



Ethical Principles Of Yoga Philosophy In University Students: Construction And Validation Of Niyama (Personal Discipline) Questionnaire

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ABSTRACT

Yoga is mostly recognized in modern times for its Asanas (Postures) and Pranayama (Breathing exercises), while it has a rich philosophical and spiritual foundation that is often overlooked. Particularly Yoga's ethical principles, the Yamas and Niyamas are of great relevance for students and Yoga practitioners. Niyamas are the second limb of the eightfold path of Yoga, as outlined by Patanjali in the Yoga Sutras. These principles guide individuals in developing personal ethics and attitudes toward themselves. The importance of Yogic Niyama lies in their ability to foster inner harmony, spiritual growth, and a balanced, purposeful life. Ashtanga yoga emphasizes the need of Yama or social discipline and Niyama (personal discipline) in building a peaceful, harmonious, and pleasant social environment. We thus intended to develop and validate a questionnaire that operationalizes the Niyamas and performed a cross-sectional survey among 140 students of age ranging from 18 to 30 years 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 α). 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 based on Cronbach's alpha coefficient value of 0.82 for entire questionnaire that calculated 0.60-0.80 for the five factors. Confirmatory factor analysis (CFA) indicated that items loaded on the relevant factors in a five-factor model. A confirmatory factor analysis and variance analysis were carried out using AMOS 22 and SPSS version 20 to examine the model fit and establish internal consistency. The CFA showed good model fit indices (CMIN (Chi-Square/df)= 1.888, GFI =0.910, CFI=0.927, TLI= 0.902, RMSEA=0.070, SRMR=0.074). Thus, the Niyama Questionnaire (NiQ) seems to be suited for University Students and could be a useful measure in future studies which intend to analyse the social and life style related attitudes and behaviours of students. It can be assumed that the ethical principles are important contributors for lifestyle and behaviours changes. The Niyama

Questionnaire (NiQ) is a valid and internally reliable tool for assessing Niyama status in University Students of age 18 to 30.

Key Words: Niyama, Personal Discipline, Questionnaire, Validation, Yoga Ethical Principles, Life Style.

Introduction

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, dharna, 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 very vast discipline aimed at integrating body, mind and spirit which lead to a wholesome, harmonious and holistic personality. Yoga is a science of right living and it works wonders when integrated into our daily life. 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), while it has a rich 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 and Niyamas are of great relevance 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).

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

Shaucha (Purity): Shauch is the principle of cleanliness and purity. It involves cleanliness of the body, mind, and living environment. Practicing Shauch purifies the mind and creates a conducive environment for spiritual practices.

Santosha (Contentment): Santosha encourages individuals to find joy in their current circumstances, reducing the tendency to constantly seek fulfillment in external achievements.

Tapas (Self-Discipline): Tapas refers to self-discipline and enthusiasm for spiritual practices. It involves the commitment to personal growth, self-control, and the endurance of challenges on the path to self-realization.

Swadhyaya (Self-Study): Swadhyaya is the practice of self-study and introspection. It involves the study of sacred texts, self-reflection, and the pursuit of knowledge to understand one's true nature and the nature of existence.

Ishwara Pranidhana (Surrender to a Higher Power): Ishwara Pranidhana is the surrender of the individual ego to a higher power or divine principle. It involves recognizing a greater purpose beyond personal desires and aligning one's actions with the universal order.

These moral guidelines and teachings encourage people to uphold their esteemed status in society (Goyandka J 2007) and shield them from anxiety and fear (Yardi MR 1996). Along with the Asanas and Pranayama, our ancient Indian yogis also offered Yama (social restraint) and Niyama (personal restraint), which set the solid foundation for developing character. These principles of yoga for disciplining the mind and body were established. An integrated personality cannot exist without putting these teachings into practice (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). Furthermore, Swami Vivekananda asserted that practicing Ashtanga Yoga without purity of thought, word and conduct makes it fatal. 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 no exaggeration to state that half the battle of life is won by Man with the practice of Yamas and observance of Niyamas (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). Yoga is mostly recognized in modern times for its Asanas (physical postures) and Pranayama (Breathing regulation), while it has a rich philosophical and spiritual foundation that is often overlooked. The majority of contemporary yoga classes usually emphasise asana, pranayama, and meditation. In practice, ethics as they are defined in yoga are absent (Xu W et al. 2021) (Büssing A et al. 2021). Particularly Yoga's ethical principles, the Yama and Niyama are of great relevance for students and Yoga practitioners (Ross A et al. 2014).

