DESIGNING AND VALIDATION OF IS DAYAAND MITAHARASUB DOMAINS OF "YAMA AND NIYAMA QUESTIONNAIRE"

Dissertation

Submitted Towards Partial Fulfillment of

Master's degree in Yoga Therapy-MSC in Yoga Therapy August 2020

By

ANKIT PANGHAL

Registration Number 1070819039

Under the Guidance of

Dr. Rajesh S.K

Dr. Judullavarasu



SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA

(Declared as Deemed University Under Section 3 of the UGC Act, 1956)

BANGALORE – 560 019 INDIA

CERTIFICATE

This is to certify that **Ankit** who has got MSc registration with start from August 01, 2018 by

Swami Vivekananda Yoga Anusandhana Samsthana, deemed to-be University, has

successfully completed the required training in acquiring the relevant background knowledge

in Yoga Therapy and has completed the M.Sc. course of 2 years to submit this research

project entitled DESIGNING AND VALIDATION OF DANA AND MITAHARA - SUB-

DOMAINS OF "YAMA AND NIYAMA QUESTIONNAIRE"

Dr. JuduIlavarasu., PhD

Assistant professor

S-VYASA University, Bengaluru

Date:

Place: Bengaluru

Dengaruru

i

DECLARATION

I hereby declare that the subjective study was conducted by me under the guidance of Dr. Rajesh S.K. and Dr. JuduIlavarasu. I also declare that the subject matter of my dissertation entitled DESIGNING AND VALIDATION OF **IS DAYA AND MITAHARA** SUB DOMAINS OF "YAMA AND NIYAMA QUESTIONNAIRE" has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

Ontit

Place: Bengaluru

Date:

ACKNOWLEDGEMENT

An Enriching learning experience can be possible only with the complete support of the

Institution, teachers, Family and friend. So, I am extremely thankful to Swami Vivekananda

Yoga AnusandhanaSamsthana (S-VYASA), MSc course coordinator Padmasri madam and

all my teachers of MSc course for the opportunity for an enriching learning experience on

Yoga therapy and research.

I whole heartedly thank Dr. Rajesh S.K. and Dr. JuduIlavarasu for the courage,

encouragement, and support all throughout the study. Most importantly I would like to

sincerely thank them for their efforts in boosting up my self confidence in conducting and

successfully completing this survey during this pandemic of corona. Without their guidance,

this study may not have been possible.

ansit

Place: Bengaluru

Date:

iii

ABSTRACT

Background: The personality scale of *Dana and Mitahara* is a cost-effective screening tool to measure those particular personality aspects among a group of people. Further the data can be used to interpret whether there is any difference in yoga practitioners and non-yoga practitioners regarding these attributes.

Aim: The aim of this study is to develop and validate the personality scale as a screening tool to analyze and measure the yogic concepts - and to be able to quantify and measure these constructs in the present circumstances.

Methodology: The study employed tool development method through which a questionnaire with 14 items was developed. No specific inclusion or exclusion criteria was done. The questionnaire was circulated in Google form with the help of different means of social media. Data was collected through Google Excel sheet which was further analyzed and interpreted. Quantitative and qualitative methods were used. As it was a survey design there was no particular intervention.

Result: The data were analyzed using exploratory factor analysis. Two factors were extracted as the theory indicates. Overall reliability of the scale was found to be questionable ($\alpha = 0.56$).

Conclusion: This scale is described to measure and analyze *ahiàsä* in one's personality. *ahiàsä* leads individual towards more pleasant and happier life. More work on the development of the scale is necessary. Despite the limitations, there is a scope for further research in this field as it opens up interesting opportunities.

STANDARD INTERNATIONAL TRANSLATION CODE USED TO

TRANSLATE SANSKRIT WORDS

a	=	अ	'nа	=	ভ	pa	=	प
ā	=	आ	ca	=	च	pha	=	फ
i	=	ड्	cha	=	छ	ba	=	a
ī	=	र्भ	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ū	=	ऊ	ñ	=	ञ	ya	=	य
ŗ	=	雅	ţa	=	3	ra	=	₹
ŗ	=	莱	ṭha	=	ठ	1a	=	ਲ
e	=	ų	фа	=	ड	va	=	व
ai	=	पे	dha	=	ढ	śa	=	হা
aı	_		una	9 <u>77</u> 8	•	3ª	- T	-51
0	=	ओ	ņa	=	ण	șa	=	ঘ
au	=	औ	ta	=	त	sa	=	स
m	=	अं	tha	=	থ	ha	=	ह
ķ	=	अः	da	=	द	kșa	=	क्ष
ka	=	क	dha	=	घ	tra	=	त्र
kha	=	ख	na	=	न	jña	=	इा
ga	=	ग						
gha	=	घ						

INDEX

Sl .No	DETAILS	PAGE NO.
1.0	INTRODUCTION	1-6
2.0	LITERATURE REVIEW	7-9
2.1	REVIEW OF ANCIENT LITERATURE ON YAMA AND NIYAMA	7-9
2.2	REVIEW OF SCIENTIFIC LITERATURE ON YAMA AND NIYAMA	9-10
3.0	AIMS AND OBJECTIVES	11
3.1	AIMS OF THE STUDY	11
3.2	OBJECTIVES OF THE STUDY	11
4.0	MATERIALS AND METHODS	12
5.0	PARTICIPANTS	13
5.1	SAMPLE SIZE	13
5.1.1	SELECTION AND SOURCE OF	13

	PARTICIPANTS	
5.1.2	INCLUSION CRITERIA	13
5.1.3	EXCLUSION CRITERIA	13
5.1.4	ETHICAL CONSIDERATION	13
5.2	DESIGN OF THE STUDY (STUDY	14
	FLOWCHART)	
5.3	VARIABLES STUDIED	15
5.4	DATAEXTRACTION AND ANALYSIS	15
6.0	RESULTS	16-20
7.0	DISCUSSION	21-22
8.0	CONCLUSION	23
	REFERENCES	24-25

1. INTRODUCTION

1.1 THE CONCEPT OF YOGA

Yoga is a *Sanskrit* word which means union or to connect (union between Individual soul and supreme soul). Yoga is the 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 *Asana* and *Pranayama*. 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 human body, mind and soul (Bhobe, 2000). The science and practices were clearly described by *Patanjali* in ancient text *Patanjali Yoga Sutra*. Yoga, according to sage *Patanjali*, involves eight limbs namely *Yama* (abstinences), *Niyama* (observances), *Asana* (physical postures), *Pranayama* (breath regulation), *Pratyahara* (withdrawal of the senses), *Dharana* (concentration), *Dhyanfka* (meditation) and *Samadhi* (absorption) (Taneja, 2014).

