

# Construction of Personality Measurement Scale based on the 'Guna-Traya' concepts of the Bhagavad-Gita

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## **Abstract**

*Human behavior is the outcome of his/her associated Personality. Behavior plays an important role in success be it individual or organizational. Organization strives for individual with right kind of personality for success and sustainability. Researchers tried to define personality from various perspectives with hardly any consensus. They also attempted to construct suitable mechanism/instruments to measure it. Though there are wide disagreements among researchers regarding the success/ applicability of these instruments, it is without any doubt that there are requirements for such attempts. This research in an attempt in this regard to construct an instrument to measure personality based on the most respected religious epic of the Hindus': The Bhagavad-Gita. The idea of personality modes (Guna): Swattva, Rajas and Tamas, their presence and dominance in a human being as described in the Bhagavad-Gita are converted into personality measuring statements and a scale is finalized by applying appropriate research methodology. The instrument for measuring personality emerged as a 9 dimensional instrument with 56 statements.*

**Keywords:** *Personality, Bhagavad-Gita, Tri-guna, Measurement Scale, Exploratory Factor Analysis, Confirmatory Factor Analysis.*

## **Introduction**

Irrespective of frequent use in the context of organization and management, there is hardly any consensus (Hogan and Roberts, 2001) among researchers regarding the exact definition and nature of personality. Majority definitions tried to assess personality from the perspectives of external appearance and behavior, inner awareness of self and organization of both inner and outer measurable traits to adjust with external environment (Allport, 1937; Ruch, 1963; Maddi, 1990). Over the years researchers tried to find out important factors that shape personality and mechanisms to measure it. These works gradually shaped into psychoanalytic, socio-psychological, trait and self theories. Researchers across the world also tried to measure personality by various methods. Some of the popularly followed are Rorschach ink bolt test, Thematic Appreciation Test by Murray and Morgan, personality

inventories such as MMPI of Hathway Makinly, 16PFQ by Cattell etc. Managers need to know personality and ways to measure it because personality traits are useful in hiring decisions and also for forecasting the best person for a job. Irrespective of all these measures, there is an acute scarcity of attempts to measure personality from ancient Indian spiritual foundations. This paper is an attempt in this regard to conceptualize a personality measurement scale based on the idea of 'guna-traya' as mentioned in one of the most popular religious epic- The Bhagavad Gita.

## **About Bhagavad-Gita and 'Guna Traya'**

The Bhagavad-Gita is the abstract of Vaidic Philosophy and the greatest scripture of the Vaidic literature. The Bhagavad-Gita talks about the uplifting people from the dark by performed secret of wisdom combined with knowledge. The Gita talks about the vision of truth. Like other ancient

scripture of India, the original author of the Gita was also not known though it is assumed that the Gita is the epic told by the supreme lord of the Hindu, i.e. The Krishna himself. The authorship of the Gita also sometimes attributed to the legendary compiler of The Mahabharata, another epic of India i.e. to Vyasa. In the Gita, lord Krishna was identified as the supreme lord. In fourteen hundred lines of verse, lord Krishna talks about the relationship of man with god, spiritual upliftment of human being, the intense joy of divine love and the journey of the eternal soul in a precise and beautiful language. The Gita is a tale of action, taking the form of a dialogue between Arjuna (The greatest archer of Bharata dynasty) and Lord Krishna (The Supreme Lord) on the eve of a battle, when Arjuna was hesitant and reluctant to fight as he saw all his relatives and friends (The Kourava and their allies) in the battle ground against him and whom he need to kill to win the battle. To remove his hesitation, lord Krishna teaches Arjuna various aspects of human endeavor including the method of work, the way of knowledge, true renunciation, the true yogi, the course of cosmic assessment, the eternal creator, difference between body and soul to name a few in the battle field. These thoughts of Lord Krishna was depicted in Bhagavad-Gita and firmly believed and worshiped by the Hindus' all over the world. Interestingly, though it is considered as a religious book for the Hindu, there are plenty of personalities beyond Hindu religion such as Albert Einstein, Henry David Thoreau, Dr. Albert Schweitzer, Carl Jung, Herman Hesse, Ralph Waldo Emerson, Rudolph Steiner, and Aldous Huxley to name a few who accepted The Bhagavad Gita as the true source of spiritual evolution.

Bhagavad-Gita considers human being as a combination of three personality modes (Tri Gunas or Guna Traya)<sup>a</sup> i.e. 'Swattva' (Holiness), 'Rajas' (Desire) and 'Tamas' (Darkness). These three personality modes are fundamental to every human being. Reflection of these modes in behavior determines the nature of a person. If a person having dominant 'Swattva', she/he will be attached

to happiness and the ray of knowledge will streams from all gates of his body<sup>b</sup>. A person with dominance of 'Rajas', will be identified with voracity, discontent, appetite and need for action<sup>c</sup>, whereas person having 'Tamas' dominance will be identified with un-illumination, dormancy, carelessness and mere misconception<sup>d</sup>. According to Bhagavad-Gita, 'Swattva' causes brilliance and well-being by attaching to cheerfulness and awareness<sup>e</sup>, 'Rajas' causes aspiration by attaching to attainment<sup>f</sup> and 'Tamas' causes obliviousness and develops the qualities of witlessness, sluggishness and sleep<sup>g</sup>. Thus, Gita considers 'swattvik' as the highest grade of human beings followed by 'Rajasik' and 'Tamasik' are considered to be the worst form of human being. Bhagavad-Gita also mentions about ten factors that are responsible for development of these Gunas (personality traits) as sacred love, water, progeny, place, time, occupation, birth, thought, mystic formulas and purificatory rites.

