

A Correlational Study of Triguna Traits and Psychological Well-Being of Indian Adults

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Abstract

The purpose of this study was to understand the relation between Triguna Traits and Psychological Well-Being of Adults. Sample included 100 adults residing in India in between the age range of 25-60 years; sample was divided into males (50) and females (50). Data was collected from Vadodara, Ahmedabad and Surat districts of Gujarat state. Scales used for measuring the Triguna Traits & Psychological Well-Being were Triguna scale constructed and standardized by Dr. Gitanjali Roy and Ryff's Psychological Well-Being scale respectively. Data was analyzed using 't' test and correlation. Results of the study indicated that on Triguna Traits males have shown higher emotional stability as compare to females. On the variables of Psychological Well-Being; males demonstrated higher levels of Self-Acceptance, Environmental Mastery, Autonomy and overall Psychological Well-Being. Moderately negative correlation was found between Tamasic Knowledge and Psychological-Well Being. Low negative correlation was found between Tamasic Knowledge with Environmental Mastery, Personal Growth, Purpose in Life, and Self-Acceptance. Rajasic Habit has low negative correlation with Personal Growth, Purpose in Life, Self-Acceptance, and Psychological Well-Being. Tamasic Habit had a low negative correlation with Environmental Mastery, Personal Growth, Positive Relations, Purpose in Life and Self-Acceptance.

Keywords- *Tamas, Rajas, Sattva, Triguna, Psychological Well-Being, & Indian Adults*

Introduction

Present day psychology research continues to progress with a key emphasis to focus on understanding personality. In today's era, two prominent perspectives of psychology are "*The Western Psychology*" and "*The Indian Psychology*".

In the domain of Indian Psychology, the terms 'Svabhava' and 'Prakrti' hold huge significance as they act as the nearest characterizing terms for personality (Srivastava, 2012). These terms and ideas have been imbued in human civilization since days of yore, with their starting points established in the Vedic sutras. They imply the inborn structure or condition of everything, especially an individual's nature, character, constitution, temperament, or disposition (Rao & Paranjpe, 2016)

Introduction to Triguna

In order to understand personality better, it is essential to understand the determinants which cause personality to be so. Personality is unique and difficult to quantify (Beena, 1990). Therefore, many theorists studying personality differ in their approaches to psychology. Schultz and Schultz have rightly said, "Personality theorists and researchers perceive that a clarification in light of a little, homogeneous section of the populace can't be applied to the different groups sharing

space in our world". It is also a good example to remember that medicines of the same salt and intensity might not suit everyone the same way the researchers indicated. So is the case with personality theories.

There are a few determinants like heredity, physical environment, culture and life experiences which are generally considered broad determinants of personality. They determine the formation, development and maintenance of personality. (Roy, 2018). While genes and environment provide a basis for personality, it is the culture that shapes and provides an outlet for personality to thrive. According to Kluckhohn, 1954, "culture is to society what memory is to individuals." Culture forms innumerable connections to personality in such that culture is etched into every fabric of every personality. Notably, climate influences cultures. According to Van de Vliet et.al (1999), temperature correlates to violence. It is observed that high temperatures cause high rates of violence in that region.

Various aspects of personality may impact well-being. (Bojanowska & Urbanska, 2021) While well-being by Deiner is the overall quality of life with emotional and cognitive judgments, personality is the behavioural aspect in this regard. Life experiences guide a person's personality through the thick and thins of life. They help to gain new insights and transitions, making one adaptable to one's life.

The personality theorists are divided into type and trait approaches. With Hippocrates to Galen's type categorization to Allport's and Cattell's trait, the emphasis on understanding personality has only diversified. Freud with the structure of personality (id, ego and superego) to Maslow and Carl Roger's humanistic approaches. Understanding personality from the lens of culture has become an important tool to understand personality. Church & Lonner (1998) edited a special issue of the Journal of Cross-Cultural Psychology, which utilized different theories and models. Within that many notable papers linking personality to culture came about ranging from Markus & Kitayama (1998), Indigenous psychology by Ho (1998) and evolutionary psychology by McDonald (1998). Church in 2000 provided a model for culture and personality integrating all these approaches. He mentioned that traits exist in all cultures, they matter more in collectivist cultures rather than individualist. The cognitive consistency in individual cultures is considered more important than in collectivistic cultures. Another determining factor for how cognition can change with the change in cultures from collectivistic to individualist or rather from interdependent to independent, is that in the latter people view themselves as stable and their environments changeable while in the former vice-versa.

