

# Yoga Scale Intervention Study Based On Sikh Thoughts

<sup>[1]</sup> Gurneet Kaur, <sup>[2]</sup> Paran Gowda

<sup>[1]</sup>Research scholar, University of Patanjali Haridwar

<sup>[2]</sup>Professor, University of Patanjali Haridwar

## Abstract:

### Background

Sri Guru Granth Sahib is the main Sikh scripture. The SGGS promote principles of liberty and impartiality to pursue the way to the Guru following the path of peace and prosperity. The Sikh code of conduct is known as Sikh Rehat Maryada. The code is an outline of the mandates of daily routine followed by every Sikh. It stipulates philosophy and mandates, according to the teachings of Sikhism's 10 gurus. The primary goal of SGGS is to achieve union with God by constantly remembering God's name.

### Methodology

The concept of oneness of God for all humanity based on Guru Nanak Dev Ji's teachings. Based on this concept, we formulated 30 questions like "I wake up before dawn", "I meditate in silent location" etc. Meditation is a part of overall spiritual practices discussed with a sample size of 200 participants in the age group of 18-50 years. The generalized Linear Model (GLM) is used to find the significance. RMANOVA (SPSS -25) software is used to find the calculated p-value 3 different tests viz; unpaired t-test, Chi-square test, and F statistics.

### Discussion

The effects of the values and SGGS yogic practices of the present studies reasonably matches well with the historical examples, contemporary data, and some semi-structured interviews conducted by Nirvikar, 2022.

### Conclusion

It is concluded from the present studies that a significant effect of SGGS yogic teachings may be seen in human life.

**Key words:** Sri Guru Granth Sahib; Yoga; Meditation

## 1. Introduction

Sri Guru Granth Sahib Ji is the world's fifth-largest organized philosophical text. It is a grand treatise of value systems with dos and don'ts for society. Grand Yoga concepts are also mentioned in various text books of Sikhism by various Gurus (Singh et al, 2020; Bhattacharya et al 2020; Kaur et al, 2016; Sonia Mehta 2016, Stoeber 2012, Myrvold et al, 2008; Nesbitt et al, 1989). In SGGS, Sri Guru Nanak dev ji gives the yogic teachings in SGGS, it is mentioned as Vend Shako or in English it is share & consume Kirat Karo (work honestly) and Naam Japo (reciting name). Sikh Rehat Maryada as the name suggests are protocol guidelines for worship which may roughly be equivalent to Yama & Niyama principles in Patanjali Yogsutra (2/29). Sri Guru Nanak dev ji gives the concept of yoga in the form of three precious virtues i.e., truthfulness (satya 2/36), contentment (santosh 2/42) and divine wisdom (ishwar-pranidhan 2/45). The author also emphasizes the concept of oneness of God for all humanity based on Gurunank's teachings. Based on this concept, we formulated 2 questions like "I wake up before dawn" and the second question may be "I meditate in silent location".

Based on the teachings of second Guru Angad (Kaur et 2016), who focuses on early morning wake up before dawn and meditate in a silent location. Based on this concept, we formulated 2 questions like "I wake up before dawn" and the second question "I meditate in silent location". In Sikhism the prayer, known as the Mool mantra, starts with the idiom, Ek Onkar (AUM) which is the first phrase in the Guru Granth Sahib. The study of (Stoeber 2012) explains Kundalini Yoga in Sikh dharma which includes a multiple meditation (YS-1/39), breathing techniques (YS-2/49-51), body postures (2/46) and chanting techniques (1/27). (Bhatia et al 1996), Shri Guru Granth Sahib is the only religious scripture which have the potency of removing entire worry, anxiety and make man egoless and pure. In Patanjali Yogsutras, Yama's & Niyamas are taught to make mind pure (YS-2/29-45). Further author says that Shri Guru Granth Sahib is a true teacher, has complete capability of providing enlightenment and guidance for the seeker. It is an ocean of Praises of God end teachings for mankind to have

truthful and noble living. In the same way the Patanjali Yama and Niyama stand for values - for truthful and noble living. (Kaur 2016) focuses on the spiritual, ethical and moral aspects of education presented by Shri Guru Nanak Dev Ji, who is always relevant and necessary for the overall development of the individual and society. He believes in a simple life and shares his wealth with others and shares his Misery. The concept of not coveting is explained in Yog sutra under Yama, when non- covetousness is established, there is knowledge of all about states of existence (YS-2/30, 39).

