

Appendix – 1 Yama-Niyama Group Intervention

Name of the practice	Duration	Contents
Yama and niyama lecture	15 min	1. Explain the concept of each ethical discipline and how to practice in daily life, for example:
		<i>Yamās</i>
		<i>Niyamās</i>
		<i>Ahiṃsā</i> : not to hurt any creatures: human beings, animals, plants
		<i>Śauca</i> : purify the physical, mental and environment.
		<i>Satya</i> : speak and observe the truth in thoughts, words and actions
		<i>Santoṣa</i> : simple living, high thinking, be still within, be non-attached
		<i>Asteya</i> : simplify life by eliminating all non-essential things and activities
<i>Tapas</i> : austerity of the body, speech, mind		
<i>Brahmacharya</i> : follow the middle path, be balanced and moderate in all things		
<i>Svādhyāya</i> : reading scriptures with understanding its meaning and assimilating it into life		
<i>Aparigraha</i> : purify the heart of envy and jealousy, the right motivation and corresponding effort		
<i>Īśvarapraṇidhāna</i> : cultivate an increased trust, faith, understanding and devotion in God		
		2. Through the topic of ‘Ridding the consciousness of worry’ and ‘The law of success’, discuss how it manifests the yama and niyama disciplines.
Japa writing	20 min	<p>Writing two rounds of the selected śloka in the sixteenth chapter verse 1-3 of <i>Bhagavad Gītā</i>:</p> <p style="text-align: center;"><i>Śrī-bhagavān uvāca:</i></p> <p style="text-align: center;"><i>abhayaṃ sattva-saṃśuddhir jñāna-yoga-vyavasthitih </i> <i>dānaṃ damaś ca yajñāś ca svādhyāyas tapa ārjavam (1)</i> <i>ahiṃsā satyam akrodhas tyāgaḥ śāntir apaiśunam </i> <i>dayā bhūteṣv aloluptvaṃ mārḍavaṃ hrīra cāpalam (2)</i> <i>tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā </i> <i>bhavanti sampadaṃ daivīm abhijātasya bhārata (3)</i></p> <p>The Blessed Lord said: Fearlessness, purity of heart, perseverance in acquiring wisdom and in practicing yoga, charity, subjugation of the senses, performance of holy rites, study of the scriptures, self-discipline, straightforwardness (1); Non-injury, truthfulness, freedom from wrath, renunciation, peacefulness, non-slanderousness, compassion for all creatures, absence of greed, gentleness, modesty, lack of restlessness (2); Radiance of character, forgiveness, patience, cleanness, freedom from hate, absence of conceit - these qualities are the wealth of a divinely inclined person, O Descendant of Bhārata (3).</p>
Introspection	5 min	Reflect on daily yama or niyama themes, first mentally review the different circumstances observe the negative quality or behavior that violates Yama and niyama, then resolve how one is going to change one’s behavior; identifying and concentration on the positive quality or behavior one is going to adopt, and lastly affirm the positive quality to instead of the negative trait, going forward into to a conscious reaffirmation and pray: “Make me a master of yama and niyama”.
Counselling	5 min	Clearing of the questions/doubts in the class or related to life problems.

Appendix-2: Yoga Group Intervention

Name of the practice	Duration	Contents
<i>Yama</i> and <i>Niyama</i> lecture	5 min	1. Explain the concept of each ethical discipline and how to practice in daily life. 2. Through the topic of ‘Ridding the consciousness of worry’ and ‘The law of success’, discuss how it manifests the <i>yama</i> and <i>niyama</i> disciplines.
Introspection	5 min	According to each YN lecture theme, mentally review the different circumstances that one passes through. Recall to mind the particular aspects of spiritual living, and ask oneself: "How did I do?", use affirmations to impress on hearts and minds the qualities that one is focusing on.
<i>Āsanās</i>	10 min	Set 1: <i>Sūrya namaskāra</i>
	2 min	Set 2: <i>Trikoṇāsana</i>
	2 min	<i>Virabhadrāsana 1</i>
	2 min	<i>paścimottānāsana</i>
	2 min	<i>Uṣṭrāsana</i>
	2 min	<i>Śavāsana</i>
<i>Prāṇāyāma</i>	4 min	<i>Nāḍīsuddhi</i>
	3 min	<i>Brahmari</i>
	3 min	<i>Ujjayi</i>
Counselling	5 min	Clearing of the questions/doubts in the class or related to life problems.

