



## Construction and Validation of *Yama* (Social Discipline) Questionnaire Based on Ethical Principles of Yoga Philosophy

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### Abstract:

Yoga is a system of scientific approach for self-realization which originated in ancient times in India. Yoga is mostly recognized in modern times for its Asanas (Postures) and Pranayama (Breathing exercises), while having a great philosophical and spiritual foundation that is often overlooked. Particularly Yoga's ethical principles, the Yamas are of great significance for students and Yoga practitioners. Ashtanga yoga emphasizes the need of Yamas or social discipline in building a peaceful, harmonious, and pleasant social environment. Thus, we conducted a cross-sectional survey among 140 students of age ranging from 18 to 30 years with the goal of developing and validating an instrument that operationalizes the Yamas from Banaras Hindu University, Varanasi and Govt. Ayurvedic College and Hospital, Varanasi affiliated to Sampurnanand Sanskrit University. Principal component analysis and confirmatory factor analysis (CFA) of 15-item Yama Questionnaire pointed to 5 factors with good internal consistencies (Cronbach's  $\alpha$ ). Internal reliability and construct validity of the responses were examined, as well as confirmatory factor analysis to examine the scale's factor structure. The reliability of this questionnaire is established by the Cronbach's alpha coefficient value of 0.76 for entire questionnaire that calculated 0.60-0.70 for the five factors. CFA indicated that items were loaded on the relevant factors in a five-factor model. A confirmatory factor analysis and variance analysis were carried out using AMOS and SPSS version 20 to examine the model fit and establish internal consistency. The CFA showed good model fit indices (CFI =0.97, GFI=0.93, RMSEA=0.03, RMR=0.052). Thus, the Yama Questionnaire (YaQ) appears to be suitable for University Students and could be a valuable metric in future research that seek to examine students' social and lifestyle attitudes and



behaviours. It is reasonable to assume that ethical values play an essential role in determining lifestyle and behavioural changes. The Yama Questionnaire (YaQ) is a valid and internally reliable tool for assessing Yama score in University Students of age 18 to 30.

**Key Words:** Patanjali Yoga Sutra, Ashtanga Yoga, Questionnaire, Validation, Yoga Ethics.

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### **Introduction: -**

Yoga is derived from the root word "Yuj" (Satyananda S. 2002) meaning to yoke or join together. Therefore, yoga is frequently understood towards mean union or integrating human personality. Maharishi Patanjali defines yoga in his second sutra as "*Yogah chitta vritti nirodhah*", which means Yoga is the stoppage of mental modifications (Iyengar BKS 1993). According to Shrimad Bhagavat Gita, Yoga is equanimity of mind (*samatvam yoga ucyate*) (Goyandka J 2007). Perform your duty with wisdom of equanimity and skill in action (*yogah karmasu kausalam*) (Goyandka J 2007).

Eight steps (or limbs) of Ashtanga yoga: yama (moral conduct) and niyama (religious observances), asana (physical postures), pranayama (breathing regulation), and meditative components (pratyahara, dharana, dhyana, and samadhi), which when combined make it possible to unite the body, mind, and spirit for health and well-being (Gard T et al. 2014). Thus, yoga is a vast discipline aimed at integrating body, mind and spirit which lead to a wholesome, harmonious and holistic personality. When we incorporate yoga into our daily life, it works wonders because it is a science of right living. Yoga is a system of scientific approach for self-realization which

originated in ancient times in India (Wen Xu et al. 2021). Yoga is mostly recognized in modern times for its Asanas (physical postures) and Pranayama (Breathing regulation), although it has a profound philosophical and spiritual foundation that is often overlooked. The majority of contemporary yoga classes usually emphasise asana, pranayama, and meditation. In practise, ethics as they are defined in yoga are absent (Xu W et al. 2021). Particularly Yoga's ethical principles, the Yamas are of great significance for students and Yoga practitioners. A qualitative study identified yoga practice may benefit one's social contentedness, personal transcendent, and spiritual transcendence (Ross A et al. 2014). The practice of Yama may have an indirect effect on attitudes of compassion and non-harmfulness (Kishida M et al. 2019). In the context of prevention of illness, wellness, and health, this dual categorization of yoga ethical principles becomes relevant. In which self-restrain of all kinds belongs to the first category. Yama is the term referring to this. The rationale behind this is that there are several temptations to drag us into long-term unhealthy habits. In addition to common vices like misuse of alcohol and tobacco, there are several occasions that lead to people being violent in both words



and deeds. There are also sins committed covertly. To assure a long-term healthy self, all of these unhealthy vices are detrimental (Raman Varadaraja V 2003a).