(Kalra et al 2013) discusses the context of depression in Shri Guru Granth factors such as pride (hankar), lust (kaam), anger (krodh), greed (lobh), and being too attached to the world (moh) are the causes of depression. In Yogsutra, five afflictions (panch-klesa) are– ignorance (avidya), egotism (asmita), desire (raag), aversion (dwesha) and tenacity (abhinivesh) (YS-2/3). When the afflictions modify the mind by pressing themselves upon the attention have to be subdued by meditation (YS-2/11). The third guru, Sri Guru Amar das ji emphasized on both spiritual pursuits as well an ethical daily life. He encouraged his followers to wake up before dawn and then meditate in silent area (Dhyaan 2/11). He also gives the yogic concepts of pratyahar, Astya etc. which are also mentioned in Yog sutra (2/54, 2/37). Based on this concept, we formulated 5 questions like “I wake up before dawn” “I meditate in silent location / shelter” “I keep my mind in control” “I eat only when I feel hungry” “I never insult others”. The fourth Guru, Sri Guru Ram das ji also gives the concept of mediation (Dhyaan 2/11), and according to him union of the two is the union of the individual with the Infinite (Samadhi defined 3/3). Based on this concept, we formulated 3 questions like “The name of God fills my heart with joy” “Pride is a poison to one self” “Union of the two is the union of the individual with the Infinite.” Sri Guru Arjan dev ji emphasized on the unity of God (The pre-eminence of the lord, 1/26) and brotherhood of man (Superhuman faculties 3/24). Based on this concept, we formulated 3 questions like “I believe in the unity of demi Gods” “I believe in the concept of brotherhood.” The sixth domain consist the yogic teachings of Guru Tegh Bahadur ji, Bhatt’s, Pirs, Gursikhs and Bhaktis’. Guru Tegh Bahadur ji gives the concept of pranayama- The breath is drawn in through the left nostril; it is held in the central channel of the Sukhmanaa, and exhaled through the right nostril, repeating the Lord’s Name sixteen times. The concept of pranayama is the fourth limb of astanga yoga (YS-2/49, 50, 51). We can also find the yogic concepts of pratyahar (YS-2/37), satya (satya 2/36), swadhyay (YS-2/44), ahimsa (YS-2/30, 35) in their teachings. In this way Sikh guru also gives the concept of yoga in SGGs. Based on this concept, we formulated 12 questions like “Sri Guru Tegh Bahadur praises the Lord in many ways” “God is infinite, vast and endless” “False people have one thing in their heart, and something else in their mouth” “I repeat the Lord’s name sixteen times in one cycle of breath” “Irregular breathe gives raise to lust and anger” “Irregular breathe gives raise to lust and anger” “Restraining desires leads to true God” “Lord and Master live in abode so one cannot break their hearts” “I am not attached to Maya” “I do not waste my life in laziness” “Naam japa leads to Lord” “Encounter the death with calmness.”

## 2. Hypothesis

The Null hypothesis may be stated as there may be a significant a relation between SGGs teachings and the health and wellness of students and adults. Alternatively, there may not be any significant relation between SGGs teachings and the health and wellness of students and adults. The purpose is to test this hypothesis with the objective to find the SGGs teachings and the health and wellness of students and adults.

## 3. Methodology

### 3.1 Sample selection

Planning to consider 200 participants in the age group from 18 to 50 years.

#### Inclusive criteria

- Yoga practitioner and non-yoga practitioner will be included in the study.
- Both males and females will be included in the study.

