

Exploring The Relation Between Triguna Theory Of Personality And Overall Wellbeing: A Narrative Review

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Abstract

This narrative review explores the connection between the Triguna theory of personality and overall wellbeing, drawing from ancient Indian philosophical concepts. The Triguna framework categorizes human personality into three fundamental qualities: Sattva, Rajas, and Tamas, each influencing individual behavior and mental health. The review synthesizes existing literature to highlight how these qualities impact psychological and physical wellbeing, emphasizing that a relative dominance of Sattva and Tamas can significantly affect subjective wellbeing. This review article aims to gain insight into the studies conducted as cross-sectional studies to correlate vedic personality with different aspect of human health. Databases that were used for literature searches were Google Scholar, Research Gate, PubMed. Total 28 studies were included to review after considering the inclusion and exclusion criteria. Data extracted from the studies was research design, characteristics of participants, variables measured and the tool used for the assessment, results and outcomes. By integrating insights from the different studies using the Vedic personality inventory, finding relationships with different aspects of human health varies by the presence and absence of different gunas they possess, the review advocates for further research into the Triguna theory's application across diverse populations and its potential to enrich modern psychological practices. Ultimately, this exploration aims to bridge ancient wisdom with contemporary psychological frameworks, promoting a holistic approach to mental health and wellbeing

Key Words: Triguna, Vedic personality, Wellbeing

Introduction

The Triguna concept, originating from the Sanskrit terms Tri (three) and guna (qualities), delineates three essential inclinations that govern behavior and the intrinsic nature of all entities. The individual character, shaped by a

confluence of these gunas, is extensively examined in sacred texts such as the Bhagavad Gita, Svetasvatara Upanishad, and Sankhya Darshana. This theoretical framework elucidates the essence of the material universe as comprised of three attributes: Sattva, Rajas,

and Tamas, which are particularly pertinent within the domain of psychology due to their cognitive implications. These attributes not only delineate individual identities but also significantly affect interpersonal interactions and relationships, thereby influencing the broader socio-cultural dynamics. (Sandhya & Vinodkumar, 2021)

The Samkhya philosophical tradition articulates human personality as a composite of the self and its psychological mechanisms. This interplay culminates in consciousness, epitomized by the ego, which subsequently manifests in the mind through elements that reflect individual traits and temperamental characteristics known as gunas. (Sandhya & Vinodkumar, 2021)

Analysing these gunas facilitates a profound understanding of human motivations and the foundational reasons underpinning diverse actions, ultimately steering individuals towards heightened self-awareness and personal development. Acknowledging the dynamic interplay of Sattva, Rajas, and Tamas can engender a more harmonious existence, as individuals strive to equilibrate these qualities within themselves and foster more healthful relationships with others. (kumar et al., 2013)

These three attributes constitute both the physical and psychological dimensions of all phenomena that have evolved from prakriti, thereby shaping the unique personality of an individual.

प्रीति-अप्रति-विषाद-आत्मकः प्रकाश-प्रवृत्ति-नियमार्थः ।
अन्योन्या-अभिभाव-आश्रय-जनन-मिथुन-वृत्तयः च गुणाः ॥

The qualities are characterized by the experiences of pleasure, pain, and delusion; they fulfill the functions of illumination, action, and restraint, and are inherently interdependent, both dominating and supporting one another, while being productive and collaborative. Comprehending these attributes enables individuals to adeptly navigate their emotional terrains, thereby enhancing resilience and adaptability in confronting the adversities of life. (Īśvarakṛṣṇa et al., 1995)

सत्त्वं लघु प्रकाशम्-इष्टम्-उपस्थम्भकं कालं च राजः ।

गुरु वर्णनम्-एव तमः प्रदीपवत्-च-अर्थतः वृत्तिः ॥ 13

The attribute of sattva is characterized by buoyancy and illumination, while the attribute of rajas is marked by excitement and mobility; in contrast, the attribute of tamas is defined by sluggishness and obscurity. The operational dynamics of these attributes serve a singular purpose, akin to the function of a lamp. (Īśvarakṛṣṇa et al., 1995)

Pleasure, pain, and delusion represent mutually exclusive attributes, and individuals instinctively attribute their origins with characteristics of pleasure, pain, and delusion, in accordance with their respective implications. These causal factors manifest in various forms, as they inherently possess a mutually suppressive nature. This complex interplay of attributes highlights the intricacies inherent in human experience, in which the understanding and balance of these qualities can promote personal growth and provide profound insights into individual motivations and reactions. Acknowledging the impact of these attributes can empower individuals to

adeptly manage their emotions and experiences, thereby cultivating resilience amidst the adversities encountered in life. (Sandhya & Vinodkumar, 2021)

