

**DEVELOPMENT OF DHĀRANĪYA VEGA SCALE AS A SCREENING  
TOOL TO OBSERVE ABHYASUYĀ DHĀRANĪYA VEGA AMONG  
MIDDLE AGE ADULTS**

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*Towards the partial fulfilment of*  
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## CERTIFICATE

This is to certify that **Prianka Nandan** is submitting this literature review on “*Dhāranīya Vega and Jealousy according to ancient texts*” and experimental research on “*Development of Dhāranīya Vega scale as a screening tool to observe Abhyasuyā Dhāranīya Vega among middle age adults*” in partial fulfilment of the requirement for the Master of Science (Yoga Therapy) registered in **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA University), Bengaluru** and this is a record of the work carried out by her in this institution.

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## DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru, under the guidance of **Dr. Rajesh S.K** associate professor, S-VYASA University, Bengaluru and **Dr. Judu Ilavarasu**, associate professor, S-VYASA University, Bengaluru.

I also declare that the subject matter of my dissertation entitled “**Development of Dhāranīya Vega scale as a screening tool to observe Abhyasuyā Dhāranīya Vega among middle age adults**”, has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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Place: Bengaluru

**Prianka Nandan**

(Candidate)

## TRANSILTERATE SANSKRIT WORD

### STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE SANSKRIT WORDS

a	=	अ	ña	=	ञ	pa	=	प
ā	=	आ	ca	=	च	pha	=	फ
i	=	इ	cha	=	छ	ba	=	ब
ī	=	ई	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ū	=	ऊ	ñ	=	ञ	ya	=	य
ṛ	=	ऋ	ṭa	=	ट	ra	=	र
ṝ	=	ॠ	ṭha	=	ठ	la	=	ल
e	=	ए	ḍa	=	ड	va	=	व
ai	=	ऐ	ḍha	=	ढ	śa	=	श
o	=	ओ	ṇa	=	ण	ṣa	=	ष
au	=	औ	ta	=	त	sa	=	स
m̐	=	अं	tha	=	थ	ha	=	ह
ḥ	=	अः	da	=	द	kṣa	=	क्ष
ka	=	क	dha	=	ध	tra	=	त्र
kha	=	ख	na	=	न	jña	=	ज्ञ
ga	=	ग	gha	=	घ			

## ABSTRACT

**Background:** *Vega Dhāraṇa* is important concepts in Ayurveda. The word *Vega* means “Urge or natural urge”, *Dhāraṇa* means “Suppression or control or hold” the natural urge. The urge that to be suppressed or avoided is called *Dhāraṇīya Vega* and the urge not to be avoided or suppressed is called *Adhāraṇīya Vega*. We are experiencing holding of different kinds of natural urges in our day-to-day life but there is no particular in instruments to measure this. Also, jealousy is a negative emotion which have negative effect on our body and mind. In this study we have checked the prevalence of Jealousy among middle age adults.

**Aim:** The aim of the study was to develop *Dhāraṇīya Vega* scale as a screening tool to observe the suppression of emotions and prevalence of *Abhyasuyā Dhāraṇīya Vega* (Jealousy) among middle age adults.

**Methods and Materials:** A survey was done on 496 people by using *Dhāraṇīya Vega* questionnaire, out of which we have received 176 subjects after data cleaning and exclusion criteria. Then Descriptive Statistics and Exploratory Factor Analysis was done on 11 constructs of different emotions and prevalence of Jealousy has been checked on middle age adults.

**Results:** There was total 11 factors present in this data. The mean sample adequacy (MSA) for each items of the questionnaire is range from 0.78 to 0.91. The Bartlett’s test of sphericity showed the significant result ( $< .001$ ). Scree plot showed only one item is above 1. So that only one factor can be extracted. All the factors are below 1. The overall Cronbach’s Alpha was 0.87. Cronbach’s Alpha for all individual factors were ranged from 0.84 to 0.90. Out of 11 constructs, we have taken Jealousy as a main construct for our further analysis. In this study most of the subjects were from the working population and most of the subjects have completed the higher education such as Post graduation or above. And 62.5 % subjects were the non-Yoga practitioners and 37.5 % were Yoga practitioners. Most of the subjects having age ranged between 30 to 55 years and having moderately and Strongly control capacity of

Jealousy. Gender based analysis showed that middle age female can strongly control the Jealousy.

**Conclusion:** Factor analysis showed that only one factor can be extracted out of 11 and showed higher reliability. Controlling capacity of jealousy was present in working, highly educated, female population and population with age ranged between 30 to 55 years.

**Key words:** *Dhāranīya Vega*, Middle age adult, Scale development, Jealousy

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# CHAPTER 1

## 1. INTRODUCTION

### 1.1 Vega and Dhāranīya Vega

Ayurveda is an ancient science which described about different aspects of our life to maintain healthy body and mind. *Vega Dhārana* is one of the most important concepts in Ayurveda. The word *Vega* means “Urge or natural urge”, *Dhārana* means “Suppression or control or hold” the natural urge. *Vega Dhārana* is divided into two types *Dhāranīya Vega* / urge that to be suppressed or avoided and *Adhāranīya Vega* / urge not to be avoided or suppressed. Excessive suppression of urge leads to different diseases. *Dhāranīya Vega* is also divided into *Mānasika Dhāranīya Vega*, *Kāyika Dhāranīya Vega* and *Vācika Dhāranīya Vega* (The Concept of Vegdharan in Ayurveda | CCRAS | Ministry of AYUSH (Govt. of India)).

#### 1.1.1 Mānasika Dhāranīya Vega

*Mana* means “Mind”. *Mānasika Dhāranīya Vega* is emerging in our mental level and affects the behaviour. These urges should be suppressed by every human being. Around ten types of *Mānasika Dhāranīya Vega* are mentioned in Ayurvedic text viz.

- a. Greediness (*Lobha*)
- b. Grief (*Śoka*)
- c. Fear (*Bhayaḥ*)
- d. Anger (*Krodhaḥ*)
- e. Shamelessness (*Rnillajatā*)
- f. Envy (*Irśā*)
- g. Jealousy (*Abhyasuyā*)
- h. Arrogance (*Mada*)
- i. Anxiety (*Cittaudevaga*)
- j. Do not harm to any one (*Viśada*)

#### 1.1.2 Kāyika Dhāranīya Vega

*Kāya* means “Body”. All types of bad physical activity should be avoided. Different *Kāyika Dhāranīya Vega* are as follows

- a. Prostitution (*Para Strī Sambhogah*)
- b. Stealing (*Cori*)
- c. Physical Violence (*Himsā*)

### 1.1.3 *Vācika Dhāranīya Vega*

*Vācika* means “Talk or speech”. One should avoid using bad words and speech as following

- a. Do not speak rubbish to anybody (*Pārusya*)
- b. Do not speak anybody secrete to another (*Atimanatrasya Sucaka*)
- c. Do not speak lie (*Anarutasya*)
- d. Untimely talk (*Vākyasya Akalayuktasya*) (The Concept of Vegdharan in Ayurveda | CCRAS | Ministry of AYUSH (Govt. of India)).

According to Ekman emotions are basic and can be recognized by distinctive facial expression. He given the Ekman’s theoretical framework on emotion. Also, Ekman has given another theory on basic emotion which include distinctive universal signals, presence in other primates, distinctive physiology, rapid onset, brief duration, automatic appraisal and unbidden occurrence (Ekman, 1994).

## 1.2 Jealousy

Each and every person is experiencing different kinds of emotions in which Jealousy is described as a combination of primary emotion. Jealousy is also called as universal emotion and has direct relation with satisfaction in relationship and suspension leads to well-being (Fleischmann, Spitzberg, Peter, & Roesch, 2005; Guerrero & Eloy, 1992). Now a days it is commonly useful for couples therapy and also been implicated for partner violence throughout the culture (Daly & Wilson, 1988). Despite it is important for maintaining relationship throughout lifespan. Various studies suggested that jealousy is emerged with different other emotions such as fear, anger, anxiety, sadness and guilt (Parrott & Smith, 1993). People may experience that simultaneously or selective response based on the situation (Hupka, 1984).