#### Exclusive criteria

- Any acute or chronic condition that would limit the ability of the patient to participate in the study
- Refusal to give informed consent

### 3.2 Statistical Tools

The generalized Linear Equation Model (GLM) is used to find the significance relation between Mind fullness meditation and Self-esteem. RMANOVA (SPSS -25 version) software is used to calculate the p-value. Three different tests viz; t-test, Chi-square test, and F statistics are used.

#### 4. Results

Table no 1 shows Descriptive Statistics. In descriptive statistics, we computed the values of the Mean and standard deviation for a sample size of 200. In the table both control and experimental data are given. Computer codes are given as 0 and 1 for control and experimental groups.

Table 2 shows Box's Test of the Null Hypothesis with a large p-value (112.27) and indicates that covariance matrices are equal. The stated null hypothesis is the independent variable SGGS may not have significant relation with health and wellness of students and adults.

Tests the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.

Design: Intercept + code

Within Subjects Design: SGGSYOGA

Table No 3 It shows four no scientist multivariate values. These results show a good significant relationship between SGGS and health and wellness of students and adults. The Pillai's Trace value is a positive-valued Statistic that indicates the effects that contribute more to the linear model. WilK<sub>i</sub> Lambda is a positive-valued statistic that ranges from 0 to 1. The calculated value is 0.99 which is a good valued Statistic. Table 3 results show a good significant relationship between SGGS with health and wellness of students and adults. The Hotelling 's' distribution value of 704 and Roy's largest root 3 of indicates multivariate hypothesis testing. The Pillai's Trace value is a positive-valued Statistic that indicates the effects that contribute more to the Linear model. WilK<sub>s</sub> 'Lambda is a positive-valued statistic that ranges from 0 to 1. The calculated value is found to be 0.99 which is a good valued Statistic. Further, from the multivariate table no 3, Eta squared value of 0.99 measures the proportion of total variance in the dependent variable health and wellness with control and experimental groups defined by the independent variable, SGGS. F distribution is a multivariate probability distribution of the groups that are natural. Generalizations of the statistics involved in student's t-distribution.

In table No 4 F test is a table of critical F values which are used in hypothesis testing. It is most commonly used in ANOVA hypothesis tests in statistics. You will get to understand and learn to find Critical F values from F tables.

#### 5. Discussion

In the present studies by using Generalized Linear Method (GLM), all three tests of significance Viz; t-test, F-test and  $\chi^2$ -test shows a good significant ( $p < 0.0001$ ) effect of SGGS yogic teachings on students and adults in the age group from 18 to 50 years ( Table 6). SGGS yogic teachings have given very high mean values for the yogic statements. This shows that the students & adults practicing SGGS yogic teachings have shown degree of disagreement with negative statements. On the other hand, the non-SGGS yogic teachings follower students have emerged to be lower on the positive statements and higher on all negative statements of feeling component. For the non-SGGS yogic teachings followers' group, the mean value was high for the majority of statements. It was also observed that the mean values between SGGS yogic teaching follower and SGGS yogic teaching follower group on all statements of feeling component differ significantly. Thus, it can be said that SGGS yogic teachings has a significant impact on the feeling dimensions.

#### References

- [1] Babbie, Earl, William E. Wagner III, and Jeanne Zaino. *Adventures in social research: Data analysis using IBM SPSS statistics*. Sage Publications, 2022.
- [2] Barry, Adam E., Elizabeth H. Chaney, Michael L. Stollefson, and J. Don Chaney. "SO YOU WANT TO DEVELOP A SURVEY: PRACTICAL RECOMMENDATIONS FOR SCALE DEVELOPMENT." *American Journal of Health Studies* 26, no. 2 (2011).
- [3] Bhatia, Harbans S. "Sikhism and'Sri Guru Granth Sahib'+ Scripture." *Journal of Dharma* 21, no. 4 (1996).

