

**DEVELOPMENT OF BHAKTI SCALE AS A SCREENING TOOL TO  
OBSERVE THE QUALITY BHAKTI OF IN COMMON PEOPLE**

*Dissertation submitted by*

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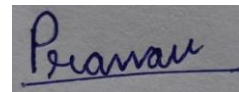
## DECLARATION

I hereby declare that the subject study was conducted by me under the guidance of **Dr. RAJESH S K and Dr. JUDU ILAVARASU**. I also declare that the subject matter of my dissertation entitled **“DEVELOPMENT OF BHAKTI SCALE AS A SCREENING TOOL TO OBSERVE THE QUALITY OF BHAKTI IN COMMON PEOPLE”** has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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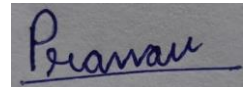
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Pranav Kumar

Date: .2/12/2021

**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO  
TRANSLITERATE SAṂSKṚTA WORDS**

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

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## INTRODUCTION

*Bhakti* -yoga may be a real, genuine search after the lord, an enquiry beginning, continuing and ending crazy. One single moment of the madness of utmost like to God brings us eternal freedom. “*bhakti*”, says *Narada* in his explanation of the *bhakti*-aphorism, “is intense love to God”. “When a person gets it, he loves all, hates none; he becomes satisfied for ever.” “This love can't be reduced to any earthly benefit”, because goodbye as worldly desires last, that sort of affection doesn't come. “*bhakti* is bigger than *karma*, greater than *yogā*, because these are intended for an object in sight, while *bhakti* is its own fruition, its own means and its own end.” (*Vivekananda*, 1978)

*bhakti* has been the one constant theme of our sages. Apart from the special writers on *bhakti*, such as *Shandilya* or *narada*, the great commentators on the *vyasa-sutras*, evidently advocates of knowledge (*jñāna*), have also something very suggestive to say about love. Even when the commentator is anxious to explain many, if not all, of the texts so as to make them import a sort of dry knowledge, the *sutras*, in the chapter on worship especially, don't lend themselves to be easily manipulated therein fashion. (*Vivekananda*, 1978)

*bhakti* comes from the root “*Bhaj*” which means “to be attached to god “*bhajana*, *bhakti*, *Anurag*, *prema*, *prithi* are synonymous terms. *Bhakti* is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here. There is no fear also. Therefore, it is called *parama prem Rupa*. The word ‘*parama*’ means the highest form of love the love that transcends boundaries of the gross mortal existence Devotion or *bhakti* is only love for God. the devotee wants God and God alone. He is completely attached to God. He has no attraction or love for any object during this world. *Bhakt* is absolutely free from all earthbound desires. (*Sivananda*, 2008)

*Bhagavad-Gita* also explains the type of *bhaktā* based on desires: *ārta* (the distressed): they are the people who are experiencing pain and suffering either at physical level or mental level. They are very much upset with their lives and no hope on it. In such case when they are completely broken and shattered with grief from all sides, they still have faith in God, because he is the only one from whose side hope is yet not gone for them. they approach God to get liberated from their pains and they are called “*ārta*” They are people of predominance in *tamas* quality.

*arthārthī* (Devotees with some wishes) these devotees approach God with the desires of material wealth, kids, name, and fame. They are also termed as a *bhaktā* as because of any reason they are associated with divine. They have predominance of *rajas* quality.

*jijñāsu* (knowledge seeker): these are the devotees who have faith in God and want to explore more about him. They are just curious to know more about divine and are very much inquisitive about “*brahman*”. they are predominance of *satva* quality.

*jñāni* (self-realised): these are the devotees who have finally realized God and have true knowledge of him. They have no desires what so ever and have deep love for God (they have predominance of pure *sātvik*). (Rajneesh, 2012)

The *śrīmad-bhāgavatam* (7.5.23) talks about nine ways (*navdhā bhakti*) of *bhakti* by which we can lovingly connect with God:

1) *śravana* (hearing about God): listening to his divine name, his divine form, his qualities, action mysteries etc. and getting lost in his glorious *līlā* is known as *śravana*.

2) *kīrtan* (chanting his name and glory): *kīrtana* consists of chanting aloud god’s divine name and glories of his form, his qualities.

