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AbstractInternational Journal of Medicine and Public Health, 2012,2,4,7-11.DOI:10.5530/ijmedph.2.2Abstract:Objective: This study was conducted to analyze a model of self-medication in rural areas of Pune. Method: A semi-structured questionnaire was used to collect the data. Information was collected on age, gender, self-medication, diagnosis for self-medication, source of information on self-medication and side effects, as reported to self-medication. Results: NSAIDs (33.33), antibiotics (10.32), vitamins (14.08) and GIT drug disease (13.61) are most commonly used as self-medication in rural areas. Other drugs that self-medicate are: drugs for upper respiratory tract infection, antibiotics, antihypertensives, anticonvulsants and diuretics. Information about self-medication was mainly obtained from the previous prescription of doctors (64.32%) Antibiotics such as macrolides, fluoroquinolones, cephalosporins, anthelmintics and furazolidine have been taken as self-medication in rural areas. 50% of antibiotics used as self-medication were associated with the development of ADR. Side effects reported with antibiotic self-medication were: vomiting, hyperacide, gastrointestinal discomfort. 21.13% of people reported side effects with NSAID self-medication. The findings: NSAIDs, antibiotics, vitamins and GIT disease drugs tend to self-medicate in rural Pune areas. Self-medication with antibiotics is alarming as they are responsible for drug use and severe ADR and therefore should be taken only under supervision, that must be taken for self-medication. PDF Persons inspired by the Indian mystical movement Osho Rajneesh and pupils in Darshan in Pune in 1977FounderRajneeshRegions with a significant populationCountryIndia and U.S.CommunistyAnteAntelop, Oregon, Pune, Rajneeshpuram, Dulles, Oregon, Vasco County, OregonReligionsTeachings Rajneesh movement people, inspired by Indian mystic Bhagwan Sri Rajneesh (1931-1990), also known as Osho, especially initiated by disciples who are called neo-sannyasins or simply sannyasins. They used to be known as Rajneeshees or Orange People because of the orange and then the red, burgundy and pink clothes they used from 1970 to 1985. In the Indian press, members of the movement are sometimes referred to as Oshoites. The movement was controversial in the 1970s and 1980s, due to the founder's hostility to traditional moral values, first in India and then in the United States. In the Soviet Union, the movement was as a contradictory contradiction Indian culture and the goals of the youth protest movement in Western countries. The positive aspects were seen as being undermined by Rajneesh, who was seen as a reactionary ideologue of India's monopolistic bourgeoisie, promoting the ideas of a consumer society in a traditional Hindu guise. In Oregon, a large, deliberate community of the early 1980s movement, called Rajneeshpuram, caused immediate tension in the local community over its attempts to take over the nearby town of Antelope and then Dulles County. At the height of this tension, a number of leading members of the commune of Rajneeshpuram, Oregon, were arrested for crimes including attempted murder in the first U.S.-registered bioterrorism designed to influence the outcome of local elections in their favor, which ultimately failed. Salmonella has been deployed to infect salad products in local restaurants and shops, which have poisoned several hundred people. Bhagwan, then called Rajneesh, was deported from the U.S. in 1985 as part of a plea deal in Alford after the conviction of his staff and right-hand man Ma Anand Ila, who were found guilty of assault. The movement's headquarters eventually returned to Pune (modern Pune), India. The Oregon commune was destroyed in September 1985. The movement in India has gradually received a more positive response from the surrounding society, especially after the death of the founder in 1990. The Osho International Fund (OIF), formerly the Radnish International Fund (RIF), is managed by the Inner Circle, established by Rajneesh until his death. They jointly run the Rajneish Estate and run the Osho International Meditation and Resort Complex in Pune. In the late 1990s, rival factions challenged OIF's copyright rights to Rajneesh's works and the validity of his royalties for the publication or reprinting of materials. In the United States, after a 10-year legal battle with Osho Friends International (OFI), OIF lost its exclusive rights to the OSHO trademark in January 2009. There are