*jaba chetavani ko chikitsaka dvara spashta rupa se asvikara kiya jata hai to yaha eka rogi ko akasmika kainsarayukta ya hridiya rogom ya nrityu se nahim bachata hai| ye lekhaka, svasthya ki sapha tippani diye jane ke matra pandraha dina bada hi hridayaghata se achanaka mari, eka samanya chikitsaka ki patni ko janate haim, jo apane chalisa ke dashaka mem, bambai ke kuchha prasiddha hridayaroga visheshajnom dvara kisi bhi hridaya samasya se mukta ghoshita ki gai thi| yaha eka asamanya ghatana nahim hai, bada़e hridayi klinika vale bada़e shaharom mem, jaham eka adami purnatah samanya ikeji(isiji) ke satha hridayaroga visheshajna ke paramarshi kaksha se praphullatapurvaka bahara nikalata hai, aura klinika se matra kuchha gaja ki duri para, sirpha़ hridayaghata se marane ke lie girata hai| kainsara, kisi vyakti ko asahaja karane se purva eka lambi avadhi taka dakshatapurvaka chhipa rahata hai|) yaha janate hue ki anidanya aura alakshanatmaka kainsara ki avadhi kapha़i lambi hoti hai, upara ke do chikitsaka-rogiyom mem kainsara ‘lakshanatmaka mem badalane se purva kai varshom taka bina dikhavata ke chhupe’ avashya rahe hogem; aura jitane samaya taka kainsara anidanya (evam anupacharita) raha gaya tha, utane samaya taka saubhagya se donom shalyachikitsakom ko kitsiya maranoparanta astitva se bachaya gaya| chikitsaka, jinhonne isa mata para vichara kiya ki kainsara ka hamesha upachara nahim kiya ja sakata hai yaha bata dimaga़ mem avashya rakhani hogi, phira bhi, isa adhunika mukadamebaja़ samaja mem jisake lie unhonne ka़imata ada ki hai ya ka़imata ada karane ke lie taiyara haim, ke na milane para chikitsakom ke viruddha vadi mem parivartita hone ke lie pravritta rogi bhi samavishta haim| jaise ki chija़e aja haim, chikitsiya, nyayika, vidhika tatha sarvajanika janamata eka ‘surakshita chalane vale’ vyakti ko nirdosha thaharata hai jo hara kainsara mamale ka upachara karata hai, kintu jaba taka ki use bilkula aisa karana hi pada़e taba taka chikitsa karane se mana kara rahe eka chikitsaka ko kshama nahim karega| upachara ka abhava bhi upachara ka eka tarika़a hai - isa ruchihina para sahayaka goli ko nigalane ke lie chikitsakom aura anabhijna, vidhika, nyayika janata ko taiyara karake hi aise eka ‘khatara mola lene vale’ ki sthiti ko uttarottara surakshita rupa mem badali ja sakati hai| isa asambhava dikhane vale lakshya ko prapta karane mem sahayata ke lie, prabuddha chikitsaka eka enosi-esosieshana ऑpha kainsara therapista(eesiti) prarambha kara sakate haim jisaka adarsha vakya ‘pahale hani mata pahunchao’ hona chahie| isa eesiti ko kainsara ki amanya aura akirtita susadhyata, kainsara ki prakkathaniyata, kainsara upachara ke sabhi prakarom ki khataranaka prakriti, sabhi kainsara chikitsakom ka ‘yadi apa karo to bhi shapita’ aura ‘yadi apa na karo to bhi shapita’ ka anubhava, tatha, inase sarvopari, ki kainsara bhi rogi ko akele chhoda़ dene ki anumati deta hai, ka avashya prachara karana chahie| eesiti antatah sarakara ya anya sansthaom se yaha dikhakara vittiya sahayata pane ka prabandha kara sakata hai ki eesiti ka tatparya puri duniya mem, prativarsha kainsara para pratyaksha ya apratyaksha rupa se kharcha hone vali vishala dhanarashi ki bahuta adhika bachata karana ho sakata hai| yadi pramanikata ko siddha kiya ja sake, to chikitsakom ka purvanumana karane ka adhikara uchita hai; yadi nahim, to chikitsaka se bhavishyavakta ka svanga karana banda karane ki manga ki ja sakati hai|   
