang ki shu'ayen jazb kar kay seenah aur kamar per phephron ki jagah dairon mein raat ko aur subah paanch minute taq maalish karni chahiye. Kam se kam aik mah es ilaaj ko jari rakha jaye.

Sarsam

Sarsam mein jab haziyan hoye qay ho us waqt zard rang ka pani pilana mufeed hai. Jab be hoshi ziyada ho to aasmani rang ki shu'ayen do teen baar har do ghantay ke baad daalna chahiye. Ghashi ke khatam honay par shua ka daalna band kar ke aasmani rang ke pani ki khoraak dena chahiye. Agar sardi ka zor ho, nabz ki raftaar sust ho to aik do khorakh surkh rang ke pani ki day dainee chahiye. Agar marz mamooli ho to naranji rang ka istemaal kaafi hai. Bukhaar mein agar dast bhi arhay hon to inhen roknay ki koshish nah karen. Fitrat fuzool madah ko khod hi nkalti hai.

Sar'at

Es marz mein baiganee rang ke pani ki khorakin aur baiganee rang ki shu-aon se tayyar kya hua alsu ka tail be hadd mufeed hai. Bingni rang ki shu-aon mein 40 yuom taq tayyar kya howa alsu ka tail reerh ki haddi ke jor per jo khoolon ke darmiyan hota hai raat ko aur sbh das das minute taq dairon mein maalish kiya jata hai.

Shehwat Ki Zayaddti

Aasmani rang ke pani ke istemaal se shehwat ki hadd se ziyada zayaddti khatam ho jati hai. Khoraak do do oons subah shaam.sufar ki zayaddti do do ghantey ke waqfey se zard rang ke pani ki khorakon se sufra ki jalan khatam ho jati hai. Agar sufra mein hararat ki zayaddti ho aur khoon ki ameezash ho jaye aur dimagh se naak ke zareya, moonh aur paishab ke zareya khoon anay lagey to es ko rokna ke liye bhi zard rang ka pani do do tola dopehar aur sham aur aasmani rang ka pani dhai dhai tola subah ko dena chahiye. Yeh ilaaj paanch chay mah taq karna chahiye taakay marz lout kar nah aeye.

Sufra Ki Wajah Se Qay

Es marz mein neelay rang ke pani ki aadh aadh tola ki khorakin her aadhey ghanta ke baad dainee chahiye. Agar qay phir bhi nah ruke tu khorakh dogni kar dainee chahiye.

Faalij

Agar kisi uzoo par faalij gir jaye aur uzoo be hiss aur sun hojaye to surkh rang ki shua ومبدم uzoo maooof par daalna chahiye aur zard rang ke pani ki khorakin subah, dopehar aur shaam pilana chahiye.

Qolanj

Qolanj ke marz mein dora ke waqt naranji rang ke pani ki aik aik oons khoraak har das minute par aik ghanta mein chay bar dein. Es terhan aik aik ghanta ke waqfay se yeh amal teen baar karna kaafi hai.

Qabz

Qabz ki shikayat jigar ka feal sust honay aur bohat baithy rehne se ho jati hai. Dukan dar, ahelkaar, Munim waghera qisam ke log Es marz mein ziyada muhtala hotay hain es ke liye subah shaam zard rang ka pani baqadar aik oons piinaa chahiye. es se puranay se purana qabz door ho jata hai. Magar es mein jald baazi karkay ziyada pani barbar nahi piinaa chahiye warna bajaye faiday ke nuqsan hoga. Es marz mein bohat ziyada ahthyat ki zaroorat hai. Taaza sabzi aur tar kariyan ziyada istemaal karni chahiye.

Qay

Neelay rang ke pani ke istemaal se qay ruk jati hai.

Kaan Ke Amraaz

Kaan ka dard, kaan ka behna, kam sunai dena, un tamam takaleef mein aasmani rang ki khorakin aur shoa'ain bohat mufeed hain, Agar kan mein dana hoye soojan ho to niilii shua daalna aur neelay rang ke pani ki bohat halki pichkari soodmand hai. Agar kam sunai dainay ke sath sath kaanon mein ghair haqeeqi aawazian gunjti hon to es ke liye qabz ko rafa karna, peiron ko garam rakhna, sotay waqt peiron ko thanday pani se dhona aur sar par niilii shua daalna mufeed hai. Aasmani rang ki shu-aon mein tayyar kya hua sarson ka tail bhi kaam mein laya ja sakta hai. Yeh baat yaad rakhen ke kaan mein tail hamesha halka neem garam daalna chahiye.

Korh Jazam

Es marz ke ilaaj mein chay saat mah darkaar hotay hain. Albata faida aik daidh mah baad bhi zahir hona shuru ho jata hai. Es ke liye naranji rang ke pani ki do khorakein, aik subah aik shaam penny chahiye. Es se hafta ashra mein mareez ko dast anay lagtay hain aur kharab madah rafta rafta kharij ho jata hai. Agar daston ki zayad-dti ho jaye to khoraak bajaye do ke aik kar dena chahiye. Douran ilaaj chawal, doodh, machhli, anda, har qisam ke gosht, gur, tail aur namak qatee tour par tark kar dein.

Kamzoree. Kahili

Kamzoree susti, kahili, haath paon thanday rehna, jism ka rang zard parna, jism ka tootna aur asaab mein baar baar khinchao un tamam amraaz mein surkh rang ke pani ki khorakin, surkh rang ki shu'ayen aur surkh rang ki shu-aon mein tayyar kya hua tilon ka tail mufeed ilaj hai.

Kat Jana

Churee ya kisi aur tareeqay se kisi uzoo par mamooli kharaash aajay ya kat jaye tu neelay rang ke pani mein kapray ki patti bigho kar rakhnay se aaram ho jata hai.

Pagal Ktte Ke Katay Ka Ilaaj

Aasmani rang ka pani aath das roz taq pilana chahiye. Awwal teen teen ghantay ke baad, phir din mein sirf teen martaba, aur achi terhan sahet hojane par din mein sirf aik baar chand roz taq. Jis jagah ktte ny kaata ho. Es hissa ko aasmani rang ke pani se dhona aur isi rang ke pani mein gdyan bigho kar rakhna aur aasmani rang ki shu'ayen daalna be had mufeed hai.

Khushk Khansi

Es bemari mein balgham der se aur diqat se nkltah, yeh khansi bohat aasani ke sath gehray rang ke pani ki khorakon se dooor ho jati hai. Albata agar khansi bohat purani ho aur balgham bohat sakht aur jama hua ho aur balke nah nikalta ho to naranji rang ke pani ki khorakin dena chahiye.

Tar Khansee

Es marz mein balgham gaarha hokar seenay par jum jata hai aur diqat ke sath nikalta hai. Es ke liye naranji rang mein tayyar kya hua pani do do tola din mein teen baar pilana faida mand hai. Khansi muzmin bhi naranji rang ke pani se pandrah bees roz mein jati rehti hai.

Gurdon Ka Waram

Es ka sabab raig masana ya thandak hoti hai. Agar thandak ki wajah se ho to neelay rang aur surkh rang ka pani din mein aik baar dena aur gurdon par baingni rang ki shu'ayen daalna mufeed hai. Agras ka sabab raig masana ho to naranji rang ke pani ki khoraak subah shaam pilain aur naranji rang shu'ayen gurdon par dalain.

Galaay Ke Dard, Galaay Mein Soozish

Yeh bemari aksar nazla barid ki wajah se hoti hai. Es ka asaan ilaaj neelay rang ke pani ke gharare teen teen ghantay ke waqfay se karna hai. Es se chobees ghantay ya ziyada se ziyada artalees ghantay mein marz poori terhan khatam ho jata hai. Halaq ki aksar bimarion mein neela pani akseer ka kam karta hai.

Ganj

Neelay rang ki shu-aon ke pani se sar ko dhona aur sar par neelay rang ki shu'ayen daalna aisa ilaaj hai jis se ganj dooor ho kar baal aa jate hain.

Gathiaa

Elaaj wajaa al mufasil mein dekhiye.

Laqwah

Eik waqt surkh rang ka pani do tola aur aik waqt zard rang ka pani dhai tola, surkh rang ki shu'ayen charpanch minute taq har roz daalna aur binola ke tail mein aik mah taq surkh shu'ayen jazb kar ke rootti chprh kar khanay se ajeeb vghrib nataij muratab hotay hain. Binoley ke tail ki miqdaar khoraak dono waqt mein do tola hai. Ilaaj laqwah ka asar poori terhan khatam honay taq jari rakha jaye.

Moti Jhara

Moti Jhara ya tayifayid mein aasmani rang ke pani ki khorakin bohat mufeed hain lekin pani ko pehlay josh day kar thanda kar liya jaye aur iss ke baad es mein shu'ayen jazb ki jayen agar danay nikalney se ruk gaye hon ya nikal kar baith gaye hon to aik do khorakh surkh rang ka pani pilana chahiye. Khoraak ki miqdaar Umar ke hisaab se mutayyan ki jaye.

