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 Hathwy 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 versa, 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.

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). Sattivk 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 to happiness and the ray of knowledge will streams from all gates of his body. A person with dominance of 'Rajas', will be identified with voracity, discontent, appetite and need for action, whereas person having 'Tamas' dominance will be identified with un-illumination, dormancy, carelessness and mare misconception. According to Bhagavad-Gita, 'Swattva' causes brilliance and well-being by attaching to cheerfulness and awareness, 'Rajas' causes aspiration by attaching to attainment and 'Tamas' causes obliviousness and develops the qualities of witlessness, sluggishness and sleep. Thus, Gita considers 'swattivk' 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.
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 Svattva and negative association with Tamas and mixed association with Rajas. Study by Zaidi and Singh (2001) associated Svattva with low depression whereas 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 Svattva 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 Svattva 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 its 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 α) 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 (>0.3) are kept. KMO (klein-Mayer-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>
<thead>
<tr>
<th>Statements</th>
<th>F1</th>
<th>F2</th>
<th>F3</th>
<th>F4</th>
<th>F5</th>
<th>F6</th>
<th>F7</th>
<th>F8</th>
<th>F9</th>
<th>F10</th>
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</thead>
<tbody>
<tr>
<td>I worship God regularly</td>
<td>.84</td>
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<td>I admire those who have trust and faith on God</td>
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<tr>
<td>God is responsible for all good and bad happening to me</td>
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<tr>
<td>I go to the religious places regularly</td>
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<tr>
<td>God is one and only irrespective of religion</td>
<td>.78</td>
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<tr>
<td>God decides the outcome of all our efforts and actions</td>
<td>.77</td>
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<tr>
<td>Soul is immortal</td>
<td>.76</td>
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<tr>
<td>God is the supreme force in creation and destruction of the universe</td>
<td>.76</td>
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<tr>
<td>All my activities are pre-determined by the almighty</td>
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<tr>
<td>All my activities are directed towards creation of money</td>
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<td>.88</td>
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<tr>
<td>The ultimate objective in my life is to achieve maximum power and position</td>
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<td>.87</td>
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<tr>
<td>More the power more the money</td>
<td>.85</td>
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<tr>
<td>More the money more will be the power</td>
<td>.85</td>
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<tr>
<td>Rich and powerful people should be followed</td>
<td>.85</td>
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<tr>
<td>Everybody should strive for power and money</td>
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<td></td>
<td></td>
<td>.84</td>
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<tr>
<td>Good relation needed to be built with rich and powerful people</td>
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<td>.84</td>
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<tr>
<td>Some important relationships need to sacrificed for power and money</td>
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<td></td>
<td>.84</td>
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<tr>
<td>World only listens to the rich and powerful people</td>
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<td></td>
<td></td>
<td>.82</td>
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</tbody>
</table>

