*sabase adhika samanya rupa se udarantra nali ke kainsara ke satha paya jane vala siie, ka prayogashala mem kisi vishish‍ta pratirakshi ke satha isaki pratisamvedanashilata pramanita karake pata lagaya jata hai|  
isamem mukha ke pradaha sahita chhote, pida़adayaka chhale hote haim| dhamaniyom ki s‍thulata evam kathorata vriddhavas‍tha ke satha eka ama bata hai| yaha kisi v‍yakti ke s‍vayam ke utakom se ut‍pan‍na hota hai; pratiropita nahim kiya jata| isaka artha hai, ki ye s‍vas‍th‍ya ya jivana ke lie ashankaprada nahim hai; asadh‍ya ke viparita, gaira kainsaragras‍ta hai| eka susadhya arbuda/apavriddhi mem eka saman‍ya utaka ke sadrish‍ya suksh‍madarshiya lakshana hote haim| sh‍vasanali (vayuvahika) ke age sh‍vasa pranala vayu-margom ka eka pravibhajana hai| phephada़e ka kainsara ama taura para baड़e sh‍vasa pranala mem prarambha hota hai, tatha isalie ise prayah sh‍vasani kainsara ya sh‍vasani karsinoma kaha jata hai| yaha abhilakshaka suksh‍madarshiya chitra vala eka lasika kainsara hai, jo yuvavas‍tha mem jyada ama hai| ise barkita ka lasika kainsara bhi kaha jata hai|  
yaha eka saman‍ya koshika ki kainsaragrasta karane ki kshamata hai tatha isilie yaha kainsara koshika mem badala jati hai| yaha aise padartha ki ora sanketa karata hai jo kathita rupa se kainsara paida karata hai|  
vaha padartha, jo kisi kainsarakari ki sahayata karata hai, sahakainsarakari kahalata hai, tatha vaha jo isaki kriya-vidhi ka virodha karata hai, pratikainsarakari kahalata hai| isaka artha hai ki aisi bimari jo lambi avadhi dvara abhilakshita ho, ya eka lambe samaya taka usaki barambara punaravritti ho, tatha prayah usaki gambhirata dhire-dhire badha़ rahi ho; ugrata ke viruddha| yaha lasikakoshikaom ke sarvatra at‍yadhika prasarana se abhilakshita, dhire-dhire badha़ne vali adhishvetaraktata ka eka prakara hai| yaha mukh‍yatah adheda़ tatha vriddhavas‍tha ki bimari hai| chirakalika asthimaj‍ja adhishvetaraktata, prayah siemaela ke rupa mem sankshipta ki hui, dhire-dhire badha़ne vali adhishvetaraktata ka eka prakara hai, jo asthi-maj‍ja mem prarambha hoti tatha bada mem rak‍ta mem tatha kahim para bhi prakata hoti, danedara sh‍veta rak‍ta koshikaom ke at‍yadhika prasarana se abhilakshita hoti hai|? yakrita ke kramika vinasha evam kathorata se abhilakshita yaha eka chirakalika bimari hai| reshedara protina jo prani sharira ko dhancha pradana karata hai, koshikaom evam utakom ko eka satha bandhane vale mukhya kankaliya padarthom mem se eka hai| yaha kolpos‍kopa kahalane vale eka upakarana se kiya jane vala yoni evam garbhashaya griva ka eka parikshana hai jo prakasha evam avardhana deta hai| yaha eka prakriya hai jisase eka koshika, dusare prakara ki koshika mem parivartita hone ke lie apana lakshana badalati hai| koshika vibhajana evam prasarana ki prakriya, jisaka vijnana saitokainetik‍sa kahalata hai| jo amataura para madhumeha ke rupa mem jana jata hai use chikit‍sakiya shab‍davali mem daibitisa melitasa (mitha daibitisa) kaha jata hai k‍yonki rogi ke mutra mem se shak‍kara nikalati hai|  