The concept of Triguna fundamentally elucidates the formation of psychological characteristics in individuals, the delineation of personality traits, the predisposing factors contributing to mental illnesses (particularly Rajas and Tamas), and the methodologies for achieving salvation through the enhancement of Sattva. Numerous endeavours have been undertaken to correlate the Triguna framework of the human psyche with appropriate analogs in contemporary psychology. Given that psychology is a continuously evolving and integral aspect of human existence, there remain several domains through which Triguna can be examined for a more comprehensive understanding within the modern context. Such inquiry may yield a more holistic framework in psychological practices, merging ancient wisdom with contemporary therapeutic methodologies to promote mental well-being and facilitate personal growth.

The Sattva Guna

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6॥

Sattva guna encapsulates the attributes of purity, virtue, well-being, mastery over the senses, and an inclination towards joy and knowledge. (B.G 14.6) The sattva guna is characterized as the "quality of goodness." When the sattva guna prevails, an individual possesses an intrinsic motivation to embody

goodness and compassion. This attribute not only cultivates constructive relationships with others but also facilitates a profound comprehension of the self, thereby enhancing emotional resilience and stability. (*Bhagavad-Gītā as It Is*, 2015)

The Rajas Guna

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 7 ॥

Rajas guna represents the embodiment of attachment to both action and its consequent outcomes. Driven by fervour and aspiration, it engenders emotional entanglement, impulsivity, and a pronounced sense of agency (B.G. 14.7). Rajas guna is characterized as the "active quality." The prevalence of self-interest results in the intellect presenting a distorted perception of morality and ethics. Individuals dominated by Rajas typically do not cultivate renunciation and detachment. Enthusiasm, interest, and activity constitute some of the defining characteristics of this guna. (Srivastava, 2012)

The impact of Rajas guna is observable in various dimensions of existence, as it compels individuals toward incessant involvement and the relentless pursuit of objectives, frequently eclipsing the necessity for equilibrium and inner tranquillity.

The Tamas Guna

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादात्प्रस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८

Tamas guna, conversely, represents a proclivity towards inertia, lethargy, emotional insensitivity, disengagement from

responsibilities, as well as rigidity and inflexibility of thought. It epitomizes the “quality of inertia.” (B.G. 14.8) (Swami Gambhirananda, 1984)

When Tamasic guna prevails, an individual experiences a form of happiness that is both generated and confined within the realms of self-deception and misunderstanding. The constructive expression of Tamas guna manifests as a propensity for industrious labor. However, one of the limitations associated with these characteristics is a pronounced attachment to material possessions and a self-centred disposition. (Srivastava, 2012)

Such attachments can significantly impede personal growth and spiritual advancement, causing individuals to become ensnared in a cycle of ignorance and discontent. Acknowledging the impact of Tamas guna is crucial for those who aspire to liberate themselves from this repetitive cycle, as it enables them to foster awareness and make deliberate decisions that encourage personal development and fulfilment.

Methodology

The databases used for finding the related literature were Google Scholar, PubMed, and Research Gate. During the search, neither the publication date nor the database's language filters were applied. Search was done with using keywords Triguna, vedic personality and wellbeing.

Inclusion criteria

- Only Cross-sectional studies were considered eligible.
- Articles with English language were selected for the study.
- The studies comparing relation between Triguna theory of personality with any aspect of physical and psychological wellbeing of humans were included.

Exclusion criteria

- Pre- post study design was excluded.
- Review papers, thesis, research proposals, and posters were excluded.
- studies done for development of related scales and tools were excluded.