Maharishi Patanjali also emphasized such teachings in his classical text of Yoga Sutra. Patanjali builds the entire eight-fold path on foundation of Yama, this also explains the importance of these Yamas in the concepts of yogic text. Many yoga gurus focus on Asanas without being follow up of Yama, but practice of asanas without Yama is mere acrobatics. Yamas are five in nature as discussed in Sadhana Pada (2.30) of Yoga Sutras of Maharishi Patanjali (Venkatesananda S 2011).

**“ahimsa-satya-asteya-brahmacarya-aparigraha yamah”** Ahimsa (nonviolence in thought, word and deed), Satya (truthfulness), Asteya (non-stealing of material as well as non-material things), Brahmacharya (moderation in sensual and sexual pleasures) and Aparigraha (non-possessiveness). These are five Yamas. Maharishi Patanjali calls them universally invariable (sarvabhauma mahavratam) in verse 31 of Sadhana Pada as supreme, universal, obligatory for all under all circumstances (Venkatesananda S 2011).

**“jati-desa-kala-samaya-anavacchinnah sarva-bhauma maha-vratam”**

Such teachings, code of conduct and self-restraint (Yama) promotes individual to maintain an honoured status in society (Goyandka J 2007) and protect them from worries and anxiety (Yardi MR 1996). Our ancient Indian Yogis also developed the concepts of yoga for disciplining the mind

and body, along with the Asanas and Pranayama they also introduced Yama (social restraint) and Niyama (personal restraint), which lay the firm foundation for building character. Without practicing these teachings there can not be an integrated personality (Iyengar BKS 2005). These Yamas are the roots of a tree and the niyama are the trunk, asanas are symbolised by branches in their various portions (Iyengar BKS 2005). Swami Vivekananda also said that there must be purity in thoughts, words and deed; without it the practice of Ashtanga Yoga is dangerous. Swami Satyananda Saraswati in his book “Asana Pranayama Mudra Bandha comments that Yoga is the science of right living and, as such, is intended to be incorporated in daily life. It works on all aspects of the person: the physical, vital, mental, emotional, psychic and spiritual” (Satyananda S. 2002). It is not an exaggeration that with the application of Yamas and observance of Niyamas, Man can win half the battle of life. (Goel A 2007).

Thus, these ethical principles of Yoga enable practitioners to develop and strengthen up their health and to deal with stress in the most effective way (Xu W et al. 2021). Modern life style poses a number of challenges to health of humans. Today in every walk of life, the confusion, tension and unhealthy competition have led to a situation wherein man is finding himself helpless and hopeless. Practicing the yogic principles and its virtues are the ways through which individual can lead a



misery free and happy life (Iyengar BKS 1993). These core principles are necessary to succeed in meditation in order to reach the intended outcome; they promote self-care and holistic wellness (Yogananda P 2013). By following these Yamas or restraints, one can hope to establish a peaceful, harmonious and happy social environment, which is a real progress of any type in case of individual or groups, who form part of a society or nation. Unnecessary thoughts, untruthfulness, feeling thefts, possession etc. should be avoided to enjoy the benefits of Yama. Hence, it can be inferred that to develop a positive personality and positive attitude for the welfare of the society in an individual, the first step starts with Yama. In the end, living a long, healthy life while maintaining harmony with the world around is the ultimate purpose of human existence (Raman Varadaraja V 2003a). Ashtanga yoga emphasized that practicing Yamas or social discipline can develop a peaceful, harmonious and happy social environment. Thus, our goal was to develop and validate an instrument that operationalizes the Yamas and performed out a cross-sectional survey.