The basis of understanding personality from an Indian/ Indigenous perspective lies in understanding the different religious texts written in the era. The word "svabhava" or "prakriti" helps to define personality but not entirely in its essence and has been mentioned in the Sankhya Darshan, the Shrimad Bhagvat Gita, Rig Veda and Advait Vedanta. (Srivastava, 2012). According to the Vedic explanation, personality is a comprehensive construct that encompasses a set of characteristics and behaviors, all interconnected with the purpose of achieving self-realization or "*Sat-chit-anand*". In the Ayurveda, notably the "*Charak Samhita*" written by various sages, personality is defined in terms of *Tridosha*- the physiological aspect and the *Triguna*- the psychological aspect. The Sankhya Darshan defines Triguna to be of primal importance in understanding our self. Sri Shankaracharya used the idea of Triguna to explain personality. He has discussed each of the three gunas' attributes. According to verse 118, sattva guna is described as pure, modest, and helpful for achieving ultimate peace and emancipation. Rajas Guna is characterized by egotism, pride, envy, greed, and a persistent devotion to worldly pursuits, as well as by mental disorders, sadness, and pain (Verse 111); it also includes a desire for excitement and delight, fury at anything that prevents it, and jealousy (Verse 112). Tamas Guna is characterized by ignorance, sluggishness, and drowsiness (Verse 115), concealing the truth with false information, and acting pretentiously (Verse 113); it does not believe in ultimate reality but rather in lies and impractical ideas (Verse 114).

Understanding the Three Gunas

The Bhagavad Gita, a sacred Hindu scripture, extensively discusses the concept of Triguna. Lord Krishna, in his teachings to Arjuna, explains the influence of these gunas on human behavior and emphasises the importance of transcending their influence for spiritual enlightenment.

The Bhagavad Gita and the Mahabharata both discuss the origins of gunas, their characteristics, and how they manifest in behavior. Gross and subtle human and non-human behavior has been divided into three distinct and universal gunas by the Bhagavad Gita (Beena, 1990).

The Bhagavad Gita has mentioned the qualities of three gunas as following:

- The attributes of **Sattva Guna** are being pure, serene, radiant, stainless, joyful, and attached to knowledge (B.G.14.6); experiencing calm of the senses and remaining peaceful (B.G.14.11); and being smart (B.G.14.17).
- **Rajas Guna** is characterized by passion, hunger, thirst, and desire, as well as a propensity to express that thirst, action-orientedness, and attachment to activity (B.G. 14.7), as well as greed and a persistent planning of new activities (B.G. 14.12).
- **Tamas Guna's** traits include ignorance, believing lies because of veiled knowledge, losing focus or alertness, feeling drowsy and uninterested in work, having darkness in the mind and heart, experiencing inertia, and having a tendency toward delusions and complete ignorance (B.G. 14.8).

In the ancient philosophical framework of *Sankhya* and *Yoga*, the concept of *Triguna* refers to three fundamental qualities or energies—Sattva, Rajas, and Tamas—that govern human behavior and consciousness. These qualities are believed to influence not only an individual's actions but also their mental and emotional states. Sattva represents purity, clarity, and harmony, Rajas signifies activity, passion, and desire, while Tamas embodies inertia, ignorance, and confusion. The dynamic interplay of these gunas shapes an individual's personality, behavior, and mental state. As such, understanding the balance between these qualities can provide valuable insights into psychological well-being. By exploring the connection between the Triguna and psychological health, we can better understand how the dominance or imbalance of these energies impacts emotional stability, resilience, and overall mental functioning (Ramakrishna, 2018).

