DEVELOPMENT AND VALIDATION OF *APARIGRAHA* AND *HUTAM* SCALE

Dissertation submitted by

Ms.Thejaswi J

Registration no:1060819014

Under the guidance of

Dr. V. Judu Ilavarasu, Ph.D.

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Swami Vivekananda Yoga Anusandhana Samsthana (Deemed University)

 # 19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bangalore, 560019

Phone: 080 26612669, 080 26608645

Website: www.svyasa.edu.in

CERTIFICATE

This is to certify that Ms Thejaswi j (Registration no: 1060819014) registered for Master of Science in Yoga and Consciousness (M.Sc. Y& C) at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) Deemed University, has successfully completed the required course of research study to submit this dissertation entitled *"*Development and validation of *Aparigraha* and *Hutam"* as per the regulations of the University. The subject matter of this thesis has not previously formed the basis of award of any degree, diploma, fellowship, associate-ship, or similar titles.

Date :

Guide

Dr. V. Judu Ilavarasu, Ph.D.
Associate Professor
Division of Yoga and Physical Sciences
Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA)

DECLARATION

I hereby declare that this study was conducted by me at swami Vivekananda yoga anusandhana samsthana (SVYASA), Bengaluru, under the guidance of Dr. V. Judu Ilavarasu, Ph.D. Associate Professor Division of Yoga and Physical Sciences of swami Vivekananda yoga anusandhana samsthana, Deemed University, Bengaluru. I also declare that the subject matter of my dissertation entitled **"DEVELOPMENT AND VALIDATION OF THE TOOL FOR CONSTRUCT *APARIGRAHA* AND *HUTAM*"** has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship, or similar titles.

Thejaswi.J

Place:Prasanti kutiram

Data: -----------

ACKNOWLEDGEMENT

STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE SANSKRIT WORDS

a	=	अ	ìa	=	ङ	pa	=	प		
ä	=	आ	ca	=	च	pha	=	फ		
i	=	इ	cha	=	छ	ba	=	ब		
é	=	ई	ja	=	ज	bha	=	भ		
u	=	उ	jha	=	झ	ma	=	म		
ü	=	ऊ	ï	=	ञ	ya	=	य		
å	=	ऋ	öa	=	ट	ra	=	र		
è	=	ॠ	öha	=	ठ	la	=	ल		
e	=	ए	òa	=	ड	va	=	व		
ai	=	ऐ	òha	=	ढ	ça	=	श		
o	=	ओ	ëa	=	ण	ña	=	ष		
au	=	औ	ta	=	त	sa	=	स		
à	=	अ	tha	=	थ	ha	=	ह		
ù	=	अः	da	=	द	kña	=	क्ष		
ka	=	क	dha	=	घ	tr	=	त्र		
kha	=	ख	na	=	न	jïa	=	ज्ञ		
			ga	=	ग	gha	=	घ		

ABSTRACT

Background: *Yoga* is an ancient science of consciousness that has aided in the upliftment of humans throughout their lives. The purpose of this study is to analyze the social and moral behavior values in modern life. Spiritual enlightenment along with, this aids in the improvement of their lifestyle. In this study, the survey method was employed as a strategy, and the questionnaire was used as a tool. *Aparigraha means* non-possessiveness (practise of non-attachment). *Hutam* means offering.

Aim: To develop and validate of *Aparigraha* and *Hutam* scale.

Methodology: This research is mostly about tool development, and it includes 9 *Aparigraha* items and 5 *Hutam* items. From the Marlowe-Crowne social desirability scale, there are 13 items on social desirability**.** The whole sample (N=205) is made up of 103 females, 98 males, and four people who don't want to be identified by their gender. There includes a reliability test as well as exploratory factor analysis. It uses both quantitative and qualitative methodologies, as well as a pre-design technique.

Result: Two factors can be extracted which is higher than one eigenvalue value. The internal consistency of the two constructs, whether they are operated together or individually, is reliable. The social bias, on the other hand, is sensitivity (α =0.466). Factor loading is low for these items. As a result, the items should be reframed to improve their performance.

Conclusion: In this study, we can extract two factors, but due to low community value we conclude that some of the items are extracting the construct but some of the items should be reframed restructured.

CONTENT

CHAPTER 1
INTRODUCTION

1.1   THE CONCEPT OF *YOGA*

Yoga is a *Sanskrit* word that means union or to connect (union between Individual soul and supreme soul). *Yoga* is a spiritual process, developed in the eastern tradition. *Yoga* is a traditional practice for achieving self-realization, but in recent years, significant value is being given to the effects of yoga practices on physiological and biological health (Varambally & Gangadhar, 2012). However, *Yoga* is an art of holistic living but not only a combination *of Āsana* and *Prāṇāyāma.* For the westerns, *Yoga* is a kind of mind-body technique where meditation reflects stable seated practices and yoga reflects practices that include movement and involvement of the physical body (Chaoul & Cohen, 2010). *Yoga*, in reality, is a vast combination of psychological, physical, and spiritual science which gives the holistic development of the human body, mind, and soul (Bhobe, 2000). The science and practices were clearly described by *Patañjali* in the ancient text *Patañjali yoga sutra. Yoga*, according to sage *Patañjali,* involves eight limbs namely *Yamāa* (abstinences) *and Niyamā* (observances), *Āsana* (physical postures), *Prāṇāyāma* (breath regulation), *Pratyāhāra* (withdrawal of the senses), *Dhāraṇā* (concentration), *Dhyāna* (meditation) and *Samādhi* (absorption) (Taneja, 2014).

1.2   INTRODUCTION TO *YAMĀA AND NIYAMĀ*

As discussed earlier, *yoga* is a comprehensive system for wellbeing which is more than *Āsana* (physical postures). *Yamāa* (abstinences) and *Niyamā* (observances) are foundational concepts in the science of *yoga*. The *Yamāa* and *Niyamā* are the first two limbs of the *Aṣṭāvaṅga yoga* (described in *Patañjali Yoga Sutra)* and very important aspects in *Haṭhayoga pradipikā.* The *Yamāa* and *Niyamā* are the primary steps towards self-realization. The *Yamāa* and *Niyamā* are related to the behavior outwardly in the world and inwardly towards oneself. Incorporating these principles into life can have a profound effect on the practice of *Yoga* and peace of mind. The *Yamāa* focuses on behavior and thinking outside

around the world. The *Niyamā* are principles that focus on how one should behave within oneself. Both *Yamāa* and *Niyamā* give the strength necessary to progress along the path towards inner peace, contentment, and enlightenment. *Patañjali yoga sutra* describes 5 *Yamāa* and 5 *Niyamā* (Taimni, 2010). Whereas *Haṭhayoga Pradipikā* presents 10 *Yamāa* and 10 *Niyamā (Muktibodhananda,* 2012*)*.

1.3   *YAMĀA AND NIYAMĀ* ACCORDING TO SAGE *PATAÑJALI*

Patañjali Yoga also known as *Rāja Yoga* or *Aṣṭāvaṅga Yoga* focuses on the path of psychological exploration. The eight limbs (*Aṣṭāvaṅga*) of the system show the path towards human liberation (Dylan & Muncaster, 2021). The *Yamāa and Niyamā* are the first and second limbs of the *Patañjali Yoga Sutra.* As we discussed earlier, *Yamāa* is those principles of wrong behavior, which we should restrict. The 5 components of *Yamāa* are non-violence (*Ahiṁsā*), truthfulness (*Satya*), non-stealing (*Asteya*), continence (*Brahmacārya*), and non-possessiveness (*Aparigraha*). *Niyamā* is those principles of right behavior, which should be adopted. The *Niyamā* described in the *yoga sutra* is the purity of body and mind (*Śauca*), contentment in all circumstances (*Santoṣa*), austerity (*Tapas*), self-study (*Svādhyāya*), and surrender to God (*Iśvarapraṇidhāana*) (Taimni, 2010).

1.3.1   Five *Yamāa* described in *Patañjali Yoga Sutra*

1) *Ahiṁsā* (**Non-Violence**): Minimizing the amount of harm we are causing to ourselves and others in thought, word, and deed, by becoming aware of how we may bring suffering to others.

2) *Satya* (**Truthfulness**): *Satya* includes right speech, truthful communication as well as skillful listening. When one is sincerely practising satya, one's words and actions are all in harmony.

3) *Asteya* (**Non-stealing**): One should not take anything which doesn't belong to you. One should not take anything which you haven't earned. The *asteya* applies to material things, as well as respecting others' time, energy, and hard work.

4) *Brahmacārya* **(Continence):** The yogic concept discourages overindulgence in many things, including food and sex. Obsession with things may cause someone to lose truly important things in life. The *Brahmacārya* is often described as moderation, specifically sensual.

5) *Aparigraha* **(non-possessiveness):** One should not take so much that others don't have enough. One should not be possessed by his/her possessions. One should not become over-attached with anything.

