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Motivators, Preferences, and Aspirations of University Students about Studying Yoga: A Survey from India

Abstract

Introduction: University students' motivators and preferences for yoga as their course of study can influence their future as yoga instructors and therapists. **Materials and Methods:** Six hundred and thirty-six students of both genders (251:385, male: female) from four North Indian universities offering graduate and postgraduate courses in yoga were the respondents to a convenience sampling survey about their preferences and motivators. **Results:** The three most common reasons why students chose to study yoga were (i) "I can help many people through knowledge of yoga" (32.2%), (ii) "I will become a better person by studying yoga" (21.9%), and (iii) "I find yoga interesting" (18.9%). After completion of the course, most students wished (i) "to study another course in yoga" (28.8%), (ii) "to work in yoga and education in a university" (17.5%), and (iii) "to work in yoga and research" (14.3%). Students appreciated positive effects which they attributed to yoga (e.g. good health, feeling peaceful, and positive behavior changes). **Conclusion:** Students did not like regulations such as early wakening and dietary restrictions. The available information about the scope, benefits, safety considerations, and requirements of yoga can help student aspirants make an informed choice about their future careers. Students of yoga can be further motivated by evidence informed interactive sessions.

Keywords: Aspirations, motivators, preferences, university students, yoga

Introduction

Students in professions which have an integrative approach in healing are formed by their education as well as the experiences and values of the students,^[1] and of society.^[2,3] With the growing interest in yoga for wellness,^[4] promotion of positive health,^[5] disease management,^[6] disease prevention^[7] as well as for nonhealth related benefits,^[8] formal degree and diploma courses in yoga have been introduced in universities to attempt to train instructors adequately.^[9] As a result, study programs in yoga have evolved to include both theory and practice. Furthermore, there has simultaneously been an increase in research on the effects of yoga practice in the last 10 years which complements the advances in yoga education.^[10] These factors have influenced yoga professionals; hence, as for other professions which have systematized instruction,^[11] yoga professionals are more organized, theoretical, research-minded, and bureaucratic compared to earlier on, before systematizing education in yoga. This change may in turn influence the field

of yoga as described here. Well-informed and trained yoga professionals can be considered "agents of change," who are able to contribute to modify yoga as a present-day discipline.^[12] With this perspective, the motives and expectations of students of yoga have the potential to influence yoga as a discipline in the future. Understanding the motives and expectations of students enrolled in graduate and postgraduate university courses in yoga would help understand their perspective and how this could influence the future of yoga as a socially relevant discipline, especially in health care.

The present study

The present study had two aims. The first was to determine students' incentives for studying yoga and their plans for the future after completing a course in yoga. The second aim was to determine if there were differences in students' motives and future plans based on students' characteristics such as age, gender, the course in yoga enrolled for, and whether they came from a rural or urban area.

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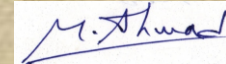
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A Cross-sectional Survey to Assess Knowledge, Attitude, and Practice of Yoga among Cancer Patients at a Tertiary Care Hospital

Abstract

Background: Cancer incidence and mortality are rapidly growing worldwide. Cancer affects the overall quality of life of cancer patients. Yoga has its origin in the ancient times. This ancient practice has been used for holistic well-being for ages. Yoga as an alternative therapy might be beneficial for cancer patients too. This study was conducted to assess knowledge, attitudes, and yoga practices among cancer patients. **Materials and Methods:** For this cross-sectional survey, a self-designed questionnaire was validated and distributed among 25 cancer patients for a pilot study. Then, a full-fledged study was conducted based on the interviews of 1000 cancer patients at a tertiary care oncology unit and the data were analyzed using R 3.6. **Results:** A total of 1000 participants were enrolled in this cross-sectional survey. Out of 1000 participants, 91 were excluded as they responded that they were not familiar with the term “Yoga” in the first question of the questionnaire. Of 919 participants, 238 strongly agreed and 395 agreed with the question that people who practice yoga are less prone to diseases, showing that 68.87% of cancer patients have a positive attitude toward yoga. However, only 145 (15.77%) of the participants practice yoga regularly. Lack of time was the most common reason for not practicing yoga, and the other reasons were the lack of interest and insufficient facilities. **Conclusion:** The present study on 1000 patients from the yoga capital of the world, Rishikesh, highlights the fact that the majority of cancer patients are aware of yoga practice’s benefits and if given the opportunity to learn appropriate techniques, yoga can further improve the outcome in such patients. There is a need to design the effective yoga programs for cancer patients to promote suitable yoga practices in this population.