Appendix-3: Informed Consent From

INFORMED CONSENT FORM

Information to the participants:

You are being invited to participate in a research study to determine the role of 'Impact of *Yama* and *Niyama* on Physiological and Psychospiritual Factors in Young Adults.' The investigator will explain you *Yama* and *Niyama* concept in detail. You can clarify your doubts. The participation is voluntary. You may withdraw at any point of time. Please note that you have a right to refuse to give your consent, and this is not compulsory.

Title of Research study:

Impact of *Yama* and *Niyama* on Physiological and Psychospiritual Factors in Young Adults.

Investigator: Xu Wen, Ph.D. (*Yoga*) scholar, Mob. –9830403747

Procedure: Intervention will be given for three-months (five sessions/week), and then one-month follow-up, you have to fill the Demographic information sheet, *Guṇa* questionnaire, and the instrument measure the psychophysical and spiritual factors by Bio-Well which will be a part of your experiment. All assessment measurements are on 1st, 30th, 60th and 90th, 120th day.

***Yama* and *Niyama* group:** Theory on *Yama* and *Niyama*; *Japa* writing - writing the *śloka*; introspection and counselling will be given for 45 minutes intervention.

***Yoga* group:** You will be given 45 minutes *Yama* and *Niyama*, *Āsana* and *Prāṇāyāma* intervention.

Control group: Participants will assemble at one place and they will be having general discussion/chatting/talking each other for the duration of 45 minutes and not undergoing any *yoga* intervention.

Risks: The *yoga* techniques and instruments are non-invasive and so there are no risks.

Benefits: This research may be beneficial for body, mind and spiritual for young adults.

Confidentiality: The research team will protect the confidentiality of your records.

CONSENT

I have been informed about the procedures of the study. I have understood that I have the right to refuse my consent or withdraw it any time during the study without adversely affecting my health. I am aware that by subjecting to this investigation, I will have to give time to assessments by the investigating team and that these assessments do not interfere with the benefits. I, _____, the undersigned, give my consent to participate in this research study.

Signature of the Witness

Signature of the Participant

Appendix-4: Institutional Ethics Committee Certificate



स्वामी विवेकानन्द योग अनुसंधान संस्थान Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: svyasa@svyasa.org Website: www.svyasa.org

RES/IEC-SVYASA/151/2019

26/Nov/2019

To,
Miss Xu Wen,
Research Scholar,
S-VYASA Yoga University,
Bengaluru.

Reference:

"Impact of Yama and Niyama on Psychophysiological and spiritual factors in Young adults"

Dear Miss Xu Wen,

We have received from you the following study related documents vide your letter dated 4th Oct 2019

1	Project Proposal
2	Informed consent form

Ethics committee meeting was held on 26th October 2019 between 2:00 PM and 5:00 PM at Eknath Bhavan, Bengaluru. Above documents were examined and discussed in the meeting.

APPROVED

INSTITUTIONAL ETHICS COMMITTEE
SVYASA, BANGALORE



स्वामी विवेकानन्द योग अनुसंधान संस्थान
Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Ekmath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: svyasa@svyasa.org Website: www.svyasa.org

This is to confirm that neither Miss Xu Wen nor any staff participating in this study were involved in the voting procedures and decision making.

The Institutional Review Board / Institutional Ethics Committee (IEC) are expected to be informed about the progress of the study / any changes in the protocol and patient information / informed consent. The investigators are also expected to submit a copy of the final report to IEC for records.

This approval is valid up to the completion of the study at the site.

Please submit to the IEC, the status report of the study as per the SOPs.

The IEC is organized & operates according to the requirements of ICH- GCP, Indian Council of Medical Research Guidelines & Schedule Y.

Best Wishes,

Dr. Ramesh M. N,
Member Secretary,
Institutional Ethics Committee,
S-VYASA, Bengaluru.

APPENDIX-5: The Vedic Personality Inventory

The Vedic Personality Inventory

1 = Very Strongly Disagree 2 = Strongly Disagree 3 = Somewhat Disagree 4 = Neutral
5 = Somewhat Agree 6 = Strongly Agree 7 = Very Strongly Agree