a number of small traffic centers in India and around the world including the US, UK, Germany, Italy and the Netherlands. History Backstory Main article: Osho (Bhagwan Sri Rajneesh) Play Media Rajneesh Birthday Celebration at his Residence Bombay December 11, 1972 Rajneesh began performing in public in 1958, while still a lecturer (later professor) in philosophy at the University of Jabalpur. In the 1960s he lectured throughout India, promoting meditation and the ideals of free love, a social movement based on civil libertarian philosophy that rejects government regulation and religious interference in personal relationships; he also denounced marriage as a form of social bondage, especially for He criticized socialism and Gandhi, but advocated for capitalism, science, technology and birth control, warning of overcrowding and criticizing religious teachings that promote poverty and subjectivity. It became known as Acharya Rajneesh, Acharya, which means teacher or professor and Rajneesh, being the nickname of childhood (from Sanskrit राज्ञि Rajani, night and ईश isha, Lord). By 1964, a group of wealthy retreats had established an educational trust to support Rajneesh and help manage meditation retreats. The association established at the time was known as Jivan Jagruti Andolan (Hindi: Life Awakening Movement). As Goldman put it, his fast-growing clientele suggested that he was an extraordinarily talented spiritual therapist. Around the same time, he acquired a business manager from the upper echelons of Indian society, Laxmi Takarsi Kuruvu, a politically well-connected woman who would serve as his personal secretary and organizational director. She became the first sannyasin Rajnesha, which the name Ma-yoga Laxmi received. Laxmi, the daughter of a key supporter of the Nationalist Congress party with close ties to Gandhi, Nehru and Morarji Desai, retained this role for nearly 15 years. Begins the symbol of the movement of the awakening of life. Around 1970. Staff at Jabalpur University forced Rajneesh to resign in 1966. He developed his role as a spiritual teacher by supporting himself through lectures, meditation camps, and individual meetings (Darshan or Darshan, which means sight) for his wealthy followers. In 1971, he initiated six sannyasins, the emergence of the Neo-Sannyas International Movement. Rajneesh distinguished his sannyas from traditional practices, allowing women and treating rejection as a process of abandoning the ego rather than peace. The students still adopted the traditional mala, and ohra robe, and name change. At that time, Rajneesh accepted the title of Bhagwan Sri Rajneesh. By 1972, he had initiated 3,800 sannyasins in India. There were 134 people in the rest of the world at that time, including 56 from the United States, 16 from the UK and Germany, 12 from Italy and the Philippines, 8 in Canada, 4 in Kenya, 2 in Denmark and 1 each from France, the Netherlands, Australia, Greece, Sweden, Norway and Switzerland. After the house was bought for Rajneesh in Pune in 1974, he founded an ashram, and membership in the movement grew. More and more seekers have come to visit Western countries, including therapists from the Human Potential Movement. They began to undergo group therapy in the ashram. Rajneesh became the first Oriental guru to adopt modern psychotherapy. He talked daily about religious scriptures, combining elements of Western philosophy, jokes and personal anecdotes. He commented on Hinduism, zen and other religious sources, as well as Western Approaches. Swami Prem Amitabh (Robert Birnbaum), one of the therapists in Pune's ashram, estimated that by 1979 there were about 100,000 sannyasins. Bob Mullan, a sociologist at the University of East Anglia, claims that at any given time there were about 6,000 Rajneesh in Pune, some of whom visited them for weeks or months to do groups or meditations, with about 2,000 people working and living permanently in and around the ashram. Lewis F. Carter, a sociologist at the University of Washington, estimates that 2,000 sannyasins lived in Rajneeshpuram at its height. Decline (1984 bio-terrorist act - today) Main article: 1984 Rajneeshee Bioterror attack Several incidents that led to traffic decline occurred in Dulles, the county location and largest city of Wasco County, Oregon. In 1984, Rajneeshee teams participated in a bio-terrorist attack, poisoning salmonella salad products in local restaurants and shops, poisoning 751 people. The motive for the attack was the falsification of local elections, allowing Rajneisha to gain political