One can aspire to create a tranquil, harmonious, and joyful social environment by following by these Yamas and Niyamas. This is a true advancement of any kind for individuals or organizations that are a part of a society or country. To reap the benefits of Yama and Niyama, one should refrain from unnecessary thinking, dishonesty, feelings of theft, possession, etc. 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 and Niyama.

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 Niyamas or personal discipline can develop a peaceful, harmonious and happy social environment. Thus, our goal was to develop and validate a questionnaire that operationalizes the Niyamas 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 Sampurnanand Sanskrit University, Varanasi.

Research Objectives

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

Participants

180 male and female students from Banaras Hindu University, Varanasi and Sampurnanand Sanskrit University, Varanasi participated in this study; 40 of them were excluded based on their age (i.e., below 18 and beyond 30 years). Therefore, the selected age group was 18 to 30 years. Thus, 140 respondents made up the final analysis, of whom 77 (55%) were men and 63 (45%) were women. Consent form was also filled by all the participants.

Table:1 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)

Measures

In the initial attempt, a bank of questions organized into multiple subfold sections was developed keeping in view the content of the sub fold of Yoga. The statement's wording was carefully chosen to ensure that it was unambiguous, precise, easy to understand, exact, pertinent, and free from complications. After the questions were designed, a trial run of the questionnaire was distributed to gather the needed information. The purpose of the trial run was to ascertain whether or not the respondents fully comprehended the meaning of each and every statement in the questionnaire. An initial pool of 43 items was prepared by experts from Yoga, Ayurveda and Psychology based on different yoga texts. 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. Thus, 15 items were selected after dimension reduction from the initial item pool for the construction of the

Questionnaire of Niyama. All the questions were coded and shuffled to receive the actual and true response from the subjects.

The Niyama Questionnaire (NiQ)

This comprised 15 items (see table 7). Participants ticked the box (from “strongly disagree” to “strongly agree”) that corresponded most closely to their response to each statement. Responses were coded 1–5 from “strongly disagree” to “strongly agree”. So that a high score indicated follower of Niyama or ethical principles. Experts from Yoga, Ayurveda, Psychology, 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 and Composite reliability on each individual subscale. Internal reliability of all subscales was high, with Cronbach's α ranging from 0.60 to 0.80 and Composite reliability ranging from 0.60 to 0.82. The reliability of entire scale is confirmed based on Cronbach's alpha coefficient value of 0.82.

Data Analysis:

We made sure that the distribution of scores was fairly symmetrical about 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). We expected that each subscale would produce values of α of 0.6 or above, indicating internal reliability. Through the use of SPSS 20 and AMOS 22, the questionnaire's reliability and validity were tested. The study was done by using factors analysis (Confirmatory Factor Analysis). The effectiveness of the measurement items that simultaneously connect to the corresponding latent variables was assessed using confirmatory factor analysis (CFA).

Results

Confirmatory Factor Analysis (CFA)

The AMOS software was used to analyse the CFA model. CFA permits the researcher to test the hypothesis that a link between the observed variable and the underlying latent construct exists.

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

- Coefficient of alpha (α)
- Composite reliability (CR)
- Construct Validity (through convergent validity).

Here, establishing the relationship 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: Basically, 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 minimum, all factor loadings should be statistically significant and greater than 0.5 (ideally greater than the 0.7). A factor loading of 0.7 or greater denotes that the construct is describing 50% or more of the variation in the observed variable since $(0.71)^2 = 0.5$. A cut off level of 0.6 is sometimes used.

(b) Average Variance Extracted (AVE): The reliability and validity measure values of all the Niyama constructs namely **Shaucha (Purity)**, **Santosh (Contentment)**, **Tapas (Self-Discipline)**, **Swadhyaya (Self-**

According to Hair et al. (2010), 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. Basically, the standard fit indices listed in table 5 are used to interpret the model fit GFI (Goodness of Fit Index), Chi-square (χ^2), CFI (Comparative fit index), TLI (Tucker Lewis Index), RMSEA (Root mean square error of approximation), SRMR (Standardized Root mean square residual). (See table 5)

Table :2. Regression Weights, Standardized Regression Weights and Square Multiple Correlation of items of Niyama Questionnaire (NiQ)