vyapaka rupa se pracharita nyayalaya ki sunavai mem, chikitsaka ka purvanumana tha ki yadi jivana banae rakhane vale yantrom ko hata liya jaya to karena ena kvinalana, eka taruna amariki balika jo sammurchha mem thi, mara jaegi| usake mata-pita ne plaga ko nikalane ke lie nyayalaya se anunaya kiya taki karena mara sake| bhavishyasuchaka kala ki avastha mem bahuta kuchha janana baki hai| roga ke nidana, purvanumana tatha upachara ke traya mem se, purvanumana mulyankana karane ke lie sabase kathina hota hai|  
chija़om ki sahi bhavishyavani ana prayah sabase adhika chakkara mem dalane vala, pechida, aura sandehaspada hota hai| yada rakhem ki hamem do ankhem aura do kana parantu kevala eka jibha pradana kie gae haim| saba kaha ja chuka hai, ki chikitsiya purvanumana eka vijnana ki apeksha kala adhika hai|  
pahala upaya use usake paropakara ke adharom para kshama karane ki anumati deta hai; dusara upaya usake lie sukshma raksha pradana karata hai, jisamem rogi kabhi-kabhi hi apekshita se lamba jivita rahata hai, usamem apane purvanumanaka mem dosha dekhane ka jigara hota hai| aise chikitsaka bhi haim jo, apana mahattva dikhane aura eka bahana banane ke lie ashvasta hote hue, kharaba ko bahuta kharaba pratita hote banate haim aura bahuta kharaba ko eka bhishana durghatana banate haim| kyom eka kainsara purvanumanaka apane apa ko itana ashvasta mahasusa karata hai, isake kai karana haim| usake naidanika aura upacharatmaka kaushala prati dina vikasa prakata karate haim| eka kainsara mamale ka usaka ankalana - roga-vishayaka parikshana, guhantadarshana, eka shastragara ke parikshanom, aura shalyachikitsa ke jancha parinamom sahita prakata rupa se sampurna hai|  
abhi bhi purvanumana ke sadhanom ki isa prabhavashali shrinkhala ke bavaja़uda, purvanumanaka hara avastha mem, avishvasaniyata ka samana karata hai| jise usane hamesha prarambhika kainsara hai socha vaisa kabhi-kabhara hi hua| kainsara koshika-vijnana bahuta adhika svechchhachari hai isilie avishvasaniya bhi hai|  
utaka-vijnana isase adhika behatara saphala nahim hai| kuchha karmachariyom ke anubhava ke viparita, hamane yaha nahim paya hai ki namuno ke jivoti parikshana (bayopsi) ka utaka vijnana, purvanumana ya prabandhana mem koi upayogi margadarshana pradana karata hai| 1970 mem ho dvara kiya gaya yaha sadharanikarana – jisaki shreni mem adhikatara kainsarom ko avibhedita kiya jata hai – 1960 mem sudaralainda dvara kie gae dharanikarana ke samana hai ki vartamana mem, purvanumananusara bhinna hone vale kainsara prayah akriti vijnananusara avibhedya hote haim| kainsara ka vargikarana tatha prastutikarana, purvanumanakom ke anusara spashta rupa se bahari manadanda para nirbhara karate hue, bhavishyavakta ki bhumika nibhane mem sahasi prayasa prastuta karate haim; parantu die gae karsinoma ko jatharantra patha ke rogavijnani ya vayudabi dabava ke vyavaharika svasthya para nirbhara karate hue, eka dina II agale dina III , ya viparita krama se, vargikrita kiya ja sakata hai| brihadantra tatha malashaya ke granthikarsinoma ke vargikarana para likhate hue, boyada tippani karate haim ki jabaki ankada़om ki drishti se varga, lasika granthi ki sahabhagita, purvanumana, ityadi, ke bicha kuchha tala mela sthapita karana sambhava hai, isaka yaha artha nahim hai ki eka rogi mem isaka bhavishyasuchaka mahattva hai| purvanumana kainsara hai, anya vibhagom ki taraha, paristhitika pramanom ke adhara para yaha eka dharana hai, para koi bhi dharana sammanita nahim ki ja sakati jaba pramana vyapaka rupa se sandigdha ho| phira bhi, unake eka ya adhika jagahom para kainsara ka pata lagane se yaha garanti nahim hota hai ki kainsara isake atirikta anyatra upasthita nahim hai| aisi ajnanata ke bavajuda, purva upachara ke adhara para anukula purvanumana karane ki prerana sabhi mem eka adhika samanya kathinai hai|  