1.2 INTRODUCTION TO YAMA AND NIYAMA

As discussed earlier, Yoga is a comprehensive system for wellbeing which is more than Asana (physical postures). Yamas (abstinences) & Niyamas (observances) are foundational concepts in the science of Yoga. The Yamas and Niyamas are the first two limbs of the Astanga Yoga (described in Patanjali Yoga Sutra) and very important aspects in Hatha Yoga Pradipika. The Yamas&Niyamasare the primarysteps towards the self-realization. The Yamas&Niyamasare related to the behaviouroutwardly in the world and inwardly towards oneself. When we Incorporating all these principals into life, one can have a profound effect on the peace of mind and practice of Yoga. The Yamasfocus on the behaviour and thinking towards outside around the world. The Niyamasare principles that focus on how one shouldbehave within oneself. The bothYamasandNiyamasgivestrength necessary to progress along the path towards inner peace, contentment and enlightenment.Patanjali Yoga Sutra describes 5 Yamas and 5 Niyamas(Taimni, 2010). Whereas Hatha Yoga Pradipikapresents 10 Yamas and 10 Niyamas(Muktibodhananda, 2012).

1.3 YAMA AND NIYAMA ACCORDING TO SAGE PATANJALI

The *Patanjali Yoga* also known as *Raja Yoga*orAshtangaYogafocuses on the path of psychological exploration. The eight limbs (*Ashtanga*) of the system show the path towards human liberation (Dylan & Muncaster, 2021). The *Yama* and *Niyama* are the first and second limbs of *Patanjali Yoga Sutra*. As we discussed earlier, *Yamas*are those principles of wrong behaviour, which we should restrict. The 5 components of *Yamas* are non-violence (*Ahimsa*), truthfulness (*Satya*), non-stealing (*Asteya*), continence (*Brahmacharya*) and non-possessiveness (*Aparigraha*). *Niyamas* are those principles of right behaviour, which should be adopted. The *Niyamas* described in the *Yoga Sutra* are purity of body and mind (*Sauca*), contentment in all circumstances (*Santosa*), austerity (*Tapas*), self-study (*Svadhyaya*) and surrender to God (*Isvarapranidhana*)(Taimni, 2010).

1.3.1 Five Yamas Described in Patanjali Yoga Sutra

1) Ahimsa (Non-Violence): When we reduce the amount of harm causing to oneself and others in thought, deed and word by becoming aware of the ways in which we may bring suffering to others.

- 2) Satya (Truthfulness): Satya includes right speech, truthful communication as well as skilful listening. When a person truly and completely follows the path of Satya, one's deeds and words are all in aligned to each other.
- 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)** *Brahmacharya* (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 *Brahmacharya* is descried as a 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 FiveNiyamasDescribed in Patanjali Yoga Sutra

- Saucha (Cleanliness): Cleanliness can be practiced on a number of different levels.
 A clean environment and living space can be maintained outside. A clean body
 through clean diet, good hygiene. A clean mind with the quality of the information.
- 2) Santosha (Contentment): One should become satisfied and happy with the life and situations. Rather wishing for the things to be in a different way, people should learn to appreciate and accept the reality of life. Santosha also means being at the present moment.
- 3) *Tapas* (Austerity): One should transform himself/herself through the fire (difficulties) of positive actions. Term tapa we can understand it as a heat and the discomfort comes when we break the habitual thoughts and behavioural patterns to bring positive transformation in your life.

4) Svadhyaya (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. When we Study scriptures and yoga texts is

said to be a form of Svadhyaya.

IsvaraPranidhana (Surrender to God):Iswara means supreme reality and pranidana

means to surrender or devote or dedicate completey, Here Iswarapranidana refers to

the surrendering of the self to the ultimate supreme reality. It is also considered as the

ultimate stages of Bakthi yoga, where you surrender your senses ,body, mind and will

to the supreme reality.it will ultimately help to loosen up all the bondages and false

identifications from body and mind. It will help the mind which is full of afflictions

and disconnections with the external world to bring as sense of oneness and harmonto

bring as sense of oneness and harmony. It indicates the feeling of contemplation on

the supreme self while carrying out all the activities.

1.4 YAMA AND NIYAMA ACCORDING TO HATHA YOGA PRADIPIKA

The HYP is considered as a primary ancient texts of hatha yoga. This text was composed in

15th century CE by Swami Swatamarama. Swami Swatamaramamentioned that the Hatha

Yogais a preliminary practice for Raja Yoga. Swami Swatamaramasaidthat 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 Raja Yoga. Hatha Yoga Pradipika presents 10

Yamas and 10 Niyamas (Muktibodhananda, 2012).

Ten Yamasmentioned in Hatha Yoga Pradipika

1)

Ahimsa: Non-violence

4

- *Satya:* Truthfulness
- *Asteya:* Non-stealing
- 4) Brahmacharya: Continence
- 5) Kshama: forgiveness
- *Dhriti:* Endurance
- 7) Daya: Compassion
- *Arjava:* Humility
- 9) Mitahara: Moderate diet
- *Saucha:* Cleanliness

1.4.2 Ten Niyamas Mentioned in Hatha Yoga Pradipika

- 1) Tapas: Austerity
- 2) Samtoşa: Contentment
- 3) Astikya: Belief in the God
- *Danam:* Charity
- 5) Isvarapujanam: Worship of God
- 6) SiddhantaVakyaSravanam: Listening to the recitations of sacred scriptures
- 7) *Hṛi*: modesty
- 8) *Mati:* Discerning intellect
- *Japa:* Mantra repetation
- 10) Hutam: Sacrifice.

DANA

The term "donation" is known as Dana in Sanskrit word giving away as charity or a gift .In Hinduism and some yoga schools, Niyamas is one of the duties or moral observances.