### **1.3 Emotion regulation in middle age adults**

Emotion regulation plays an important role healthy living and problem solving. Age is closely associated with emotional regulation (Sanchis-Sanchis, Grau, Moliner, & Morales-Murillo, 2020). Study showed the better emotional regulation and emotional control in older adults (Gross et al., 1997; Lawton, Kleban, Rajagopal, & Dean, 1992). To handling the stressful situation and solving emotional problem, older adults showed better skilled compare to younger adults (Folkman & Lazarus, 1988). There are several studies focused on the emotional regulation of older adults but there is very less study which showed the emotional regulation in middle age adults. Middle age adults under gone various emotional complexity and have a tendency to be more practical in provoking their emotions (Blanchard-Fields, Stein, & Watson, 2004).

### **1.4 Yoga and Emotional control**

Yoga is one of the most scientific philosophies of six ancient philosophies (Hariharananda, 2013). Yoga is the ancient science of healthy living consisting different paths such as posture, pranayama, meditation etc. for the physical, mental, vital, emotional and spiritual wellbeing of mankind (Saraswati, 2008). Scientific studies showed that Yoga practitioners have better emotional regulation and psychological responses (Daly, Haden, Hagins, Papouchis, & Ramirez, 2015; Menezes et al., 2015). Another study shown reduction of expressive emotion suppression after Yoga practice (Dick, Niles, Street, Dimartino, & Mitchell, 2014). Yoga also showed positive changes in different psychological variables such as reduce stress, psychological distress, aggression, improve mindfulness and regulate negative emotion (Bilderbeck, Farias, Brazil, Jakobowitz, & Wikholm, 2013; Shastri, Hankey, Sharma, & Patra, 2017).

### **1.5 Need for the study**

Controlling the *Vega* is not good but few *Vega* must be control, those are called *Dhāranīya Vega*. Even though suppression and control are similar word but there is a minute difference between suppression and control. There was no previous study to measure the controlling or suppression capacity of *Dhāranīya Vega* for different emotions. Hence in this study we have developed a questionnaire to measure the *Dhāranīya Vega* and prevalence of *Abhyasuyā Dhāranīya Vega* in middle age adults.

## CHAPTER 2

### 2.0 LITERATURE REVIEW

#### 2.1 ANCIENT LITERATURE REVIEW

Different ancient texts have been described about *Vega*, *Dhāranīya Vega*, Jealousy and Yoga.

The ancient texts referred are as follows-

- Charaka Samhita
- Patanjali Yoga Sutras
- Bhagavad Gita
- Kathopanidat

Ayurveda is one of the ancient sciences practiced from the time of *vedā* to maintain physical as well as mental health and known as a *upavedā*/ applied knowledge of *Ṛg Vedā* (Medicine | Vedic Heritage Portal). Ayurveda is also called as “The Science of Life”. Every aspects of life such as *Dinacarya*, *Rātricarya*, *Āhāra*, *Vihāra*, and *vegā* has been clearly explained in Ayurveda. *Caraka Samhitā* is one of the renowned Ayurvedic book for the ayurvedic physician which has mentioned different aspects of life to lead the happy and healthy life. In *Caraka Samhitā* there is a specific chapter called *Navegandharaniya* in which different kinds of *vegā* explained.

अथातो नवेगान्धारणीयमभ्यायं व्याख्यास्यामः । च सं । १ ।

*athāto navegāndhāraṇīyamabhyāyaṁ vyākhyāsyāmaḥ | ca saṁ | 1|*

इति ह स्माह भगवानात्रेयः । च सं । २ ।

*iti ha smāha bhagavānātreyaḥ | ca saṁ | 2|*

Lord *Atreya* said therefore now we shall explain the *Navegandharaniya* or natural urges.

## **Vega**

The word *Vega* means “Urge or natural urge”. Human body has different kinds of natural urges. In our day-to-day activity we are controlling different urges and also unable to control few urges. *Caraka Samhitā* beautifully explained different types of urges what should be control and what should not be control. This is called *Vega Dhāraṇa*. *Dhāraṇa* means “Suppression or control or hold” the natural urge. Again, *Vega Dhāraṇa* is divided into two types *Adhāraṇīya Vega* / urge not to be avoided or suppressed and *Dhāraṇīya Vega* / urge that to be suppressed or avoided.

## ***Adhāraṇīya Vega***

According to *Caraka Samhitā*

न वेगान धारयेद्धीमाञ्जातान मूत्रपुरीषयोः ।

न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च ॥ च सं । ३ ॥

नोद्गारस्य न जृम्भाया न वेगान क्षुत्तिपासयोः ।

न बाष्पस्य न निद्राया निःश्वासस्य श्रमेण च ॥ च सं । ४ ॥

*na vegāna dhārayeddhīmāñjātāna mūtrapurīṣayoḥ|*

*na retaso na vātasya na chardiyāḥ kṣavathorna ca || ca saṁ | 3||*

*nodgārasya na jṛmbhāyā na vegāna kṣuṭtipāsayoḥ|*

*na bāṣpasya na nidrāyā niḥśvāsasya śrameṇa ca || ca saṁ | 4||*

Natural urges such as feelings of urine, defecation, sexual desires, flatus, vomiting, sneezing, belching, yawning, hunger, thirst, sleep and exertion should not be suppressed by the intellectual persons.

Excessive suppression of urge leads to different diseases such as suppression of urge to urine leads to bladder pain, headache, distension of the lower abdomen. Suppression of urge to defecate leads to pain in colon, flatus, cramps in the calf muscles, discomfort in abdomen.

Body ache, pain in the penis, cardiac pain and retention of urine are observed due to suppression of urge to ejaculate. Abdominal pain, fatigue and various abdominal disorders occur due to suppression of flatus. Suppression of vomiting leads to edema, fever, skin diseases, nausea etc. Suppression of sneezing leads to headache, migraine, facial paralysis, stiffness in the neck, weaker sense organ. Tremors, hiccups, dyspnea, aversion to food, congestion in the chest happen due to suppression of belching. Suppression of yawning leads to convulsions, muscles contraction, numbness, tremors and trembling. If one suppresses the hunger then he can feel weakness, body ache, dizziness, aversion to food, alter body appearance. Not drinking the water at the time of thirst leads to deafness, dryness of the mouth and throat, fatigue, thoracic pain, weakness etc. Eye disorders, rhinitis, heart diseases and dizziness can happen if one suppresses the cry. Suppression of sleep can be the causes for body ache, yawning, drowsiness, disorders related to head, heaviness related to the eyes. Lump in abdomen, heart diseases, mental confusion can be due to suppression of dyspnea.

**वेगनिग्रहजा रोगा य एते परिकीर्तिताः ।**

**इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत् ॥ च सं । २५ ॥**

*veganigrahajā rogā ya ete parikīrtitāḥ ।*

*iacchariṣṭeṣāmanutpattiṁ vegānetānna dhārayeta ॥ ca saṁ|25||*

In this chapter Charaka described about the main causes of the diseases. Those are suppression of different natural urges. Hence not suppression of the natural urges is the solution to prevent the diseases.

***Dhāranīya Vega***

**इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च ।**

**साहसानामशस्तानां मनोवाक्कायकर्मणाम् ॥ च सं । २६ ॥**

*iamāṁstu dhārayedvegān hitārthī pretya ceha ca ।*

*sāhasānāmaśastānām manovākkāyakarmaṇām ॥ ca saṁ| 26||*

The person one who eager for his personal well-being in present life as well as in after death, should suppress few urges to involve in journey and activities of body, speech and mind.