## Materials and Methods

### Research Design

An observation study with cross-sectional approach at Banaras Hindu University, Varanasi and Govt. Ayurvedic College and Hospital, Varanasi affiliated to Sampurnanand Sanskrit University.

### Research Objectives

1. To develop a standard model for the Yama Questionnaire.
2. To establish internal reliability with construct validity of the Yama Questionnaire (YaQ) based on ethical principles of Yoga philosophy.

### Participants

The respondents of this study consisted of 180 male and female subjects from Banaras Hindu University, Varanasi and Govt. Ayurvedic College and Hospital, Varanasi affiliated to Sampurnanand Sanskrit University students, out of which 40 respondents were excluded due to age factor (i.e., below 18 and above 30 years). Thus, the selected age group was 18 to 30 years. So, the final analysis had been done on 140 respondents out of which 77 (55%) were male and 63 (45%) were female. Consent form was also filled by all the participants.

**Table1. Demographic Characteristics (n=140)**

Characteristics	Mean $\pm$ SD or n (%)
Participants (Total)	140
Male	77 (55)
Female	63 (45)
Age	
Mean $\pm$ SD	22.74 $\pm$ 3.3



Education	
Pursuing Graduation	65 (46)
Pursuing Post Graduation	51 (37)
Pursuing Ph.D.	24(17)

SD= standard Deviation

### Measures

In the first attempt a bank of questions under different sub fold sections was prepared keeping in view the content of the sub fold of Yoga. Care was taken to make the wording of the statement clear, relevant, precise, pertinent, easy to understand, simple and free from ambiguity. Questionnaire was sent for trial run, after formulation of questionnaire to the satisfaction of the scholar. The purpose of trial run was to discover if the meaning of all statements in the questionnaire were clear and well understood by the respondents. This also enabled the scholar to assess if the questions were adequate to obtain desired information. An initial pool of 59 items was prepared by experts from Yoga and Psychology. 15 items were selected from the initial item pool for the construction of the Questionnaire of Yama. The final items were chosen based on various criteria, such as readability, internal consistency and a clear association with one of the five content categories etc. All the questions were coded and shuffled to receive the actual and true response from the subjects.

### The Yama Questionnaire (YaQ)

This comprised 15 items (see table 6). Participants marked the box (from

“strongly disagree” to “strongly agree”) that most closely matched their reply to each statement. Responses were labelled 1–5 from “strongly disagree” to “strongly agree”. Negatively sensed Question (question no.12 only) according to that factor reversed in scoring (so that 1 = 5, etc), therefore in each and every case a high score indicated follower of Yama or ethical principles. Experts from Psychology, Yoga, Ayurveda and Physical Education were consulted to determine the face validity and content validity of the items.

### Internal Reliability

This was tested by computing Cronbach's alpha ( $\alpha$ ) on each individual subscale. Internal reliability of all subscales were high, with Cronbach's  $\alpha$  ranging from 0.60 to 0.70. The reliability of entire scale is confirmed based on Cronbach's  $\alpha$  value of 0.76.

### Data Analysis:

We ensured that the score dispersion was fairly symmetrical around the mean and there was no evidence of skewness or kurtosis, which means that neither the distributions were too peaked nor too flat. Using Cronbach's alpha statistic, we looked at whether items within each subscale significantly associated with one



another in order to assess the scale's internal consistency (reliability). Each subscale was supposed to have values of  $\alpha$  of 0.6 or higher, suggesting internal consistency. Through the use of SPSS 20 and AMOS, the questionnaire's reliability and validity were tested. The study was done by using factors analysis (Confirmatory Factor Analysis, CFA). The effectiveness of the measurement items that simultaneously connect to the corresponding latent variables was assessed using CFA.

## Results

### Confirmatory Factor Analysis

The AMOS software was used to analyse the CFA model. CFA permits the researcher to explore the possibility that there is a relationship between the observed variable and the underlying latent construct.

The reliability of the measurement model is reliant on the composite reliability and the coefficient alpha, which are evaluated as follows:

- a. Coefficient of alpha ( $\alpha$ )
- b. Composite reliability (CR)
- c. Construct Validity (through convergent validity).