3) *smarana* (remembering him): *smarana* means the constant remembrance of God. *kriṣṇā* says in *bhagvada-gita*: “the one who sees me in everything and everything in me, I am always present for him and he is always present for me”. (Ch-6, sh1-30)

4) *pāda-sevana* (serving his lotus feet): the apparent example of this type of *bhakti* is our mother goddess *Lakshmi*, who is seen in constant service of lord *Vishnu*’s lotus feet.

5) *arcana* (worshipping him as per the scriptures): *arcana* consists of the physical worship of God in the form of an idol, using the correct rituals as described in the scriptures.

6) *vandana* (prostrating before him): *vandana* means prostrating oneself before the lord.

7) *dāsyā* (being his servant): being in selfless service of God, fulfilling his intentions and without questioning obey all his orders is known as *dāsyā*. The 1st name in this list is undoubtedly *śrī hanumān jī*.

8) *sākhya* (befriending him): *sākhya* means personal friendship with God, a friendship in which there is constant desire to stay in his company, enjoy conversations only with him.

9) *ātma-nivedana* (offering oneself to him): offering oneself wholly, including all of one's material possessions, with firm conviction, is known as *ātma-nivedana*. (Nitin Kumar, 2013)

In *bhagvada-gita kriṣṇā* also tells the qualities of *bhaktā* in chapter 12, *shloka* number 13 to 20)

- Similar attitude towards Good and evil: *kriṣṇā* says that a person who does not get what he desires, he is not distressed. He is transcendental within the face of all types of auspicious, inauspicious and sinful activities. He is prepared to simply accept all types of risks for the satisfaction of the supreme lord. Nothing is an impediment within the discharge of his devotional service. (śloka 17, chap-12)

- Both mind and intellect centred on God or higher power: *kriṣṇā* say that a person who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination. All these qualifications enable him to repair his mind and intelligence entirely on the supreme lord. (śloka 14, chap-12)

- Similar attitude towards friend and enemy: *Krishna* says that a devotee is always free from all bad association. (śloka 18, chap-12)

- Balanced attitude in respectful and disrespectful situation: *Krishna* says that sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. (ślok18, chap-12) (Prabhupāda, 2002)

## 1.2 Need for the study

The *bhakti*, Questionnaire was specifically developed to observe the quality of *bhakta* in common people. There was no such tool developed before hence this study is going to be the first work to observe *bhakti*.

## Chapter 2

### LITERATURE REVIEW

#### 2.1 Ancient literature review

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥१२-३॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥१२-४॥

*ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate |*

*sarvatragamacintyañca kūṭasthamacalandhruvam ||12-3||*

*sanniyamyendriḡrāmaṁ sarvatra samabuddhayaḥ |*

*te prāpnuvanti māmeva sarvabhūtahite ratāḥ ||12-4||*

But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.

मां च योऽव्यभिचारेण भक्तियोगेनसेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥१४-२६ ॥

*mān ca yo'avyabhicāreṇa bhaktiyogenasevate*

*sa guṇānsamatityaitānbrahmabhūyāya kalpate* ||14-26||

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥१४-२७ ॥

*brahmaṇo hi pratiṣṭhāhamamṛtasyāvvyayasya ca*

*śāśvatasya ca dharmasya sukhasyaikāntikasya ca* ||14-27||

And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते परां ॥१८-५४ ॥

*brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati*

*samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parāṁ* ||18-54||

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥४-२५ ॥

*daiivamevāpare yajñāṁ yoginaḥ paryupāsate |*

*brahmāgnāvapare yajñāṁ yajñenaivopajuhvati ||4-25||*

Some yogis perfectly worship the demigods by offering different sacrifices to them, and some of them offer sacrifices in the fire of the Supreme Brahman.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥५-१९ ॥

*ihaiva tairjitaḥ sargo yeṣāṁ sām्ये sthitaṁ manaḥ |*

*nirdoṣaṁ hi samaṁ brahma tasmāt brahmaṇi te sthitaḥ ||5-19||*

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

बाह्यस्पर्शेष्वसक्तत्मा विन्दत्यात्मनि यत्सुखं ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥५-२१ ॥

*bāhyasparśeṣvasaktatmā vindatyātmani yatsukhaṁ |*

*sa brahmayogayuktātmā sukhamakṣayamaśnute ||5-21||*

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥६-१९॥

*yathā dīpo nivātastho neṅgate sopamā smṛtā*

*yogino yatacittasya yuñjato yogamātmanaḥ* ||6-19||

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तामा सर्वत्र समदर्शनः ॥६-२९॥

*sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani*

*īkṣate yogayuktāmā sarvatra samadarśanaḥ* ||6-29||

A true yogi observes Me in all beings, and also sees every being in Me. Indeed, the self-realized man sees Me everywhere.