Table 1: Statements and their component loadings
<table>
<thead>
<tr>
<th>Statement</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positional power is superior to expert power</td>
<td>.80</td>
</tr>
<tr>
<td>I am always ready to sacrifice for others willingly</td>
<td>.86</td>
</tr>
<tr>
<td>I am ready to sacrifice for unknown persons’ also</td>
<td>.86</td>
</tr>
<tr>
<td>Sacrifice should be done without any expectation</td>
<td>.86</td>
</tr>
<tr>
<td>Others should know that we are sacrificing for them</td>
<td>.85</td>
</tr>
<tr>
<td>We should be ready to sacrifice for others</td>
<td>.85</td>
</tr>
<tr>
<td>We should sacrifice for our loved one’s only</td>
<td>.84</td>
</tr>
<tr>
<td>Showing ‘sacrifice’ is a good strategy</td>
<td>.84</td>
</tr>
<tr>
<td>Sacrifice for return is justified</td>
<td>.84</td>
</tr>
<tr>
<td>Sacrifice is a calculating activity</td>
<td>.83</td>
</tr>
<tr>
<td>There should not be any sacrifice at all for any one</td>
<td>.82</td>
</tr>
<tr>
<td>Sacrifice has nothing to do with Dharma</td>
<td>.82</td>
</tr>
<tr>
<td>I give gifts to the deserving person only</td>
<td>.83</td>
</tr>
<tr>
<td>I never give gifts in expectation of return</td>
<td>.82</td>
</tr>
<tr>
<td>I always give gifts by taking the feelings of the receiver into consideration</td>
<td>.82</td>
</tr>
<tr>
<td>There is nothing called right time and place in giving gifts</td>
<td>.81</td>
</tr>
<tr>
<td>Gift should be given with a view to win merits</td>
<td>.81</td>
</tr>
<tr>
<td>Giving gift is a matter of duty</td>
<td>.80</td>
</tr>
<tr>
<td>An intellect knows the path of reward and renunciation</td>
<td>.86</td>
</tr>
<tr>
<td>Intellects also sometimes fail to judge among write or wrong</td>
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</tr>
<tr>
<td>An intellect knows the path of fear and fearlessness</td>
<td>.83</td>
</tr>
<tr>
<td>An intellect works towards liberation</td>
<td>.82</td>
</tr>
<tr>
<td>Attachment is a hindrance to become intellect</td>
<td>.80</td>
</tr>
<tr>
<td>An intellect never waver his/her duty</td>
<td>.80</td>
</tr>
<tr>
<td>We should win over ourselves to become intellectual</td>
<td>.80</td>
</tr>
<tr>
<td>An intellect gains control over self</td>
<td>.80</td>
</tr>
<tr>
<td>Gaining control of self action is the best practice to be intellectual</td>
<td>.80</td>
</tr>
<tr>
<td>Only healthy foods needed to be consumed</td>
<td>.82</td>
</tr>
<tr>
<td>Healthy foods are juicy and soothing</td>
<td>.81</td>
</tr>
<tr>
<td>Healthy foods are always fresh</td>
<td>.80</td>
</tr>
<tr>
<td>I avoid excessive bitter foods</td>
<td>.79</td>
</tr>
<tr>
<td>I avoid foods with acidic quality</td>
<td>.75</td>
</tr>
<tr>
<td>I never consume cold and frozen foods and drinks</td>
<td>.69</td>
</tr>
<tr>
<td>I do not consume foods that are stored for longer time period</td>
<td>.69</td>
</tr>
<tr>
<td>Our words should be truthful, encouraging and beneficial to others</td>
<td>.79</td>
</tr>
</tbody>
</table>
Spirituality Dimension (A)

1. I worship God regularly (a1)
2. I admire those who have trust and faith on God (a2)
3. God is responsible for all good and bad happening to me (a3)
4. I go to the religious places regularly (a4)
5. God is one and only irrespective of religion (a5)
6. God decides the outcome of all our efforts and actions (a6)
7. Soul is immortal (a7)
8. God is the supreme force in creation and destruction of the universe (a8)
9. All my activities are pre-determined by the almighty (a9)

Money and Power Dimension (B)

10. All my activities are directed towards creation of money (b1)
11. The ultimate objective in my life is to achieve maximum power and position (b2)
12. More the power more the money (b3)
13. More the money more will be the power (b4)

Determined people also sometimes looses their cool and calm.

Determination must be directed towards rewards and personal advantage.

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.

Only strength and energy enhancing foods needed to be consumed.

Only fool gifts others without any expectation.