Here, establishing the association between the constructs and the manifest variables is the main objective there of; Therefore, only convergent validity rather than discriminant validity, which is intended to test the link between constructs has been tested.

### Convergent validity is tested through

(a) Factor loadings: Fundamentally, evidence of convergent validity is provided by the size of the factor loadings. Higher factor loadings represent convergence of the manifest variables to a single construct (see figure 1). At a lowest, there should be statistical significance for each factor loading and a value greater than 0.5 (preferably  $\geq 0.7$ ). A factor loading of 0.7 or greater denotes that the component is describing  $\geq 50\%$  of the variation in the observed variable since  $(0.71)^2 = 0.5$ . A cut off threshold of 0.6 is employed.

(b) Average Variance Explained (AVE): Values for each Yama construct's reliability and validity measures include Ahimsa (Non-violence), Satya (truthfulness), Asteya (Non-stealing), Brahmacharya (Celibacy) and Aparigraha (non-possessiveness) are summarised in Table 3.

According to Hair et al. (2005), "the validity of the measurement model is determined by goodness of fit indices. The purpose of the fit indices is to notify the researcher how closely the data fit the model". Mostly, the standard fit indices listed in table 4 are used to interpret the model fit GFI (Goodness of Fit Index), Chi-square ( $\chi^2$ ), CFI (Comparative fit index), RMSEA (Root mean square error of approximation), RMR (Root mean square residual). (See table 4)





**Table 2. Regression Weights, Standardized Regression Weights and Square Multiple Correlation of items of Yama Questionnaire (YaQ)**

Items		Factors	Estimate	SE	CR	P	SRW	SMC
Asteya10	<---	Asteya	1.000				0.695	0.284
Asteya6	<---	Asteya	0.662	0.108	6.113	***	0.554	0.359
Asteya5	<---	Asteya	1.023	0.143	7.173	***	0.683	0.517
Brahmacharya6	<---	Brahmacharya	1.000				0.518	0.268
Brahmacharya5	<---	Brahmacharya	1.145	0.280	4.095	***	0.614	0.377
Brahmacharya4	<---	Brahmacharya	1.418	0.347	4.088	***	0.619	0.383
Satya4	<---	Satya	1.000				0.873	0.763
Satya3	<---	Satya	0.740	0.096	7.697	***	0.596	0.355
Satya2	<---	Satya	0.518	0.067	7.699	***	0.596	0.355
Ahimsa17	<---	Ahimsa	1.000				0.472	0.222
Ahimsa5	<---	Ahimsa	1.104	0.239	4.629	***	0.678	0.46
Ahimsa4	<---	Ahimsa	0.884	0.194	4.563	***	0.623	0.389
Aparigraha8	<---	Aparigraha	1.000				0.533	0.284
Aparigraha5	<---	Aparigraha	1.066	0.211	5.042	***	0.6	0.359
Aparigraha2	<---	Aparigraha	1.336	0.255	5.245	***	0.719	0.517

SE=Standard Error, CR= Critical Ratio, SRW= Standardized Regression Weights, SMC= Squared Multiple Correlations

The above table reveals that the all the manifest variable are having loadings (SRW) greater than 0.05. In conclusion, measurement models are reliable and valid, and every manifest variable successfully explains its construct. Further, the table also revealed that the regression weights were significant i.e., the regression weight for Asteya, Brahmacharya, Satya, Ahimsa and Aparigraha in the prediction of different items (statements) was significantly different from zero at the 0.001 level (two-tailed). These statements are approximately correct for large samples under suitable assumptions.

Last column of the table 2 reveals the Squared Multiple Correlations which estimated that the predictors of Asteya5 explain (51.7%), Asteya6 (35.9%), Asteya10 (28.4%), Brahmacharya4 (38.3%), Brahmacharya5 (37.7%), Brahmacharya6 (26.8%), Satya2 (35.5%), Satya3 (35.5%), Satya4 (76.3%), Ahimsa4 (38.9%), Ahimsa5 (46%), Ahimsa17 (22.2%), Aparigraha2 (51.7%), Aparigraha5 (35.9%), Aparigraha8 (28.4%) of its variance.