. Such giving includes donation of food, clothing or money to the needy, also includes offering gifts to friends neighbored family, again, with no expectation that the recipient will

reciprocate as an act of generosity

Mitāhāra"

Mita means balanced and controlled and receiving Ahara means receiving from all directions. Yogic Concept of Ahara emphasizes "*Mitāhāra*". The three main factors that Yoga practitioners and every individual should keep in mind while creating a balanced diet are;

2.0 LITERATURE REVIEW

2.1 REVIEW OF ANCIENT LITERATURE REVIEW

The number of Yamas and Niyamas Varies in the source. In some scriptures they are five each in numbers whereas in some Yoga Upanishads there are ten Yamas and ten Niyamas.

Patanjali Yoga Sutras –

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः। प यो सु २-३०

ahiṃsāsatyāsteyabrahmacaryāparigrahāyamāḥ

The five self-restraints are nonviolence, truth, honesty, sensual abstinence, and nonpossessiveness.

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः। प यो सु २-३२

śaucasamtosatapaḥsvādhyāyeśvarapranidhānāniniyamāḥ

Fixed observances include cleanliness, contentment, austerity, self-study, and resignation to

Go.

Hatha yoga Pradipika –

अथ यमनियमाः।

Atha yamaniyamāh

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः।

दयार्जवं मितहारः शौचं चैव यमा दश॥ ह यो प्र २-१६

Ahimsa satyamasteyam brahmacharyam kshama dhrtih

dayārjavam mitāhārah śaucham chaiva yamā daśa

Non-violance, truth, non-stealing, continence (being absorbed in a pure state of consciousness), forgiveness, endurance, compassion, humility, moderate diet and cleanliness are the ten rules of conduct (yama).

तपः संतोष आस्तिक्यं दानमीश्वरपूजनम्।

सिद्धांतवाक्यश्रवणं हीमती च तपो हुतम्।

नियमा दश संप्रोक्ता योगशास्त्रविशारदैः॥ ह यो प्र २-१६

Tapah santosha āstikyam dānamīśvarapujanam

siddhāntavākyaśravanam hrīmatī cha tapo hutam niyamā daśa samproktā yogaśāstravisāradaih

The 10 observances are penance (austerity), contentment, belief (faith) in the highest (God), charity, adoration of God, listening to scacrade texts recitations, modesty, a discerning intellect, japa (mantra repetition), and sacrifice (niyama).

<u>Shandilya Upanishad –</u>

तत्र दश यमः। तथा नियमाः।

tatradaśayamāhtathāniyamāh

तत्राहिंसासत्यास्तेयब्रह्मचर्यदयार्जवक्षमाधृतिमिताहारशौचानि चेति यम दश। - प्रथम खन्डः

tatrāhimsāsatyāsteyabrahmacaryadayājavakṣamādhṛtimitāhāraśaucānicetiyamādaśa

Yama is divided into 10 types, and Niyama is divided into ten types. Ahimsa, Satya, Asteya, Brahmacharya, Daya, Arjava, Kshama, Dhriti, Mitahara, and Saucha are the 10 Yamas (forbearance).

तपः सन्तोषास्तिक्यदानेश्वरपूजनसिद्धान्तश्रवणह्रीमतिजपव्रतानि दश नियमाः। - द्वितीयः खन्डः tapaḥsantoṣāstikyadāneśvarapūjanasiddhāntaśravaṇahrīmatijapovratānidaśaniyamāḥ Under Niyama (religious observances), are ten, viz., Tapas, Santosha Astikya, Dana,

Ishvarapujana, Siddhanta-Sravana, Hri, Mati, Japa and Vrata.

Trishikhi Brahman Upanishad -

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ॥ क्षमा धृतिर्मिताहारः शौचं चेति यमादश ।

ahimsāsatyamasteyambrahmacaryamdayārjavam

kṣamādhṛtirmitāhāraḥśaucaṃcetiyamādaśa

The ten Yama-s are nonviolence, truth, abstinence from stealing, celibacy, compassion,

rectitude, patience, fortitude, food temperance, and cleanliness. (32)

तपःसन्तुष्टिरास्तिक्यं दानमाराधनं हरेः ॥ वेदान्तश्रवणं चैव हीर्मतिश्च जपो व्रतम् ॥ इति ।

tapaḥsantuṣṭirāstikyamdānamārādhanamhareḥ

vedāntaśravaṇaṃcaivahrīrmatiścajapovratam

The ten niyamas include penance, contentment, belief in the supreme, munificence, worship of Vishnu, vedanta study, modesty, determination, japa (silent prayer), and austerity.

<u>Varah Upanishad –</u>

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयार्जवम् ।क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ।।

तपः सन्तोषमास्तिक्यं दानमीश्वरपूजनम् ।सिद्धान्तश्रवणं चैव हीर्मतिश्च जपो व्रतम् ।

एते हि नियमाः प्रोक्ता दशधैव महामते ।। (5.13,14)

ahimsāsatyamasteyambrahmacaryamdayārjavam

siddhāntaśravaṇaṃcaivahrīrmatiścajapovratam

ete hi niyamāhproktādaśadhaivamahāmate

2.1 REVIEW OF SCIENTIFIC LITERATURE

Author and	Sample	Result	Conclusion
year			
(Raina & Singh, 2018)	550 students (367 males and 183 females)	Overall reliability of the scale was found to be excellent (a = 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 (a = 0.88), and the overall scale shows fair degree of correlations with the validating scales which indicates acceptable criterion-related validity of the overall measure of Yoga.
Sadhana Dadhore, G. Pawan Gowada (2019)	1,153 students aged 11-18 years	The Yoga Self Restraint Scale got Cronbach's alpha of 0.74, variance 58.46%. YSRS results were found to be significant at p<0.001	A yoga Self-restraint scale is described to measure social health and analyze its relation with five self- restraints; non-injury, truthfulness, abstention from stealing, living

T	T	
		with awareness of the
		highest reality, and
		non-possessiveness.
		This yoga instrument
		can facilitate and
		provide a social health
		care and wellbeing:
		self-esteem,
		interpersonal skills,
		healthy behaviors,
		educational attainment.

