

**DEVELOPMENT AND PILOT TESTING OF *KLESHA* SCALE AMONG
WORKING PEOPLE**

Dissertation submitted by

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CERTIFICATE

This is to certify that **SHRAVANI RAIKAR** who has got MSc registration with start from August 01, 2019 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 **“DEVELOPMENT AND PILOT TESTING OF KLESHA SCALE AMONG WORKING PEOPLE”**.

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Date: 10-06-2021

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DECLARATION

I hereby declare that the subject study was conducted by me at SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA (SVYASA), BENGALURU under the guidance of Dr. Rajesh S.K and Dr. Judu Illavarasu. I also declare that the subject matter of my dissertation entitled “DEVELOPMENT AND PILOT TESTING OF *KLEṢA* TOOL AMONG WORKING PEOPLE’ has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.



Raikar Shravani Vijay

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DATE: 10-06-2021

Shravani Raikar

PLACE: Bengaluru

STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO
TRANSLITERATE SANSKRIT WORDS

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

TABLE OF CONTENT

Sr. no	DETAILS	Page number
1	Introduction	8
1.1	Need for the study	11
2	Literature review	12
2.1	Ancient literature review	12
2.2	Scientific literature review	18
3	Aims & Objectives	19
3.1	Aim	19
3.2	Objective	19
3.3	Research question	19
3.4	Ethical Considerations	19
4	Methods	20
4.1	Sample	20
4.1.2	Sample size	20
4.1.3	Source of sample	20
4.1.4	Inclusion criteria	20
4.1.5	Exclusion criteria	21
4.2	Tools	22

4.3	Study design	22
4.3.1	Phase 1- Qualitative study	22
4.3.2	Phase 2- Quantitative Study	23
5	Data extraction & analysis	23
6	Results	25
7	Discussion	38
8	Conclusion	39
9	Appraisal	40
10	References	42

ABSTRACT

Background: *kleṣa* a tool developed to assess the mental and emotional sufferings faced by working people through various aspects of their personalities. It is based on the philosophy of kleshas as mentioned in The Yoga Sutras of Patanjali.

Aim: Aim of this study is to develop and validate the *kleṣa* questionnaire as a tool to observe and assess various aspects of personalities and attitudes of human beings based on the philosophy of kleshas as discussed in The Yoga Sutras of Patanjali.

Methodology: The study employed tool development method through which we have developed a 38 item tool. For the data collection process we had included population above 18 years of age. The questionnaire was prepared through the Google forms format and then circulated through different means of social media. The data was collected through Excel sheet which was further analyzed and interpreted. Both quantitative as well as qualitative methods were used.

Results: working people have been seen to be more exposed to stressful and painful situation due to the environment, tasks and competition; thus the *kleṣas* such as ego, attachment and hatredness are comparatively visible in the working population.

Conclusion: *kleṣa* are the main reason which cause suffering in human life and make it miserable. Thus adopting yogic way of life and practicing certain yoga techniques will help people to reduce their sufferings by bringing in change in their thinking patterns, behavioral patterns and by developing a discriminative power.

CHAPTER 1

1. INTRODUCTION

The Yoga *Sutras* of *Patanjali* is collection of 196 Sanskrit sutras (aphorisms) written by Sage Patanjali. The Yoga Sutras was compiled sometime between 500BC and AD400. The scripture is also called as *YOGA DARŚANA* which is widely translated as Philosophy of Yoga. According to the classic text the Yoga Sutras of Patanjali “Yoga” is complete inhibition of modifications of mind. The scripture is regarded as the most precise and scientific text ever written on yoga (Swami Satyananda Saraswati, 2013). The text is divided into four chapters: Samadhi Pada, Sadhana Pada, Vibhooti Pada and Kaivalya Pada.

The first part of the *Sadhana Pada* i.e second chapter deals with the philosophy of *kleṣa* and is meant to provide an answer to the question ‘why should anyone practice yoga?’

It gives a masterly analysis of conditions of human life and the misery and the suffering which are inherent in these conditions (Taimini IK, 1999).

WHAT IS *KLESHAS*?

The Sanskrit word *kleṣa* means that which causes pain, misery and sufferings.

‘kliṣṇati iti kleśah’ – that which causes suffering and is the root cause of suffering is *kleṣa*.

The *vrittis*/mental modifications (thoughts arising in mind) are of five types (*vrutayah panchatyyah klišhtaklišhta* 1.5 PYS) and these *vrittis* are influenced by the *kleṣa* that is why every *vritti* is either *klišṭa* i.e afflictive or *aklišṭa* i.e non-afflictive. In Yoga philosophy, *kleṣa* are the *klišṭa vrittis* and are regarded as the obstacle to the path of yoga and obstacle to reach the state of yoga i.e total bliss.

According to Maharishi Patanjali, most of our problems stem from the five psycho-physiological afflictions that are inborn in each and every human being, lead to unhappiness (Vibhushan, n.d.). The five *kleṣa* /afflictions are- *Avidyā* (ignorance of ultimate reality leading

to bodily identification), *Asmitā* (I-ness/Ego), *Rāga* (attachment), *dveṣā* (repulsion, hatredness), *abhiniveśa* (clinging to life, fear of death) - अविद्यास्मितारागद्वेषाभिनिवेशाःक्लेशाः

Avidyā is the root cause of all other *kleṣa*/afflictions which in turn produces all the miseries of human life. Root cause of unhappiness whether conscious/ subconscious is **ignorance** (*Avidyā*) of one's real nature and until one knows his real swaropa; sufferings and unhappiness will be always present in some or the other form. Ignorance further leads to **egoism** (*Asmitā*) i.e people falsely identify with their mind-body; when the person is full of ego he considers himself worthy of all the worldly enjoyment and this leads to attitude of trying to seek **pleasure** (*Rāga*) in worldly things and when this doesn't happen it leads to **aversion/hatredness** (*Dveṣā*) towards a particular thing. The individual enjoying his worldly life gets attached in the loop of seeking pleasure and the sense of individuality and thus wishes to continue the status and **develops fear of death** (*Abhiniveśa*).

Thus until one knows the essence of one's own being(*svaropa*) the individual will experience pain, suffering and unhappiness in some or the other form, they are expressed and observed in a man's behavior through four stage. Maharishi Patanjali explains that these *kleṣas* have four states of expression –

- 1) *prasupta* (Dormant) - rooted deep in sub-conscious mind, which one is not aware of.
- 2) *tanu* (slight) - minor & insignificant tensions, expressed in mild fashion.
- 3) *vichinna* (scattered) – they are at oscillating state. Tensions that bring neurosis, phobias, depression, etc in life.
- 4) *Udara* (manifest) – fully expressed form, at this stage the tensions and pains can be clearly recognized in daily interactions (Shitika & Gopinath Jini K, 2013)

These states of expression of *kleṣa* are seen in various people at different times, usually common man is never free from them only yogis have overcome them.