अद्वेष्य सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१२-१३॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ ॥१२-१४॥

*adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca*

*nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī* ||12-13||

*santuṣṭaḥ satataṃ yogī yatātmā dṛḍhaniścayaḥ*

*mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ* ||12-14||

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२-१५॥

*yasmānnodvijate loko lokānnodvijate ca yaḥ*

*harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ* ||12-15||

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

अनपेक्षः शुचिर्दक्ष उदासिनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१२-१६ ॥

*anapekṣaḥ śucirdakṣa udāsino gataavyathaḥ*

*sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ* ॥12-16॥

A devotee who is not depended on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्ति मान्यः स मे प्रियः ॥१२-१७ ॥

*yo na hraṣyati na dveṣṭi na śocati na kāṅkṣati*

*śubhāśubhaparityāgī bhakti mānyaḥ sa me priyaḥ* ॥12-17॥

One who neither grasps pleasure or grief, who neither laments nor desires, and who renounces both auspicious and inauspicious things, is very dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१२-१८ ॥

तुल्यनिन्दास्तुतिमौनि संतुष्टेयेन केन चित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१२-१९॥

*samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ|*

*śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ||12-18||*

*tulyanindāstutirmauni santuṣṭoyena kena cit|*

*aniketaḥ sthiramatirbhaktimānme priyo naraḥ||12-19||*

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाणा मत्परमा भक्तास्तेऽतेव मे प्रियाः ॥१२-२०॥

*ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate|*

*śraddadhānā matparamā bhaktāste'teeva me priyāḥ||12-20||*

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

## 2.2 Scientific literature review

Sr • No •	Author	Year of publicati on	Sample size	intervention	Results	conclusion
1.	Mary Rebecca Read- Wahidi	2017	The interview schedule was administere d to a sample of 60 Mexican immigrants residing in Scott County	we use the theory of cultural consonance to deliver the specificity needed to advance the understanding of resilience in the context of immigration stressors.	Cultural consonance scores were calculated by summing individual' s responses to each item. . Finally, each question was then weighted by the cultural answer key generated by cultural consensus analysis. Internal consistency for the scale was good ( $\alpha =$ 0.835). As seen in	results supported our hypothesis, demonstrating that high consonance in the cultural model of Guadalupan devotion buffers the adverse effects of immigration stress on well- being. We can use this scale as a further future study.

					Table 4, the mean consonance score for the sample was 101.5, with scores ranging from 31.8 to 145.4 (std. dev. = 23.5), out of a maximum possible score of 166.5.	
2	Mohammad Ali Nadi,	Vol. 3   January 2014	250 selected participants, 212 questionnaires were returned (85.2%). Females (156 people) formed 73.6% and males (56 people) formed	This was a correlational study. The statistical population included all state hospital's staffs in Shiraz-who were selected randomly using the sample size formula for correlational studies and	Findings shown in Table 1 indicate that hope for future has the highest correlation with existential well-being ( $r = 0.275$ ) and the lowest correlation	Findings indicated that motivation, devotion and coping with existential well-being, respectively, were the most important dimensions of religiosity-spirituality that together with mental health affect hope for

			26.4% of the sample size.	matched with Cohen's table of sample size.	with mental health ( $r = 0.171$ ). Furthermore, it is significantly correlated with motivation, devotion, and coping ( $r = 0.263$ , $P < 0.01$ ).	future. I
3.	Desmawati, Waraporn	January, 2019.	A total of 110 participants were recruited according to inclusion criteria at antenatal clinics. These criteria included mother and fetus without complications	Islamic praying during inters-contractions for approximately 30 min as much as three times at the 1st, 2nd, and 3rd h after cd of 3–4 cm by involving of the family. The Islamic prayer recited included 14 verses of the	There were significant differences in experience of labor pain ( $[F = 113.07$ , $df (1, 81)$ , $p < 0.001$ ] and pain behavior ( $[F = 147.49$ , $df (1, 81)$ , $p < 0.001$ ]	The NIIP program can create harmonization of mind, body, and spirit as one way to lesser labor pain and increase pain behaviors; thus, the program can enrich the non-pharmacological pain management in maternal nursing that is low-cost, easy to use,