Psychological Well-Being

The subjective experience of positive psychological states, like joy, life fulfillment, and a sense of purpose, is known as psychological well-being. It is a thorough theory that considers a number of elements of mental and emotional health, including fulfilling relationships, personal development and progress, high levels of acceptance and self-esteem, and a sense of control over one's life. (Sarah, 2023).

A state of mind in which an individual is able to develop their potential, work productively and creatively, and is able to cope with the normal stresses of life" is how the World Health Organization (WHO) defines psychological wellbeing (WHO, 2021).

Psychological well-being is a comprehensive concept that encompasses various aspects of an individual's mental and emotional health, including happiness, life satisfaction, resilience, and the ability to cope with life's challenges. It is often viewed as more than the absence of mental illness, focusing instead on positive psychological functioning and the cultivation of strengths such as autonomy, personal growth, and purpose in life (Ryff, 1989). Several models of psychological well-being have emerged, but one of the most widely recognized is Ryff's six-factor model, which includes self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth (Ryff & Singer, 2008). The study of psychological well-being extends beyond individual traits, incorporating the role of social, cultural, and environmental factors that influence emotional and cognitive functioning. A growing body of research emphasizes the importance of psychological well-being not only for mental health but also for physical health outcomes, as individuals with higher well-being tend to experience better overall health and longevity (Diener et al., 2018).

Diener et al. (2010) defined psychological well-being as a subjective evaluation of one's life that is categorized by affirmative emotions, engagement, and meaning. This definition encompasses a broad range of positive experiences, including happiness, satisfaction, and a sense of fulfillment.

According to Ayurveda, a person's Manasa (psychological) Prakriti (constitution) is influenced by the relative prominence of the three gunas in them. All of these gunas exist in every human being, although in varying degrees. The mind (and consequently the body) remains in a healthy state so long as the three gunas are balanced. Diverse forms of mental diseases are caused by any disruption in the equilibrium.

Methodology

Objective

- To measure Triguna Traits of Indian Adults.

- To assess Psychological Well-Being of Indian adults.
- To compare males and females on dimensions of Triguna Traits.
- To compare males and females on the variable of Psychological Well-Being.
- To know the relationship between Triguna Traits and Psychological Well-Being.

Hypothesis

- There will be no significant difference between males and females on Triguna Traits.
- No significant difference will be found between males and females on the variable of Psychological Well-Being.
- There will be significant relationship between Triguna Traits and Psychological Well-Being.

Variables

Independent Variables

1. Triguna Traits

- | | |
|------------------------|-----------------------|
| • Tamasic Knowledge | • Tranquility |
| • Tamasic habit | • Maturity |
| • Rajasic habit | • Emotional stability |
| • Passion | • Empathy |
| • Sattvic knowledge | • Sattvic habit |
| • Sattvic spirituality | |

2. Gender

- Male
- Female

Dependent Variable

1. Psychological well-being

- | | |
|-------------------------|----------------------|
| • Autonomy | • Positive Relations |
| • Environmental Mastery | • Purpose in life |
| • Personal Growth | • Self-Acceptance |

Sample

This study consisted of 100 adults residing in India, divided into two genders i.e., males (50) and females (50). Data was collected from major cities of Gujarat state like Vadodara, Ahmedabad and Surat. Purposive sampling has been used for data collection. Data was analyzed using M, SD, 't' test and correlation.

Inclusion- Exclusion Criteria

Inclusion Criteria

- Participant between age range of 25 years to 60 years were included in the study
- Participant who are currently not suffering from any major physiological or psychological illness were included in the study
- Participant who are at least graduation were included in the study.

Exclusion Criteria

- Participant below the age of 25 years and above 60 years were excluded from the study
- Participant currently suffering from any major physiological or psychological illness were not included in the study
- Participant who are not graduate were excluded from the study.

Tools Used**1. SRT Trait Scale**

The SRT-Trait Scale of Personality was constructed and standardized by Dr. Gitanjali Roy. It measures Personality traits according to Triguna philosophy. The scale consists of 11 traits (dimensions) of personality. They are tamasic knowledge, tamasic habit, rajasic habit, passion, sattvic knowledge, sattvic spirituality, tranquility, maturity, emotional stability, empathy and sattvic habit. It consists of 35 items on a 5-point Likert scale ranging from 1 being Not at all and 5 being Always. A high score on the test scale within a specific domain suggests a strong presence of the corresponding traits. The full-scale reliability value is 0.7.