yaha 1936 jitane pahale hua tha, ki naithansana aura velcha ne apane stana karsinoma ke shreni mem bataya ki, upachara mem sabase kama vilamba kie jane vale rogiyom mem saba se kharaba purvanumana hote haim|  
kabhi-kabhara hi nahim, arthi ka eka purvanumana galata siddha hota hai, aura rogi yaha dikhate hue jivita ho jata hai, ki purvanumanaka ne rogi ke lie jo sanchita tha usase adhika bhishana durghatana dekhi thi|  
unase chikitsaka vayu ki disha pahachanata hai; vaha vayu ki gati, ya mausama ki avastha jaise tapamana, ardrata athava drishyata ke bare mem kuchha bhi nahim janata hai| purvanumana karane vale chikitsaka, samanyatah, sankhyiki ke vayu-disha darshaka yantra-prakriti se anabhijna hote haim jo unake pasa madhumeha, koronari hridaya roga, uchcha raktachapa, ya vibhinna kainsarom para likhe adhikarika lekhanom mem spashta, vishvasaniya, pidha़i-dara-pidha़i se sahi pramanita ankada़om ke rupa mem ate haim| purvanumanaka ke pasa usake kisi vyaktigata mamale mem margadarshana karane ke lie kuchha nahim hai –jisake lie vaha, ja़yada se ja़yada, retrognostiketa ya ghatana ke bada buddhimana ho sakata hai| adhi sankhyakom ke satya mem kisi antarnihita vishvasa dvara samarthita, purvanumanaka kisi vyakti ke sune akada़om ke bahirveshana karane ko suvidhajanaka pata hai, isa tathya ka najara-andaja karate hue ki yaha bahirveshana hisenabarga ki sandigdhata se bhara hua hai| jaivika samasyaom mem, mahattvapurna jatilata ke parivartanashila karaka prayah upasthita hote haim, jisaka avashyaka mahattva sankhyiki-vijnana se bayomitri ko alaga karata hai|  
aisi chetavaniyam purvanumanaka ki ankhom se bacha jate haim aura isilie vaha hisenabarga ya mekdaॉnalda ke bavajuda purvanumana karana jari rakhata hai| jaba vaha sankhyikiya purvanumana ka prayoga karata hai taba bhi, yaha purvanumanaka sambhavatah mulagrantha ke prayah atyanta arambha mem upasthita sachetaka vivaranom ki upeksha karata hai| anya jirna rogom ki taraha yaha madhumeha mem bhi satya hai ki rogi ke lie purvanumana ashcharyajanaka rupa se vyaktigata hota hai| purvanumana se sambandhita sadharanikarana shayada vishesha samuha mem aura vishesha jatilataom ke ausatom ke adhara para hota hai; phira bhi, pratyeka samuha mem jivana ki avadhi aura madhumeha ke rogottara vikara ki upasthiti ya anupasthiti mem vistrita vibhinnataem pai gai haim| bruke, ka kainsara para lekha, purvanumanana ko chikitsa mem sabase mahattvapurna kriya ke rupa mem varnita karata hai| aura sambhavatah, yaha saba milakara vibhinna karanom se satya hai, jaise ki rogi tatha usake nikata sambandhiyom se bantane ke lie ama taura para kainsara para asvikrita chikitsiya ajnanata aura rogi ko yaha janane dena ki kainsara utana hi udara ho sakata hai jitana ki vaha nirdayi ho sakata hai|  
purvanumanana ka samaya rogi ke satha samasyaom para batachita karane ka samaya hai| yaha use roga ka samana karane, aura usake satha jine ki karmashakti pradana karake rogi ke mitra ki taraha kama karane ka samaya hai| purvanumana mem una kshetrom ka jaham se ashvasana liya ja sakata hai ki jancha karana aura unhem prakata karana tatha una kshetrom ko jaham se niradhara bhaya utpanna hote haim ko nashta karana shamila hai|  
