

Research Paper

Understanding the Role of Triguna and Mindfulness in Shaping Self-Efficacy among Adults

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ABSTRACT

The present study investigates the relationship and predictive roles of Triguna (Sattva, Rajas, Tamas) and Mindfulness (Observing, Describing, Acting with Awareness, Non-judging, and Non-reactivity) in relation to Self-efficacy among adults. A sample of 191 participants from Uttar Pradesh was assessed using the Vedic Personality Inventory (VPI), the Five Facet Mindfulness Questionnaire-15 (FFMQ-15), and the General Self-Efficacy Scale (GSES). Pearson's correlation and stepwise multiple regression analyses were used to examine the relationships and predictive strength of the variables. Results revealed that Sattva was significantly and positively correlated with self-efficacy and also emerged as its strongest predictor, explaining 34% of the variance. In contrast, Tamas showed a negative correlation, while Rajas had no significant association. Regarding mindfulness, four dimensions—Observing, Describing, Acting with Awareness, and Non-reactivity—were significantly and positively correlated with self-efficacy, with Describing and Observing emerging as significant predictors, accounting for a combined 22% of the variance. Additionally, Sattva was found to be positively related to multiple mindfulness facets, while Rajas and Tamas showed negative correlations with key dimensions. These findings highlight the importance of cultivating Sattvic traits and mindfulness skills, particularly emotional clarity and present-moment awareness, for enhancing self-efficacy in adults. The study integrates traditional Indian and contemporary psychological frameworks, offering culturally relevant insights into personal development and mental well-being.

Keywords: *Triguna, Mindfulness and Self-efficacy*

Triguna, rooted in ancient Indian philosophy, particularly in the *Samkhya* and *Vedanta* traditions, represents three fundamental and interdependent qualities of human nature: Sattva (balance, harmony, and wisdom), Rajas (activity, passion, and restlessness), and Tamas (inertia, ignorance, and darkness) (Rao & Paranjpe, 2016). These three gunas are believed to coexist in every individual in varying proportions and collectively shape one's personality, behavior, thought processes, and emotional patterns. They are dynamic in nature, constantly interacting and influencing the psychological and moral disposition of a person.

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Sattva is considered the guna of purity, clarity, and equilibrium. It fosters qualities like self-awareness, compassion, inner peace, contentment, and ethical behavior. Individuals with a Sattvic predominance tend to exhibit calmness, mindfulness, and a reflective approach to life, leading to enhanced psychological well-being and resilience. In contrast, Rajas is driven by desire, ambition, and external engagement. While it fuels motivation and goal-directed behavior, excessive Rajas can result in restlessness, emotional reactivity, anxiety, and attachment to outcomes. Tamas, on the other hand, is marked by dullness, confusion, and resistance to change. It is often associated with psychological inertia, lack of motivation, depressive symptoms, and cognitive rigidity.

Empirical studies in Indian psychology have reinforced these conceptual distinctions. A predominance of Sattva has been linked to positive affect, emotional balance, self-regulation, and higher life satisfaction. Conversely, dominance of Rajas and Tamas has been correlated with impulsivity, emotional instability, poor mental health, and maladaptive coping mechanisms (Das, 1991; Shilpa & Murthy, 2012). These insights suggest that cultivating Sattvic qualities while regulating Rajasic and Tamasic tendencies can contribute to improved mental health and holistic well-being.

Parallel to this, the concept of Mindfulness—defined as a conscious, present-moment awareness without judgment—has emerged from Buddhist traditions and has been widely adapted into psychological practices (Kabat-Zinn, 1994). Mindfulness has been consistently associated with greater emotional regulation, cognitive flexibility, and psychological resilience (Brown, Ryan, & Creswell, 2007). Its role in enhancing focus, reducing stress, and fostering self-awareness makes it a critical variable to examine in relation to self-perception and motivation.