Maleria

Es bukhaar mein aasmani rang ka pani aik aik oons subah shaam den aur jism par aasmani rang ki shu'ayen dalain.

MoonhSe Khoon Aana

Moonh se khoon aana ki wajah koi bhi ho, halaq se bhi khoon aa sakta hai, aur msoorohn se bhi, yeh zard ya naranji rang ke pani laane se band ho jata hai. Moonhkhol kar surkh rang ki shu'ayen bhi moonhke andar dalni chahiye.

Moonh Mein Chhalay

Moonh ke andar safaid aur surkh rang ke chhootey chhootey danay ho jatay hain. Jab yeh marz anton mein poanch jata hai to khatarnaak ho jata hai. Yeh aksar garmi ki zayad-dti bukhaar ki garmi اور معدہ ki kharabi se hota hai.

Bachon ka moonh aksar aa jata hai jo bachon ke liye bohat takleef da hota hai es ki wajohaat bhi kam vbish wohi hain jo oopar bayan ki gayi hain. Teen charroz taq neelay pani ki qaleel miqdaar yani aadh aadh tola har adhay ghantay ke baad di jaye. Agar 24 ghantay mein mukammal tour par aaram nah ho to chand ghantay tawaquf kar kay phir wohi amal dohraya jaye. Barron ke liye miqdaar khoraak aik oons hai.

Masanay Mein Pathri

Surkh ya bingni rang pani ki khorakin subah shaam pilain, surkh ya bingni shu'ayen gurdon par dalain.

Malikholia. Maraaq

Niilii roshni dimagh par dalain aur neela pani subah shaam pilain.

Maida Mein Jalan

Maida mein jalan bd_hzmi ki binaa par hoti hai. Es ke liye zard rang ke pani ki aik khoraak kaafi hai.

Massay

Jism ke kisi hissa par ya chehray par jo chhotay massay ho jatay hain un ko rafa karne ke liye surkh rang ka pani aur srkh rang mein tayyar kyahwa iasi ka tail behtareen ilaaj hai. Masson par aatshi sheeshay ke zariye Sooraj ki shu'ayen daal kar un ko jala dena bhi ilaaj hai. Lekin is mein bohat sakht ahthyat ki zaroorat hai, yeh amal teen minute se ziyada der taq hargiz nahi hona chahiye aur ih ahthyat bhi zurori hai ke Sooraj ki shu'ayen sirf massay prhi parrin warna dosray hissay ke jal jany aur se nuqsaan poanch jany ka ihtimal hai.

Mirgi

Subah shaam aasmani rang ka pani do do tola aik arsa taq pilana chahiye aur sar par aasmani rang ki shua dalni chahiye. Yeh ilaaj musalsal is waqt taq jari rakhen jab taq yeh itminan nah ho jaye ke aindah dora nahi parre ga, dora ke waqt sar par aasmani rang ki shua daalna hi kaafi hai.

Motapa Kam Karne Ke Liye

Had se ziyada mota hona aik marz hai is ka ilaaj, siyah rang shu-aon ke pani aur siyah rang shu-aon mein mareez ko litana hai. Miqdaar khoraak 2,2 oons aur shuaon mein letey rehne ka waqfa aadha aadha ghanta 2 waqt hai.

Naaf Talna

Naaf aam tour par un logon ki Talni hai jin ke asaab kamzor hotay hain is mein mard aur aurat ki koi qaid nahi hai. Khalis tilon ke tail zard rang shu'ayen jazb karkay naaf ke neechay peroo par halkay haath se raat ko sotay waqt aur sbh nehar mun paanch paanch minute dairon mein maalish ki jaye aur btor dawa ke naranji rang ka pani do do oons dono waqt khanay se aadha ghanta pehlay piya jaye to naaf talna band ho jata hai. Aur asaab taaqatwar ho jatay hain.

Naqris Aur Fail Pa

Naranji rang ke pani aur naranji shu'ayen az had mufeed hain.

Neend Nah Aana. Be Khwabi

Aasmani rang ke pani aur aasmani rang ki shu'ayen sar par daalna is ka ilaaj hai.

Nimoniah

Neelay rang ka pani aik aik oons subah shaam dainay aur as rang ki shu'ayen teen chaar minute rozana pehphron par daalnay se aaraam ho jata hai.

Naasoor

Fi zamana raaij tareeqa haae ilaaj mein is marz ka koi hatmi ilaaj nahi hai magar saaf shafaaf sabz rang ki sheeshi ke pani ki khorakon aur shuaon se naasoor khatam ho jata hai.

Nakseer

Neela pani naak mein charhanay se nakseer agar khoon mein hiddat ki wajah se hoto band ho jati hai. Nakseer ke puranay mareezon ko aik hafta taq sonay waqt aik khoraak neelay pani ke pilanay se nakseer hamesha hamesha ke liye khatam ho jati hai.

Wajaa Al Mufasil

Es mein amraaz gathia aur naqras bhi shaamil hain. Yeh do qisam ka hota hai. Shadeed aur muzmin shaded ke liye neela pani pilana chahiye, neelay rang ke pani ki gdyan rakhna aur niilii shua daalna chahiye. Aur muzmin ke liye naranji pani ki gddi aur neeli shua istemaal karna chahiye. Khaano mein namak ki miqdaar kam kar ke chothai kar dainee chahiye. Thandhi, khatti, tali hui cheezon aur gur til se parhaiz lazim hai.

Nafrat, Hasad Aur Sangdili

Yeh ikhlaqi amraaz phoolon ke gldston ko har roz kam az kam das minute taq dekhte rehne se chand roz mein dooor ho jate hain.

Hazme Ki Kamzoree

Hazme ki kamzoree ki wajah se dast atay hon ya pait mein dard ربتابو to zard rang ka pani aik aik oons subah shaam dena chahiye. Bachon ke liye khoraak ki miqdaar Umar ke hisaab se mutayyan karen.

Haiza

Haiza ke ibtidayi darja mein zard rang ka pani aik aik tola adhay adhay ghanay ke bad dein. Es se tamam takaleef maslan pyaas, qay, dast, jism ki inthan, pishaab ki bandish waghera zael hojati hai. Hize ke aakhri darja mein chunkay mareez ke andar surkh rang ki kami hojati hai. Jis ki wajah se jism thanda par jata hai, es waqt aik aik ghanay ke waqfa se teen chaar baar surkh rang ka pani do do tola faidamand ho jata hai.

Haath Peeron Ka Phatna Aur hath Peeron Ki Enthan

Aasmani rang ke pani ki khorakin subah shaam dena aur aasmani rang ki shu'ayen daalna mufeed hai. Khaano mein namak aur chiknayee ki miqdaar kam se kam kardeni chahiye.

Haath Peeron Ka Thanda Rehna

Haath peeron ka sun hojana chunkay jism mein surkh rang ki kami se hota hai es liye surkh rang ka pani aur surkh rang ki shu'ayen mufeed hain.

Yarqaan

Es bemari ka talluq jigar aur dimagh se barah e raast hai, marz ki shiddat aur kammi ke lehaaz se aasmani rang ke pani ki khorakin aur shu'ayen istemaal karen. Shu'ayen paanch se das minute taq rozana do waqt daalna chahiye aur baad ghiza zard rang ka pani aik aik oons pilana chahiye.

Baab -----

Amraaz Mein Mufeed Aur Muzir Maiday Aur Anton Ke Amraaz

Mufeed Gizayein

1. Surkh timatar aur piyaz, dono ko mila kar kachoomar banayen aur khaanay ke sath istemaal karen.
2. Shaljam ka saalan pakaker es ka shorba istemaal karen.
3. Lahsun ki maghaz ki goli banakar nigal jany se pait ka dard fori tour par jata rehta hai.
4. Adrak, adrak ka achaar, sabz mirch ka aachar, paneer, palaak ka saag, toree ka saalan, Khurfa ka saag, hera dhaniya¹, lemoo ka purana achaar, sarson ka saag, Kachnar ki sabzi waghera maida aur aantion ke amraaz mein aksar mufeed saabit hue hain.
5. Phalon mein sheree aam, injeer, marabba bail giri, bahi waghera mufeed hain .
6. Agar Pait phool jata hai. Sard paseena aatahe aur ghashee ke doray parte hain aur kabhi larzah aur bukhar bhi ho jata hai toyh maida mein khoon ya doodh waghera jim jany ki alamaat hain aur un ke dafey ke liye khushk podina pees kar khilana, ya podina ka arq shukar ke sath mila kar pilana ya bhunay hue chuney namak mila kar istemaal karna chahiye.
7. Lahsun tursh aanar ka sharbat, aadu, anannaas, papita, jaman faalsa, sangtrah, loquat, lemoo ka chilka, nashpati, maida aur aantion ko qowat deti hain.

