*chhajana se prabhavita angom ko chhoda़kara, shesha t‍vacha, nahane se pahale hatha ki hatheliyom se prabalata se ragada़i jani chahie| chhajana vale bhaga para nariyala ka tela lagaya ja sakata hai| yaha t‍vacha ko komala bane rahane mem sahayata karega| antom ko kriyashila banane ke lie tahalana ya dhire-dhire dauda़na prarambha kiya jana chahie| suryas‍nana bhi labhadayaka hai, k‍yonki isase hanikaraka jivanu mara jate haim tatha pratah jaldi hi ushakala ki prathama kirana ke samaya prarambha kiya jana chahie| chhajana ke s‍thanom para mitti ka halka lepa lagana bhi upayogi hai| yaha lepa eka bara mem eka ghante ke lie lagaya jana chahie| eka dina mem do ya tina bara doharaem| ajirna, gauta ya madhumeha ke parinamas‍varupa ut‍pan‍na chhajana, kevala tabhi thika ho sakati hai, jaba ina rogom ka saphalatapurvaka upachara kiya gaya ho|  
as‍vas‍th‍yakara botala se pine ke karana chhajana se piड़ita bach‍chom ko yadi chaya ke eka cham‍macha shahada mile hue phalom ke rasom ya pani para rakha jae to un‍hem rahata mila sakati hai| miragi eka bahuta prachina roga hai jisane nepoliyana, elek‍jendara tatha juliyasa sijara sahita vish‍va ke bahuta se mahanatama v‍yaktiyom ko piड़ita kiya | prachina logom ka yaha vish‍vasa tha ki piड़ita v‍yaktiyom ke sharira mem dush‍tat‍maem pravesha kara gai haim, unaki at‍ma para kab‍ja kara liya hai tatha unake sharira ko ainthana se bhara diya hai| yunaniyom ka yaha vish‍vasa tha ki panya vastuom se yaha roga ut‍pan‍na hota hai|  
prachina isaiyom ne ina ainthanom ke lie shaitana ko dosha diya tha| miragi aniyamita antaralom para, avarti akasmika daurom se pahachani jati hai| ina daurom ke samaya rogi maroda़ ke satha aintha jata hai tatha acheta hokara jamina para gira jata hai, jisake karana jabaradas‍ta tantrikiya uthala-puthala hoti hai|  
miragi ke do mukh‍ya prakara haim, jin‍hem laghu apasmara tatha guru apasmara ke rupa mem jana jata hai|  
prat‍yeka apane s‍vayam ke vishish‍ta pratimana ka anukarana karati hai| laghu apasmara mem, jo miragi ka eka kama gambhira rupa hai, eka daura pada़ta hai tatha kuchha sekanda ke andara chala jata hai| isake rogi mem bina ainthana ke chetana kshanika rupa se chali jati hai, kevala kabhi-kabhi thoda़i kathorata ati hai, ya chetana ki kisi pratyaksha hani ke bina jataka ya ankhom, sira, dhada़ ya agrangom ke sanchalana jaisi ainthana ke satha halaka jataka laga sakata hai| ho sakata hai ki rogi na gire| jo kuchha vaha kara raha hai, use vaha achanaka roka sakata hai tatha jaba daura samap‍ta ho jata hai use phira se karane lagata hai, bina yaha janate hue ki k‍ya ho chuka hai| laghu apasmara ke daure jivana mem kisi bhi samaya ghatita ho sakate haim, lekina bach‍chom mem ye sarvadhika niran‍tara haim| guru apasmara ke mamale mem yaha daura eka natakiya prabhava ke satha ata hai| isa daure mem achanaka chetana chali jane ke satha-satha banhom, pairom tatha sharira ka tivra sankunchana hota hai| isa daure ke prarambha hone se pahale, kuchha rogiyom ko koi dhara ya hava ya pani ka koi pravaha sharira para se pravahita hone, shora, gan‍dha ya prakasha ki kaundha jaisi anuthi anubhutiyom ke rupa mem eka chetavani ya purvabhasa hota hai| eka pratikatmaka daure mem, rogi chikhata-chil‍lata hai, jamina para gira jata hai, chetana kho deta hai tatha usamem ainthana vikasita ho jati hai|  
