

Standardization and Calibration of Dharansheelta (Concentration) Scale

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ABSTRACT

The need for persistence of concentration is not only necessary for yogis, but concentration has special importance in daily life as well. It is one of the important factors to move forward in life and achieve success. The concentration of construction of each task requires the sharpness. The concentration has the ability to focus on an idea or subject. The ability to concentrate on a particular topic is of paramount importance for the teachers and students. Keeping this objective in mind, Yoga education is being encouraged by the Government of India. There is a need for a standardized test to know the relationship of concentration/persistence with various variables in psychology like achievement, adjustment, study habit, intelligence, mental health, life style etc. To know this, there is a need for standardized testing, keeping this objective in mind, this test has been created. This study was conducted on school and college students of Baghpat District. 300 (150 male and 150 female) secondary and graduate degree college students were selected by random from government and private schools of both urban and rural areas. The scale consists of 40 items having minimum score of 40 and maximum 200. The statements of the scale are in English and Hindi language both. This test has internal and external reliability and validity is found to be 0.89.

Keywords: Concentration (Dharansheelta) Reliability, Validity

Patanjali's Yoga Sutras provide the traditional foundation of yoga, in which he outlines an eightfold path of the practice. Known as the 'Eight Limbs of Yoga,' this path offers a guide to individuals who are dedicated to creating a union between body, mind and spirit. Each of the Eight Limbs offer a means of living with more integrity, self-discipline, respect for nature and connection with the spiritual aspects of life. These eight practices are intended to be carried out in a holistic and integrative manner:

- **Yamas** - Five universal, ethical and moral observances to live by (nonviolence, truthfulness, non-stealing, continence and non-covetousness).
- **Niyamas** - Five spiritual and self-discipline observances (cleanliness, contentment, spiritual austerities, study of scriptures and surrender to God).
- **Asana** - Physical posture, originally intended only for seated meditation, but more recently adapted to encompass all physical yoga practices.

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- **Pranayama** - Breathing exercises to control the flow of prana (vital life force).
- **Pratyahara** - Withdrawal of the senses.
- **Dharana** - Single pointed concentration.
- **Dhyana** - Meditation
- **Samadhi** - Liberation or blissful union with the Divine. The 8 limbs of *yoga yama niyama asana pranayama pratyahara dharana dhyana Samadhi*.

Dharana is the sixth limb among the eight limbs of Yoga. *Dharana* is a Sanskrit word which means "concentration". Yoga means union. The union of the soul with the Supreme Soul is called Yoga. One becomes introverted while practicing Yoga with his regular practice. To him, the world begins to look divine. God starts appearing in all mankind, animals, birds, trees, plants etc. The practice of stabilizing oneself in oneself is called dharana. In any subject, gross or subtle, i.e., heart, eyebrows, nostrils, the word Om, etc., the spiritual region and the presiding region of the deity in the idol of the deity is called Dharana. This work is easily done after proper practice of Yama, Niyama, Asana, Pranayama, Pratyahara etc. Being under the control of the senses through

Pranayama and, *Dharana*, which mean "concentration," is the sixth limb of yoga in the Ashtanga yoga system—also called the eight-limbed path. The goal of *dharana* is to bind your consciousness to one particular object, place,

Definition - *Dharana* is the sixth of the Eight Limbs of Yoga as described by Patanjali in the Yoga Sutras. It refers to concentration of the mind. Practicing *dharana* involves fixing the mind on a particular object — either external (such as an image or *deity*) or internal (such as of *chakra*).

The goal of *dharana* is to bind your consciousness to one particular object, place, or idea. This single-object meditation can focus on an internal thought or an external object around you in the outside world.

“In the Hindu epic, The Mahabharata, Arjuna demonstrates Dharana. While targeting the statue of a vulture and able to see only head of it and hits it right on the target.

Therefore, *Dharana* in everyday life deemed only to focus on one thing at a time. Try setting a timer for tasks and keep yourself focused for that length of time. For example: washing dishes, doing work, reading a book, eating, or spending time with loved ones. For that amount of time, put away your phone, turn off the television unless you’re actually watching it, and spend your time doing that one thing.

Initially there were several issues with indefinitely many thoughts floating in the mind. With concentration it is reduced to one subject with several thoughts and then it is brought to one subject and to a single thought. This is the stage of *Dharana*. Patañjali says, *Desabandhascittasya dharana* (PYS:3.1) which is binding the mind on a single thought.