Muzir Ghizayein:

Bazaar ka pissa howa namak, bazaar ke paase hue masalhay, taiz masalha daar gizaain, tali hui cheeze, bara gosht, der hazem, baasi cheeze, baasi cheezon mein furj mein rakhi hui cheeze jis mein vitamins khatam ho

jatay hain. Aur in ashya ke andar ' ' farn bodies' ' kaazafh ho jata hai. (misaal ke tour par gosht (taaza) kayi ghanatay taq khuli ho a mein agar rakhein to kharab nahi hoga aur fridge mein rakha hua gosht bahrnkai kar agar aik ghanta se kam bhi rakha jaye to es mein taffun aa jata hai. Yeh es baat ka saboot hai ke taffun es mein mojud tha lekin tmprichr ki shadeed kami ke sabab woh zahir nahi hua tha) gur, tail, khatai ki zayad-ti aur doodh ki thandhi bottle maida mein ghalazat peda karti hai. Paichis aur aanton ke deegar amraaz mein zameen ke andar pidahone wali cheeze muzir hain.

ISTASQA

Mufeed Ghizayien:

Jo ki rootti, chalayee ka saag, qarela aur mooth ki daal, kachnal ki sabzi, taaza giray fruit, chuko tre ka arq, gaajar ka achhaar, surkh chawal, salim anaaj aur oontni ka doodh, es marz mein mufeed hain. Es ke ilawa aik chitank chuney aik pao pani mein josh den aur jab nisf pani reh jaye chhaan kar mareez ko pilain to aksar mufeed saabit hota hai. Sooraj ki taraf pusht karkay dhoop seenkna bhi mufeed hota hai.

Muzir Ghizayien:

Ziyada pani piinaa aur namak ka istemaal es marz mein muzir hai.

T.B

Mufeed Ghizayien:

Kaddu, bathooye ka saag, machhli, chooza, bakri ka doodh, saib ka ras, peetha, karam kulah, matar shehad mufeed talab hain. Diq aur sil ke jin mareezon ko doodh hazem nah hota ho un ke liye aik mujrib nuskha darj zail hai :

هو الشافي

Long'gon ko chobees ghanatay pani mein bhigoyein. Es ke baad inhen pani se nikaal kar saaye mein khushk karlen. Phir kharl kar ke sufoof banayen. Aik loving ke barabar sufoof mun mein daal kar oopar se doodh pi len, Insha الله tamam doodh hazem hojaye ga. Roghan, Zaitoon , phalon ke arq aur andey es marz mein mufeed hain.

Muzir Ghizayien:

Surkh mirch, taiz masalha dar ghizayein, saqeel ghizayein, nasha aawar ashya jin mein tambaku bhi shaamil hai. Gham o tafakurat, gird o ghubar se alood fiza, gandagi, mehnat o mushaqqat.

Jigar Ke Amraaz

Mufeed Ghizayein:

Jigar ki barhti hui hararat ko mutawazan karne ke liye Anannaas, lemoo, sangtrah, angoor aur saib bohat mufeed hai. Badam bhi mufeed hai, jin logon ka maida kamzor nah ho un ko kela zaroor istemaal karna chahiye kyunkay yeh badan ko kaafi ghiza bakhshata hai aur es mein taghzia jigar ki qowat ziyada payi jati hai.

Aab e anar, soozish jigar mein kami karne ke liye mufeed sabit hota hai. Sarson ka saag, kaddu, aadu, qarela, jaman, shehtoot, lemoo, faalsa, gina, khurfa ka saag aur bhatoye ka saag mufeed ashya hain. Tandrost bakray ka kaleji ki yakhni aur tiranj mufeed matlab hain.

Muzir Ghizayein::

Lahsun, zafran, surkh mirch, jigar ki hddt badhaane mein Muawin saabit hotay hain.

Gurdey Ke Amraaz

Mufeed Ghizayein:

Gurda ki kamzoree ke liye aam bil khasa mufeed hai. Maghaz pista gurdon ki la'ghari aur kamzori mein nafea hai. Es ke ilawa maghaz badam aur maghaz chilghoza aur angoor bhi maqwi gurda saabit hue hain. Tar kariyon mein shelgham, bhatoye ka saag, mooli ka namak aur hang bohat mufeed hai. Aksar gurdon mein naaqis fzlh pick jata hai aur gurdon ke feal ko mutasir karta hai. Lemoo aur tirang ka arq es naaqis fzlh ke ikhraj ka baais hota hai. Mazeed bran yeh gurdon ke feal mein tehreek paida karta hai.

Muzir Ghizayein:

Garam masalha, taiz mirch, anda, tali hui machhli, bara ghosht, jheenga, chaye, kaafi aur tamam garam o khushk ashya Muzir hain.

Bawaseer

Mufeed Ghizayein:

Sabz lahsun ki tarkari, bhatoye ka saag, mooli, kharboza, shelgham, bakri ka doodh aur karela, baadi bawaseer ke liye mufeed Ghizayein hain. Khooni bawaseer ke liye toree ki tarkari, papita, amrood, cholaayee ka saag, kachnar ka saalan, sharbat tiranj aur gaaey ka doodh mufeed Ghizayein hain.

Muzir Ghizayein:

Taiz mirch, garam masalha, anda, machhli, bara ghosht, jheenga, chaye, kaafi aur tamam baadi aur saqeel ashya se parhaiz lazim hai. Palaak bhi es marz mein muzir hai.

Zyabitis

Mufeed Ghizayein:

Gaaye ke doodh ki dahi, kreela, gooler, nariyal ka pani, soya bin ke aattay ki rootti, chuney ki rootti, bhoosi ki rootti, chuney ka pani, machhli, timatar, timatar ki tarkari, chhachh, ublay hue anday, paneer aur shiddat pyaas mein pharay hue doodh ka pani mufeed Ghizayein hain. es ke ilawa garam mizaaj walay logon ke liye qndhari aanar ka ziyada istemaal bohat mufeed hai. Mausam serma mein chilghoza ka kasrat se istemaal mufeed hai. Es marz mein angoor aur jaman ka istemaal bhi faidamand hai.

Muzir Ghizayein:

Tamam meethi aur aisi ashya jin mein nashasta ziyada ho.

Kamzoree Qalb Aur Ikhtalaj

Mufeed Ghizayein:

Marabba amla, sharbat badam, kadoo ki tarkari, kheera (beej nikaal kar) gaajar aur gaajar ka marabba, kishmish, pukhta amrood, Sharifa aur chakandar maqwi qalb mein, agar aanar, angoor aur saib ko kasrat se istemaal kya jaye to faiday mein barray barray kushta jaat ka nam albdl saabit hotay hain. Taaza angoor, chhere, Anannaas, aanar, sangtrah, aur

shaftaalu ka istemaal Mafreh aur maqwi qalb hai. Mareez ko zehni aur jismani aaraam zaroor karna chahiye.

Lemoo ka istemaal Mafreh honay ki bana par ikhtalaj ke liye faida mand hai. Amraaz qalb mein mtzkrh baala phalon ke arq ka istemaal bil khasa faidamand hain.

Muzir Ghizayein:

Aisi cheeze jo gas peda karti hon ya khoon ko gaarha karti hon har gaz istemaal nah karen.

Haamla Aur Hamal Ki Hifazat

Mufeed Ghizayein:

Haamla aurat ke liye angoor aik Nemat hai. es ka bilanagha istemaal es ko ghashi, chakkar, maror, Uphaara aur qabz waghera se mehfooz rakhta hai. Neez bacha bhi tandrost hota hai. es ke ilawa kishmish aur kam miqdaar mein kabhi kabhar sirka ka istemaal bhi mufeed hota hai. Ghiza mein zood hazm ashya taaza sabzian, doodh aur taze phalon ka istemaal faida mand hai.

Muzir Ghizayein:

Haamla ko boojh uthany, seerihon par zor se charhne, Uchalney, koodnay aur dast aawar adwiyaat aur chaar mah baad hambistari se parhaiz karna chahiye. es ke ilawa garam masalha, khjorin, siyah tall, konain se parhaiz krnachahye aur surkh o sabz mirch bhi kam istemaal krnachahye.

Haiz

Mufeed Ghizayein:

Mahvari mein agar be qaidgi payi jaye to Ghizayein mein bhoosi ki rootti anday ki zardi, doodh, makhan, band gobi, salad, gaajar, palaak, lobia aur chakandar khana mufeed saabit hota hai.

Rs liye ke es mein hayatin E ki waafar miqdaar payi jati hai. Phalon mein a nugur ka ras bohat mufeed hai. Es ke ilawa maghaz badam, kishmish, pista, nariyal, akhrot, kishmish mila kar aur khobani mufeed hai. Niilii

shu-aon mein tayar kardah alsi ka tail reerh ki haddi ke joor par jo kullho ke darmain hota hai. Subah vsham dairon mein paanch paanch minute taq halkay haath se maalish karana bohat mufeed hai.

Haiz ki kami mein agar wajah khoon ki kami hoto taaza phalon ka ras, gannay ka ras sardiyoan mein kaleji ka pani, gosht, aur kalaiji ki yakhni mufeed hai. Arq jaman, chakandar es ke ilawa moong ki daal ka pani, sarson ka saag, gaajarein, taze harey nariyal ka pani, Anannaas, jaman, saib aur shelgham ka achaar bhi mufeed saabit hota hai. Agar haiz ki zayad-ti hoto es ke liye kachnar ki phaliyon ko bator sabzi pakaker khana faidamand hai. Deegar chaawlon ki pechh, marabba amla aur oh tamam ashya jis mein hayateen “E” aur “K” hon, mufeed hoti hain.