ainthanom ke satha munha mem jaga a sakati hai, mansapeshiyom mem ainthana ho sakati hai, jibha kata sakati hai, angom ka bhran‍ta sthirikarana ho sakata hai, sira ka ghurnana ho sakata hai tatha ankhom ka apasarana ho sakata hai| rogi apane mutrashaya evam malashaya ki mansapeshiyom para se niyantrana kho sakata hai| yaha daura kai minatom taka bana raha sakata hai tatha saman‍yatah isake bada gahari ninda ati hai| jagane para, rogi ko vaha kuchha bhi yada nahim raha sakata hai, jo usake satha hua hai| loga, jo miragi se piड़ita haim, kisi bhi an‍ya prakara se apasaman‍ya nahim hote| saman‍yatah ve janate haim ki vishish‍ta uddipaka dvara daure prerita ho sakate haim| miragi ke daurom ke bicha, unaka mastish‍ka saman‍ya rupa se kama karata hai|  
miragi ka artha hai mastish‍ka ki koshikaom ki kshati ya kuchha vanshagata apasaman‍yataom ke karana, mastish‍ka ke andara vidyutiya apakriya| pachaka gada़badiyam, an‍tra vishak‍tata tatha eka vikrita tan‍trikiya sthiti prayah laghu apasmara ke mukh‍ya karana hote haim| guru apasmara, saman‍yatah anuvanshika prabhavom, mastish‍ka ya tan‍trikiya pranali ke gambhira sadama ya chota ke parinamas‍varupa hota hai|   
dirghakalika uch‍cha tapamana ki vidyamanata ke satha, tanika-shotha, an‍traj‍vara tatha an‍ya roga bhi guru apasmara prarambha kara sakate haim| yaha, kuchha khadya padarthom ke kuchha vishish‍ta prakara ke prati prat‍yurjatapravana pratikriya ke parinamas‍varupa ho sakata hai, visheshatah protina ke kuchha vishishta rupa jo mansa ke mukh‍ya ghataka hote haim | parisanchari vikarom jaise mastish‍ka ki ora agrasara dhamaniyom ke kathorikarana ke karana bhi miragi ke daure a sakate haim| yaha prakara virala hai tatha kevala bahuta vayovriddha v‍yaktiyom mem ghatita hota hai| purana madyav‍yasana, sisa vishak‍tikarana, kokena tatha isi prakara ki an‍ya adatem bhi isa roga ki ora le jati haim| miragi ke daure ke an‍ya karanom mem, manasika dvanda, apurna khanija paripachana, vishesha rupa se maig‍neshiyama tatha kailshiyama ke, tatha galata vitamina upapachaya shamila haim| kuchha anusandhanakartaom ke anusara, haipog‍laisimiya ya nim‍na rak‍ta sharkara bhi miragi ke sarvadhika mamalom mem shamila hoti hai| prakritika upachara mem, miragi ke rogi ko eka atiniyamanish‍tha ahara, sam‍purna vishrama tatha khuli hava mem anukulatama v‍yayama vale eka kathora path‍yapath‍ya-niyama ka anupalana karana pada़ta hai | use eka sadharana evam sahi prakritika jivana ka palana avash‍ya karana chahie| use eka pramudita, ashavadi manovritti avash‍ya apanani chahie, manasika evam sharirika at‍yadhika parishrama tatha chin‍ta se avash‍ya dura rahana chahie| isa upachara ka sarvadhika mahat‍vapurna pahalu hai ahara | sabase pahale, rogi ko prathama kuchha dinom taka kevala phalahara para rakha jana chahie| isa avadhi ke daurana, use santare, seba, angura, chhota chakotara, adu, nashapati, anan‍nasa tatha kharabuja, tarabuja jaise taje rasile phalom ka dina mem tina bara bhojana karana chahie|  