- | | | | | | | | | |
|-----|---|---|---|---|---|---|---|---|
| 1. | I am straightforward in my dealings with other people. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2. | I have very little interest in spiritual understanding. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3. | I am satisfied with my life. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 4. | Fruits and vegetables are among my favorite foods. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 5. | All living entities are essentially spiritual. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 6. | In conducting my activities, I do not consider
traditional wisdom. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 7. | I often act without considering the future
consequences of my actions. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8. | I usually feel discontented with life. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 9. | I become happy when I think about the material
assets that I possess. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 10. | I am good at using willpower to achieve goals. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 11. | I enjoy spending time in bars. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 12. | Cleanliness is very important to me. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 13. | Others say that my intelligence is very sharp. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 14. | I often feel depressed. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 15. | I often put off or delay my responsibilities. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 16. | I greatly admire materially successful people. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

17. When I speak, I really try not to irritate others. 1 2 3 4 5 6 7
18. I believe life is over when the body dies. 1 2 3 4 5 6 7
19. I often feel helpless. 1 2 3 4 5 6 7
20. I enjoy foods with strong tastes. 1 2 3 4 5 6 7
21. I am constantly dissatisfied with my position in life. 1 2 3 4 5 6 7
22. Having possessions is very important to me. 1 2 3 4 5 6 7
23. When things are tough, I often bail out. 1 2 3 4 5 6 7
24. I often feel like a victim. 1 2 3 4 5 6 7
25. I feel that my knowledge is always increasing. 1 2 3 4 5 6 7
26. I prefer city night life to a walk in the forest. 1 2 3 4 5 6 7
27. For me, sex life is a major source of happiness. 1 2 3 4 5 6 7
28. I take guidance from higher ethical and moral laws
before I act. 1 2 3 4 5 6 7
29. I enjoy intoxicating substances (including coffee,
cigarettes and alcohol). 1 2 3 4 5 6 7
30. I often feel greedy. 1 2 3 4 5 6 7
31. I become greatly distressed when things don't work
out for me. 1 2 3 4 5 6 7
32. I am often angry. 1 2 3 4 5 6 7
33. I often feel fearful. 1 2 3 4 5 6 7
34. I do not have doubts about my responsibilities in life. 1 2 3 4 5 6 7
35. I often feel emotionally unbalanced. 1 2 3 4 5 6 7
36. I enjoy eating meat. 1 2 3 4 5 6 7
37. I am self-controlled. 1 2 3 4 5 6 7
38. I am very dutiful. 1 2 3 4 5 6 7

39. When I give charity, I often do it grudgingly. 1 2 3 4 5 6 7
40. Self-realization is not important for me. 1 2 3 4 5 6 7
41. I often feel dejected. 1 2 3 4 5 6 7
42. I carry out my responsibilities regardless of whether
there is success or failure. 1 2 3 4 5 6 7
43. I often neglect my responsibilities to my family. 1 2 3 4 5 6 7
44. I am easily affected by the joys and sorrows of life. 1 2 3 4 5 6 7
45. I often whine. 1 2 3 4 5 6 7
46. Regardless of what I acquire or achieve, I have an
uncontrollable desire to obtain more. 1 2 3 4 5 6 7
47. I am currently struggling with an addiction, physical
or psychological, to some type of
intoxicant (including caffeine, cigarettes and alcohol). 1 2 3 4 5 6 7
48. I often envy others. 1 2 3 4 5 6 7
49. My job is a source of anxiety. 1 2 3 4 5 6 7
50. I never think about giving up my wealth and position
for a simpler life. 1 2 3 4 5 6 7
51. It often happens that those things that brought me
happiness later become the source of my
suffering. 1 2 3 4 5 6 7
52. I often feel mentally unbalanced. 1 2 3 4 5 6 7
53. I don't have much will power. 1 2 3 4 5 6 7
54. I often neglect my responsibilities to my friends. 1 2 3 4 5 6 7
55. I often act violently towards others. 1 2 3 4 5 6 7
56. I am good at controlling my senses and emotions. 1 2 3 4 5 6 7

Scoring Key for the Vedic Personality Inventory

Sattva- 1, 3, 4, 5, 10, 12, 13, 17, 25, 28, 34, 37, 38, 42, 56

Rajas- 8, 9, 16, 18, 20, 21, 22, 23, 26, 27, 30, 31, 39, 44, 46, 48, 49, 50, 51

Tamas- 2, 6, 7, 11, 14, 15, 19, 24, 29, 32, 33, 35, 36, 40, 41, 43, 45, 47, 52, 53, 54, 55

Scoring Instructions: Sum all the responses for a guna, then divide this sum by the total possible score for the guna. This will give the guna score in the form of a percentage. Then, to obtain a standardized score for a guna, sum the three guna percentage scores and divide it into the guna percentage scores. The three standardized scores form the guna profile for a person.