Muzir Ghizayein:

Ayyaam ki be qaidgi ki soorat mein garam masalhay, thandhi aut tursh ashya se parhaiz krnachahye. Ayyaam ki kami aur rukawat mein thandhi ashya baad y aur saqeel ashya ka istemaal aur ayaam ki zayad-ti mein garam, baadi aur saqeel ashya ka istemaal Muzir hai.

Likorea

Mufeed Ghizayein:

Silan al reham ki mariza ko ghiza mein doodh, kaila aur taaza ras walay meethay phalon ka istemaal krnachahye. Angoor es mein bil khasa mufeed hai.

Muzir Ghizayein:

Khatti, baadi, taiz garam ashya se parhaiz laazmi hai.

Maa Ke Doodh Mein Kami

Mufeed Ghizayein:

Maghaz binola nisf tola medah ki terhan bareek pees kar sufoof ko dairh pao doodh mein mila kar es ki kheer pakka kar rozana istemaal karna doodh ki zayad-ti ke liye azbas mufeed o mujrib hai.

Agar pastanoo ki nashonuma pooray tor par nah hui hoto aisi aurton ko kheeri bhoon kar khana chahiye. Zeera safaid bhon kar (magar julne nah paye) es ka sufoof karkay aik table supoon ke barabar zacha ko rozana khilain jis terhan woh kha sakay yani sufoof khakar oopar se doodh pi le, pani pi le ya sufoof ko daal sabzi ya gosht mein oopar se mila kar khale, es ke ilawa gaaye ka doodh shehad mila kar, gaajar yn, kharboza aur kharboozey ke beej pees kar istemaal karna aur tilon ka khana bhi doodh ki zayad-dti ka baais hota hai.

Muzir Ghizayein:

Masoor ki daal, garam o khushk ashya aur garam masalha se parhaiz.

Jaryaan, Ethlaam, Sar 'at

Mufeed Ghizayein:

Bhindi, loki, tundda, toree, aadu, khirni, goolar k, aam ke phool baqadar aik tola rozana, doodh ki lssi jis mein teen hissa pani aur aik hissa doodh ho istamal karna mufeed hai.

Muzir Ghizayein:

Es marz mein aisi tamam ashya se parhaiz lazim hai jo Khatti ya masalha dar hon aur qabz paida karti hon. Achaar bhi muzir hai aur taiz mirch bhi.

Jaldi Amraaz

Mufeed Ghizayein:

Subah nehar mun chaye ka aik chamcha shehad saada pani mein hal kar ke rozana pilana mufeed hai. Bakri ka pheeka doodh, besan ki rootti namak ke baghair pheeki istemaal krnaaur arwi ka saalan istemaal karna bohat hi kam namak mirch kaaf sath mufeed hai.

Muzir Ghizayein:

Surkh mirch, har qisam ka gosht, Khatti aur garm cheeze.

Rasha, Faalij Aur Laqwah

Mufeed Ghizayein:

Shehad khalis aik hissa aur tin hissa pani mila kar josh day kar thanda karlen aur mareez ko pilain, kabootarr ya chirya ka shorba khilain aur piyas ki haalat mein mundarja bala shehad ka pani pilain. Mousmi, maaltay aur angoor ka arq bhi mufeed hota hai. Rasha ke liye khargosh ka maghaz siyah mirch ke sath pakka kar khilana mufeed hai. Faalij aur laqwa ke liye lahsun, adrak ka marabba, جائيفل ka choosna, do teen tola akhrot rozana khilana, chilghoza, pahari podina shehad ke sath istemaal karna. Murgh ke gosht ki yakhni, kreela, anda, choharey, khajoor, ajwain desi heeng aur waghera bhi mufeed hain.

Muzir Ghizayein:

Faalij aur laqwa ke mareez ko thandhi, Khatti cheeze, mthayyan, sharbat aur saqeel cheezon se parhaiz laazmi hai. Es ke ilawa namak, aalo, chuna aur chawal aur har qisam ki chiknai se parhaiz karen.

*Hafza Ki Kamzoree***Mufeed Ghizayein:**

Tandrost bakray ka bhejah neem brusht, badam, gaajar ka ras, gaajar ka halwa, akhrot maa kishmish ke, injeer, bhunay hue chuney, murabba, adrak, marabba saib, marabba amla, teetar aur chiray ki yakhni, zardi beza murgh neem brusht mufeed aur cheeze hain.

Muzir Ghizayein:

Surkh mirch, Khatti, saqeel aur taiz masalha wali aur riyah paida karnay wali ashya se parhaiz karen. Be sukooni, be aarami, zehni inteshaar, neend ki kami waghera se Muzir asraat muratab hotay hain.

*Zehni Kamzoree -Dimaghi Khushki**Malikholia Aur Junoon***Mufeed Ghizayein:**

Badam aur badam ka mukhtalif tareeq par istemaal, akhrot, dhaniya, adrak, kreela, kaddu, shaker qand, soybean, bheir ka doodh, teetar ka

gosht aur bakray ka maghaz mufeed hotay hain. Maghziyat mein maghaz kaddu, maghaz pista, maghaz peeth, maghaz tarbooz, maghaz panbah dana waghera bohat mufeed hain. Phalon mein Anannaas, shehtoot, nariyal, kishmish, angoor aur sangtara ka istemaal mufeed hota hai.

Muzir Ghizayein:

Neend nah anay ki soorat mein chaye, qawa, kaafi aur tambakoo se parhaiz karen. Surkh mirch aur grm masalha ke bajaye siyah mirch istemaal karen.

Gathia

Mufeed Ghizayein:

Lahsun chheel kar aur coat kar doodh mein khoya banalen aur halwa bana kar subah o sham baqadr teen mashah istemaal karen. Munaqqa, khushk, akhrot baajray ki rootti, karelay ki tarkari, yeh tamam ashya es marz mein faida mand hoti hain. Es ke ilawa lemoo aur chhware bhi be hadd mufeed saabit hotay hain.

Muzir Ghizayein:

Machhli, gosht aur andon ka istemaal bilkul tark kar dein, sahet honay ke baad jab gosht khayen to pehle kisi parind ka gosht khayen, phir machhli aur phir batadreej bakri aur gaaye ka gosht khayen lekin es waqt bhi aik arsa taq gurday , tilli aur jigar nah khayen.

High Blood Pressure Lo Blood Pressure

Mufeed ghizayein :

Es marz mein lahsun bohat mufeed hai. Giza mein zor hazem ghizayein den. Is ke ilawa marabba amla, aanar tursh, loquat, chhachh aur lemoon bhi mufeed cheez yn hain .

Lau blood pressure mein taaza phalon ka ras, gunne ka ras, kaleji aur gosht ki yakhni, kaleji ka pani, doodh, jaman ka arq aur chukandar ka arq mufeed cheezein hain. Jin logon ko doodh hazem nah hota ho wo doodh mein aik alaichi aur zafran daal kar istemaal karen. Chhware bhi mufeed hain aur sngtre ke mausam mein sangtaron ka ras rozana istemaal karna chahiye .

Muzir ghizayein:

High blood pressure mein der hazem, saqeel ghizayein aur namak se parhaiz karen. Lo blood pressure mein thandhi ashya se parhaiz karen .

Pitney Ki Pathri

Gurdon Aur Masaney Mein Pathri

Mufeed Ghizayein :

Aam, gaajar, mooli, namak mooli, aalo, rozana chaar paanch sair pani, arq pyaaz, injeer ka rozana istemaal, bahi, tarbooz ka pani, tukham kakri, bathooye, palaak aur mooli ka saag, yeh tamam ashya mufeed hain. Pata ki pathri ke liye aik saib rozana chalees roz taq khilana bilkhushoos mufeed hai .

Muzir Ghizayein:

Tali hui tamam cheezon aur chiknai se parhaiz lazim hai .

Asthma

Mufeed Ghizayein :

Saaf aur kĥli howa, grdoghbar se pak fiza, kekrey, kekray ko pani mein pakaker is ka aap josh nikaal kar istemaal karen aur is terhan aik kekra rozana musalsal chalees yom taq istemaal karen .

Muzir Ghizayein:

Khatti aur thandhi cheezein is marz mein nuqsan da hain .

Yarqaan

Mufeed Ghizayein :

Ubli hui tarkariyan, gnne ka ras, taaza phalon ka ras, lemoo, lemoo ki sakanjeen, gajron ka ras, tursh aanar, piyaz aur mooli ka achaar mufeed cheezein hain .

Muzir Ghizayein:

Tamam chikni ashya maslan ghee, tail, tali hui cheezein, balai, khushk meway waghera se mukammal parhaiz, garam mashrobat se parhaiz zurori hai .

Kamzore e Asaab

Mufeed Ghizayein:

Phalon ka ras, doodh, balai, paneer, chhware, akhrot, badam, chilghoza, maithi ka saag, loki, bakray ka bhejah, kaleji ka arq, bakri ke paye waghera mufeed aghziya hain .

