Indigenous Vedic perspective of Triguna delineates the tri-dimensional classification of personality (sattvika, rajasika, and tamasika), whereas Seligman’s PERMA model describes that flourishing emerges from five components of wellbeing: positive emotion (P), engagement (E), relationships (R), meaning (M) and accomplishment (A). The present study aims to examine the relationship between Triguna (i.e. sattvika, rajasika, and tamasika) and five components of PERMA model. Vedic Personality Inventory and the PERMA Profiler were administered on 60 participants (males=30, females=30) aged 18-45 years. The findings indicated that sattvika was positively correlated with all the five components of PERMA, whereas rajasika was negatively correlated with positive emotion, relationships, meaning and accomplishment components and tamasika was negatively correlated with all five PERMA components. The stepwise multiple regression analysis revealed that sattvika positively explained 45% variance in positive emotion, 20% in relationships, 11% in meaning and 26% in accomplishment. The tamasika negatively accounted for 6% variance in positive emotion and 31% in meaning.

Keywords: Triguna, Positive emotion, Engagement, Relationships, Meaning, Accomplishment.

In the present time, individuals, organizations and policy makers are focusing those attributes that enhance human flourishing and reduce mental disorders such as depression, anxiety, stress, hopelessness etc. Evidences reveal that flourishing plays an innovative role to bring numerous advantageous outcomes such as better physical and mental health, longevity, good relationships and success (e.g., Diener & Chan, 2011; Hupport, 2009). Moreover, human flourishing improves kindness, compassion, optimism and other positive attributes. For the elevation of flourishing in human nature it is the essential to explore that how personality determines to the vital components of flourishing.

Psychologists have used different models and theories for the conceptualization of personality. These models and theories give an explanation of human nature. Ancient Indian Philosophical schools such as Samkhya Yoga, Vedanta and Buddhism and medical text Ayurveda conceptualized personality using the term Triguna (i.e. sattva, rajas and tamas). Many Indian and western scholars have tried to convert this ancient knowledge of personality into the modern context of psychology (Jha, 2009). It is described in medical scripture Ayurveda that a living being is combination of Panch Mahabhutes (five elements) including Akasa (ether), Vayu (air), Tejas (fire), Ap (water), and Prithvi (earth) and this combination produces biological components vat, pitt and cough and psychological components sattva, rajas and tamas and these components influence body, mind, their ingredient and equivalent behavior pattern with spiritual facet (Shilpa & Murthy, 2011). In divine text Gita, lord Krishna explained that living being is the combination of three innate qualities namely sattva, rajas and tamas, in which sattva is the symbol of goodness, rajas is the indicator of passion and tamas is the indicator darkness (Krishna, 2002). On the other hand, Samkhya philosophy hypothesizes two phenomenon Prusha (awareness) and Prakriti (nature). Prusha creates inner personality, whereas all other things in the universe are created by Prakriti. All physical and psychological factors including mind is also created by Prakriti. Prakriti is constituted by three gunas- sattva, rajas, and tamas. These three gunas exist in everyone but their magnitude may differ
from person to person. On the basis of above consideration, personalities are classified into three categories – sattvika, rajasika and tamasika (Rao, 1966).

Sattvika are disciplined and have mental equanimity (Wolf, 1998); show creativity, confidence, modesty and are free from egoism (Ganguli, 2005); focus on present (Kumar, 2007); have no desire for the fruits of their actions (Theodore, 2010); endeavor with eagerness and determination without thinking about success or failure, realize difference between expected and neglected, manifest calmness, satisfaction, compassion, and tranquility and have control over one’s actions (Rao & Paranjpe, 2016, p. 156). Rajasika feel dissatisfaction, envy from others and have materialistic tendency (Wolf, 1998); show hesitancy and doubt (Ganguli, 2005); focus on future (Kumar, 2007); have restlessness and greed for the fruits of their actions (Theodore, 2010); work with great effort to satisfy their longing for worldly things, overwhelmed by joy and sorrow, do not understand the difference between prescribed and prohibited, enjoy bodily comfort and sensual pleasure, and involve in attaining worldly propensity such as wealth, career and prestige (Rao & Paranjpe, 2016, p. 156). Tamasika have mental imbalance, anger, frustration, and feeling of helplessness (Wolf, 1998); reveal heedlessness in their character (Ganguli, 2005); focus much on the past (Kumar, 2007); are lazy and undisciplined (Theodore, 2010); adopt immoral pathway to fulfill their desire, manifest laziness, fear, grief, depression, and arrogance, inclined toward sleep, intoxication, violence, and gambling that leads the soul toward gloom and ignorance (Rao & Paranjpe 2016, p. 156-157). As described above, these three gunas are always present in all beings and determines their temperament and emotions. These gunas generate different kind of predispositions and also shape one’s wellbeing and flourishing level.