*Dhāranīya Vega* is also divided into *Mānasika Dhāranīya Vega*, *Vācika Dhāranīya Vega* and *Kāyika Dhāranīya Vega*

***Mānasika Dhāranīya Vega (Psychological urges)***

लोभशोकभयक्रोधमानवेगान् विधारयेत् ।

नैर्लज्ज्येष्यातिरागणामभिध्यायाश्च बुद्धिमान् ॥ च सं ।२७ ॥

*lobhaśokabhayakrodhamānavegān vidhārayet |*

*nairlajjyēṣyātirāgāṇāmabhidhyāyāśca buddhimān || ca saṁ|27||*

Greed, grief, fear, anger, egoism, shamelessness, jealousy, excessive affliction in any activity, and desire must be control to get others wealth.

***Vācika Dhāranīya Vega (Verbal urges)***

परुषस्यातिमात्रस्य सूचकस्यनृतस्य च ।

वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम् ॥ च सं ।२८ ॥

*paruṣasyātīmātrasya sūcakasyanṛtasya ca |*

*vākyaśyākālayuktasya dhārayedvegamutthitam || ca saṁ|28||*

Excessive talking or harsh talks that may harm others, lying or untimely speech should be controlled throughout speaking.

***Kāyika Dhāranīya Vega (Physical urges)***

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया ।

स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत् ॥ च सं ।२९ ॥

*dehapravṛttiryā kācidvidyate parapīḍayā |*

*strībhogasteyahimsādyā tasyāvegānvidhārayet || ca saṁ|29||*

Excessive indulgence with different physical activity such as sex, stealing, violence also affected and also trouble others etc. Hence these should be controlled.



## Importance of Dhāranīya Vega

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम् ।

धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च ॥ च सं ।३० ॥

*punyaśabdo vipāpatvānmanovākkāyakarmanām*

*dharmārthakāmān puruṣaḥ sukhī bhunakte cinoti ca || ca saṁ | 30 ||*

The person one who is free from all types of criminal deeds of body, speech and mind, is truly enjoy the fruits of *Dharma*, *Artha* and *Kāma*.

## Jealousy and way to overcome

Jealousy is one of the negative emotion which arise when one person is comparing with others. We need the things what other person have then jealousy emerge. Hence attachment with that things is the cause for jealousy. Effect of attachment and how it can leads to emotional dysbalance was beautifully explained by Sri Krishna in the second chapter of Bhagavad Gita:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥भ गी २ ।६२ ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥भ गी २ ।६३ ॥

*dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate |*

*saṅgātsañjāyate kāmaḥ kāmātkrodho' bhijāyate || bha gī 2 | 62 ||*

*krodhādbhavati sammohaḥ sammohātsmṛtivyibhramaḥ |*

*smṛtibhraṁśād buddhināśo buddhināśātpṛaṇaśyati || bha gī 2 | 63 ||*

The man dwells towards the sense objects and develops attachment for them; from attachment comes desire and from desire sprouts anger. From anger arises delusion; from delusion, confusion of memory; confusion of memory brings the destruction of discriminative intelligence and loss of discrimination leads to complete ruin.

Maharshi Patanjali explain the root cause is Avidya/ Ignorence.

तस्य हेतुरविद्या ॥प यो सु ११२४ ॥

*tasya heturavidyā |pa yo su|1|24||*

Ignorence is the cause for all types of pain.

Understanding the cause for pain is very much important and non-attachment to any object is the solution. In Bhagavad Gita Lord Krishna given the secret of knowledge through which one can free from evil thoughts and Jealousy.

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥भ गी १९११ ॥

*iadam tu te guhyatamam pravakṣyāmyanasūyave|*

*jñānam vijñānasahitam yajjñātvā mokṣyase'subhāt||bha gī|9|11||*

Lord Krishna given the secret of knowledge and wisdom by experiencing that one will become free from evil.

Maharshi Patanjali given the solution to remove the all kinds of misery.

वितर्कबाधने प्रतिपक्षभावनम् ॥प यो सु १२१३३ ॥

*vitarkabādhane pratipakṣabhāvanam|pa yo su|2|33||*

The negative thoughts can be replaced by opposite thoughts or positive thoughts so that emotion can be control.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकखातेः ॥प यो सु १२१२८ ॥

*yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhāteḥ|pa yo su|2|28||*

Different paths of Yoga must be practiced to remove impurities, lightening the knowledge and illuminating the discriminative awareness.

## Yoga

Yoga is one of the ancient science which deals with the systematic study of mind and potential energies hidden within the mind.

### Definitions of yoga

#### Patanjali Yoga Sutra

Maharshi Patanjali define

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

*yogaścittavṛttinirodhaḥ ||P.Y.S 1.2 ||*

Yoga is a process of gaining mastery over the modification of the mind.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

*tadā draṣṭuḥ svarupe'vasthanam ||P.Y.S 1.3 ||*

The seer established himself in his own causal true state.

#### Bhagavad Gita

Lord Krishna says

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

*yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |*

*siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||B.G 2.48||*

Performing the duties with nonattachment and maintaining the equilibrium of mind in success and failure is called Yoga.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

*buddhiyukto jahātiha ubhe sukṛtaduṣkṛte |*

*tasmād yogāya yujyasva yogaḥ karmasu kauśalam ||B.G 2.50||*

Maintain the equanimity in this life both good and evil. Therefore one must do the practice of yoga to maintain the equanimity. Yoga is dexterity in action. It is referred to maintaining awareness and relaxation during work. Action in relaxation is the skill. Efficiency in action is an outcome.

### **Yoga Vasistha**

**मनः प्रशमनोपायो योगः ॥**

*manaḥ praśamanopāyo yogaḥ||*

Yoga is a skillful trick to calm down the mind. It is a subtle process and not a brutal, mechanical gross effort to stop thought in the mind.

### **Kathopanisat**

**तं योगमिति मन्यते स्थिरं इन्द्रिय धारणं ॥ कठोपनिषत् २।५४ ॥**

*taṁ yogamiti manyate sthiram indriya dhāraṇam|| kaṭhopaniṣat 2|54||*

Yoga is defined as the state in which all our senses are under control. Thus, the real yoga is subtler state of mind featured by steadiness.

## 2.2 SCIENTIFIC LITERATURE REVIEW

**Table of Scientific Literature Review**

SL No .	Author & Year of publication	Sample size	Design	Intervention	Assessment tool	Results	Conclusion
1.	(Daly et al., 2015)	Total n=38 Physical Education (PE) n=19, Yoga n=19.	Randomized Controlled Trial	Yoga group received 40 min Yoga intervention/day, 3 days/ week for 16 weeks. PE group practiced football, baseball, walking and running for same duration.	Mindful Attention Awareness Scale in Adolescents (MAASA), Self-Compassion Scale (SCS), Multidimensional Assessment of Interoceptive Awareness (MAIA), Emotion Regulation Index for Children and Adolescents (ERICA).	After intervention Yoga group showed positive effect on emotion regulation compare to the PE group.	Yoga is positively effective for high school students to regulate their emotions.
2.	(Patel, Nivethitha,	Total n=72	A single group pre-	Mastering emotions	Emotional Regulation	Study showed significant	Practice of MEMT is an effective

	& Mooventhan, 2018)		test and post-test experimental design.	technique (MEMT) was given 45 minutes/day for 2 weeks.	Questionnaire (ERQ), The Positive and Negative Affect Schedule (PANAS), Self-Compassion Scale (SCS), Mindful Attention Awareness Scale (MAAS).	improvement of positive affect, cognitive reappraisal, self-compassion, MAAS and significant reduction of negative affects, expressive suppression after MEMT practice.	technique for emotion regulation, self-compassion, positive affects and mindfulness and reduce negative affects in college students.
3.	(Liyanagam age, Glavas, & Kodagoda, 2019)	Total n= 20	Survey	Nil	Semi-structured interview technique	Mixed emotions were prevalent among higher education students with employment.	Students should maintain balance between the work and life while doing higher education with employment.