Researchers tried to conceptualize these Gunas mentioned in the Bhagavad-Gita. Wolf (1998) characterized Swattva guna as cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, respect for superior, contentment, sharp intelligence, sense control and staunch determination. Rajas guna was described by activity, sense gratification, and dissatisfaction with one's position, lack of spiritual interest, materialistic mentality and envy of others. Tamas was characterized by mental imbalance, anger, ignorance, arrogance, depression, laziness, procrastination, and helplessness. These three gunas are exclusive to each other and gradually settles to one with continuous interaction with the environment (Das, 1991). Sattvik people are most innovative comparing to Rajasik and Tamasik (Kumar and Thomas, 2013). In his article, Radhakrishnan (1948) talked about twelve (12) dimensions for assessing these gunas in a human being as faith, food, sacrifice, austerity, gift, obligatory work, knowledge, action, agent, intellect, determination and happiness. Researchers also tried to associate the personality

traits (Gunas) of Gita with other western personality thoughts. Rastogi (2004) tried to relate these Guna dimensions with various western psychological well being (self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, personal growth etc.) with a positive association of all the dimensions with Swattva and negative association with Tamas and mixed association with Rajas. Study by Zaidi and Singh (2001) associated Swattva with low depression where as Rajas with high depression. Again Tamasik people are observed to be low memory score according to the study conducted by Rao and Harigopal (1979). Study by Kewalramani (2013) posited that lower level managerial people are associated with more Rajas and Tamas compared to higher level managers. Higher the level of education, lower the level of Rajas and Tamas. Managers belonging to joint family are higher in Swattva compared to managers belong to nuclear families. Kejriwal and Krishnan (2004) conducted study on impact of Vedic worldview and Gunas (Personality) on transformational leadership with conclusion that Swattva Guna and Vedic worldview enhance transformational leadership where as Tamas reduces it. Thus, identification of personality types based on Bhagavad Gita will be of great importance for organizations to identify transformational leaders' also. Bhagavad-Gita is used as reference while developing the scale as because this epic emphasized on individual soul and it's potentialities, the seeming limitations of individual soul and how to overcome that to the point of perfection (First Satkam), the god as ultimate reality, realization of that reality through senses and intellect (Second Satkam) and relationship between the cosmic reality and the individual soul (third Satkam). The Bhagavad Gita considers will, emotion and cognition as the three most important factors for a healthy and universal mind and talks about ways for harmonious development of all the three for a healthy mind. Bhagavad Gita seeks to bring a personality in a human being that is perfect from all aspects. Efficiency of body with a loving heart and a clear

head is the personality Bhgavad Gita endorses for.

### **Research Objective**

The sole objective of the work is to conceptualize a personality measuring instrument based on 'Guna-Traya' concept of The Bhagavad Gita.

### **Research Methodology**

The following steps are followed while developing the scale: Scale item generation, item validation, data collection, data analysis and factor identification, second round of data collection and scale finalization.

In the item generation phase, based on the attributes of the three Gunas mentioned in the Gita, a poll of 134 statements are generated. Inputs from the exemplary works carried out by Radhakrishnan (1948) and Wolf (1998) are also taken into active consideration in statement generation phase. Details of the statements are given in Appendix A. After generation of initial poll of statements, expert advice is taken on whether these statements are in line with the meaning of these three Guna attributes. Three experts were consulted: two of them are working as professor in one central university with expertise in Vedic literature, and the third expert was priest of ISKCON in the state Tripura. Based on their opinion of majority (two experts' acceptance out of three for the generated statements), 99 statements (out of 134) are kept. The retained statements are given in Appendix B. In the next phase, data were collected from 702 samples for the 99 statements in a likert scale format ranges from 1 to 7 (1=strongly disagree, 7=strongly agree). Collected data were analyzed with exploratory factor analysis (EFA) and reliability analyses (Cronbach's  $\alpha$ ) and 64 statements (out of 99) loaded in 10 factors are kept. These statements are then applied for second round of fresh data collection and analyses. A total of 393 samples were approached for data collection. The sample representations for both the two phases were from diverse demographic backgrounds

including upper as well as lower socio-economic strata. The collected data were then analyzed by confirmatory factor analysis (CFA) for further reduction and validation. After three rounds of modification, total likert statements stood at 56 in 9 dimensions. Thus, the personality scale constructed was a 9 dimensional scale having 56 likert items.

### Data analysis and discussion

Exploratory Factor Analysis (EFA) for 99 likert statements generated sixteen (16) factors and total variance explained were 71.4%. Principle

Component Analysis (PCA) backed by Varimax rotation (Eigen values >1) is applied and highly correlated items (>.3) are kept. KMO (Klein-Meyer-Olkin) statistics of sampling adequacy stood at .920 with chi-square ( $\chi^2$ ) value of 61079 having 4851 degrees of freedom. Among 16 components, 10 components and 64 statements are retained. All the components are given suitable names based on the items loaded in the components. Remaining components and statements were omitted because of multiple factor loading of the items. The statements along with their loadings on factors are given below in Table 1.

**Table 1: Statements and their component loadings**

Statements	Factors (Loadings)									
	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10
I worship God regularly	.84									
I admire those who have trust and faith on God	.83									
God is responsible for all good and bad happening to me	.79									
I go to the religious places regularly	.79									
God is one and only irrespective of religion	.78									
God decides the outcome of all our efforts and actions	.77									
Soul is immortal	.76									
God is the supreme force in creation and destruction of the universe	.76									
All my activities are pre-determined by the almighty	.66									
All my activities are directed towards creation of money		.88								
The ultimate objective in my life is to achieve maximum power and position		.87								
More the power more the money		.85								
More the money more will be the power		.85								
Rich and powerful people should be followed		.85								
Everybody should strive for power and money		.84								
Good relation needed to be built with rich and powerful people		.84								
Some important relationships need to sacrificed for power and money		.84								
World only listens to the rich and powerful people		.82								