usake pash‍chata, vaha lasunaghasa bijom tatha munga phaliyom jaise ankurita bijom, kach‍chi sabjiyom tatha phalom para jora dete hue, bijom, giriyom tatha anajom, sabjiyom tatha phalom jaise tina buniyadi khadya samuhom ka san‍tulita ahara dhire-dhire apana sakata hai| isa ahara mem kachcha dudha, vishesha rupa se bakari ka kachcha dudha, tatha kachcha mak‍khana tatha ghara ka bana hua panira jaise dug‍dha ut‍padom ki eka santulita matra shamila honi chahie| isa ahara mem se, dudha ko chhoda़kara, shesha sabhi pashu protinom ko puri taraha se nikala dena chahie, k‍yonki unamem na kevala maig‍neshiyama ki kami hoti hai balki ve sharira ko usake apane maig‍neshiyama ke bhandara satha hi satha vitamina bi 6 se bhi vanchita karate haim| miragi ke rogiyom ko ina donom padarthom ki baड़i matra mem avash‍yakata hoti hai| maig‍neshiyama ke sarvot‍tama khadya srota, kach‍chi giriyam, bija, soya ki phaliyam, palaka, karamasaga tatha chukandara ke pat‍tom jaisi hari pat‍tedara sabjiyam haim| isa rogi ko samas‍ta parish‍krita khadya-padarthom, tale evam chikanai yukta khadya-padarthom, shak‍kara evam usase nirmita ut‍padom, kada़ka chaya, kaॉphi, madaka peyom, masalom tatha achara se dura rahana chahie| use at‍yadhika khane se bachana chahie tatha kuchha baड़i matra mem lie jane vale bhojanom ke s‍thana para barabara thoda़i-thoda़i matra mem bhojana karana chahie| yadi aise rogi ne pahale aneka varshom taka shaktishali davaiyam li haim, to use achanaka puri taraha se una davaiyom ko banda nahim karana chahie| sabase pahale, isa khuraka ko kama karake adha kara diya jae tatha usake bada ise taba taka dhire-dhire aura kama kiya jae jaba taka ki ise puri taraha se chhoda़a ja sake| miragi ke rogiyom ko ach‍chhe s‍vas‍th‍ya ke samas‍ta prakritika niyamom ka kada़ai se palana karana chahie tatha saman‍ya s‍vas‍th‍ya ka sarvoch‍cha s‍tara banana chahie tatha use banae rakhana chahie| un‍hem manasika rupa se sakriya bane rahana chahie lekina samas‍ta manasika tatha sharirika tanavom se bachana chahie|  
shranti, thakana ya thakavata ki anubhuti ki ora sanketa karati hai| yaha as‍thayi ya chirakalika ho sakati hai| lagabhaga prat‍yeka v‍yakti ko kuchha avasarom para vishrama evam ninda ka t‍yaga karate hue, adhika samaya taka kama karana pada़ta hai, jisake karana as‍thayi shranti ho sakati hai| isa sthiti ko paryap‍ta vishrama dvara thika kiya ja sakata hai| tathapi, chirakalika ya niran‍tara shranti eka gambhira samas‍ya hai, jisake lie upachara ki eka v‍yapaka yojana avashyaka hai| chirakalika shranti, vibhin‍na prakara ke ghatakom ke parinamas‍varupa ho sakati hai| eka vishish‍ta acharana visheshata, badh‍yakarita, niran‍tara shranti ki ora agrasara ho sakati hai| aneka v‍yakti lagatara yaha anubhava karate rahate haim ki ve taba taka vishrama nahim kara sakate, jaba taka ki ve vaha saba kuchha samap‍ta nahim kara lete, jise eka bara mem pura karane ki avash‍yakata hai| ye v‍yakti saman‍yatah purnatavadi, v‍yagra hote haim tatha taba taka vishrama nahim kara sakate, jaba taka ki ve pura kama samap‍ta nahim kara lete, isaki paravaha kie bina ki ve kitane thake ho sakate haim| shranti ka mukh‍ya karana, bhojana ki galata adatom ke karana, kama jivana-shakti ya urja ki kami hai| shranti isa bata ka sanketa hai ki sharira ki koshikaom ko avashyaka urja ka satata pravaha dene ke lie, un‍hem bhojana mem paryap‍ta kriyashila paramanu prap‍ta nahim ho rahe haim| sapheda shak‍kara jaise parish‍krita khadya-padarthom, parish‍krita anajom tatha sapheda ate ke ut‍padom, ke alava sansadhita, dib‍babanda tatha parirakshita khadya-padarthom ke abhyasika upayoga se saman‍yatah hamari pranali para bahuta bura prabhava pada़ta hai| isa prakara se ‘vikrita’ khadya-padartha, eka bahuta baड़i sima taka, apane amul‍ya vitaminom tatha khanijom se vanchita ho jate haim| isa prakara ke khadya-padartha, v‍yagrata, thakana, s‍thulata tatha aja prachalita aneka shikayatom ke samuha ki ora agrasara karate haim| kuchha sharirika sthitiyam shranti utpanna kara sakati haim| rak‍tal‍pata thakana ki ora agrasara hone ka eka bahuta ama roga hai|  