Keywords: Awareness, cancer, knowledge, attitude, and practice, oncology, survey, yoga

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Introduction

According to the most recent estimates of global mortality data (2019), 3 out of every 10 people who die prematurely (30–70 years) of noncommunicable diseases die from cancer.^[1] Unfortunately, more than 10 million people died of cancer in 2019 alone, approximately twice the number in 1990.^[2] Cancer incidence and mortality are rapidly growing worldwide. According to the International Agency for Research on Cancer (by WHO), the incidence of new cases of cancer in India in 2018 was 1,157,294, and 784,821 cancer patients died.^[3] In 2016, Uttarakhand state had a death rate of 66.6 and an incidence rate of 92.9 for every 1000 people screened for cancer.^[4]

It is well established that cancer is a global health problem affecting people of all ages, genders, faiths, cultures, and socioeconomic classes.^[5]

With its holistic approach to health, yoga is recognized as a complementary and alternative medicine by the National Institute of Health.^[6] Yoga has been an ancient practice being used for holistic well-being for ages. In the Yoga Sutra, Sage Patanjali illustrated the eight limbs of Yoga. These are a progressive series of steps – Yamas (restraints), Niyamas (observances), Asanas (postures), Pranayams (regulation of breath), Pratyahara (drawing the senses inward to still the mind), Dharna (concentration), Dhyana (meditation), and Samadhi (super-consciousness), which purify the body and mind.^[7] Today, many people identify yoga as asana only, but asana is just one step of the series. Yoga as a mind-body intervention is being practiced worldwide.

Previous literature has reported that yoga is a promising alternative therapy for

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Discovering the gastronomic delights of Uttarakhand - Homestay experiences promoting organic and Pahadi cuisine

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Introduction: Uttarakhand is gathering the attention of a large number of tourists due to its mesmerizing natural beauty and abundance of natural resources beautiful mountains, rich culture, organic food, & diversity of people of plains and hills, also gaining popularity as homestays in the hills there they get authentic Pahadi food which is usually organic. The term organic refers to the overall system of food production by using methods and techniques which do not harm the environment. Plants, animals & human beings and avoid the use of synthetic fertilizers and pesticides and aims for high-quality products. The terms Bio and Eco are used to refer to organic products. The common phrase “The way to a man’s heart is through his stomach” simply exemplifies the delicious food prepared in Uttarakhand. These places have a lot of delicious dishes. While walking through the road up to your favourite place or while visiting Chardham Yatra, you can enjoy delicious and nutritious local cuisine, these local cuisines represent Uttarakhand in its self in Uttarakhand, you will be greeted by different aromas coming out from the homes of local people and street vendors and mostly this food is prepared on wood and charcoal. This is the unique thing about this cuisine. These cuisines are unique and also very popular among pilgrims and the people who visit for the purpose of pilgrimage. Some of these cuisines are (Mandue Ki Roti, Badi, Kandalee ka Saag, Phaanu, Bhang Ki Chutney, and Arsa). People are now more concerned about their health they are now adopting organic practices. Uttarakhand is the major producer of organic products this might be one of the reasons for tourist attraction in Uttarakhand. Uttarakhand government has initiated a plan to develop nearly 10,000 organic clusters in the mountain region and the centre has agreed in principle to allocate a budget of 1500 crore to develop 10,000 organic clusters it’s a vision of PM Modi to develop Uttarakhand as an organic state so that it can double the income of farmers by 2022, Many organic farming practices are running in Uttarakhand & there are variety of food which is originated through this practices like (Pahadi Rajma, Gahat daal, Bhatt Daal, Green

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Morphological analysis of metabolically dysregulated spermatozoa using Artificial Intelligence based approach