			ns, singleton pregnancy, 32 weeks of pregnancy	Quran, Surah:	between the control and experimental groups.	noninvasive, and provide significant benefits to women and their infants without causing additional harm
4.	Yohanes Andy Rias	24 November 2020	sample size was 1082 participants .	The assessment included the Daily Spiritual Experiences Scale, the Depression, Anxiety, and Stress Scale, and the KAP-COVID-19 questionnaire.	analyses revealed that having low spirituality was significantly correlated with a higher anxiety score with an adjusted $\beta$ of 1.23 (95% CI = 0.65~1.81) among the Indonesian population (Table 3)	In summary, the present study presents a thorough analysis of Indonesian population's knowledge, attitudes, and practices regarding anxiety towards the COVID-19 pandemic

## **Chapter 3**

### **Aim and Objective**

#### **3.1 Aim**

The aim of this study is to develop and validate of *bhakti* questionnaire as a screening tool to observe the Quality of *bhakti* in common people on the basis of their response in any particular situation.

#### **3.2 Objective**

To assess the performance of *bhakti* questionnaire as a screening tool to observe that does only higher spiritual seekers follow the Quality of *bhakta*, or the common people also follow the same.

#### **3.3 Research Question**

Can a questionnaire be developed to assess and evaluate the level of *bhakti* in common people?

#### **3.4 Ethical Consideration**

Informed consent was taken from each of the participant, by filling up the questionnaire. That I voluntarily agree to participant in this survey. (Note: if you click on “NO” you can take exit from the survey.

## Chapter 4

### Methodology

#### 4.1 Samples

We considered all age group participant as a sample.

##### 4.1.1 Sample size

Two hundred and twenty-eight (N=228) volunteers gave their consent to participate in this survey study. *Bhakti* questionnaire was circulated through social media, (WhatsApp, Facebook). The Questionnaire was in google form format. Participant submitted their google forms directly and the data was collected through excel sheet.

##### 4.1.2 Source of the sample

The sampling technique which was used for collection of data was non probability sampling. It involved the combination of snowball, convenience sampling.

##### 4.1.3 Inclusion criteria

- People who willing to participate in the study
- Who can read and understand English
- Both male and female
- Age: 20 above people can participate.

#### 4.2 Tool

The questionnaire contained 35 constructs, they were satisfied, detached, forgiveness, desire lessness, non-egoistic, hatred to none, stable mindedness, friendly to all, total surrender, determination, not disturbing others, not getting agitated by others, skilful in action, Engaged in devotion, compassionate to all, silent contemplation, happy with anything, doesn't get

overjoyed, unattached to one place, not having expectations, does not seek credit for work, not being sorrowful in failures, being same in other's company or alone, not attached with worldly things, balance attitude towards criticism and praise, purity at physical and mental level, balanced in happiness and sadness, similar attitude towards good and evil, both mind and intellect centred on god or higher power, similar attitude towards friend and enemy, balanced attitude in respectful and disrespectful situation, balanced attitude towards comfortable and uncomfortable situations, being free from joy, anger, envy, fear, and anxiety, not grieving over on parting with beloved and cherished objects.

In the response section, three options were given to the participant. Those three options were as follow;

- Never follow
- Sometimes follow
- Always follow

### **4.3 Study Design**

The research design was a survey design, with mixed methods, both qualitative and quantitative.

#### **4.3.1. Phase 1- Qualitative Study**

In order to generate items for the Devotional (*Bhakti*) Scale, we majorly referred Shrimad Bhagavat Gita for understanding the qualities of a Bhakta according to Lord *Krishna* and Narada Bhakti Sutra for the knowledge about Bhakti. 35 attributes discussed in Bhagavad-Gita were selected and divided among our 7 group members. All of them dealt with minimum of 4 qualities each. We also arranged meetings with Dr. Manjunath G. (Svyasa) for better understanding of the attributes which were given in Sanskrit. The average duration of 3 meetings was 1 hour and this helped in framing statements in simple language for any ordinary person to respond.

The Questionnaire comprised of 2 parts. The tool contains a number of statements, and the responses have to be provided in two parts for each of the question items. In part-1 one can

select YES/NO, which shows the opinion on that particular quality, if it is meant for a common person or only for advanced spiritual practitioners. In part-2 you self-evaluate how much of that quality is being followed by you. Double response has to be given for each 35 statements in the tool.