3.0 AIMS AND OBJECTIVES

3.1 AIMS OF THE STUDY

To build a scale to measure and analyze the qualitative concepts of Yama and Niyama.

3.2 OBJECTIVES OF THE STUDY

To analyze and measure the yogic concepts Yama and Niyama. To be able to qualify and measure these constructs in the present circumstances.

4.0 MATERIALS AND METHODS

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 Yama and Niyama, which was later reduced to 17 sub-domains. Some of them removed due to the irrelevance in current times, some merged due to the similarity and overlapping nature of the construct and one construct added to the list. After the changes were implemented, all the items were once again critically examined and checked for face validity.

Field Testing of the Instrument:

Due to the large size of the instrument when all of them were grouped together, the 17 sub-domains were divided among the group and each individual was assigned 2 sub-domains for a pilot study. Questionnaires were prepared using goggle forms. The pattern of the questionnaire was similar for all with a uniform response pattern on a scale of very often to never. The participant was asked for consent before filling the form, the initial instructions are to answer the questions with what comes naturally and without giving it too much thought on a scale of very often to never. The first section included demographic details after which the 15 items along with the 13 social desirability items were given in the second section.

5.0 PARTICIPANTS

5.1 SAMPLE SIZE:Samples were collected from all over the India and the total sample size was 100.

5.1.1SELECTION AND SOURCE OF PARTICIPANTS

Convenience and Snowball Sampling

Anyone who are willing to fill up the questionnaire and is above age of 18. The form was circulated through social media and other applications to several people (family, friends, relatives, neighbors, groups, classmates, and general population).

5.1.2 INCLUSION CRITERIA

- Willing to fill the Google form.
- People who own a smartphone and have access to the internet.
- Had the accessibility to fill the Google form.
- People who are above 18 years.
- Both Male and female.
- Able to understand English language

5.1.3 EXCLUSION CRITERIA

- People who are afflicted with a chronic sickness of any kind.
- People who are mentally challenged.
- People who are not willing to participate in the study.

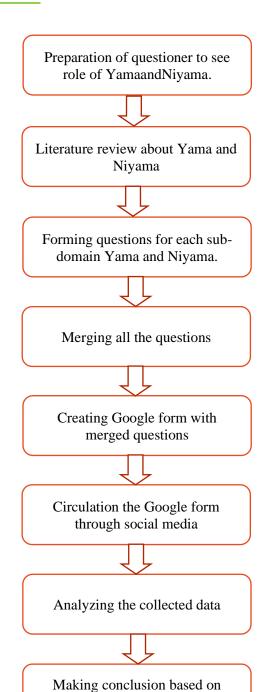
5.1.4 ETHICAL CONSIDERATION

An informed consent was presented to people in the google form detailing about confidentiality of the information, explaining about the details of the study and digital approval was taken from each participant.

5.2 DESIGN OF THE STUDY

Survey design

STUDY FLOW CHART



5.3 VARIABLES STUDIED

Variables studied under Yama are- *Ahimsa, Satya, Asteya, Kshma, Drithi, Aparigraha, Daya, Arjava,* and *Mithahara*.

Variables studied under Niyama are- Saucha, Santosha, Tapas, Swadhyaya, Ishwarapranidhana, Dana, Astikya, Hri, andHutam.

5.4 DATA COLLECTION AND EXTRACTION:

5.4.1 DATA EXTRACTION:

All the data received from the respondents in the Google form .Then the excel sheet is converted into Comma separated values (CSV) and then imported into JASP for the analysis. The software used for analysis was JASP, Version 0.13.1.

5.4.2 ITEM GENERATION:

Items were generated based on operational definitions based on ancient texts, discussion with my research group and guide. The two sub-domains (*ishwarapranidhana and driti*) has eight and sevenitems. The survey finally consisted of fifteen items related to the two sub-domains. The items were designed inorder to express the concept in a practical and relevant manner suitable to the present times. The eleven items had responses based on a five point Likert Scale. Very Often to Never. A higher score indicated a higher percentage of the respective personality trail.

CHAPTER 6

RESULTS

There is no duplicate and missing value in data.

Descriptive Statistics

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14
Valid	100	100	100	100	100	100	100	100	100	100	100	100	100	100
Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean	1.71	1.64	2.15	2.30	2.39	1.77	1.91	1.97	2.69	2.12	2.26	2.02	2.26	2.03
Mean	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Std.														
Deviatio	0.72	0.74	0.94	0.95	0.98	0.81	0.81	0.79	1.15	0.94	1.04	0.88	1.03	1.02
n	9	6	7	9	4	5	8	7	2	6	1	7	1	0
Minimu	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
m	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Maximu	3.00	3.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
m	0	0	0	0	0	0	0	0	0	0	0	0	0	0

Single-Test Reliability Analysis of both the constrict

together

Frequentist Scale Reliability Statistics

Estimate	Cronbach's
Point estimate	0.749
95% CI lower bound	
95% CI upper bound	

Exploratory Factor Analysis

Kaiser-Meyer-Olkin test

	MSA
Overall MSA	0.705
Q1	0.758
Q2	0.730
Q3	0.815
Q4	0.692
Q5	0.666
Q6	0.680
Q7	0.506
Q8	0.617
Q9	0.671
Q10	0.698

Kaiser-Meyer-Olkin test

	MSA
Q11	0.692
Q12	0.795
Q13	0.622
Q14	0.639

Bartlett's test

X ²	df	p	
296.90	03 91.00	00. > 00	1

Chi-squared Test

	Value	df	p
Model	91.218	64	0.014

Factor Loadings

	Factor 1	Factor 2	Uniqueness
Q1		0.490	0.691
Q2		0.681	0.586
Q3		0.525	0.588
Q4		0.405	0.701
Q5		0.416	0.764
Q6		0.571	0.707
Q7			0.958

Factor Loadings

	Factor 1	Factor 2	Uniqueness
Q8			0.950
Q9			0.857
Q10	0.747		0.449
Q11	0.773		0.411
Q12	0.481		0.690
Q13			0.856
Q14			0.930

Note. Applied rotation method is oblimin.