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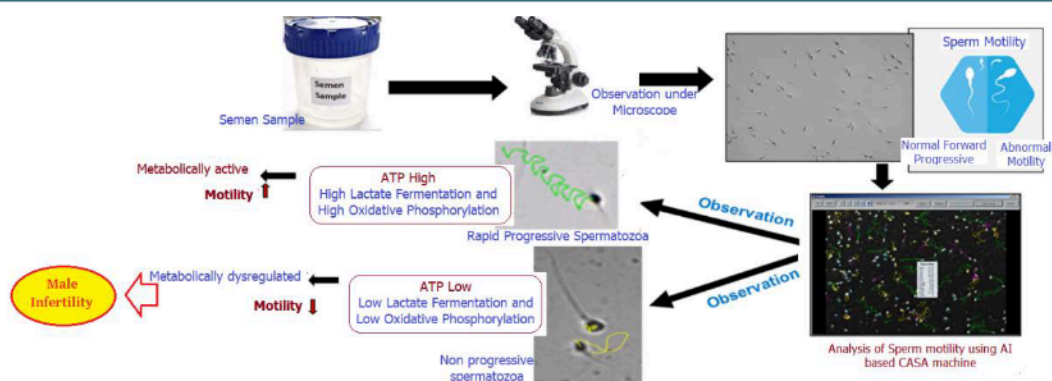
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ABSTRACT

Sperm motility is an important parameter in evaluation of infertility in human semen samples and it's directly associated with the Asthenozoospermia. Poor sperm movements are often related to less production of adenosine triphosphate (ATP), or due to less lactate fermentation and oxidative phosphorylation in mitochondria. In this article,

Computer Assisted Sperm Analysis (CASA) based on Convolutional Neural Network (CNN) an Artificial Intelligence (AI) approach have been reported for the understanding of flagellar waveforms and propagation of sperm movement. We also show how microscopy systems are used for evaluating spermatozoa movements and to find the difference in their movement pattern, path length and area followed by flagella of sperm and how it links to its metabolic regulation. We found that sperms covering a distance less than 40µm/sec are metabolically dysregulated or are considered to produce less amount of ATP which could be a possible reason for no fertilization of ova in women. It also suggests that the flagella of sperm are linked with the metabolic activity of the sperm and its movement which affects the rate of the fertilization.

Keywords: Metabolically dysregulated spermatozoa, Sperm movement, Sperm morphology, CASA, Male infertility



INTRODUCTION

Human sperms have a special ability to travel through the woman's reproductive tract and fertilize an oocyte. Progressive motility of sperms contributes in its ability to penetrate the oocyte and assist natural conception. However, reduction in this progressive motility has been largely observed and is contributing to infertility cases as well.^{1,2} Analysis of semen is one of the basic procedures in assessing the male partner in a sub fertile couple to evaluate the condition of infertility in couples. Semen sample

analysis has a standard procedure which analyses the detailed morphology of sperm. Morphology of the sperm remains the biggest parameter for analyzing the quality of spermatozoa and its effect on successful pregnancy rate.³ As per the guidelines of the World Health Organization (WHO) the reference guidelines to analyze spermatozoa morphology has been provided to establish internal and external quality control for the measures. The guidelines also includes more commonly used tests to assess different parameters (i.e., Head, mid piece, or tail defect) of spermatozoa contributing for infertility in humans.^{4,5} The electron microscopy analyses provides seven distinct sperm phenotypes in human semen samples, including spermatozoa with dysplasia of the fibrous sheath, immotile cilia, nonspecific flagellar defects, pin head, defective chromatin condensation and compaction, acrosomal hypoplasia, and even sperm cells without heads. This provides enough evidences to say that it is incorrect to think of

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Integrative Therapy based on Yoga, Ayurveda and Modern Western Medicine for treatment of high-risk cases of COVID-19: A telemedicine-based case series