Identification of studies via databases

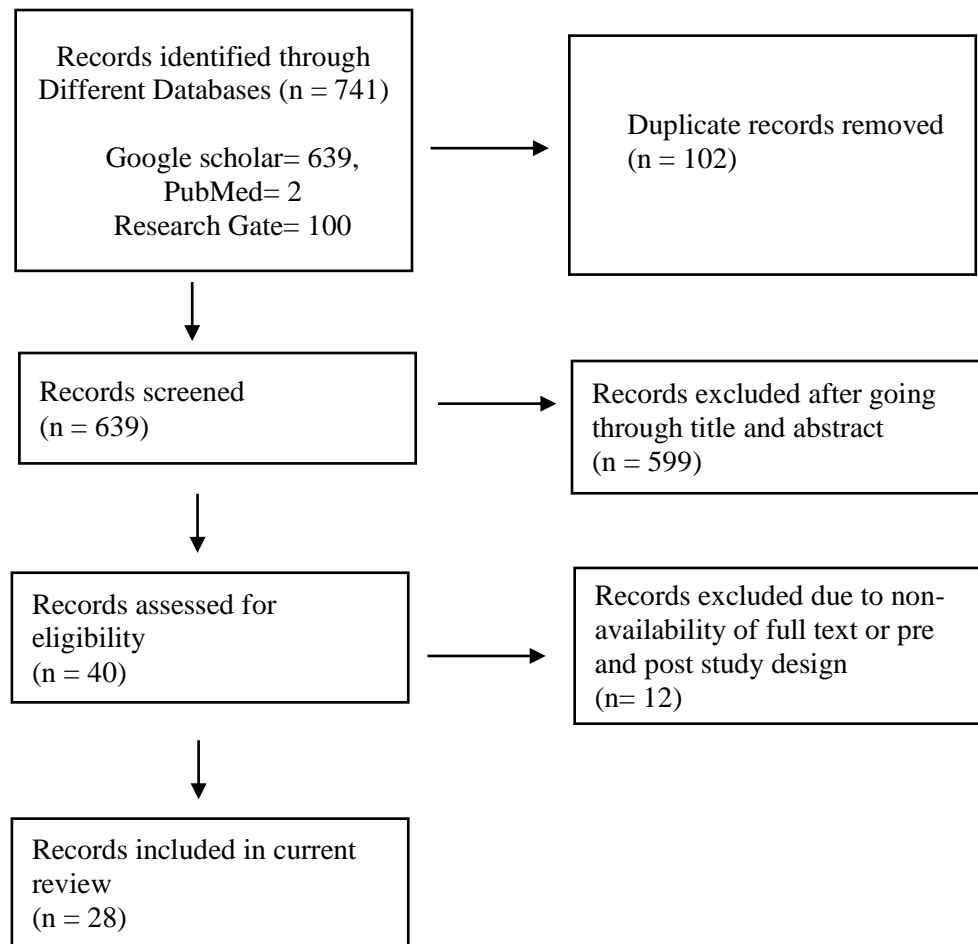


Figure 1: Flow diagram of the literature selection for the review.

Results:

Total of 28 studies were finally included in the review. All the studies were cross sectional in nature. Studies were designed differently; the results and discussion of selected studies is mentioned below in Table 1.

Citation & Study Characteristic	Variables Measured	Tools for Assessment	Results	Discussion
(Kumar et al., 2013) 40 Managers 25-35 years. Cross sectional	Triguna personality & creativity	Mathew IAS rating scale, Wallach and Kogan test of creativity	Sattvic personas score high in creativity; Rajasic managers respond well but less uniquely. Sattvic -rajasic individuals show relatively lower creativity. Sattvic-Tamasic traits hinder creative work.	Sattvic managers excel with balance, brilliance, and planning. Rajasic managers prioritize communication and energy. Tamasic personalities show ignorance.
(Nedungottil et al., 2022) 114 men, 18-50 years, Cross sectional	Alcohol Dependence, Triguna, non-attachment, personality, subjective wellbeing	AUDIT Scale, Vedic personality inventory, non-attachment scale, BFA Scale, PANAS	The alcohol dependent group scored higher on Tamas and lower on Sattva. Sattva associated positively with conscientiousness, satisfaction with life, PA, agreeableness, extraversion, and openness and negatively with neuroticism. Rajas showed negative correlations with conscientiousness and PA, agreeableness in the clinical group and positively linked to neuroticism, NA, and life satisfaction in the community group. In both groups, Tamas was positively correlated with neuroticism, NA, and negatively correlated with conscientiousness, life satisfaction and extraversion and openness in community group.	The study found that Men without alcohol dependence have higher positive personality traits. Men with alcohol dependence exhibit higher negative personality traits. higher Sattva scores correlated with better subjective well-being, including positive affect and life satisfaction, while higher Tamas scores were linked to negative affect in men with alcohol dependence, highlighting Triguna's relevance to overall well-being.
(R. S. Kumar et al., 2022) 100 Female students, Cross sectional Design	Emotional regulation, Focused awareness, Attachment style, Anxiety, Social desirability, Personality, Pupil dilation dwell time.	Geeta inventory for screening, ER Questionnaire, ER-IAT, Mindful-Awareness Attention Scale, Adult attachment Scale, STAI, Marlowe-Crowne social desirability scale and Eye Tracker,	sattva has positive ER-IAT D score and rajas and tamas groups have negative D scores. compared to rajas and tamas, sattva exhibited the highest level of mindfulness higher dwell time in pleasant and unpleasant conditions but non-significant in the neutral condition. Sattva group showed higher close and dependent attachments, and lower anxious attachment scored lowest for anxiety, lowest social desirability scores compared to rajas and tamas. In pupil dilation, all conditions showed that sattva had the lowest dilation compared to rajas and tamas.	ER is strongly linked to sattva, while rajas and tamas show stronger implicit association with ER. In this study the sattva group showed positive growth, promoting health, harmony, and well-being. Sattva guna nurtures emotional resilience and psychological well-being. A sattvic mindset supports mental balance despite challenges.

