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Drug Obsession: In the Perspective of Vindhya Region

***Anamika Singh and **Nemish Tripathi**

*Department of Sociology, Laxmibai College (University of Delhi)
Ashok Vihar, Delhi

**Department Of Spiritual Studies, AKS University, Satna, MP, India.

Abstract - The epidemic of substance addiction in young generation has assumed alarming dimensions in India. Changing cultural values, increasing economic stress and dwindling supportive bonds are leading to initiation into substance use. Cannabis, heroin, and Indian-produced pharmaceutical drugs are the most frequently abused drugs in India. Drug use, misuse or abuse is also primarily due to the nature of the drug addiction, the personality of the individual and the addict's immediate environment. The processes of industrialization, urbanization and migration have led to loosening of the traditional methods of social control rendering an individual vulnerable to the stresses and strains of modern life.

I. Introduction

Man is a social animal. He could not live apart from society, nor can it be developed. That society which can't develop its own mankind, it can't develop any more. According to the World Health Organization (WHO) substance abuse is persistent or sporadic drug use inconsistent with or unrelated to acceptable medical practice. The special committee of the World Health Organization" has written that "Opiate addiction is a condition of hysteria short term or long-term, continuous use of the object from which a drug is produced which is the loss of both the individual and society".¹ Drug addiction causes immense human distress and the illegal production and distribution of drugs have spawned crime and violence worldwide. June 26 is celebrated as International Day against Drug Abuse and Illicit Trafficking every year. It is an exercise undertaken by the world community to sensitize the people in general and the youth in particular, to the menace of drugs. Today, there is no part of the world that is free from the curse of drug trafficking and drug addiction. Millions of drug addicts, all over the world, are leading miserable lives, between life and death. India too is caught in this vicious circle of drug abuse, and the numbers of drug addicts are increasing day by day. According to a UN report, One million heroin addicts are registered in India, and unofficially there are as many as five million. What started off as casual use among a minuscule population of high-income group youth in the metro has permeated to all sections of society. Inhalation of heroin alone has given way to intravenous drug use, that too in combination with other sedatives and painkillers.

¹ WHO. Techn. Res. Ser. No.886: 1999. p. 48.

This has increased the intensity of the effect, hastened the process of addiction and complicated the process of recovery. Dr. IGLAH has mentioned in his book "Drug in Modern Society", various chemical properties of the drug and its uses and boundary -

" By using many time of various drug such as cannabis, hemp, hashish etc a person get addicted of it, which is the cause of disorder of mental condition, health condition, and also lost his individual control. And he cannot live without its consumption".

Cannabis, heroin, and Indian-produced pharmaceutical drugs are the most frequently abused drugs in India. Cannabis products, often called charas, bhang, or ganja, are abused throughout the country because it has attained some amount of religious sanctity because of its association with some Hindu deities.² It's work as a disintegration of personality, on the other hand it works as a base for several problem of family, national and international level. It is the socking fact that in the whole world Rs 10cr tobacco is consumed every day. And all kind of drug is consumed every day more than Rs 50crores; imagine how many of the 365 days (0 to Rs 18.250 Cr) for the amount of the drug is used? Opiate addiction is the person's personality disintegration. It is the disintegration of family and also the nation. The problem of drug addiction in all generations, but the youthfulness of the country and would be attracted towards this problem, the nation seems to falter.

But the Vindhya region is not infected from this international problem. This area has the effect of feudal culture; the cultural influence of changes in this area is increasing. Tobacco and Cannabis are parts of a type approved by custom and practice. Visitors and guests are common to tobacco and Cannabis. These days cigarettes, biri and alcohol are the trends. Poor people of the region were addicted of 'chongi'. This chongi was made of green leaves and the tobacco was put on it than served. In the occasion of holi etc. alcohol was a common custom and today as well. But as of today this problem is becoming rampant. Especially in youngsters it is promoting like a disease. Due to this addiction only, the graph of various crimes is increasing rapidly. Crime like fighting, robbery, rape etc. is the consequences of this addiction of drugs. The problem is spreading like a contagious disease. So that society is continuously disintegrating. This enormous problem was to measure the aim of which is to render looking for reasons and solutions. To give concrete shape to the spirit of youth drug addiction research, the Vindhya region has chosen.