1.3.2 Five *Niyamā* described in *Patañjali Yoga Sutra*

1) *Śauca* **(Cleanliness):** Cleanliness can be practiced on several different levels. A clean environment and living space can be maintained outside. A clean body through a clean diet, good hygiene. A clean mind with the quality of the information.

2) *Santoṣa* **(Contentment):** One should become satisfied and happy with life and situations. Rather than wishing for things to be different, one should accept and appreciate the reality of life. *Santoṣa* also means being at the present moment.

3) *Tapas* **(Austerity):** One should transform himself/herself through the fire (difficulties) of positive actions. Tapas word which implies "heat," and it alludes to the discomfort that comes with breaking habitual thought and behavioural patterns in order to make a positive change in one's life.

4) *Svādhyāya* **(Self Study):** One should become aware of himself/herself and his/her actions. Reflect on them later. One should use his/her reflections to make positive changes to your actions in the future. Studying yoga texts and scriptures is also said to be a form of *Svādhyāya.*

5) *Iśvarapraṇidhāana* **(Surrender to God):** One should surrender himself/herself to something higher than himself/herself. This is the surrender of the small self to the higher self. *Iśvarapraṇidhāana* also means letting go of doubt and making space for faith.

1.4 *YAMĀA* AND *NIYAMĀ* ACCORDING TO *HAṬHAYOGA PRADIPIKĀ*

The *Haṭhayoga Pradipikā* is one of the primary ancient texts on *haṭhayoga*. This text was considered to be composed in the 15th century CE by *Swāmi Swātmarāma*. The primary goal of this text is to facilitate the physical disciplines and practices of *Haṭhayoga* and integrate these with the higher spiritual goals of *Rāja Yoga*. *Swāmi Swātmarāma* mentioned that *Haṭhayoga* is a preliminary practice for *Rāja Yoga*. *Swāmi Swātmarāma* said that obtaining self-control and self-discipline is much easier when we start with the physical and energetic body, versus trying to directly control the mind as in *Rāja Yoga*. *Haṭhayoga Pradipikā* presents 10 *Yamāa* and 10 *Niyamā* (Muktibodhananda, 2012).

1.4.1 Ten *Yamāa* mentioned in *Haṭhayoga Pradipikā*

1)   *Ahiṁsā:* Non-violence

2)   *Satya:* Truthfulness

3)   *Asteya:* Non-stealing

4)   *Brahmacārya:* Continence

5)   *Kṣamā:* forgiveness

6)   *Dhritiḥ:* Endurance

7)   *Dayā:* Compassion

8)   *Arjavaṁ:* Humility

9)   *Mitahāraḥ:* Moderate diet

10)   *Śaucaṁ:* Cleanliness

1.4.2 Ten *Niyamās* Mentioned in *Haṭhayoga Pradipikā*

1) *Tapaḥ:* Austerity

2) *Santoṣa:* Contentment

3) *Astikya:* Belief in the God

4) *Dānam:* Charity

5) *Īśvarapujanam:* Worship of God

6) *Sidhdāṁvākyaśravaṇaṁ:* Listening to the recitations of sacred scriptures

7) *Hrī:* modesty

8) *Matī:* Discerning intellect

9) *Japa:* Mantra repetition

10) *Hutam:* Sacrifice

1.5   POSITIVE EFFECTS OF *YAMĀA* AND *NIYAMĀ*

Yamāa and *Niyamā* are guideless which helps the Yoga practitioner to be in his/her path. *Yamāa* and *Niyamā* are the foundation of yoga. Practice *Āsanas* without following *Yamāa* and *Niyamā* is considered a simple exercise. *Yamāa* and *Niyamā* help to be in a state of balance during the spiritual journey or the *Yogic* path. Studies have demonstrated several health benefits of the *Yamāa* and *Niyamā*. *Yamāa*, *Niyamā*, *Āsana*, *Prāṇāyāma*, and meditation showed improvements in quality of life and reduction in stress levels in patients with coronary bypass surgery (Amaravathi et al., 2018). *Yamāa* and *Niyamā* were beneficial for stress reduction and psychological well-being in college students. The *Yamāa* and *Niyamā* intervention could add to complementary medicine to release the burden of insufficient resources of outpatient mental health treatment (Xu, Kumar, et al., 2021). The *Yamāa* and *Niyamā* also improved spiritual well-being. The *Yamāa* and *Niyamā* cultivate

the right attitude and behavior and strengthen the other steps of yoga practices to attain harmony and freedom (Xu, Itagi, et al., 2021).

1.6 CONCEPT OF *APARIGRAHA*

The *Aparigraha* word is divided into 3 components *"Graha"* which means reach or accept, seek the second part is *"pari"* which means from all-sided and lastly there is *"a"* which means "non".

According to *Patañjali Yoga Sutra, aparigraha* comes under the *Yamāa*. Every person needed to have a comfortable life, when the need becomes greedy it dangerous. One should accept whatever he/she gets, one should be happy with what they have. They should keep the things which are needed at the moment only and when the time comes they should let go of the things happily. Greed is something g that cannot satisfy a man, which leads to increased stress, violence, anger, jealousy, emotional disturbance. Greed leads to destruction, so one should be conscious it's needy or greedy. One should involve the habit of gratitude in them so the greediness will perish. The greediness will lead to accumulating the things which are not needed. By accumulating the things mind becomes occupied and it leads to worry. It is a form of *sadhanā* that is performed by the aspirants. There is also a limit for it if it is practiced for a longer duration it will lead to weakness. It should be practiced at the beginning to destroy the old habits. Sharing personally valuable goods with others is one method to overcome possessiveness (Barragan & Meltzoff, 2021).

Benefits of practicing *Aparigraha*:

1."The understanding of how and from where birth (comes) arrives when one becomes steadfast in non-possessiveness".

2.By practicing this you don't depend on something externals

3.One will be completely satisfied with their life.

4.Truth about finite things can be known.

5.one develop unconditional love

Aparigraha should be practiced on the mat by having deeper awareness to let go of the fear, attachment. It shouldn't be practiced by everyone in their daily life. It can be practiced in daily life by having a clear idea of what u want, forgive others, giving ur mind space full, concentrating on your breath and keep ur mind calm, develop love in oneself, unattachment should be practiced, develop the gratitude value, share your knowledge with others, be strong. It is the freedom one will attain by establishing in themselves (*Aparigraha - Practising Non-Attachment | Ekhart Yoga*, n.d.).

1.7 CONCEPT OF *HUTAM*

The straight meaning of *Hutam* is sacrifice. *Hutam* is a scientific process by which the herbs are burnt together with the mantra chanting. *Hutam* influences spiritual lifestyle changes. It is also evidence that the chanting mantras' vibration reverberates and spread the energy waves in the surrounding atmosphere (Rawat et al., 2007). It is a healing process the combination of fire and sound to have a combined effect on the physical, psychological and spiritual.

In Bhagavad Gita, Krishna explains that he had created *yajña* as an act of action to attain their desire, by offering the sacrifices to him. He had listed various types of sacrifices with different objectives. *Hutam* affects the grosser level where one will attain the material word but also the subtle level it helps to control the sense organs, logical in *svādhyāya*, sacrifice the knowledge –removes the ignorance.

Offerings are an important part of these ceremonies, and some are rather complex, making them one of the most beautiful cultural occurrences in the area, which tourists adore. The religious rites including offerings (typically material, such as plants, animals, or metals) are referred to as *yadnya* by Balinese Hindus (Monier-Williams et al. 1992; Barth 1993) (Sujarwo et al., 2020). Plants, or parts of plants, are the most essential element in material offerings, and they are likely to hold symbolic importance for the ceremonies. Palms are sacred objects in several rites; for example, oracles are accompanied by seeds, and palm leaves are utilized as gifts (Gruca et al., 2014). Tenger (Sky/ Sky God) receives milk offerings that are dispersed into the air (Stephens, 2021). Sixteen types of offers are there in *hindu puja* to the divine. Offering a seat, offering water to wash feet and hands, offering clothes, floral garlands, and ornaments, offering sandal paste, turmeric paste, and vermilion,

turmeric smeared rice, adoring the Lord with various names accompanied by *Puja* with flowers, and offering *niveda* or cooked and uncooked vegetables and fruits are just a few of the important ones (*The Essence of Various Rituals in Hindu Puja | - Times of India*, 2021). Offerings of jewelry, cosmetics, saris, and money excite the sensations of smell and touch. The mantras and prayers that honor and laud the *devi* are the most important of all the puja offerings (*The Offerings for Navaratri Puja*, 2021).

CHAPTER 2

LITERATURE REVIEW

To compile the information related to *Yamāa* (abstinences) and *Niyamā* (observances) from ancient yogic scriptures and modern literature review.