kainsara ke rogi prayah avasada mem jite haim aura yaha purvanumana karane vale chikitsaka ka kama hai ki unhem eka sala jine ke lie vapasa bulae – yaha kahate hue ki jivana mem hara anapurya satha sekanda vale minata ko bharane ke lie kipalinjiyana prerana se mulakata hoti hai jo lambi dauda़ mem mulyavana hota hai| purvanumanana mem rogi ko sauddeshya bhaya prayoga karane mem sanriddha samanya jana sambandhi aura chikitsiya lekha ke atyachara se bachana bhi shamila hai| kisi dhunrapana karane vale mem phephada़e ka karsinoma, ya kisi svadalolupa mem amashaya ka karsinoma, athava kisi mahila jisane jine ke lie sambhoga kiya mem garbhashaya griva ka karsinoma, dostovaski ki aparadha aura danda ki kahani nahim hai| dakshineshvara, ramakrishna paramahansa mem- jise vilsana ishvara se sakshata darshana ka abhilashi, eka bhagavata-madahosha mahana santa kahate haim,- eka pranaghataka svarayantriya kainsara ki usa avastha mem upasthiti, nishchita rupa se kupita bhagavana se kathora danda nahim tha| jo maim nahim janata hum, vaha ajneya hai| jo maim janata hum, vaha batane yogya hai| junda-yatharthavada, samanya vibhajana, gompertja़ kriya, roga-vishishta nrityu sankhya ke vakra, adi isa satya ke sukshma aura anavarata sanketaka haim ki eka vyakti, apane sabhi purva anirnita, asamanantarita tatha nahim doharaye jane yogya vilakshanata ke bavajuda, kai lakshanom ke sandarbha mem junda para nirbhara karata hai| vilisa apane ‘staitistikala stadi ऑpha tyumarsa’(arbuda ke sankhyikiya adhyayana) adhyaya mem, isa bata para bala dete haim ki kisi janasankhya mem, kainsara nritakom ki eka paryapta lambi shrinkhala ka unra vibhajana, samanya vibhajana ka ‘eka adarsha pravahi vakra’ pradana karata hai| vibhajana ki yaha samanyata eka junda- kriya hai, aura, eka vyaktigata stara para, attharaha, ya atthanabe ki unra para kainsara se marana, yaha vakra ke usa bindu para nirbhara karata hai jisa para vaha pada़ta hai| attharaha ki unra mem kainsara se marane ke lie taiyara vyakti ke lie, (satha-satha usake karibi logom ke lie), yaha ‘gada़bada़’ hai ki use prakriti dvara isa prakara ‘shikara banaya’ jana chahie| para yadi vaha aura dusare yaha samajem ki usaki ‘‘gada़bada़i’’ kramabaddha ‘adarsha’ vakra ka eka bhaga hai, to kashta ke isa bodha ke kama hone ki sambhavana hai| kainsara ke purvanumana mem rogi ko yaha samajana ki usaka kainsara, jo abhi usako asahaja kara raha hai, pancha se pandraha salom se usake satha raha raha hai, se yukta retrognostikeshana bhi sammilita hona chahie| isake atirikta, ki kisi kainsara ki prarambhikata ya vilambata chikitsaka ke dimaga़ mem hota hai, na ki usa kainsara mem| rogi ka kainsara yatharthavada ki vaha eka koshikiya tathya ko ashraya de raha hai, jisamem yaham taka purvanumanaka bhi kevala utana hi buddhimana hai jitana ki vaha svayam, usako roga ke viruddha lada़ne mem samana rupa se mahattvapurna sahabhagi bana sakata hai| aise yatharthavada ki anupasthiti mem, rogi nirasha ke karana ki aushadhi tatha chikitsaka use usaka deya nahim pradana kara rahe haim, ajiba atyachara ke bodha se pida़ita hota hai| purvanumanana mem jancha sambandhi pratibandha aura upacharatmaka mahattva ko svikara karana sammilita hai|  