Muzir Ghizayein:

Surkh mirch, khatti cheezein, aur namak ka ziyada istemaal muzir hai.

Bab-E Shashum.

Daira Al Hazirat

Patharon Ki Taseer Maloom Karne Ka Rohani Tareeqa



Yeh Dekhnay Ke Liye Ke Aap Ke Paas Mojood Pathar Aap Ko Kya Fawaid Day Sakta Hai. Aap Aik Alehda kagaz Par esi Qisam Ka Daira es Terhan Banayen Ke Androoni Daira Ka Qutar Pauney Teen ($2 \frac{3}{4}$) Inch Aur Bairooni Daira Ka qutat (6.5) Inch Ho .

Ab Bawazo 2 rakaat Namaz Nafil Istikhara Parheen. Phir Surah Yaseen Aik Martaba Padkar Apne Paas Mojood Tamam Patharon (Jin Ke Fawaid Jhanchne Hain) Par Dam Karen. Aur In Mein Se Aik Pathar Daira Ke Wast Mein Rakh Den. Is Ke Oopar Angisht Shahadat Ko Aahista Se Rakhen. Yani Ungli Pathar Se Sirf Miss Karen Lekin Pathar Ki Harkat Mein Rukawat peda na Kere. Ab Aap Aahista Aahista -----

وَإِنَّهُ لَيَسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفُهُ

Bilaa Tadaad Parte Jayen. Chand Minton Ke Baad Hi Pathar Mein Harkat Peda Hogi Aur Daira Ke Jis Khanah Mein Jaakar Ruk Jaye. Yeh Pathar Aap Ke Liye Isi Taseer Ka Haamil Hogaaur Yahi Faida Pohinchaye Ga. Agar Pathar Harkat karta hua matadad khaano Mein Se Guzray To Jin Jin

Khaanoon Se pathar guzra itni Hi taaseerat Ka Haamil Hoga. Agar pathar Harkat Nah Kere Toyh Pathar Aap Ke Liye Faida Mand Nah Hoga. Aik Ke Baad Dam Shuda Pathar Vn Mein Se Dosra pathar dairā Mein Rakh Kar Phir Mazkoraah Amal Parhna Shuru Karen. Isi Terhan Aap Aik Jalsa, Aik Namaz-E Istikhara Aur Aik Hi Baar Surah Yaseen Padkar Bohat Se Patharon Aur nageeno Ke Khawaas Apne Liye Maloom Kar Satke Hain .

Rang Ya Pathar Ka Wazan Teen Rati Se Kam Nahi Hona Chahiye .

Naam Ke Mutabiq Pathar Aur Nageenay

Apni Tarikh e Paidaiesh ke mutabiq aur agar tarikh paidaish yaad no ho tu apney naam Ka Pehla huruf se rang ka intakhab karein. Au res rang ka pathar ya nageena (imitation) anghooti mein es tarhan pehnein ke ungli se mus hota rahe.

Tarikh Paidayesh	Naam Ka Pehla Hurf	Muafiq Rang
<i>21 March taa 20 April</i>	<i>Alif-Lam-Ain-Yeh</i>	<i>Surkh</i>
<i>21 April taa 21 May</i>	<i>Bay-Wao</i>	<i>Neela</i>
<i>22 May taa 21 June</i>	<i>Qaaf-Kaaf</i>	<i>Surkhi Mayel Zard</i>
<i>22 June taa 23 July</i>	<i>Hey- Haa</i>	<i>Safaid, Doodhiya, Halka Neela</i>
<i>24 July ta 23 August</i>	<i>Meem</i>	<i>Naranji</i>
<i>24 August ta 23 September</i>	<i>Pay-Ghain</i>	<i>Ghera Zard- Naqrayee</i>
<i>24 September ta 23 October</i>	<i>Ray-Tay-Tauyen</i>	<i>Halka Gulabi- Neela</i>
<i>24 October ta 23 November</i>	<i>Zoyen-Zaal-Zuad-Zey- Noon</i>	<i>Gehra Surkh- Qurmazee</i>
<i>23 November ta 22 December</i>	<i>Fay</i>	<i>Halka Arghwani</i>
<i>23 December ta 20 Janwary</i>	<i>Jeem-Khay-Gaaf</i>	<i>Bhoora-New Blue- Sileti</i>
<i>21 Janwary ta 19 Farwary</i>	<i>Seen-Sheen-Suad-Say</i>	<i>Siya-Neela-Sabz</i>
<i>20 February ta 20 March</i>	<i>Daal- Chay</i>	<i>Baigani-Ghera Sabz-Bhoora</i>

Pathar Aur ansani Zindagi

Surah Rehman Mein Allah Talah Ka Irshad Hai : “Chalaye Do Darya Mil Kar Chalne Walay, Un Dono Mein Aik Parda Hai Ke Aik Dosray Par Zayad-dti Nah Kere. Phir Kya Kya Naematain Apne Rab Ki Jhutlao gay, Nikalta Hai Un Dono Mein Se Moti aur moongey.”

Allah Talah Ne Yeh Tazkara Nahi Kya Ke Moti aur moongey Ke Rang Mukhtalif Hotay Hain Aur Khasiatein Bhi Mukhtalif Hoti Hain. Mukhtalif Rang Rakhtay Hain. Lekin Yeh Aik Rang Ka Pani Se Bilkul Nahi Milta. Allah Talah Ne Is Baat Ko Asaas Qarar Diya Hai. Is Ke Baad Moti aur Marjan Ka Tazkara Kya Hai, maqsad yeh Hai Ke Rangon Mein Tasurat Hain. Yeh Usool Bunyadi Hai. Chahay Woh Pani Mein Ho. Sheesha Mein Ho. Matti, pathar ya Dhaat Mein Ho .

Yahan Hamein Yeh batan maqsood hai Ke Asraat Rangon Mein Hotay Hain Aur Jahan Taq Angothi Mein Pathar Ya Nagina Pahannay Ka Talluq Hai, Mamooli Nagina Bhi Apne Rang Ki Binaa Par Wohi Khasusiyat Rakhta hai Jo Qeemti Pathar rakhta hai.

Ab Hum nageenon aur pathar Ke Rang Aur Un Ki Khasiatein Bayan Karte Hain. Agar Aap Unhi Rangon Ko Pathar Vn Mein Talaash Karen Ge To Bhi Mil Jayen Ge. Yeh Allag Baat Hai Ke Pathar Qeemti Hai aur nageena Qeemat Ke Lehaaz Se Har Aadmi Ki Dustarus Mein Hai.

Motti

Motti Aam Tor se Safaid aur chmakdar Rangon Mein Mltahe Aur khas Tor Par Zard Rangon Mein. Yahi Rang Aap Ko Mamooli nageenon Mein Bhi Mil Sktahe. Is Ke Khawaas Hasb e Zail Hain:

Motti Pagal Pan Ko Daur Karta Hai. Basarat Ko Ziyada Karta Hai Aur Aankhon Ki Aksar Bimarion Se Mehfooz rakhta hai. Safaid Rang Ke Moti Ya Is Ke Mamooli Nagina Ko Pani Mein Dho Kar Bachon Ko Pani Pilaya Jaye To Daant Niklny Mein Aasani Hoti Hai. Is Ko Angothi Mein Pehna Jaye To Dil Ko Taqwiya Ditahe Aur Nazla o bukhari Mein Mufeed hai.

Marjaan

Marjaan ka rang Surkh Hota Hai. Surkh Rang Mein Kayi Kayi Rang Shaamil Hotay Hain. Gehra Gulaabii, Naranji, Surkhi Mael Aur Bilkul Surkh. Is Mein Halka اورگہراDono Surkh Shaamil Hain. Marjaan Ya Marjaan Ke Khawaas Yeh Hain :

Es Rang Ka Nagina Angothi Mein Pehnana Ya Usay Dhokr Piinaa Ya Pilana, Pehphron Se Khoon Anay Ko Moqoof Karta Hai. Tali Aur Anton Ke Amraaz Se Nijaat Ditahe. Is Rang Ke Nagina Ko Pehnana Qowat Baseer Ko Bhi Bharata hai.

Feroza

Sabzi Mael Ya Neela Hota Hai. Aksar Nisha puri Feroza Sastay Damon Mein Awam Ke Liye Mil Jata Hai. Feroza Ya Feroza Ke Rang Ka Nagina Nazar Ko Taiz Karta Hai. Agar Koi Shakhs Bohat Ziyada ghusail ho aur Feroza Pahannay Wala Shakhs es Ke Samnay Chala Jaye To Woh Meharban Hojatahe. Feroza Ki Angothi Pahannay Wala Shakhs Fiqr o faqa Se Mehfooz rehta hai.

Laal

Laal Ke Rang Mein Kayi Rang Shaamil Hain. Is Mein Behtareen Rang Piyazi Hota Hai. Laal Sabz aur zard Rang Ka Bhi Hota Hai. Is Rang Ka Nagina Pahannay Se Wohi Nataij Haasil Hotay Hain Jo Laal Pahannay Se Hotay Hain. Maslan draow'ney Khawab Nazar Nahi Atay. Muntashir Zehan Yaksu Hojatahe. Aur shavr Mein Qotِ Mudafat Ziyada Hojati Hai.