2.1 Ancient Literature review

A literature survey of ancient yogic texts on *Yama* and *Niyama* was done. We conducted the ancient literature survey on ancient texts *Patañjali Yoga Sutra* and *Haṭhayoga Pradipikā, Shāndilya Upanishad, Trishikhi Brahman Upanishad, Varah Upanishad, Yoga Yajnavalkya, Bhagavad Gitā, Rig Veda, Chāndogya Upanishad, and Srimad Bhagavatampurāna.*

The number of *Yamāa* and *Niyamā* Varies in the source. In some scriptures, they are five each in numbers whereas in some there *Haṭhayoga Pradipikā* are ten *Yamāa* and ten *Niyamā.*

आहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा   यमाः।

āhiṁsāsatyāsteyabrahmacaryāparigrahā yamāḥ| (*Patañjali Yoga Sutra* Chapter 2 verse 30)

Meaning

The five self-restraint are nonviolence, truth, honesty, sensual abstinence, and non-possessiveness (*Yamāa).*

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि   नियमाः।

śauaucasantoṣatapaḥsvādhyāyeśvarapraṇidhāanāni niyamāḥ| (*Patañjali Yoga Sutra* Chapter 2 verse 32)

Meaning

Fixed observances include cleanliness, contentment, austerity, self-study, and surrender to god.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ।

aparigrahasthairye janmakathantāsambodhaḥ|(*Patañjali Yoga Sutra* Chapter 2 verse 39)

Meaning

If one is stable in non-possessiveness, the knowledge of how and from where birth arises (comes).

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धुतिः ।

दयार्जवं मितहारः शौचं चैव यमा दश ॥

ahiṁsā satyamasteyaṁ brahmacaryaṁ kṣamā dhutiḥ|

dayārjavaṁ mitahāraḥ śaucaṁ caiva yamā daśa|| (*Haṭhayoga Pradipikā* Chapter 1 verse 16(ii))

Meaning

The ten rules of conduct are nonviolence, truth, non-stealing, continence (being immersed in a pure state of consciousness), forgiveness, endurance, compassion, humility, moderate diet, and cleanliness (*Yamāa*).

तपः संतोष अस्तिक्यं दानमीश्वरपुजनम् ।

सिध्दांवाक्यश्रवणं ह्रीमती च तपो हुतम् ।

नियमा दश संप्रोक्ता योगशास्त्रविशारदैः ॥

tapaḥ santoṣa astikyaṁ dānamīśvarapujanam|

sidhdāṁvākyaśravaṇaṁ hrīmatī ca tapo hutam|

niyamā daśa samproktā yogaśāsttraviśāradaiḥ|| (*Haṭhayoga Pradipikā* Chapter 1 verse 16(ii))

The ten observances (*Niyamā*)are penance (austerity), contentment, belief (faith) in the almighty (God), charity, worship of God, listening to sacred scriptures recitations, modesty, a discerning intellect, *japa* (*mantra* repetition), and sacrifice.

तत्र दश यमः। तया नियमाः।

तत्राहिंसासत्यास्तेयब्रह्मचर्यदायार्जवक्षमाधृतिमिताहारशौचानि चेति यम दश ॥

tatra daśa yamaḥ| tayā niyamāḥ|

tatrāhiṁsāsatyāsteyabrahmacaryadāyārjavakṣamādhṛtimitāhāraśaucāni ceti yama daśa||

(*Śāṇḍilya Upaniṣad* प्रथम खन्ड Chapter 1)

<u>Meaning</u>

Yamāa is of ten types, and *Niyamā* is of ten types. *Ahiṁsa, Satya , Asteya , Brahmacarya, Daya, Arjava, Kṣamā, Dhṛti, Mitāhara ,* and *Śauca* are the ten *Yamāa* (forbearance).

तपः सन्तोषास्तिक्यदानेश्वरपूजनसिध्दान्तश्रवणह्रीमतिजप व्रतानि दश नियमाः।

tapaḥ santoṣāastikyadāneśvarapūjanasidhdāntaśravaṇahrīmatijapa vratāni daśa niyamāḥ|

(*Śāṇḍilya Upaniṣad* द्वितीय खन्ड Chapter 2)

<u>Meaning</u>

Tapaḥ, Santoṣa, Astikya, Dāna, Iśvarapujana, Siddhānta Śravaṇa, Hrī, Mati, Japa and *Vrata* are the ten *Niyamā* (religious observances).

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ।क्षमा धुतिर्मिताहारः शौचं चेति यमादश ॥

ahiṁsā satyamasteyaṁ brahmacaryaṁ dayāarjavam |kṣamā dhutirmitāhāraḥ śaucaṁ ceti yamādaśa|| (Triśikhibrajhama Upaniṣad Chapter 2 verse 32)

Meaning:

The ten *Yamāa* are nonviolence, truth, abstinence from stealing, celibacy, compassion, rectitude, forbearance, fortitude, temperance in food, and cleanliness.

तपः सन्तुष्टिरास्तिक्यं दानमाराधनं हरेः ॥ वेदान्तश्रवणं चैव ह्रीर्मतिश्च जपो व्रतम् ॥ ।इति ।

tapaḥ santuṣṭirāstikyaṁ dānamārādhanaṁ hareḥ|| vedāntaśravaṇaṁ caiva hrīrmatiśca japo vratam|||iti|(Triśikhibrajhama Upaniṣad Chapter 2 verse 33)

Meaning

The ten *Niyamā* are penance, contentment, belief in the supreme, munificence, worship of Vishnu, Vedanta study, modesty, determination, *Japa* (silent prayer), and austerity.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ।क्षमा धुतिर्मिताहारः शौचं चेति यमा दश ॥

तपः सन्तोषमास्तिक्यं दानमीश्वरपूजनम् । सिध्दान्तश्रवणं चैव ह्रीर्मतिश्च जपो व्रतम् ।

एते हि नियमाः प्रोक्ता दशधैव महामते ॥

ahiṁsā satyamasteyaṁ brahmacaryaṁ dayāarjavam |kṣamā dhutirmitāhāraḥ śaucaṁ ceti yamā daśa||

tapaḥ santoṣamāstikyaṁ dānamīśvarapūjanam| sidhdāntaśravaṇaṁ caiva hrīrmatiśca japo vratam|

ete hi niayamāḥ proktā daśadhaiva mahāmate||(Varāha Upaniṣad (5.13,14))

<u>Meaning</u>

The ten *Yamāa* are *Ahiṁsa, Satya, Asteya, Brahmacarya, Daya, Arjava, Kṣamā, Dhṛti, Mitāhara* and *Śauca*. The ten *Niyamā* are *Tapaḥ, Santoṣa, Astikya, Dāna, Iśvarapujana, Siddhāntaśravaṇa, Hrī, Mati, Japa* and *Vrata*

अहिंसा सत्यमस्तेयं ब्रम्हाचयं दयार्जवम् ॥

क्षमाधूतिमिताहारः शोचं त्वेते यम दश ।

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ॥

ahiṁsā satyamasteyaṁ bramhācayaṁ dayārjavam||

kṣamādhūtimitāhāraḥ śoucaṁ tvete yama daśa|

karmaṇā manasā vācā sarvabhūteṣu sarvadā|| (*Yoga Yajñavalkya* Chapter 1 verse 50 ,51)

<u>Meaning</u>

The ten *Yamāa* are *Ahiṁsa, Satya, Asteya, Brahmacarya, Daya, Arjava, Kṣamā, Dhṛti, Mitāhara* and *Śauca*.

तपः संतोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिध्दान्तश्रवणं चैव हीर्मतिश्च जपो व्रतम् ॥

tapaḥ santoṣa āstikyaṁ dānamīśvarapūjanam|

sidhdāntaśravaṇaṁ caiva hīrmatiśca japo vratam|| (*Yoga Yajñavalkya* Chapter 2 verse 1)

<u>Meaning:</u>

The ten *Niyamā* are *Tapaḥ, Santoṣa, Astikya, Dāna, Iśvarapujana, Siddhāntaśravaṇa, Hrī, Mati, Japa* and *Vrata*.

योगि युञ्जीत सततमात्मानं रहसि स्थितः।

एकाकि यतचित्तात्मा निराशिरपरिग्रहः ॥

yogi yuñjīta satatamātmānaṁ rahasi sthitaḥ |

ekāki yatacittātmā nirāśieraparigrahaḥ||(Bhagavad-ġitā Chapter 6 verse 10)

<u>Meaning</u>

The *yogi* should be continually engaged in himself, establishing himself alone in a solitary place, having subdued his mind and body, and giving up all possessions.

निरशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।

शरिरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

niraśīryatacittātmā tyaktasarvaparigrahaḥ|

śariraṁ kevalaṁ karma kurvannāpnoti kilbiṣam|| (*Bhagavad-ġitā Chapter* 4 verse 21)

<u>Meaning</u>

Such a person does not do wrong(sin) since he or she is devoid of expectation, has control over his or her body and mind, has abandoned all possessions, and only engages in physical activity.