Positional power is superior to expert power		.80							
I am always ready to sacrifice for others willingly			.86						
I am ready to sacrifice for unknown persons' also			.86						
Sacrifice should be done without any expectation			.86						
Others should know that we are sacrificing for them			.85						
We should be ready to sacrifice for others			.85						
We should sacrifice for our loved one's only			.84						
Showing 'sacrifice' is a good strategy			.84						
Sacrifice for return is justified			.84						
Sacrifice is a calculating activity			.83						
There should not be any sacrifice at all for any one			.82						
Sacrifice has nothing to do with Dharma			.82						
I give gifts to the deserving person only				.83					
I never give gifts in expectation of return				.82					
I always give gifts by taking the feelings of the receiver into consideration				.82					
There is nothing called right time and place in giving gifts				.81					
Gift should be given with a view to win merits				.81					
Giving gift is a matter of duty				.80					
An intellect knows the path of reward and renunciation					.86				
Intellects also sometimes fail to judge among right or wrong					.83				
An intellect knows the path of fear and fearlessness					.83				
An intellect works towards liberation					.82				
Attachment is a hindrance to become intellect					.80				
An intellect never waver his/her duty					.80				
We should win over ourselves to become intellectual					.80				
An intellect gains control over self					.80				
Gaining control of self action is the best practice to be intellectual					.80				
Only healthy foods needed to be consumed						.82			
Healthy foods are juicy and soothing						.81			
Healthy foods are always fresh						.80			
I avoid excessive bitter foods						.79			
I avoid foods with acidic quality						.75			
I never consume cold and frozen foods and drinks						.69			
I do not consume foods that are stored for longer time period						.69			
Our words should be truthful, encouraging and beneficial to others							.79		

Our words should be directed towards spiritual development in others								.75			
Only and only truth needed to be told without offending the person to whom it is told								.74			
I never use worrying or trepidation words to others								.74			
Determined people also sometimes loses their cool and calm								.75			
Determination must be directed towards rewards and personal advantage								.70			
Obsession in self is all about happiness									.78		
Material possession is ultimate happiness									.76		
Attachment with detachment is all about happiness									.73		
Happiness is relative and not absolute										.79	
Only strength and energy enhancing foods needed to be consumed										.73	
Only fool gifts others without any expectation										.64	

Overall reliability statistics (Cronbach's  $\alpha$ ) value for the 64 items stood at .904 and no significant improvements in the reliability statistics were

observed if any of the 64 items are omitted. The reliability statistics of the items along with component names are given in below Table 2.

**Table 2: Reliability statistics of the kept items after EFA**

Statements (Overall Reliability Statistics .904)	$\alpha$ if item deleted
<b>Spirituality Dimension (A)</b>	
I worship God regularly (a1)	.900
I admire those who have trust and faith on God (a2)	.901
God is responsible for all good and bad happening to me (a3)	.901
I go to the religious places regularly (a4)	.901
God is one and only irrespective of religion (a5)	.901
God decides the outcome of all our efforts and actions (a6)	.901
Soul is immortal (a7)	.902
God is the supreme force in creation and destruction of the universe (a8)	.901
All my activities are pre-determined by the almighty (a9)	.901
<b>Money and Power Dimension (B)</b>	
All my activities are directed towards creation of money (b1)	.902
The ultimate objective in my life is to achieve maximum power and position (b2)	.902
More the power more the money (b3)	.902
More the money more will be the power (b4)	.903

Rich and powerful people should be followed (b5)	.902
Everybody should strive for power and money (b6)	.902
Good relation needed to be built with rich and powerful people (b7)	.902
Some important relationships need to sacrificed for power and money (b8)	.902
World only listens to the rich and powerful people (b9)	.903
Positional power is superior to expert power (b10)	.902
<b>Sacrifice Dimension (C)</b>	
I am always ready to sacrifice for others willingly (c1)	.904
I am ready to sacrifice for unknown persons' also (c2)	.904
Sacrifice should be done without any expectation (c3)	.903
Others should know that we are sacrificing for them (c4)	.904
We should be ready to sacrifice for others (c5)	.904
We should sacrifice for our loved one's only (c6)	.904
Showing 'sacrifice' is a good strategy (c7)	.904
Sacrifice for return is justified (c8)	.904
Sacrifice is a calculating activity (c9)	.905
There should not be any sacrifice at all for any one (c10)	.906
Sacrifice has nothing to do with Dharma (c11)	.904
<b>Gift giving Dimension (D)</b>	
I give gifts to the deserving person only (d1)	.904
Gift should be given with a view to win merits (d2)	.902
I always give gifts by taking the feelings of the receiver into consideration (d3)	.901
There is nothing called right time and place in giving gifts (d4)	.901
I never give gifts in expectation of return (d5)	.902
Giving gift is a matter of duty (d6)	.900
<b>Wisdom Dimension (E)</b>	
An intellect knows the path of reward and renunciation (e1)	.900
Intellects also sometimes fail to judge among write or wrong (e2)	.901
An intellect knows the path of fear and fearlessness (e3)	.901
An intellect works towards liberation (e4)	.901
Attachment is a hindrance to become intellect (e5)	.902
An intellect never waver his/her duty (e6)	.902
We should win over ourselves to become intellectual (e7)	.902
An intellect gains control over self (e8)	.902
Gaining control of self action is the best practice to be intellectual (e9)	.902