Concept of Dharana in various Yoga literature and according to Saints

Vasistha Samhita - In this, four definitions of dharana have been given. That is, the Yogis who know the science of Yoga, with the qualities of Yama etc., call the stability of mind in themselves as *Dharana*. In the other three definitions, the contemplation of the outer space and the inner space in the heart has been said to be a concept. In one, the contemplation of

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the *Panchamahabhutas* with the *Beej Mantras* and the contemplation of the five deities in one is called *Dharana*.

Swami Vivekananda- Dharana means to hold or establish the mind in some place inside or outside the body. To hold the mind in a particular place means to remove the mind from other places of the body and to keep it forcefully engaged in the experience of a particular part.

Acharya Shriram Sharma- Dharana refers to the belief of those types of beliefs, by which the desired state can be achieved. The material wealth is also available to the wicked, but there is not a single one among the spiritual wealth which can be found by the unauthorized person. Swami Niranjanananda Saraswati - The object or concept on which the mind is firmly based, In the traditions of Yoga, *Dharana* is the intimate practice of Raja Yoga which is the path to mental discipline.

Swami Sivananda - The communization of thoughts is called *Dharana*. To fix and establish mental tendencies on only one substance is *dharana*. The method in which the mind and the tendencies of the mind are concentrated. They do not have fickleness and distraction, that (or that method) is called *Dharana*.

At present, new hopes have arisen from the expenditure in the field of medicine and Yoga education of the people affected by the diagnostic problem. Although Yoga education is a complete medical system coming from ancient times. WHICH has been postulated by many researches that Yoga affects physical mental and spiritual health. At the same time, stress and depression can also be removed by Yoga. But the sixth stage of Ashtanga yoga is *dharana*, which is to concentrate and focus the mind in one place, which is related to memory power or concentration in most of the education, so in measuring the present perception, what we read, get the information and put it Try to follow in your life. The statements related to the same have been used to measure the carrying capacity.

Purpose - Keeping in mind the need and product of Yoga, the effect of Yoga in the form of memory power

DIMENSION OF DHARANSHEELTA

Goal- A goal is an idea of the future or desired result that a person or a group of people envision, plan and commit to achieve. People endeavour to reach goals within a finite time by setting deadlines. A goal is roughly similar to a purpose or aim, the anticipated result which guides reaction, or an end, which is an object, either a physical object or an abstract object, that has intrinsic value.

Memory Power- Memory is the process of taking in information from the world around us, processing it, storing it and later recalling that information, sometimes many years later. ... Additionally, related to both navigation and autobiographical memory is the ability to think about events that might happen in the future.

Concentration- the act or process of concentrating: the state of being concentrated especially: direction of attention to a single object All that noise is disturbing my concentration. b: an academic major or area of focus within a major the student chose law as his concentration.

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Solitude- Solitude is a state of seclusion or isolation, i.e., lack of contact with people. It can have both positive and negative effects, depending on the situation. Short-term solitude is often valued as a time when one may work, think or rest without being disturbed. It may be desired for the sake of privacy. Undesirable long-term solitude may stem from soured relationships, loss of loved ones, deliberate choice, infectious disease, mental disorders, neurological disorders, or circumstances of employment or situation.

Yoga- Yoga is a process of gaining control over the mind. Yoga is a systematic process for accelerating the growth of an individual in his or her entirety. In Yoga-Vāsiṣṭha, the essence of Yoga is beautifully portrayed thus, '*manaḥ praśamanopāyaḥ Yoga ityabhidhīyate*' – Yoga is called a skillful technique to calm down the mind. It is an (Upāyaḥ), a skillful subtle process and not a mechanical gross effort to stop the thoughts of the mind.

Yoga is a special skill which makes the mind reach its subtler state: '*Yogaḥ karmasu kauśalam*' (Gītā 2.50). Yoga is dexterity in action. The dexterity is in maintaining relaxation and awareness in action. Relaxed action is the process. Efficiency in action is an outcome. Thus, Yoga is a skilful science of gaining mastery over the mind. Yoga is popularly known as a process or a technique to reach the ultimate state of perfection.