Koharba

Koharba Darasal pathar nahin Hai Balkay Aik Darakht Ka gond hai. Es Ka Rang Zard Hota Hai. Agar Chamrey Par Ghis Kar Tinkon Se Miss Kya Jaye To Tinke Is Ke Sath Chimat Jayen Ge. Jo Aurat Is Pathar Ko Pehnay Rahay Is Ka Hamal Saqt Nahi Hota. Yeh Ziyada tar tasbeehon Mein Istemaal Hota Hai. Pahannay Ki Bajaye Is Ki Tasbeeh Rakhi Jaye To Ziyada Behtar Hai Ya Gilaay Mein Is Ke Motiyon Ka Haar Pehna Jaye.

Lajward

Lajward Bhi Awam Ki Dustarus Se Bahar Nahi Hai. Agar kisi Ki Palken jhar jayein Tawa Seen Jagah Lajward Pees Kar Laip Karne Se Palken Agg Aati Hain. Lajward Nilgon Rang Ka Hota Hai. Acha Lajward Woh Hota Hai Jis Par Zard Rang Ke Nuqtay Hotay Hain. Jo Lajward Ziyada Saaf Hota Hai Is Ki Anghutiyaan Banai Jati Hain.

Yashb

Yashb bhi bohat sasta pathar hota hai. Es ki anghutiyaan bhi banti hain aur bartan bhi. Yeh pathar sabzi mael hota hai. Is ki kasmain dohin safaid aur siyah. Yeh pathar dil ko taaqat bakhshata hai. Nizaam hazem ko acha rakhta hai aur ko dafaa karta hai. Jis ke paas yeh pathar hota hai woh apne dushman se zair nahi hota.

Zamurd

Zamurd ya Zamrud ke rang ka nagina angothi mein pahannay se mirgi ka dorah nahi parta. Dil ki taaqat barh jati hai. Doran e khoon mein koi nuqs waqay nahi hota. Aankhon ki roshni barh jati hai. Khofnaak khawab nazar nahi atay. Paidaiesh ke waqt zamurd ya is rang ka nagina zacha ke paas hoto bacha ki wiladat asaan hojati hai. Is ke rang mandarja zail hotay hain:

Chuakandar ka rang, lohay ke rang ka rang. Makhi ke par ka rang, qalee ka rang aur darakht ke pattay ka rang.

Heera

Heere ke kayi rang hotay hain un mein gulaabii bhi shaamil hai aur safaid ke ilawa sabz mael aur zardi mael. Un rangon ke mamooli Nageenon mein bhi wohi asraat milein ge jo heere mein mojud hain. Asal wajah wohi rang hai jis ka tazkara Allah Talah ne farma diya hai.

Heere ke rangon se amraaz ka ilaaj kia ja sakta hai. Tareeqa wohi hai ke heere ka rang ka koi nagina angothi mein pehna jaye aur is nagina ko kabhi kabhi pani mein dho kar pani pi liya jaye. Heera aur heere ke rang ke nageenay bars (safaid daagh), jazam, masana ki pathri, deewangi, Malikholiya aur nazar bad se mehfooz rakhtay hain. Is ki mojudgi mein aasmani bijli ensaan ke oopar nahi girty. Heere ke rang ka nagina , heere

ki terhan ensaan ke andar ahmiyat aur shujat paida karta hai. Jis se woh apne dushmanon par ghalib rehta hai.

Heere ke chhootay aur bareek tukron ko heere ki kanni kaha jata hai. Heerey ki kanni agar koyi shakhs nigal le to is ka jigar paash paash hojatahe.

Note : Ehthyat ka taqaza hai ke heere ko pani mein dhokr pani nah piya jaye albata heere ke rang ke kisi nagina ko pani mein dho kar pani peenay mein koi harj nahi hai.

Pukhraj

Pukhraj ya panna, halka neela, halka sabz, gulaabii, naranji aur zard rangon mein mltahae unhi rangon mein se kisi rang ka nagina , aadmi ke andar har qisam ki qowat barahta hai. Aqal mein izafah karta hai aur nasiyan se mehfooz rakhta hai.

Yaqoot

Yaqoot ya aimi tishn jawan rangon ke oopar mushtamil hota hai. Surkhi mael bah siyahi, slaty rang, sabz rang, neela rang, surmai rang, lahmi rang, kaahi rang, shami rang, tiranji rang.

Aadmi un rangon mein se kisi rang ka nagina pehnay hue ho ya yaqoot pehnay hue ho. Aik hi baat hai. Maqsad yaksaa haasil hoga. Yaqoot ya yaqoot ke rangon par mushtamil koi nagina , taoon se mehfooz rakhta hai, khoon saaf karta hai. Es ko mun mein rakhnay se dil ko farhat aur taqat haasil hoti hai. Pyaas ki shiddat khatam hojati hai. Log is shakhs ki izzat karte hain jo angothi mein yaqoot ya un rangon mein se kisi rang ka nagina pehanta hai.

Aqeeq

Aqeeq aam tor se sastay damon mein mil jata hai is wajah se awam ke liye qabil husool hai. Aqeeq ke rang yeh hotay hain : katthay ka rang, zard rang, safaid rang, zard aur srkh rang, zardi mael rang, safedi mael rang, un rangon mein surkh sab se ziyada b_htrhe. Is fawaid darj kiye jatay hain.

Aqeeq danoton ko jilla ditahe aur mzbob karta hai. Gandah d_hni ko rafa karta hai. Dil o dimagh ko farhat daita hai. Khoon ko saaf karta hai. Jaldi

amraaz maslan phoray, phansi se hifazat karta hai. Aksar log usay barket aur qubooliyat e dua ke liye pehantay hain.

Neelam

Neelam nihayat saaf aur shafaaf rang ka hota hai. Bohat khobsorat aur chamakdar neelay rang ka pathar hota hai. Is ki behtareen qisam srilanka mein millti hai. Baaz hazraat surkhi mael neelam ko laal , sabzi mael neelam ko zabar judda aur banafshee neelam ko sangmaro kehtey hain. Yeh nihayat khatarnaak pathar hai. Is ka pahannay wala qatal bhi ho jata hai aur bhkari ban jata hai. Lekin is ke bar khilaaf yeh bhi dekha gaya hai ke is ka pahannay wala nihayat moaziz aur dolatmand ho jata hai .

Surkhi mael neelam mein roshni ki laharen hoti hain aur woh nazar bhi aati hain. Yeh neelam khatar naak hota is ko nahi pehan'na chahiye.

Jis neelam ko zabar jadd kehte hain aur iss mein sabzi ke shade hotay hain woh neelam baais barket hai. Is ke pahannay walay ko allah izat daita hai aur ghaib se is ki madad hoti hai. Es liye is shakhs ke ird gird doulal jama hojati hai. Is neelam ko pahannay wala dard gird hay aur ki pathri se mehfooz rhtahe. Arq alnisaa se agar mutasir hai to is ka assar ho jata hai.

Agar reerh ki haddi koi kamzoree hai to woh rafa hojati hai aur sath sath masana ko qowat ditahe. Is ka pahannay wala aadhi seesi ke dard mein muhtala nahi hota.

Banafshi neelam, jis ko sang mrw kehte hain aur js mein banafshi rang ka shade hota hai woh bhi bohat khatarnaak hai. Aadmi ko beemar aur buhkari bana daita hai. Gardan ke amraaz peda karta hai. Faalij ka baais bntahe. Aksar aisay aadmi ki jis ne yeh pathar pehna ho tangen maari jati hain. Es se dorhi rehna chahiye. Zabardast ke rang ka koi nagina bhi unhi fawaid ka haamil hai jin ka haamil khud zabardast hota hai.

Lahseena

Angrezi mein usay cat eyes kehtey hain. Yeh billi ki aankhh ki terhan hota hai. Is pathar ka rang khuwa kuch ho lekin is ke andar aik safaid chamkdar dahari zaroor hoti hai. Es ke chr rang hotay hain. Zard, bhoora, sabz aur siyah. Sabz aur zaitooni rang ka pathar acha maana jata hai. Yeh pathar wiladat mein aasani paida karta hai. Asaib, oopri asar aur jaadoo

tona se mehfooz rakhta hai. Seedhay haath ki barri ungli mein is ko pahannay se daraonay khawab nazar nahi atay.

Sang E Sulemani

Sang e sulemani aqeeq ki aik qisam hai. Yeh pathar ensaan ke naakhun se bohat ziyada mushabihat rakhta hai. Is ka rang siyahi mael bhoora hota hai. Is par safaid, sabz, bhooray aur siyah rang ke tabqaat hotay hain. Yeh pathar naqsh o nigar banatey aur kutbey likhnay ke kaam bhi aatahe. Es ke pahannay wala ' ' mirgi ' ' se mehfooz rehta hai.