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We report a telemedicine-based case-series of 30 mild/moderate (classification based on guidelines by Ministry of Health and Family Welfare, Government of India) COVID-19 patients, treated using Integrative Therapy based on Ayurveda, Yoga and Modern Western Medicine, i.e., MWM (allopathy). Cases were high-risk owing to comorbidities like Diabetes Mellitus, Hypertension, Coronary Artery Disease, Ulcerative colitis, Chronic Kidney Disease and/or age above 60. The cases have been categorized into YAS (Yoga-Ayurveda based treatment, with possibly allopathic Supplements: 4 patients), YASP (Yoga-Ayurveda based treatment, with possibly allopathic Supplements and Paracetamol: 6 patients), YAM (Yoga-Ayurveda based treatment, and MWM as adjunct: 6 patients), MYA (first tried MWM, later switched to Yoga-Ayurveda: 14 patients). Based on each patient's symptoms and co-morbidities, a personalized treatment plan including Ayurvedic medicines, Yoga protocol, dietary recommendations and lifestyle modifications was prescribed by a registered Ayurveda doctor and a Yoga consultant. More than half of symptomatic patients started improving within 5 days (90% within 9 days); more than 60% reported at least 90% recovery within 10 days. Six patients with oxygen saturation (SpO₂) below 95%, benefited through *Makarasana* and *Shithilasana*; none progressed to composite endpoints (consisting of admission to Intensive Care Unit, invasive ventilation or death). Considering that approximately 19.3% of the patients with these comorbidities progress to composite end points, the p-value is 7.21×10^{-3} . The Integrative Therapy, incorporating Yoga and Ayurveda with MWM, may offer an economical, scalable treatment option for COVID-19 by reducing burden on healthcare facilities and preventing risk-exposure of healthcare workers.

Keywords: Ayurveda, COVID-19, Integrative therapy, Yoga

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The rapid rate at which COVID-19 has engulfed the planet has made it one of the deadliest health disasters thus far. Across 228 countries and territories hit by the virus, more than 546 million confirmed cases and more than 6.3 million deaths have been reported as on June 23, 2022^(ref. 1). The severity of illness caused by COVID-19 is associated with one's medical condition²⁻⁵. COVID-19 patients with co-morbidities such as Diabetes Mellitus (DM), Hypertension (HTN), Chronic Obstructive Pulmonary Disease (COPD) or old age have been observed to exhibit poorer clinical outcomes^{2,3,6-8}. Therefore, the Ministry of Health and Family Welfare, Government of India,

recognized age being above 60 and presence of diseases like DM, HTN, cardiac disease, chronic lung disease, cerebrovascular disease, chronic kidney disease (CKD), immune-suppression and cancer as risk factors for severe illness in COVID-19^(ref. 9).

Several research studies to assess various therapeutic agents for COVID-19 have been conducted^{10,11}; vaccines are being administered across the globe. However, no definite cure for COVID-19 is yet available in the Modern Western Medicine, i.e., MWM (allopathy). The current situation demands easy to administer, scalable and inexpensive interventions that can aid in mitigating COVID-19 symptoms. Ayurveda and Yoga, two ancient complementary systems of India based on identical

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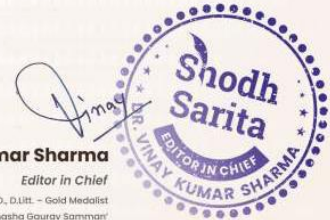


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डॉ० संतोष विश्वकर्मा***

ABSTRACT

प्रस्तुत शोध का मुख्य उद्देश्य प्राण मनोचिकित्सा, अनुलोम-विलोम प्राणायाम एवं सोऽहम् ध्यान के अवसाद पर पड़ने वाले प्रभाव का अध्ययन है। इस अध्ययन में प्रयोगात्मक तथा नियंत्रित समूह अनिकल्प का प्रयोग किया गया। प्रासंगिक एवं यादृच्छिक प्रतिचयन विधि द्वारा देव संस्कृति विश्वविद्यालय, गायत्रीकुज और तनाव निवारण केंद्र, हरिद्वार (उत्तराखण्ड) से 20 से 60 वर्ष की आयु के मनोरोगियों का चयन किया गया। इसमें से मनोरोगियों को प्रयोगात्मक समूह तथा नियंत्रित समूह में रखा गया। आँकड़ों का संग्रहण 'Depression test age 18+' by Prof. O.P. Mishra द्वारा किया गया। प्रयोगात्मक समूह को 90 दिन तक प्रतिदिन प्राण मनोचिकित्सा, 10 मिनट अनुलोम-विलोम प्राणायाम, 10 मिनट सोऽहम् ध्यान का अभ्यास कराया गया। सांख्यकीय विश्लेषण हेतु टी-परीक्षण का प्रयोग किया गया। अध्ययन से प्राप्त परिणामों में यह पाया गया कि प्राण मनोचिकित्सा, अनुलोम-विलोम प्राणायाम एवं सोऽहम् ध्यान का अवसाद के मनोरोगियों के मानसिक स्वास्थ्य पर सकारात्मक प्रभाव पड़ता है।