Tensions, conflicts, sorrows and sufferings are common in man's progress. The term *kleṣa* used by Maharishi Patanjali aptly describes stress (Nagendra & Nagarathna, 2018). Stress according to Yoga is imbalance and imbalance is misery. The Pancha-Klehas mentioned by Maharishi Patanjali produce imbalance in a man's daily life. In our original state i.e *svaropa* we are stress free and devoid of all the tensions; that state is of bliss, knowledge, creativity

and freedom. This state gets disturbed when there is imbalance at the most subtle level due to *Avidyā* -Ignorance, it sets in- thinking starts, we further start limiting & constricting ourselves (limiting to body-buddhi-senses). This leads to *asmitā* - I-ness or Ego, here the attachments

Develop with – ‘my mind’, ‘my thoughts’, ‘my body’, etc. Imbalance at this levels leads to differentiation i.e one starts identifying themselves with their body. This Attachment and I-ness leads to string likes and dislikes (*Rāga & Dveṣā*), the emotional upsurges start and large amount of energy is spent, speed of mind increases and the excess speed bring imbalances at all the levels and further leads to deterioration of quality of life.

In this rush, man becomes infatuated and he loses the power of discrimination and his behavior is characterized by instinctive actions (Nagendra & Nagarathna, 2018).

Stress manifests as perpetual desires that can cause suffering and disease. For example, desiring material indulgences causes mental stress. An individual’s suffering and diseases have their origin in *Avidyā*. This first affliction refers to the ignorance that arises when the soul descends into matter and forgets its divine origin (2.5). The second affliction, *asmitā* (2.6), results. It leads to separation, the cause of false identification, and in turn operates through the mechanism of the third and fourth afflictions (2.7–2.8), *raḡa* and *Dveṣā*. Here, one experiences mind and body (thoughts, words and actions), which operate interdependently and dualistically. **Within YP, attachment and hatred condition the terrain of human existence, as they are the *kleṣa* with which people mostly associate.**

Although all of the *kleṣa* stimulate cognitive thinking, it appears that desire and hatred, strongly associated with the brain’s reward system, galvanize cognition the most. Desire, a sense of attraction, is opposite hatred, which activates a sense of rejection. The fifth affliction is *abhiniveṣa* (2.9), or the desire (of the body) to live, which is associated with fear of dying (losing existence). This affliction defines the basic obstacle to reversing the attachment we have to the “life” of structure, whose dissolution is experienced as death (Maddela & Buetow, 2019).

Thus the concept of stress is presented in a most comprehensive way from the subtlest level (ignorance) to its grossest manifestation (lack of discrimination power) by Patanjali (Nagendra & Nagarathna, 2018).

Stress is like a suffering which affects an individual severely at mental, physical, emotional and psychological levels. In 2020, there were around 501 million workers in India, out of which agriculture sector consisted of 41.9%, industrial sector consisted of 26.18% and

service sector consisted of 32.33%. In today's modern competitive world, business and executive life has become never ending rat race; it creates tension which leads to dissatisfaction and frustration. The stress intensifies every passing day it not only results into deteriorated 'Executive efficiency' but also in manifestation of psychosomatic ailments in an individual. Increased stress, tension, anxiety, restlessness, depression, insomnia, poor physical health, reduced happiness at home, family conflicts, social disharmony etc are the results seen among the working population due to work related stress. These are sufferings which a modern man goes through.

In modern sciences and psychology, Human suffering is categorized as physical or mental. Suffering is the word used to refer widely for physical pain but it is more of a psychological pain, word suffering is used in affective part of pain (*PSYCHOLOGICAL PAIN*, n.d.). Modern sciences address the reasons behind the man's suffering but one cannot find answers for the origin of suffering there, whereas Yoga philosophy through the theory of kleshas tries to put forth the origin as well as causative factors for the human sufferings and also explains the results of these sufferings in human life.

Through this study, a survey analysis was done to observe the personality and attitudes are affected in people due to impact of *kleṣa*.

1.1 NEED FOR THE STUDY

The *kleṣa* questionnaire is developed specifically to assess the various aspects of personality and attitudes of human beings through the dimension of root cause of human suffering, based on the *panca-kleṣa* theory of Maharishi Patanjali. There was no such tool developed before and hence through this study we have attempted to develop first kind of tool based on *panca-kleṣa*.

CHAPTER 2

Literature review

2.1 ANCIENT LITERATURE REVIEW

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥

avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ ॥ 3 ॥ PYS, Ch-2

Meaning: Ignorance, I-feeling, liking, disliking and fear of death are pains.

According to Patanjali Yoga Sutras most of our problems stem from the five psycho-physiological afflictions (*panca-kleṣas*) which are inborn in us human beings. ‘*kleṣa* are a kind of agony that is inside our very being’ (Swami Satyananda Saraswati, 1976). We all feel the pain of these *kleṣa*, but a lot of the time, the daily grind and hustle masks the pain. *kleṣa* colour our perspective of the world around, they keep us from knowing who we are- realizing our true self. These afflictions distort our minds and our perceptions affecting how we think, act and feel. Maharishi Patanjali gives comprehensive and logical explanation of why and how *kleṣa* cause pain and suffering to human beings.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदारणाम् ॥ ४ ॥

avidyākṣetramuttareṣāṃ prasuptatanuvichcinnodāraṇām ॥ 4 ॥ PYS, Ch-2

Meaning: *Avidyā* (Ignorance) is the field of the following ones (*kleṣa*) in the states of dormant, thin, scattered or expanded. Just as the seed is cause of the whole tree in the same way *avidyā*

is the source of the other four *kleṣa*. The *kleṣa* are expressed through various ways and at different levels of behaviour of man.

The first state is *prasupta*, dormant in which the *kleṣa* have not yet manifested; kleshas are in dormant state, either that *kleṣa* has not been given correct environment to ‘grow’ i.e they might manifest later in life or the person has done the work for the klesha to be dormant.

In the second state they are attenuated or mild state of manifestation known as *tanu*, in this state the kleshas are manifesting in an individual gradually.

In the third state *kleṣa* are seen in fully manifested form known as *vichinna*.

The fourth is the overpowering state, *udaraṇam*, they can give rise to oscillating state or they may be fully expressed. This tragic condition is seen in ordinary worldly minded people.

The state of expression of *kleṣa* varies from person to person and it results into differences in cognition, perception, behaviour and emotions in an individual. Thus the causation of pain and suffering in human beings also change according to their state of manifestation of *kleṣa*. So as long as *kleṣa* are there, it is impossible to realize self. If one is able to control avidya, one will easily control all the other *kleṣa*.

अनित्याशुचिदुःखनात्मसुनित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

anityāśuciduḥkhanātmasu nityaśucisukhātmakhyātiravidyā || 5 || *PYS, Ch-2*

Meaning: *Avidyā* is to mistake the non-eternal, impure, evil and noumenon for the eternal, pure and good and atman (respectively).

The word *Vidya* means wisdom or knowledge- the wisdom earned through deep practice and knowledge *Avidyā* is a Sanskrit word meaning to ‘not know’, ‘not perceive’ and ‘not understand’. In *upaniṣad* the concept includes “lack of knowledge, inadequate knowledge and false knowledge.”