Development of Dharansheelta Scale

For measuring *Dharansheelta* Likert five point scales was adopted advanced to degree numerous components of the *Dharansheelta* scale. The scale is distributed with normal curve distributions with respect to end points highest positive and negative distributions. Five alternatives for which solution had been decided respectively Totally Agree, Agree, Undecided, Indefinitely Disagree, and Completely Disagree. The Yoga literature associated with Dhahran and yoga specialists at the difficulty had been consulted earlier than the dimensions became advanced. The scale is for use on the scholars of each English and Hindi medium. So retaining in view the occasions of various institutions. The scale became organized in each the languages. Content experts' involvement with face validity with an organized ways difficulty and discrimination validity established against each items. Initially, a hundred statements had been organized retaining in thoughts the character and situations of secondary and graduate degree college students within side the scale. In this scale, components associated with goals, concentration, solitude, memory, *Dharana* and yoga had been included. With the involvement of 15 yoga specialists, out of hundred developed statements as draft finally sixty-five statements had been determined appropriate for measurement. The scale was finalized with **forty** items out of sixty-five determined appropriate statements after establishing reliability and validity. The procedure for calculation of reliability and validity with values are given below.

Validity

The list of 65 items was administered on 300 students of age 13-24 years. High and low group were formulated on the basis of obtained scores of the subjects. To compare the responses of two groups in respect of each item, 't' test was applied. The range of significant level being was established within 0.05 and 0.01. The value of 40 items was found more than table value 1.67 and 2.66 with $df = 52$. The items which were insignificant was excluded and Finally 40 items were selected for the scale.

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Table-1 Stepwise total numbers of selected statement

Serial number	List of various steps of Dharansheelta	Item number serial wise	Total number of statements
1	Goal	1,4,23	03
2	Memory Power	14,15,16,17,18,19,20,21,22,24,40	11
3	Concentration	2,3,12,13,25,26,27,28,29,30,31,32,33,34,35,36,37,39	18
4	Yoga	6,8,9,10,11,38	06
5	Solitude	5,7	02
			40

Reliability

Reliability of the scale was determined by Split-half method. The test was first divided into two equivalent halves, and the correlation calculated for these half tests. From the reliability of the half test, the self-correlation of the whole test was calculated by using Spearman Brown Prophecy formula. Test-retest method also showed high reliability which is given in the following tables.

Table 2 Reliability of the Test by Split Half Method

Version of the form	N	R	Index of Reliability
English Version	100	.81	.93
Hindi Version	100	.83	.96

Reliability of the Test by Test-retest Method

Version of the form	N	R	Index of Reliability
English Version	100	.74	.87
Hindi Version	100	.76	.89

Scoring

The positive and negative statements along with their Weightage are shown in the Table below,

Table-3 Weightage check for scoring positive and negative statements

State ments	Item Serial No.	Scoring				
		Stro ngly Agre e,	Ag ree,	Unde cided	Disa gree	Stro ngly Disa gree
Positi ve	1,3,4,5,7,8,10,11,13,14,18,19,23,26,27,28,29,30,31,35,37,39,40	5	4	3	2	1
Negati ve	2,6,9,12,15,16,17,20,21,22,24,25,32,33,34,36,38	1	2	3	4	5

Time Limit

There was no time limit but students took about 45 minutes. Students should be encouraged not to devote much time on a statement

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Norms:

Since norms are often needed for selection and placement of the individual in a group, percentile norms are calculated for different samples of populations. A easy and Meaningful interpretation can be made with the percentiles to a particular raw score.

Table-4 Description of Raw Scores and Percentiles

Percentiles	Scores		
	High School &Intermediate	Graduation	Post-Graduation
P99	190	189	192
P95	187	183	190
P90	182	179	184
P80	161	161	163
P75	160	162	162
P70	157	156	159
P60	145	144	144
P50	140	128	132
P40	114	106	116
P30	87	86	88
P25	83	82	84
P20	79	78	80
P10	64	63	68
P5	61	60	65

Interpretation

Interpretation of Percentiles normr can be catogarised broadly as under:

Table-2

S.No.	Percentiles	Interpretation
1	P75 and Above	Very High Dharna
2	P46 TO P74	High Dharna
3	P25 TO P45	Average Dharna
4	P6 TO P24	Low Dharna
5	Beow P5	Very Low Dharna

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Conflict of Interest

The author(s) declared no conflict of interest.

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