Keywords : प्राण मनोचिकित्सा, अनुलोम-विलोम प्राणायाम, सोऽहम् ध्यान एवं अवसाद।

वर्तमान समय में सम्पूर्ण विश्व मानवता अत्यन्त संकट के दौर से गुजर रही है। प्रथम और द्वितीय विश्व युद्ध में जितने लोगों का संहार नहीं हुआ था, उससे कहीं ज्यादा लोग कोरोना जैसी महामारी का शिकार होकर अपनी जान गँवा चुके हैं। इटली और अमेरिका जैसे देशों में लाखों लोग इस बीमारी का शिकार होकर अपना जीवन समाप्त कर चुके हैं। जो लोग जीवित हैं वे हर क्षण भय और दहशत में जीवन गुजारने के लिए मजबूर हैं। जिन लोगों ने अपने स्नेही स्वजनों को खोया है, वे दुःख और विषाद में डूब गये हैं। एक ओर स्वयं को बचाने का संकट और दूसरी ओर स्नेही स्वजनों को खोने का गहरा दुःख है। ऐसी स्थिति में लोग डर, फोबिया और अवसाद जैसे मनोरोगों के शिकार हो सकते हैं।

इसके अलावा वर्तमान समय में लोग स्वयं तथा परिवार को कोरोना से बचाने के लिए अपने घरों में कैद हैं। नौकरी, व्यापार चौपट होने के कारण आजीविका का संकट है। सरकार से लेकर सामान्य जन मानस तक सभी तनाव, चिन्ता तथा संघर्ष के दौर से गुजर रहे हैं। अभी कोरोना का महासंकट है। कोरोना समाप्त होने के बाद भी नौकरी, बेरोजगारी, गरीबी तथा अर्थव्यवस्था का महासंकट होगा। इसके अलावा लोगोंको अनेकों शारीरिक और मानसिक रोगों से उबारने की चुनौती होगी। ऐसी स्थिति से निपटने के लिए योग, प्राणायाम, ध्यान आदि का आश्रय लेकर स्वयं को सशक्त, शान्त और निरोगी बनाना एक कारगर और प्रभावी उपाय हो सकता है।

*शोधार्थी, योग एवं स्वास्थ्य विभाग

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विशादी सेमितियों के अवसार और उनके चक्रों पर मनोप्राण चिकित्सा,
 प्राणायाम एवं ध्यान का पड़ने वाले सम्भलित प्रभाव का अध्ययन

दूर्गा शर्मा
 डॉ० अरुण शर्मा
 डॉ० सीतल शर्मा

ABSTRACT

प्रस्तुत शोध का मुख्य उद्देश्य प्राण मनोचिकित्सा, प्राणायाम एवं ध्यान का अवसार पर पड़ने वाले प्रभाव का अध्ययन है। इस अध्ययन में प्रयोगात्मक तथा नियंत्रित समूह अभिकल्प का प्रयोग किया गया। प्रयोगिक एवं योगाभिक प्रतिचयन विधि द्वारा देव संस्कृति विश्वविद्यालय, गायत्रीकुण्ड और तनाव निवारण केन्द्र, हरिद्वार (उत्तराखण्ड) से 20 से 60 वर्ष की आयु के मनोवेगियों का चयन किया गया। इनमें से मनोवेगियों को प्रयोगात्मक समूह तथा नियंत्रित समूह में रखा गया। अंकड़ों का संश्लेषण Deposition test age 18+⁺ by Prof. O.P. Mishra तथा 'Bio Pulser' कहिलेसोवग्रोष Machine' द्वारा किया गया। प्रयोगात्मक समूह को 20 दिन तक प्रतिदिन प्राण मनोचिकित्सा, 10 मिनट अंगुली-विनोष प्राणायाम, 10 मिनट संकेस्य ध्यान का अभ्यास करवाना गया। सांख्यकीय विश्लेषण हेतु टी-परीक्षण का प्रयोग किया गया। अध्ययन से प्राप्त परिणामों में यह पाया गया कि प्राण मनोचिकित्सा, प्राणायाम तथा ध्यान का अवसार के मनोवेगियों के मानसिक स्वास्थ्य पर सकारात्मक प्रभाव पड़ता है।