2. Ryff's Psychological Well-Being (PWB)

Developed by psychologist Carol D. Ryff, the 42-item Psychological Wellbeing (PWB) Scale measures six aspects of wellbeing and happiness: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance the subscale intercorrelations ranged from 0.32 to 0.76. It consists 42 items on a 6-point Likert scale ranging from score ranging from 1-6 i.e. 1= strongly agree to 6=Strongly Disagree. Achieving a high score in a domain is indicative of strong presence of the corresponding traits.

Procedure

Data was collected from people residing in the urban cities of Gujarat State, like Vadodara, Ahmedabad and Surat. The scales used in the study were converted into Google Forms. A link to the form was shared with participants which included instructions/guidelines to fill the questionnaires. In addition to this, form specified confidentiality of the responses and their personal information. Responses to each statement were made compulsory to submit the final response, except there name and email id (to ensure confidentiality). In cases where participants encountered difficulties or required clarity, telephonic support was offered to guide them through the process of filling out the form. This approach ensured that data collection was efficient, accessible, and user-friendly for all participants.

Results and Interpretation**Table 1 Comparison between males and females on Triguna Traits**

Dimensions	Gender	Mean	Standard Deviation (SD)	't' value
Tamasic Knowledge	Male	9.44	2.63	0.86
	Female	9.92	2.88	
Sattvic Knowledge	Male	14.18	4.55	1.65
	Female	15.60	4.00	
Rajasic Habit	Male	12.98	3.88	0.63
	Female	13.50	4.27	
Sattvic Spirituality	Male	13.54	3.98	0.40
	Female	13.86	9.96	
Tranquility	Male	11.34	2.12	1.48
	Female	10.64	2.57	
Maturity	Male	6.16	1.86	0.14
	Female	6.10	2.27	

Emotional Stability	Male	6.68	1.78	3.04**
	Female	5.68	1.47	
Empathy	Male	6.78	1.71	0.69
	Female	7.00	1.41	
Sattvic Habit	Male	6.32	1.75	1.55
	Female	6.84	1.58	
Tamasic Habit	Male	3.84	1.84	1.21
	Female	4.30	1.94	
Passion	Male	6.04	1.64	0.95
	Female	5.72	1.72	

Table 1 depicts significant difference between males and females, on the dimension of emotional stability of Triguna Traits. ($t=3.04$, $p < 0.01$). Mean value indicates higher emotional stability in males ($M=6.68$) as compare to females ($M=5.68$). Further, no significant difference was found between males and females on any other dimensions of Triguna Traits.

Table 2 Comparison between males and females on domains and overall Psychological Well-Being

Dimensions	Gender	Mean	Standard Deviation (SD)	't' value
Autonomy	Male	29.60	3.80	4.24**
	Female	26.30	3.96	
Environmental Mastery	Male	27.02	3.15	1.99*
	Female	25.78	3.05	
Personal Growth	Male	31.54	4.69	1.78
	Female	29.98	4.02	
Positive Relations	Male	29.94	5.06	1.57
	Female	28.48	4.16	
Purpose in Life	Male	29.70	4.44	0.34
	Female	29.42	3.67	
Self- Acceptance	Male	29.92	4.42	2.55**
	Female	27.48	5.11	
PWB	Male	177.72	20.16	2.68**
	Female	167.44	18.04	

Table 2 highlights significant gender differences on the three dimensions and overall Psychological Well-Being across three dimensions. On the domain of Autonomy, males demonstrated higher ($M = 29.60$) Autonomy than females ($M =$

26.30), with a t-value of 4.24 ($p < 0.01$). Similarly, males showed greater self-acceptance ($M = 29.92$) compared to females ($M = 27.48$), with a t-value of 2.55 ($p < 0.01$). On environmental mastery a significant difference was found between males and females at the 0.05 level ($t = 1.99$). Mean value indicates males have higher ($M = 27.02$) environmental mastery than females ($M = 25.78$).