Maharishi Patanjali gives definition of *Avidyā* as ‘state of ignorance’. He describes *Avidyā* as confusing the impermanent (*anitya*) with the permanent (*nitya*), the unclean/ impure (*asuci*)

With that which is clean (*suci*), the painful (*dukkha*) with the pleasurable (*sukha*) and the non-self (*anatmasu*) with the true self (*atma*). It is misunderstanding of one’s true nature (Swami Prabhavananda, 1953).

If we say I am this body then we are regarding non-atman as atman, this is the first act of ignorance and this initial act will lead to similar acts.

In our everyday life, we all go through this ignorance which then creates miseries. For example- ‘confusing the impermanent to be the permanent’ – we identify ourselves with feelings such as happiness, sadness or restlessness and moods such as depression, disgust or excitement, etc but all of these are subject to change and our only state is Bliss which is permanent. In the same way instead of purity, we value what seems relatively pure, instead of true happiness, we clutch at what seems temporarily pleasant. Thus avidya is all these wrong conceptions about ‘who we really are’, the distraction that prevent us from truly knowing ourselves.

द्रुग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

drugdarśanaśaktyorekātmatevāsmitā ||6|| PYS, Ch-2

Meaning: *Asmitā* is the identity as it were of the Purusha with the buddhi.

In simpler words, *asmitā* means that the awareness of ‘I am’ is mixed with existence, with the body, actions and mind (Swami Satyananda Saraswati, 1976)

The Sanskrit word *Asmitā* is derived from ‘*Asmi*’ which literally means ‘I am’. ‘I am’ represents pure awareness of self-existence i.e of the *puruṣa* or of the pure consciousness. When the pure consciousness gets involved in matter and owing to the power of *Maya*, knowledge of its Real nature is lost, the pure ‘I am’ changes into ‘I am this’ where ‘this’ may be the grossest vehicle, namely the physical body (Taimini IK, 1999). This ‘I am’ is the identification of atman with lower principles i.e this identification with the physical body is easily seen through the language used by the person, for example- person may use phrases such as ‘I go’, ‘I see’, ‘I hear’, ‘I sit’, etc. but in an intelligent man who feels to a certain level

that he is different from his body, is aware atleast at vague level that this activities belong to physical body and he is merely experiencing them through his mind.

The two processes, namely the loss of awareness of its Real nature and the identification with the vehicles are simultaneous. The moment consciousness identifies itself with its vehicles it has fallen from its pure state and it becomes bound by the limitations of *Avidya*, or we may say that the moment the veil of *Avidyā* falls on consciousness its identification with its vehicles results immediately, though philosophically *Avidyā* must precede *Asmitā*(Taimini IK, 1999).

सुखानुशयि रागः ॥७॥

sukhānuśayi rāgaḥ ||7|| PYS, Ch-2

Meaning- *Rāga* is the liking accompanying the pleasure.

Rāga in this sutra is defined as the attraction which one feels towards a particular person/object when any kind of pleasure or happiness is attained from that person/object (kolhatkar krishnaji, 2019). For the liking to be developed towards a particular object there should be experience of happiness first and once the happiness is received through an object is felt then the mind desires for the pleasure again and again, it develops attachment towards that particular object/person.

दुःखानुशयि द्वेषः ॥८॥

duḥkḥānuśayi dveṣaḥ ||8|| PYS, Ch-2

Meaning: *dveṣā* is the repulsion accompanying pain.

Dveṣā is the natural repulsion felt towards any person or object which is source of pain or unhappiness to us. The essential nature of the Self is 'blissful' and therefore anything which brings pain or unhappiness in the outer world makes the outer vehicles recoil from that thing. (Taimini IK, 1999)

Rāga and *Dveṣā* are two sides of the mind. These two kleshas bind us down to the lower levels of consciousness. Liking for one involves repulsion for something else. *Rāga* and *Dveṣā* in their gross form is responsible for much of human misery.

स्वरसवाहि विदुषोऽपि तथा रुढोऽभिनिवेशः

svarasavāhi viduṣo'api tathā ruḍho'abhiniveśaḥ // 9 // PYS, Ch-2

Meaning: *abhinivesha* is the desire for life sustained by its own force which dominates even the learned.

Abhiniveśa is generally translated as the desire for life or will-to-live which is commonly seen in every human being and living creature. This sutra tries to point out that one may expect this attachment to life in ordinary people but a learned man who knows all the realities of life is expected to sit lightly on life (Taimini IK, 1999). But it is not so, a learned man who is knower of all the philosophies is also as much attached to life as an ordinary man who is ignorant about this. Unless and until the tree of *kleśa* is destroyed, root and branch, by a systematic course of Yogic discipline the attachment to life in smaller or greater degree will continue in spite of all the philosophies we may know or preach (Taimini IK, 1999).

HOW KLEṢA CAN BE REDUCED ACCORDING TO PATANJALI YOGA SUTRAS-

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

te pratiprasavaheyāḥ sūkṣmāḥ ||10|| PYS, Ch-2

Meaning: Those *kleśa* are reducible by involution when they are subtle.

The process of the development of *Avidyā* into its final expression *Abhiniveśa* is a causal process, one stage naturally and inevitably leading to the next one. It is therefore inevitable that if we want to remove the final element of this fivefold series we must reverse the process whereby each effect is absorbed in its immediate cause and the whole series disappears. This means that *Abhiniveśa* should be traced back to *Raga-Dveṣā*, *Raga-Dveṣā* to *Asmitā*, *Asmitā* to *Avidyā*, and *Avidyā* to Enlightenment. This tracing backward is not merely an intellectual recognition but a realization which nullifies the power of the *kleśa* to affect the mind of the Yogi. This realization can come to a certain extent on the physical plane but is attained in its fullness on the higher planes when the Yogi can rise in Samadhi to those planes. It will,

therefore, be seen from what has been said above that there is no short-cut to the attenuation and final destruction of the *kleṣa*. It involves the whole technique of Yogic discipline (Taimini IK, 1999).

In Sutra no-2, Chapter 2, Maharishi Patanjali explains that how KRIYA YOGA can help a practitioner to overcome the *kleṣa* and in Sutra 11, Chapter 2, He explains that modifications of kleshas are reducible through meditation.

समाधिभावनार्थः क्लेशतनुकरणार्थश्च ॥२॥

samādhībhāvanārthaḥ kleśatanukaraṇārthaśca ||2|| PYS, Ch-2

By the practise of *KRIYA YOGA* the *kleṣa* is removed and thereby the higher state of Samadhi becomes easier (swami Satyananda Saraswati, 1976).

Kriya Yoga includes:

- a) *Tapas*/self-purification- to illuminate the imperfections of inner personality
- b) *Svādhyaya*/self-introspection- to perceive your own self in different perspectives; a detailed study of your own consciousness.
- c) *Ishwarapranidhana*- placing our inner consciousness in inner awareness.

ध्यानहेयास्तद्रुत्तयः ॥११॥

dhyānaheyāstadruttayaḥ ||11|| PYS, Ch-2

The modifications of *kleṣa* are reducible through meditation.

Here we should understand that the whole technique of *Kriya Yoga* will have to be utilized for this purpose, for one of the two objects of *Kriya-Yoga* is to attenuate the Kleshas and the reduction of the *kleṣa* from their active to the passive form is the first step in this attenuation. *Svādhyaya*, *Tapas* and *IsvaraPranidhana*, all the three elements of *Kriya-Yoga*, have therefore to be used in this work.