Keywords : प्राण मनोचिकित्सा, प्राणायाम, ध्यान एवं अवसार।

वर्तमान समय में बढ़ती हुई आधुनिकता तथा औद्योगिकरणने जहाँ एक तरफ सस्तर में अमृतपद केभव तथा सुख प्रदान किया है, वहीं मानव जीवन में हितानजनक अशांति एवं मानसिक तनाव भी उत्पन्न किया है, जिसके कारण माना प्रकार के शारीरिक व मानसिक रोग बढ़ रहे हैं। (सिंह, 1999) सूचना तकनीक, संचार कला और यांत्रिकता ने मानवीय जीवन में साधन-सुविधाओं की भरमार करने के साथ शारीरिक, मानसिक स्वास्थ्य के अनेकों संकट भी खड़े किये हैं, जिसके कारण आज मनुष्य का जीवन अपेक्षाकृत अधिक तनाव ग्रस्त एवं विषादपूर्ण हो गया है। (अग्रवाल 2001)

आधुनिक कही जाने वाली अस्त-व्यस्त जीवन शैली व निरन्तर हुए खान-पान और सफरता की अंधी दौड़ में उच्चतर जीवन मूल्यों की उपेक्षा से आर्थिक विकास बढ़ा है और विकास की प्रक्रिया अवलम्ब हुई है, जिनके परिणाम से सभी अवगत हैं। योग ही वह माध्यम है, जो मानवीय चेतना की अन्तर्भावितियों को जागृत एवं सुविकसित करता है। योग पद्ध का अर्थ है— सम्भलित बढ़ा

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 *** गुरु निदेशक, अरिस्टोस्ट प्रोफेसर, वैदिक मनोविज्ञान विभाग, देव सांस्कृतिक विश्वविद्यालय, हरिद्वार, उत्तराखण्ड, भारत।
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**AN ALTERNATIVE YOGIC APPROACH FOR MANAGEMENT OF INSECURITY
FEELINGS: A NARRATIVE REVIEW**

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Abstract:

Everything is transient in this universe. There is no certainty of what will happen after a while. Changes are the eternal law of nature. These changes may or may not be in favor of human being. So there will be a tendency to feel insecure. But when insecurity feelings are exaggerated, it may result in psychological disorders and may decrease the quality of life. The aim of this study is to explore the concept of insecurity and its management approaches and the potentiality of yoga in handling insecurity feelings in various relevant studies. Studies suggest that insecurity feelings can be overcome by yoga as yoga clears the sanskara (subtle imprints of actions) of chitta (subconscious mind), the root cause of psychological problems. This study explores various relevant studies by going through various data repositories such as PubMed, Scopus, Science direct, Google scholar, Shodhganga etc. Finally, it is concluded that yoga could be more effective approach in managing the severity insecurity feelings.

Keywords: Insecurity feelings, Yoga, Inferiority.

Introduction:

In the present times of speed and throat-cut competition almost all human beings feel insecure to some extent. Severe insecurity feelings may affect the normal course of life and decrease the quality of life significantly (Ponizovsky, 2013ⁱ).so it's a need of time to devise some tools to combat the challenges and to ensure a better harmonious life. Yoga is one of the increasingly popular tools to overcome this challenge. There are growing evidences that have proved the benefits of yoga in preventing mental disorders.

Concepts of Insecurity

Insecurity is the feeling of inability to meet the challenges of life. The person with insecurity constantly feels mental pressure with the sense of not being able to face the challenges. The concept of security and insecurity probably started after the works of Thomas and Alfred Adler but that is not exactly same as we consider now. Adler considers that feelings of inferiority to organic inadequacies are concerned with insecurity (Adler, 1926ⁱⁱ) while Thomas considers security one of his 'Four Wishes' (Thomas, 1917ⁱⁱⁱ).