Example:

For the 15 sattva items a respondent scores 60, or an average of 4.0. This converts to a guna percentage score of 57.14% (60/105 or 4/7).

For the 19 rajas items a respondent scores 57, or an average of 3.0. This converts to a guna percentage score of 42.86% (57/133 or 3/7).

For the 22 tamas items a respondent scores 55, or an average of 2.5. This converts to a guna percentage score of 35.71% (55/154 or 2.5/7).

The sum of the three guna percentage scores is $57.14 + 42.86 + 35.71 = 135.71$

The standardized sattva score is $57.14 / 135.71 = 42.10\%$

The standardized rajas score is $42.86 / 135.71 = 31.58\%$

The standardized tamas score is $35.71 / 135.71 = 26.31\%$

APPENDIX-6: Demographic Information Sheet

Name: _____ Gender: _____

Instructions: answer all questions in the below form.

Personal information	
Age	
Educational Attainment	
Dietary Habit	Vegetarian: <input type="checkbox"/> Non-Vegetarian: <input type="checkbox"/>
Disease/Ailment	Yes: <input type="checkbox"/> No: <input type="checkbox"/>
Any past <i>yoga</i> experience	Yes: <input type="checkbox"/> No: <input type="checkbox"/>
Marital status	Married: <input type="checkbox"/> Unmarried: <input type="checkbox"/>
Phone	
E-mail Address	
Home Address	
Any other information wish to provide	

APPENDIX-7: Daily Practice Record Sheet

Week 1 *Yama* and *niyama* group daily record

Instruction: if you follow any ethic discipline tick ✓, or if not followed tick ✗. On summary write down your weekly thoughts and specifically with whom you are practiced the ethic disciplines.

Name: _____		Date: From _____ To _____						
Practice		Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<i>Yama</i>	<i>Ahiṃsā</i> (non-violence)							
	<i>Satya</i> (truthfulness)							
	<i>Asteya</i> (non-stealing)							
	<i>Brahmacharya</i> (continence)							
	<i>Aparigraha</i> (non-covetousness)							
<i>Niyama</i>	<i>Śauca</i> (cleanliness, purity)							
	<i>Santoṣa</i> (contentment)							
	<i>Tapas</i> (austerity)							
	<i>Svādhyāya</i> (self-study)							
	<i>Īśvara praṇidhāna</i> (surrender to God)							
Summary:								

Week 1 *Yoga* group daily record sheet

Instruction: write the summary about your experience.

Name: _____		Date: From _____ To _____			
Day of the week	<i>Yama</i> (minute)	<i>Niyama</i> (minute)	<i>Āsana</i> (minute)	<i>Prāṇāyāma</i> (minute)	
Monday					
Tuesday					
Wednesday					
Thursday					
Friday					
Saturday					
Sunday					
Summary:					

APPENDIX-8: LIST OF PUBLICATION FROM THIS DOCTORAL THESIS

Sl. No.	Name of the Article / Title	Name of the Journal and Publisher	UGC Listed Yes/No
1	Effects of <i>Yama</i> and <i>Niyama</i> on body energy systems: Evidence from Electro Photonic Imaging – A randomised controlled trial	Indian Journal of Science and Technology	Yes
2	Evaluation of Impact of Ethics of <i>Yoga</i> in the Psychological Health of College Students – A Randomized Control Trial	Indian Journal of Science and Technology	Yes
3	Impact of <i>Yama</i> and <i>Niyama</i> on Psychospiritual Factors in Young Adults– A Randomized Controlled Trial	International Journal of <i>Yoga</i> - Philosophy, Psychology and Parapsychology	No



RESEARCH ARTICLE



OPEN ACCESS

Received: 12.01.2021

Accepted: 27.02.2021

Published: 02.03.2021

Citation: Xu W, Kumar IR, Srinivasan TM (2021) Effects of Yama and Niyama on body energy systems: Evidence from Electro Photonic Imaging – A randomised controlled trial. *Indian Journal of Science and Technology* 14(7): 610-617. <https://doi.org/10.17485/IJST/v14i7.66>

* Corresponding author.