#### **4.3.2 Phase 2- Quantitative Study**

For the Quantitative study, the Research Design employed was survey design. The Questionnaire was in the format of Google Form which was circulated through social media (WhatsApp, Facebook), participants submitted their Google Forms directly, and the data was collected through excel sheet.

## Chapter 5

### Data Extraction and Analysis

Data was collected through google excel sheet. The data analysis was done in JASP Software. The data was initially extracted to an excel and checked for any wrong data entry. It led to the removal of 12 cases were clear indications of inappropriate entry or double entry. The final sample size used to report the results is 124.

Based on the distribution of data, statistical test was decided and conducted. At the beginning descriptive statistics was done to calculate the mean, maximum, minimum, mad standard deviation.

One of the Aim of this study was to evaluate the quality of *bhakti* in common people and higher spiritual seeker. Hence, we used exploratory factor analysis to determine the number and nature of underline factors of the bhakti scale. We used parallel analysis to determine the number of factors to retain; principal Axis factoring was performed to evaluate the number of underlying factors by employing oblique rotation (oblimin) as the domains were anticipated to the correlated. We based our theoretical construct as the prime factor to decide upon the factor structure and then to check if it is further supported by the empirical data.

#### Kaiser-Meyer-Olkin test

	MSA
Overall MSA	0.776
Q24P2	0.796
Q25P2	0.727
Q26P2	0.770
Q27P2	0.859

The total number of factors is 1.

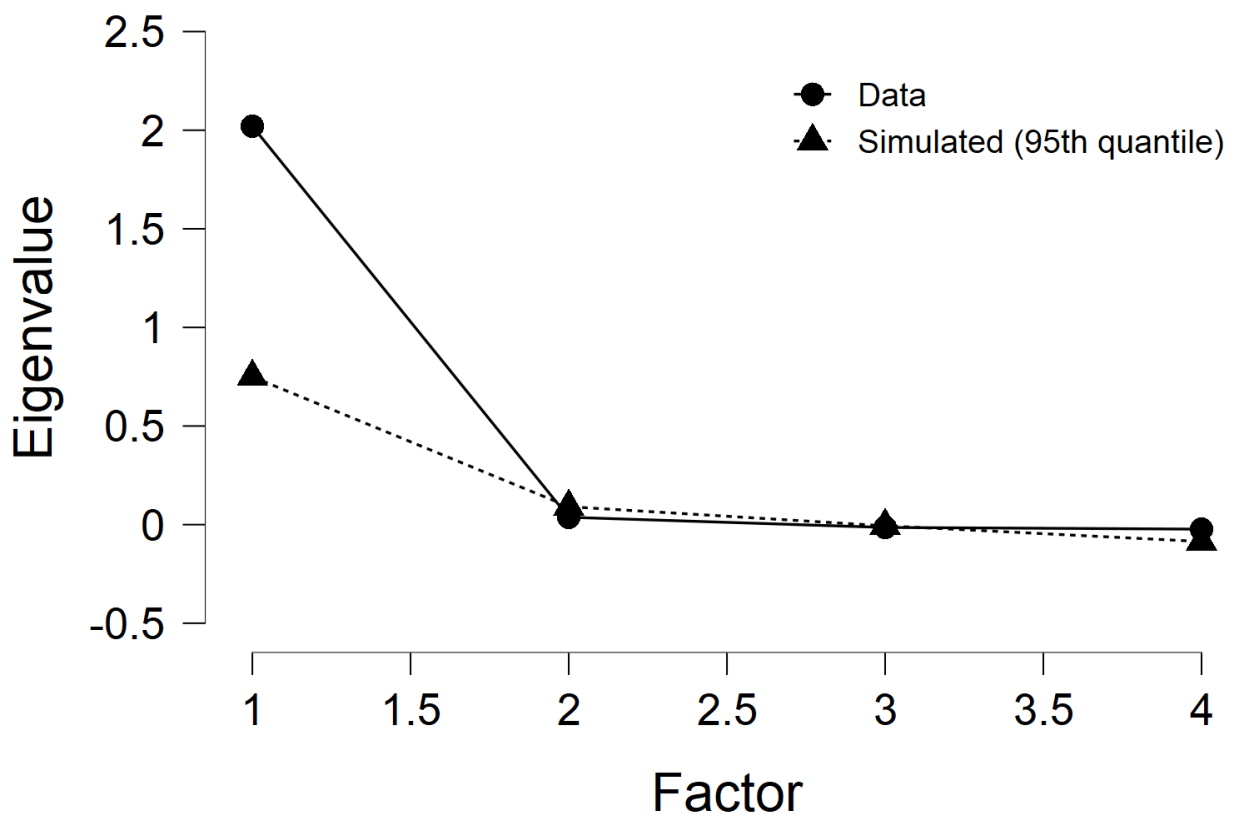
The mean sample adequacy (MSA) for individual items ranges from 0.72 to 0.85. the bartlett's test of Sphericity was significant as its p value was <0.01.