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उपनिषदों में वर्णित प्राणायामों की आधुनिक काल में महत्ता

मनन कुमार अग्रवाल
डा. राकेश वर्मा

सारांश

उपनिषदों को भारतीय ज्ञानराशि की धरोहर कहा जाता है। विभिन्न उपनिषदों में प्राणायाम की चर्चा भिन्न-भिन्न रूप में की गई है। आज के वैज्ञानिक युग में जहां विभिन्न रोगों के निवारण और विभिन्न प्रकार के चिकित्सा पद्धतियों का वर्णन है, वहां वेदों और उपनिषदों में विभिन्न रोगों का निदान प्राणायाम के माध्यम से बताया गया है। प्राण की शक्ति क्षय होने से रोग उत्पन्न होते हैं और प्राणायाम के निरंतर अभ्यास से प्राण का निर्माण होता है। आयुर्वेद में भी प्राण वायु को ही आयु तथा जीवन कहा गया है तथा इसकी विकृति को शरीर के लिए घातक कहा है।

प्राण के चलायमान से मन चलायमान होता है, मन को वशीभूत करने के लिए प्राणायाम का अभ्यास किया जाता है। प्राणायाम के निरंतर अभ्यास से योग विज्ञान अनेक शारीरिक एवं मानसिक व्याधियों का सफल उपचार करने में सफल हुआ है।

कूट शब्द-प्राणायाम, उपनिषद्।

'शाधार्थी, काशी हिन्दू विश्वविद्यालय, वाराणसी।

'सीनियर असिस्टेंट प्रोफेसर, योग एवम् स्वास्थ्य विभाग, देव संस्कृति विश्वविद्यालय, हरिद्वार, उत्तराखण्ड।

प्रस्तावना

योगियों की प्राणायाम के विषय में जो प्राचीन पद्धति रही है, उसे जानने, जीवन के अभ्यास क्रम में लाने तथा आत्मसात करने के उद्देश्य से उपनिषदों में प्राणायाम को समाहित किया। जिसका उपयोग कर मनुष्य शारीरिक, मानसिक रोगों से निवृत्त होकर जीवन के विशिष्ट लक्ष्य, सद्ज्ञान की प्राप्ति तथा आत्म साक्षात्कार को प्राप्त कर सकें। स्वामी विवेकानन्द ने उपनिषद्-ज्ञान की आवश्यकता को न केवल ब्रह्म प्राप्ति के लिए ही अपितु दैनिक जीवन के लिए भी उपयोगी बतलाया है।

उपनिषद् शब्द का अर्थ :-

उपनिषद् ग्रंथों को वेदों का अंतिम भाग होने से वेदांत नाम से कथित है। उपनिषद् शब्द की व्युत्पत्ति को लेकर प्राचीन एवं अर्वाचीन तत्ववेत्ताओं अथवा विद्वानों ने अपनी अलग-अलग मान्यताएं स्थापित की है। सामान्यतया: 'उप' एवं 'नि' उपसर्ग पूर्वक सद् धातु से निष्पन्न उपनिषद् शब्द का अर्थ है 'वह ज्ञान या गुप्त रहस्य'^१ जो गुरु के समीप बैठने से प्राप्त होता है।

सद् धातु के तीन अर्थ हैं-**'षदलृ विशरण गत्यवसादनेषु'**^२

१) विशरण - नाश होना।

२) गति -गमन, प्राप्त होना , प्राप्त करना।

३) अवसादन - दुःख पाना।

Prevalence and Severity of Premenstrual Syndrome among Young Females in Chhattisgarh, India