- [4] Bhattacharya, A. B. "Scientific Perspective of Guru Nanak's Teachings." *Journal of Critical Reviews* 7, no. 9 (2020): 591-595.
- [5] Bhogal, Balbinder Singh. "Sikhi (sm): Yoga and meditation." In *Routledge Handbook of Yoga and Meditation Studies*, pp. 226-240. Routledge, 2020.
- [6] Dadhore, Sadhna, and G. Paran Gowda. "A Measure of Yoga Self restraint Scale using Confirmatory Factor Analysis." *International Journal of Reviews and Research in Social Sciences* 7, no. 1 (2019): 01-09.
- [7] Deslippe, Philip. "From Maharaj to Mahan Tantric: The Construction of Yogi Bhajan's Kundalini Yoga." *Sikh Formations* 8, no. 3 (2012): 369-387.
- [8] DeVellis, Robert F., and Carolyn T. Thorpe. *Scale development: Theory and applications*. Sage publications, 2021.
- [9] DeVon, Holli A., Michelle E. Block, Patricia Moyle-Wright, Diane M. Ernst, Susan J. Hayden, Deborah J. Lazzara, Suzanne M. Savoy, and Elizabeth Kostas-Polston. "A psychometric toolbox for testing validity and reliability." *Journal of Nursing scholarship* 39, no. 2 (2007): 155-164.
- [10] Fenech, Louis E. "Martyrdom and the execution of Guru Arjan in early Sikh sources." *Journal of the American Oriental Society* (2001): 20-31.
- [11] House, Roberr J., and Philip M. Podsakoff. "Leadership effectiveness: Past perspectives and future directions for research." *Organizational behavior* (2013): 55-92.
- [12] Kalra, Gurvinder, Kamaldeep Bhui, and Dinesh Bhugra. "Does Guru Granth Sahib describe depression?." *Indian journal of psychiatry* 55, no. Suppl 2 (2013): S195.
- [13] Kaur, H. "Educational Philosophy of Shri Guru Nanak Dev Ji." *International Journal of Physical Education, Health and Social Science* 5 (2016): 337.
- [14] Kaur, Harpreet. "Perspectives from Guru Nanak to Guru Arjan in the context of William Irvine's the later Mughals." *Amritsar-143005 (India)* 40 (2016): 81.
- [15] Kaur, Ms, and Promila Manhas. "Teachings of Shri Guru Granth Sahib Ji and Ethos in Management." *International Journal of Management Sciences and Business Research* (2015).
- [16] Kaur, Ramandeep. "Sikhism under the religious leadership of Guru Angad Dev." *Amritsar-143005 (INDIA)* 40 (2016): 93.
- [17] Khalsa, Shanti Kaur. "Yogi Bhajan and the Emergence of Sikh Dharma International." *Sikh Formations* 8, no. 3 (2012): 389-401.
- [18] Khalsa, Simranjit. "A Faith For All? Boundaries of Religion and Ethnicity among Sikhs." *Sociology of Religion* 78, no. 3 (2017): 340-362.
- [19] Lenz, Elizabeth R. *Measurement in nursing and health research*. Springer publishing company, 2010.
- [20] Likert, Rensis. "A technique for the measurement of attitudes." *Archives of psychology* (1932).
- [21] Myrvold, Kristina. "Inside the Guru's Gate." *Lund Studies in African and Asian Religions*. Available online: [https://punjab.global.ucsb.edu/sites/secure.lsit.ucsb.edu/gisp.d7\\_sp/files/sitefiles/research/dissertations/myrvold\\_dissertation.pdf](https://punjab.global.ucsb.edu/sites/secure.lsit.ucsb.edu/gisp.d7_sp/files/sitefiles/research/dissertations/myrvold_dissertation.pdf) (accessed on 16 February 2020) (2008).
- [22] Nesbitt, Eleanor. "Guru Granth Sahib in the writings of western women." *Postscripts: The Journal of Sacred Texts, Cultural Histories, and Contemporary Contexts* 11, no. 1 (2020): 35-54.
- [23] Nesbitt, Eleanor. "The body: The Gurūs' teaching and contemporary Sikh practice." *Religion* 19, no. 3 (1989): 255-261.
- [24] Sandhu, Bharatbeer Kaur. "SRI GURU GRANTH SAHIB: AN IDEAL THEORY OF LIFE." *AMRITSAR-143005 (INDIA)* 40 (2016): 23.
- [25] Sidhu, Gurmeet Singh. "Idea of Peace in Sri Guru Granth Sahib." *Journal of Sikh Studies* 40 (2016): 1-21.
- [26] Singh, Dr, Pavitar Parkash, and Dr Gupta. "Guru Nanak: The guardian of humanism." *European Journal of Molecular & Clinical Medicine* 7, no. 7 (2020): 2949-2954.
- [27] Singh, Jasjit. "Lost in translation? The emergence of the digital Guru Granth Sahib." *Sikh Formations* 14, no. 3-4 (2018): 339-351.