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

<table>
<thead>
<tr>
<th>Statements (Overall Reliability Statistics .904)</th>
<th>$\alpha$ if item deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Spirituality Dimension (A)</strong></td>
<td></td>
</tr>
<tr>
<td>I worship God regularly (a1)</td>
<td>.900</td>
</tr>
<tr>
<td>I admire those who have trust and faith on God (a2)</td>
<td>.901</td>
</tr>
<tr>
<td>God is responsible for all good and bad happening to me (a3)</td>
<td>.901</td>
</tr>
<tr>
<td>I go to the religious places regularly (a4)</td>
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<tr>
<td>God is one and only irrespective of religion (a5)</td>
<td>.901</td>
</tr>
<tr>
<td>God decides the outcome of all our efforts and actions (a6)</td>
<td>.901</td>
</tr>
<tr>
<td>Soul is immortal (a7)</td>
<td>.902</td>
</tr>
<tr>
<td>God is the supreme force in creation and destruction of the universe (a8)</td>
<td>.901</td>
</tr>
<tr>
<td>All my activities are pre-determined by the almighty (a9)</td>
<td>.901</td>
</tr>
<tr>
<td><strong>Money and Power Dimension (B)</strong></td>
<td></td>
</tr>
<tr>
<td>All my activities are directed towards creation of money (b1)</td>
<td>.902</td>
</tr>
<tr>
<td>The ultimate objective in my life is to achieve maximum power and position (b2)</td>
<td>.902</td>
</tr>
<tr>
<td>More the power more the money (b3)</td>
<td>.902</td>
</tr>
<tr>
<td>More the money more will be the power (b4)</td>
<td>.903</td>
</tr>
<tr>
<td>Sacrifice Dimension (C)</td>
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<tr>
<td>-------------------------</td>
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<tr>
<td>I am always ready to sacrifice for others willingly (c1)</td>
<td>.904</td>
</tr>
<tr>
<td>I am ready to sacrifice for unknown persons’ also (c2)</td>
<td>.904</td>
</tr>
<tr>
<td>Sacrifice should be done without any expectation (c3)</td>
<td>.903</td>
</tr>
<tr>
<td>Others should know that we are sacrificing for them (c4)</td>
<td>.904</td>
</tr>
<tr>
<td>We should be ready to sacrifice for others (c5)</td>
<td>.904</td>
</tr>
<tr>
<td>We should sacrifice for our loved one’s only (c6)</td>
<td>.904</td>
</tr>
<tr>
<td>Showing ‘sacrifice’ is a good strategy (c7)</td>
<td>.904</td>
</tr>
<tr>
<td>Sacrifice for return is justified (c8)</td>
<td>.904</td>
</tr>
<tr>
<td>Sacrifice is a calculating activity (c9)</td>
<td>.905</td>
</tr>
<tr>
<td>There should not be any sacrifice at all for any one (c10)</td>
<td>.906</td>
</tr>
<tr>
<td>Sacrifice has nothing to do with Dharma (c11)</td>
<td>.904</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gift giving Dimension (D)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I give gifts to the deserving person only (d1)</td>
</tr>
<tr>
<td>Gift should be given with a view to win merits (d2)</td>
</tr>
<tr>
<td>I always give gifts by taking the feelings of the receiver into consideration (d3)</td>
</tr>
<tr>
<td>There is nothing called right time and place in giving gifts (d4)</td>
</tr>
<tr>
<td>I never give gifts in expectation of return (d5)</td>
</tr>
<tr>
<td>Giving gift is a matter of duty (d6)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Wisdom Dimension (E)</th>
</tr>
</thead>
<tbody>
<tr>
<td>An intellect knows the path of reward and renunciation (e1)</td>
</tr>
<tr>
<td>Intellects also sometimes fail to judge among write or wrong (e2)</td>
</tr>
<tr>
<td>An intellect knows the path of fear and fearlessness (e3)</td>
</tr>
<tr>
<td>An intellect works towards liberation (e4)</td>
</tr>
<tr>
<td>Attachment is a hindrance to become intellect (e5)</td>
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<td>An intellect never waver his/her duty (e6)</td>
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<tr>
<td>We should win over ourselves to become intellectual (e7)</td>
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<td>An intellect gains control over self (e8)</td>
</tr>
<tr>
<td>Gaining control of self action is the best practice to be intellectual (e9)</td>
</tr>
</tbody>
</table>
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.
Construction of Personality Measurement Scale based on the 'Guna-Traya' concepts of the Bhagavad-Gita

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= Gif 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.