But the essential part of all these three is really *Dhyana*, the intensive concentration of the mind in order to understand the deeper problems of life and to solve them effectively for the

realization of one's main objective. Thus through kriya yoga and meditation one can overcome the tensions created by the *kleṣa*.

2.2 SCIENTIFIC LITERATURE REVIEW

SR. NO	AUTHOR NAME	YEAR OF PUBLICATION	SAMPLE SIZE	INTERVENTION	RESULTS	CONCLUSION
1)	Sridhar Maddela, Stephen Buetow.	2019	990 (Parkinson's disease patients)	Self-completed questionnaire was been asked to fill up.	A weak, but hypothesized positive, association ($r=0.2$, $p<0.000$) was detected between PD severity and thinking about death	The tentative conclusion is that the more the fear of death is present, the more the disease progresses into a severe state.
2)	Satyapal Singh	2016	-	It is review study; An association between such faulty life style and Lifestyle disorders was reviewed from different ancient Indian classics.	Yoga has seen to offer various options for prevention & management of lifestyle disorders.	Yoga has found to be more effective for promotion of psychosomatic, spiritual health and in prevention of lifestyle disorders.
3)	Shitika Chowdhary and Jini K. Gopinath	2013	-	Comparative study between clinical hypnosis and Patanjali yoga sutras	The study highlighted that there are indeed hypnotic similarities in yoga with regard to the conceptualization of consciousness and altered state of consciousness, the phenomena in the altered states of consciousness and the therapeutic benefits and the therapy process.	The findings showed that there are similarities between trance state of hypnosis and Patanjali yoga sutras and it is needed to be explored further to incorporate yoga in modern therapeutic domain.

CHAPTER 3

AIMS & OBJECTIVES

3.1 AIM

Aim of this study is to develop and validate the *kleṣa* questionnaire as a tool to observe and assess various aspects of personalities and attitudes of human beings based on the philosophy of *kleṣa* as discussed in The Yoga Sutras of Patanjali.

3.2 OBJECTIVE

- 1) To assess the performance of *kleṣa* as a questionnaire as a tool through exploratory factor analysis and to observe and assess various aspects of personalities and attitudes of human beings.

3.3 RESEARCH QUESTION

Can a questionnaire be developed to assess various aspects of personalities and attitudes of human beings based on the philosophy of *kleṣa*?

3.4 ETHICAL CONSIDERATION

Informed consent was taken from every participant for participation in the study before filling up questionnaire.

CHAPTER 4

METHODS

4.1 SAMPLE

4.1.2 SAMPLE SIZE

There was not pre-decided sample size. The questionnaire in the Google forms format was forwarded to people through online social media platforms for 2 weeks, the collected data was automatically being recorded in the Google Spreadsheets.

By the end of second week four hundred and thirty seven responses were collected (n=437).

4.1.3 SOURCE OF SAMPLE

As the survey was conducted online, the questionnaire was forwarded to people belonging to different cities and not a specific source of samples was fixed. A non- probability sampling combination of snowball sampling technique and convenience sampling technique was used i.e initially the Google form link was forwarded to the easily available and approachable participants and later the through the reference of the participants it was circulated to more number of people.

4.1.4 INCLUSION CRITERIA

- People willing to participate in the study
- People those who are able to read English
- Age: 18-60
- Gender: Male & Female

4.1.5 EXCLUSION CRITERIA

People below age of 18

4.2 TOOLS

The questionnaire is structured to assess the various dimensions of personalities and attitudes of human beings based on the Yogic definition of mental suffering i.e Pancha-Kleshas. The items were prepared based on the definitions of each *kleṣa* as mentioned in The Yoga Sutras of Patanjali. There were total 38 items prepared to assess Pancha-Kleshas i.e *Avidya, Asmita, Raga, Dwesha, Abhinivesha*.

The response pattern for the items is based on Likert Scale, it is most commonly used approach used to scaling responses in survey research, i.e strongly disagree, Disagree, Neutral, Agree, Strongly Agree.

4.3 STUDY DESIGN

The study was designed using both Qualitative and Quantitative methods.

A questionnaire was circulated amongst the subjects as a part of survey and the collected data was analyzed using various statistical tests.

4.3.1 PHASE 1- Qualitative Study

For the purpose of refinement of construct and generating the items for the scale, we conducted 3 in-depth personal interview sessions and group discussions with the subject experts from SVYASA- Deemed to be University, a yoga university in Bengaluru. The average duration of these interviews and discussions were around 1.30 hours. The inclusion criteria were as follows: Post graduates in yoga and PhD holders in yoga.

For in-depth interview we had, experts from yoga background and having experience in teaching and research (n=5, Professor-2, Research expert from Yoga background-1, PhD scholar-1, Yoga expert-1). The group discussions were conducted with post graduate students from Yoga, under a Research expert for generating and modifying the items for the scale. The medium of interview as well as discussion was English. Interview and discussion were conducted until the required information was gained for the constructs and satisfactory

upgrades were seen in the scale. The items were generated based on the inputs from the experts.

The interviewees' comments, suggestions and views were transcribed as well as audio recorded for further reference. The interviews were unstructured and questions asked were instantaneous and were related to the topic – *panca-kleṣa*.

4.3.2 PHASE 2- Quantitative Study

For the quantitative study, the research design employed was Survey design.

After generating the items with experts guidance, a questionnaire was prepared in the form of Google Forms- an online platform was prepared as well as reviewed and it was circulated to people through social media platforms like Whatsapp, Facebook, Instagram,

Thus the data was collected and recorded in the Google Excel Sheets which was further used for the analysis purpose.

CHAPTER 5

DATA EXTRACTION & ANALYSIS

The whole set of data for sample size (n=439) were analyzed. The data was initially extracted to an Excel sheet to manually check for any wrong data entry. It led to removal of 2 cases wherein the participants chose 'disagree' option mentioned in the inform consent i.e they weren't willing to participate in the study. The final sample size used to report the results is 437. All the analyses were conducted using the JASP statistical software, version 0.13.1

To convert the categorical variables into continuous variables for the ease of analysis, scoring of the data was done- strongly disagree (-2), disagree (-1), neutral (0), strongly agree (2), agree (1).

Based on the distribution of data, statistical tests were decided and conducted. First descriptive statistics was done to calculate the mean, maximum, minimum, and standard deviation. There was no missing value in any of the construct.

One of the aims of this study was to evaluate the psychometric properties of Pancha-Klesha scale. Hence we did exploratory factor analysis to determine the numbers and natures of the underline factors of *panca-kleṣa* scale. We did parallel analysis to determine the number and natures of factors to retain; principal axis factoring was performed on 38 items to evaluate the number of underlying factors by employing oblique rotation (oblimin) as the domains were anticipated to be correlated, 5 factors were extracted manually. Our theoretical construct was based as the prime factor to decide upon the factor structure and then to check if it is further supported by the empirical data.

Thus initially we conducted analysis on the whole scale with complete sample size (n=437) and then on the demographic variable selected for this project (i.e working people for this project, n=268).