### Bartlett's test

$X^2$	df	p
148.585	6.000	< .001

Scree plot was also made to check how many factors can be extracted. Since only one factor showed up with eigen value above 1, we choose to extract one factor.

### Scree plot

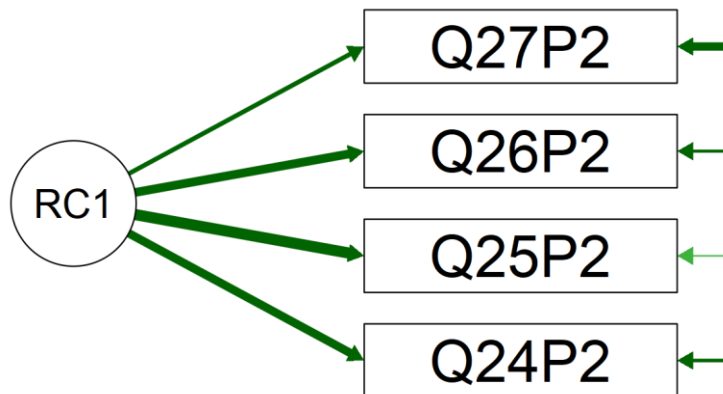


By observing the scree plot we can analyse that there is only one dot which is above 1. Hence only one factor can be reasonable to be extracted. All other factors are below one.

Path diagram was also made for further analysis.

This path diagram represents that the construct is related to total 4 domains, measured using a single item per domain.

## Path Diagram



Path diagram are a method for depicting causal relationship among variables. As this diagram shows that those 4 variables are related to each other.

## Factor Loadings

	<b>Factor 1</b>	<b>Uniqueness</b>
Q24P2	0.711	0.494
Q25P2	0.835	0.304
Q26P2	0.725	0.474
Q27P2	0.541	0.708

*Note.* Applied rotation method is oblimin.

As we got one factor, here I found that, Q25 uniqueness value came 0.304 which is low from others.

## Chapter 6

### Result

This study service was done with total 240 volunteers but after cleaning the data of responses we got 124 responses whose age range was 20 to 80 years. There is no missing value in my data.