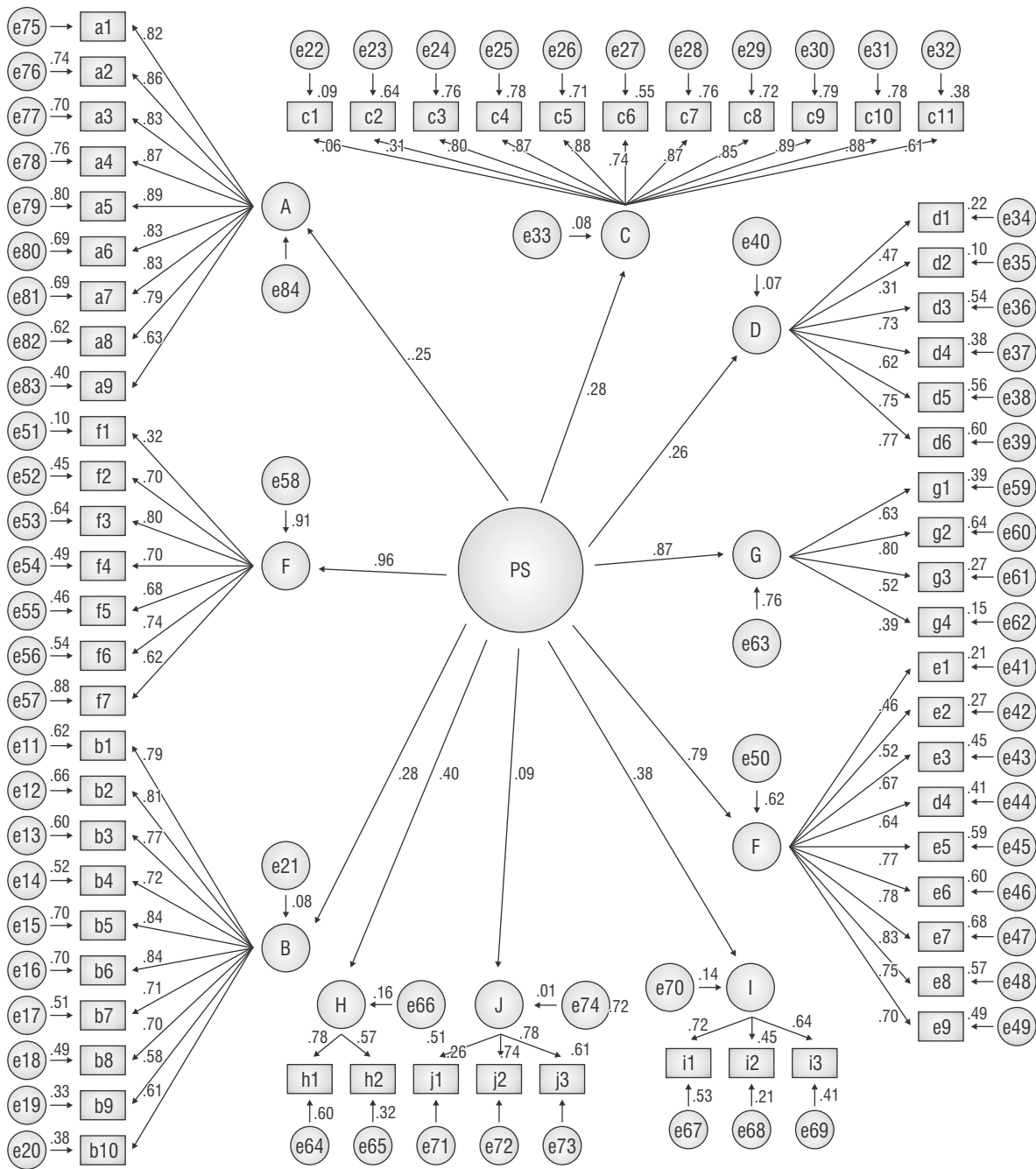
<b>Food Habits Dimension (F)</b>	
Only healthy foods needed to be consumed (f1)	.902
Healthy foods are juicy and soothing (f2)	.903
Healthy foods are always fresh (f3)	.902
I avoid excessive bitter foods (f4)	.902
I avoid foods with acidic quality (f5)	.903
I never consume cold and frozen foods and drinks (f6)	.904
I do not consume foods that are stored for longer time period (f7)	.904
<b>Art of Speaking Dimension (G)</b>	
Our words should be truthful, encouraging and beneficial to others (g1)	.904
Our words should be directed towards spiritual development in others (g2)	.904
Only and only truth needed to be told without offending the person to whom it is told (g3)	.904
I never use worrying or trepidation words to others (g4)	.905
<b>Determination Dimension (H)</b>	
Determined people also sometimes loses their cool and calm (h1)	.904
Determination must be directed towards rewards and personal advantage (h2)	.904
<b>Happiness Dimension (I)</b>	
Obsession in self is all about happiness (i1)	.903
Material possession is ultimate happiness (i2)	.904
Attachment with detachment is all about happiness (i3)	.904
<b>Others (J)</b>	
Happiness is relative and not absolute (j1)	.904
Only strength and energy enhancing foods needed to be consumed (j2)	.901
Only fool gifts others without any expectation (j3)	.904

Confirmatory factor analysis (CFA) is applied with the retained 64 items with fresh data collected from 393 samples. The analysis yielded following model fit statistic: CMIN/DF= 4.314, GFI= .583,

AGFI=.553, CFI=.670 and PRATIO=.963. The factor loadings, regression coefficients for the first and second order constructs are given in figure 1.