## CHAPTER 3

### 3. AIMS AND OBJECTIVE

#### 3.1 AIM

The aim of the study was to develop *Dhāranīya vega* scale as a screening tool to observe the suppression of emotions of *Abhyasuyā Dhāranīya Vega* (Jealousy) among middle age adults.

#### 3.2 OBJECTIVES

The objectives of the study were

- To assess the performance of *Dhāranīya vega* scale on different emotional suppression of middle age adults using exploratory factor analysis.
- To observe the prevalence of *Abhyasuyā Dhāranīya Vega* (Jealousy) among middle age adults.

#### 3.3 RESEARCH QUESTION

Can *Dhāranīya vega* scale evaluate the emotional suppression of middle age adults?

## **CHAPTER 4**

### **4. METHODS AND MATERIALS**

#### **4.1 SUBJECTS**

Total 496 people were fill up the screening form. In that we have got 480 subjects after data cleaning. Among 480 only 176 subjects were meat their inclusion criteria for this study.

#### **4.2 SOURCE OF SUBJECTS**

We have sent the google form in different groups for this survey.

#### **4.3 SAMPLE SIZE**

This was a survey study so we did not calculate the sample size. we have received data from 176 participant.

#### **4.4 INCLUSION CRITERIA**

- Person one who was agreed to participate voluntarily to this study.
- Age ranged between 31 – 70 were included in this study.

#### **4.5 EXCLUSION CRITERIA**

- Person who did not want to participate in this study.

#### **4.6 INFORMED CONSENT**

The study was discussed with the respected Guide and suggestions were taken. All the subjects were informed about the study and consent was taken from each participant before filling the survey form by using google form.

#### **4.7 DESIGN**

Survey design was used in this study.

#### **4.8 ASSESSMENT**

using *Dhāranīya vega* questionnaire was used to measure the *Dhāranīya vega* for different emotions. The questionnaire contains total 17 questions in which 6 questions for the demographic details and another 11 questions for measuring. Last 11 questions have a



scoring range from -2 to 2 (Strongly suppressed = -2, Moderately suppressed = -1, Cannot decide = 0, Moderately control = 1, Strongly control = 2).

## CHAPTER 5

### 5. DATA EXTRACTION AND ANALYSIS

#### 5.1 DATA EXTRACTION

Data was extracted from healthy population through google form by using *Dhāranīya vega* questionnaire. After that data was transform into Excel file and downloaded from google drive. In Excel file data scoring was done. The questionnaire contains total 17 questions in which 6 questions for the demographic details and another 11 questions for measuring *Dhāranīya vega* for different emotions. Last 11 questions have a scoring range from -2 to 2 (Strongly suppressed = -2, Moderately suppressed = -1, Cannot decide = 0, Moderately control = 1, Strongly control = 2). After scoring Excel file was transformed into Comma-separated Values/ CSV file and uploaded into JASP software for data analysis.

#### 5.2 DATA ANALYSIS

Basic descriptive statistics (mean  $\pm$  standard deviation) and the statistical analysis was done by using JASP-0.13.1 software. Exploratory factor analysis was done to discovered psychometric validity and to determine the nature of underline factors in this scale.

#### Exploratory Factor Analysis

##### Kaiser-Meyer-Olkin test

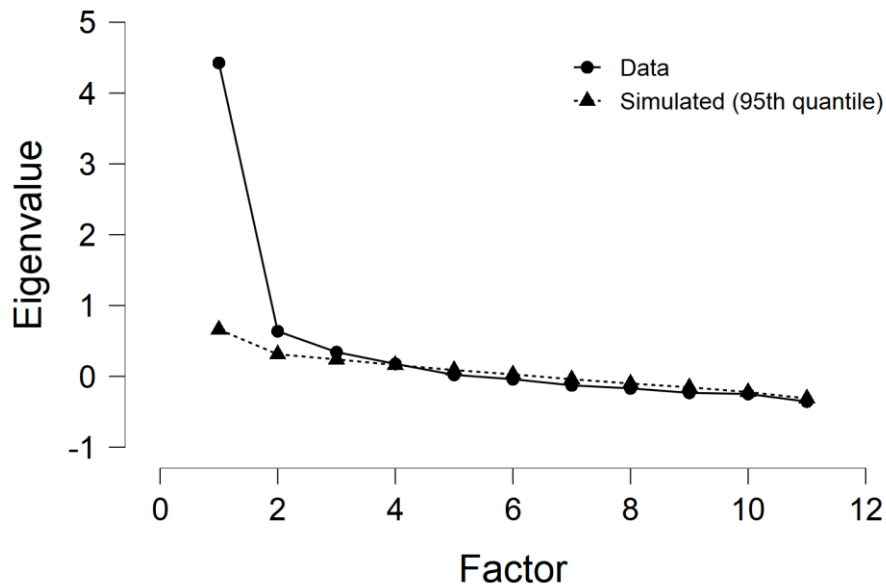
	<u>MSA</u>
Overall MSA	0.867
[Anger]	0.784
[Anguish]	0.798
[Anxiety]	0.891
[Arrogance]	0.888
[Envy]	0.896
[Fear]	0.846
[Greed]	0.876
[Grief]	0.898
[Inferiority complex]	0.846
[Jealousy]	0.853
[Shamelessness]	0.913

There was total 11 factors present in this data. The mean sample adequacy (MSA) for each items of the questionnaire is range from 0.78 to 0.91. The Bartlett's test of sphericity showed the significant result ( $< .001$ ).

**Bartlett's test**

$X^2$	df	p
807.258	55.000	$< .001$

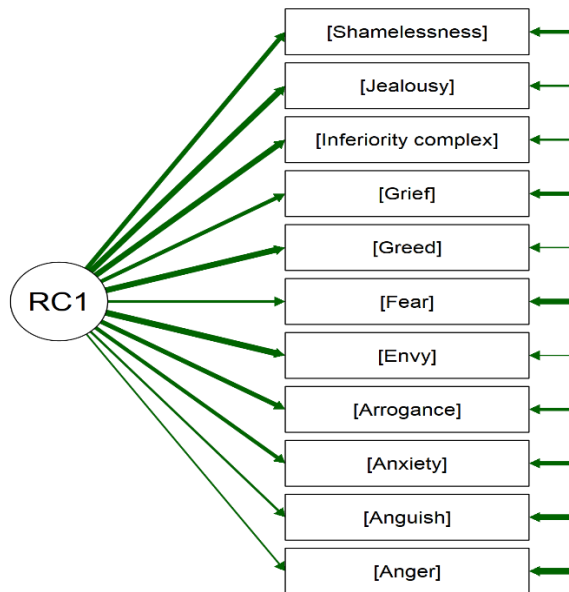
**Scree plot**



Scree plot showed only one item is above 1. So that only one factor can be extracted. All the factors are below 1.

**Path Diagram**

The path diagram represents the construct is related to total 11 items.



**Factor Loadings**

	<b>Factor 1 Uniqueness</b>	
[Anger]	0.447	0.800
[Anguish]	0.485	0.765
[Anxiety]	0.587	0.655
[Arrogance]	0.654	0.572
[Envy]	0.770	0.408
[Fear]	0.525	0.724
[Greed]	0.751	0.436
[Grief]	0.606	0.633
[Inferiority complex]	0.717	0.487
[Jealousy]	0.714	0.490
[Shamelessness]	0.627	0.607

*Note.* Applied rotation method is promax.

Above table represents amount and proportion of the variance contributed by each of items in the whole scale is represented in the form of uniqueness values.

**Factor Characteristics**

	<b>SumSq.</b>	<b>Loadings</b>	<b>Proportion var.</b>	<b>Cumulative</b>
Factor 1	4.425	0.402	0.402	

Cumulative factor is 0.402

## Reliability

Internal consistency of the questionnaire was measured by using Cronbach's Alpha. The overall Cronbach's Alpha was 0.87. Cronbach's Alpha for all individual factors were ranged from 0.84 to 0.90.