isa prakara ke madhumeha ko s‍vadahina madhumeha se alaga karana chahie, jisamem rogi baड़i matra mem ‘s‍vadahina’ mutra visarjita karata hai| yaha shab‍da, prachina phransisi shab‍da desaese (desa-ki kami, tatha ese- sahajata) se v‍yut‍pan‍na hua hai, tatha jisaka vas‍tava mem artha disa-ija़ ya sahajata ki kami hai| chikit‍sa vijnana mem isaka v‍yut‍patti-mulaka mahat‍va lup‍ta ho gaya hai isalie dija़ija़ shab‍da ka mukta rupa se prayoga hota hai tababhi jabaki tathakathita bimari - purahs‍tha granthi ya s‍tana mem eka kainsaragras‍ta punja - bimari ke malika ko kisi bhi prakara se asahaja nahim karata| vartamana lokachara mem, isaka artha hai garbhashaya ke garbhashaya griva ki upakala ki parata ki koshikiya asaman‍yata, jisaki eka rogavijnani asaman‍yata ke rupa mem pahachana karata hai, lekina usa koti taka nahim jise vaha kainsara kahane ke lie taiyara ho| harmona saman‍yatah apani vishesha granthi se sravita hota hai|  
jaba yaha an‍yatra kisi dusare utaka se bhi sravita hota hai, to ise as‍thanika harmona kaha jata hai|  
yaha eka shab‍da hai, jo vidyuta-hridlekha (isiji), kabhi-kabhi ikeji anuvarti karyavahi ke rupa mem sankshipta kiya hua, ki naidanika evam purvanumanika upayogita mem chikit‍saka ya rogi ke at‍yadhika vish‍vasa ka varnana karata hai| yaha roga nidana tatha/ya upachara ka anusarana kara rahe rogi ki sthiti ka avadhika punarmul‍yankana tatha abhilekhana ki chikit‍sa prakriya hai| yaha eka saiddhantika avritti vitarana darshata hai jo ghantakara, samamitiya tatha aparimita vis‍tara ka hai| s‍vas‍th‍ya ya bimari se sambandhita, aneka jaivika lakshana gaॉsiya vitarana pradarshita karate haim| yaha vriddhavas‍tha ka, tatha vriddhom ki samas‍yaom ka vijnana hai| yaha shreni 1 ke rupa mem shrenibaddha karate hue eka kainsara ki gambhirata varnana karane ka tarika hai| kisi kainsara ki gambhirata usaki koshikaom ki saman‍yata se pras‍thana karane ke sidhe anupati mana liya jata hai ja‍ba inhem kisi suksh‍madarshi se dekha jata hai| koi kainsara shreni 1 ka taba hota hai, jaba isaki adhikansha koshikaem akriti evam vin‍yasa mem saman‍ya ke samakaksha hoti haim, tatha shreni 4 ka, jaba adhikansha koshikaem akriti evam vin‍yasa mem apasaman‍ya dikhai deti haim|  
yaha suksh‍madarshi se - saman‍ya ya kainsaragras‍ta- utakom ke adh‍yayana se sambandhita hai| kainsara vijnana mem, kainsara ke lie eka samanarthaka ke rupa mem isaka prayoga kiya jata haih isalie, asadh‍ya arbuda ya asadh‍ya ghava| saman‍yatah chikit‍sashas‍tra mem, asadh‍ya kisi bimari ki bhari gambhirata ko suchita karata haih jaise, asadh‍ya bukhara, asadh‍ya uch‍charak‍tachapa, tatha asadh‍ya maleriya| t‍vacha ki ranjita koshikaom se ut‍pan‍na hone vala t‍vacha ka koi kainsara; ankha, sh‍lesh‍ma jil‍li, tatha an‍ya utakom se bhi ut‍pan‍na ho sakata hai| yaha na to bimari (kainsara, sankramana) ke isake udgama s‍thala se kisi dusare s‍thala para phailane ya s‍thanantarita hone se sambandha rakhata hai na hi isase prat‍yakshatah sambaddha hai|  