**Figure 1: Factor Loadings, Regression Coefficients for CFA of the retained statements and factors**

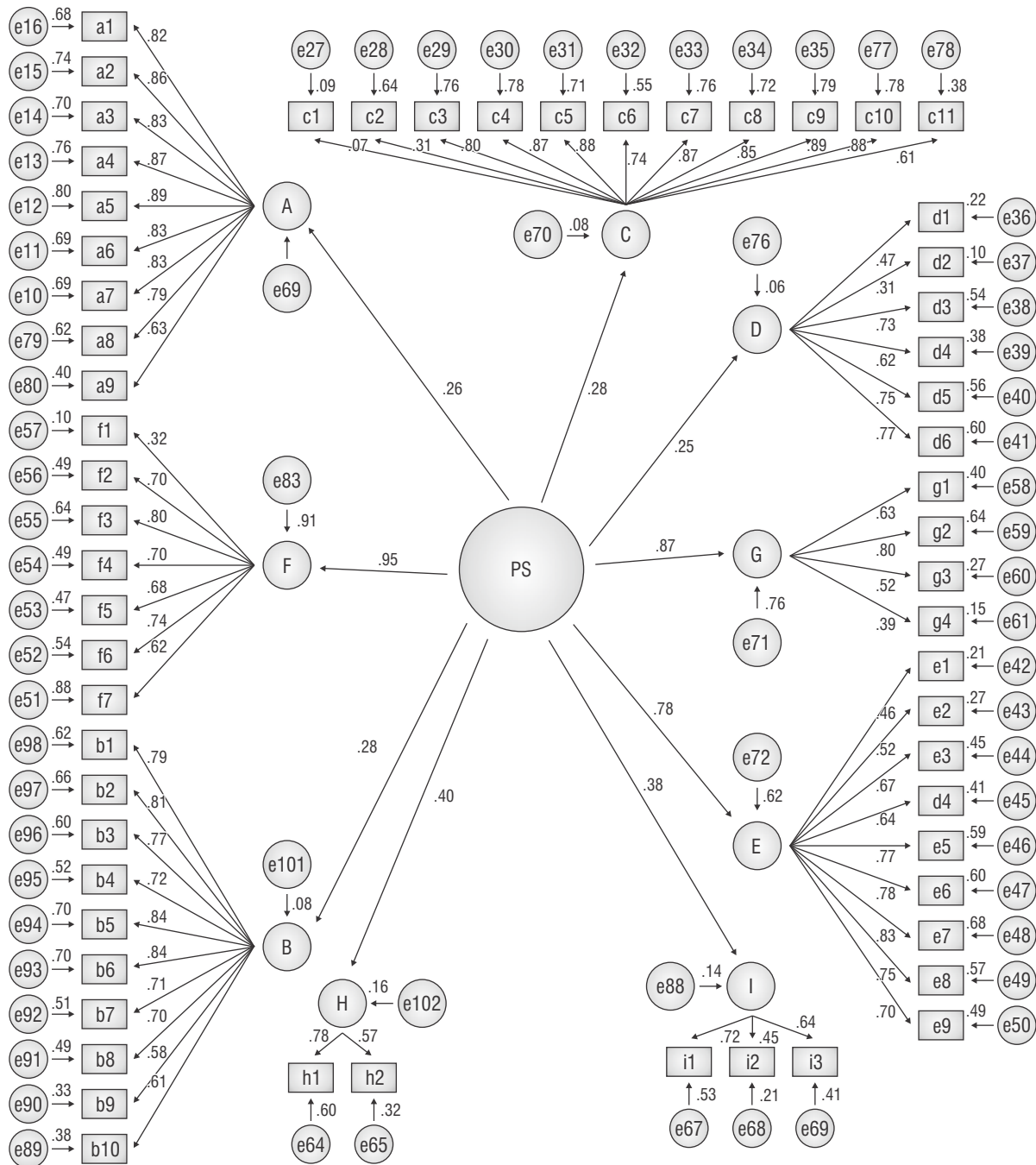


Note: Factors (A= Spirituality Dimension, B= Money and Power Dimension, C= Sacrifice Dimension, D= Gift giving Dimension, E= Wisdom Dimension, F= Food habits Dimension, G= Art of Speaking Dimension, H= Determination Dimension, I= Happiness Dimension and J= Others)

The second order regression coefficient value for component J (other dimension) was very poor (.01) and hence the component was omitted and again CFA was applied. The model fit statistics

were as follows: CMIN/DF= 4.38, GFI= .594, AGFI=.564, CFI=.681 and PRATIO=.962. The factor loadings, regression coefficients for the first and second order constructs are given in figure 2.

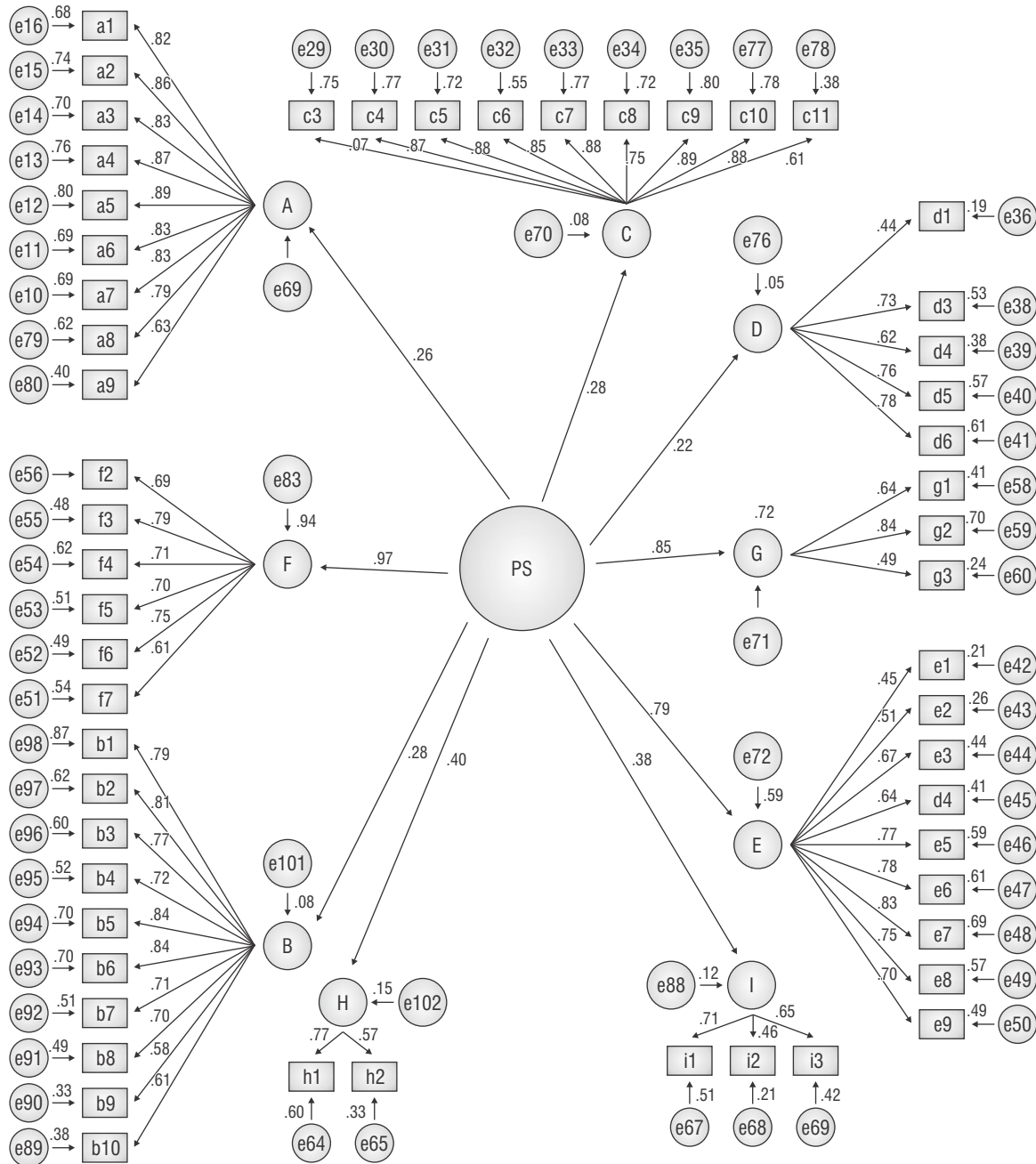
Figure 2: Factor Loadings, Regression Coefficients for CFA of the retained statements and factors