Moon Stone

Es ko arabi mein hijr al qamar kehte hain. Is ke mutaliq riwayaat mukhtalif hain. Kaha jata hai ke chaand ke ghatney aur bherne ke mutabiq is mein chaand ki tasweer ka aks parta rehta hai. Es pathar ka rang safediyaan neela hota hai. Is ki shakal jamay hue pani jaisi hoti hai aur chamak chandi ki manind hoti hai. Dar, khauf, dimaghi amraaz maslan khafqaan aur pagal pan ko door karta hai. Dimaghi salahiyaton ko ziyada karta hai aur fehmi o farasat mein izafah karta hai.

Dhaan Farang

Seedhay haath ki barri ungli mein pehna jaye to gurday beemar nahin hotay gurdon mein pathri hoto chandi ya qalee dar katorey mein pani bhar kar ungli se angothi utaar kar is pani mein ghisa jaye aur yeh pani subah shaam piya jaye to pathri rezah rezah hokar pishaab ke rastay kharij ho jati hai.

Tajarbaat

“Rohani daak” roznama jasaarat Karachi mein kisi sahib ke khat ke jawab mein rang aur roshani se ilaaj par mere kayi maqalay shaya hue to homeopathy dr Mohammad Khurshid dajkot road layl pur ney mujh se khat o kitabat ke zareya is ilaaj par tajarbaat kiye. Tajarbaat mein jahan jahan inhen dushwari paish aayi. Mein apne tajurbah ki bunyaad par un ki khidmat mein mahswara paish karta raha. Muhayyur alaqlol tajarbaat samnay aeye tomire dil mein yeh khayaal jagazeen ho gaya ke Ilmi tojihh ke sath is ilaaj ko kitabi soorat mein paish kya jaye. Taakay woh log jo barri barri feeson aur qimti dawaon ke muthammil nahi hain. Es ilaaj se faida athaskin muashi pas mandghi ke is daur mein yeh ilaaj nah sirf yeh ke sasta hai balkay muft ke barabar hai.

Bukhaar

Dr Mohammad Khurshid sahib apne tajarbaat bayan karte hue likhte hain ke : mein ne gehray neelay rang ki sheeshi mein pani dalkar do ghanta taq saaf dhoop mein rakha. Is ke baad homeopathy tareeqa par aik qatra neelay pani ka aur so qatray saada pani ke do dram ki sheeshi mein daal kar aik so jhatkay day kar is ki aik taaqat banai. Is mein se aik qatra le kara war so qatrey pani dalkar mazeed so jhatkay diye. (homyopithk taqtin isi terhan banai jati hain) yeh mein ne is liye kya taakay barbar rangdar pani dhoop mein rakhnay ki museebat se jaan chhuut jaye aur dawa ka assar bhi qaim rahay. Is tareeqay par tayyar kiya hua pani mere paas taqreeban teen mah para rahey. Mere aik darina dost ka bacha shadeed bukhaar mein muhtala hogaya. kanpatair ho gaye aur shaded dard aur bhi sath tha. Mein ne neelay rang ki sheeshi ka pani jiski pehli taaqat homyo pithk tareeqa per banayee thi is bachay ko dainay ka faisla kya. Mirakhyal tha keh chunkay teen mah guzar chuke hain. Es liye hosktahe ke is pani mein dawai ka assar khatam ho gaya ho. Behar haal mein ne bukhaar ke mareez bacha ko yahi pani didya. Nateeja heran kin tha. Is neelay pani ka aik qatra sugar of malik par dalkar diya to pandrah minute ke andar sar dar gayab hogaya. Kanpateron ka dard bhi kam hogaya. Bukhaar bhi jo pehlay bohat taiz tha kam hona shuru hogaya. Dobarah char char ghantay ke baad mazeed pani ki khorakin di gayeen. Chobees ghantay mein bukhaar, Kanpatair aur dard bilkul theek hogaya.

Paichis

Rangon ke zareya yeh tareeqa e ilaj mera pehla tajurbah tha. Isi terhan mein ne dosray rangon ka pani mukhtalif taqaton mein tayyar kya. Kyunkay pehla tajurbah nihayat shandaar tha is liye mein ne dosray mareezon par bhi un ko azmaane ka faisla kya. Aik bachay ko shadeed paichis ki shikayat hogayi. Es ko zard rang pani IX kitaaqat mein diya gaya. Es ki chand khorakon se paichis ki shikayati khatam hogayi. Meri Hulya ke kaan mein dard tha aur ki dayen taraf ghudood phool gay they. Bukhaar aur qabz ki bhi shikayat thi. Mein ne usay neelay pani ki aik khoraak di. Pandrah minute ke andar andar dard gilty, aur bukhara kam hogaya. Mein ne jald baazi karte hue adhay ghantay ke baad peelay rang ki aik aur khoraak daydi, jis se marz mein shddt pidahogyi, jis ko phir, homyopithk adwiyah se control karna para.

Janwar Aur Rangeen Ilaaj

Mere dost ka aik aseel murgh aik so char bukhaar mein muhtala ho aaur sabz rang ki bat karne laga. Khana piinaa chore diya, zameen mein gardan daaley khara rehta tha. Dost ne bataya ke mere tamam murgh is bemari mein mar jatay hain. Mein bukhaar ke liye aasmani rang IX ki taaqat mein aur zard rang pani IX ki taaqat mein do do ghantey ke waqfa se baari baari dainay ki hadaayat ki dosray din murgh ki susti to daur hogayi. Lekin bukhara aur ishaal mein koi farq nah para. Phir mein ne sirf neelay rang ki IX ka pani do do ghanta bad diya jis se bukhara bilkul utar gaya lekin bhook nahi khuli. Ab mein ne sirf zard rang ki IX taqat ki chand khorakin den jin se murgh ko khal kar barray barray dast aeye aur oh poori terhan tandrost hokar bangh dainay laga. Dost ne herani ka izhaar karte hue kaha kay mera koi murgh is terhan tandrost nahi howa. Ittafaq se mera apna murgh bhi bemaar hogyaaur is ko qabz hogaya. Usay mein ne peelay rang ka pani diya. Es se is ko dast anay lagey aur dochar dast anay ke baad is ki susti daur hogayi aur bhook bhi khil gayi. Lekin is ka jism barf ki taraf thanda hogaya. Yeh tashweesh-naak haalat thi. Mein ghabra gaya. Phir khayaal aaya ke khwaja sahib ne surkh rang ke liye likha tha ke yeh bara bhaari muharrak hai aur jism ko garam karta hai. Mein ne surkh rang ke pani ke aik khoraak murgh ko pilayi aur oh pani minute mein garam ho gyaaur is ki sahet bahaal hogayi . Hamsaaya mein aik aurat ka moonh pakka hua tha. Mun mein itnay chhalay they ke kuch kha pi nahi sakti thi. Is ko aasmani rang ka pani aik

glass pani mein chand qatray daal kar diya gaya. Char roz mein aisi hogayi jaisay usay koi takleef thi hi nahi.

Food Poisan

Aik khandan mein naaqis ya zehreela banaspati ghee khanay se ghar ke tamam afraad, ghee khatay hi shadeed matli, qay, mun se jhaag, jism barf ki terhan thanda honay ki takleef mein muhtala hogaye. Jin mein se aik ke siwa tamam afraad fori tbbi imdaad milnay ki wajah se bach gay . Lekin aik larka jis ki Umar 18 saal thi, fori tibbi imdaad se bach to gaya. Magar is ka jism batadreej sun hota chala gaya. Mun se bohat barri miqdaar mein jhaag dar luaab ka behna bhi band nahi howa. Har taraf se mayoosi ke baad usko mere paas laya gaya. Haalat waqai qabil reham thi. Mein ne allah ka naam le kar surkh rang ka pani aur zard rang ka pani pandrah pandrah minute baad dena shuru kya. Adhay ghantay baad dil ki haalat mein numaya farq tha. Aik ghanta ke baad jism garam hogaya. Faalij ki kefiyat jati rahi aur do ghantey ke baad mun se jhaag dar luaab aana band hogaya. Ab woh larka bilkul theek hai.

Masana Ki Pathri

Aik bacha jis ki pishaab ki naali mein shadeed dard ho raha tha. Bingni rang ki aik hi khoraak se dard adhay ghanta mein band hogaya. Pishaab jal kar anay aur jaldi jaldi haajat honay aur masana o pishaab ki naali mein shadeed dard mein aur bhi bohat se mareez they jin ko bingni rang ki khorakon se faida huwa hai. Masana ki pathri naranji rang ke pani se tukre tukre hokar nikal gayi hai. Pait mein maror, shadeed dard, qolanj, uphara, gas jo antariyon mein howa is ke liye naranji rang ka pani bohat mufeed aur zood assar saabit howa.

Aag Se Jalna

Aik bachi jis ka haath aag se jal gaya tha aur woh jalan aur dard se krah rahi thi aur jis ko elopathy mashhoor marham laganay se bhi faida nahi hua tha. Neelay rang ke pani ki aik khoraak se bachi ko itna aaraam mila ke woh so gayi. Herat ki baat yeh hai ke neelay rang ke pani ki gddi rakhnay se is ke haath par nah koi aabla para aur nah hi soozish baqi rahi.