Flourishing is an emotional state of wellbeing that emerges inside the mind. It is not merely the absenteeism of melancholy but also it is an established gratification for life and being in love for living. Words “flourishing”, “happiness” and “wellbeing” are usually used reciprocally in the literature and we also used these words reciprocally in the present study. Ancient Indian writings such as Vedas and Upanishad have conceptualized flourishing as ananda. The Vedic and Upanishadic seer and sages explained that everlasting (nitya) and eternal (satya) is the ultimate truth of universe. The personal aspect of ultimate truth of universe is called Atman. They recognized Atman as satya and nitya and recommended human being to perceive it as a way to get liberation from all kinds of difficulties and sufferings and to attain eternal gladness (ananda) which is characterized by the state of realization (Kiran Kumar, 2003). It is explained in Taittiriya Upanishad that happiness and wellbeing emerge from the spontaneous expression of ananda (Kiran Kumar, 2003). In this way concept of flourishing and wellbeing has been considerably defined in ancient Indian scriptures. Western psychologist delineated that flourishing is vigorous state of mind that emerges from functioning well in various psychosocial domains. So, they realized that multidimensional models are necessary to properly understand the concept of flourishing and wellbeing. Ryan & Deci (2001) outlined wellbeing in terms of hedonic and eudaimonic domains. Hedonic domain describes emotion, whereas eudaimonic domain focuses on thriving and related well being constructs. Keyes (2002) explained that eminent emotional, psychological and social wellbeing is crucial for flourishing. Hupport & So (2013) described that 10 components may helpful in the elevation of flourishing namely competence, emotional stability, engagement, meaning, optimism, positive emotion, positive relationships, resilience, self esteem and vitality. These are the contradictory characteristics of the symptoms of depression and anxiety. Seligman (2011) focuses on the five components of flourishing in PERMA model: positive emotion (predisposition to feel contentment and perception of life in positive paradigm), engagement (a state of flow or psychological connection with an specific activity), relationships (feeling of love to others and supported by others), meaning (sense of living a purposeful life and involvement in relevant activities) and accomplishment (feeling of achievement). Each PERMA element is helpful in the enhancement of flourishing.

Researchers have been attempted to examine that how these three gunas influence the level of wellbeing and flourishing. Bandhyopadhyay (2020) reported that performance of sattvic-rajsic group was better in their examination and sufferings of this group were minor...
in the context of divine entitlement, divine struggle and psychological distress. Dominance of *sattva guna* results in self-compassion and human flourishing (Verma & Tiwari, 2017). Sharma et al. (2016) reported that *sattva guna* was found as a strong predictor for wisdom and psychological well-being. Khanna et al. (2013) found positive correlation between *sattva guna* and well being indicators, whereas *rajas* and *tamas* were negatively correlated with wellbeing indicators. Sharma et al. (2012) compared clinical sample and community sample and reported that dominance of *sattva guna* was found in community sample and *rajas* and *tamas gunas* were dominant in clinical sample. *Rajsic* tendency promotes psychological and behavioral problems, whereas *sattvic* tendency has protective influence on personality (Das & Gopal, 2009). Kapur et al. (1997) reported that dominance of *sattvic* temperament was found in normal children in comparison to psychologically disturbed children.