### Frequentist Individual Item Reliability Statistics

<u>Item</u>	<u>If item dropped Cronbach's <math>\alpha</math></u>
[Anger]	0.877
[Anguish]	0.874
[Anxiety]	0.869
[Arrogance]	0.866
[Envy]	0.858
[Fear]	0.873
[Greed]	0.860
[Grief]	0.869
[Inferiority complex]	0.862
[Jealousy]	0.863
[Shamelessness]	0.868

Above table given the Cronbach's Alpha of all the domains.

## CHAPTER 6

### 6. RESULTS

This survey was done on 176 subjects with age between 31 to 70 years. The overall descriptive statistics are given below.

#### Descriptive Statistics

	[Anger]	[Anguish]	[Anxiety]	[Arrogance]	[Envy]	[Fear]	[Greed]	[Grief]	[Inferiority complex]	[Jealousy]	[Shamelessness]
Valid	176	176	176	176	176	176	176	176	176	176	176
Missing	0	0	0	0	0	0	0	0	0	0	0
Mean	0.784	0.813	0.847	0.960	0.824	0.767	1.097	0.773	0.938	1.045	1.114
Std. Deviation	1.030	0.934	0.988	1.211	1.282	1.084	1.120	1.098	1.182	1.125	1.136
Minimum	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000	-2.000
Maximum	2.000	2.000	2.000	2.000	2.000	2.000	2.000	2.000	2.000	2.000	2.000

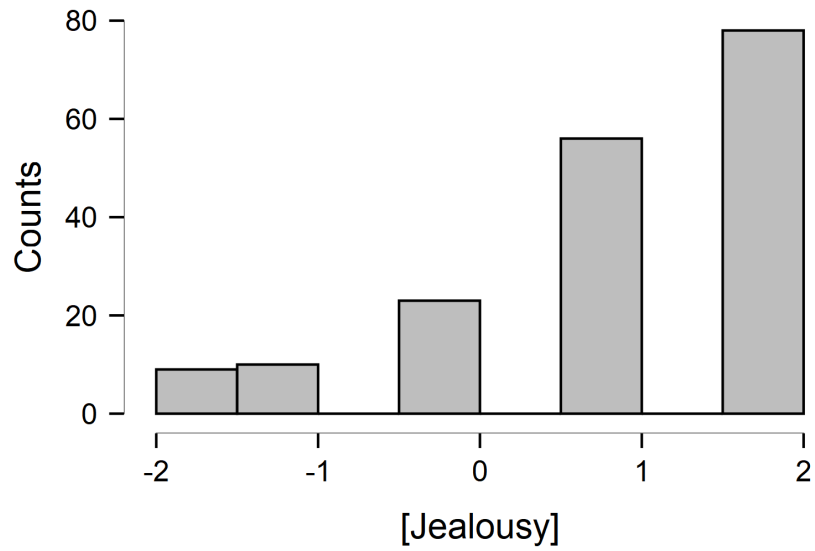
Out of 11 constructs, we have taken Jealousy as a main construct for our further analysis. The descriptive statistics of particular construct is given below.

#### Descriptive Statistics

	[Jealousy]
Valid	176
Missing	0
Mean	1.045
Std. Deviation	1.125
Minimum	-2.000
Maximum	2.000

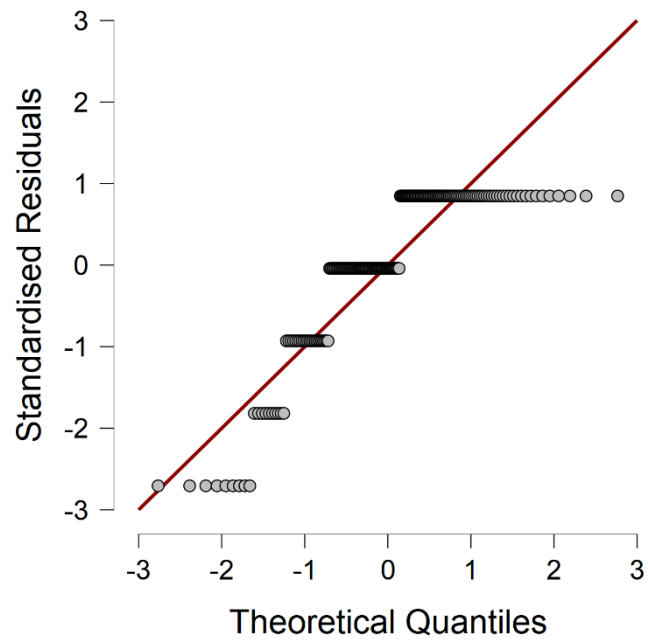
## Distribution Plots

Distribution Plot showed that most of the subjects have the moderately and Strongly control capacity of Jealousy.



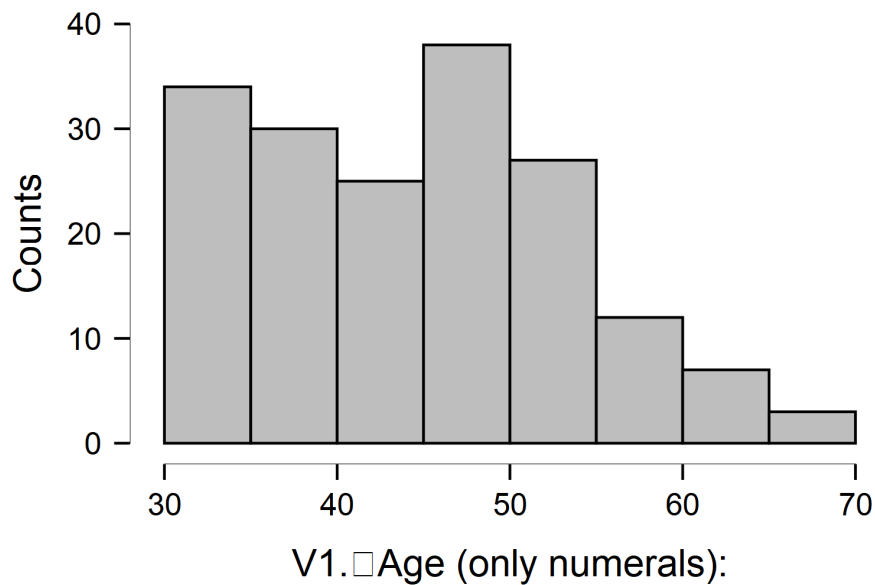
## Q-Q Plot

Q-Q Plot showed that data was not normally distributed.



**Age (only numerals):**

Age is one of the non-modifiable factors which has taken into consideration for the data analysis. It showed that most of the subjects have their age ranged between 30 to 55 years. The mean  $\pm$  SD age was  $45.14 \pm 9.0$  years.



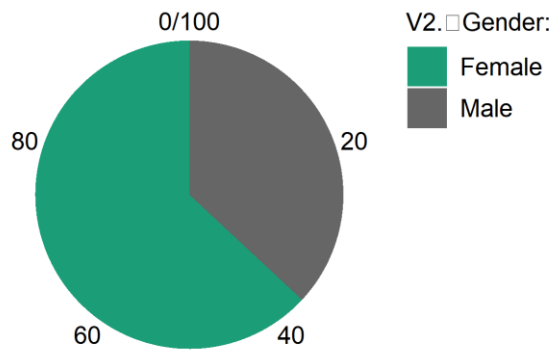
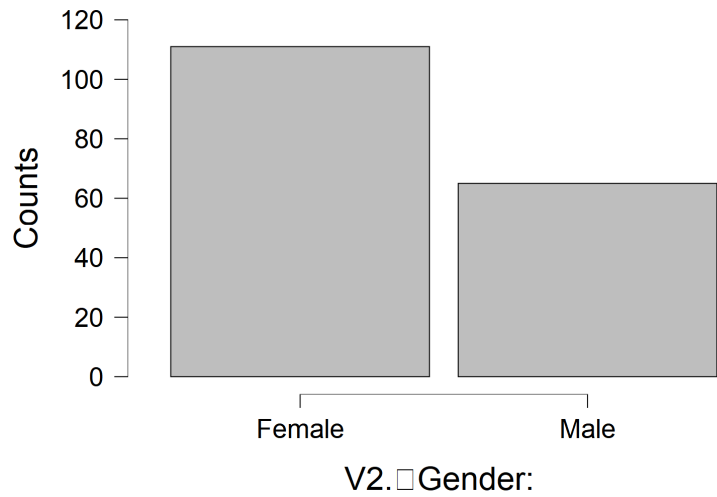
**Gender:**

Total subjects were 176. Total no of female was 111 and male were 65. So, we can say that female can strongly control the Jealousy.