ise ‘sus‍pash‍ta thaki hui’ v‍yakulata ke rupa mem jana jata hai| rak‍tal‍pata mem, utakom ko bahuta kama ऑk‍sijana pahunchati hai, jisake parinamas‍varupa saman‍ya rupa se urja ut‍pan‍na nahim ho sakati| isake karana nirantara thakana tatha manasika avasada hota hai| rak‍tal‍pata saman‍yatah, lauha tatha vitamina bi12 ki kamiyom ke parinamas‍varupa hoti hai| kabhi-kabhi vitamina bi6 tatha phaॉlika am‍la ki kamiyam bhi shamila hoti haim| anidra roga ya ninda ki kami, santapana shranti ka eka karana ho sakati hai|  
ninda ki goliyom tatha an‍ya davaiyom dvara ut‍prerita ninda se shranti nahim nikalati hai| vas‍tutah, jitani lambi avadhi taka ninda ki goliyom ka prayoga kiya jata hai, shranti utani hi adhika pareshana karane vali tatha chirakalika ho jati hai| shranti ka karana banane ke alava, ninda ki goliyam, tan‍trikiya tanava ki ora agrasara karati haim, joki shranti ko aura badha़a deti hai| unnidrata ke hanikaraka prabhava ninda ki goliyom ke prabhavom ki tulana mem vas‍tava mem kama haim| ahara mem sanshodhana karake tatha vishrama karane ki ich‍chhashakti ka vikasa karake anidra roga ka upachara kiya ja sakata hai| an‍tra parajivi bhi shranti ki ora agrasara kara sakate haim, k‍yonki ve sharira ko ach‍chhe poshana se vanchita kara dete haim tatha apane apako paushtika lala rak‍ta se bhara lete haim| an‍ya roga, jinake karana shranti ho sakati hai, nim‍na rak‍tachapa, nim‍na rak‍tasharkara, sharira mem kisi bhi prakara ka sankramana, yakrita ki kshati, eka man‍da thairaॉida tatha kritrima suvasom, rangom tatha parirakshakom sahita yojakom ke karana kuchha khadya-padarthom tatha davaiyom ke prati prat‍yurjata haim| manasika tanava, shranti ke pramukha karanom mem se eka hai| v‍yakti jo tanavagras‍ta hota hai tatha vishrama nahim kara sakata hai usake sharira ki samas‍ta mansapeshiyam kuchha sankunchita ho jati hai | isase urja ki baड़i matra asaman‍ya rupa se anavash‍yaka apav‍yaya ki ora agrasara hoti hai| khadya-padarthom ka nirantara dahana hota rahata hai, dugdha am‍la, sharira starcha mem parivartana ke lie yakrita mem pahunchane ki tulana mem, adhika teji se sanchita hota hai| v‍yakti, jo atisamvedanashila, v‍yagra tatha chida़chida़e hote haim, saman‍yatah isa prakara ki shranti se piड़ita hote haim|  
anasulaji bhavanat‍maka samas‍yaom ke parinamas‍varupa bhi shranti ho sakati hai| kisi sthiti, paryavarana tatha kisi v‍yakti ke prati bhi aprasan‍nata, thakana ki anubhuti mem baड़a yogadana de sakati hai|  
apane manobhavom ko sanchita karane ki tulana mem un‍hem abhiv‍yak‍ta karana behatara hai| chinta, uba ki koi anubhuti tatha eka asaphalatavadi manovritti jaise an‍ya bhavanat‍maka ghatakom ke parinamas‍varupa shranti ho sakati hai| paushanika mapadan‍da shranti ke upachara mem sarvadhika anivarya haim| adhyayana batate haim ki loga jo thoda़i matra mem bicha-bicha mem bhojana karate haim ve, jo dina mem kevala tina bara bhojana karate haim ki tulana mem, thakana tatha ghabarahata se kama pida़ita hote haim, adhika spashta rupa se sochate haim evam adhika sakshama hote haim| isa bicha ke bhojana mem taja़e ya sukhe phala, taja़e phala ya sabjiyom ke rasa, kachchi sabjiyam athava sampurna anaja ke breda ki eka chhoti saindavicha sammilita honi chahie|*