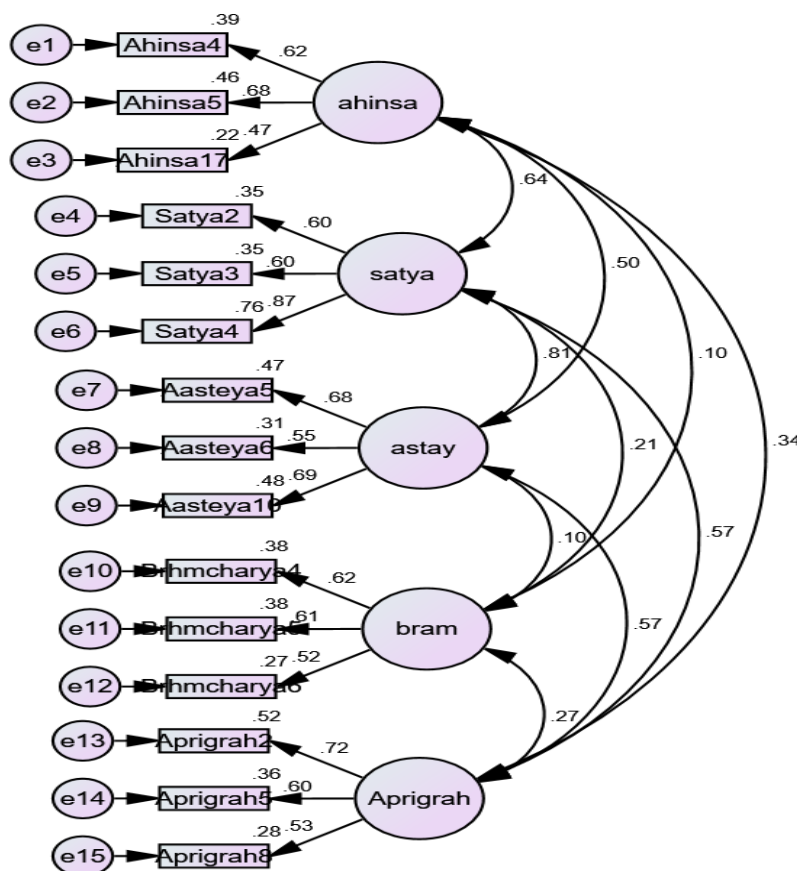


Figure 1. The Integrated output model for Yama Questionnaire (YaQ) in AMOS according to Ashtanga Yoga of Patanjali.

Table 3. Convergent and Discriminant Validity Measure of various construct.

Construct	CR	AVE	MSV	$\alpha$
Ahimsa	0.62	0.36	0.412	0.57
Satya	0.74	0.49	0.650	0.65
Asteya	0.68	0.42	0.650	0.66
Brahmacharya	0.61	0.34	0.075	0.65
Aparigraha	0.65	0.38	0.327	0.63

CR=Critical Ratio, AVE=Average Variance Extracted, MSV=Maximum Shared Variance,  $\alpha$ = Cronbach Alpha

The convergent and discriminant validity measures of various constructs integrated in CFA are shown in Table 3. The results indicate that the composite reliability of each construct is



higher than 0.6 as well as greater than average variance extracted. This verifies that the existence of convergent validity in the instrument. The MSV indicates the discriminant validity. The high value of Cronbach alpha greater than 0.60, which demonstrates the correlation among all items of construct, revealed the high level of reliability of the construct except Ahimsa.

**Table 4. Confirmatory factor analysis fit indices for the Integrated Yama Model in AMOS**

Index	GFI	$\chi^2/df$	CFI	RMSEA	RMR
Recommended Value	>0.9	<3	>0.9	<0.05	<0.05
Model Indices	0.93	1.16	0.97	0.03	0.052

GFI=Goodness of Fit Index, CFI= Comparative Fit index, RMSEA= Root Mean Square Error of Approximation, RMR=Root Mean Square Residual.