On the basis of above description, it is clear that considerable studies has been done to explore the influence of *Triguna* on mental health, wellbeing, life satisfaction, academic achievement etc. but there occur a requirement to examine that how personality orientations as illustrated in ancient Indigenous literature determine those components of human nature that are helpful in the enhancement of flourishing as outlined in Seligman’s (2011) PERMA model. The present study attempts to examine that how *sattvika, rajasika, and tamasika* personality orientations correlate and influence the all five PERMA components of flourishing.

**Objectives**

1. To examine the relationship between three indigenous personality orientations (i.e., *sattvika, rajasika* and *tamasika*) and five flourishing components of PERMA model.

2. To explore the influence of three personality orientations on five PERMA components.

**Method**

**Sample:** The sample consisted 60 participants (males = 30, females = 30) aged 18 to 45 years. All the participants were residents of two districts of Uttar Pradesh. Their level of the education was intermediate, graduation and post graduation.

**Measures**

*Vedic Personality Inventory* was developed by wolf (1998) for the assessment of personality in Indian context. It contains 56 items in which 15 items are of *sattva*, 19 items are of *rajas* and 22 items are of *tamas*. Participants responded their responses on a seven point rating scale as Very Strongly Agree (6), Strongly Agree (5), Somewhat Agree (4), Neutral (3), Somewhat Disagree (2), Strongly Disagree (1), and Very Strongly Disagree (0). Reliability value ranging from $\alpha=0.70$ to 0.90 has been obtained for three *gunas* of Vedic Personality Inventory.

*PERMA-Profiler* was developed by Butler & Kern (2016) to assess five components of flourishing of Seligman’s (2011) PERMA model. The scale consists 15 items in which three items are for per PERMA component. Each item is completed by choosing a number on an 11 point scale ranging from zero to ten in which zero indicates immensely low level and ten indicates immensely high level. Reliability value ranging from $\alpha=0.72$ to 0.90 has been obtained for five components of PERMA Profiler.

**Procedure:** The researchers met all participants personally. A brief introduction regarding the study was given. After their consent for the participation in the study, Vedic Personality Inventory and the PERMA Profiler were administrated on them. After the completion of the data collection process, each data was scored. Pearson Product Moment Correlation and Stepwise Multiple Regression analysis used for the statistical analysis of data. SPSS version 20 was used in the data analysis.

**Results**

The results of the study have been illustrated in two portions. The first portion describes coefficient of correlation and second portion reveals the findings of stepwise multiple regression analysis. To find out the relationship between *Triguna* (i.e. *sattvika, rajasika, tamasika*) and all five components of PERMA, coefficient of correlation was computed and presented in Table 1.
Table 1: Coefficient of Correlation between Triguna and PERMA

<table>
<thead>
<tr>
<th>PERMA</th>
<th>Sattvika</th>
<th>Rajasika</th>
<th>Tamasika</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Emotion</td>
<td>0.67**</td>
<td>-0.27*</td>
<td>-0.52**</td>
</tr>
<tr>
<td>Engagement</td>
<td>0.18</td>
<td>0.06</td>
<td>-0.17</td>
</tr>
<tr>
<td>Relationships</td>
<td>0.45**</td>
<td>-0.09</td>
<td>-0.39**</td>
</tr>
<tr>
<td>Meaning</td>
<td>0.55**</td>
<td>-0.08</td>
<td>-0.55**</td>
</tr>
<tr>
<td>Accomplishment</td>
<td>0.51**</td>
<td>0.09</td>
<td>-0.34**</td>
</tr>
</tbody>
</table>

Note: **p<0.01, *p<0.05

Result demonstrated that *sattvika* was positively and significantly correlated with four components of PERMA i.e. positive emotion (r=0.67, p<0.01), relationships (r=0.45, p<0.01), meaning (r=0.55, p<0.01) and accomplishment (r=0.51, p<0.01). However, *sattvika* was not found to be significantly related with engagement component. *Rajasika* was negatively and significantly correlated with only positive emotion (r=-0.27, p<0.05) component. But it was not found to be significantly related with four components of PERMA i.e. engagement, relationships, meaning and accomplishment. *Tamasika* was negatively and significantly correlated with four PERMA components i.e. positive emotion (r=-0.52, p<0.01), relationships (r=-0.39, p<0.01), meaning (r=-0.55, p<0.01) and accomplishment (r=-0.34, p<0.01), whereas no significant correlation was found between *tamasika* and engagement component.