The Mean Sample Adequacy (MSA) for individual items ranged from 0.581 to 0.912

Minimum expected value is 0.50 and 0.60 is mostly recommended.

For item 9 (0.62), item 19 (0.58), item 21 (0.64) are less than 0.73, rest other items have value which is greater than 0.73.

The results for individual items for KMO test are mentioned in the RESULT section.

Bartlett's test of sphericity was performed to check the suitability of performing factor analysis, and the result was statistically significant showing that factor analysis can be performed (George & Ilavarasu, 2021). The Bartlett's test of sphericity is significant as its p value < 0.01

The overall reliability of the scale has been derived using Cronbach's alpha and is reportedly 0.868

CHAPTER 6

RESULTS

ITEM WISE RESULTS OF KMO TEST-

TABLE 1- KMO TEST

Kaiser-Meyer-Olkin test		MSA
Overall MSA		0.834
V1. I sometimes find it difficult to accept uncomfortable truth due to my pre-conceived notions		0.844
V2. I sometimes tend to justify certain wrong decisions in my life to avoid negative feelings.		0.827
V3. It is difficult for my mind to be in the present moment.		0.842
V4. I sometimes judge people or situations based on my momentary impulses.		0.846
V5. I can observe and understand a given event or situation without any of my previous mental biases.		0.823
V6. When someone rejects my ideas in a meeting, I strongly resist that decision.		0.857
V7. I often feel that my work has contributed more than others' work towards the goals of my organization.		0.772
V8. I tend to present my opinions in meetings even though sometimes I do not know much about the topic.		0.757
V9. I keep learning new things so that I can share and present in future meetings as my original ideas.		0.624
V10. When someone commits a serious mistake and it disturbs me, I tend to strongly react against that person.		0.796
V11. Often in my life I felt that I am one of the most talented persons in my workplace.		0.763
V12. Once I am convinced with my opinion, I usually do not consider suggestions and feedbacks from others.		0.751
V13. In an argument I try my best to win over the other person, even though I sometimes feel it is not very appropriate.		0.864
V14. I expect people around me to have a good image about myself.		0.823
V15. I wake up very early in the morning, when there is interesting work ahead.		0.756
V16. I often imagine partying after completion of a big work.		0.880
V17. I can do my work efficiently only when people and situation are favourable to me.		0.888
V18. I feel excited to work when there is a guaranteed reward either monetary or non-monetary.		0.881
V19. I tend to work on my favourite projects even on holidays.		0.581
V20. I get frustrated if I plan something and cannot do it perfectly.		0.882
V21. I try to have pleasant conversation with others so that I have frictionless relationships.		0.642

V22. I easily find reasons to avoid certain tasks which I am not interested in doing.	0.808	
V23. I feel uncomfortable working with people who constantly tend to disturb me.	0.891	
V24. On facing emotionally painful situation many other past painful memories come to my mind.	0.833	
V25. I feel disturbed when I am asked to do office work on a holiday.	0.769	
V26. When I cannot defend myself for an unnecessary blame, I tend to resent on my co-workers.	0.889	
V27. I would quit my job if my work has haphazard workload and timings.	0.807	
V28. I feel dishonoured when I don't get the due credits for the work I have done.	0.862	
V29. I skip my meal or eat little lesser, if I don't like it.	0.800	
V30. I tend to postpone a work to a later time if I am not interested in it.	0.755	
V31. I feel emotionally low when others don't recognize and appreciate me for my hard work.	0.907	
V32. It is hard for me to move on from bad and unpleasant memories.	0.881	
V33. I get worried thinking about losing of my job or designation.	0.912	
V34. I tend to be conscious of my body and body-image.	0.732	
V35. I am scared to have any diseases and worry about how to get out of it.	0.880	
V36. I get negative feelings if my family members do not return home on time.	0.786	
V37. I get anxious by thinking about losing my family members or close friends.	0.857	
V38. I avoid meeting people or going to places where I perceive high health risk.	0.853	

Bartlett's test of sphericity was performed to check the suitability of performing factor analysis, and the result was statistically significant showing that factor analysis can be performed (George & Ilavarasu, 2021).

The Bartlett's test of sphericity is significant as its p value <0.01

TABLE 2- BARTLETT'S TEST

Bartlett's test			
X²	df	p	
2656.282	703.000	< .001	

FACTOR ANALYSIS-

Factor Analysis was performed on 32 items thus any factor belonging to a value of greater than 0.4 was meaningfully extracted through the statistical test and those less than 0.4 were not shown in the analysed results.

Item wise results are mentioned below

TABLE 3 – FACTOR LOADINGS

Factor Loadings																	
											Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Uniqueness	
V1. I sometimes find it difficult to accept uncomfortable truth due to my pre-conceived notions																	0.721
V2. I sometimes tend to justify certain wrong decisions in my life to avoid negative feelings.																	0.855
V3. It is difficult for my mind to be in the present moment.																	0.614
V4. I sometimes judge people or situations based on my momentary impulses.																	0.754
V5. I can observe and understand a given event or situation without any of my previous mental biases.																	0.824
V6. When someone rejects my ideas in a meeting, I strongly resist that decision.																	0.742
V7. I often feel that my work has contributed more than others' work towards the goals of my organization.												0.509					0.733
V8. I tend to present my opinions in meetings even though sometimes I do not know much about the topic.																	0.887
V9. I keep learning new things so that I can share and present in future meetings as my original ideas.																	0.818
V10. When someone commits a serious mistake and it disturbs me, I tend to strongly react against that person.																	0.797
V11. Often in my life I felt that I am one of the most talented persons in my workplace.												0.640					0.619
V12. Once I am convinced with my opinion, I usually do not consider suggestions and feedbacks from others.																	0.644
V13. In an argument I try my best to win over the other person, even though I sometimes feel it is not very appropriate.												0.483					0.670
V14. I expect people around me to have a good image about myself.																	0.745
V15. I wake up very early in the morning, when there is interesting work ahead.																	0.856
V16. I often imagine partying after completion of a big work.													0.446				0.654
V17. I can do my work efficiently only when people and situation are favourable to me.																	0.691
V18. I feel excited to work when there is a guaranteed reward either monetary or non-monetary.																	0.668
V19. I tend to work on my favorite projects even on holidays.														-0.678			0.589
V20. I get frustrated if I plan something and cannot do it perfectly.																	0.729
V21. I try to have pleasant conversation with others so that I have frictionless relationships.																	0.934
V22. I easily find reasons to avoid certain tasks which I am not interested in doing.													0.754				0.440
V23. I feel uncomfortable working with people who constantly tend to disturb me.																	0.735
V24. On facing emotionally painful situation many other past painful memories come to my mind.												0.476					0.628
V25. I feel disturbed when I am asked to do office work on a holiday.														0.676			0.453
V26. When I cannot defend myself for an unnecessary blame, I tend to resent on my co-workers.																	0.771
V27. I would quit my job if my work has haphazard workload and timings.																	0.672
V28. I feel dishonoured when I don't get the due credits for the work I have done.																	0.542