In the next stage, constructs with poor first order loading are omitted and another round of CFA is applied. The model fit statistics emerged are as follows: CMIN/DF= 4.38, GFI= .618, AGFI=.587,

CFI= .710 and PRATIO=.958. The factor loadings, regression coefficients for the first and second order constructs are given in figure 3.

**Figure 3: Factor Loadings, Regression Coefficients for CFA of the retained statements and factors**



Thus, the final personality scale based on 'Guna-Traya' model emerged to be a 9 (nine) dimensional scale with 56 statements. The scale is given in Table 3.

**Table 3: Final scale for personality measurement (R stands for reverse coding)**

<b>Spirituality Dimension:</b>
I worship God regularly.
I admire those who have trust and faith on God.
God is responsible for all good and bad happening to me
I go to the religious places regularly.
God is one and only irrespective of religion.
God decides the outcome of all our efforts and actions
Soul is immortal.
God is the supreme force in creation and destruction of the universe.
All my activities are pre-determined by the almighty
<b>Money and Power Dimension:</b>
All my activities are directed towards creation of money (R)
The ultimate objective in my life is to achieve maximum power and position (R)
More the power more the money (R)
More the money more will be the power (R)
Rich and powerful people should be followed (R)
Everybody should strive for power and money (R)
Good relation needed to be built with rich and powerful people (R)
Some important relationships need to sacrificed for power and money (R)
World only listens to the rich and powerful people (R)
Positional power is superior to expert power (R)
<b>Sacrifice Dimension:</b>
Sacrifice should be done without any expectation
Others should know that we are sacrificing for them (R)
We should be ready to sacrifice for others
We should sacrifice for our loved one's only (R)
Showing 'sacrifice' is a good strategy (R)
Sacrifice for return is justified (R)
Sacrifice is a calculating activity (R)
There should not be any sacrifice at all for any one (R)
Sacrifice has nothing to do with Dharma (R)

<b>Gifting others Dimension:</b>
I give gifts to the deserving person only
I always give gifts by taking the feelings of the receiver into consideration
There is nothing called right time and place in giving gifts (R)
I never give gifts in expectation of return
Giving gift is a matter of duty
<b>Wisdom Dimension:</b>
An intellect knows the path of reward and renunciation
Intellects also sometimes fail to judge among write or wrong (R)
An intellect knows the path of fear and fearlessness
An intellect work towards liberation
Attachment is a hindrance to become intellect
An intellect never waver his/her duty
We should win over ourselves to become intellectual
An intellect gains control over self
Gaining control of self action is the best practice to be intellectual
<b>Food Habits Dimension:</b>
Healthy foods are juicy and soothing
Healthy foods are always fresh
I avoid excessive bitter foods
I avoid foods with acidic quality
I never consume cold and frozen foods and drinks
I do not consume foods that are stored for longer time period
<b>Art of Speaking Dimension:</b>
Our words should be truthful, encouraging and beneficial to others
Our words should be directed towards spiritual development in others
Only and only truth needed to be told without offending the person to whom it is told
<b>Determination Dimension:</b>
Determined people also sometimes loses their cool and calm (R)
Determination must be directed towards rewards and personal advantage (R)
<b>Happiness Dimension:</b>
Obsession in self is all about happiness (R)
Material possession is ultimate happiness (R)
Attachment with detachment is all about happiness

For identifying Swattvik, Rajasik and Tamasik personality based on the designed instrument, the following score guideline is recommended: a total score <168 (56\*3) may be considered as dominant 'Tamasik' personality; score between 168-280 may be considered as 'Rajasik' personality whereas a score of >280 (56\*5) may be considered as ideal score for 'Swattvik' personality domination.

### Significance of the Work

Culture plays an important role in organizational success and sustainability. Organizations are increasingly concerned about value system and character assessment of employees prior to their inclusion in workforce. The performance and sustainability of an organization largely depends on how the employees' with right values and character can be selected and how these character and values can be aligned with the mission, vision, value system and organizational cultures. This attempt to develop personality measurement scale will contribute significantly in this direction in employee selection, employee orientation, employee retention, employee training design and leadership development which will in turn help an organization marching towards a value driven one. Organizations can select and also train employees based on which 'Guna' is more dominant in the respective employees.