After correlation, a stepwise multiple regression analysis was calculated to examine the effect of Triguna (i.e. *sattvika*, *rajasika*, and *tamasika*) on five PERMA components and presented in

Table 2: Personality as Predictors of Five PERMA Components

<table>
<thead>
<tr>
<th>Predictors</th>
<th>R</th>
<th>R²</th>
<th>β</th>
<th>T</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Sattvika</em></td>
<td>0.67</td>
<td>0.45</td>
<td>0.45</td>
<td>0.55</td>
<td>5.32**</td>
</tr>
<tr>
<td><em>Tamasika</em></td>
<td>0.72</td>
<td>0.51</td>
<td>0.06</td>
<td>-0.27</td>
<td>-2.63**</td>
</tr>
</tbody>
</table>

Criterion = Positive Emotion

<table>
<thead>
<tr>
<th>Predictors</th>
<th>R</th>
<th>R²</th>
<th>β</th>
<th>T</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Sattvika</em></td>
<td>0.45</td>
<td>0.20</td>
<td>0.20</td>
<td>0.45</td>
<td>3.80**</td>
</tr>
</tbody>
</table>

Criterion = Relationships

<table>
<thead>
<tr>
<th>Predictors</th>
<th>R</th>
<th>R²</th>
<th>β</th>
<th>T</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Tamasika</em></td>
<td>0.55</td>
<td>0.31</td>
<td>0.31</td>
<td>-0.38</td>
<td>-3.41**</td>
</tr>
<tr>
<td><em>Sattvika</em></td>
<td>0.65</td>
<td>0.42</td>
<td>0.11</td>
<td>0.38</td>
<td>3.33**</td>
</tr>
</tbody>
</table>

Criterion = Meaning

<table>
<thead>
<tr>
<th>Predictors</th>
<th>R</th>
<th>R²</th>
<th>β</th>
<th>T</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Sattvika</em></td>
<td>0.51</td>
<td>0.26</td>
<td>0.26</td>
<td>0.51</td>
<td>4.56**</td>
</tr>
</tbody>
</table>

Criterion = Accomplishment

Note: **p<0.01, *p<0.05
Table 2. Result showed that among the three types of personality two, i.e. sattvika and tamasika had been emerged as the significant predictor of positive emotion. Sattvika positively explained 45% variance in positive emotion and tamasika negatively explained 6% variance in positive emotion. Relationships component was significantly predicted by sattvika personality. Sattvika positively accounted for 20% variance in relationships. Result also demonstrated that out of three personality types two, i.e. tamasika and sattvika had been emerged as the significant predictor of Meaning. Tamasika negatively accounted for 31% variance in meaning and sattvika positively accounted for 11% variance in meaning. Accomplishment component was significantly predicted by sattvika personality. Sattvika positively explained 26% variance in accomplishment.

**Discussion**

As described above, ancient Indian philosophical schools depicted personality in context of Triguna paradigm- sattva, rajas and tamas that are liable for the human temperament and behavior. These gunas work together and can never be isolate from one another. They also cannot give rise to any behavior without the support of other two. They compete and co-operate with one another. The dominant guna determines one’s nature and personality while other two gunas are in the auxiliary position. The present study had two objectives, which have been discussed.

The first objective of the study was to examine the correlation between Triguna (i.e. sattvika, rajasika and tamasika) and all five components of PERMA. The findings of the present study unequivocally indicated that dominance of the sattvika guna in personality facilitates the attainment of all five PERMA components in comparison to rajas and tamas gunas.