arbuda, jisaka aksharashah artha nae sire se srijita utaka hai, kainsara ka sanketa karata hai, yadyapi aisi prakriya pradaha, ghava ke bharane mem bhi ghatita hoti hai| kisi v‍yakti mem kainsara ki upasthiti kai na pahachane jane vale jinom dvara nirdharita hoti hai (isalie paॉlijenika/bahukramagunita vanshanukrama kahalati hai) jo sampurna junda ki jinom ke saman‍vayana se yaha nirdharita karati hai ki kainsara hoga ya nahim? tatha kisi v‍yakti vishesha mem isa prakara ka anuvanshika sanchalana parimanat‍maka hai aura gunat‍maka nahim| sabhi manavom mem kainsara vikasita ho sakata hai; kevala kuchha loga hi haim, jinamem parimanat‍maka jina prabhava unhem eka nishchita anuvanshika dahalija ke pare le jane ke lie paryap‍ta hai| jan‍majata kurachanaom jaise bhanga osh‍tha se lekara ama bimariyom jaise pachana tantra ke chhale, hridayaghata, madhumeha, ya uch‍charak‍tachapa taka vis‍trita kis‍mom ki bimariyom ki upasthiti ki v‍yakh‍ya karane ke lie paॉlijenika vanshanukrama ka sahara liya gaya hai| kainsara vijnana mem, yaha usa s‍thana ki ora sanketa karata hai, jaham pahale kainsara ut‍pan‍na hota hai; isalie, prarambhika s‍thana, prarambhika kainsara, prarambhika vikasa adi| jaba koi kainsara, prarambhika s‍thana se nikalakara, an‍ya atirik‍ta s‍thana/s‍thanom para prarambhika s‍thana se sasharira vichhin‍na hokara s‍thapita ho jata hai, to ise paravarti ya vikshepi kainsara ho jana kahate haim| paravarti s‍thana se, vikshepana ki sam‍purna prakriya ki punaravritti ki ja sakati hai| jnanamimansa ki drishti se, yaha jnana ki usa avas‍tha ki ora sanketa karata hai, jo nishchitata se kama hai lekina ajnana se adhika hai| janapadika-rogavijnana ki drishti se isaka artha, junda ke s‍tara para nishchitata hai, jo, junda banane vali sankh‍ya ki tulana mem sankh‍yat‍maka rupa se kama hai, jaba ise v‍yaktigata s‍tara para abhiv‍yak‍ta kiya jata hai to avashyakata ki anivaryata eka sanyoga, sambhavana ya sambhavyata ka mamala hai| anishchitata ka isa prakara ka mapana ya parimanana, sambhav‍yata kahalata hai| sambhav‍yata ki janapadika-rogavaijnanika sankal‍pana ko, tivra lasikakoshikaprasuka adhishvetarakkata, rak‍ta kainsara ke eka prakara, dvara sarvot‍tama riti se pravardhita kiya ja sakata hai|  
vaishvika rupa se, yaha prativarsha prati 100,000 ki janasankh‍ya mem 2 se 3 mamalom ki dara se eka desha se dusare desha mem thoda़e-se parivartana ke satha hota hai| saman‍yatah yaha shal‍ya-chikit‍sa ke lie lagu hota hai, lekina rogopachara ke an‍ya tarikom tatha chikit‍siya sanyojanom ke lie bhi lagu hota hai| adhiativadi rogopachara, chikit‍siya ativada ki parakash‍tha ka pratinidhit‍va karata hai|  
vikirana-chikit‍sa, ksha-kiranom dvara kainsara (ya kisi an‍ya roga) ka upachara hai| yaha anuvanshika abhiyantriki ki hala hi mem vikasita takanikom se prayogashala mem ekatri‍ta dienae ke eka nae sanyojana vale jivanu ka eka prakara hai| jaba eka saman‍ya koshika pahale se hi vidyamana kainsara mem sammilita hone ke lie kainsaramaya banati hai, to use bharti ya navakainsarikarana kahate haim| yaha kisi bimari ke lakshanom ki as‍thayi ghatava hai| yaha sanyoji utakom-visheshatah asthi, upasthi, mansapeshi, tatha pravarani mem ut‍pan‍na hone vale kainsara ki ora sanketa karata hai| sarkarbuda karsinoma se isa prakara bhinna hota hai ki karsinoma t‍vacha aura antarika angom ko avrit‍ta karane vali koshikaom se, ya yakrita, avatu, piyusha adi jaisi granthiyom ko banane vali koshikaom se ut‍pan‍na hota hai| yaha paniri, vasamaya padartha ki ora sanketa karata hai jo purushom mem granthiyom, shish‍na tatha shish‍nagrach‍chhada mem, ya mahilaom mem bhaga-shish‍na, bhagosh‍tha tatha laghuosh‍tha ke asapasa ekatri‍ta hota hai| ye kisi kainsara ki koshikaem haim jo kisi samaya eka