munhasa shayada sabase samanya dirghakalika tvacha roga hai| yaha tvagvasiya (jo vasa hai) granthiyom (sibesiyasa glainda) aura chehare , gardana, sine aura kandhom para samanyatah pai jane vali heyara phaॉlikalsa ki eka suji hui avastha hai| lagabhaga, 12 aura 24 sala ke bicha ki unra vale dasa mem se atha navayuvaka loga munhase ki kuchha matra se pida़ita rahate haim| yaha vayahsandhi para anubhava kie jane vale harmono ki gada़bada़iyom se ghanishtha rupa se sambandhita hai| adhikatara rogi 20 aura 30 sala ki unra ke bicha achchhe ho jate haim| para yaha 30 sala se adhika unra vale purushom mem phira bhi samanya hai| auratom mem, yaha paintisa ke age kabhi-kabhara hi ka़ayama rahata hai aura samanyatah hara masika avadhi se pahale badatara ho jata hai| yaha roga usa unra mem bahuta sharmindagi paida karata hai jaba loga vaiyaktika bahyakriti ke bare mem samvedanashila hone ki ora jukava rakhate haim| sampurna sharira ko dhakane vali yaha tvacha, adbhuta aura gudha़ tantra hai| yaha tina mukhya uddeshyom ko pura karati hai, jaise ki antarika sharirika gathana ki suraksha, sharira ke tapamana ka niyantrana aura koshika mala tatha niyamita avashishta ka nishkasana| tvacha sampurna sharira ki prakriya se sidhi juda़i hui aura ghanishtata se lipati hui hai| munhase sahita, sabhi tvacha roga, pure sharira ke asanyakakaryata ke parinama haim| munhasa kaॉmedonsa ya kale masse, phunsiyom, chhote satahi tvagvasiya putaka aura ghava ke chihnom se visheshita hota hai| munhase ke adhe darjana se adhika prakara haim|  
ye sabhi tvagvasiya granthiyom ya heyara phaॉlikalsa se juda़i hui granthiyom se juda़i hui haim| kale masse munhase ke sabase samanya prakara haim| matha, kanapatiyam, gala, thoda़i, sina tatha pitha mukhya rupa se prabhavita kshetra haim| durlabha mamalom mem, bahuta bada़e chihnom sahita kale masse se lagabhaga pura sharira achchhadita ho sakata hai| munhase ke sabhi prakarom mem unaki utpatti ka karana galata ahara adatem haim, jaise ki aniyamita samaya para khana, anupayukta bhojana, starcha, sharkara tatha vasa yukta bhojanom ki adhikata|  
jirna kabja munhase ka dusara mukhya karana hai| yadi ante thika se nahim chalati haim, to avashishta padartha ka nishkasana jitani jaldi hona chahie utani jaldi nahim hota hai aura rakta pravaha vishakta padarthom se bhara jata hai| isa adhishesha mala ka nishkasana karane ke lie kie gae tvacha ke ye atirikta prayatna munhasom tatha tvacha roga ke anya prakarom mem parinita ho jate haim| aura munhase ka dusara mahattvapurna karana hai asvasthyakara rahana-sahana ke parinamasvarupa utpanna tvacha ki pranashakti se vanchita eka avastha| isa vikara ke anya sahayaka karaka haim, chaya, kaॉphi, madira tatha tambaku ka atyadhika prayoga, shramasadhya adhyayana aura nishkriya adatem jo apacha tatha samanya kamaja़ori ki ora le jati haim| aushadhiyom ya marahama ke prayoga dvara munhase ke upachara se koi uddeshya pura nahim hota|  
ye kevala tvagvasiya granthiyom ke karya ko asthayi rupa se roka dete haim| prakritika upachara mem, ahara tatha kuchha jala anuprayoga para mukhya rupa se ja़ora diya jata hai| shuru-shuru mem, rogi ko lagabhaga eka haphte taka sarva phalahara ka ashraya lena chahie| isa pathyapathya niyama mem eka dina mem tina bara taje rasadara phalom jaise seba, nashapati, angura, chhote chakotare, anannasa aura chiku se yukta bhojana sammilita hona chahie| nibu vansha ke phalom, kele, sukhe, dera taka pakae gae ya dibbabanda phalom ko nahim lena chahie| mitha na kiya hua nibu ka ya sada pani, garma ya thanda donom mem se eka ko pina chahie aura kuchha bhi nahim| isa avadhi ke daurana, antom ko sapha़ karane ke lie garama pani ka enima roja lena chahie aura kabja़ ka unmulana karane ke lie anya sabhi upaya apanane chahie|  
eka saptaha ke sarva phalahara ke pashchat, rogi dhire-dhire mukhyatah eka kshariya susantulita ahara apana sakata hai|*