power in the city and district. It was also discovered that Rajneesh was conducting what he called the longest wiretapping operation ever detected. The revelations led to criminal charges against several Rajneesh leaders, including Ma Anand Sheila. Rajneesh's personal secretary, who pleaded guilty to charges of attempted murder and assault. The convictions will eventually lead to the deportation of the leader of the Rajneesh movement, along with a 10-year suspended sentence and a \$400,000 fine in 1985. Urban noted that the most surprising feature of the Osho phenomenon is the remarkable apotheosis of Rajneesh on his return to India, which resulted in him achieving even greater success at home than before. According to Urban, Rajneesh's followers managed to portray him as a martyr, promoting the view that the ranch was vandalized from within the office of the Attorney General ... as Marines in Lebanon, the ranch suffered from stiff opposition and exiled. The long fight with the nonprofit organization 1000 Friends of Oregon will also be a start-up organization. This has taken the form of both organizations conducting legal interventions against each other. 1,000 friends objected to Rajneesh's proposed construction plans. The fight lasted several years and attracted the attention of the media. In 1990, Rajneesh died and was buried in an ashram in Pune; which has become Osho International Meditation Resort. Identifying itself with Easal of the East, the resort has classes in a variety of spiritual techniques from a wide range of traditions and sells the object as a spiritual oasis, a sacred space for discovering oneself and combining the desires of the body and mind into a beautiful According to press reports, about 200,000 people from all over the world are killed each year. Among the notable visitors were politicians, the media personality and the Dalai Lama. The movement continued after Rajneesh's death. The Osho International Foundation (OIF), the successor to the Neo-Sannyas International Foundation, is now spreading its views, once again from pune ashram in India. The organization operated a pre-network global computer network called OSHONET. The movement began to communicate on the Internet. (when?) current leaders downplay the early controversy in Oregon in an attempt to appeal to a wider audience. After Rajneesh's death, there were various disagreements about his wishes and his legacy. This led to the formation of a number of rival teams. (when?) One of the central disagreements related to the author's control of OIF over his works. One group, Osho Friends International, spent 10 years challenging the use of the OIF name OSHO as an exclusive trademark. In 2003, sociologist Stephen Hunt wrote in Alternative Religions that the movement has declined since 1985, and some argue that it now, for all intents and purposes, does not exist. In the United States, on January 13, 2009, the exclusive rights that OIF held over the trademark were permanently lost. On March 12, the OIF filed a notice of appeal, but eventually filed an application to the Court of Appeals on June 19, thus revoking Osho's trademarks in the United States. On March 16, 2018, Netflix released a six-episode documentary called Wild Wild Country about the Rajneesh movement. The Beliefs and Practices religion 1972 monograph outlined the concept of Rajneesh Sannyas. It was to be a worldwide movement based on the affirmation of life, playful, joyful and based on science, not on faith and dogma. It will not be based on ideology and philosophy, but on practices, methods and methods aimed at giving each person the opportunity to open and choose their own religious path; the goal was to lead people to substantial, universal religiosity. The movement would be open to people of all religions or none, experimenting with the internal methods of all religions in their pure, original form, not seeking to synthesize them, but also to provide an environment by which everyone can be revived, supported and protected and their lost and hidden secrets rediscovered. The movement will not seek to create any new religion. Neo-Sannyas International logo. Around the 1970s. To this end, communities will be established around the world and a group of sannyasins will tour the world to help seekers of spiritual enlightenment and demonstrate meditation techniques. Other groups will perform kirtan (call and response singing) and conduct healing experiments. Communities will run their own businesses, and different will be based. The Central International