II. Drug addiction - History and utilization

History of drug is associated with the history of human society. Historical evolution of the existence of any substance having no chronology, it is hard to say. The oldest texts, whose composition is in India, they are also mentioning substance. Soma used to achieve immortality by the gods, it is said that it was a kind of tree sap, which had close links with health. The use of intoxicating liquors in ancient India The discovery, manufacture and use of intoxicating liquors have been described as a 'corollary of settled habits'. It is still a matter of conjecture whether the Aryans had knowledge of intoxicating liquors prior to their coming into India. Max Mueller observed that there was no common root in the Aryan languages for wine or liquor. He therefore opined that in their original homes, the Aryans, 'if not altogether ignorant of the use of alcohol, certainly used it sparingly'.³ However, according to Mueller, drinking (liquors) became the greatest vice of the Aryan race, just second to gambling. Ancient Sanskrit literature has various hymns devoted to the lavish praise of liquor. Wine is said to have been 'kept in leather bottles' and 'freely sold'.⁴ The intoxicating liquor most written about in Aryan civilization is Soma, and the Rig-Veda is replete with verses in praise of Soma Rasa, which even the Gods are purported 'to have envied'.⁵ This is thought to have been produced from the family of milk weeds, mixed with other ingredients and fermented to yield

² Srivastava, A. Pal, HR. Dwivedi, SN, et al. National household survey of drug abuse in India. Report submitted to the Indian Ministry of Social Justice and Empowerment and the United Nations Office for Drugs and Crime. 2003.

³ Max Mueller, Biographies of words, cited in Hassan, 1922.

⁴ Wilson H.H., History of Ancient India, Page.94, 95, 1858, edited in 1977.

⁵ *Rigveda*, 9.2.3-8

the sacrificial beverage. According to Professor Ragozin (1895), 'It was unquestionably the greatest and holiest offering of the ancient Indian worship' and was perhaps partaken by a 'chosen few', with elaborate rules for the preparation and consumption by Brahmanic liturgy. Distilled alcoholic beverages like arrack and toddy were known in India since at least 800 BC and even earlier in Ceylon. In those days, the use of spirituous liquors, except on ceremonial occasions, was confined to people of the lowest social scale.

Hinduism generally disapproves of the use of non-pharmaceutical drugs. In the past, however, drugs played an important part in worship. In the Vedas a drug called Soma was used as an offering and then drunk by the priests. The Vedic god Soma was the 'master of plants' and the 'healer of disease', in addition to a bringer of wealth. In later Hinduism, Soma was identified with the moon which waxes and wanes when the drug is drunk by the gods. Some Hindu mystics still use cannabis as an aid to spiritual experience. Much of Hindu belief and practice grew out of the use of Soma, a god, plant, and drink which is the focus of the *Rigveda*. In the Vedas, the same word is used for both the drink and the plant. Drinking *Soma* produces immortality. *Indra* and *Agni* are portrayed as consuming *Soma* in copious quantities.⁶ The consumption of Soma by human beings is well attested in Vedic ritual.⁷ The Ninth *Mandala* of the *Rigveda* is known as the ***Soma Mandala***. It consists entirely of hymns addressed to ***Soma Pavamana*** ("purified Soma"). The drink Soma was kept and distributed by the *Gandharvas*. The *Rigveda* associates the *Sushoma*, *Arjikiya* and other regions with Soma (e.g. 8.7.29; 8.64.10-11). *Sharyanavat* was possibly the name of a pond or lake on the banks of which Soma could be found. It is described as "green-tinted" and "bright-shining" in the *RigVeda*. (R.V., 9.42.1 and 9.61.17)

The plant is often described as growing in the mountains (*girstha*, cf. *Orestes*), notably Mount Mūjavant. It has long stalks, and is of yellow or tawny (*hari*) colour. The drink is prepared by priests pounding the plants with stones. The juice so gathered is filtered through lamb's wool, and mixed with other ingredients (including cow milk) before it is drunk. It is said to "roar". It is said to be the bringer of the gods.