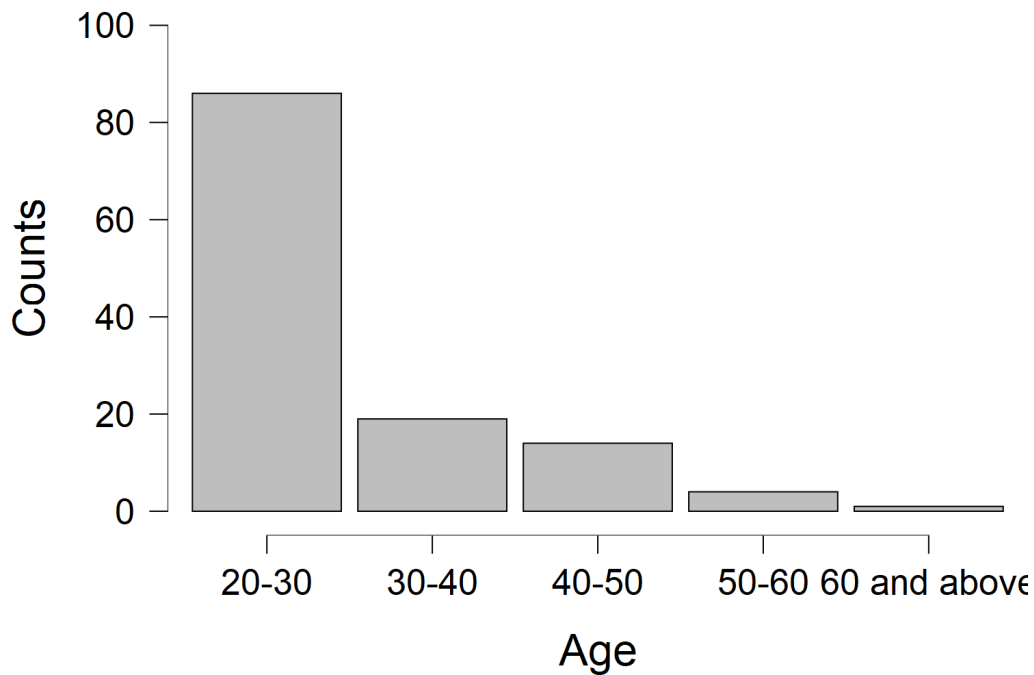
#### Descriptive Statistics

	Gender	Age	Occupation
Valid	124	124	124
Missing	0	0	0
Mean			

*Note.* Not all values are available for *Nominal Text* variables

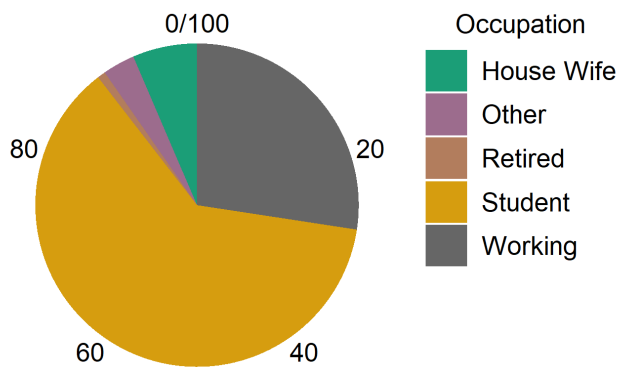
Age is a non-modifiable factor when taken into consideration, it is observed that most of the subjects were in the range of 20-30 years.

Age

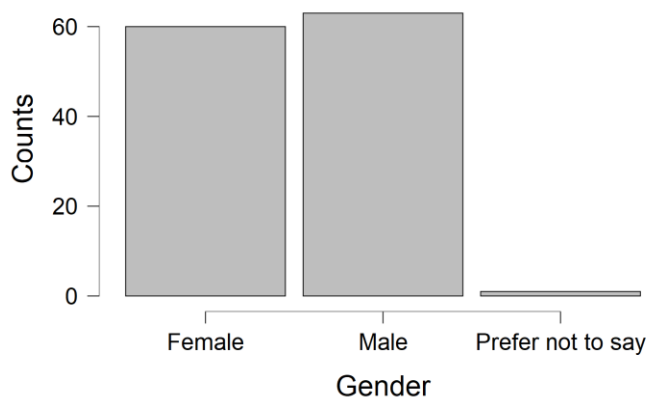


Most of the subjects volunteered to participate were either students or working people.

## Occupation



*Gender:* below given is the distribution of the gender. Total number of males was 63 and total number of females was 60. Hence there was a gender bias.



## Single-Test Reliability Analysis

### Frequentist Scale Reliability Statistics

Estimate	Cronbach's $\alpha$
Point estimate	0.795

Overall internal consistency measured using Cronbach's alpha was 0.795. which is acceptable.

## Chapter 7

### Discussion

We intend to develop a scale to measure qualities of *bhakta*, field test it and assess its psychometric properties, and as a culmination, we developed a 35-item Questionnaire in google form, we distribute this Questionnaire to people through (WhatsApp, Facebook).

Because we had two parts in questionnaire people found difficulty to fill the form, we also found the difficulty to cleaning the data, but after cleaning the data we analysed the data in JASP software, because I had 4 attributes to analyse which are: similar attitude towards good and evil, both mind and intellect centred on God or higher power, similar attitude towards friend and enemy, balanced attitude in respectful and disrespectful situation. In exploratory factor analysis I found the value of KMO test overall MSA is 0.776 which is quite good.

And of the bartlett's test value is  $<.001$  it means bartlett's test Sphericity was significant.

Factor loading uniqueness is also strong except Q25P2. Path diagram shown that all 4 attributes are correlated to each other. Cronbach's alpha value came Overall internal consistency measured using Cronbach's alpha was 0.795. which is acceptable.

In the study most of the participated were students and working people, I think because we sent the questionnaire through WhatsApp, and Facebook we got less participation of elderly people, maybe they not familiar or use to this WhatsApp, Facebook.

## **Chapter 8**

### **Conclusion**

The concept behind the development of the tool was to see the level of devotion(*bhakti*) In the people who participated in the study.