Items		Factors	Estimate	SE	CR	P	SRW	SMC
Shauch1	<---	Shauch	1.000				.723	.523
Shauch2	<---	Shauch	.876	.123	7.107	***	.754	.569
Shauch5	<---	Shauch	.950	.140	6.808	***	.697	.486
Santosh7	<---	Santosh	1.000				.589	.346
Santosh8	<---	Santosh	1.619	.275	5.890	***	.751	.564

Items		Factors	Estimate	SE	CR	P	SRW	SMC
Santosh9	<---	Santosh	1.397	.238	5.883	***	.748	.559
Tapa3	<---	Tapa	1.000				.820	.672
Tapa4	<---	Tapa	.830	.106	7.826		.671	.451
Tapa5	<---	Tapa	.890	.100	8.918	***	.759	.577
Swadhyaya2	<---	Swadhyaya	1.000			***	.553	.306
Swadhyaya5	<---	Swadhyaya	.678	.201	3.371	***	.395	.156
Swadhyaya9	<---	Swadhyaya	1.171	.280	4.185	***	.739	.547
IshwarPranidhan1	<---	IshwarPranidhana	1.000				.925	.855
IshwarPranidhan2	<---	IshwarPranidhana	.819	.095	8.582	***	.771	.594
IshwarPranidhan6	<---	IshwarPranidhana	.510	.073	6.941	***	.603	.364

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 significant loadings (SRW). 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 Shauch1 (52.3%), Shauch2 (56.9%), Shauch5 (48.6%), Santosh7 (34.6%), Santosh8 (56.4%), Santosh9 (55.9%), Tapa3 explain (67.2%), Tapa4 (45.1%), Tapa5 (57.7%), Swadhyaya2 (30.6%), Swadhyaya5 (15.6%), Swadhyaya9 (54.7%), Ishwar Pranidhan1 (85.5%), Ishwar Pranidhan2 (59.4%), Ishwar Pranidhan6 (36.4%) of its variance.