Factor Loadings (Structure Matrix)

Factor	1	Factor 2
Q1	0.542	
Q2	0.633	
Q3 0.42	2 0.610	
Q4	0.499	
Q5	0.469	
Q6		0.534
Q7		
Q8		
Q9		
Q10	0.742	

Q11 0.767

Q12 0.539

Q13

Q14

Note. Applied rotation method is oblimin.

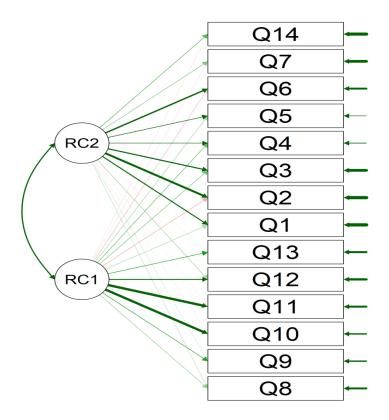
Factor Characteristics

S	umSq. Loadings	Proportion var	. Cumulative
Factor 1 1	.963	0.140	0.140
Factor 2 1	.898	0.136	0.276

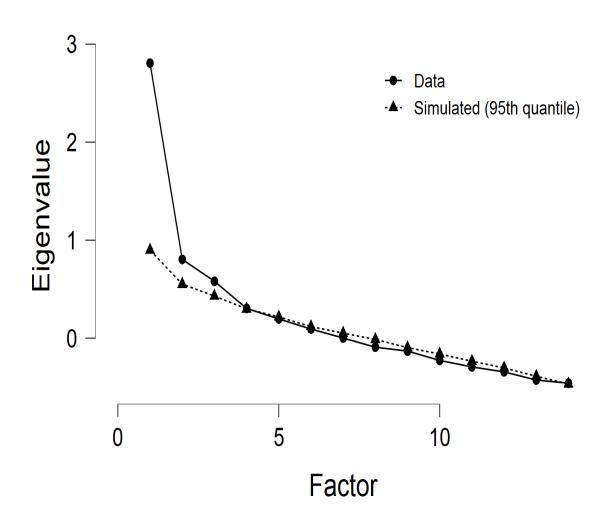
Path Diagram

Scree plot

Scree plot



Scree plot



Chapter7

Discussion

The aim was to develop a tool to measure the yogic constructs - *Yama* and *Niyama* and how it makes a difference when adopted and followed in an individual's life. These concepts, although ancient, are very relevant to the present just as morals and ethics or Do's and Don'ts to live in harmony in any society. We developed a 98-item questionnaire having 17 subdomains. These sub-domains were divided among us, analyzed, and interpreted separately. These constructs will be analyzed, refined and consolidated into shorter versions and then put together as one tool to measure *Yama* and *Niyama*.

A qualitative study design was used as the constructs were 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, each item was scrutinized and changes were made wherever necessary. The initial draft included more than 20 sub-domains under *Yama* and *Niyama*, 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.

Most items have to be reviewed and/or modified due to low factor loadings (<0.05). The applied rotation method is oblimin for both factors. Both factors have fairly low communality values of less than 0.5. However, since this is a qualitative scale, some of the items with low

communality may also contribute to a well-defined factor. The reasons for low factor loadings and communality are to be evaluated to improve the tool in the future. This pilot study helps in deciding what items and factors should be kept, removed or modified for the Yama Niyama tool. It helps us revisit and revise the process of item generation and tool development to improve the validity and reliability of the scale. The existing literature in this domain of research is inadequate. We found two tools similar to that of the Yama Niyama scale. The Astānaga Yoga Hindi Scale is a self- report measure of the Yama and Niyama according to Patañjali Yogasūtras. It includes five Yama (Ahimsā, Satya, Asteya, Brahmacarya and Aparigraha) and five Niyama (Śauca, Samtosa, Tapah, Svādhyāya and Ishwara Pranidhana). The questionnaire consisted of 87 items in the first phase and 43 items in the final try-out phase. The internal reliability of the scale (Cronbach's alpha) measured 0.88. The study has devised many sub-scales for each part of Aṣṭānaga Yoga, some of which have low reliability (Raina & Singh, 2018). A Measure of Yoga Self-restraint Scale using Confirmatory Factor Analysis is a 27-item scale with five sub-domains (non-violence, truthfulness, non-stealing, celibacy and nonpossessiveness) and with Cronbach's alpha of 0.74 (Dadhore & Paran Gowda, 2019) . These tools measure an aspect of the Yama or the Niyama. The Hindi Astānaga Yoga scale is concentrated to a population who know the Hindi language and it also has specific focus on the Yama and Niyama solely from the Patañjali Yogasūtras. The Yoga Self-restraint scale aims to measure the management of health and wellbeing through self-restrain yoga measures in students aged between 11-18. Our scale aims to combine both these foundational concepts (Niyama) and correlate it with the present circumstances. The sub-domains included are taken from different sources of literature making it an extensive and rigorous tool.

Chapter 8

Conclusion

The concept of *Yama and niyama* is found in various Indian scriptures *like Patanjali yoga sutra*, *hatha yoga*, etc. It is an essential part of our day-to-day lives and everyone should inculcate *Yama* and *Niyama* for a better living. Ahimsa which is means non-violence is talked about in different religions like *Hinduism*, *Jainism*, *Buddhism*, etc. It is the ethical principle of not causing harm to others. In today's world, adhering to ahimsa may seem unrealistic. Therefore this 17-item questionnaire can be a great help to know whether you are following the path of *ahimsa* or not. Through this tool, we found that ahimsa can be quantified and measured through the yogic context and, that they are connected to the present times. The results of the preliminary study show promising results to pursue further research and development of the *Yama - Niyama* Scale.