V29. I skip my meal or eat little lesser, if I don't like it.													0.759	
V30. I tend to postpone a work to a later time if I am not interested in it.					0.504								0.716	
V31. I feel emotionally low when others don't recognize and appreciate me for my hard work.	0.429												0.505	
V32. It is hard for me to move on from bad and unpleasant memories.	0.613												0.515	
V33. I get worried thinking about losing of my job or designation.	0.413												0.701	
V34. I tend to be conscious of my body and body-image.													0.873	
V35. I am scared to have any diseases and worry about how to get out of it.	0.526												0.651	
V36. I get negative feelings if my family members do not return home on time.	0.645												0.665	
V37. I get anxious by thinking about losing my family members or close friends.	0.659												0.574	
V38. I avoid meeting people or going to places where I perceive high health risk.													0.829	

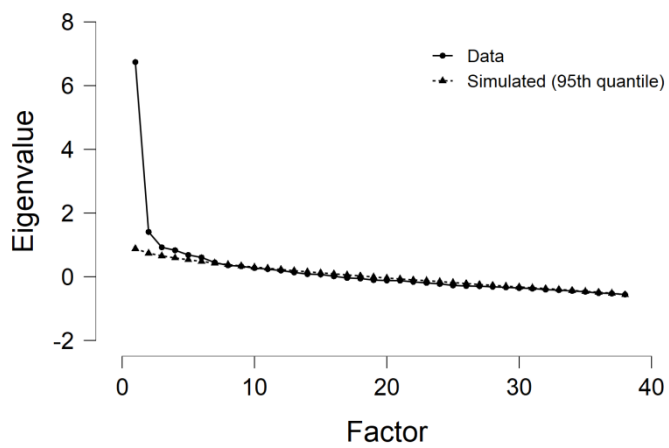
Scree plot

Scree plot was made to check out number

Of factors that can be extracted.

5 factors were extracted manually

Figure 1



Internal consistency was measured of the overall scale i.e 38 items was measured using Cronbach’s alpha. The overall reliability of the scale has been derived using Cronbach’s alpha and is reportedly 0.868

TABLE 4- RELIABILITY ANALYSIS

Frequentist Scale Reliability Statistics				
Estimate		McDonald's		Cronbach's
Point estimate		0.873		0.868
95% CI lower bound		0.845		
95% CI upper bound		0.889		

DOMAIN WISE ANALYSIS RESULTS-

Exploratory factor analysis and reliability analysis was done in JASP and the results are as mentioned below-

Domain 1- AVIDYÄ (item 1 to item 5)

TABLE 5- FACTOR ANALYSIS FOR AVIDYÄ DOMAIN

Factor Loadings				
		Factor 1	Uniqueness	
V1. I sometimes find it difficult to accept uncomfortable truth due to my pre-conceived notions		0.468	0.781	
V2. I sometimes tend to justify certain wrong decisions in my life to avoid negative feelings.		0.418	0.826	
V3. It is difficult for my mind to be in the present moment.		0.548	0.700	
V4. I sometimes judge people or situations based on my momentary impulses.		0.503	0.747	
V5. I can observe and understand a given event or situation without any of my previous mental biases.			0.922	
<i>Note.</i> Applied rotation method is oblimin.				

TABLE 6- RELIABILITY ANALYSIS FOR AVIDYÄ DOMAIN

Frequentist Scale Reliability Statistics			
Estimate		Cronbach's	
Point estimate		0.338	
95% CI lower bound			
95% CI upper bound			
<i>Note.</i> The following item correlated negatively with the scale: V5. I can observe and understand a given event or situation without any of my previous mental biases..			

DOMAIN 2- ASMITÄ (item 6 to item 14)

TABLE 7- FACTOR ANALYSIS FOR ASMITÄ DOMAIN

Factor Loadings			
	Factor 1	Uniqueness	
V6. When someone rejects my ideas in a meeting, I strongly resist that decision.	0.488	0.761	
V7. I often feel that my work has contributed more than others' work towards the goals of my organization.	0.481	0.768	
V8. I tend to present my opinions in meetings even though sometimes I do not know much about the topic.	0.416	0.827	
V9. I keep learning new things so that I can share and present in future meetings as my original ideas.		0.947	
V10. When someone commits a serious mistake and it disturbs me, I tend to strongly react against that person.	0.531	0.718	
V11. Often in my life I felt that I am one of the most talented persons in my workplace.	0.498	0.752	
V12. Once I am convinced with my opinion, I usually do not consider suggestions and feedbacks from others.	0.506	0.744	
V13. In an argument I try my best to win over the other person, even though I sometimes feel it is not very appropriate.	0.595	0.646	
V14. I expect people around me to have a good image about myself.		0.908	
<i>Note.</i> Applied rotation method is oblimin.			

TABLE 8- RELIABILITY ANALYSIS FOR ASMITÄ DOMAIN

Frequentist Scale Reliability Statistics			
Estimate		Cronbach's	
Point estimate		0.696	
95% CI lower bound			
95% CI upper bound			

DOMAIN 3- RÄGA (item 15 to 21)

TABLE 9- FACTOR ANALYSIS FOR RÄGA DOMAIN

Factor Loadings				
	Factor 1	Factor 2	Uniqueness	
V15. I wake up very early in the morning, when there is interesting work ahead.		0.456	0.752	
V16. I often imagine partying after completion of a big work.	0.544		0.639	
V17. I can do my work efficiently only when people and situation are favorable to me.	0.545		0.712	
V18. I feel excited to work when there is a guaranteed reward either monetary or non-monetary.	0.730		0.479	
V19. I tend to work on my favourite projects even on holidays.		0.491	0.767	
V20. I get frustrated if I plan something and cannot do it perfectly.			0.855	
V21. I try to have pleasant conversation with others so that I have frictionless relationships.			0.928	
<i>Note.</i> Applied rotation method is oblimin.				

TABLE 10- RELIABILITY ANALYSIS FOR RÄGA DOMAIN

Frequentist Scale Reliability Statistics			
Estimate		Cronbach's	
Point estimate		0.564	
95% CI lower bound			
95% CI upper bound			

TABLE 11- FACTOR LOADING FOR DWESHA DOMAIN

Factor Loadings			
	Factor 1	Uniqueness	
V22. I easily find reasons to avoid certain tasks which I am not interested in doing.	0.437	0.809	
V23. I feel uncomfortable working with people who constantly tend to disturb me.	0.493	0.757	
V24. On facing emotionally painful situation many other past painful memories come to my mind.	0.569	0.676	
V25. I feel disturbed when I am asked to do office work on a holiday.	0.483	0.767	
V26. When I cannot defend myself for an unnecessary blame, I tend to resent on my co-workers.		0.858	
V27. I would quit my job if my work has haphazard workload and timings.	0.448	0.799	
V28. I feel dishonoured when I don't get the due credits for the work I have done.	0.539	0.709	
V29. I skip my meal or eat little lesser, if I don't like it.		0.845	
V30. I tend to postpone a work to a later time if I am not interested in it.	0.454	0.794	
V31. I feel emotionally low when others don't recognize and appreciate me for my hard work.	0.694	0.518	
V32. It is hard for me to move on from bad and unpleasant memories.	0.545	0.703	
<i>Note.</i> Applied rotation method is oblimin.			