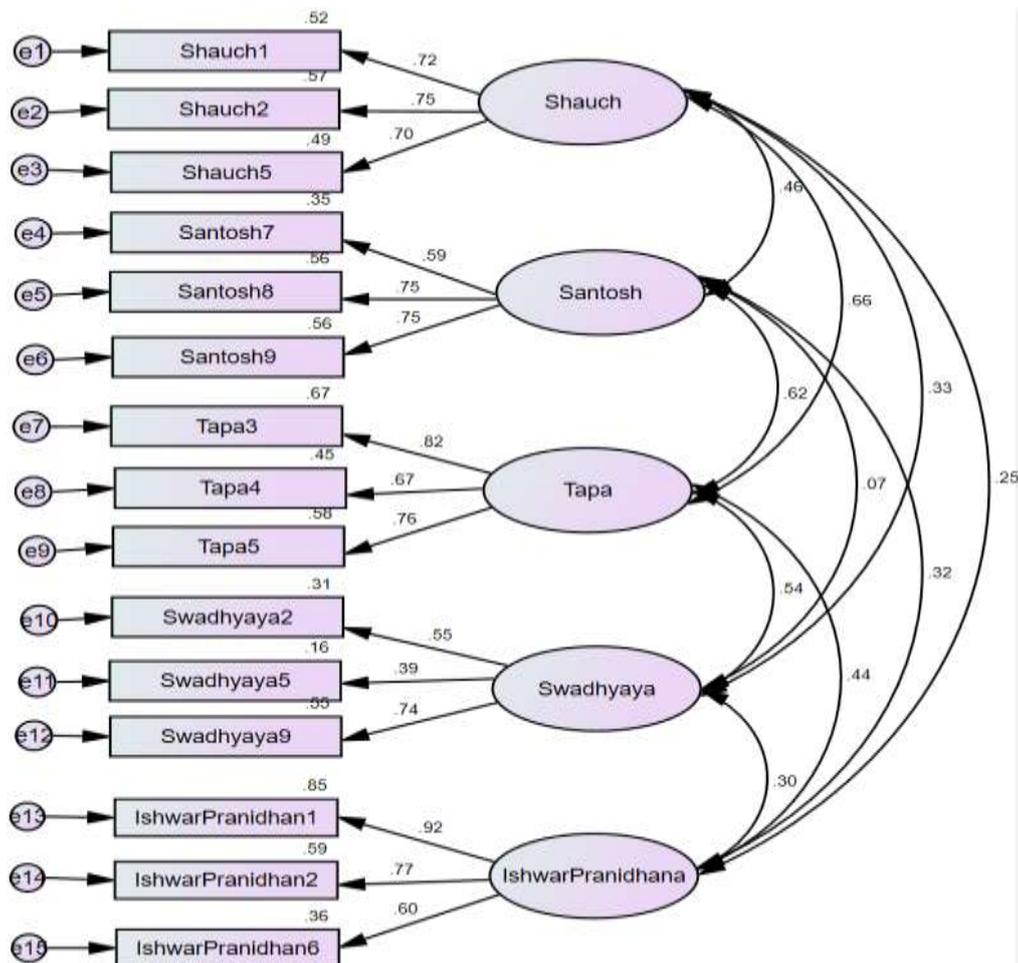


Figure 1: The Integrated output model for Niyama Questionnaire (NiQ) in AMOS according to Ashtanga Yoga of Patanjali.

Table 3: - Composite Reliability and Average Variance Extracted

Variable	λ	λ^2	$1-\lambda^2$	CR	AVE= $\sum\lambda^2/n$
Shauch	0.723	0.522729	0.477271	0.77	1.577054
	0.754	0.568516	0.431484		
	0.697	0.485809	0.514191		
	$\sum\lambda =$	2.174	$\sum(1-\lambda^2) =$		
	$(\sum\lambda)^2 =$	4.726276			
			0.768597		
	$CR= (\sum\lambda)^2 / (\sum\lambda)^2 + \sum(1-\lambda^2) =$			0.768597	

Table :4 Convergent and Discriminant Validity Measure of various construct.

Construct	CR	AVE	MSV	α
Shauch	0.77	0.52	0.412	0.767
Santosh	0.74	0.49	0.450	0.729
Tapa	0.80	0.57	0.550	0.798
Swadhyaya	0.60	0.34	0.062	0.600
Ishwar Pranihdhana	0.82	0.60	0.313	0.800

CR=Critical Ratio, AVE=Average Variance Extracted, MSV=Maximum Shared Variance, α = Cronbach Alpha
 The convergent and discriminant validity measures of various constructs integrated in CFA are shown in table 4. The results indicate that the composite reliability of various construct is higher than or equal to 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 0.70, which demonstrates the correlation among all items of construct, revealed the high level of reliability of the construct except Swadhyaya.

Table 5. Confirmatory factor analysis fit indices for the Integrated Niyama Model in AMOS (CMIN/df, GFI, CFI, TLI, SRMR, and RMSEA)

Fit Indices	Recommended Value	Source (s)	Obtained Value
P	Significant	Bagozzi and Yi (1988)	.000
CMIN (Chi- Square/df)	<5	(Ullman, 2001) (Schumacker & Lomax, 2004)	1.888
GFI	>.90	Hair et al. (2010)	.910
CFI	>.90	Bentler (1990)	.927
TLI	>.90	Bentler (1990)	.902
SRMR	<.08	Hu and Bentler (1999)	.074
RMSEA	<.08	Hu and Bentler (1999)	.070

CMIN=Chi- Square Minimum, GFI=Goodness of Fit Index, CFI= Comparative Fit index, TLI= Tucker Lewis Index, RMSEA= Root Mean Square Error of Approximation, SRMR= Standardized Root Mean Square Residual.

Table 5 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. Thus, in the present study also, GFI, CMIN (Chi- Square/df), CFI, RMSEA, RMR and good model fit indices ($\chi^2/df=1.888$, CFI =0.94, GFI=0.92, RMSEA=0.07, SRMR=0.052) was used to test the good of fit of the model which was satisfactory in the zero-order model and integrated model.

Discussion

The primary aims of this study were to established the construct validity and internal reliability of the NiQ 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) for an adequate scale: it has construct validity, is internally reliable, and appears to measure the same constructs when applied to a new group of students (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 Confirmatory factor analysis (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 R.G et al. used the Confirmatory factor analysis within-construct and between-construct validation approaches (Craven R.G et al. 2015). Hong P.Y.P et al. mentioned a multi sample confirmatory factor analysis (CFA) and a series of invariance tests to validate their questionnaire (Hong P.Y.P et al. 2016). Similarly, Josephson W.L et al. worked on a structural equation model based on social cognitive theory was used to predict relationship violence from young adolescents' knowledge self-efficacy, attitudes, and alternative conflict strategies (Josephson W.L 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 D.L et al. reported the acceptable internal consistency was to-good was between 0.65 to 0.79 (Dewar D.L et al. 2013). Kerner M.S et al. has reported an internal consistency, ranging from Cronbach $\alpha = 0.65$ to 0.75 (Kerner M.S et al. 2001). Thus, in the present study all subscales were internally reliable with Cronbach's α ranging from 0.60 to 0.80. The reliability of complete scale is confirmed based on Cronbach's alpha coefficient value of 0.82.