आग्नि मीळे पुरोहितं यज्ञस्य देवं रत्वीजम होतरं रत्नधातमम।

āgni mīḻe purohitaṁ yajñasya devaṁ ratvījama hotaraṁ ratnadhāatamama|(ṛgveda 1.1.1)

<u>Meaning</u>

I offer my sincere prayer to *agni*, the supreme being, the awakener of inner energy, and the giver of prosperity.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थंकर्म कौन्तेय मुक्तसग्ङः समाचर ॥

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ |

tadarthaṅkarma kaunteya muktasagṅaḥ samācara | | (*Bhagavad-ġitā* chapter 3 verse 9)

<u>Meaning</u>

Work must be performed as a *yajña* (sacrifice) to the Supreme Lord; otherwise, work leads to enslavement in this world. For the sake of God's satisfaction, O son of *kuntī,* execute your appointed duty without attachment to the consequences.

सहयज्ञाः प्रजाः सूष्व्दा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

sahayajñāḥ prajāḥ sūṣvdā purovāca prajāpatiḥ |

anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk | | (*Bhagavad-ġitā* Chapter 3 verse 10)

<u>Meaning</u>

Brahma created humankind and demigod along with duties at the beginning of creation, blessed them by saying, "Be thou happy by this *yajña* (sacrifices) because its performance will bestow upon you all desirable things.

देवान्भावयतानेन ते देवा भवयन्तु वः ।

परस्परं भवयन्तं श्रेयं परमवप्स्यथ ॥

devānbhāvayatānena te devā bhavayantu vaḥ |

parasparaṁ bhavayantaṁ śreyaṁ paramavapsyatha | | (*Bhagavad-ġitā* Chapter 3 verse 11)

The celestial gods will be pleased by your sacrifices, and prosperity will reign for all through collaboration between humans and the celestial gods.

इष्टान्भोगान्हि वो देव दास्यन्ते यज्ञभविताः ।

तैर्दत्तनप्रदयैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

iṣṭānbhogānhi vo deva dāsyante yajñabhavitāḥ|

tairdattanapradayaibhyo yo bhuṅūkte stena eva saḥ||(Bhagavad-ġitā Chapter 3 verse 12)

Meaning

The celestial gods will grant you all of your desired necessities of life after they have been satisfied by your sacrifice. Those who take advantage of what is provided to them without offering it are truly thieves.

यज्ञशिष्टशिनःसन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

yajñaśiṣṭaśinaḥsanto mucyante sarvakilbiṣaiḥ|

bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt||(Bhagavad-ġitā Chapter 3 verse 13)

Meaning

Spiritually minded people who eat food that was first offered as a sacrifice are purified of all sins. Others who prepare meals for their pleasure eat nothing except sin.

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येणा ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते

ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्वद्दात्मानमनुविन्दते ॥

atha yadyajña ityācakṣate brahmacaryameva tadbrahmacaryaṇā hyeva yo jñatā taṁ

vindate'tha yadiṣṭamityācakṣate brahmacaryameva tadbrahmacaryeṇa

hyeveṣvdātmānamanuvindate || (*Chāndogyopaniṣad* 8.5.1)

<u>Meaning</u>

Then there is *brahmacharya,* which is also known as *yajña (*sacrifice). This is because, through *brahmacarya*, the one who knows the Self attains *brahmaloka*. Again, what is called *iṣṭa* (worship) is, because *brahmacarya* is how the desired Self is obtained.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मण हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमधिना ॥

brahmārpaṇaṁ brahma havirbrahmagnau brahmaṇa hutam|
brahmaiva tena gantavyaṁ brahmakarmasamadhinā||(*Bhagavad-ġitā* Chapter 4 verse 24)

<u>Meaning</u>

For those who are completely absorbed in God-consciousness, the oblation is *brahmaṇa*, the ladle with which it is offered is *brahmaṇa*, the act of offering is *brahmaṇa,* and the sacrificial fire is *brahmaṇa*. Such people treat everything as if it were a deity, and they can easily obtain him.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवज्यमहमग्निरहं हुतम् ॥

पितहमस्य जगतो मात धाता पितमहः ।

वेद्यं पवित्रमोक्ङार ऋक्साम यजुरेव च ॥

ahaṁ kraturahaṁ yajñaḥ svadhāhamahamauṣadham |

mantro'hamahamevajyamahamagniraham hutam ||

pitahamasya jagato māta dhātā pitamahaḥ |

vedyaṁ pavitramokṅāra ṛksāma yajureva ca || (Bhagavad-ġitā Chapter 9 verse 16 and 17)

Meaning

But it's who I am in *Vedic ritual;* I'm the sacrifice, the ancestor's offering, the healing herb, and the transcendental chant. I'm the butter, the fire, and the offering. I am the universe's father, as well as its mother, supporter, and grandsire. I am the syllable om, as well as the purifier, the object of knowledge. The *Ṛgveda, Sāmaveda*, and the *Yajurveda* are all me.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

aśraddhayā hutaṁ dattaṁ tapastaptaṁ kṛtaṁ ca yat |

asadityucyate pārtha na ca tatpretya no iha || (Bhagavad-ġitā Chapter 17 verse 28)

Meaning

But, regardless of what is done, sacrifices, austerities, and charity performed without faith in the supreme are not permanent. They are known as asat, and they are useless in this world as well as the next.

तद्वै धनुस्त इषवः स रथो हयास्ते

सोऽहं रथी नृपतयो यत आनमन्ति ।

सर्वं क्षणेन तदभूदसदीशरिक्तं

भस्मन्हुतं कुहकराद्धमिवोप्तमूष्याम्॥

tadvai dhanusta iṣavaḥ sa ratho hayāste

so'ahaṁ rathī nṛpatayo yata ānamanti|

sarvaṁ kṣaṇena tadabhūdasadīiśariktaṁ

bhasmanhutaṁ kuhakarāddhamivoptamūṣyām||(*Śrīmad Bhāgavata Purāṇa* 1.15.21)

Meaning

I have the very identical to *gāṇḍīva* bow, arrows, and chariot carried by the same horses, and I utilize them as the same Arjuna to whom all the kings offered their respects. However, in the absence of *Lord kṛṣṇa,* all of them have become null and void at a moment's notice. This is the same as smearing clarified butter on ashes, collecting money with a magic wand, or spreading seedlings in a barren land.

हिंस्रं द्रव्यमयं कम्यमग्निहोत्रद्यसन्तिदम्।

दर्शश्च पूर्णमासश्च चतुर्मास्यं पशुः सुतः॥

एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च।

पुर्तं सुरालयारमकूपाजीव्यादिलक्षणम्॥

hiṁsraṁ dravyamayaṁ kamyamagnihotradyasantidam|

darśaśca pūrṇamāsaśca caturmāsyaṁ paśuḥ sutaḥ||

etadiṣṭaṁ pravṛttākhyaṁ hutaṁ prahutameva ca|

purtaṁ surālayāramakūpāajīvyādilakṣaṇam||(*Śrīmad Bhāgavata Purāṇa* 7.15.48-49)

<u>Meaning</u>

The killing of animals and the burning of many valuables, especially food grains, are all symptomatic of the ritualistic ceremonies and sacrifices were known as *Agni-Hotra-Yajña, Darśa-Yajña, Pūrṇamāsa-Yajña, Paśu-Yajña, Caturmāsya-Yajña* and *Soma-Yajña,* all for the pleasure of material desires and the development of anxiety. Performing such sacrifices, worshipping, *Vaiśvadeva* and performing the *Baliharana* ceremony, which are all said to be the ultimate aim of life along with its attachment to material world aspirations manifests itself in the construction of temples for demigods, the construction of resting houses and gardens, the digging of wells for the distribution of water, the establishment of food distribution booths, and the performance of public welfare activities.

2.2 SCIENTIFIC LITERATURE REVIEW

Author and year	Sample	Result	Conclusion
(Raina & Singh, 2018)	550 students (367 males and 183 females)	Overall reliability of the scale was found to be excellent (α = 0.88), and the criterion-related validity was satisfactory as correlations were found to be 0.46 and 0.48 (p<0.01) for Flourishing and SPANE-P, respectively, and -0.22 (p<0.01) for SPANE-N.	The Ashtanga Yoga Scale has good psychometric properties (α= 0.88), and the overall scale shows a fair degree of correlations with the validating scales which indicates acceptable criterion-related validity of the overall measure of Yoga.
(Dadhore & Gowda, 2019)	1,153 students aged 11-18 years	The Yoga Self Restraint Scale got Cronbach's alpha of 0.74, variance 58.46%. "The YSRS results were shown to be meaningful at the p level (p<0.001)".	A yoga Self-restraint scale is described to measure social health and analyze its relation with five self-restraint; non-injury, truthfulness, abstention from stealing, living with awareness of the highest reality, and non-possessiveness. This yoga instrument can facilitate and provide social health care and wellbeing: self-esteem, interpersonal skills, healthy behaviors, educational attainment.