bara kisi pashu mem ut‍pan‍na hui thim tatha kramika rupa se parakhanaliyom tatha pashuom mem utpanna karate hue, aneka varshom se samvardhita kiya gaya hai| aisi koshikaom ko jaba vishesha rupa se taiyara kie gae pashuom mem sancharita kiya jata hai to ye punjom ka nirmana karati haim jinhem pratiropita kainsara kahate haim| aise ‘kainsara’ aburda pranaliyom ka nirmana karate haim jina para aushadhiyom ke parikshana kie jate haim| yaha eka ja़erak‍sa mashina mem parichalita takanika ki taraha eka takanika se pratibim‍ba prap‍ta karake, kiya jane vala s‍tana ka adh‍yayana hai| isalie inaka un‍mulana karana utana hi anuchita pratita hota hai jitana ki inako bardashta karane ke lie rahane dena, jaba inaka vikshubdha hona prarambha hota hai tatha puri taraha se nikala ja sakata hai| teraha varshom taka sarvadhika jivita rahane vala rogi eka yureshiyai tha, jisane apani puri ‘bimari’ bhara upachara lena as‍vikara kara diya| teraha varshom taka apane kainsara ke satha jine ke bada, vaha athahat‍tara varsha ki ayu mem hridayaghata se mara| purani adhishvetarakkata rogi ke aneka varshom taka jivita rahane ke mamalom ke barambara hone vale udaharana pras‍tuta karati hai, jaba ina mamalom mem upachara nahim kiya gaya ya kevala taba upachara kiya gaya jaba rogi ne asahajata anubhava ki| vriddha rogiyom mem se aneka isa bimari ke satha marate haim banisbata isa bimari se| adhishvetarakkata ki koshikaom se asthi-maj‍ja ke ‘v‍yapaka n‍tahs‍yan‍dana’ ke bavajuda usaka s‍vas‍th‍ya niran‍tara ach‍chha raha| alakshanatmaka hote hue bhi, use apane jivana ke antima pancha varshom mem, kainsara rasayana-chikit‍sa dvara apani ganana ka upachara karane ke lie phansaya gaya; bada mem usamem vividha prakara ke sankramana vikasita hue, tatha an‍tatah at‍yadhika avarti phup‍phusapradaha ke karana usaki mauta hui| un‍honne yadrichchhika rupa se, chhati mem parisimita shal‍yakaraniya sh‍vasani kainsara ke 249 rogiyom ko, prat‍yeka ka alaga-alaga upachara karate hue chara alaga-alaga samuhom mem vibhajita kiya gaya| eka samuha ko ‘mahat‍vapurna’ lakshana dikhai dene taka upachara nahim diya gaya| an‍ya tina samuhom ko upachara diya gaya, bhale hi parikshana mem pravesha karane ke samaya unamem lakshana the ya nahim, tatha un‍hem vikirana-chikit‍sa, rasayana-chikit‍sa ya ina donom ka sanyojana diya gaya|  
pratiksha karo-evam-dekho samuha mem ausata ut‍tarajivita 8.4 maha thi, jabaki vikirana-chikit‍sa, rasayana-chikit‍sa ya unake sanyojana se upachara kie gae samuhom mem yaha kramashah 8.3, 8.7 tatha 8.8 maha thi| rogiyom ke usa samuha ne bhi, jinaka arbuda-rodhi upachara, taba taka vilambita kiya gaya tha, jaba taka lakshana prakata nahim hue, utana hi ach‍chha prashamana prap‍ta kiya, jitana ki unhonne jinaka tat‍kala upachara kiya gaya tha| isa vivarana ke lekhakom ne yaha anubhava kiya ki unake parinama isa bata ka koi saksh‍ya pras‍tuta nahim karate ki ashal‍yakaraniya sh‍vasani kainsara ke rogiyom mem, vikirana-chikit‍sa tatha/ya rasayana-chikit‍sa dvara tat‍kala upachara karane se ut‍tarajivita pravardhita hui hai ya asamartha karane vale lakshanom se bacha ja saka hai| ‘isake viparita, yadi koi isa sahit‍ya ke avalokana ka kash‍ta karata hai, to isi vishaya para isamem prachura lekha die gae haim’ jo ashal‍yakrita