The continued entheogenic use of drugs such as Cannabis is not uncommon among various Hindu sects. Cannabis is connected with the god Shiva who is said to have rested in the shade of the Cannabis plant on a particularly hot day. In gratitude Shiva gave the plant to mankind. Often the drink Bhang is drunk in Shiva's honor, it is a tea typically cooked with milk, spices, cannabis leaves and flowers.⁸ The leaves of the Kratom tree have also been used traditionally as an ingredient in a tea with mild stimulant and opioid properties. Hindu beliefs about appropriate use of cannabis illustrate the capacity of cultural systems to order and direct the course of complex phenomenal events. Cannabis manifests diverse and contradictory effects. These depend not only on dose, frequency and route of administration, but also on subjective and cultural contexts. It may very well be that the contradictory results of modern research investigations on cannabis stem from the intricacy of these interactions. Given the current state of the art, paradigms of research methodology may very well be inadequate to develop an understanding of such a paradoxical drug. The Hindu cultural system, on the other hand, accommodates the ambiguities of cannabis through its own complex nature. It provides diverse niches through which antithetical effects of the drug are expressed. Cannabis is said to both interfere with motivation to work and facilitate it. A closer examination reveals that these actions are probably related to the way in which this motivation toward action is defined, and the level of use of the drug. While cannabis appears to interfere with execution of highly complex tasks and the long-range planning that accompanies them, it may facilitate concentrated focus on repetitive endeavors. In some commonsense way, it may be quite simply that it changes a user's sense of time and the span of the present as well as the sense of relative importance of present and future. So long as an individual is under the

⁶ *Rigveda*, 1.114.6-7

⁷ "a *āpāma sōmam amṛtā abhūmāganma jyōtir āvidāma devān, c kīṃ nūnām asmān kṛṇavad ārātiḥ kīm u dhūrtīr amṛta mārtyasya.*" *Rigveda*, 8.48.3

⁸ Sri Venkateswara University, *Oriental Journal*, Volume XXXVIII, 1995

influence of this effect (and living in the context that s/he has structured as a result of it), the urgency of accomplishment in the Western sense is diminished. The Hindu belief system accommodates this by prescribing use in such a way that this effect becomes beneficial. A key factor is that low potency preparations (bhang, thandai) are available. It allows individuals with complex life tasks, goals and obligations to indulge in moderation. The drug is also taken in a ritualized context, facilitating concentration and relaxation. It is taken at times, such as in the evening or on holidays, in which focus on the immediate present is a welcome change. Use of the more potent preparations (ganja, charas) is not condoned for this group. Above all, moderation is enjoined and popular folk belief warns of the potential problems of excess. Ganja and charas are regarded more ambivalently as poisons or semi poisons.⁹

The later Vedas prohibited the use of spirits for the gratification of the senses, saying 'wine is unfit to be drunk, unfit to be given, unfit to be expected'. It appears at this time, that a compromise was affected by sanctioning the use of liquors at ceremonial and sacrificial functions only, while condemning its common usage. In the age of sage Manu around 1500 BC, who is said to have laid down the code of human behavior, strict rules were laid down for the prevention of drinking. Manu held that 'drinking was the most pernicious of the king's vices'.¹⁰ Manu counseled banishment of sellers of spirituous liquors, branding of the drinker, exclusion of the non-penitent drinker from all fellowship at meals, from all sacrifices, religious duties, instructions and matrimonial alliances. He further recommended that such an individual be cast off by his relations and receive neither compassion nor salvation. Manu also denounced women who consumed dilator declared that even the smelling of spirituous liquors is a crime.¹¹ Notwithstanding this, the Shastras (treatises on the applied sciences), literary works, wall-paintings and inscriptions and so on bear witness to the fact that drinking was a very ordinary affair in lower-caste communities.¹²

The ancient epics Mahabharata and Ramayana have frequent references to drinking, indicating that the habit was not uncommon. While the religious texts denounced the use of alcohol, attempts at refining the process of manufacture and distillation of spirits occurred continuously. The ancient Hindus were not satisfied with crude intoxicating drinks; they took care to remove its odor and render it palatable with various spices, roots and herbs. They had also learnt that old wine was better than new, that different methods of keeping it heightened its color and improved its tastes.