The Five Dimensions of Mindfulness

Mindfulness, as conceptualized in psychological literature, is a multifaceted construct involving several distinct but interrelated components. One of the most widely accepted models of mindfulness is the Five Facet Mindfulness Questionnaire (FFMQ) developed by Baer et al. (2006), which breaks mindfulness into five core dimensions. These dimensions represent different ways in which individuals can be mindful in their daily experiences, and together, they offer a comprehensive understanding of how mindfulness contributes to mental well-being and self-regulation. **Observing** facet refers to the ability to notice or attend to internal and external experiences such as sensations, thoughts, emotions, and surroundings. Individuals who score high in this dimension are more attuned to their bodily sensations and environmental stimuli. (Baer et al., 2006). **Describing** refers to the capacity to label internal experiences with words. This involves the ability to express one's thoughts, feelings, and experiences accurately and clearly. (Baer et al., 2006). **Acting with Awareness**. This dimension involves engaging in activities with full attention and intention, rather than operating on "autopilot." Individuals high in this facet are more deliberate and conscious in their actions, which promotes thoughtful decision-making and reduces impulsivity. Acting with awareness is closely linked to cognitive control and improved focus (Baer et al., 2006; Brown & Ryan, 2003). **Non-judging of Inner Experience** reflects an attitude of acceptance toward one's thoughts and feelings without labeling them as good or bad. This non-evaluative stance reduces self-criticism and promotes emotional resilience. People who practice non-judging are less likely to engage in negative self-talk and are more accepting of their internal states (Baer et al., 2006). **Non-reactivity to Inner Experience** dimension pertains to the ability to allow thoughts and emotions to arise and pass without becoming entangled or overwhelmed by them. It allows individuals to observe distressing

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thoughts without impulsively reacting, leading to better stress management and psychological flexibility (Baer et al., 2006). Together, these five dimensions provide a robust framework for understanding how mindfulness operates at a psychological level. They have been widely used in research and clinical interventions, such as mindfulness-based therapies, to enhance well-being, reduce psychological distress, and improve self-efficacy.

Self-efficacy, a foundational concept in Bandura's social cognitive theory, is defined as an individual's belief in their own capacity to organize and execute the actions required to manage prospective situations and achieve desired goals (Bandura, 1997). It plays a pivotal role in influencing how people think, feel, and behave across different contexts. Self-efficacy is not about the skills one possesses, but rather the confidence in one's ability to use those skills effectively under challenging conditions.

Individuals with high self-efficacy are more likely to approach difficult tasks as challenges to be mastered rather than threats to be avoided. They show greater persistence, resilience in the face of failure, and are more willing to set and pursue ambitious goals (Schunk & Pajares, 2009). These individuals are also better at regulating their emotions, managing stress, and maintaining motivation, which contributes to improved performance and personal growth. In contrast, those with low self-efficacy may doubt their abilities, avoid challenges, and quickly give up when faced with obstacles, leading to lower performance and reduced well-being.

Furthermore, self-efficacy is not a fixed trait; it develops through experiences such as mastery accomplishments, social modeling, verbal encouragement, and emotional regulation. Given its dynamic and influential nature, self-efficacy is considered a key psychological resource in educational, professional, and therapeutic settings, where fostering belief in one's competence can significantly enhance outcomes.

Though these constructs have been extensively studied in isolation, there is limited empirical work that explores their interrelationship—particularly the interplay between Indian personality constructs like Triguna and modern psychological frameworks like mindfulness and self-efficacy. Emerging evidence suggests that individuals with a dominant Sattva guna tend to show greater mindfulness and self-efficacy, while Rajas and Tamas are negatively related to these attributes (Singh, 2014; Sharma & Devi, 2017). Additionally, mindfulness practices have been shown to improve self-efficacy by enhancing attention control, reducing anxiety, and fostering adaptive coping mechanisms (Jerath et al., 2012).

Understanding the relationship among these variables can provide a culturally integrated perspective on psychological well-being and motivation. Therefore, this study aims to explore the relationships of Triguna and Mindfulness with Self-efficacy in adults, and to investigate their predictive roles in enhancing self-belief and competence.

Triguna Theory and Psychological Functioning

The Triguna theory, derived from the *Sankhya* philosophy, posits that Sattva (purity and harmony), Rajas (activity and desire), and Tamas (inertia and ignorance) are three fundamental qualities governing human behavior (Das, 2001). Research has shown that individuals high in Sattva tend to have better emotional regulation, moral orientation, and mental clarity (Rastogi & Pati, 2012). In contrast, predominance of Rajas and Tamas is associated with stress, impulsivity, and lower psychological well-being (Singh, 2015).

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Studies by Sharma and Sharma (2010) found a significant positive correlation between Sattva and self-regulation capacities, while Rajas and Tamas correlated negatively with emotional control and cognitive functioning.