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 fitness of the modified model was good 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 S.J 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] 0.57, normed fit index [NFI] = 80, comparative fit index [CFI] = .89, goodness-of-fit index [GFI] = .85) appropriate for their scale (Karadag E et al. 2015). A similar study on Construction and Validation of Yama (Social Discipline) Questionnaire Based on Ethical Principles of Yoga Philosophy with Principal component analysis and confirmatory factor analysis (CFA) of 15-item Yama Questionnaire pointed to 5 factors with good internal consistencies (Cronbach's α). 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) (Amit K et al. 2022). Thus, in the present study also, model fit indices (CMIN (Chi- Square/df) =1.888, GFI =0.910, CFI=0.927, TLI= 0.902, RMSEA=0.070, SRMR=0.074) was used to test the goodness 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 7 below.

Table 6. Niyama Questionnaire (NiQ) with 5 factors

Constructs	Items	Percentage of Variance with one factor
Shauch	SH1: I pay special attention to my physical hygiene. SH2: I get up before sunrise. SH5: Cleanliness makes me happy.	68.472
Santosh	SA7: I am satisfied with the result obtained by hard work. SA8: I rejoice in the necessary resources available to live life. SH9: I believe that contentment makes a person happy.	65.086
Tapa	T3: I don't get discouraged even when there is an adversity. T4: I am constantly striving to achieve my goals. T5: I remain comfortable even in extreme cold heat, hunger-thirst etc.	71.211
Swadhyaya	SW2: I do Pooja, Japa etc. regularly. SW5: In my opinion the study of spiritual books makes life happy. SW9: Self-study boosts my self-confidence.	55.019
Ishwar Pranidhana	IP1: Faith in God boosts my self-confidence. IP2: I believe that God is the supreme power. IP6: I do my work with devotion towards God.	71.429

Table 7. Final Niyama Questionnaire (NiQ) with 15 items

S.No.	Items	S.D	D	N	A	S. A
1.	I pay special attention to my physical hygiene.	()	()	()	()	()
2.	I get up before sunrise.	()	()	()	()	()
3.	Cleanliness makes me happy.	()	()	()	()	()
4.	I am satisfied with the result obtained by hard work.	()	()	()	()	()
5.	I rejoice in the necessary resources available to live life.	()	()	()	()	()
6.	I believe that contentment makes a person happy.	()	()	()	()	()
7.	I don't get discouraged even when there is an adversity.	()	()	()	()	()
8.	I am constantly striving to achieve my goals.	()	()	()	()	()
9.	I remain comfortable even in extreme cold heat, hunger-thirst etc.	()	()	()	()	()
10.	I do Pooja, Japa etc. regularly.	()	()	()	()	()
11.	In my opinion the study of spiritual books makes life happy.	()	()	()	()	()
12.	Self-study boosts my self-confidence.	()	()	()	()	()
13.	Faith in God boost my self-confidence.	()	()	()	()	()
14.	I believe that God is the supreme power.	()	()	()	()	()
15.	I do my work with devotion to God	()	()	()	()	()

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

Conclusion

Present study was the first preliminary cross-sectional survey with the objective of developing and validating the ethical principles of Yoga Philosophy and authentication of it by SEM (Structural Equation Modelling) with the help of AMOS (Analysis of Moment Structures) Software. The present findings support the good reliability and validity of the newly developed NiQ. The scale is an effective tool for assessing Niyama (Personal Discipline) score to help determine how well they are meeting the needs of society. Thus, it is concluded that the present questionnaire helps the researcher to use the instrument in determining the status of Niyama in an Individual of age 18 to 30.

One of the key advantages of the current work is that it covers the gap left by overlooking the positive aspects of yoga's first two limbs i.e., Yama and Niyama.

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Conflicts of Interest

There are no conflicts of interest.

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