The overall comparison on Psychological Well-Being also revealed a significant difference ($t = 2.98$, $p < 0.01$), favoring males ($M=177.72$) than females ($M=167.44$).

Table 3 Correlation between Triguna Traits and Psychological Well-Being

Dimensions	Autonomy	Environmental Mastery	Personal Growth	Positive Relations	Purpose in Life	Self-Acceptance	Psychological Well-Being
Tamasic Knowledge	-0.27	-0.33	-0.37	-0.42	-0.45	-0.43	-0.50
Sattvic Knowledge	0.03	-0.08	0.08	0.10	-0.00	0.19	0.08
Rajasic Habit	-0.23	-0.30	-0.44	-0.26	-0.36	-0.30	-0.41
Sattvic Spirituality	0.10	-0.05	0.19	0.07	0.09	0.25	0.15
Tranquility	0.16	0.08	0.06	0.30	0.19	0.20	0.22
Maturity	0.10	0.07	0.11	0.19	0.04	0.11	0.14
Emotional Stability	0.23	0.02	0.17	0.15	0.15	0.30	0.23
Empathy	0.11	-0.06	0.01	0.08	-0.02	0.15	0.07
Sattvic Habit	-0.15	-0.23	-0.26	-0.22	-0.15	-0.10	-0.24
Tamasic Habit	-0.28	-0.38	-0.42	-0.43	-0.48	-0.39	-0.51
Passion	0.08	0.15	-0.12	0.01	-0.00	-0.00	0.01

Table 3 indicates Tamasic Knowledge and Tamasic Habit have a moderate negative correlation with Psychological- Well Being ($r=-0.51$).

Tamasic knowledge has low negative correlation with Environmental Mastery ($r=-0.33$), Personal Growth ($r=-0.37$), Purpose in Life ($r=-0.45$), and Self-Acceptance ($r=-.043$). A low negative correlation was found between Rajasic Habit and Personal Growth ($r=-0.44$), Purpose in Life ($r=-0.36$), Self-Acceptance ($r=-0.30$), and Psychological Well-Being ($r=-0.41$). Further, a low negative score on Tamasic Habit was seen with various variables like Environmental Mastery ($r=-0.38$), Personal Growth ($r=-0.42$), Positive Relations ($r=-0.43$), Purpose in Life ($r=-0.48$), and Self-Acceptance ($r=-0.39$).

Discussion

Purpose of this study was to understand the correlation between Triguna Traits and Psychological Well-Being of Indian Adults. Results of this study indicate that on emotional stability which was one of the dimensions of Triguna Traits males have higher scores as compare to females (Table 1). It is conclusive of males having an effective ability to cope with emotions and maintain emotional balance. An individual with higher Emotional Stability; experiences emotions but refrains from indulging in emotional desires, demonstrating strong emotional regulations.

Table 2 shows that males scored higher in the dimensions of Self-Acceptance, Environmental Mastery, and Autonomy, reflecting a positive trend in Psychological Well-Being. Males demonstrated a positive attitude toward self-awareness, acknowledging both strengths and weaknesses in Self-Acceptance. The higher scores in Environmental Mastery indicate that males exhibit strong adaptability, control over their environment, and satisfaction with it. Additionally, higher Autonomy scores suggest that males display greater independence, confidence in decision-making, and self-reliance. Overall, males were found to have higher Psychological Well-Being compared to females, with positive attitude, adaptability, and independence contributing to a stronger state of well-being.

Tamasic knowledge and psychological well-being were found to have a moderately negative relationship, according to the researcher's analysis (Table 3). Poor self-care and hygiene, a negative perspective of life, and a dependence on superstitious beliefs to solve problems are traits of people with Tamasic Knowledge. These characteristics are linked to poorer psychological well-being. There seems to be a correlation between the existence of Tamasic Knowledge and a decline in psychological health.