Mindfulness and Self-Efficacy

Mindfulness is defined as the awareness that emerges through paying attention, on purpose, in the present moment, and non-judgmentally (Kabat-Zinn, 1994). Numerous studies link mindfulness with enhanced psychological flexibility, resilience, and self-efficacy (Brown et al., 2007; Greeson & Cashwell, 2009). Mindful individuals tend to engage more positively with challenges, leading to greater belief in their own capacities to cope (Chang et al., 2004). In the Indian context, mindfulness practices have shown significant improvement in goal-directed behavior and cognitive control (Prakash et al., 2015).

Integrating Triguna and Mindfulness

Although both Triguna and mindfulness originate from Eastern traditions, few studies have explored how they interact or complement each other. Emerging evidence suggests that Sattva is positively associated with mindfulness traits, while Rajas and Tamas may hinder the development of mindful awareness (Sharma & Devi, 2017; Singh, 2014). These associations are relevant when considering their collective influence on self-efficacy. However, current research often lacks an integrative approach, particularly within adult populations in India.

Research Gap and Rationale

Most studies to date have examined Triguna, mindfulness, and self-efficacy in isolation or with limited overlap. There is a notable absence of integrative research examining how Indian philosophical constructs like Triguna interact with modern psychological practices like mindfulness to shape self-belief systems. Moreover, little is known about how these constructs operate among adults in North India, a culturally rich and diverse context. This study addresses this gap by examining the interrelationships and predictive roles of Triguna and mindfulness in explaining self-efficacy, thereby contributing to a culturally grounded understanding of psychological well-being.

Research Objectives

The major objective of the present work was to explore relationship of Triguna and Mindfulness with Self-efficacy in Adults.

On the basis of this major objective following are the specific objectives:

- To examine the relationship of Triguna with Self-efficacy in Adults.
- To examine the relationships of Mindfulness with Self-efficacy in Adults.
- To know the relationship between Triguna and Mindfulness.
- To investigate the role of Triguna as a predictor of Self-efficacy.
- To know the role of dimensions of Mindfulness as the predictors of Self-efficacy.

Research Hypothesis

- **(H1):** There would be significant relationship between Triguna (Sattva, Rajas, Tamas) and Self-efficacy in adults.
- **(H2):** There would be significant relationship between Mindfulness and Self-efficacy in adults.
- **(H3):** There would be significant relationship between Triguna and Mindfulness in adults.

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- **(H4):** Self-efficacy would be significantly predicted by Triguna in adults.
- **(H5):** The dimensions of Mindfulness would be significantly predicting Self-efficacy in adults.

METHODOLOGY

Research Design

The present study adopts a quantitative, cross-sectional, and correlational design to investigate the influence of Triguna and Mindfulness with Self-Efficacy among adults. It aims to explore the nature of the relationships between these psychological constructs and assess the extent to which Triguna and Mindfulness predict levels of Self-Efficacy in the target population.

Participants

Participants were recruited through convenience sampling from educational institutions, job sectors, and online platforms. The inclusion criteria required individuals to be between 20 and 60 years of age, proficient in either English or Hindi, willing to provide informed consent, and not experiencing any severe psychiatric disorders (as self-reported).

Sample Size

A total of 191 participants from adjacent regions of Uttar Pradesh participated in the study. All participants were aged 20 to 60 years. The level of education of participants was literate, graduation, and post-graduation and doctorate.

Measures

- **Vedic Personality Inventory (H-VPI).** The original Vedic Personality Inventory (VPI), developed by Wolf (1999) and the Hindi version is adapted and validated by Singh and his associates (2015), is a psychological instrument designed to assess personality traits based on the Indian philosophical concept of Triguna—Sattva (purity and harmony), Rajas (activity and passion), and Tamas (inertia and ignorance). The inventory includes 56 items, each rated on a 7-point Likert scale, to measure the relative dominance of each guna in an individual. The VPI has been widely used in research exploring the intersection of Indian philosophy and psychology. It has demonstrated good reliability, with reported Cronbach's alpha values typically above 0.70 for each guna subscale, and strong construct validity, aligning well with behavioral and emotional patterns associated with the Triguna framework.
- **Five Facet Mindfulness Questionnaire-15 (FFMQ-H-15).** The Five Facet Mindfulness Questionnaire-15 (FFMQ-15) is a shortened version of the original FFMQ developed by Baer et al. (2006), later adapted and validated by Mandal and his colleagues (2016) to measure five core dimensions of mindfulness: Observing, Describing, Acting with Awareness, Nonjudging of Inner Experience, and Nonreactivity to Inner Experience. This self-report tool consists of 15 items, each rated on a 5-point Likert scale ranging from 1 (never or very rarely true) to 5 (very often or always true), making it efficient and accessible for both clinical and non-clinical populations. The FFMQ-15 has demonstrated adequate internal consistency, with Cronbach's alpha values generally ranging from 0.70 to 0.85 across its subscales. Additionally, it exhibits strong construct validity, showing significant correlations with related psychological constructs such as emotional regulation, psychological well-being, and self-awareness.