Gilty

Aik mariza khanazeer mein muhtala thi aur is ko halka halka bukhaar tha.

Aik guilty dayen jabray par thi aur doosri gardan par jo kafi sakht thi is mein shadeed dard tha. Pehlay neela aur sabz pani har chaar ghanta ke baad baari baari diya gaya. Charroz ke baad jabray wali guilty se pick kar mawaad behnay laga aur dard bhi khatam hogaya lekin doosri guilty ko koi faida nahi howa. Taqreeban aik hafta intzaar ke baad mein ne surkh aur sabz rang ka pani baari baari di aik hafta ke andar andar guilty aadhi reh gayi. Dard bhi khatam hogaya. Ab teesra hafta ja raha hai guilty baraye naam reh gayi hai. Bachi ko sardiyoan mein bhi shadeed pyaas lagti thi woh bhi bah fazl e kkhuda theek hogayi hai. Mere tajurbah mein yeh baat bhi aayi hai ke jis chamcha se aik rang ka pani diya jaye, is chamcha ko saaf aur khushk kiye baghair dosray rang ka pani nahi dena chahiye. Aasmani aur zard rang ka pani doddo ghantay ke baad dainay se bohat jald faida hota hai. Shadeed haalat mein kuch khorakin aadh aadh ghanta ke baad bhi di ja sakti hain. Mera tareeqa ilaaj yeh hai ke mein saaf shafaaf adhay glass pani mein rangeen pani ke chand qatray daal daita hoon aur dosray rang ke pani ke chand qatray dosray glass ya cheeni ke saaf pyaale mein daal daita hoon aur mareez ko dono bartano ki chamchiyan allag allag rakhnay ki hadaayat kar daita hoon. Yeh ahthyat rangon ke ilaaj mein zurori hai.

Elopathy Doctor Aur Cancer

Dr Mohammad Iqbal am bi bi s jo is waqt Saudi arab mein aik hospital ke incharge hain apne waalid sahib ke ilaaj ke silsila mein likhte hain : (un ke waalid sahib ko aakhri stage mein cancer thajo saaray jism mein phail chukka tha aur jism mein jagah jagah gltyan banti rehti theen. Is faqeer ne is marz ke dafey ke liye roshniyan ke zareya ilaaj tajweez kya tha) teen chaar roz taq koi assar muratab nahi howa. Es ke baad waalid sahib ko is terhan paseena aana shuru howa ke maloom hota tha jism ke saaray masamaat khil gay hain. Dr sahib ne is baat par herat ka izhaar kya hai ke paseenay mein intahi darja taffun tha aur paseenay ka rang is hadd taq siyah tha ke bistar ki chadar bhi siyah hogayi aur sath hi sath takleef mein izafah ho gaya aur be cheni barh gayi lekin hum ne aap ki hadaayat ke mutabiq ilaaj jari rakha. Saat roz ke ilaaj ke baad jism mein nai giltyan ban-na band ho aur jo giltyan mojud theen woh pick kar phoot gayeen aur is mein se mawaad kharij honay laga. (Gilttion ko pakanay ke liye kisi qisam ka marham istemaal nahi howa) aur uskay baad inhen aaraam mehsoos howa. Neend bhi achi anay lagi. Khoraak ki taraf tabiyat Raghib hogayi.

Note : is marz mein hum ne sirf surkh rang ki shu'ayen tajweez ki theen . "kitaab rang aur roshni se ilaaj ka pehla addition shaya honay ke baad

doctors, hkma ne infiradi tuar per apne jo tajarbat likh kar mujhe beje hain. Unko shaya kya jaye to aik aur kitaab ban jaye gi. Is liye un se sirf nazar karkay yeh likh dena kaafi samjhata hon ke mein ne har shoba ilaaj ke mahireen ki khidmat mein, shu-aon se tayyar kyahwa tail aur pani paish kya jis ke nataij khatir khuwa muratab hue. “(Khwaja Shams uddeen Azeemi) rangon se tapay diq ka kamyab ilaaj aik dr sahib mere paas tashreef laaye. Un ki ahliya tea bi ki mariza theen Mosoof ne farmaya ke meri biwi ka aik phaypara is hdtk kharab ho gaya hai ke doctorron ka mutafiqa faisla hai ke yeh phaypara nikaal diya jaye, lekin biwi kisi terhan bhi is baat par Raza mand nahin hoten. Mein ne un ko shu-aon se tayyar kyahwa tail day kar hadaayat ki ke seenah aur kamar par pehphron ki jagah das das minute dairon mein raat ke waqt aur sbh maalish karen aik hafta ke baad x-ray report le kar mere paas ayen. Dr sahib ne pandrah roz ke baad x-ray karaya. Ab doctoron ki yeh raye thi ke operation ki zaroorat nahi hai. Sahet taizi ke sath bahaal horahee hai. Dr Mohammad Saleem Aldeen sahib is waqt duniya mein mojud nahi hain. Lekin bohat hay ba murawar aur wazadar shakhsiyat ke ensaan they. Mujh se Umar mein barray honay ke bawajood, aakhir waqt taq niaz mandana taluqaat qaim rakhay kkhuda inhen ghareeq rehmat kere . Shu-aon ke zareya anjkshn tayyar krnaa war bijli ke rangeen bulb mein ne apne Aziz , dr Mohammad Abdullah M.M bi bi s ke taawun se surkh rang shu-aon se anjkshn tayyar kya. Woh is terhan ke surkh rang ke jaar mein distiled water ke ampule rakh kar chalees roz saaf dhoop mein rakha. Mere aik paiir bhai ki kamar mein solah saal se dard tha. Jo kisi bhi tareeqa ilaaj mein pachaas fisdi kami waqay hogayi. Pandrah roz y baad dosra anjkshn diya gaya. Kkhuda ke fazl vkrm se marz kulyatan gayab hogaya.

Aik mtmol gharane ki buzurag khatoon ka aik giroh is hadd taq mutasir hogaya tha ke doctoron ne usay ilaaj dainay ka mahswara diya. Hum ne bijli ke rangeen bulb ki shu-aon se ilaaj tajweez kya. Allah talah ne reham farmaya aur yeh buzurag khatoon gurda nikaalte ki takleef se mehfooz rahen. Isi terhan chehra par daagh dhabby dorkrne aur demaghi amraaz mein is ilaaj se so fisdi kamyabi naseeb hui hai. Koshish ensaan karta hai shifa allah daita hai.

Naranji Aur Neeli Shua'on Ka Tail

Es tail ki khasusiyat yeh hai ke seenah aur kamar par pehphron ki jagah is ki maalish se siil aur diq jaisay amraaz bafazl kkhuda khatam ho jatay hain. Galaay hue aur zakham khorda phephray sahet mand hokar apni asli haalat par aajate hain. Puranay se purana bukhaar zael hokar mareez ki zaya shuda qowat dobarah bahaal hojati hai. Dil ke phelnay ya sukarney aur ziyabitas ke amraaz ko khatam karne mein ajeeb o gharib asar rakhta hai.

Lajwordy Shua'on Ka Tail

Mastorat ke amraaz posheeda maslan reham ke andar waram ayyaam ki kami ayyaam ki be qaidgi, douran ayyaam dard ki takleef aur banjh pan daur karne mein nihayat mujrib hai is ke istemaal se mardon ke andar aulaad ke jrsome nah honay ki shikayat bhi rafa hoti dekhi gayi hai.

Aasmani Shua'on Ka Tail

Tajurbah ne yeh saabit kar diya hai ke yeh tail tonsils yani gilaay ke ghudood ki jumla kharabion ko baghair operation ke mukammal tour par daur kr ditae. Sai nas (naak ke ghudood barh jana) mein be intahaa mufeed hai.

Sabz Shua'on Ka Tail

Arq alnisaa (jis ko lngrhi ka dard bhi kaha jata hai, aik bohat hi takleef da marz hai. Is marz mein mareez dard ki shiddat ki wajah se be haal ho jata hai aur bil akhir langra kar chalne lgtahe. Gurdon, Raan, ghatney aur pindli par subah shaam is tail ki maalish karne se dard se nijaat mil jati hai.

Surkh Shua'on Ka Tail

Faalij zada hisson par maalish karne se Bafazllah taala faalij ke asraat kam se kam ho jatay hain aur mareez ke mutasir shuda aaza dobarah apna tabee feal injaam dainay ke qabil ho jatay hain.

Baiganeer Rang Ki Shua'on Ka Tail

Posheeda bimarion aur paishab ke amraaz maslan jaryaan, pishaab mein ratobat kharij hona pishaab mein zayad-ti ya pishaab ruk ruk kar aana اورمٹانہ ki tklifon mein is tail ko reerh ki haddi ke joor par jo kullho ke darmain hota hai, dairon mein raat ko aur subah das das minute maalish karne se heran kin asraat muratab hotay hain.

Shadi, kaarobar, mulazmat, jaadoo, safli, jismani, zehni masail, mardon, aurton aur bachon ki do so bimarion ka ilaaj.

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