Buddhist literature, including the *Jataka* tales, have many stories on the values of abstinence. Under the reign of kings deeply influenced by Buddhism, like *Chandragupta Maurya* and *Asoka*, drinking had markedly reduced. *Maurya* is reported to have embodied Buddha's approach of tolerance rather than Manu's terrorizing approach. During his reign, drinking was not considered a crime. However, it was not approved of. Separate saloons were provided for those who drank, and a strict vigil was kept on drinking taverns. Strict laws were placed on drinking and gambling. Drinking, which had, over the years, increased among the Brahmins, was strictly penalized. *Maurya*'s grandson *Asoka* introduced the Moral Law, the guiding principle of his statecraft and life. The traditions of vegetarianism and non-alcohol drinking among upper classes of Hindu society is said to have been laid down during the nearly four-decade reign of *Asoka*.¹³ Many modern Buddhist schools have strongly discouraged the use of psychoactive drugs of any kind; however, they may not be prohibited in all circumstances in all traditions. Some denominations of tantric (*Vajrayana*) or esoteric Buddhism especially exemplify the latter, often with the principle skillful means. For example, as part of the *ganachakra tsok* ritual (as well as *Homa*,

⁹ Morningstar, P.J. "Thandai and chilam: traditional Hindu beliefs about the proper uses of Cannabis". *J Psychoactive Drugs* 1985 Jul-Sep;17(3):141-65. Morning Star PJ. Retrieved 6 September 2011.

¹⁰ *Manu Smriti*, 33.16 -28.

¹¹ *Manu Smriti*, 47.52

¹² Vikramasimha, Glimpses of Indian Culture, (Kitab Mahal, 1967)

¹³ The memories of Fa Hien (399 AD) and Hiuen Tsang (630 AD)

abhisheka and sometimes *drubchen*) some Tibetan Buddhists and Bönpos have been known to ingest small amounts of grain alcohol (called *amrit* or *amrita*) as an offering. If a member is an alcoholic, or for some other reason does not wish to partake in the drinking of the alcoholic offering, then he or she may dip a finger in the alcohol and then flick it three times as part of the ceremony. *Amrita* is also possibly the same as, or at least in some senses a conceptual derivative of the ancient Vedic *soma*. (The latter which historians often equate with *Amanita muscaria* or other *Amanita* psychedelic fungi. Undoubtedly, the striking parallels between "The legend about Chakdor" and the Hindu legend of the origin of *soma* show that the Buddhist *amrita* and the Hindu *soma* were at one time understood to be identical. Moreover, the principal property of *amrita* is, to this day, perceived by Buddhists as being a species of inebriation, however symbolically this inebriation may be interpreted. Why else would beer (Tibetan *chhang*, "barley beer") be used by yogins as a symbolic substitute for *amrita*. Conversely, why else would the term *bDud.rTsi* be used as a poetic synonym for beer.¹⁴

Kautilya's *Arthashastra* listed a variety of liquors such as *Medaka*, *Prasanna*, *Asava*, *Arista*, *Maireya* and *Madhu* and *Caraka Samhita* also mentioned sources for making various *Asavas*: cereals, fruits, roots, woods, flowers, stems, leaves, barks of plants and sugar cane. About 60 Tamil names are found in Sangam literature, which suggest that liquors were brewed in south India since the ancient times. The *Arthashastra* contains several guidelines on the regulations governing the manufacture and sale of liquor, including to whom liquor must be sold, where it should be consumed and what care must be provided to customers who were drunk.¹⁵

III. Drug Addiction – An Analysis

Man is a social animal. He could not live apart from society, nor can it be developed. That society which can't develop its own mankind, it can't develop any more. Therefore it is necessary to solve this serious problem. The simplest way to solve any problem is to search the reasonable reason. It is impossible to figure out the reasonable reason of any problem, till we can't address the cause of problem. Not only over the substance was consumed, but was also used for worship and it has an important place in life. This trend is extremely common among soldiers. It was the favorite drink for Poets, writers and artists. Vulnerable people received their lost energy by consuming drug. There was a god of wine in Greece called 'Bachus'. It seems that there was an unchastely of these drugs already in the society, and addiction of it never accepted nasty. But it was addicted in very limited amount and consumption of drug was exemption in restricted occasions. Changing social values and beliefs. The community was rocked by running like a stream. Dazed and tired weary man turned to alcohol to relieve stress. Alcohol not only later became a status symbol. The man was to be interpreted according to the post. Unemployment and demanding money, the young people were attracted to it. In course of time, become so overwhelmed immature brain and your body, mind and spirit are mortgaged. Today he is drinking no wine, but wine is drinking it. The Vindhya region to consider this serious problem elect was to analyze the causes and effects of drugs.