Research findings also indicate a moderate negative correlation between Tamasic Habit and Psychological Well-Being (Table 3). Individuals exhibiting high Tamasic Habit are characterized by sluggishness, irresponsibility, and a tendency towards lethargy and laziness. They often avoid responsibilities and decision-making, which adversely affects their psychological well-being. The presence of high Tamasic Habit is associated with lower psychological well-being, highlighting how traits of inertia and avoidance can negatively impact mental health.

Whereas, Rajasic Habit has a low negative correlation with Psychological- Well Being (Table 3). The low negative correlation indicates that Rajasic Habit has a less detrimental effect on psychological well-being compared to other habits, possibly due to its dual nature of fostering both positive ambition and potential stress.

A low negative relationship on Rajasic Habit and Self-acceptance (Table 3) can be understood as a sense of dissatisfaction from life and seems to be troubled with current life. An individual with, high qualities of rajasic habits lacks aim in life or does not have significant objective of living. Individuals theme of living revolves around pleasing superpowers for materialistic or personal gains. This sense of aimlessness or lack of a significant objective can hinder self-acceptance, as individuals struggle to find meaning and satisfaction in their lives.

Rajasic Habit has low negative correlation with Environmental Mastery (Table 3).The low negative correlation indicates that Rajasic Habit does not significantly hinder one's ability to master their environment. The drive for success and responsiveness to external factors associated with Rajasic Habit can, in fact, support effective environmental adaptation, even if it is not rooted in deep-seated beliefs.

Rajasic Habit has low negative correlation with Personal Growth (Table 3). Individuals with Rajasic Habit tend to function by environmental rules for their materialistic gains and moral ideas are manipulated for personal gains. Whereas, personal growth focuses of analyzing one-self to grow and is open to change. Thus, traits of rajasic are not supportive for personal growth.

Purpose in Life with a low negative correlation with Rajasic Habit (Table 3).It suggests that Rajasic Habit does not significantly undermine an individual's sense of purpose. The drive for achievement and the pursuit of goals inherent in Rajasic Habit can support a sense of purpose, albeit through a focus on external achievements and ambitions.

Some past researches supported the results of this study.

Annu Yadav and Pradeep Kumar (2023), studied relationship between Triguna personality and Psychological Well-Being. The correlation coefficients revealed a significant positive association between Sattvic qualities and psychological well-being, and significant negative associations between Rajasic and Tamasic qualities and psychological well-being.

This suggests that individuals high in Sattva tend to have higher psychological well-being, while those high in Rajas and Tamas tend to experience lower psychological well-being. Khurshid and Khurshid (2018), assessed undergraduates' emotional stability in relation to their gender identity. Most college students are emotionally stable, according to the study's findings. Further, the research disclosed a substantial difference among male and female pupils as females are emotionally less stable as opposed to males. Das, G.M.A., and Gopal, D.V.V. (2009) conducted a study to examine the relationship between emotional and behavioral issues and the trigunas, or Sattva (stability), Rajas (intense activity), and Tamas (laziness). Tamas demonstrated strong positive associations with all of the ASR's problem scores, including those for Anxious/Depressed, Withdrawn, Somatic Problems, Thought Problems, Attention Problems, Aggressive Behavior, Rule-Breaking, and Intrusive Behaviors, according to the findings. Rajas showed strong positive associations with aggressive behavior, intrusive behaviors, attention issues, and anxious/depressed feelings. Conversely, there were notable negative associations between Sattva and Thought Problems, Attention Problems, Aggressive Behavior, and Rule-Breaking Behaviors, but no positive relationships.

Application of the study

This study underscores the importance of integrating insights from Indian Psychology into clinical practice. Understanding personality through the lens of Indian Psychology offers a broader perspective on how personality traits impact overall functioning, including psychosocial well-being. While Western psychology often views personality traits primarily in terms of disorders that need to be managed or treated, Indian Psychology provides a more nuanced approach. It emphasizes the development of self-awareness and the potential for cultivating positive traits through targeted interventions. This approach helps individuals enhance their existing innate traits and incorporate new, beneficial traits to improve overall functioning. Incorporating these perspectives can offer clinicians valuable tools for fostering personal growth and well-being in their clients.