CHAPTER 3

3.1 AIM

To develop and validate of *aparigraha* and *hutam* scale.

3.2 OBJECTIVE

1. To check the reliability and performance of the exploratory factor analysis of *aparigraha*.

2. To check the reliability and performance of the exploratory factor analysis of *hutam*.

3.3 QUESTION

Can the questionnaire be developed to evaluate and validate the construct *aparigraha* and *hutam*?

CHAPTER 4

METHODOLOGY

4.1 Index construction is one of the approaches of the scale development which involve the four steps

4.1.1 Specification of the domain-Construct Definition:

In my study, it consists of two domain *aparigraha* and *hutam.*

Aparigraha:

Operation definition is possessiveness, behavior which the construct reflect are non-accumulation of material, satisfaction, not buying/keeping things which are more than necessary, calmness, happiness, non-comparison.

Hutam:

Operation definition is performing *pujas/ yajña /homa*, doing sacrifice like giving up worldly desire /surrendering the ego, giving up the idea that life is for worldly pleasures.

4.1.2 Item Generation

Item was generation based on the constrict definition Generation of the item of *aparigraha* and *hutam* consist of 9 and 5 items respectively. Items consist of Linkert scale of Never, Rarely, Sometimes, Frequently, very often has their response. Social desirable result in the false analysis, to address this issue indirect questioning techniques had been used. To avoid the social desirability bias the survey consists of 13 items that were selected from the Marlowe–Crowne Social Desirability Scale (MCSDS) with the response of true or false. It has a good internal consistency alpha coefficient of 0.80 for women and 0.70 for men (Beretvas et al., 2002). For 60 samples test and retest, correlation is 0.89 from the one-month interval (Crino et al., 1983). It consists of some additional questions about their gender, age, yoga practitioner, occupation, graduation.

4.1.3 Designing Scale

The survey's instructions were then written at the top of the Google form, and the survey's mode of administration was determined to be online. Five Linkert scales are used to determine the order of the items.

4.1.4 Item Analysis

Factor analysis is the method of taking measured items responses and examining all the items can be broken into clusters or group considering the content and similar responses (Allen, 2017). When no previous information on the data structure is available, exploratory factor analysis (EFA) is performed to gain a better understanding of the data structure. For a better solution that is more interpretable, we need to do the factor rotation. By doing the rotation there will be the most parsimonious and simple structure. The oblique rotation method will help to provide the correlation among the latent constructs. One type of oblique method is oblimin is used in this paper, it is moderated by delta value which helps to know that how much correlation is there –ve or +ve.

4.2 FIELD TESTING OF THE INSTRUMENT

The 17 sub-domains were divided among the group and each individual was allocated two sub-domains for a research study due to the huge size of the construct when all of them were grouped. Google forms were used to create the questionnaires. The questionnaire followed a similar pattern of answers for everyone, with a consistent response pattern on a scale of very often to never. Before filling out the form, the participant was asked for their consent, and the initial instructions were given before answering the questions, such as to say what comes naturally and not to give too much.

4.3 FACE VALIDITATION

Items were prepared and with the help of a researcher who is an expert in his field, questions were reviewed and concluded it measures traits of interest.

4.4 PARTICIPANT

4.4.1 Sample size

According to Spector (1992) and Bernard (2000), the number of respondents of scale developer is recommended 100 to 200 participants.

In this study, we did non-probability sampling i.e snowball and convenience sampling.

A total of N=205 responses are received among them Female is 103, Male is 98, Prefer not to say is 4.

4.4.2 Source of participant

The Google form was shared amongst friends and relatives via WhatsApp, and responses were collected.

4.4.3 Inclusion criteria

1. Both Male and Female

2. Both yoga practitioner and non-yoga practitioner are included

3. Any field of peoples who are study or working peoples can participate in this study

4. Knowledge of the English language

5. Had the accessibility to fill the Google form

4.4.4 Exclusion criteria

1. Less than 18 years

2. Who are afflicted with a long-term bodily ailment

3. Those who doesn't want to participant in the study.

4.4.5 Ethical consideration

Consent was obtained from SVYASA ethical committee. Before collecting data, participants had been given the option to share their informed consent and be assured that the information they submit will be used exclusively for this project, will be kept confidential, and would be used solely for research and academic reasons.

4.5 DESIGN

Pre-design study (Online Survey)

One of the paper shows that effect size is zero for both internet and offline survey (Dodou & De Winter, 2014).

This research design consists of both quantitative and qualitative methods.

4.5.1 Phase -1 Qualitative Study

A qualitative study design was used as the constructs are subjective in nature. Through the process of generating items and refining the construct, we had in-depth discussions among our group and included items that fit the operational definitions and those which felt relevant to the present context. After the first draft, we had a thorough discussion with our professor/ guide who is also an expert in the field. During this discussion which lasted for about 3hours, each item was scrutinized and changes were made wherever necessary. The initial draft included more than 20 sub-domains under *yamāa* and *niyamā* which was later reduced to 17

sub-domains. Some of them were removed due to the irrelevance in current times, some merged due to the similarity and overlapping nature of the construct, and one construct was added to the list. After the changes were implemented, all the items were once again critically examined and checked for face validity.

4.5.2 Phase – 2 Quantitative study

The research design was a survey method. The sample which was collected was a non-probability sampling (i.e. snowball, conventional sampling) was employed. The questionnaire was in the format of Google from which was circulated through social media (WhatsApp). Participants submitted their Google forms directly and the data was collected through Google Excel sheet. During analysis, quantitative values were retrieved to a Microsoft Excel Sheet.

4.6 ASSESSMENT TOOL

Questionnaire consisting of 14 items of the two construct (9 items related to *aparigraha* and 5 items related to *hutam*) and 13 items social desirability scale. Total questionnaire were 27 items in total.

CHAPTER 5

DATA EXTRACTION AND DATA ANALYSIS

Self-constructed questionnaire/self-administrated questionnaire which are having 14 items with five Linkert scales and 13 desirability questions with two option true and false.

5.1 DATA EXTRACTION

The responses were recorded from the Google form responses to excel sheet and saved in the CSV format. In the excel sheet, we should remove the duplicate and missing value responses. And to the five-point, Linkert scale had given numerical number/scoring. The reverse scale or reverse scoring should be employed in excel. The CSV format file is inputted in the jasp, we employed self-reliability analysis and exploratory factor analysis.

5.2 DATA ANALYSIS

Exploratory factor analysis

In exploratory factor analysis, it consists of two test

1. Kaiser-Meyer-Olkin which measures adequate sampling, a statistic that indicates the variance proportion in the variable. If the value is greater or equal to 0.50 the results would be useful, then factor analysis may be useful in your data.

2. Bartlett's test of sphericity: This test of the correlation matrix is an identity matrix. When their change in the variables is unrelated so it is unsuitable for structure detection. If its value is less than 0.05 shows that factor analysis may be useful with your data.

Factor analysis is the method of taking measured items responses and examining all the items can be broken into clusters or group considering the content and similar responses (Allen, M. 2017). Exploratory factor analysis (EFA) is used when there is no previous information on the data structure is available so for a better understanding of the structure of data EFA is used. For a better solution that is more interpretable, we need to do the factor rotation. By doing the rotation there will be the most parsimonious and simple structure. The oblique rotation method will help to provide the correlation among the latent constructs. One type of

oblique method is oblimin is used in this paper, it is moderated by delta value which helps to know that how much correlation is there –ve or +ve.

Self-reliability analysis

Allows you to investigate properties related to scale measurement and the objects that make up the scale. It helps to see the relationship between the individual items and also with the help of Cronbach's alpha u get an idea about the internal consistency, based on the average inter-item correlation.

Social desirability scale

People would never want to expose their flaws; thus they would never offer an honest answer during a questionnaire. While doing the survey people's responses are based on social norms rather than true opinion (Meisters et al., 2020). Peoples will answer based on what would others think about them. Wiggins and Rumrill (1959) give three different approaches for desirability problems (Wiggins & Rumrill, 1959). Statistical correction for faking bad and faking good is done in response (Meehl & Hathaway, 1946), Social desirability is assessed using the Marlowe-crown social desirability scale. The items were short forms like 11, 12, 13 items (Reynolds, 1982) and four short forms two of them are 13 items and 11,12 items (Ballard, 1992). Here among the 33 items only 13 items are taken, because it proved that it is the best fit with a mean of 4.61 and the standard deviation is 2.90 and skewness is 0.72 and the kurtosis is 0.09, and Cronbach alpha is 0.75 (Sârbescu et al., 2012).