TABLE 12- RELIABILITY ANALYSIS FOR DWESHA DOMAIN

Frequentist Scale Reliability Statistics			
Estimate		Cronbach's	
Point estimate		0.780	
95% CI lower bound			
95% CI upper bound			

DOMAIN 5- ABHINIVESHA (item 33 to item 38)

TABLE 13- FACTOR ANALYSIS FOR ABHINIVESHA DOMAIN

Factor Loadings			
	Factor 1	Uniqueness	
V33. I get worried thinking about losing of my job or designation.	0.571	0.674	
V34. I tend to be conscious of my body and body-image.		0.913	
V35. I am scared to have any diseases and worry about how to get out of it.	0.630	0.603	
V36. I get negative feelings if my family members do not return home on time.	0.656	0.570	
V37. I get anxious by thinking about losing my family members or close friends.	0.641	0.589	
V38. I avoid meeting people or going to places where I perceive high health risk.		0.868	
<i>Note.</i> Applied rotation method is oblimin.			

TABLE 14- REALIBILITY ANALYSIS FOR DOMAIN ABHINIVESHA

Frequentist Scale Reliability Statistics			
Estimate		Cronbach's	
Point estimate		0.696	
95% CI lower bound			
95% CI upper bound			

Descriptive statistics for the whole data (n=437) was done initially.

Age

FIGURE 3.1

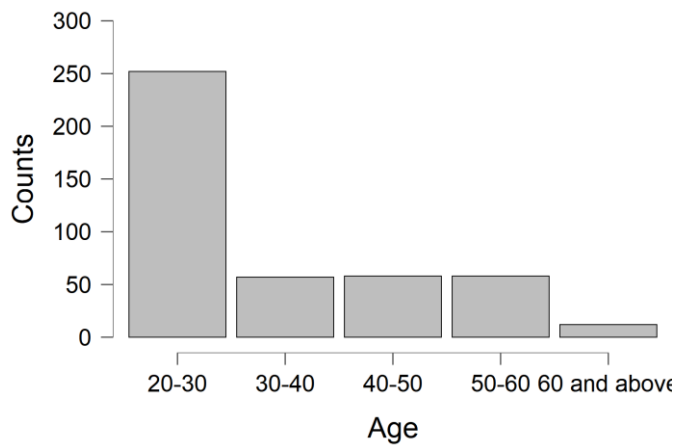
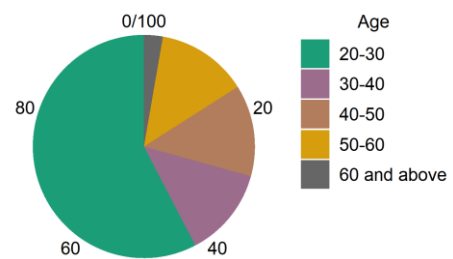


FIGURE 3.2



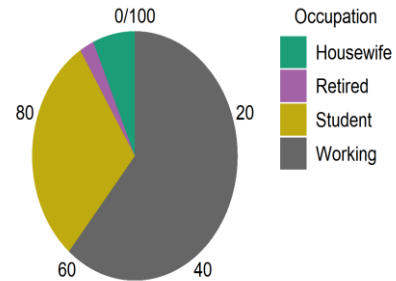
It was observed that majority participants' i.e 252 participants belonged to the age group of 20-30, 57 participants belonged to age group of 30-40, 58 participants belonged to 40-50 age group and 58 participants belonged to 50-60 age group while 12 participants belonged to age group of 60 & above.

Occupation

FIGURE 4.1



FIGURE 4.2



267 participants in total belonged to working population; working population was the main target population for this survey research as the working population is exposed to stressful situations more as compared to others.

Gender

There are 247 females and 189 males; we can see a gender bias here.

Gender

FIGURE 5.1

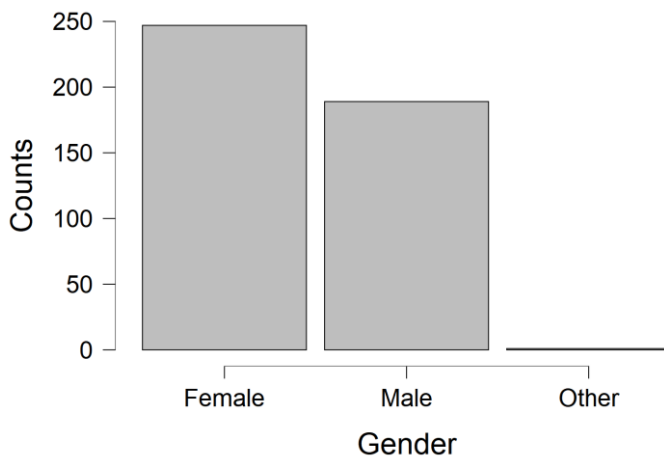
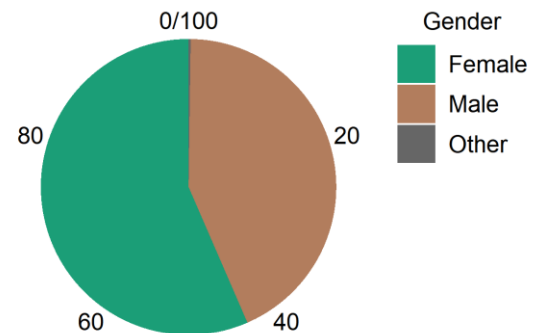


FIGURE 5.2



Education

It is observed that majority participants belonged to the Post graduation category i.e 167 participants followed by 156 participants were belonging to the Graduation category.

FIGURE 6.1

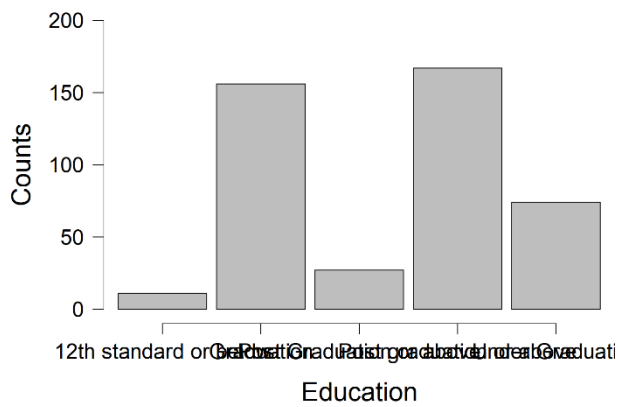
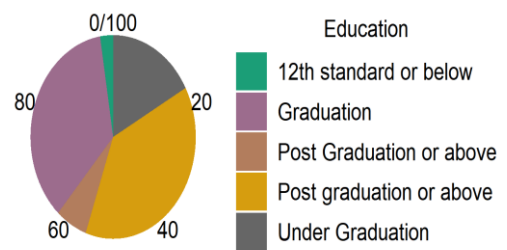


FIGURE 6.2



CHAPTER 7

DISCUSSION

We intended to develop an instrument to measure *kleśas* in working population, field test it and develop its psychometric properties. We developed a 38 item questionnaire having five domains (*avidya, asmita, raga, dveśa, abhiniveśa*). While doing the analysis on lesser sample size of working population n=268, we were able to extract only 4 factors through parallel analysis thus we manually extracted 5 factors as our theoretical design was based on 5 constructs.