(K. V. A. Kumar & Balodhi, 2016) 20 Depression patient, 20 Normal adults, 18 to 65 years	Triguna personality, Depression	SRT factor-Inventory, Beck's Depression Inventory, General health questionnaire	In the clinical group, Rajas factor is higher than Sattwa and Tamas, where the difference is not significant between Rajas and Tamas factors, but both Rajas and Sattwa are significantly higher than Tamas. In the control group, Sattwa factor higher than Rajas and Tamas factors significantly. On the independent variable Control group significantly higher on 'Sattwa', clinical group higher on 'Rajas' (insignificantly), significantly higher on Tamas. The Sattwa, Rajas, and Tamas factors do not significantly correlate with BDI scores or with each other.	Contrary to common belief that tamas is the core cause of the majority of mental distress encountered by humans. this study conclude, Tamas alone may not cause depression; a combination tamas with Rajas, where Rajas predominates, seems to be the source.
(Arora, 2015) 60 married women 35-50 years	Triguna, coping strategy	Vedic Personality Inventory (David B. Walf), Coping Strategy Inventory (David L. Tobin)	Out of 60 subjects, 45 were Sattvik, 11 Rajasic, 4 Tamasic. Problem solving, cognitive restructuring, social contact approach was predominant in sattvic and insignificant in tamasic. Expressing emotions and wishful thinking was moderate in sattvic women and problem avoidance, social-withdrawal was insignificant in sattvic women, while self-criticism was preferred by tamasic personalities.	The dominance of Sattva leads to happiness and satisfaction, favouring social contact in these individuals. Rajasic individuals seek fame through ambitious activities, potentially using sympathy and favours as tools to fulfil their goals. Tamasic individuals get too fixated on problems, hindering solutions due to darkness and unawareness corresponds to the findings also.
(Mankar & Kulkarni, 2017) 120 students correlational	Triguna personality, Stress	Personality Assessment Profile by Dr. Upinder Dhar, Dr. Sapna Parashar and Dr. Santosh Dhar, Stress Scale' by Dr. M. Singh	The correlation coefficient between Satvik guna and stress level was -0.17, indicating significant inverse relation between Satvik guna and stress. The correlation coefficient between rajas guna and stress level was 0.17, indicating a positive correlation. When rajas guna attributes increase, stress levels also increase. The correlation coefficient between tamas guna and stress level was 0.39, indicating a significant positive relationship. Increase in tamas guna leads to higher stress levels.	Moderate Satvik guna is common among most students, with some showing low and negligible showing high levels. This diversity suggests students are equipped to handle different challenges. Most students exhibit moderate Rajas personality no one showing high attribute of rajas. Enthusiasm, interest, and activity signify Rajas guna. Many students possess low attributes of Tamas guna, characterized by ambiguity, idleness, fantasy, and persistence these individuals are cautious, apprehensive, and revengeful, as a result, it is evident that a large number of students have a positive attitude and are open-minded.
(Goyal & Rathore, 2024) 100 participants (40 to 65 years)	Rationality, Triguna personality, Resilience	Cognitive Reflection Test (CRT-7), Vedic Personality Inventory, Brief Resilience Scale	Rationality had a positive relationship with resilience and a negative relationship with Rajas and Tamas. Resilience was positively linked to Sattva and negatively to Rajas,	Rajas and Tamas guna mediate Rationality and Resilience, with Rajas increasing the relationship by 0.15 points and Tamas by 0.29 points, while Sattva Guna does not mediate.