### Limitations and Future Direction

Though all the recommended steps (Churchill, 1979) in construction of a scientific measurement instrument are followed for construction of this personality scale based on 'Guna-Traya' model, one of the limitations associated with the work is that the sampling frame is limited to Tripura only. A theory/model is considered to be robust if it yields desired result in all circumstances across different geographies. Thus, this scale requires empirical testing in other parts of the country/world to confirm its robustness.

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**Appendix A: Generated likert items based on Bhagavad-Gita**

I worship God regularly	I eat only those foods that increase my appetite.
I admire those who have trust and faith on Go	Only strength and energy enhancing foods needed to be consumed
God is responsible for all good and bad happening to me	Fresh fruits are also savory
I go to the religious places regularly	Food purifies and graces our soul
God is one and only irrespective of religion	I avoid excessive bitter foods
God decides the outcome of all our efforts and actions	I avoid hot and sour foods
Soul is immortal	I avoid salty food stuffs
God is the supreme force in creation and destruction of the universe	I avoid foods with acidic quality
All my activities are pre-determined by the almighty	Pungent foods needed to be avoided
I am the medium to perform God's wishes	Burning foods needed to be avoided
All my activities are directed towards creation of wealth	I never consume cold and frozen foods and drinks
The ultimate objective in my life is to achieve power and position	Impure foods need not to be consumed
More the power more the wealth	I do not consume foods that are stored for longer time period
More the wealth more will be the power	Rotten food are pleasurable if it is converted into a stimulating recipe
Wealthy and powerful people should be followed	There are nothing called tasteless food
Everybody should strive for power and wealth	Preserved foods are more testy than fresh food
Good relation needed to be built with wealthy people	Frozen drinks are more testy than fresh and normal
Some important relationships need to sacrificed for power and wealth	Dry foods are more testy than fresh foods
World only listens to the wealthy and powerful people	I am always ready to sacrifice for others willingly
Positional power is superior to expert power	I am ready to sacrifice for unknown person also
If there is God, there is Devil also	Sacrifice should be done without any expectation
Devils are not as bad as they are depicted in mythology	Others should know that we are sacrificing for them
Avoid religious places as there is no God	All should be ready to sacrifice for others
God is all about business	We should sacrifice for our loved one's only
If Gods are worshiped, devils also need to	Showing 'sacrifice' is a good strategy
Devils in mythology are more powerful than God	Others should not know that we are sacrificing for them
Autocracy is the root for power	Sacrifice for return is justified
Brutal way of solving problem is more impactful than democratic ways	Sacrifice is a calculating activity
I will punish people brutally and severely if they create any problem in fulfilling my ambitions	There should not be any sacrifice at all for any one
Only healthy foods needed to be consumed	My gift giving is my wish and my will
Healthy foods are juicy and soothing	Sacrifice has nothing to do with Dharma
Healthy foods are always fresh	It is impossible to sacrifice without any expectation
	Only fool gifts others without any expectation
	I never use worrying or trepidation words to others

Our words should be truthful, encouraging and beneficial to others

Our words should be directed towards spiritual development in others

Only and only truth needed to be told without offending the person to whom it is told

I worship the supreme lord, the spiritual masters and my parents regularly

I am sincere and simple in dealing with others

Self-control is the best way for purification

Purity of thoughts ensures peace of mind

I give gifts to the deserving person only

I never give gifts in expectation of return

I always give gifts by taking the feelings of the receiver into consideration

There is nothing called right time and place in giving gifts

Gift should be given with a view to win merits

Giving gift is a matter of duty

I do obligatory work with a sense of duty

I do my obligatory works without attachment to the outcome

I never shrink from difficult work due to fear

I never shrink from difficult work due to bodily pain

I always fulfill my work within stipulated time

I never avoid work in fear of outcome

Oneness in all is the essence of life

Truly knowledgeable person observes oneness in all irrespective of superficial diversities

Human beings are different entities of different types

Different human beings have different souls

Soul is one and indifferent

Soul is immortal

True knowledge comes from purity of souls

Wisdom and knowledge are different

Informed person is knowledgeable but may not be wise

My actions in life are guided by non-attachments

Act should not be guided by self-conceit

My act is not guided by subsequent fruits

Acts for expectation in return involve more dissipation of energy

My action never directed towards harm for others

Act should be based on one's capability assessment

Every activity is not for everyone

An agent should be free from attachment

An agent should be non-egoistic

An agent must have enthusiasm and fortitude

An agent should be unaffected by success/failure in performing duty

An agent should be passionate and not greedy

An agent should not be easily elated or dejected

An agent should not be unsteady and be free from vulgarity

A bit dishonesty and arrogance is required to be successful

Greed for more and attachment to results are traits for success

An intellect knows the path of reward and renunciation

Intellects also sometimes fail to judge among right or wrong

An intellect knows the path of fear and fearlessness

An intellect works towards liberation

Attachment is a hindrance to become intellect

An intellect never wavers his/her duty

We should win over ourselves to become intellectual

An intellect gains control over self

Gaining control of self action is the best practice to be intellectual

Gaining control over mind, body and senses are not always possible

Determined people also sometimes lose their cool and calm

Determined people are always cool and calm in their action

Sometimes determined people also face fear and grief

Determination must be directed towards rewards and personal advantage

The realization of ultimate reality is happiness

Happiness is object and sense specific

Happiness is short-lived

Happiness is enduring

Happiness will ultimately graduate into pain

Obsession in self is all about happiness

Material possession is ultimate happiness



Nobody in the world is happy  
 Attachment with detachment is all about happiness  
 Happiness is relative and not absolute.