Table 4 results shows the results of indicators model for examining the factor structure of the questionnaire through CFA. Based on the indicators' values the model is fit as the obtained values of indices are as per the recommended values.

### Discussion

The primary goals of this research work were to established the internal consistency (reliability) and construct validity of the YaQ based on ethical principles of Yoga philosophy. When we tested the scale on a sample of university students, we found that it was internally reliable and construct valid. These findings demonstrate that the questionnaire meets criteria of Backer (Baker R 1991) when used on a new sample of students, it appears to measure the same constructs, has construct validity, and is internally consistent (reliable) (Baker R 1991). To validate a questionnaire different statistical technique were used

by different authors. Albright GL et al. mentioned regarding the Convergent validity in his study (Albright GL et al. 2016). Birnbaum A.S et al. also suggested to use CFA and structural equation modelling (SEM) for validation of a questionnaire (Birnbaum A.S et al. 2005). Glowacka M et al. indicated good construct validity, incremental validity, internal consistency, and test-retest reliability for their questionnaire (Glowacka M et al. 2016). Ries F et al. used a second order exploratory factor analysis with oblimin direct rotation for factor extraction (Ries F et al. 2009). They also tested Internal consistency and test-retest reliabilities.

Secondly, Nemčić N et al. use the scale with five scoring points (1-strongly disagree, 2-disagree, 3-undecided, 4-agree, and 5-strongly agree) in their study (Nemčić N et al. 2005). In the present study also, the five-point scale was used.



Craven RG et al. used the CFA within-construct and between-construct validation approaches (Craven RG et al. 2015). Hong PYP et al. mentioned a multi sample confirmatory factor analysis (CFA) and a series of invariance tests to validate their questionnaire (Hong PYP et al. 2016). Similarly, Josephson WL et al. in order to developed a structural equation model based on social cognitive theory predict relationship violence from early adolescents' knowledge, self-efficacy, attitudes, and alternative conflict solutions (Josephson WL et al. 2008).

In order to have a questionnaire reliable internal consistency has been reported in the present study with an inter consistency above then 0.70. Dewar DL et al. reported the acceptable internal consistency was to-good was between 0.65 to 0.79 (Dewar DL et al. 2013). Kerner MS et al. has reported an internal consistency, ranging from Cronbach  $\alpha$  = 0.65 to 0.75 (Kerner MS et al. 2001). Thus, in the present study internal consistency across all subscales with Cronbach's  $\alpha$  ranging from 0.60 to 0.70 except Ahimsa. The reliability of complete scale is confirmed based on Cronbach's alpha coefficient value of 0.76.

To have a model fit different authors has used different fitness index like Corbière M et al. reported "Non-Normed Fit Index (NNFI), the Comparative Fit Index (CFI), robust CFI (calculated starting from

the Satorra-Bentler Chi Square) as well as the RMSEA (Root Mean Standard Error of Approximation) to measure the fit of the models" (Corbière M et al 2003). Kim S.J et al. reported the factor to be acceptable with 51.1% of the total variance explained the modified model had good fitness with a value of  $(\chi^2) = 38,413.76$ , Goodness of Fit Index [GFI] = 0.94, Adjusted Goodness of fit index [AGFI] = 0.93, Comparative fit index [CFI] = 0.95, Root Mean Square error of Approximation [RMSEA] = 0.5 (Kim SJ et al. 2009). Mercier K et al. showed that the Goodness of Fit Index (GFI), GFI Adjusted for Degree of Freedom, root mean square error of approximation, Bentler's Comparative Fit Index, and Bentler & Bonett's Normed Fit Index scores were 0.89, 0.86, 0.08, 0.92, and 0.91 respectively in their study (Mercier K et al. 2014). Similarly, Karadag E et al. reported the confirmatory factor analysis, obtained fit indices ( $\chi^2/df = 1.91$ , root mean square error of approximation [RMSEA] 0.057, normed fit index [NFI] = 0.80, comparative fit index [CFI] = 0.89, goodness-of-fit index [GFI] = 0.85) appropriate for their scale (Karadag E et al. 2015). Thus, in the present study also, GFI,  $\chi^2/df$ , CFI, RMSEA and RMR good model fit indices (CFI =0.97, GFI=0.93, RMSEA=0.03, RMR=0.052) was used to test the good of fit of the model which was satisfactory in the zero-order model and integrated model



Finally, the present study recommends to use the present questionnaire with 15 questions in the table 6 below.