Correlational study			Tamas. sattva guna doesn't mediate rationality and resilience.	
(Mendiratta et al., 2020) 18-25 years. 158 young adults (79 females 79 males) correlational	Personality, perceived Stress, Mindful eating	Gita Inventory of Personality, Perceived Stress Scale, The Mindful Eating Questionnaire	Different gunas impacted stress perception; sattva guna linked to lower stress, tamas guna to higher stress. there was no significant effect of gender on stress. Mindful eating scores varied between sattva and tamas gunas.	Subjects with sattvic traits experience less stress compared to other gunas. Study suggest that Rajasic traits lead to active aggression, while tamasic traits cause laziness. Sattvic and rajasic subjects practice mindful eating more than tamasic individuals. Mindful eating involves awareness and reduced emotional and distracted eating.
(S. & K. Salagame, 2018) 60 yoga practitioners and 60 normal control group correlational	Triguna personality, chitta bhumike,	Vedic Personality Inventory, Chitta Bhūmike Inventory (Jayasheela & Salagame)	The groups differ on chitta bhumike sub-scales, not significantly differ on triguna. Among both the groups Satva negatively correlates with Rajas, Tamas, Kshipta, and Mūdha. In YP group Rajas positively correlates with Tamas, Kshipta, and Mūdha. Tamas has positive correlations with Kshipta and Mūdha. But in NCG, Rajas has no significant correlations. The triguna don't correlate significantly with Vikshipta, Ekagra, and Niruddha.	The study shows significant score differences between the two groups on Chitta Bhumike Inventory sub-scales. YP group scored higher on Vikshipta, Ekagra, and Niruddha and lower score on Kshipta and Mūdha compared to NCG, indicating YP's higher spiritual development level.
(Kewalramani, 2016) 101 Students, (17-19 years)	Anger, Triguna Personality	State & Trait anger (STAS) inventory, Vedic personality inventory	There is a strong correlation between sattva guna and both state and trait anger. Rajas guna positively correlates with state anger, and has a low positive correlation with Trait anger. There is a positive correlation between Tamas guna and both State anger and Trait anger.	The study reveals a surprising link between Sattva and anger. This shows that the reasons Sattvic people become angry may differ from the events that cause anger in Rajasic or Tamasic. The relationship is similar, but the underlying reasons make them very different.
(Kaur et al., 2022). 39 healthy adults 18-35 years, (13 each in yoga, PE & sedentary lifestyle group) Observational cross-sectional study	Cognition, Coping skill, Vedic personality	DSST (visual 1 and 2 back test, Color trail 1 and 2, PGIMS), Brief COPE, Vedic personality inventory	The YG had higher sattva, while PE and SED had more rajas and tamas guna. Individuals' cognitive functioning wasn't affected by nature and intensity of physical activity. Sattva guna had a positive correlation with emotion-focused coping problem-focused coping across groups, and statistically significant in the PE group. In contrast, Tamas guna had a negative correlation with emotion-focused coping across groups, showing statistical significance in PE and YG.	This study found that yoga practitioners had greater activity than other groups, had greater activations of the brain areas in comparison to the other group. The VPI assessment revealed higher Sattva guna percentages in yoga practitioners compared to other groups, suggesting that regular yoga practice promotes traits like calmness and connection. the Rajas and tamas traits were low in yoga group compared to PE and SED.

(Verma & Tiwari, 2017). 468 Students 18 to 25 years	Triguna personality, Human flourishing, self-compassion	Vedic Personality Inventory, Mental Health Continuum-Short Form, Self-Compassion Scale	Participants with sattvic personality had higher scores on human flourishing, social and psychological wellbeing, overall self-compassion, self-kindness, compared to those with tamasic personality. Sattvic personalities showed positive connections between self-kindness and human flourishing components, while tamasic personalities exhibited negative relation involving self-judgement and human flourishing well-being aspects.	The results showed significant differences in human flourishing scores between sattvic and tamasic personalities. Gunas significantly impact participants' self-compassion and human flourishing. Participants with higher sattva guna than tamas guna showed more self-compassion and human flourishing.
(Dey, 2021) 103 individuals, 45 male, 58 female 25 and 40 years.	Happiness, Resilience, Stress, Type of personality	Oxford Happiness Questionnaire, Brief Resilience Coping Scale, Perceived Stress Scale, Triguna Scale	Strong positive correlation of sattva with resilience and happiness, and negative correlation with anxiety. Results show a notable positive connection between tamas and stress, with no significant variations in mean scores of Resilience, Happiness, Stress, Anxiety, and triguna.	Individuals with a predominant sattva guna manage stress better due to its qualities, acceptance and adaptability. Research analysed happiness, stress, and anxiety across age groups and lifestyles. Sattva guna helps deal with challenges, while increased tamas guna can cause stress and discontentment.
(Suhani Sharma et al., 2016) 100 Students 18-24 years.	Personality, Wisdom, Psychological Well Being	Trigunatmak Personality Inventory, Practising Wisdom Assessment Scale, Ryff's PWB Scale	Results indicated that sattva guna explained 6.2 % variance in predicting wisdom. Psychological wellbeing was significantly predicted by sattva guna.	The presence of sattva guna predicts wisdom and psychological wellbeing in an individual, influencing qualities essential for a harmonious life which linked to our psychological wellbeing.
(Nedungottil et al., 2021) 84 males, 18-50 years Cross sectional survey	Triguna personality, Personality, Attachment, Subjective wellbeing	Vedic Personality Inventory, Big five Aspect Scale, Attachment Scale-NAS 7, PANAS Revised	Sattva correlates positively with Gamma Plus and stability, moderately with Delta Plus and plasticity. Rajas correlates negatively with stability, Gamma Plus, Delta Plus, and activation. Tamas shows strong negative correlation with Gamma Plus, and moderate with stability, Delta Plus, and plasticity. Gamma Plus moderately correlates with nonattachment.	Sattva is closely linked to the General Factor of Personality, suggesting it measures socially desirable traits well. It shows strong correlation with Stability and self-restraint, less so with Extraversion and Openness/Intellect.
(Singh et al., 2016) 1148 adults (Males = 341; Females = 807) 18- 30 years from India, USA and Czech Republic	Triguna Personality, Mental health,	Vedic Personality Inventory, Mental Health Continuum-Short Form, Flourishing Scale, Scale of Positive and Negative Experiences	Sattva and mental health differed by country. Czechs had better mental health than both, whereas USA outperformed Indians. Sattva linked positively with wellbeing, MHC-SF total, FS, and SPANE P, but negatively with SPANE N in three nations. Rajas correlated negatively with wellbeing, MHC-SF Total, FS, and SPANE P and positive with SPANE N in the Czechs, but positively with SWB and SPANE N in Indians and the United States. Tamas was inversely related to EWB, SWB, PSW, MHC-SF Total, SPANE P, and FS for	In first objective of the study, scales had good cross-cultural validity. In second Three countries showed personality and mental health differences. Americans were more Sattvic, Indians Rajasic, and Czech results were inconclusive. Czechs had better mental health, Americans more flourishing. Positive experiences were similar, but Americans reported more negative experiences. Sattva correlated positively with mental health, Rajas negatively. Personality types (Sattva, Rajas, Tamas) showed varying effects on well-being in