- [28] Singh, Jaswinder, and Rano Ringo. "Kabir in the Guru Granth Sahib: A Bakhtinian Perspective." *JSPS* 25, no. 2 (2020): 182.
- [29] Singh, Nirvikar. "Truthful Living: Sikh Thought and Practice in Economic Life." *Available at SSRN* (2022).
- [30] Stoeber, Michael. "3HO Kundalini yoga and Sikh dharma." *Sikh Formations* 8, no. 3 (2012): 351-368.
- [31] Valetta, Victoria. "Mental health in the Guru Granth Sahib: Disparities between theology and society." *Sikh Research Journal* 51 (2020).
- [32] Virk, Hardev Singh. "Paper Title: Concept of SÜNYA (SÜNN) in AAD GURU GRANTH SAHIB (AGGS)." *Back to cited text* 19.
- [33] Virk, Hardev Singh. "Sikh Religion and Hinduism: Compatibility for Interfaith Dialogue." *Interfaith Dialogues* (2020): 161.
- [34] Virk, Hardev Singh. "Sikh Religion and Islam: The Need for Interfaith Dialogue." *Interfaith Dialogues*: 151.
- [35] Wani, Lalita K., Dhananjay E. Upasani, and Anupama Deshpande. "REVIEW OF SCIENTIFIC ANALYSIS OF SACRED SOUND OM (AUM)." (2020).

**Table and Figures-**

**Table 12:** Descriptive Statistics

Descriptive Statistics				
	code	Mean	Std. Deviation	N
CONTROL	.00	274.5600	10.84804	50
	1.00	276.1200	9.90494	50
	Total	275.3400	10.36429	100
EXPERIMENTAL	.00	544.4400	21.54649	50
	1.00	547.9800	19.45952	50
	Total	546.2100	20.50292	100

**Table 13:** Box' Test for null Hypothesis

Box's Test of Equality of Covariance Matrices <sup>a</sup>	
Box's M	112.27
F	36.60
df1	3
df2	1728720.000
Sig.	.000

**Table14:** student's t –distribution

Effect		Value	F	Sig.	Partial Eta Squared	Observed Power <sup>c</sup>
SGGSYOGA	Pillai's Trace	.999	69009.574 <sup>b</sup>	.000	.999	1.000
	Wilks' Lambda	.001	69009.574 <sup>b</sup>	.000	.999	1.000
	Hotelling's Trace	704.179	69009.574 <sup>b</sup>	.000	.999	1.000

	Roy's Largest Root	704.179	69009.574 <sup>b</sup>	.000	.999	1.000
SGGSYOGA * code	Pillai's Trace	.009	.922 <sup>b</sup>	.339	.009	.158
	Wilks' Lambda	.991	.922 <sup>b</sup>	.339	.009	.158
	Hotelling's Trace	.009	.922 <sup>b</sup>	.339	.009	.158
	Roy's Largest Root	.009	.922 <sup>b</sup>	.339	.009	.158

**Table 15:** F test

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
SGGSYOGA	3668527.845	1	3668527.845	69009.574	.000	.999
CODE	49.005	1	49.005	.922	.339	.009
Error	5209.650	98	53.160			