Triguna Traits can be increased or decreased not only by changes in thoughts and behaviors, but it also focuses with significant required changes in lifestyle, food habits, spirituality, physical as well as mental exercises. Individuals can be educated about the role of personality traits and their connection to psychological well-being. Understanding how these traits influence overall well-being can empower individuals to learn and unlearn certain traits, promoting a healthier life, mental peace, and improved psychological well-being.

To reduce Tamas, it is essential to adopt a lifestyle that promotes clarity, energy, and mindfulness. One effective approach is to avoid Tamasic foods, which include heavy meats, processed, chemically treated, and refined foods, as these contribute to lethargy and a lack of motivation (Gupta, 2018). In addition to dietary changes, reducing activities that encourage inactivity, such as oversleeping or excessive rest, can help mitigate the effects of Tamas (Sharma, 2017). Engaging in physical activities, like yoga, exercise, or walking, is beneficial for stimulating energy and improving mental clarity (Reddy & Thomas, 2019). Furthermore, cultivating a positive mental environment by avoiding negative or fear-inducing situations can help counteract Tamasic influences and foster emotional well-being (Patel, 2020). Practicing mindfulness, meditation, and focusing on purposeful, productive activities can also support the reduction of Tamas, leading to greater balance and overall well-being.

To reduce Rajas, it is important to cultivate practices that promote inner calm, balance, and contentment. One effective approach is to avoid overindulgence in sensory experiences, such as excessive attachment to material possessions, entertainment, or stimulants like caffeine, which can fuel restlessness and desire (Patel, 2019). Additionally, adopting a regular practice of mindfulness, meditation, and deep breathing exercises can help quiet the mind, reduce agitation, and promote emotional stability (Sharma & Verma, 2018). Engaging in activities that promote self-reflection, such as journaling or spending time in nature, can also help counteract the hyperactive tendencies associated with Rajas (Reddy & Kumar, 2020). Moreover, prioritizing simplicity in lifestyle, focusing on gratitude, and practicing self-discipline can lead to greater contentment and less attachment to external outcomes, ultimately reducing Rajas and fostering a more peaceful state of mind (Singh, 2017).

To increase Sattva, it is essential to cultivate practices that foster clarity, harmony, and mental purity. Engaging in regular meditation and mindfulness practices can help quiet the mind, reduce negative emotions, and enhance inner peace, which are key attributes of Sattvic energy (Sharma, 2018). A Sattvic lifestyle also involves consuming pure and nourishing foods, such as fresh fruits, vegetables, whole grains, and plant-based foods, which promote mental clarity and emotional

balance (Gupta & Joshi, 2019). Additionally, focusing on selfless service, or seva, and cultivating positive qualities such as compassion, kindness, and humility can elevate Sattvic energy and contribute to a more peaceful, fulfilling life (Patel, 2020). Spending time in nature, practicing yoga, and reducing distractions and mental clutter also support the cultivation of Sattva, helping individuals remain grounded and connected to their higher self (Reddy & Thomas, 2020). By prioritizing these practices, individuals can increase their Sattvic qualities, leading to greater spiritual growth and well-being.

Conclusion

- Males have shown higher emotional stability as compare to females
- Males have higher Autonomy, Environmental Mastery, Self-Acceptance and overall Psychological Well-Being as compare to their counterparts.
- Tamasic Knowledge and Tamasic Habit were found to have a moderate negative correlation on scale of Psychological Well-Being.
- A low negative correlation was found between Tamasic Knowledge and Environmental Mastery, Personal Growth, Purpose in Life and Self-Acceptance.
- Rajasic Habits has a low negative correlation with Personal Growth, Purpose in Life, Self-Acceptance and overall Psychological Well-Being.
- There is a low negative correlation between Tamasic Habit and Environmental Mastery, Personal Growth, Positive Relations, Purpose in Life and Self-Acceptance.

Limitation and suggestion

- Due to time limit, small sample size was taken, obtained result will be more significant if larger sample will be included in future studies.
- Sample from only Vadodara, Surat and Ahmedabad were included in this study, other district and states can also be included in future researches
- Future research can also incorporate additional variables like big five personality factors, emotional intelligence, childhood history etc.

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