			Czechs, and favourably correlated with SPANE N for Indians. Tamas had a negative correlation with PWB and FS in the United States but a favourable correlation with SPANE N.	Czechs, Indians, and Americans, with Sattva having the highest impact.
(Malakar & Bandyopadhyay, 2020) 217 students, 20-23 years	Attitude towards God, Personality, Entitlement to God, Struggle in belief, Distress, Academic achievement	Attitude towards God Scale-9, Vedic Personality Inventory, Divine Entitlement Scale, Divine Struggle Scale, Kessler Psychological distress scale, Measures of academic achievement	In academic achievement, the sattvic-rajsic group had higher mean scores, while the rajsic-tamsic group scored higher in other aspects. Group influence was significant on all variables, but gender had no effect. Only academic accomplishment showed a significant gender-group interaction, with substantial differences between sattvic-rajasic and rajsic-tamsic groups in divine entitlements, divine struggle, and psychological distress correlations.	The results strongly supported hypothesis one, as both study groups significantly differed in all stated dependent variables. People with sattvic-rajsic guna may channelize enlightened thoughts effectively due to carrier development. the rajasic-tamasic group, lacking in this regard, might dwell in darkness and struggle, causing greater sufferings.
(Chadha & Alam, 2024) 122 Medical Students	Triguna personality, Individual's empathy	Vedic Personality Inventory, Brief Form-interpersonal Reactivity Index (B-IRI)	Sattva had a negative correlation with personal distress and a positive correlation with perspective taking. In contrast, both rajas and tamas had a positive correlation with fantasy and personal distress. There was no discernible difference in triguna between men and women. Females had higher EC, PT, and PD ratings than males,	Sattva was strongly associated with perception-taking and PD, whereas Rajas and Tamas were modestly associated with FT and PD. Females outperformed guys in empathy. There was no correlation discovered between sattva, EC, and FT scores. Gender differences were observed in perception-taking, EC, and PD scores, with females scoring higher.
(Pandey & Dubey, 2020) 60 participants 18-45 Years	Triguna personality, Flourishing	Vedic Personality Inventory, PERMA-Profiler	Satvik was positively correlated with positive emotion, relationships, meaning, and accomplishment in PERMA. Rajasic was negatively correlated with positive emotion only. Tamasic showed no correlation with engagement but was negative with other 4 PERMA components. Satvik and Tamasic predicted positive emotion. While Tamasic and Satvik predicted meaning. Satvik also predicted relationship and accomplishment.	The study showed that having a dominant sattva guna personality enhances achieving all five PERMA components compared to rajas and tamas gunas. Significant positive correlations were found between sattvic scores and four key PERMA components: positive emotion, relationships, meaning, and accomplishment.
(Maurya et al., 2021) 100 students	Triguna personality, basic value, personality test,	Vedic questionnaire, big five factor synonyms and IPIP items.	46% have the balanced or sattva personality type, 31% have rajas or active guna and 23% have tamas or inactive quality.	The sattva balanced-mindedness in work and family duties, mature knowledge and traits like intelligence and depth, devotion, emphasizing honesty, principles, sociability, and friendliness. Rajasic group possess qualities like leadership, creativity and quickness, energy. tamasic qualities like bad action, indifference to society irritable unstable were the common traits.