Chapter 9

REFERANCE

- Amaravathi, E., Ramarao, N. H., Raghuram, N., & Pradhan, B. (2018). Yoga-Based

 Postoperative Cardiac Rehabilitation Program for Improving Quality of Life and Stress

 Levels: Fifth-Year Follow-up through a Randomized Controlled Trial. *International Journal of Yoga*, 11(1), 44–52. https://doi.org/10.4103/ijoy.IJOY_57_16
- Bhobe, S. (2000). Integrated approach to yoga. *The Nursing Journal of India*, 91(2), 33, 42.
- Chaoul, M. A., & Cohen, L. (2010). Rethinking Yoga and the Application of Yoga in Modern Medicine. *CrossCurrents*, 60(2), 144–167. https://doi.org/10.1111/j.1939-3881.2010.00117.x
- Dylan, A., & Muncaster, K. (2021). The yamas and niyamas of ashtanga yoga: relevance to social work practice. *Journal of Religion & Spirituality in Social Work: Social Thought*, 1–23. https://doi.org/10.1080/15426432.2021.1912686
- Muktibodhananda, S. (2012). *Hatha Yoga Pradipika*. Yoga Publications Trust.
- Raina, M., & Singh, K. (2018). The Ashtanga Yoga Hindi Scale: An Assessment Tool Based on Eastern Philosophy of Yoga. *Journal of Religion and Health*, *57*(1), 12–25. https://doi.org/10.1007/s10943-015-0096-4
- Taimni, I. (2010). The Science of Yoga (1st ed.). Theosophical Publishing House; 1999.
- Taneja, D. K. (2014). Yoga and health. *Indian Journal of Community Medicine*, *39*(2), 68–72. https://doi.org/10.4103/0970-0218.132716
- Varambally, S., & Gangadhar, B. N. (2012). Yoga: A spiritual practice with therapeutic value in psychiatry. *Asian Journal of Psychiatry*, 5(2), 186–189.

- https://doi.org/10.1016/j.ajp.2012.05.003
- Xu, W., Itagi, Rk., & Thaiyar, Ms. (2021). Impact of yama and niyama on psychospiritual factors in young adults: A randomized controlled trial. *International Journal of Yoga Philosophy, Psychology and Parapsychology*, 9(1), 39. https://doi.org/10.4103/ijoyppp.ijoyppp_17_20
- Xu, W., Kumar, I. R., & Srinivasan, T. M. (2021). Evaluation of Impact of Ethics of Yoga in the Psychological Health of College Students: A Randomized Control Trial. *Indian Journal of Science and Technology*, 14(12). https://doi.org/10.17485/IJST/v14i12.2001

Personality Questionnaire

Namaste! I am Ankit Panghal, currently pursuing my master's degree in Yoga Therapy from

SVYASA Deemed to be University, Bangalore. I have undertaken a research study (MSc

dissertation) under the guidance of Prof. Judu Ilavarasu. This survey study attempts to

understand the association between age, Yoga practice and certain personality aspects. Your

participation in this study is voluntary. If, at any point in time, you feel uncomfortable, you

may withdraw from the study. The whole survey may take around 5 minutes to complete. All

the information that is provided by you for the purpose of this study, will be kept strictly

confidential and will be utilized only for research and academic purposes. The following

questions assess a certain aspect of your personality. Please respond to the question in the

best way that represents your natural response. There is no right or wrong answer, so please

respond based on what spontaneously appears to your mind, on a five-point Likert scale of

Never, Rarely, Sometimes, Frequently, Very often. In case of any queries feel free to contact

at panghalankit088@gmail.com.

By filling up the questionnaire, I voluntarily agree to participate in the study. (Note: you may

exit the survey if you do not wish to participate) for more details about the survey, you can

refer to the link given below. *

Agree

Disagree

Name

Email id

29

Age	
0	18-30
0	31-40
0	41-50
0	51-60
0	60 above
Gende	er
0	Male
0	Female
Others	3
Occup	ation
You as	re a yoga practitioner?
0	Yes
0	No
If yes	since how long you are practicing?
0	Less than 6 months
0	6 months- 1 year
0	1-3 year

I generally tend to help others in need.

More than 3 year

0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I feel g	good when I give or share
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I often	engage in charity acts
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I tend	to give in spite of my inconvenience
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never

I volunteer for social activities such as flood relief, etc o Very often o Frequently Sometimes Rarely Never When in need I tend to be emotionally supportive to others. * o Very often Frequently Sometimes Rarely Never I tend to eat little more of those food that I like or enjoy. Very often Frequently Sometimes o Rarely o Never

My food intake is moderate

- o Very often
- o Frequently

0	Sometimes
0	Rarely
0	Never
I some	etimes prefer to visit a luxury restaurant then have food at home.
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I regul	arly engage in exercise
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I regul	arly engage in meditation, and other similar mindful activities.
0	Very often
0	Frequently
0	Sometimes
0	Rarely
0	Never
I am n	nore aware and mindful during my daily activities
0	Very often

	0	Frequently
	0	Sometimes
	0	Rarely
	0	Never
I of	iten	miss having food on time
	0	Very often
	0	Frequently
	0	Sometimes
	0	Rarely
	0	Never
I ge	et a	dequate sleep
	0	Very often
	0	Frequently
	0	Sometimes
	0	Rarely
	0	Never
It is	s so	metimes hard for me to go on with my work if I am not encouraged.
	0	True
	0	False
Lsc	me	etimes feel resentful when I don't get my own way *

o True

0	False
I am a	lways courteous, even to people who are disagreeable.
0	True
0	False
I have	never been irked when people expressed ideas very different from my own
0	True
0	False
There	have been times when I was quite jealous of the good fortune of others
0	True
0	False
I am s	ometimes irritated by people who ask favors of me
0	True
0	False