University of Meditation will have branches around the world and manage meditation camps, and training groups will explore the key texts of Tantra, Taoism, Hinduism and other traditions. In one poll conducted in Rajneeshpuram, more than 70 per cent of those surveyed listed their religious affiliation as no; However, 60 per cent of sannyasins participated in services several times a month. In late 1981, Rajneesh, through his secretary, Ma Anand Sheila (Sheila Silverman), announced the creation of the Rajneishism religion, based on fragments drawn from various discourses and interviews that Rajneesh had given over the years. In July 1983, the Rajneesh Foundation published a book entitled Rajnism: The Introduction to Bhagwan Sri Rajneesh and Its Religion in an attempt to organize Rajneesh's religious teachings and institutionalize the movement. Despite this, the book argued that Rajneeshism is not a religion, but rather a religion without religion ... only the quality of love, silence, meditation, and prayer. Carter notes that the motivation for Rajneesh's teachings is not easy to determine, but it may have been tied to a visa application made to the Immigration and Naturalization Service to get him the status of a religious worker. People followed the standards of wearing such clothes and participating in the same events. People were allowed to come and go as they were pleased, as long as they did not harm anyone. In the last week of September 1985, after Hila fled in disgrace, Rajneesh declared that the religion of Rajneishism and Rajneesh no longer existed, and that everything that bearing that name would be dismantled. His disciples set fire to 5,000 copies of the Book of Rajneishism, a 78-page compilation of his teachings that defined Rajnism as a religion without religion. Rajneesh said that he ordered the book to be burned to rid the sect of the last traces of The Hill's influence, whose robes had been added to the fire. The Rajneesh Intentional Community Society held that families, large cities and nations would ultimately be replaced by small communities with a communal lifestyle. By 1972, small student communities existed in India and Kenya, and the larger one, known as Anand Shila, was planned as a permanent global headquarters in India. However, the plan has repeatedly failed. Large communes were planned in the west. Rajneesh bought 64,229 acres (259.93 km2) of Big Muddy Ranch near Antelope, Oregon, in July 1981, renaming it Rancho Rajneesh and then Rajneeshpuram. Initially, about 2,000 people settled in the community, and Rajneesh moved there as well. The organization has purchased a hotel at the reception Portland. In July 1983, it was a bombing of the radical Islamic group Jamaat-ul-Fudra, which had links to militants in Pakistan's Azad Kashmir and attempted to attack soft targets with Indian ties to the United States. The Rajneesh movement clashed with officials and the Oregon state government while in Rajneeshpuram, leading to tensions within the commune itself. Siege mentality arose among the leaders of the commune, followed by intimidation and authoritarianism. Frustrated followers began to leave the organization. Members of the community were instructed to stop communicating with all those who had left. Marriage and family Although the movement was without clearly defined and shared values, it was well known that Rajneesh did not encourage to marry and have children, as he saw families inherently prone to dysfunction and destructiveness. Not many children were born in communes in Oregon and England, and contraception, sterilization and abortion were adopted. According to Pike, some parents justified leaving their children when they moved to the ashram, arguing that spiritual development was more important. Commerce's Hugh B. Urban comments that one of the most surprising features of the early Rajneesh movement was its remarkable success as a business venture. He developed an extremely efficient and profitable corporate structure and by the 1980s, the movement had evolved into a complex, interconnected network of corporations, with an astonishing number of both spiritual and secular businesses around the world offering everything from yoga and psychological counseling to cleaning services. It has been estimated that at least \$120 million was raised during the movement during the time in Oregon, a period when capital acquisition, fundraising, and legal work were a major concern. Popular press widely reported on a large collection of Rolls Royce cars, which Rajneesh accumulated, and, according