Tel: +91 9380403747
estherxu@hotmail.com

Funding: None

Competing Interests: None

Copyright: © 2021 Xu et al. This is an open access article distributed under the terms of the [Creative Commons Attribution License](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Published By Indian Society for Education and Environment (ISEE)

ISSN

Print: 0974-6846

Electronic: 0974-5645

Effects of Yama and Niyama on body energy systems: Evidence from Electro Photonic Imaging – A randomised controlled trial

Wen Xu^{1*}, Itagi R Kumar¹, Thaiyar M Srinivasan¹

¹ Division of Yoga and Physical Sciences, S-VYASA Deemed-to-be-University, No. 19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bengaluru, 560019, Karnataka, India. Tel.: +91 9380403747

Abstract

Background/Objective: The purpose of this study was to evaluate the impact of yogic practices of Yama and Niyama on changes in energy in the body and organs related to emotions in young adults. **Methods/Statistical analysis:** The present study was a randomised control trial. A total of 100 young healthy adults with 71 males and 29 females randomly allocated to study the effects of Yama and Niyama for 12 weeks. The control group was arranged to take a regular course for 45 minutes which was the same time duration as the Yama-Niyama intervention. Assessments included were energy and health status in the person, and energy and entropy levels in the five major organs related to emotions using Bio-Well device. **Findings:** The optimal energy stability was observed in Yama-Niyama group after the intervention compared to the control group. Energy level variables of the human energy field, health status, energy reserve, heart, liver, spleen, lung and kidney values in Yama-Niyama group showed a statistical difference ($p < 0.001$) after the intervention compared to the control group. The entropy level of five emotion-related organs for between-group comparison showed no significant differences after the intervention. In the within-group comparison, the results of Yama-Niyama group showed a significant reduction in physical energy level from hyperactive to normal range after the intervention compared to baseline, whereas the control group showed a significant decrease and out of normal range. The optimal energy stability in Yama-Niyama group indicating an improvement in physical function. **Novelty :** The current study provides preliminary evidence that Yama and Niyama intervention improved the regulation of subtle energy in the body and might balance vital energy in meridians to further promote physiological well-being.

Keywords: Yama; Niyama; Yoga ethics; energy; emotional organs; BioWell



RESEARCH ARTICLE



OPEN ACCESS

Received: 07.11.2020

Accepted: 06.12.2020

Published: 14.04.2021

Citation: Xu W, Itagi R Kumar ,
Thaiyar M Srinivasan (2021)
Evaluation of Impact of Ethics of
Yoga in the Psychological Health of
College Students: A Randomized
Control Trial. Indian Journal of
Science and Technology 14(12):
999-1005. [https://doi.org/
10.17485/IJST/v14i12.2001](https://doi.org/10.17485/IJST/v14i12.2001)

* Corresponding author.

Tel: +91 9380403747
estherxu@hotmail.com

Funding: None

Competing Interests: None

Copyright: © 2021 Xu et al. This is
an open access article distributed
under the terms of the [Creative
Commons Attribution License](https://creativecommons.org/licenses/by/4.0/), which
permits unrestricted use,
distribution, and reproduction in
any medium, provided the original
author and source are credited.

Published By Indian Society for
Education and Environment (ISEE)

ISSN

Print: 0974-6846

Electronic: 0974-5645

Evaluation of Impact of Ethics of Yoga in the Psychological Health of College Students: A Randomized Control Trial

Wen Xu^{1*}, Itagi R Kumar², Thaiyar M Srinivasan³

1 PhD scholar, Division of Yoga and Physical Sciences, S-VYASA Deemed-to-be-University, No. 19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bengaluru, 560019, Karnataka, India. Tel.: +91 9380403747

2 Associate Professor, Division of Yoga and Physical Sciences, S-VYASA Deemed-to-be-University, No. 19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bengaluru, 560019, Karnataka, India

3 Professor, Division of Yoga and Physical Sciences, S-VYASA Deemed-to-be-University, No. 19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bengaluru, 560019, Karnataka, India

Abstract

Background/Objectives: The foundational ethical principles of *yoga* have not been of focus and not widely known. This study was to evaluate the *yoga* ethics that could reduce the level of stress in college students. **Methods/Statistical analysis:** A randomized control trial was conducted. One hundred participants were randomly assigned to control group and experiment group with a duration of three months intervention and one month follow-up. The outcome measures of stress level were assessed through Bio-Well instrument. A parametric independent sample t-test for the between-group analyses and paired sample t-test for within-group analysis compared the means of two groups. **Findings:** There was a statistically significant reduction in the stress after the intervention ($p < 0.001$) and follow up ($p = 0.035$) between the group comparisons. The within-group comparisons showed high reduced in the level of stress after the intervention ($p < 0.001$) and follow-up ($p < 0.01$). **Novelty:** The current study provides preliminary evidence that the practice of ethical principles of *Yama* and *Niyama* effectively reduces the stress and may improve psychological health and well-being.