(Verma et al., 2020) 377 students, 17 to 25 years	Vedic personality, Self-compassion, Goal orientation	Vedic Personality Inventory, Self-Compassion Scale, Achievement Goal Orientations Scale.	Positive correlations were found between Sattva Guna and self-compassion, mastery, performance-approach, and performance-avoidance. Rajas Guna correlated positively with Tamas Guna, performance-approach, and performance-avoidance, and negatively with self-compassion and mastery. Meanwhile, Tamas Guna had negative correlations with positive & negative self-compassion, mastery, and small non-significant correlations with performance-approach and performance-avoidance.	The study confirmed that Triguna personality and self-compassion influence academic goal orientations. Positive and negative self-compassion play different roles. Gender, personality, and self-compassion explain much of the variance in academic goals. Self-compassion is linked to positive motivation in academics.
(Sharma et al., 2021) 121 participants cross-sectional design	Triguna personality, Perceived stress, Life satisfaction	General Health Questionnaire for Screening, Vedic Personality Inventory, Perceived stress scale, Satisfaction with life scale	Moderate positive correlation between Sattva and life satisfaction; weak negative correlation with PSS. Rajas and Tamas negatively correlated with life satisfaction and positively with perceived stress. Sattva strongly negatively correlated with Rajas and Tamas. Weak positive correlation between Rajas and Tamas. Weak negative correlation between SWLS and PSS.	The moderate correlation between Tamas traits and perceived stress aligns with traditional yogic texts, which indicate that individuals demonstrating heightened Tamas characteristics are prone to perceive situations as more distressing. On the contrary, individuals with significant Rajas may have increased anticipatory abilities and awareness, contributing to lower life satisfaction relative to those with pronounced Tamas traits.
(Bonshe & Srivastava, 2023) 219 adults 19 to 25 years	Triguna Personality, Self-Esteem	Vedic Personality Inventory, Rosenberg Self-Esteem Scale	A positive correlation was found between Sattva dominant individuals and self-esteem scores, while Rajas and Tamas dominant individuals had negative correlations. Sattva individuals had significantly higher self-esteem than Tamas, but no difference was observed between Rajas and Tamas. Sattva-dominant individuals showed high self-esteem, while Rajas and Tamas individuals had average scores only.	The study emphasizes the benefits of a Sattvic lifestyle for higher self-esteem and well-being. Sattva dominance relates to healthier self-concepts, while Rajas and Tamas traits are linked to lower self-esteem, causing anxiety and confusion. Significant self-esteem score differences exist between Sattva dominant individuals and those with Rajas or Tamas dominance, but not between Rajas and Tamas.
(Kashyap et al., 2022) 121 Individuals, 18 to 40 years cross-sectional, survey design	Triguna personality, Coping style	Vedic Personality Inventory, Coping Orientation for Problem Experiences (COPE) Inventory	Sattvic personality linked to active coping and planning. Rajasic personality linked to denial and emotional venting, while less likely to seek practical support. Tamasic personality tied to substance use, denial, emotional venting, and behaviour disengagement, with limited active coping.	The study found that those with Sattvic traits use better coping methods like active coping and strategic planning. In contrast, ones with Rajasic traits tend to rely on denial and emotional venting. Individuals with Tamasic traits often resort to harmful strategies like substance abuse, behavioural disengagement.
(Ravindra & Babu, 2021) 121 Healthy adults, 18–21 years	Triguna personality, Emotional style	Vedic personality inventory, Emotional style assessment questionnaire,	The study found positive correlations between outlook and Sattva, negative correlations with Rajas and Tamas. Resilience had the opposite pattern. Social intuition and sensitivity correlated positively with Sattva but negatively with Rajas and Tamas. Implications for Well-Being findings indicate that Sattva guna is related with	Individuals with high Sattva levels have better emotional control compared to Rajasic and Tamasic types. High Self-awareness linked to Sattva aids emotional regulation and managing distractions effectively enables individuals to more accurately perceive their emotional states which is negatively related to rajas and tamas.