t‍ta-pathari, anupacharita s‍tana kainsara, tatha jathariya/grahani chhale, dvikapardi sankirnata tatha grasa-nalika, udara, vrihadan‍tra, malashaya, yakrita, pit‍tashaya, tatha ag‍n‍yashaya ke kainsara ki "prakritika pragati’ darshate haim| eka mahat‍vapurna kainsara vaijnaniki vas‍tavikata yaha hai ki sabhi kainsara apane prarambha ke samaya se lekara, pancha se pandraha varsha ki avadhi mem, roganidana ke samaya taka ‘bhanli-bhanti prachchhan‍na’ tatha pida़arahita hote haim| adhika mahat‍vapurna rupa se, ki aneka kainsara vikshepi s‍thala ki prarambhika avas‍tha para roga nidana ho jane ke bada bhi pida़arahita bane rahate haim| isa kainsara ki yahi pida़arahitata thi, jisane kisi meyo, kisi vil‍ki, ya kisi daॉrna ko v‍yapaka rupa se phaile tatha ashal‍yakaraniya kainsara ka roga nidana hone taka shantipurvaka karya jari rakhane diya tatha khuli evam banda prakriya ke paryapta bada nrit‍yu ai| lainseta ne mukha-kainsara ko eka duhsadh‍ya naidanika (roga vishayaka) samas‍ya ke rupa varnita kiya, tatha isa bata para shoka prakata kiya ki ing‍lainda tatha vel‍sa ke prarambhika mukha-kainsara ke sabhi rogiyom ke adhe se adhika ne, roga ki antima avas‍tha mem apane apako pras‍tuta kiya| sat‍ya yaha hai ki rogi ke sharira mem apani upasthiti ke pramukha bhaga ke daurana pida़arahita rahana kainsara ki asali prakriti hai| prakriti ki taraha, kainsara krura hai lekina kainsara dayalu hai| tatha kainsara pida़arahita hai, k‍yonki yaha saprayojana rupa se kahana ho to aisa hi hai| koi rogi, jo kisi kainsara ki ‘avahelana’ karata hai, aisa isalie karata hai k‍yonki kainsara use lambe samaya taka, asahaja nahim karata| aie aba hama nishkriya s‍tana apavriddhi vali eka mahila ki samas‍ya para vichara karate haim : yadi yaha gaira-kainsaragras‍ta hai, to kuchha bhi karane ki avash‍yakata nahim hai| yadi yaha kainsaragras‍ta hai, to kuchha bhi karane ke lie apako bahuta vilamba ho chuka hai| eka tarkasangata nish‍karsha yaha hai ki isa rogi ke lie, roga naidanika ya chikit‍siya, kuchha bhi nahim kiya jana chahie| yaha pras‍tava ash‍charyajanaka laga sakata hai, ise pratishthita koshikiya tatha arbudiya kainsara vas‍tavikataom ka puri taraha se samarthana prap‍ta hai| eka vriddha v‍yakti mem ‘nitya jancha’ ke daurana eka kathora lekina nishkriya purahsthika pin‍da paya jae to use kainsara hone ke sanjnana mem sadbhavapurnata se ghasitane ki avash‍yakata nahim hai| alikhita rupa se tatha sahi tarike se, isaka roganidana eka s‍tana apavriddhi, eka purahsthika pin‍da tatha aisa hi kuchha hai| tarkasangata chikit‍sashas‍tra ke lie yaha eka mahana dina hoga, jaba chikit‍saka usa kainsara ka roga nidana na karane, tatha isalie usaka upachara na karane ka adhikara prap‍ta karega, jo apane s‍vami ke satha shanti se hai| jaisa ki yaha pras‍tava sakhta laga sakata hai, yaha nivedana karata hai ki rogi ki chetanaom mem kainsara ke badhaka hone se purva rogi ko manasika nrit‍yu se bachaya jae| yaha tarka diya ja sakata hai ki jaba taka ki rogi ko pahale se hi savadhana na kiya jae, vaha roga se bekhabara raha sakata hai| yaha chetavani avanchhaniya hai kyonki yaha rogi athava chikit‍saka-rogi ke lie bhi, nikrishtatama shashvata prat‍yasha ke satha eka prakara ke maranoparan‍ta astit‍va ko asamaya le ati hai|*