The coefficient of correlations revealed that there were significant positive correlations among the scores of sattvika and four PERMA components which enhance flourishing level namely positive emotion, relationships, meaning and accomplishment. Conversely, negative correlation existed among the scores of rajasika and four components of PERMA i.e. positive emotion, relationships, meaning and accomplishment. Tamasika exhibited significant negative correlations with the score of four PERMA components namely positive emotion, relationships, meaning and accomplishment.

The second objective of the study was to examine effect of Triguna personality orientations on five PERMA components. Result of the regression analysis demonstrated that out of all five components of PERMA four, i.e. positive emotion, relationships, meaning and accomplishment were significantly and positively predicted by sattvika, whereas two components of PERMA, i.e. positive emotion and meaning were significantly and negatively predicted by tamasika. Rajasika had not been emerged as a significant predictor for any PERMA component.

In essence, it can be contend that the role of the sattvika personality is more conducive in achievement and continuance of PERMA components which are helpful in the intensification of flourishing whereas, tamasika plays a discouraging and adverse role in the acquisition and maintenance of flourishing components. These differences occur due to the differences between nature and characteristics of sattvika guna and tamas guna. It is explained in Gita (Chapter-XIV, Shlok-6), that sattvika guna cultivates joy and purity, binds the mortal being with affection to knowledge and happiness, makes soul free from anger, frustration, agony, arrogance, longing, selfishness and envy and enhances generousness and nobility (Rastogi & Kewalramani, 2010). Sattvika guna exhibits positive correlation with seven components of wellbeing namely self acceptance, positive relation with others, self development, satisfaction with life, purpose in life, autonomy and environmental mastery (Rastogi, 2004).

Self compassion and human flourishing determined by sattvika guna and tamas guna. People who have dominance of sattvika guna reveal higher mean score on self-compassion and human flourishing and their components in comparison to people who have dominance of tamas guna (Verma & Tiwari, 2017). Tamasika have fear, sorrow, low spirits (Kejriwal & Krishnan, 2004). Sattvika are self-controlled and inclined towards humanity (Kapadia, 2004). Hence, findings of the present study encourage the findings of the previous investigations in this area and Vedic knowledge that gunas play relevant role in shaping and maintenance of human flourishing. Sattvika guna cultivates the components of flourishing in human nature, whereas rajas and tamas influence negatively to the components of flourishing.

**Conclusion**

On the basis of above discussion it can conclude that sattvika guna and tamas guna play important role in determining the components of PERMA which influence the flourishing level of participants. The scores on sattvika demonstrated significant positive correlation with the four PERMA components i.e. positive emotion, relationships, meaning and accomplishment, whereas
**Confluence of Triguna and PERMA Model...**

Rajasika scores revealed significant negative correlation with only one PERMA component i.e. positive emotion, whereas no significant correlation exhibited between rajasika four PERMA components namely engagement, relationships, meaning and accomplishment. Conversely, the scores on tamasika demonstrated significant negative correlations with four PERMA components namely positive emotion, relationships, meaning and accomplishment. The scores on the sattvika significantly accounted for variance in the scores of positive emotion, relationships, meaning and accomplishment. The scores on the tamasika significantly accounted for the variance in the scores of positive emotion and meaning.

**Limitations and Implications:** There are some limitations of the present study. The study was conducted on a small sample. Moreover, sample was selected from a small area. So, the findings of the study may not be generalized to the people of other areas. Except these limitations there are some implications of the present study. It is a specific attempt to examine the confluence of Indian approach of personality i.e. Triguna with popular western approach of flourishing- PERMA. The study also attempted to investigate the influence of three personality orientations on five PERMA components. The study has some practical implications also. Study provides an insight that how sattvika personality promotes those components that are helpful in the enhancement of human flourishing. Human flourishing has protective influence on health and longevity. It develops better understanding for the use of one’s intellectual capacities. Moreover, flourishing promotes compassion, cooperation, kindness and other positive attributes. Thus, study provides an understanding that dominance of sattva guna in personality results in many excellent outcomes.

**Acknowledgements**

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**Conflict of Interest**

The authors have no conflict of interest to disclose.

**References**