			more positive emotional patterns, which may improve well-being.	
(Khanna et al., 2013) Sample 2 (80 Indian professionals, mean age 28.8 years) (Sample 2= 110 Indian students, Mean age 21 Years)	Mental health, vedic personality,	Mental health continuum-short form, VPI, Psychological Capital Questionnaire, Big-five inventory, Satisfaction with life scale, Subjective happiness scale	The study analysed how Guna scores related to well-being indicators. Sattva showed negative correlation with Rajas and Tamas but was correlated positively with various aspects of well-being. Rajas and Tamas correlated negatively with all well-being aspects. The older group performed significantly better on Sattva than the younger group. This study found that as people age, their Sattvic personality traits tend to increase.	The findings show that sattva correlates positively with various dimensions of wellbeing, validating the notion that Sattva is helpful to general well-being. The elderly sample scored much higher on Sattva than younger individuals, implying that as people age, they demonstrate stronger impulse control and moral accountability, both of which are related with Sattvic personality qualities.
(Yadav & Kumar, 2024) 130 women, 18 to 64 years	Vedic personality, psychological wellbeing	Vedic Personality Inventory, Psychological Well-being Scale (Ryff,2007)	Sattva positively associated with better psychological health, while higher Rajas and Tamas levels associated with lower psychological well-being. Sattvic personality strongly influenced well-being, while Tamasic had a notable effect and Rajasic a less significant negative impact.	The research shows how Sattva, Rajas, and Tamas affect human behavior and mental states. Sattva leads to positive outcomes, while Tamas is linked to negative ones. Individuals with a strong Sattvic trait tend to focus on self-improvement and well-being.
(Banerjee et al., 2020) 149 Employee	Triguna personality Job performance	Gita inventory of personality, Job performance scale	The regression analysis found no significant link between Sattva Guna and job performance. Rajas Guna and positively impacted job performance, implying individuals with Rajas traits excel due to short-term gains motivation.	The study found that Rajas Guna positively impacts job performance by driving employees to be more actively engaged in work to have immediate benefits. while Sattva Guna appears to have little to no effect on job performance.

Table 1: Included Studies (n=28) and their summary

Conclusion:

The studies included in the review major of them utilized the Vedic Personality Inventory to measure the relation between Triguna personality and various aspects of wellbeing. This approach provides a structured framework for understanding how different personality traits influence psychological and physical health.

The results and discussion section summarizes the key findings from the various studies reviewed found that individuals with a predominant Sattva guna (quality) tend to have higher levels of well-being, resilience, self-compassion, and positive emotional patterns compared to those with higher Rajas and Tamas gunas. Sattva guna was positively correlated with better coping strategies, emotional regulation, mindfulness, and psychological well-being, while Rajas and Tamas gunas were associated with more negative outcomes. As people age, their Sattva guna levels tend to increase, indicating that Sattvic personality traits become more pronounced over time. The impact of the three on various aspects of well-being, including stress, happiness, life satisfaction, and mental health, showed

differences across cultures (India, USA, Czech Republic). While Sattva guna was generally beneficial, Rajas and Tamas gunas had varying relationships with well-being outcomes depending on the cultural context.

The exploration of the Triguna theory of personality in relation to overall wellbeing reveals several significant insights

The findings indicate that a relative dominance of Sattva and Tamas Gunas plays a crucial role in enhancing self-compassion and promoting human flourishing. This suggests that individuals with higher Sattva qualities tend to experience better psychological and physical wellbeing, as they are more inclined towards positive emotional states and personal growth

The Rajas Guna, characterized by activity and enthusiasm, can lead to emotional entanglement and impulsivity. While it drives individuals towards goals, it may also overshadow the need for balance and inner peace. This duality highlights the importance of managing Rajas to prevent it from negatively impacting overall wellbeing.

The Tamas Guna is associated with inertia and emotional insensitivity, which can hinder personal development. Individuals dominated by Tamas may find themselves trapped in cycles of ignorance and dissatisfaction, emphasizing the need for awareness and deliberate choices to foster personal growth.

In summary, the connection between Triguna theory and overall wellbeing is complex, with Sattva and Tamas Gunas playing pivotal roles in shaping individual experiences. The findings underscore the importance of cultivating Sattva qualities while managing the influences of Rajas and Tamas to enhance overall wellbeing.

Recommendation:

Based on our review we can say that the further researcher can Explore the impact of Triguna personality on a wider range of well-being outcomes, including physical health, interpersonal relationships, and spiritual development. Examine the potential mechanisms and underlying processes through which the Triguna personality traits influence well-being, conduct longitudinal studies and intervention-based studies to understand how the Triguna personality traits evolve over time and their long-term implications and impact of yoga for an individual's overall well-being and life outcomes.

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