Riddhi Sahu^{1*}, Suresh Lal Barnwal¹, Santosh Vishvakarma²

ABSTRACT

Premenstrual syndrome (PMS), often known as premenstrual tension, is a set of physical, psychological, and emotional symptoms that women experience in the luteal phase of menstrual cycle (7–10 days before menstruation). The aim of the present study is to find out the prevalence of PMS in young females quantitative approach with descriptive research design was adopted and study samples was chosen by purposive research sampling. The data were collected from Pt. Ravishankar University through the fourth edition of Menstrual Distress questionnaire published in 2010 by Rudolf H. Moos. The collected data were analyzed by a descriptive statistical method. 500 girls were selected for the study. Who has reached menarche, their menarche were (12.29 ± 1.49) and is between the ages of 18 and 28 (22.81 ± 2.29). The result indicates that 13%, 13.60%, and 11.40% of girls are suffering from mild, moderate, and severe symptoms of PMS. The most affected symptoms were Behavioral changes (7.05 ± 4.57), arousal (7.08 ± 4.06), and negative effects (7.03 ± 4.88). Other symptoms were autonomic reaction (4.96 ± 2.89), water retention (4.88 ± 2.6), pain (5.5 ± 2.54), control (5.5 ± 3.59), and impaired concentration (6.48 ± 5.86). The overall mean was 47.91, with a standard deviation of 13.16, indicating that the majority of the girls experienced some form of menstrual discomfort. PMS has an impact on everyday activities and quality of life. It's also linked to social advancement and financial costs. Hence, there is a need for awareness of PMS and its management.

Keywords: College girls, Menstrual distress, Moos menstrual distress questionnaire, Premenstrual dysphoric disorder, Premenstrual syndrome
Asian Pac. J. Health Sci., (2022); DOI: 10.21276/apjhs.2022.9.1.34

INTRODUCTION

Premenstrual syndrome (PMS) is a group of emotional and physical symptoms as well as behavioral changes that occur during the luteal phase of the menstrual cycle (7–14 days before menstruation). These symptoms emerge and disappear in a cyclical rhythm, typically a few days following menstruation. PMS can have a negative impact on the daily activities of women of reproductive age.^[1] Such hormonal changes influence their everyday lives and personal pleasures. PMS is also responsible for social turnaround and conservative costs.

PMS has been linked to some of the most common somatic symptoms, such as cramps in the abdomen, tiredness, bloating, tenderness of the breasts, acne, and gaining weight. Psychological symptoms include depression, irritation, tension, weeping, hypersensitivity, anger, and mood swings. Cravings for food, inability to concentrate, social retirement, oblivion, and reduced motivation are among the behavioral symptoms.^[2] Such a serious number of symptoms could disturb their relationships with family and society, and can also result in poor working performance and lack of employment. The research study showed that about 28.3% reported missing frequent school classes, 9.8% missing tests, 8.1% of low-grade scores, and 1.7% reported withdrawal from the PMS training.^[3] In addition, women with PMS have violent behavior towards their children, family members, as well as towards society. In this regard, PMS can have an impact not only on the woman suffering but also on her community and family.^[4] These symptoms exacerbate women's quality of life.

Premenstrual dysphoric disorder (PMDD) is known in its severe form as PMS. Previous studies have shown that a prevalence of 58.1% of PMS has been established.^[5] According to the DSM-IV, 14.7% of women had moderate-to-severe PMS, while 3.7% had PMDD.^[6] Asia has 46%, Africa has 85%, Europe has 40%, and South America has 60%, according to reports from around the world. The

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same group of authors also reported that 10% of the patients had suicidal thoughts.^[7] When it comes to the Indian situation, a study of the general population reported a frequency of 65% between the ages of 15 and 29. A severe symptom was found in 12% of the people, which is similar to PMDD.^[8] Epidemiological research has shown that the intensity of PMS may vary but that it is no longer spontaneous. At their reproductive age, 80% of women suffered from PMS. However, previous research revealed that various lifestyle factors, including the lack of exercise, inadequate sleep, caffeine intake and intake of junk food, are the reason for PMS.^[9] Progesterone may also have an effect on neurotransmitters such as serotonin, catecholamine, opioids, and GABA. Prolactin level increases, insulin resistance, endogenous hormone susceptibility, abnormal function of the hypothalamic-pituitary-adrenal axis, changes in glucose metabolism, nutritional deficiencies, all such factors are responsible for PMS.^[10] Fluctuations are the concentration of opiate peptides that affect endorphin concentrations. Whether PMS is a misrepresentation of normal hormone fluency or if the hormone imbalances can lead to PMS is not clear. Women, whose regular cycle was blocked by the use