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

- o True
- o False

							1 .			1			1						1											
apagam ye	to bb	I de la	luli lu	eler beler	h blotata		ndere errebdere terre terre	de mande byen	h	l	feer.	here.	too	bpo-	t	to co	hara ta da	ddan an basand ba basa	in interior	**************************************			Hatadarata 1111 1111	hadadaan ma	. Holodon					ma
dediling	mann.	stagtogte HII pro- 110 Holler I Pipro- 110	h or	Ballon .	h Haladad h Haladad	topos tono	liqui.	frque.	topon ton	to.	legen leve	h	lepen lepen	feque	topon to co	ligen lie	loque.		legen legen	****						1111				
aportion to	Heat house	and designed the	lee lee	Replands Heq	te todate	leen leen	!	l	leen leen	1-1 1	l	bern begen	1	lees lees	bern begen		leese leese	leer leer	1 1			"""	"""						"""	
्रे व्यवस्थान । ५० च्याचीमा ५०	legele e le ce	hydrodlyno (III hilloyddillyno (II	h or	tota torra	le federler le federler	torn topon	leer Igen	le co	legen lee e	ler legen	legen legen	lapon lavor	loor loor	lee lees	legen leen	legen legen	loque. Incre	lapan lar	ligen linn	1111		"""						****		
յ ապրունը. Մարդագրել	Halla.	dallpatanta (III	h.	Maria Maria	to todato	topos tom	ligen lane	hym hom	topos term	ligen linn	frqua.	topos toros	liqui liui	hym.	topos toros	ligen lane	bqui bus	topos toros	liqui liui											
n majori 4	hite.	- mgp ₁ - in	h.	do.	le tedje le tedede	ton.	i i	h bpm	h		h	ton. topon	lan. Igan	by	to o	la la	byen	l	1					-						-
p magnin ip.		topologija or 100		do.	i interior	lee-		hqui http://	topos to c		figure	h	i	lu lu	ton.	tion	bq	l	i		-			-			=			-
րե ապաւալ	Listilli	dillocality on 100		blo	te felocial		i		lapan.	to.	logon loss	topos tom	1000		t-p	ligen Jerri	les.	legen leve	.,		-	11111		-						-
ր ապաւդ. ը ապալ	ller fellelererler		lee lee	bdo bdo	h bhatat h talja	leen leen	leen legen		lee.	l	legen	h	ligen.	h	lee.	l		l	l	"""		"""								
10 m ilmin ilm 10 m ilmin ilm	holltolde holoo	proglikensky soc (III	lu lu	book bog	h holoho h holoho	leen leen	1000 1000	logon loon	hapen here	l	h	bayers bases	liqui lic	h	l	1	h	lee lees	l							"""	-	""		
and malada ales	1. II	politoly on 10	h	tota toos	le tolpe le tolpe	leen leen	leen legen	l-q	lee-	!	frque frque	bayers been	legen leve	h	h	legen leve	h	lee lees	legen leee					-						
mijum ija mijum ija	Hamilet.	According to 100	h.u.	tota tota	to todado to todado	terre terre	lana Ispan	h	topos toros	h	h	to.	leen legen	to.	t	1 1	h	to:	hoo	"""										
ու ապատ դ ապաց դ	ful fuels	LANGE BRIDGE OF THE	he	tdo tdo	to pro-	topos topos	legen legen		h	i	h	bym	lan.	bym	bym	bjin	bqui	legen lees	17.7			****			****				1111	
m m m m m m	lullillu lulu	pelloopeliig on 131		topolondo topono	le federate	ler.	tion		i	terr		h	i		lee legens	io.		topon ton												
m m m m m	Hodogl	Bedding 10	h.	later .	le belede	l	lapan lann	logon.	ler.	1-1 1	form.	topos toros	bjen	loss	byon	lon	bq bq	layers layers	lon											
	Ipolii	-p-2005 101	lee lee	Repeloy Ref	h halada h halada	l	!	france france	topon to co	lees Ispan	logon loon	topon to co	lapan la	h	topon toron	1	hoo hoo	here.	lee .			*****	"""						"""	
and the de-	lands.	reaching in the	ho ho	Man Man	to po-	tqui tqui tuu	loor logon	h	h	terr	h	leen.	lerer Inper	lee lee	hapen here	1	h	lees lees	legen leee				""							-
ուղլույ _ն , աղլույ _ն ,	footblee footblee	to appropriate to the	to to the same of	Mary	te plan	t	liqui lini	h	to co	! !	h	ton.	leer.	le c c	to topos	leer Inper	hoo hyon	l	ligen ligen		-							****		
	545.54	an name of the	h ii	tota tota	to India	lann.	lana Ispan	h	begons been	 	h	l	too	h	t	1	Ingere	topon bear	i		-									-
	loololle llole	obsorballstan (III	h	tota tota	le plea le federale le federale	topon topon topon	legen legen	l-q	topos topos	line	feque	le e e	legen leve	h	tapan tapan	i	legen legen	la.	terr		-									-
ավ ապարտ	ы	Lattern Di	for .	topon toba	te pro-	Lepon	ligan	hore	less.	1	loque.	. Legens	ligen	for a	leen.	t	form.	lepen lee	!											
ւ ապրուդ. դ ապրուդ.	11	politically on 100	h ee he	Mari	to pos to tospo to tostoto	lana Iapan Iara	!	le e e Ingene	h	loo.	lear legen	topon to co	liqui liqui	logon lovo	Repres Repres	liqui lini	lee e Ingene	lee.	lqui lqui lace			""	"""		"""					
n mallatara des	t m.m.	Late de minis (iii	lee lee	Asperodo Astro	to toda		lee-	h	tor topon	to co	form	lee-	lere lere	h	t	legen leen	bq bq	topon topon toon	ton	"""					****					
ni migrit ija mignit ija	15.05.01 15.05.0	H H H H	h or	later later	to pro-	ton.	lapor lapor	haa haan	tqui tqui	1-p 1-p	figure	ton. topm	liqui liqui	liqui liqui	torn topon	ligen ligen	bquu bquu bquu	ton.	liqui liqui	"""										
majpapa (c.	holog Hollo		lu lu	tdo tdo	h hhatat h habata	by b	1	h	ton ton	14444 1444	logon los	topos tom	lere Igen	hora Ingen	topen teres topen	ligen ligen	bqua	legen leen	1-y 1					-			-			-
n mapper see	landla.	and and part 100	i	el belon	i. Indute			h		1-p 1		lease.	1	t	here	100 100		i	l								-			-