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)**

<table>
<thead>
<tr>
<th><strong>Spirituality Dimension:</strong></th>
<th></th>
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<tbody>
<tr>
<td>I worship God regularly.</td>
<td></td>
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<tr>
<td>I admire those who have trust and faith on God.</td>
<td></td>
</tr>
<tr>
<td>God is responsible for all good and bad happening to me</td>
<td></td>
</tr>
<tr>
<td>I go to the religious places regularly.</td>
<td></td>
</tr>
<tr>
<td>God is one and only irrespective of religion.</td>
<td></td>
</tr>
<tr>
<td>God decides the outcome of all our efforts and actions</td>
<td></td>
</tr>
<tr>
<td>Soul is immortal.</td>
<td></td>
</tr>
<tr>
<td>God is the supreme force in creation and destruction of the universe.</td>
<td></td>
</tr>
<tr>
<td>All my activities are pre-determined by the almighty</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Money and Power Dimension:</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>All my activities are directed towards creation of money (R)</td>
<td></td>
</tr>
<tr>
<td>The ultimate objective in my life is to achieve maximum power and position (R)</td>
<td></td>
</tr>
<tr>
<td>More the power more the money (R)</td>
<td></td>
</tr>
<tr>
<td>More the money more will be the power (R)</td>
<td></td>
</tr>
<tr>
<td>Rich and powerful people should be followed (R)</td>
<td></td>
</tr>
<tr>
<td>Everybody should strive for power and money (R)</td>
<td></td>
</tr>
<tr>
<td>Good relation needed to be built with rich and powerful people (R)</td>
<td></td>
</tr>
<tr>
<td>Some important relationships need to sacrificed for power and money (R)</td>
<td></td>
</tr>
<tr>
<td>World only listens to the rich and powerful people (R)</td>
<td></td>
</tr>
<tr>
<td>Positional power is superior to expert power (R)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sacrifice Dimension:</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacrifice should be done without any expectation</td>
<td></td>
</tr>
<tr>
<td>Others should know that we are sacrificing for them (R)</td>
<td></td>
</tr>
<tr>
<td>We should be ready to sacrifice for others</td>
<td></td>
</tr>
<tr>
<td>We should sacrifice for our loved one’s only (R)</td>
<td></td>
</tr>
<tr>
<td>Showing 'sacrifice' is a good strategy (R)</td>
<td></td>
</tr>
<tr>
<td>Sacrifice for return is justified (R)</td>
<td></td>
</tr>
<tr>
<td>Sacrifice is a calculating activity (R)</td>
<td></td>
</tr>
<tr>
<td>There should not be any sacrifice at all for any one (R)</td>
<td></td>
</tr>
<tr>
<td>Sacrifice has nothing to do with Dharma (R)</td>
<td></td>
</tr>
</tbody>
</table>
### Gifting others Dimension:
- 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

### Wisdom Dimension:
- An intellect knows the path of reward and renunciation
- Intellects also sometimes fail to judge among right 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

### Food Habits Dimension:
- 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

### Art of Speaking Dimension:
- 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

### Determination Dimension:
- Determined people also sometimes loses their cool and calm (R)
- Determination must be directed towards rewards and personal advantage (R)

### Happiness Dimension:
- Obsession in self is all about happiness (R)
- Material possession is ultimate happiness (R)
- Attachment with detachment is all about happiness
For identifying Swattivk, 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.

References


Appendix A: Generated likert items based on Bhagavad-Gita

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
If there is God, there is Devil also
Devils are not as bad as they are depicted in mythology
Avoid religious places as there is no God
God is all about business
If Gods are worshiped, devils also need to
Devils in mythology are more powerful than God
Autocracy is the root for power
Brutal way of solving problem is more impactful than democratic ways
I will punish people brutally and severely if they create any problem in fulfilling my ambitions
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
There are nothing called tasteless food
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
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 wit out offending the person to whom it is told
I worship the supreme lord, the spiritual masters and my parents regularly
I am sincere an 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 with in 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 wise
My actions in life is 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 involves more dissipation of energy
My action never directed towards harm for others
Act should be based on ones 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 of 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 write 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 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 looses 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
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
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.
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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
Intelliects also sometimes fail to judge among write or wrong

Footnotes:

* 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.

sattvaṁ rajastama iti
guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho
dhe dehinamavyayam

b

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

sarvadvāreṣu dehe´ smin
prakāśa upajāyate
jñānaṁ tadā vidyād-
vivṛddham satvamityuta

d

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

c

Chapter 14:6 – describes the outcome of 'Swattva' as a dominant guna in a human being.

tatra sattvaṁ nirmalatvāt
prakāśakanāmayam
sukhasaṅgena badhnāti
jñānasangena cānagha

f

Chapter 14:7 - describes the outcome of 'Rajas' as a dominant guna in a human being.
rajo rāgātmakaṁ viddhi
tṛṣnāsaṅgasamudbhavam
tannibadhānti kaunteya
karmasangena dehinam

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

tamāstvajñānajam viddhi
mohanaṁ sarvadehinām
pramāḍāśāyanidrābhṛhis-
tannibadhānti bhārata