This problem has a significant impact hippie culture, hippie out due to mental stress had come to India to find spiritual peace, but today it is becoming a touchstone of modernity. Today's youth slip Heroin L.S.D; S.T.P using is growing extremely rapidly. Smack the most lethal substances in these materials, which is cheaper powder, the person warm and mental well received and soon one gets used to it. People get uneasy without its addiction. With chill tend to chafe him. This is definitely a problem with life threatening problems today - is a challenge. In the Vindhya region university and college students and educated in today's youth are beginning to take it. This is the most serious problem in region with increasing problems. Youngsters have created a big challenge in front of

¹⁴ "*Madhyama Agama*, Taisho *Tripitaka* Vol. 1, No. 26, sutra 31. "Dahlke, Paul; *Sīlācāra*, Bhikkhu; Oates, L.R.; Lounsbery, G. Constant (1963). "The Five Precepts" . *The Wheel Publication* (Sri Lanka: Buddhist Publication Society) (55).

¹⁵ Basham Arthur. Llewellyn., " The Wonder that was India ", Chapter-18, Page- 468,72.

country and society in the meet of modernization. To diagnose the problem and collect the data; the Vindhya region has analyzed 50 individuals consume alcohol. By this analyze it can be found out the actual reason as well as remedy of this problem. The 50 individuals were studied; the information obtained from them is given in the following tables:-

Table No. 1 (Family Nature)

Serial number	Family tendency	Number	Percentage
1	Individual Family	42	84
2	United Family	08	16
2	Totals	50	100

Thus, 84 percent and 16 percent from a personal individual family came from joint families. Clear that individual family circumstances, drug addiction and alcoholism can lead to more. Today, families are breaking down and becoming individualistic lifestyle and culture. Freedom is more individualistic lifestyle as well as extravagantly. Individual and collective life of the family is less of a sense of control is found lacking. In this case the person is rife in the sense of despair and drug addiction and alcoholism is poised.

Table No. 2 (Size of Family)

Serial number	Household size	Number	Percentage
1	0-4	12	24
2	5-8	26	52
3	9-11	12	24
4	Total	50	100

Were studied in terms of size of family households are divided into three categories - family of 4 persons 5 to 8 persons 9 to 11 persons in family and family. Concluded that moderate drug addiction and alcoholism in family members who have a tendency, which is 52 percent. Opiate addiction and alcoholism half the people who come from families whose members are from 5 to 8. 0 to 4 and 9 to 11 from a family of drug addiction and the number of persons who have consumed alcohol 12, which is 24 percent of the total . Therefore conclude that the medium- sized drug addiction and alcoholism in families tend to be higher.

Table No. 3 (Marital status)

Serial number	marital status	Number	Percentage
1	Married	20	40
2	Single	30	60
3	Total	50	100

The fact that this type have occurred during the study drug addiction and alcoholism, marital status encourages. The data concluded that only 20 of the 50 studies were conducted in men are married, while 30 are unmarried. Thus, 60 percent of unmarried persons, while 40 percent of married individuals. The life style of

unmarried persons is totally different from married persons. They live alone and different types of drug addiction and alcoholism, food and shelter to them and attracts more motivated. Guys who live alone, they tend to remain more prospects for same. The unmarried person living with extended family, among they drug addiction and alcoholism trend is relatively low.

Table No. 4 (Marital Life)

Serial number	marital status	Number	Percentage
1	Happy	8	16
2	Uneasy	42	84
3	Total	50	100

Take opiate addiction to alcohol and marital individuals were also studied. In opiate addiction alcoholism is directly related to marital bliss and marital uneasy. It is found in study that most of those who are alcohol addicted, their married life is uneasy. In this respect, drug addiction and alcoholism, the 50 individuals were studied. This drug addiction and alcoholism 50 to 42, i.e. 84 per cent of people are uneasy. Therefore, the situation of fighting, debate, abuse and so on remains continues and family have to face many problems. Drug and alcohol addiction only 8 persons, i.e. 16 percent of the persons included in the category of marital life can be happy. It is concluded that there is a close relationship of opiate drug between uneasy married lives.