**Appendix B: Items retained after expert consultation**

I worship God regularly  
 I admire those who have trust and faith on God.  
 God is responsible for all good and bad happening to me  
 I go to the religious places regularly  
 God is one and only irrespective of religion  
 God decides the outcome of all our efforts and actions.  
 Soul is immortal  
 God is the supreme force in creation and destruction of the universe  
 All my activities are pre-determined by the almighty  
 I am the medium to perform God's wishes  
 All my activities are directed towards creation of wealth  
 The ultimate objective in my life is to achieve power and position  
 More the power more the wealth  
 More the wealth more will be the power  
 Wealthy and powerful people should be followed  
 Everybody should strive for power and wealth  
 Good relation needed to be built with wealthy people  
 Some important relationships need to sacrificed for power and wealth  
 World only listens to the wealthy and powerful people  
 Positional power is superior to expert power.  
 Devils in mythology are more powerful than God  
 Brutal way of solving problem is more impactful than democratic ways  
 Only healthy foods needed to be consumed  
 Healthy foods are juicy and soothing  
 Healthy foods are always fresh  
 I eat only those foods that increase my appetite.  
 Only strength and energy enhancing foods needed to be consumed  
 Fresh fruits are also savory  
 Food purifies and graces our soul  
 I avoid excessive bitter foods

I avoid hot and sour foods  
 I avoid salty food stuffs  
 I avoid foods with acidic quality  
 Pungent foods needed to be avoided  
 Burning foods needed to be avoided  
 I never consume cold and frozen foods and drinks  
 Impure foods need not to be consumed  
 I do not consume foods that are stored for longer time period  
 Rotten food are pleasurable if it is converted into a stimulating recipe  
 Preserved foods are more testy than fresh food  
 Frozen drinks are more testy than fresh and normal  
 Dry foods are more testy than fresh foods  
 I am always ready to sacrifice for others willingly  
 I am ready to sacrifice for unknown person also  
 Sacrifice should be done without any expectation  
 Others should know that we are sacrificing for them  
 All should be ready to sacrifice for others  
 We should sacrifice for our loved one's only  
 Showing 'sacrifice' is a good strategy  
 Others should not know that we are sacrificing for them  
 Sacrifice for return is justified  
 Sacrifice is a calculating activity  
 There should not be any sacrifice at all for any one  
 My gift giving is my wish and my will  
 Sacrifice has nothing to do with Dharma  
 Only fool gifts others without any expectation  
 I never use worrying or trepidation words to others  
 Our words should be truthful, encouraging and beneficial to others  
 Our words should be directed towards spiritual development in others  
 Only and only truth needed to be told without offending the person to whom it is told  
 I worship the supreme lord, the spiritual masters and my parents regularly  
 I give gifts to the deserving person only  
 I never give gifts in expectation of return

I always give gifts by taking the feelings of the receiver into consideration  
 There is nothing called right time and place in giving gifts  
 Gift should be given with a view to win merits  
 Giving gift is a matter of duty  
 I do obligatory work with a sense of duty  
 I do my obligatory works without attachment to the outcome  
 I never shrink from difficult work due to fear  
 I never shrink from difficult work due to bodily pain  
 I always fulfill my work with in stipulated time  
 I never avoid work in fear of outcome  
 Wisdom and knowledge are different  
 Informed person is knowledgeable but may not wise  
 My act is not guided by subsequent fruits  
 Acts for expectation in return involves more dissipation of energy  
 My action never directed towards harm for others  
 An agent should be unaffected by success/failure in performing duty  
 An intellect knows the path of reward and renunciation  
 Intellects also sometimes fail to judge among write or wrong

#### Footnotes:

<sup>a</sup> Chapter 14:5 – these three modes are born of nature and in the cycle of birth and death, these modes decides the appearance of the immortal soul.

*sattvaṃ rajastama iti  
 guṇāḥ prakṛtisambhavāḥ  
 nibadhnanti mahābāho  
 dehe dehinamavyayam*

<sup>b</sup> Chapter 14:11 – talks about the symptoms that highlight the dominance of 'Swattva' in a human being.

*sarvadvāreṣu dehe ' smin  
 prakāśa upajāyate  
 jñānam yadā tadā vidyād-  
 vivṛddham sattvamityuta*

<sup>c</sup> Chapter 14:12 – talks about the symptoms that highlight the dominance of 'Rajas' in a human being.

*lobhaḥ pravṛttirāmbhaḥ*

An intellect knows the path of fear and fearlessness  
 An intellect works towards liberation  
 Attachment is a hindrance to become intellect  
 An intellect never waver his/her duty  
 We should win over ourselves to become intellectual  
 An intellect gains control over self  
 Gaining control of self action is the best practice to be intellectual  
 Gaining control over mind, body and senses are not always possible  
 Determined people also sometimes loses their cool and calm  
 Determined people are always cool and calm in their action  
 Sometimes determined people also faces fear and grief  
 Determination must be directed towards rewards and personal advantage  
 The realization of ultimate reality is happiness  
 Happiness is object and sense specific  
 Obsession in self is all about happiness  
 Material possession is ultimate happiness  
 Attachment with detachment is all about happiness  
 Happiness is relative and not absolute.

*karmaṇāmaśamaḥ sprhā  
 rajasyetāni jāyante  
 vivṛddhe bharatarṣabha*

<sup>d</sup> Chapter 14:13 – talks about the symptoms that highlight the dominance of 'Tamas' in a human being.

*aprakāśo pravṛttiśca  
 pramādo moha eva ca  
 tamasyetāni jāyante  
 Vivṛddhe kurunandana*

<sup>e</sup> Chapter 14:6 – describes the outcome of 'Swattva' as a dominant guna in a human being.

*tatra sattvaṃ nirmalatvāt  
 prakāśakanāmayam  
 sukhasaṅgena badhnāti  
 jñānasaṅgena cānagha*

<sup>f</sup> Chapter 14:7 - describes the outcome of 'Rajas' as a dominant guna in a human being

*rajo rāgātmakam viddhi  
tṛṣṇāsaṅgasamudbhavam  
tannibadhnāti kaunteya  
karmaṅgena dehinam*

<sup>8</sup> Chapter 14:8 - describes the outcome of 'Tamas' as a dominant guna in a human being

*tamastvajñānam viddhi  
mohanam sarvadehinam  
pramādālasyanidrābhis-  
tannibadhnāti bhārata*