to the final calculations, there were 93. James S. Gordon reported that some sannyasins viewed cars as an unrivaled tool for advertising, others as a good investment in business or as a test, others as an expression of Rajneesh's disdain for middle-class aspirations and others as a testament to the love of his students. Gordon opined that what Rajneesh loved most about Rolls-Royces, apart from their comfort, was the anger and envy that caused his possession of so many - so absurdly, unnecessarily, outrageously much - of them. He wrote of a bumper sticker that was popular with sannyasins: Jesus saves. Moses invests. Bhagwan spends. By the mid-1980s, the movement, with the assistance of sophisticated legal and business infrastructure, had created a corporate machine consisting of various companies and subsidiaries. Currently, the three main within the Rajneesh movement were: Rancho Church, or Rajneesh International Foundation (RIF); Rajneesh Investment Corporation (RIC), through which RFI managed; and Rajneesh Neo-Sannyasin International Commune (RNIC). The umbrella organization that oversaw all investment activities was Rajneesh Services International Ltd., a company registered in the UK but based in Zurich. There were also small organisations such as Rajneesh Travel Corp, Rajneesh Community Holdings and Rajneesh Modern Car Collection Trust, whose sole purpose was to acquire and lease Rolls Royces. By the beginning of the 21st century, members of the movement had launched stress management workshops for corporate clients such as BMW, and the movement was reported in 2000 to earn \$15.45 million a year in the U.S. election during the elections Rajneesh would bring thousands of homeless people from New York, Chicago, Los Angeles, Phoenix and other cities to live and vote in Rajneesh and Rajneesh. Representative Wayne H. Fawbush, who representent both areas, wanted a special session of the Oregon Legislature to be called upon to amend Oregon's voter registration laws to prevent homeless people brought by Rajneesh from voting. During the selection of thirteen alternative Oregon delegates to the 1984 Republican National Convention, Ma Prem Kavido, a district committee member from Rajneeshpuram and a member of the Rajneesh City Council, Ma Prem Debaltsesse ran, but both lost, finishing 14th and 15th respectively. Four Rajneesh from Vasco and Jefferson counties were selected as delegates to the Oregon Republican Party convention. Demography One of the first sannyasin surveys was conducted in 1980 at the Pouna Ashram swami Krishna Virgo (David Berry Knapp), an American clinical psychologist who later became mayor of Rajneeshpuram. In the survey, Krishna Virgo surveyed 300 American sannyasins and found that their average age is just over 30 years old. Sixty per cent of them had been sannyasins for less than two years, and most of them continued to live in the United States. Half of them came from California, 97 percent were white, 25 percent were Jewish and 85 percent belonged to the middle and middle classes. Nearly two thirds of them had higher education and considered themselves successful in the mundane plan. Three-quarters of them had previously been involved in some therapies and more than half had previously experimented with another spiritual group. In 1984, the average age of the Rajneesh movement was 34; 64 per cent of followers had a four-year higher education. The survey of 635 residents of Rajneeshpuram was conducted in 1983 by Norman D. Sundberg, Director of the Clinical/Community Psychology Program at the University of Oregon, and three of his colleagues. He showed predominantly white, higher-educated groups in their early 30s, most of whom are women. Nearly three-quarters of those surveyed attributed their decision to become Rajnishi's love for Rajneesh or his teachings. 91 percent said they were looking for more meaning in their lives before they became members of the Church. When asked to rate their lives as Rajneeshees, 93 percent said they were extremely satisfied or almost so, most of them chose the top score on a scale of 0 to 8. Only 8 percent said they were happy before joining. People associated with the Movement Literature and Thought Joachim-Ernst Behrendt, jazz musician, journalist and writer. He became a member of the movement in 1983. When Rajneesh died in 1990, he wrote an obituary calling him the master of the heart and the most holy scoundrel I have ever known. Alfie Donnelly, Anglo-Austrian author of the children's book. She joined the movement in the 1980s and