n mappin sp.	femili		h	blo	16	Aspen Aspen	ton	here.		To .	1-q	topos topos	to co	hos	Bayers Bayers	liqui	for a	h	legen leee	****		****								
a magnaraya	lander the	annualida esa (III	l	ldo ldo	h hababa h hababa	l	!	h	ton tym	1 1	form	lon lon	loor loper	h	leen.	1	h	i	1-1 1-1			*****					-	"""		
ու ապրույնը ու ապրույնը	holler holer		ho ho	topo too	ti pin	topos toros	lees legen	logon los	ten.	legen leer	logon logon	leer leer	line line	hq	t	lee .	here byen	lere lepen	lqui lqui luii			****				"""				
ապասը. ապարա	lood	and Migrae (III	h or	later later	to toda	term tepen	liqui live	h	h	lee .	lagan.	to co	l	to topos	lee-	1	feque.	to a contract of	ton											
n majimi ipo majimi ipo	otore bodelle	addigate of	la sa Ina	barrata Mari	ti pia	topos torro	lees lees	frque.	beer begons	1	logon loss	topon to co topon	1000	to to	topen bere	1000	hoo	to.	1000					-			-			
magama ipo magama ipo		and difference (III	lu.	Agreem Bellen	h bhol of h bololo	lees lees	! !	h	topos to c		legen legen	leen lee	liqui litt	h	l	leer leer	loos loos	h	ligen leer											-
n magain to	ladayte e lada	Hystolitics (III	h-	tota tota	h bhatat	l	i	h	l	ligen	logon loson		lere lere	liqui live	t-g	legen.	loos loos	l	1-p			****								
ու ապարությունը ու ապարությունը	fore	ted at In	h.	Mari	1. 1.1.1.1	hom	ton	form	hom	ligen leen	hoos	hom	lim	hoo	hom	ligen linn	hoos	term.	loo			*****					-			
ու ապարութը. ուղուդութը	1.11 11	de Mileton (II	h. h.	toto too poo	:	lee-	1	h	lee-	leer leer	h	tqui tqui tuu	loper loor	h	topon ton	lee lee	bquu bus	lee .	ligen linn			"""					-			-
ու ապարումը. ու ապարումը.	hory hole	aprophysica (III II amarikysia (III	h.	Adai Angen		tere Inper	lee-	h	h	1000	frque.		liqui liqui	h	t	1	free freeze	lere lepen	l											-
majoron terr	Hallat Index	844, H	h	leler rendom	ti pia	topon to co	lee e Ingen	le co	h	lee e	frque	been begen	lo.	le e e		1	frque free	leen leen	lee e											
լ ապրուդ։ դ դորուդ։	II Lottete	- 1-100 April 100 - 1-1-1-100 April 100	lee lee	ju	le Indule	Aspen Aspen	tri ton	hoo.	topon to co	lee e legen	h.	topos topos	line less	h	topon bere	lon-	lees legen	ton.	lijini livi											
n graphic des	. 11.1.	jii	he .	toposso toposso	h halada h halada	Agen Agen	 			1-1 1-1 1-1	!	Legen				::	legen legen				=									
n gorggan go				to.	h hhalat	lapon lapon	ton	form			logon logon	topos topos	liqui.	hoo	t	! !	frgere		ton											-
n quiquin i	ы	prophesid Hilly co.	h.	t-t	h bhafail h bababa	h	lan-	hq	l	luu luu	form	topos tom	byen byen	hoo	tom	lon	bq	t	!											-
n quipmi i	i.ii.ii		h	tota.	h bhalai	leer leer	1 1	h	to:	1 1	h	t	lo loo	lees lees	l	li.	bq b	lo.	1-y 1											
n qualinate Qualifinate	ladaq labda	des Press 10	le e	ton toto	h h hhafad	topos tono	legen leen	frque.	Repres Repres	1	frque frque	to co topon	lo.	l	to co	lee .	lee e Ingene	topon to	l			"""					-	"""		
a ale alle de des	1	rangi balgara 100	lu.	l	to pro-	lapon lapon	!	logon lo co	h	to.	leque.	l	liqui lini	h	here.	lee	lee e	to.	1-y											
n dealbha the	todayoqta tod	poploboldgen III doplogleIIIgen III	lu.	ton or	is blot of	topos topos	1 1	i	by	1-1 1-1	lore.	h	ler.	h	h		hore hyper	lee-	i											
nF quiquit to	tota totalata	topodilli or III	i	tales total	h bhatai	tq	1 1	h	ton.		h	i	 	h	h	ligen legen	bqua buu	lapon lan			=									
n dediment	hi hi hi	Boylottilj or 10	h.	Man .	h bhatai	topon	ton	hoo	harra hapan	legen legen	hoos	topon topon	ton	har.	t	i	h	ton topon	ton			****			"""				"""	-
ու արագրումը. Արագրումը		sto pros in	h	eles Belos		l	legen legen	here here	to: topos	legen legen	hym. h. r.	Legen	to c	lee lee	lee.	lor Ispen	los loss	ton.	! !-p		-	"""			"""			****		
graphic to	felost felost	stratility [11 International Internation	l	tal talon	le laborat	Berr Begenn	lere lere	for form	Repres Repres	lerer Input	learn learn	lee leen		loss logos	to co	leen leen	frees freese	tor topon	lerer Ingen		-			-			-			
n quigni i	1.1	elledjilgen [II	h or	later later	14	lee-	1	legen legen	lere Ispen	legen legen	feque.	lee lees	lere Igen	h	l	leer legen	logon loss	topon tono	i			****								-
n graftin in	1.	alleghedlig on 111	h	tota tota	h pho	l	lan Igan	i	leen legen	here	liqui.	lean.	lere Igen	hq	to topos	lere lere	hqui													
nt quiquin io		majora ju		tdo tdo	h Model h Model	t-p	bpo	byen	topos topos	byon byon byon byon	logon logon	lapon lapon lapon	bjen	h-1	t-y	liqui	bym		bjen					-			-			-
or dealloon to	hada hada	tersphospholy ere	h	beek	to toda	topon topon toon	legen legen	by by	Repres	by	figure	begon.	byen byen	byen byen byen	tqui tqui tqui	ligen ligen	bq bq	Augus Augus Augus	liger.						:::					-
an almalian ster	bus bus bubs	landardelli ar iji jii	ho hoo	Hosp. Idea	to toda to toda to total	topon topon	1000	logon logon	topos toos	1-p 1-p	hq	tqui tqui tuu	lopus lees	for a	topos topos	liqui lini	hqui	topon topon tono	100											
in minimirina.	66.	ju	l.e	Industry, by	h bhilat	hoo	lini			1	h	Bapon.	lini		to:	lu .	here	l	l	""		""		****					""	
it																														