Table No. 5 (Economic Situation)

Serial numbers	economic situation	number	Percentage
1	Low	32	64
2	Medium	12	24
3	Total	50	100

Relationship drug addiction and alcoholism is close to the economic situation. Extreme poverty and drug addiction and alcoholism, to the prosperity person inspire. Alcoholism drug addiction in today's society is the basis of prosperity. Additionally, drug addiction and alcoholism also resorted to prosperity is taken. Hotels and clubs are expensive wine cellar, where wine is very expensive. Due to poverty also people get attracted towards opiate drug. By the study of 50 individuals of Vindhya region, it has been concluded that 32 means 64% of addicted people belong from low economic status. And as well 12 i.e. 24% people belong from high economic status. Only 6 i.e. 12 % are found which are of moderate economic situation. In conclusion, it can thus be said that the low and high economic status are more attracted towards drug addiction and alcoholism.

Table No. 6 (Ethnic Bedding)

Serial numbers	ethnic bedding	number	Percentage
1	High	21	42
2	low	29	58

3	Total	50	100
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There is no significance in the life of nations and absolutely wrong to say that no races that opiate addiction and alcoholism, nobody else. Still ethnic bedding is of great importance in Indian social life and why they are your roles. There are thousands of castes are in India, it is difficult to list. With a view to facilitate the study were divided into two ethnic bedding, high and low. During the study found that in the following ethnic bedding, they are closely linked to alcoholism and opiate addiction. 29 out of 50, i.e. 58 per cent alcohol and drug addiction is a person of high ethnic bedding. I.e. 21 to 42 percent while the person is following ethnic bedding.

Table No. -7 (Rural and Urban surface)

Serial numbers	rural urban surface	number	Percentage
1	Rural	16	32
2	Urban	34	68
3	Total	50	100

Today it is a strong belief that the environment has a direct impact on society and individuals. Researcher has reported that, according to him, while 50 of the 16 individual rural surroundings are suburban environment. Opiate addiction and alcoholism that 50 to 32 percent of individuals who are natives of rural life, while 68 percent are native to urban life. It concluded that her drug addiction and alcoholism urban conditions and environment of individuals are more motivated. Even today in rural than urban life stress, impersonality and formality is over. In the city life people feels that they are disconnected from society. This is due to his drug addiction and alcoholism.

Table No. 8 (Age structure)

Serial number	age	Number	Percentage
1	15-20	28	56
2	20-25	14	28
3	25-30	8	16
4	Total	50	100

From drug addiction and alcoholism age structure also has close links. Age structure has also close relation with opiate drug addiction. So there is an analysis of 15 to 30 yrs youngsters to get an idea of relation with opiate drugs. From that study it is found that it is also developed in below 15 yrs teens. Opiate addiction is evolving as a fashion. Found that 15 to 20 year age group the trend in youth is high. They inspire teens to the crimes. It is the location of 20 to 25 year olds the younger the age group 25 to 30 years.

IV. Conclusion

Opiate addiction and alcoholism is evident from analysis of the problem that it is steadily gaining importance. As society is progressing economic, and social sectors are evolving. Fashion and Technology is being developed. Social development of youth substance addiction is becoming a trend. This trend is due to the person's bio decomposed. Today, there are many challenges in front of him. The real challenges facing today's youth only.

If one gets addicted to opiate challenges to his power decreases. In such a case all the way to progress and development are blocked. Therefore it is essential that youngsters should be kept separate from this evil.

Elliott Merrill states, “Those people who are very self-conscious, socially vulnerable and emotional difficulties are unable to cope with, they accept drug abuse as an alternative”. Opiate addiction is a serious social problem; the reality is that these evils have individual family and community disruption. Major causes of alcoholism and drug addiction is destroying the lives of so many millions of people is going on. Families are being broken and the whole society is on the verge of disintegration.