According to The Yoga Sutras of Patanjali, *kleśas* are afflictions i.e mental pain or mental sufferings which keep one devoid of his original state. YP further states that kleshas (mental afflictions) — *avidya* (ignorance), *asmita* (ego), *raga* (desire), *dveśa* (hatred), and *abhiniveśa* (fear of death/wanting to live)—cause suffering/disease by acting as long-term stressors (YS 2.3). These kleshas are cognitive aspects of one self that can be detrimental to health (Maddela & Buetow, 2019).

The fifth *kleśas* mentioned in Yoga Sutras i.e *abhiniveśa* often translated as fear of death or attachment to life is said the commonly seen in every living being and it could be roughly interpreted through the responses received for the items based on *abhiniveśa* (item 33 to item 38) where majority of responses are based on having fear to lose near and dear ones, fear of having/ suffering from any diseases, etc. similar kind of cross-sectional study was carried out on Parkinson's Disease patients in New Zealand where they observed that 65% people reported that they often and always think about their family and health; 17% people often and always thought about death (Maddela & Buetow, 2019). Through our tool we have tried to assess the influence of *kleśas* on people by asking certain situation based questions, questions related to daily life activities, etc.

CHAPTER 8

CONCLUSION

The *panca-kleśas* are five psycho-physiological afflictions found in every human being, as discussed throughout these kleshas are responsible for all the mental pain, stress & sufferings which a human goes through in his life. Through the survey study we understood that dominance of kleshas at mental and emotional plane can be seen clearly in working people as they have to go through a lot of things related to career, workspace, relationships, personal life, social life, etc. through this study we've tried to assess the mental and emotional aspects of personalities of human beings based on definition of *panca-kleśas* as given in The Yoga Sutras of Patanjali. Thus reducing the intensity of kleshas and their manifestation through yogic practices & philosophy can help one to overcome the difficulties & sufferings of human life. Our study requires further refinement in terms of number of factor and reliability of individual factors.

CHAPTER 9

APPRAISAL

STRENGTHS OF THE STUDY

This tool was developed based on the main underlying features of *panca-kleśas* as per Patanjali Yoga Sutras. Items were prepared on the background of general problems faced by working people at mental as well as emotional levels, for example- egoism, competition, etc. This we consider to be the unique aspect of the study as there are no studies which have attempted questions to assess *panca-kleśas* through the aspects of human thinking patterns & personality aspects.

Secondly the total number of responses which were received after circulating the questionnaire through online mode was very large i.e 439 responses was received.

The tool can also be applicable to be used in work-places and offices to rule out the psychological state of workers.

LIMITATIONS OF THE STUDY

Majority of the items developed in this particular tool development project were based on organizational environment, thus while using this tool at other places or other environments, the items will be needed to reframe.

SCOPE OF THE STUDY

The tool can be used for yoga practitioners as well as non-yoga practitioners to analyze the influence of kleshas in their lives.

This tool can also be further used in the setting of Yoga Therapy treatment centers where panchakosha model of human existence is used to develop a yogic lifestyle, so that we can assess how the streams of Jnana Yoga and Raja Yoga are helping the therapy participants to be aware, address & work on their day to day problems which roots are based on the actions/deeds done by us further resulting into sufferings/afflictions.

CHAPTER 10

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APPENDIX 1

QUESTIONNAIRE ITEMS

AVIDYÄ

1. I sometimes find it difficult to accept uncomfortable truth due to my pre-conceived notions.
2. I sometimes tend to justify certain wrong decisions in my life to avoid negative feelings.
3. It is difficult for my mind to be in the present moment.
4. I sometimes judge people or situations based on my momentary impulses.
5. I can observe and understand a given event or situation without any of my previous mental biases.

ASMITA

6. When someone rejects my ideas in a meeting, I strongly resist that decision.
7. I often feel that my work has contributed more than others' work towards the goals of my organization.
8. I tend to present my opinions in meetings even though sometimes I do not know much about the topic.
9. I keep learning new things so that I can share and present in future meetings as my original ideas.
10. When someone commits a serious mistake and it disturbs me, I tend to strongly react against that person.
11. Often in my life I felt that I am one of the most talented persons in my workplace.
12. Once I am convinced with my opinion, I usually do not consider suggestions and feedbacks from others.
13. In an argument I try my best to win over the other person, even though I sometimes feel it is not very appropriate.
14. I expect people around me to have a good image about myself.

RAGA

15. I wake up very early in the morning, when there is interesting work ahead.
16. I often imagine partying after completion of a big work.
17. I can do my work efficiently only when people and situation are favorable to me.
18. I feel excited to work when there is a guaranteed reward either monetary or non-monetary.
19. I tend to work on my favourite projects even on holidays.
20. I get frustrated if I plan something and cannot do it perfectly.
21. I try to have pleasant conversation with others so that I have frictionless relationships.

DWESHSA

22. I easily find reasons to avoid certain tasks which I am not interested in doing.
23. I feel uncomfortable working with people who constantly tend to disturb me.
24. On facing emotionally painful situation many other past painful memories come to my mind.
25. I feel disturbed when I am asked to do office work on a holiday.
26. When I cannot defend myself for an unnecessary blame, I tend to resent on my co-workers.
27. I would quit my job if my work has haphazard workload and timings.
28. I feel dishonoured when I don't get the due credits for the work I have done.
29. I skip my meal or eat little lesser, if I don't like it.
30. I tend to postpone a work to a later time if I am not interested in it.
31. I feel emotionally low when others don't recognize and appreciate me for my hard work.
32. It is hard for me to move on from bad and unpleasant memories

ABHINIVESHA

33. I get worried thinking about losing of my job or designation.
34. I tend to be conscious of my body and body-image.
35. I am scared to have any diseases and worry about how to get out of it.
36. I get negative feelings if my family members do not return home on time.
37. I get anxious by thinking about losing my family members or close friends.
38. I avoid meeting people or going to places where I perceive high health risk.

APPENDIX 2

EXAMPLE OF DATA COLLECTED

Here we've shown an example of 10 responses for first 5 items which are based on Avidyā Domain.

We've coded the responses for the ease of analysis, it is as follows:

Strongly disagree (-2), Disagree (-1), Neutral (0), strongly agree (2), agree (1)

ITEMS →	1. I sometimes find it difficult to accept uncomfortable truth due to my pre-conceived notion	2. I sometimes tend to justify certain wrong decisions in my life to avoid negative feelings.	3. It is difficult for my mind to be in the present moment	4. I sometimes judge people or situations based on my momentary impulses.	5. I can observe and understand a given event or situation without any of my previous mental biases.
RESPONSES ↓					
Response 1	1	2	1	0	0
Response 2	1	1	1	1	1
Response 3	0	1	-1	1	1
Response 4	1	-1	1	-1	1
Response 5	-1	0	-1	0	1
Response 6	0	0	-2	1	1
Response 7	1	-1	-1	1	1
Response 8	1	1	1	1	1
Response 9	-1	0	-1	1	1
Response 10	2	2	-2	-2	-1