CHAPTER 6

RESULT

DEMOGRAPHIC GRAPH

In this study, the majority of participants had completed or were in the process of completing their undergraduate or equivalent education (58 % n=119). The number of working participants is higher (51.2%, n=105) in this study. Non-yoga practitioners make up 70.2 % of the overall survey participants.

Gender

In this study total sample is 205 (N=205). Among 50.2 % (103) were women, 47.8 % (98) were men and 2 % (4) prefer not to say (see figure 1).
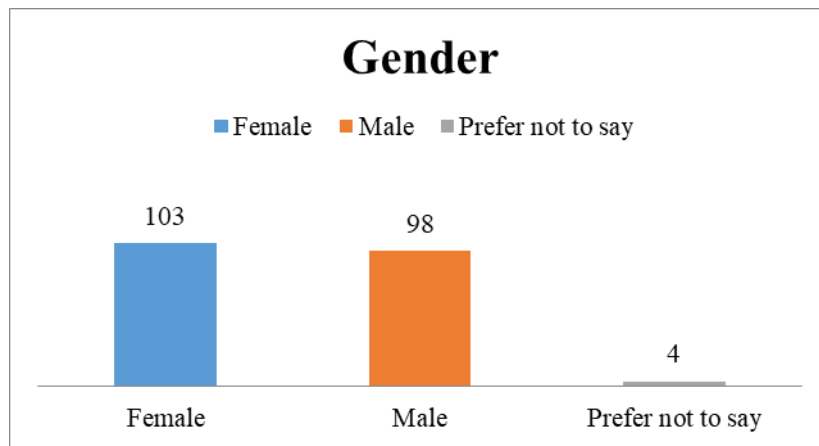

Figure 1

Age

In this study, the people's age in the range of 18-30 is comparable high with include 70.7 % (147) of the total sample (see Figure 2).
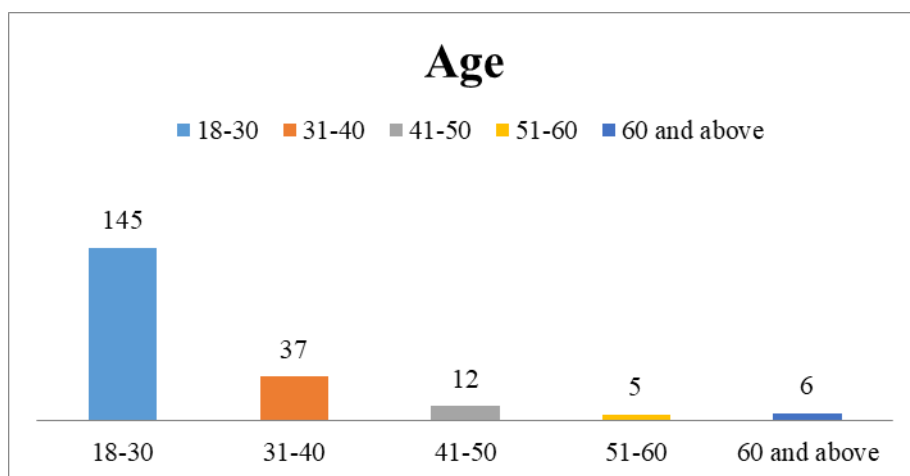

Figure 2

Education

In this current study undergraduate degree or equivalent education consists of 58 % of the total population (see Figure 3).
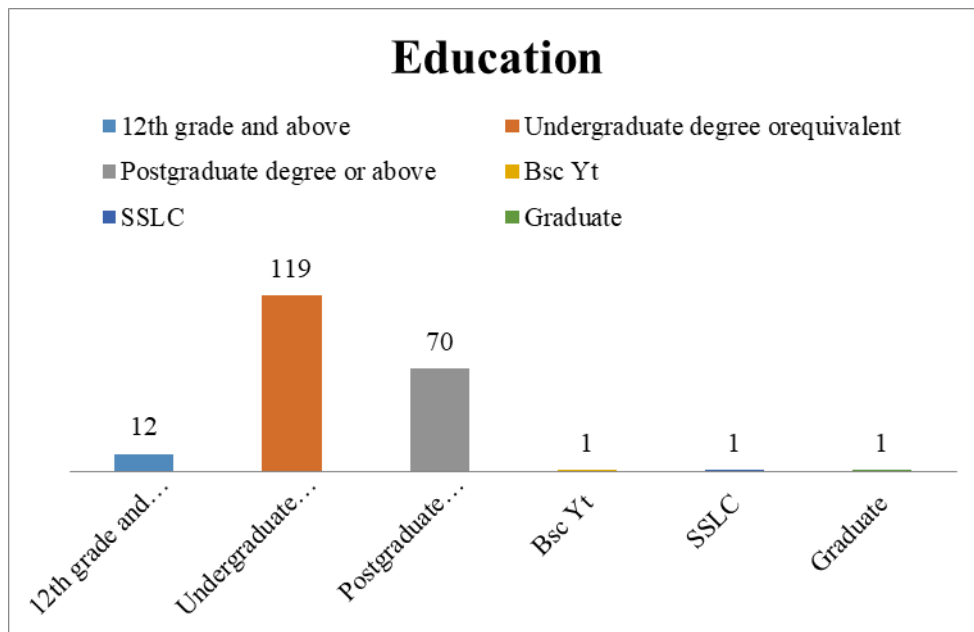

Figure 3

Occupation

Working people and students constitute 51.2 % and 28.3 % of the total population, respectively. This takes up three-quarters of the sample (see Figure 4).
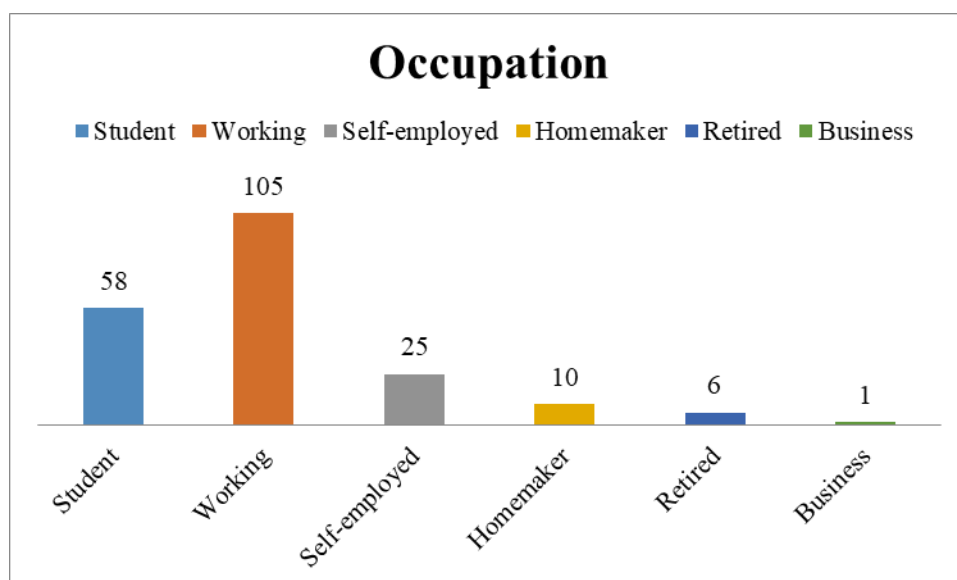
Figure 4

Yoga practitioner

In this study the percentage of persons who do not practice yoga is higher (see Figure 5).
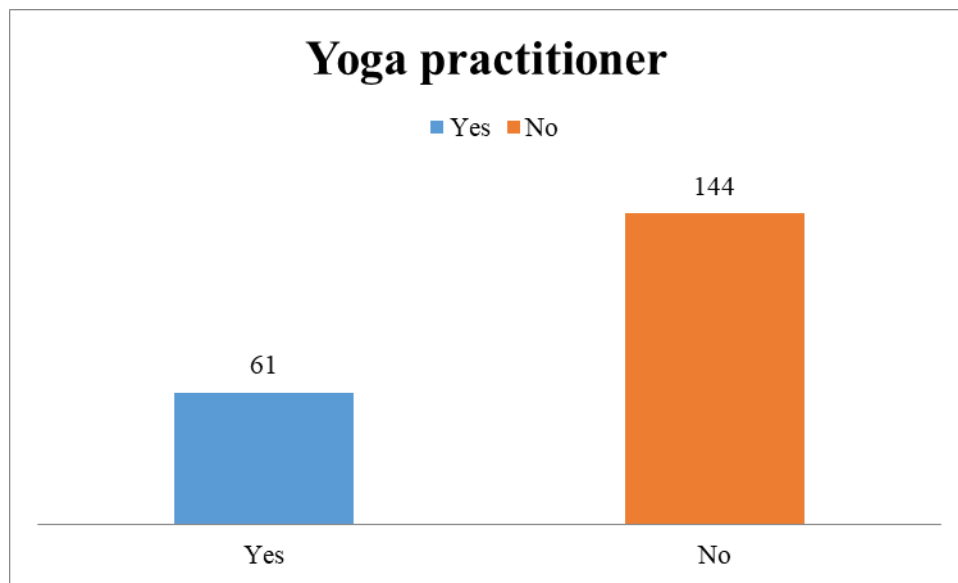
Figure 5

Since there is no duplication or missing value, a total of 205 samples is taken for study. When the data is extracted in excel, we analyzed both coding and reverse coding had to be done before performing analysis in jasp.