There were 3 options (never follow, sometime follow, always follow) asked again each of the 35 attributes and by the responses of the sample we concluded that most of them felt that these qualities quoted in *Bhagavad-Gita* can be followed by them in their lifestyle.

This attitude is very positive for the welfare of the people as it enables one to keep awareness and to stay positive which in away also helps to reduce their stress level and anxiety in this busy world.

The path of *bhakti* consists of concentrating one's mind, emotions and the senses on the divine, which leads to realization of ourselves. Therefore, from our survey we understand the scope of development of devotion in the minds of today's generation.

## **Chapter 9**

### **Appraisal**

#### **1. Strength of the study**

The most notable feature of this study was its uniqueness. Previously there was no paper or Any Research published on this particular topic. We utilized the samples of students and working population as the main focus of the research (Quality of bhakta) is observed more in this population. This tool can be used to observe the psychology state of an individual.

#### **2. Limitations of the study**

As our sample size was not very high, and we observe some people did not respond genuinely.

Also, as our method of data collection was through google forms, we found some duplicate or double entries. As there were two response part given in the questionnaire, part 1- if these qualities practiced by common people than click on yes and go further on part 2 for each attribute, if no than you can leave the second part. Also, we observed that some people click on NO and still they filled the 2 parts.

#### **3. Scope of the study**

This tool can be used in future for the big research projects in the field of bhakti. It can also be used at educational and corporate level, to observe the psychology state of an individual.

## Chapter 10

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(Rias et al., 2020)

## APPENDIX

Below given in the tool that was developed for the survey study.

*Bhakti* Questionnaire;

Instructions:

Greetings, we are students from S-VYASA Deemed to be University, Bengaluru, pursuing our Master's in Yoga Therapy. As a part of our research work, we are reaching out to you. We are developing a research tool on *BHAKTI* (Devotion) to assess the qualities of a *BHAKTA* (devotee) as per Bhagavad Gita. Your participation will be very helpful in standardizing this new tool. The whole survey may take less than 10 minutes. Your participation is voluntary, and there won't be any incentive to participate in this survey. Providing your name is optional, and we do not seek any of your personal information. We will keep the information obtained from you confidential and it will be used only for the purpose of research.

**Informed Consent:** I voluntarily agree to participate in the survey. (NOTE: If you do not want to participate, you may select Do not agree and exit from the survey.)

I agree

I don't agree

Name (optional):

.....

Gender

Male

Female

Prefer not to say

Age

20-30

30-40

40-50

50-60

60 or above

Occupation:

Student

Working

House wife

Retired

Other

The following questionnaire assesses certain general aspects of a person's expression of devotion. There are two parts of a question stem, and to answer each of these questions, first you will have to evaluate in **PART -1** if these qualities can be practiced by common people in the society or only by advanced spiritual seekers. Mark **YES** if it can be practiced by common people and mark **NO** if it can be practiced by only advanced seekers. Then, in **PART-2**, you will have to reflect how much you practice and follow these qualities in your life, on a three-point scale of **NEVER FOLLOW, SOMETIMES FOLLOW, ALWAYS FOLLOW**

Please note, for every question stem you must select a response from both **PART 1** and **PART 2**. Ignore the column separating Part 1 and Part 2.

Questions:

	Part-1 YES	Part-1 NO	Ignore this column	Part-2 Never follow	Part-2 Sometimes follow	Part-3 Always follow
Similar attitude towards good and evil	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Both mind and intellect- centered on God or higher power	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Similar attitude towards friend and enemy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Balanced attitude in respect and disrespect situation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Name	Gender	Age	Occupation	Q24P1	Q24P2	Q25P1	Q25P2	Q26P1	Q26P2	Q27P1	Q27P2
ivepavani Lakshmi	Female	20-30	Working	Y	3	Y	3	Y	3	Y	3
m Goutha	Male	20-30	Student	Y	3	Y	3	Y	3	Y	3

Meghana	Vishnupriya	Ravi	Mudgal	V. Venkatakarthik
Female	Female	Male	Male	Male
20-30	20-30	20-30	20-30	20-30
Student	Student	Working	Student	Student
Y	Y	Y	Y	Y
2	2	2	2	3
Y	Y	Y	Y	Y
2	2	2	3	3
Y	Y	Y	Y	Y
2	2	2	3	3
Y	Y	Y	Y	Y
2	2	2	2	3