**Table 16:** “t “test Significance

Dependent Variable	Parameter	B	Std. Error	t	Sig.	95% Confidence Interval		Partial Eta Squared	Observed Power <sup>b</sup>
						Lower Bound	Upper Bound		
CONTROL	Intercept	276.120	1.469	187.968	.000	273.205	279.035	.997	1.000
	[code=.00]	-1.560	2.077	-.751	.454	-5.683	2.563	.006	.115
	[code=1.00]	0 <sup>a</sup>	.	.	.	.	.	.	.
EXPERIMENTAL	Intercept	547.980	2.903	188.743	.000	542.218	553.742	.997	1.000
	[code=.00]	-3.540	4.106	-.862	.391	-11.688	4.608	.008	.137
	[code=1.00]	0 <sup>a</sup>	.	.	.	.	.	.	.

Mauchely ‘STest of Sphericity

**Table 17:** Chi Square test

	t-test	F-test	X <sup>2</sup> -test
Significance value	0.0001	0.0001	0.0001

Figure No. 1

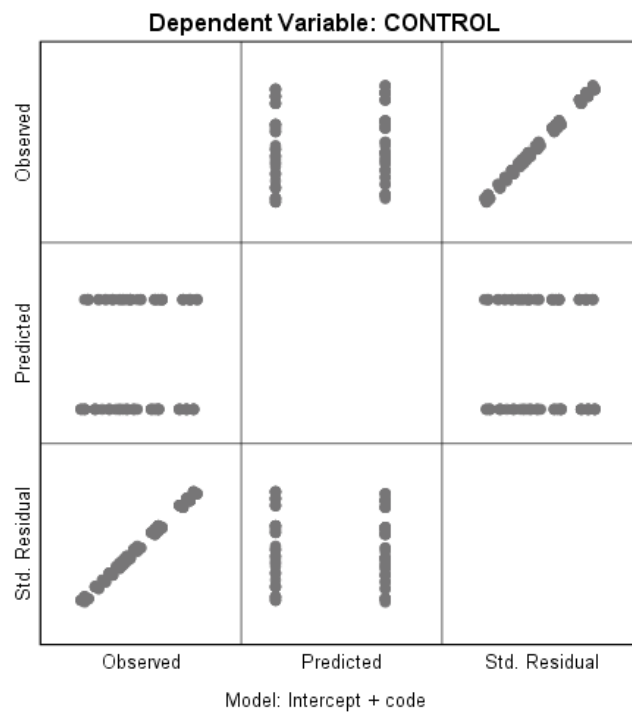


Figure No. 2

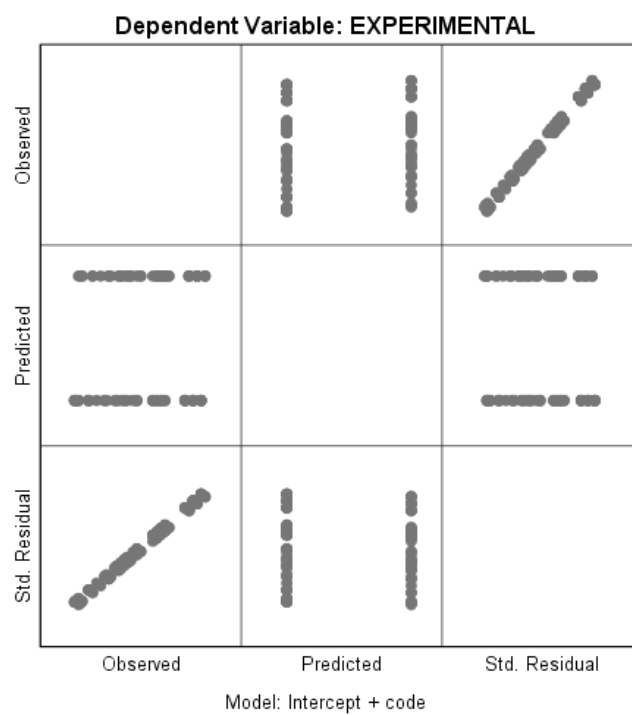


Figure No. 3

Profile Plots