RELIABILITY

Estimate	Cronbach's
Point estimate	0.677
95% CI lower bound	-
95% CI upper bound	-

Table 1–Reliability of both the constrict *aparigraha* and *hutam*

Estimate	Cronbach's
Point estimate	0.567
95% CI lower bound	-
95% CI upper bound	-

Table 2-Reliability of *aparigraha*

Estimate	Cronbach's
Point estimate	0.603
95% CI lower bound	-
95% CI upper bound	-

Table 3- Reliability of *hutam*

Overall internal consistency of the two 2 factors is 0.676. The individual yogic constrict of *aparigraha* has a consistency of 0.567, while *hutam* has a reliability of 0.603. The value of alpha shows that *aparigraha* has a poor internal consistency. Internal consistency of the overall two 2 factors and *hutam* showed that it has a questionable Internal consistency.
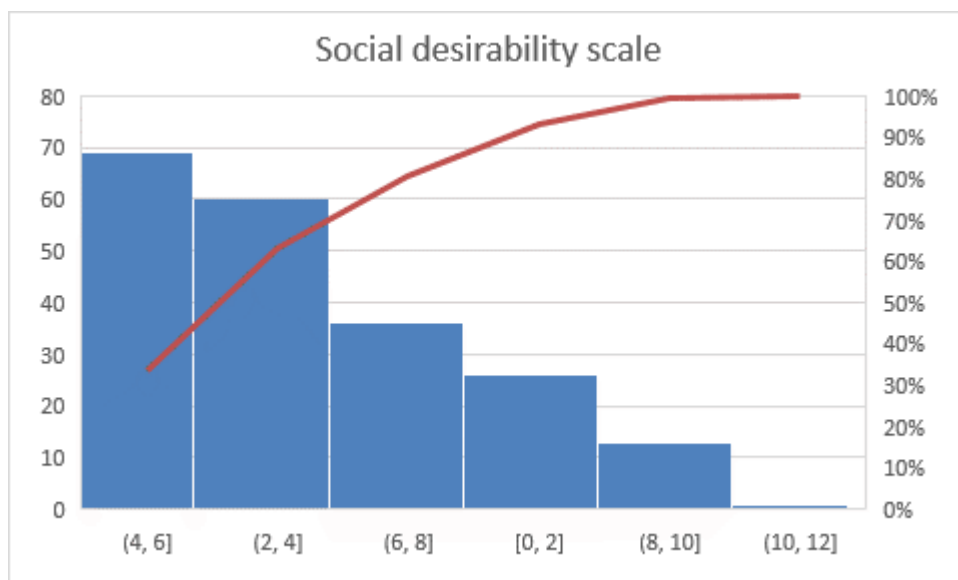

Figure 6 –distribution graph of social desirability scale

Predominance of distribution is lying in lower value, showing that this study is not socially sensitive (see Figure 6).

Estimate	Cronbach's
Point estimate	0.466
95% CI lower bound	-
95% CI upper bound	-

Note. The following items correlated negatively with the scale: Q19, Q21, Q23, Q24, Q27

Table-4 Reliability of Marlowe-Crowne social desirability scale

The reliability of the social desirability question is 0.466 indicate it has a very low reliable value.

By the two assumption check Kaiser-Meyer-Olkin and Bartlett's test we conclude that we can perform the factor analysis for this tool development.

While doing factor analysis one has to know which rotation we need to perform, which method of estimation.

In this study, we use oblique rotation with oblimin, the Minimum residual method of estimation. The cut-off factor loading can be modified if you like, by default it is 0.4 cut-off, we had maintained the same value only

KAISER-MEYER-OLKIN TEST

	MSA
Overall MSA	0.665
Q1	0.736
Q2	0.706
Q3	0.654
Q4	0.690
Q5	0.730
Q6	0.609
Q7	0.666
Q8	0.638
Q9	0.591
Q10	0.679
Q11	0.827
Q12	0.641
Q13	0.623
Q14	0.667

Table 5-Kaiser-Meyer-Olkin test

Here the MSA value is greater than 0.50 shows that their adequacy of the sample. But Q1, Q2, Q5, Q11 are above 0.7 showing that it has better adequacy.

Bartlett's test

X²	Df	P
604.819	91.000	<0.01

Table 6- Test for sphericity

Here The $p<0.05$ shows that it is significant.

The two assumption check is significant concluding that we can perform exploratory factor analysis.

	Value	Df	P
Model	169.467	64	<0.01

Table 7- Chi-squared test

	Factor 1	Factor 2	Uniqueness	Communality
Q1			0.903	0.097
Q2			0.908	0.092
Q3			0.861	0.139
Q4			0.932	0.068
Q5	0.405		0.829	0.171
Q6			0.919	0.081
Q7		0.613	0.613	0.387
Q8		0.558	0.685	0.315
Q9		0.415	0.827	0.173
Q10		0.493	0.758	0.242
Q11	0.498		0.732	0.268
Q12	0.817		0.334	0.666
Q13	0.861		0.260	0.740
Q14		0.569	0.676	0.324

Note. The applied rotation method is oblimin

Table 8- Factor loading

	SumSq. Loadings	Proportion var.	Cumulative
Factor 1	2.182	0.156	0.156
Factor 2	1.579	0.113	0.269

Table 10- Factor Characteristics

Summarize value of the *aparigraha* factor is 1.579 and *hutam* factor is 2.182. SS loading is used to determine the value of a particular factor; if its value is greater than one we can keep the factor. Here the value of SS is greater than one indicating that we can keep both the factor.
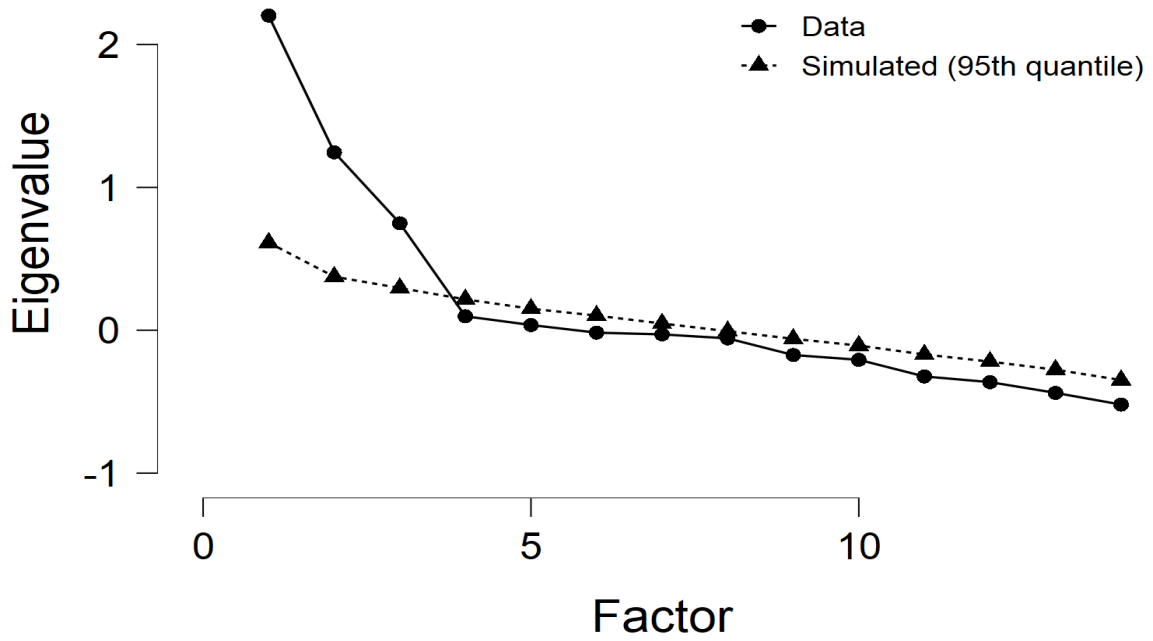
Figure 7 -Scree plot