was among Rajneesh's apprentices assigned to Inner Circle, a group tasked with managing his property after his death. Andrees Elten, German writer and journalist. He was a reporter for Stern before joining the movement and then took the name Swami Satyananda. Tim Ge is a guest, journalist and writer. He grew up in a movement named Yogesh, and then wrote a critical book, My Life in Orange, about his difficult childhood. Bernard Levin, English columnist. He joined the movement with his then-girlfriend, Arianna Huffington, in the early 1980s and later published glowing stories by Rajneesh and the movement in The Times. On Rajneesh, he said, It is the channel through which the vital force of the universe flows. Levin later joined the Spiritual Inner Awareness Movement with Huffington. Peter Sloterdijk, German philosopher. He joined the movement in the 1970s. In an interview given in 2006, he attributed the experience of fundamental, useful and constant influence to his outlook on life. Spirituality of Margot Anand, tantra teacher. She was a student of Rajneesh and for the first time began teaching tantra in her ashram. Jan Furain, Dutch psychiatrist, psychotherapist, writer and mystic. His sannyasin is named Swami Virá Amrito. Nirmala Srivastava, Indian spiritual teacher. She was one of the first members of the Rajneesh movement and then founded her own spiritual movement, Sahaja Yoga, rejecting Rajneesh. Ma Prem Usha, Indian tarot card reader, fortune teller and journalist. She was a member of the movement for 30 years, until her death in 2008. Performing arts by Parvin Babi, Indian actress. She joined the movement in the mid-1970s with her ex-boyfriend, producer Mahesh Bhatt, and later became a devotee of the philosopher W.G. Mahesh Bhatt, Indian film director, producer and screenwriter. He became a sannyasin in the mid-1970s, but later left the movement and instead found spiritual communication and guidance with W. G. Krishnamurti, whose biography he wrote in 1992. Georg Deuter, also known as Swami Chaitanya, is a musician of the Rajneish movement. He composed music that accompanies Rajneesh's meditative recordings in Pune and then in Rajneeshpuram. Mike Edwards, a British former member of the Electric Light Orchestra known as Swami the Virgin of Pramada or simply Pramada. Ted Gyurdestad, Swami Sangit Upasani, Swedish singer and former tennis player. Albert Mole, Dutch actor and writer. Nena, German singer and actress. In 2009, she claimed to be a fan of Rajneesh, his books and meditative techniques, which she discovered a few years ago. Ramses Shafi, Dutch singer and actor. He was once a drunk, but stopped drinking when he joined the movement in the early 1980s and became Swami Ramses Shafi. Later he had a relapse of alcoholism. Terence Stamp, British actor. In the 1970s, he spent time in Pune's ashram, meditating and studying Rajneesh's teachings. (quote needed) Kayven Temperley, Australian vocalist who is part of the Australian band Eskimo Joe. She moved to India to stay in Pune's ashram with her son Jasper (Swami Dhyan Yogi) in the 1970s and moved back to Sannyasin commune in California in the early 1980s. Vinod Hanna, an Indian film star and politician, was Rajneesh's gardener in Rajneeshpuram. He later became India's Minister of State for Foreign Affairs (the junior foreign minister), taking over from 2003 to 2004. On December 31, 1975, he became a sannyasin and was named Swami Vinod Bharti. Barbara Rutting, German actress, writer and politician V-Parte3. Her sannyasin's name is Ma Anand Tarna. The other is Pratiksha Apurv, an artist, rajourists niece and has

been a member of the movement since the age of 11. Prince Welf Ernst of Hanover, the eldest son of Prince George William of Hanover and Princess Sofia of Greece and Denmark, joined the movement in 1975 and died of a brain haemorrhage at the age of 33 while in Pune's ashram. Rajneesh gave him the name Swami Vimalkirti. Shannon Joe Ryan, the daughter of former congressman Leo Ryan, who investigated the Jonestown Community At the People's Temple in Guyana and was killed there by temple followers in 1978. She joined the Rajneesh movement in 1981, and took the name Ma Prem Amrita and married another sannyyasin, Peter Waite (Swami Anand Subhuty), in Rajneeshpuram in 1982. Ma Prem Pratiti as Lady zara Jellicoe, daughter of count Jellicoe. See also the 1985 Rajneeshee Conspiracy to Kill 2010 Pune Bombing Breaking Spell: My Life as Rajneeshee and the long journey back to freedom by Byron V. 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