**Frequencies for V2. Gender:**

<b>V2. Gender: Frequency Percent Valid Percent Cumulative Percent</b>				
Female	111	63.068	63.068	63.068
Male	65	36.932	36.932	100.000
Missing	0	0.000		
Total	176	100.000		



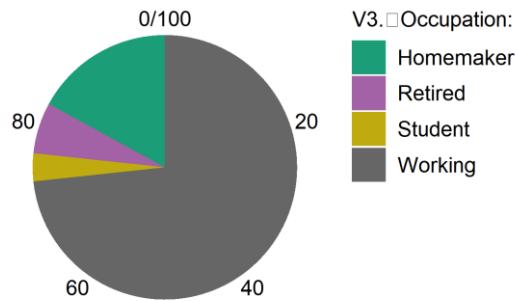
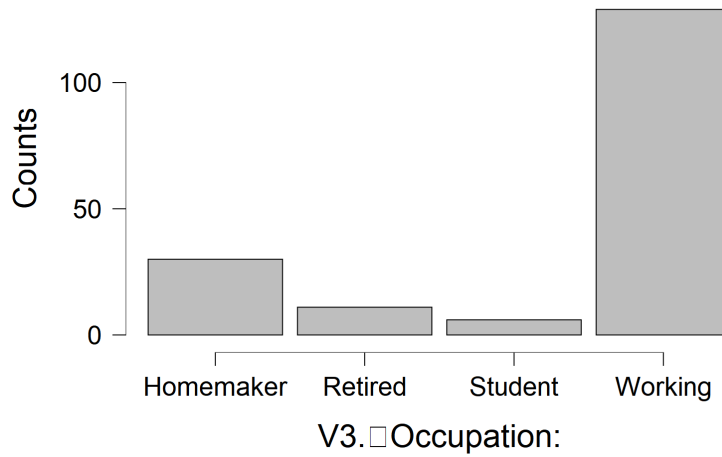


**Occupation:**

In this study most of the subjects were from the working population.

**Frequencies for V3. Occupation:**

<b>V3. Occupation: Frequency Percent Valid Percent Cumulative Percent</b>				
Homemaker	30	17.045	17.045	17.045
Retired	11	6.250	6.250	23.295
Student	6	3.409	3.409	26.705
Working	129	73.295	73.295	100.000
Missing	0	0.000		
<b>Total</b>	<b>176</b>	<b>100.000</b>		

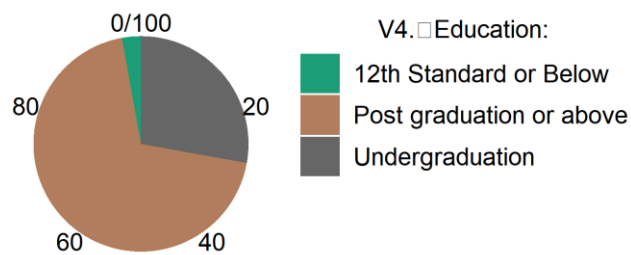
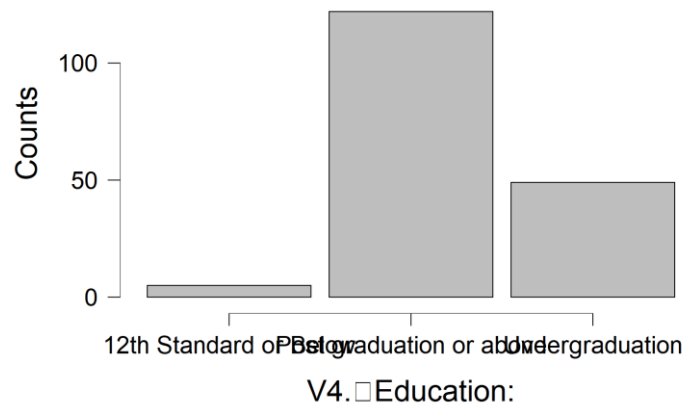


### Education:

Result showed that most of the subjects have completed the higher education such as Post graduation or above.

#### Frequencies for V4. Education:

V4. Education:	Frequency	Percent Valid	Percent Cumulative
12th Standard or Below	5	2.841	2.841
Post-graduation or above	122	69.318	72.159
Under graduation	49	27.841	100.000
Missing	0	0.000	
Total	176	100.000	

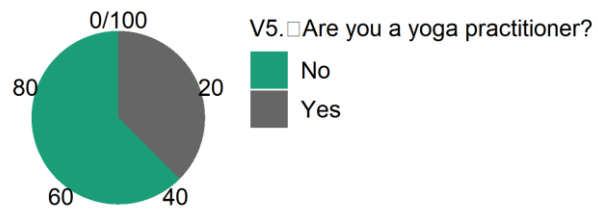
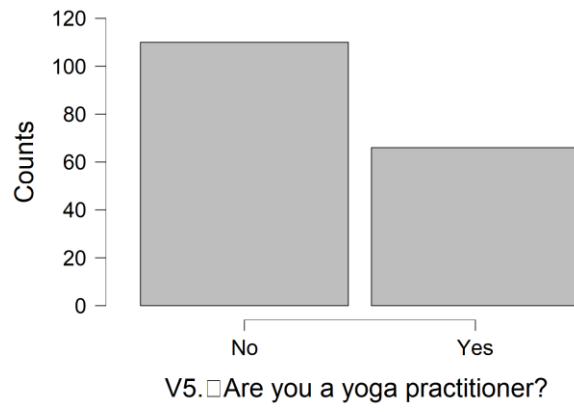


### Yoga and non-Yoga practitioners:

Table showed that 62.5 % were the non-Yoga practitioners and 37.5 % were Yoga practitioners.

#### Frequencies for V5. Are you a yoga practitioner?

V5. Are you a yoga practitioner?	Frequency	Percent	Valid Percent	Cumulative Percent
No	110	62.500	62.500	62.500
Yes	66	37.500	37.500	100.000
Missing	0	0.000		
Total	176	100.000		



## CHAPTER 7

### 7. DISCUSSION

In this study we have developed a scale to measure the suppression of different types of emotional urges. According to Ayurveda few emotions should not be suppressed those are called *Adhāranīya Vega* and few emotions must be suppressed those are called *Dhāranīya Vega*. In this questionnaire we have total 17 questions in which there are 11 major questions represents 11 different emotions. Based on these 11 constructs Exploratory factor analysis was done. Age can be a factor for emotional regulation and control or suppression of emotions. Based on the age criteria we have collected data of the subjects age between 31 to 70 years. Factor analysis done on overall data which showed among 11 factors only one factor can be extracted.

One similar scale was developed by Pfeiffer & Wong in 1989. The name of the scale was Multidimensional Jealousy Scale (MDJ) which consists three subscales with good Cronbach's Alpha viz cognitive (0.92), emotional (0.85) and behavioural (0.89). Each subscale was contained 8 questions (Pfeiffer & Wong, 1989). Also, in our study overall Cronbach's Alpha was high (0.87). For all individual factors also showed higher Cronbach's Alpha (0.84 to 0.90). Further only jealousy was taken as a construct for further analysis. Jealousy is a negative emotion. In Ayurveda, Jealousy will come under *Mānasika Dhāranīya Vega*. Suppression of mental urges can lead to various physical as well as mental problems.