This plot qualitative determines how many variables we can extract. We can extract the two factors because two points are above one eigenvalue value. According to our developed construct, it consists of two constructs, and also, we can extract two factors from figure 7.
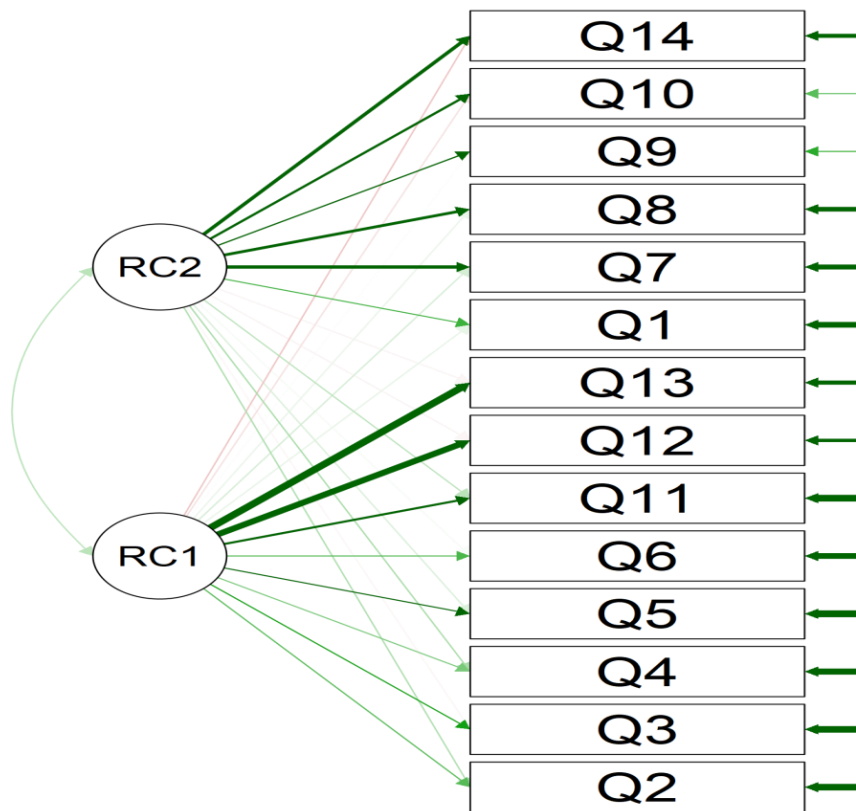
Figure 8- Path diagram

There are two components, according to the screen plot. However, the items to measure factors is the opposite of what we taught to measure. *Aparigraha* measures the construct from Q1 to Q9.and *Hutam* measures the constrict from Q 10 to Q14. This plot indicates that Q1, Q7, Q8, Q9, Q10, Q14 is measuring in one construct and Q2, Q3, Q4, Q5, Q6, Q11, Q12, Q13 is measuring another construct.

CHAPTER 7

DISCUSSION

The goal is to develop a method to measure the *yogic* constructs of *Yamāa and Niyamā* and how they affect an individual's life when they are embraced and implemented. These ancient notions, like morals and ethics or Do's and Don'ts for living peacefully in any society, are still highly relevant to the modern days. We created a 98-item questionnaire with 17 different domains. These subdomains were divided up and studied and interpreted independently by each of us. These constructions will be evaluated, polished, and condensed into shorter versions before being combined into a single tool to assess *Yamāa* and *Niyamā*.

This study was employed to measure constrict *aparigraha* and *hutam.* The results of the *aparigraha* and *hutam* tool development (survey) do not appear to be promising. The *aparigraha* and *hutam* Cronbach's alpha value is 0.677. Hence we can conclude that it has questionable internal consistency (α=0.677). The internal consistency (Cronbach's alpha) of *aparigraha* and *hutam is* 0.567 and 0.603 respectively. Showing that *aparigraha* has an unacceptable internal consistency and *hutam* has questionable internal consistency. The reliability of the social desirability question is 0.466 indicate it has a very low reliable value. According to preliminary results, items associated to *hutam* are more dependable than ones connected to *aparigraha.* The overall MSA is 0.665 representing that it has the acceptable sample but Q1 Q2, Q5, Q11 are having value greater than 0.7 showing that it has a better adequacy. The Bartlett's test assumption check is having statistically significant values less than 0.05. The default setting 0.4 (cutoff) values while doing exploratory factor analysis help to know the weaker loading items. From table 8 we conclude that according to theoretical design Q5 measures *aparigraha* constrict but it is measuring *hutam* in the same manner Q14 intended to measure *hutam* but it is measuring *aparigraha*. From table 8 we conclude that few items intended to measure what we thought it measures. Items Q7, Q8, Q9 is measure *aparigraha* constrict, and Q11, Q12, Q13 is measure *hutam.* Table 8 shows that there is weaker loading Because of weak loading, some of the values are not showing. Items Q1, Q2, Q3, Q4, Q6 is having the weaker loading. Although both factors clear the assumption checks, they have fairly low communality values most of them below 0.30. From table 10 SS loading

values are greater than one showing that the factor is worthy of keeping. But due to weak loading and loading items need be re-evaluated and reviewed. This is an area that has to be looked into for further refining and modification of the scale. From the scree plot, the theoretical factor of two can be extracted.

There is a risk of social desirability bias because this is a qualitative concept. As a result, we incorporated a condensed version of Marlowe and Crowne's social desirability scale. The reliability of which is not significant ($\alpha=0.466$). These results indicate that the scale is not socially sensitive, though this could change depending on the sample population.

These ideas aren't only philosophical; they're also useful. Because they were designed to be followed, they are mentioned in many scriptures and books. Regardless of location, time, age, sex, or other factors. Especially if one is on the *yoga sadhana* path. While the world we live in is continuously changing, these core ideas of honesty, candor, and submission remain constant. We wanted to be able to comprehend what they meant in the contemporary world context of shifting situations. The majority of our findings from our literature review have overlapping conceptions that have been referenced in several *Upanishads* and *hatha yoga* texts. Since there has not been much work already existing in this dimension of research, we aim to consolidate and create a tool that will help in the further exploration into the roots of *yoga Yamāa* and *Niyamā.*

CHAPTER 8
CONCLUSION

In this study, the overall internal consistency of the questionnaire is questionable and it is not socially sensitive. We can extract two factors statistically. Some of the items can measure the construct, but due to low community value, we conclude that some of the items are extracting the construct but some of the items should be reframed restructured to increase their performance.

CHAPTER 9
APPRAISAL

Strength of the study:

The study's uniqueness was its most striking characteristic. There had previously been no publication or research published on this topic. Another noteworthy element is the number of samples received (N=205). It was a good initiative. Some of the items can measure moral and social conduct.

Limitation of the study:

The limitation of the study was that there is language difficulty in local peoples. Secondly, the methodology is a limitation (no correlation). Thirdly is the Brevity of the scale. Fourth difficulties in controlling the variables. Fifth are few items that were difficult to understand. Six although our sample size was significant, we saw that many people did not react honestly.

Scope of future research:

The questionnaires can be improved and refined to increase the reliability and validity of the tool, they can be of good use for further studies and research as these concepts form the foundation of yoga.

CHAPTER 10

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APPENDIX

Personality Questionnaire

For the two factors, a five-point Likert scale of Never, Rarely, Sometimes, Frequently, and Very often was used.

Aparigraha

1. I often see myself buying things I don't need.

2. I have kept something that I borrowed to myself.

3. I find happiness in giving and sharing with others around me.

4. I feel guilty if I take another's belongings and forget to return them.

5. I believe that if something is truly essential, it will find its way to me.

6. If I find an Rs.500 note on the road, I would use it for other's welfare.

7. I tend to accumulate materials when I compare my possessions with others.

8. I often buy items in excess to store for future use.

9. I feel over-protective and passionate about my belongings like clothes, gadgets.

Hutam

10. I feel that life is meant only for worldly pleasures.

11. I feel performing *yajña* will uplift me in life.

12. I feel calm, relaxed, and satisfied when I attend a ritual.

13. I feel an increase in my inner strength when performing or attending rituals.

14. Material pleasures attract me more than spiritual activities.

Social Desirability Scale

For this scale option were TRUE or FALSE

15. It is sometimes hard for me to go on with my work if I am not encouraged.

16. I sometimes feel resentful when I don't get my own way.

17. On a few occasions, I have given up doing something because I thought too little of my ability.

18. There have been times when I felt like rebelling against people in authority even though I knew they were right.

19. No matter who I'm talking to, I'm always a good listener.

20. There have been occasions when I took advantage of someone.

21. I'm always willing to admit it when I make a mistake.

22. I sometimes try to get even, rather than forgive and forget.

23. I am always courteous, even to people who are disagreeable.

24. I have never been irked when people expressed ideas very different from my own.

25. There have been times when I was quite jealous of the good fortune of others.

26. I am sometimes irritated by people who ask favors of me.

27. I have never deliberately said something that hurt someone's feelings.