Keywords: Yoga ethics; Yama; Niyama; Stress; Psychological wellbeing; BioWell

1 Introduction

Emotional pressures are common among college students, such disorders were first identified in their early 20s, which indicated that the high-risk period for adolescent onset persisted into young adulthood⁽¹⁾. Increasingly, epidemiological studies consistently find the rising prevalence rate of mental disorders among college students around the world, with majority of freshman reported experiencing medium to high level of emotional pressures⁽²⁾. However, only a small minority (16.4%) of students with 12-month mental disorders received adequate treatment due to the high prevalence

Original Article

Impact of Yama and Niyama on Psychospiritual Factors in Young Adults: A Randomized Controlled Trial

Wen Xu, R Kumar Itagi, M Srinivasan Thaiyar

Division of Yoga and Physical Sciences, S-VYASA Deemed-to-be-University, Bengaluru, Karnataka, India

ABSTRACT

Background: The ethical principles of yoga enunciated in yama and niyama are not well known and are not usually presented to students of yoga. **Aim:** The goal of this study was to evaluate the benefits of yama and niyama in psychospiritual well-being in young adults. **Materials and Methods:** A total of 100 participants were randomly assigned to the yama-niyama group and control group. Yama-niyama group underwent three months intervention and one-month follow-up assessment. Control group attended regular classes during intervention time. Participants completed baseline and post-intervention of Vedic Personality Inventory questionnaire and cakra alignment measures. **Results:** The outcome measures in the yama-niyama group showed a significant difference in sattva ($P<0.001$), rajas ($P<0.001$), tamas ($P<0.001$) and cakrās ($P<0.001$) after intervention compared to the control group. In the follow-up, sattva ($P=0.018$) and rajas ($P=0.018$) showed a significant difference compared to the control group. Further, in yama-niyama group showed a significant increase in sattva ($P<0.001$) and cakrās were significantly better aligned ($P<0.001$), whereas rajas ($P<0.001$) and tamas ($P<0.001$) showed a significant decrease after intervention. In the follow-up, sattva ($P<0.001$) showed a significant increase and cakrās were significantly better aligned ($P<0.001$), whereas rajas ($P<0.001$) and tamas ($P<0.001$) showed a significant decrease. **Conclusion:** The findings show that young adults may advance in psychospiritual growth with proper introduction to yama and niyama in their practices. The study also fills a gap in yoga research which often neglects this foundation of psychospiritual practices in yoga.

KEYWORDS: Cakrās, contemplative, Guṇās, Niyama, psychospiritual, yama

Submission: 10-09-2020,
Acceptance: 19-02-2021,

Revision: 30-11-2020,
Publication: 17-03-2021

INTRODUCTION

Yama and niyama (YN) in yoga refers to the universal precepts of ethical codes which work toward improving the body, mind, and soul of an individual.^[1] The principles of YN are enumerated in the ancient traditional scripture of *Yoga Sūtrās* by Patañjali. The yamās are *Ahimsā* (nonviolence); *satya* (truthfulness); *asteya* (nonstealing); *brahmacharya* (continence); and *aparigraha* (noncovetousness). Equally important are the *niyamās*: *Śauca* (purity of body and mind); *santoṣa* (contentment); *tapas* (self-discipline);

svādhyāya (introspective study of the scriptures); and *īśvarapraṇidhāna* (surrender to God).

Over the past decades, yoga has been widely studied in different domains regardless of age, race, and of national origins. Several studies report increasing use of yoga as a

Address of correspondence: Miss. Wen Xu
S-VYASA Deemed-to-be-University, #19, Eknath Bhavan,
Gavipuram Circle, Kempe Gowda Nagar, Bengaluru - 560 019,
Karnataka, India.
E-mail: estherxu@hotmail.com

This is an open access journal, and articles are distributed under the terms of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 License, which allows others to remix, tweak, and build upon the work non-commercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

For reprints contact: reprints@medknow.com

How to cite this article: Xu W, Itagi RK, Thaiyar MS. Impact of yama and niyama on psychospiritual factors in young adults: A randomized controlled trial. *Int J Yoga - Philosop Psychol Parapsychol* 2021;9:32-9.

Access this article online	
Quick Response Code: 	Website: www.ijoyppp.org
	DOI: 10.4103/ijoyppp.ijoyppp_17_20