Result showed most of the subjects were having age group of 30 to 55 years. Gender analysis showed female were luckier to have strong control over jealousy. On the other hand, analysis based on different occupation showed around 73.29 % people were doing work. Low Education can be another factor for suppression of Jealousy. In this survey 69.31% people were belong to higher education category. Any form of exercise or Yoga practice are closely associated with emotional regulation. In this study 62.5 % subjects were non-Yoga practitioners and 32.5 % were Yoga practitioners.

Study by Kolak & Volling showed children have less emotions control capacity (Kolak & Volling, 2011). Previous study also reported that women are more distress and low emotional control capacity compare to men but in the case of middle age and older adults, women can experience emotional pressure for long time compare to men. On the other hand, older adults

showed more emotional control (Birditt & Fingerman, 2003). In present study we have found that middle age women were more prevalent for controlling the jealousy.

Previous study reported that population with higher educational qualification or students of higher educations were having mixed emotions (Liyanagamage et al., 2019). It may be due to employment pressure. In our study highly qualified population showed the prevalent of better jealousy control.

Literature showed Yoga practitioners have better emotional regulation compare to non-Yoga practitioners (L. A. Daly et al., 2015). Our study showed more prevalent of non-Yoga practitioners in case of Jealousy control than Yoga practitioners.

## **CHAPTER 8**

### **8. CONCLUSION**

Factor analysis showed that only one factor can be extracted out of 11 and showed higher reliability. Controlling capacity of jealousy was prevent in working, highly educated, female population and population with age ranged between 30 to 55 years.

## CHAPTER 9

### 9.APPRAISAL

#### 9.1 Strength of the study

- This was the first study to measure the *Dhāranīya vega* on different emotions in middle age adults.
- This is the first study to check the prevalence of *Abhyasuyā* (Jealousy) *Dhāranīya vega* in middle age adults.

#### 9.2 Limitation of the study

- This study was conducted through google form.
- Heterogeneous study population.

#### 9.3 Suggestion for further study

- Further study is required to confirm the result of this study in more homogeneous population along with different groups.



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## APPENDIX

### Research Questionnaire

#### Instruction:

The following statements assess which method you generally choose to process various emotions; do you tend to suppress them or tend to regulate and control them. Please recollect the experience of the below mentioned emotions and rate how you tend to experience and respond to them on a five-point scale. There is no right or wrong answer, so please respond based on what spontaneously appears to your mind. If you are unable to decide, then you can choose 'Cannot decide' option.

By filling up the questionnaire, I voluntarily agree to participate in this survey. (Note: If you do not want to participate, you may exit from the survey form)

- Agree

1. Age (only numerals): .....

2. Gender: Male/ Female

3. Occupation: Student/ Working/ Homemaker/ Retired

4. Education: 12th Standard or Below/ Under graduation/ Post graduation or above

5. Are you a yoga practitioner? Yes/ No

6. Email id [Optional. Write only if you require your results and willing to participate in a one-time follow up assessment after one month using the same questionnaire]:.....

	Strongly control	Moderately control	Cannot Decide	Moderately suppress	Strongly suppress
Anger					
Anguish					
Anxiety					
Arrogance					
Envy					
Fear					
Greed					
Grief					
Inferiority complex					
Jealousy					
Shamelessness					

## **INFORMED CONSENT FORM**

### **Instruction:**

The following statements assess which method you generally choose to process various emotions; do you tend to suppress them or tend to regulate and control them. Please recollect the experience of the below mentioned emotions and rate how you tend to experience and respond to them on a five-point scale. There is no right or wrong answer, so please respond based on what spontaneously appears to your mind. If you are unable to decide, then you can choose 'Cannot decide' option.

By filling up the questionnaire, I voluntarily agree to participate in this survey. (Note: If you do not want to participate, you may exit from the survey form)

- Agree

## RAW DATA

Sl. No.	Anger	Anguish	Anxiety	Arrogance	Envy	Fear	Greedy	Grief	Inferiority complex	Jealousy	Shamelessness
1	1	1	1	2	2	1	2	1	2	2	2
2	2	2	2	2	2	2	2	1	2	2	1
3	-2	2	-2	1	-2	-2	-2	-2	2	2	2
4	1	1	2	2	2	1	1	1	2	2	1
5	1	1	1	1	0	0	1	1	0	1	1
6	1	1	2	-2	-2	-2	-1	-1	0	2	1
7	1	0	-2	-1	0	-2	-1	0	0	-1	1
8	1	1	1	2	2	1	2	2	2	2	2
9	2	2	2	2	2	0	2	2	2	2	2
10	2	2	2	2	2	0	2	2	2	2	2
11	1	1	1	1	1	1	1	1	1	2	2
12	2	1	2	1	2	2	1	1	2	2	2
13	0	0	0	0	0	1	0	0	0	0	0
14	-1	1	0	-2	-2	-1	-1	-1	1	-1	-2
15	1	0	1	0	0	1	-1	-1	-1	0	-1
16	0	2	1	1	1	1	1	1	2	0	0
17	2	0	2	2	2	2	0	-1	2	2	0
18	1	1	1	1	1	2	2	1	2	2	2
19	0	-1	0	2	-1	0	0	1	1	0	2
20	2	2	0	2	2	1	2	-1	2	2	2
21	1	1	1	1	0	0	1	0	1	1	1
22	1	-1	-1	-2	2	1	2	1	2	2	2
23	2	1	1	2	2	1	1	0	2	2	2
24	1	1	2	2	2	2	2	2	2	2	2
25	2	2	2	2	2	1	2	2	2	2	2
26	1	1	2	2	2	1	1	1	1	1	1
27	-1	-1	-1	0	1	1	1	2	1	1	1
28	1	1	1	1	1	1	1	1	1	1	1
29	1	0	1	0	1	1	1	0	1	0	0
30	1	0	1	1	0	2	0	0	0	-1	0
31	1	1	1	1	1	1	1	1	1	1	1
32	1	1	1	2	2	2	2	2	2	2	2
33	1	1	2	1	0	1	1	1	0	1	2
34	1	1	1	1	1	1	1	1	1	1	1
35	1	2	1	2	2	1	2	2	2	2	2
36	1	1	1	2	1	1	1	1	1	1	2
37	1	1	0	-2	-2	-1	-1	-1	-2	-2	-2
38	-2	-2	-1	-2	-1	-2	-1	0	-2	0	-2
39	2	2	1	2	1	1	2	2	1	1	2
40	1	1	1	1	2	1	1	1	1	2	2