**Table 5. Yama Questionnaire (YaQ) with 5 factors**

Constructs	Items	Percentage of Variance with one factor
<b>Non-violence (Ahimsa)</b>	AH4: I treat everyone younger and older with love and affinity. AH5: Kindness, affection, relationships and values have a paramount place in my life. AH17: People of all religions should work towards the welfare of all rather than pursuing mere personal interests.	55.539
<b>Truthfulness (Satya)</b>	S2: When I speak the truth, my mind becomes calm. S3: When I lie about something, I get upset for a long time. S4: I feel happy when I speak the truth.	59.446
<b>Non-stealing (Asteya)</b>	AS5: I believe that honesty opens the way to success. AS6: I prefer to remain transparent in any kind of transaction. AS10: I believe that one should use only the money earned by hard-work.	59.507
<b>Celibacy (Brahmacharya)</b>	B4: In my point of view every person should be loyal to his/her life partner. B5: I give importance to control over senses in my life. B6: I find myself more interested in reading erotica/sex-related literature or watching porn movies.	58.711

<b>Non-possessiveness (Aparigraha)</b>	AP2: I am happy with whatever wealth God has given to me. AP5: I believe that a person should be satisfied with whatever he has got in his life. AP8: I am not greedy for the happiness and wealth of others.	57.563
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**Table 6. Final Yama Questionnaire (YaQ) with 15 items**

S.No.	Items	S.D	D	N	A	S.A
1.	I treat everyone younger and older with love and affinity.	( )	( )	( )	( )	( )
2.	Kindness, affection, relationships and values have a paramount place in my life.	( )	( )	( )	( )	( )
3.	People of all religions should work towards the welfare of all rather than pursuing mere personal interests.	( )	( )	( )	( )	( )
4.	When I speak the truth, my mind becomes calm.	( )	( )	( )	( )	( )
5.	When I lie about something, I get upset for a long time.	( )	( )	( )	( )	( )
6.	I feel happy when I speak the truth.	( )	( )	( )	( )	( )
7.	I believe that honesty opens the way to success.	( )	( )	( )	( )	( )
8.	I prefer to remain transparent in any kind of transaction.	( )	( )	( )	( )	( )
9.	I believe that one should use only the money earned by hard-work.	( )	( )	( )	( )	( )
10.	In my point of view every person should be loyal to his/her life partner.	( )	( )	( )	( )	( )
11.	I give importance to control over senses in my life.	( )	( )	( )	( )	( )
12.	I find myself more interested in reading erotica/sex-related literature or watching porn movies.	( )	( )	( )	( )	( )
13.	I am happy with whatever wealth God has given to me.	( )	( )	( )	( )	( )
14.	I believe that a person should be satisfied with whatever he has got in his life.	( )	( )	( )	( )	( )
15.	I am not greedy for the happiness and wealth of others.	( )	( )	( )	( )	( )

S.D= Strongly Disagree, D=Disagree, N= Neutral, A=Agree, S.A= Strongly Agree

### Conclusion

In conclusion, the current study was the first preliminary cross-sectional survey to construct and validate the ethical



principles of Yoga Philosophy. The present findings support the reliability and validity of the YaQ when used with an individual sample of students. The scale can be a useful tool for evaluating an individual's Yama (Social Discipline) score and determining how effectively they are fulfilling societal needs.

Thus, it is concluded that the present questionnaire helps the researcher to use the instrument in determining the Yama score in an Individual of age 18 to 30. Though the present questionnaire is acceptable but it is recommended to validate the questionnaire with large sample size to gain more confidence and greater validity in other age group. A one of the key strengths of the present work is that it has filled the gap of ignoring the advantages of the first two steps (limbs) of yoga.

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#### **Conflicts of Interest**

There are no conflicts of interest.

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