Sl. No.	Anger	Anguish	Anxiety	Arrogance	Envy	Fear	Greedy	Grief	Inferiority complex	Jealousy	Shamelessness
41	2	1	1	1	0	1	2	2	1	2	2
42	2	2	0	2	0	1	1	0	2	2	0
43	1	1	1	1	1	1	2	2	2	2	2
44	1	1	2	2	2	1	2	2	2	2	2
45	0	-1	-1	0	-2	0	-2	0	-2	-2	0
46	2	2	-1	-2	-2	1	-2	1	-2	-2	-2
47	-1	-1	-1	1	1	1	1	0	2	1	0
48	0	1	0	1	0	0	0	0	0	0	0
49	2	-2	1	2	2	-2	0	-1	-2	0	0
50	1	1	1	1	1	1	1	1	0	1	1
51	1	1	2	2	2	1	2	0	-1	1	2
52	1	1	2	2	2	1	2	2	1	2	1
53	1	1	1	1	1	1	1	1	2	2	2
54	1	2	2	2	2	2	2	2	2	2	2
55	2	1	1	2	2	0	1	-2	-2	1	-2
56	-1	0	-1	-2	1	1	-2	-1	0	-1	2
57	1	0	2	2	2	1	2	0	2	2	0
58	0	1	1	1	2	2	2	2	2	0	0
59	-1	-1	-1	-1	-1	-1	-1	-1	-1	-1	-1
60	0	0	0	0	0	0	0	0	0	0	0
61	1	1	1	2	2	1	2	2	2	2	2
62	1	1	1	2	2	1	2	1	2	2	2
63	1	1	2	2	2	2	2	-1	2	2	2
64	1	1	0	1	1	0	1	1	1	2	1
65	1	0	1	0	-2	1	1	0	-1	-2	0
66	2	1	0	0	0	1	1	1	0	1	0
67	1	2	2	2	2	2	2	2	2	2	2
68	2	2	2	2	2	1	2	2	2	2	2
69	-1	0	1	0	-2	1	1	0	0	0	0
70	0	1	0	1	2	1	2	2	2	2	2
71	1	1	0	1	1	1	1	0	0	0	-1
72	2	2	2	2	2	2	2	2	2	2	2
73	2	2	2	2	2	2	2	2	2	2	2
74	2	2	2	2	2	2	2	2	2	2	2
75	1	0	0	2	2	2	2	2	2	2	2
76	1	1	1	1	1	1	2	1	1	1	1
77	0	1	0	1	2	0	2	2	2	2	2
78	1	1	0	0	0	1	2	1	-2	1	2
79	-1	1	2	2	2	1	2	2	2	1	2
80	-1	2	2	2	2	1	2	1	2	1	2

Sl. No.	Anger	Anguish	Anxiety	Arrogance	Envy	Fear	Greedy	Grief	Inferiority complex	Jealousy	Shamelessness
81	-2	2	-1	-2	-2	2	-2	2	2	-2	2
82	1	2	1	2	2	1	2	1	2	2	2
83	-1	0	0	1	2	-1	2	0	0	2	-1
84	1	1	1	0	1	1	1	0	1	1	2
85	2	1	1	2	2	2	2	2	2	2	2
86	0	1	0	2	0	0	1	1	2	1	2
87	-1	-2	2	-2	-2	2	2	0	2	2	2
88	1	0	0	0	0	1	0	0	0	0	0
89	1	1	1	2	2	1	2	2	1	2	2
90	1	0	0	1	-1	0	1	2	1	1	2
91	-1	1	1	1	-2	1	0	-2	-2	1	0
92	1	1	1	2	-2	-2	-2	-2	-2	-2	-2
93	-2	0	1	0	0	1	-1	0	2	0	1
94	2	1	0	0	-2	0	0	0	-1	0	-2
95	1	0	1	1	0	0	1	0	-1	0	0
96	2	2	2	2	2	2	2	1	2	2	2
97	0	1	1	1	1	2	2	1	2	1	2
98	2	2	2	2	2	2	2	2	2	2	2
99	1	0	1	2	0	0	1	1	1	2	2
100	2	1	1	-1	0	-1	-2	1	0	1	1
101	1	1	1	1	1	1	1	1	1	1	1
102	1	1	1	1	1	1	1	1	1	1	1
103	1	2	1	1	1	2	1	1	1	1	1
104	1	0	1	2	2	2	2	0	2	2	2
105	1	1	1	0	2	2	2	2	2	1	1
106	-1	1	1	2	0	2	0	1	1	1	2
107	1	2	1	1	1	2	1	1	1	1	1
108	1	1	1	1	1	1	1	1	1	1	1
109	1	2	2	1	2	2	2	2	2	2	2
110	1	0	1	2	1	1	1	1	2	2	1
111	2	1	1	2	2	0	2	1	0	2	2
112	1	1	2	1	-1	1	2	-1	-1	1	1
113	2	2	2	2	2	0	1	0	0	1	2
114	1	1	0	2	0	1	1	0	1	1	1
115	-1	-2	1	1	0	-1	2	2	1	0	-2
116	1	1	2	2	2	2	2	2	1	2	2
117	1	1	1	1	2	0	2	1	1	1	2
118	1	0	1	1	1	0	1	1	1	1	0
119	1	1	0	2	2	-1	2	-1	-1	2	2
120	1	1	1	1	0	-1	-1	-1	1	1	1



Sl. No.	Anger	Anguish	Anxiety	Arrogance	Envy	Fear	Greedy	Grief	Inferiority complex	Jealousy	Shamelessness
121	2	2	2	1	2	0	2	1	2	1	1
122	-1	0	0	-1	0	-1	0	-1	-1	0	-1
123	-1	-1	-1	1	2	1	2	0	1	1	-1
124	1	1	2	2	1	1	2	1	2	2	2
125	1	-1	-1	-1	2	2	2	2	2	2	2
126	1	1	2	1	2	1	2	2	2	2	2
127	1	1	1	1	1	1	1	1	1	1	1
128	1	0	2	1	1	2	2	0	1	2	1
129	1	1	1	1	-1	-1	2	0	2	1	2
130	2	2	2	2	2	2	2	2	2	2	2
131	0	0	1	0	1	2	1	2	1	-2	2
132	0	0	1	0	1	2	1	2	1	-2	2
133	1	1	1	-1	-1	0	0	-1	1	-1	2
134	-1	0	1	-2	-1	-1	1	1	-1	0	2
135	-2	-1	1	2	2	1	0	2	1	2	1
136	1	2	2	1	1	1	2	2	2	1	2
137	1	1	1	2	2	2	2	2	2	2	2
138	1	0	1	1	1	1	0	0	1	0	0
139	1	1	-1	1	2	1	0	1	1	1	1
140	2	1	-1	-2	0	2	2	2	2	2	2
141	2	1	2	2	2	2	2	2	2	2	2
142	2	2	2	2	2	2	2	2	2	2	2
143	1	1	1	2	2	1	1	-1	1	0	2
144	1	0	-1	1	0	2	0	0	0	0	0
145	0	0	1	-1	-1	0	2	-2	-1	-1	2
146	-1	1	1	0	2	1	1	0	1	1	-1
147	2	2	1	2	2	2	2	2	2	2	2
148	2	1	1	1	1	1	1	1	1	1	1
149	2	2	2	2	2	2	2	2	2	2	2
150	1	1	2	2	2	2	2	1	0	2	1
151	1	1	-1	1	1	-1	1	1	2	1	2
152	-2	-1	1	1	1	1	2	1	1	2	2
153	2	2	2	2	2	2	2	2	2	2	2
154	1	1	0	1	-1	1	2	2	-1	2	1
155	1	1	0	1	1	1	1	1	1	1	1
156	-1	1	2	-2	1	2	-1	0	1	-2	1
157	1	-1	-1	-2	-2	1	-2	1	-1	1	-2
158	1	1	1	1	1	1	1	1	1	1	1
159	-1	1	-1	0	-1	1	0	0	1	-1	-1
160	1	0	1	2	0	1	1	-1	-1	-1	1

Sl. No.	Anger	Anguish	Anxiety	Arrogance	Envy	Fear	Greedy	Grief	Inferiority complex	Jealousy	Shamelessness
161	1	1	1	1	-2	-2	2	2	2	2	2
162	-2	-2	-2	-2	0	-2	2	-1	-1	2	2
163	1	1	1	1	1	1	1	1	1	1	1
164	1	1	1	2	2	1	2	0	1	1	0
165	2	1	2	2	2	1	2	2	2	2	0
166	1	2	2	2	2	2	2	2	2	2	2
167	2	1	1	2	0	-2	2	0	1	2	1
168	0	2	2	2	2	0	2	2	2	2	2
169	0	0	-1	2	0	0	1	1	1	1	1
170	1	1	0	-2	-1	-1	2	1	-1	1	2
171	1	0	1	2	1	1	1	1	1	1	2
172	1	1	1	0	2	1	2	-1	2	2	2
173	0	0	-1	0	0	-1	2	1	1	2	1
174	1	2	1	2	0	-1	1	-1	-1	1	0
175	1	2	1	1	-1	0	-1	-1	-1	-1	1
176	2	1	1	2	0	-1	-1	2	1	0	0