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- **General Self-Efficacy Scale (GSES).** The General Self-Efficacy Scale (GSES), developed by Schwarzer and Jerusalem (1995), Hindi adaptation is conducted by Sud and her colleagues (1998), is a 10-item self-report tool that measures a person's belief in their ability to handle life's challenges. Items are rated on a 4-point Likert scale, with higher scores indicating stronger self-efficacy. The scale has shown high reliability (Cronbach's alpha: 0.76 to 0.90) and good validity, making it widely applicable in both clinical and non-clinical populations.

Procedure

Participants were approached either through an online questionnaire or using printed forms. A brief explanation of the study was provided, and they were informed that the data collected would be used solely for academic research purposes. The questionnaire included three standardized scales: the Vedic Personality Inventory (VPI), the Five Facet Mindfulness Questionnaire-15 (FFMQ-15) and the General Self-Efficacy Scale (GSES). After completing data collection, the responses were scored, and statistical analyses were carried out using Pearson's Product-Moment Correlation and Stepwise Multiple Regression. All analyses were conducted with SPSS version 23.

Analysis

To examine the relation of Triguna and Mindfulness with Self-efficacy, Pearson's Product-Moment Correlation was calculated. This analysis helped determine the strength and direction of associations between variables, such as mindfulness, Triguna, and self-efficacy. Following this, Stepwise Multiple Regression was employed to identify the most significant predictors of the dependent variable (e.g., self-efficacy). In this method, predictors were entered into the regression model one at a time based on their statistical contribution, allowing for a clearer understanding of which independent variables had the strongest influence on the outcome.

RESULTS

To find out the correlation of Triguna and Mindfulness with Self-efficacy, coefficient of correlation was computed and presented in table 1 and 2 respectively.

Table 1: Correlations of Triguna with Self-efficacy

	Sattva	Rajas	Tamas
Self-efficacy	.587**	.032	-.157*

Note: ** $P < 0.01$. * $P < 0.05$

Table 1 shows that from the three factors of Triguna, sattva ($r = .587^{**}$, $P < 0.01$) has correlated positively with Self-efficacy, however Tamas ($r = -.157^*$, $P < 0.05$) is negatively correlated with Self-efficacy. Rajas ($r = .032$, $P < 0.01$) was not found to be correlated with Self-efficacy.

Table 2: Correlation of Mindfulness with Self-efficacy

	Observing	Describing	Acting with Awareness	Non-judging	Non-reactivity	Mindfulness
Self-efficacy	.278**	.412**	.171*	.047	.302**	.446**

Note: ** $P < 0.01$. * $P < 0.05$

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Table 2 shows that 4 out of 5 dimensions of Mindfulness significantly and positively correlated with Self-efficacy i.e. observing ($r = .278^{**}$, $P < 0.01$), describing ($r = .412^{**}$, $P < 0.01$), acting with awareness ($r = .171^*$, $P < 0.05$), non-reactivity ($r = .302^{**}$, $P < 0.01$). Moreover, the total score of Mindfulness ($r = .446^{**}$, $P < 0.01$) was also significantly and positively correlated with Self-efficacy. One dimension of Mindfulness namely Non-judging ($r = .047$, $P < 0.01$) was not found to be correlated with Self-efficacy.

To find out the correlation between Triguna and Mindfulness, coefficient of correlation was computed and presented in table 3.

Table 3: Correlations between Triguna and Mindfulness

	Sattva	Rajas	Tamas
Observing	.178*	.024	-.053
Describing	.428**	-.208**	-.349**
Acting with Awareness	.288**	-.326**	-.495**
Non-Judging	.043	-.272**	-.236**
Non-reactivity	.207**	.027	.016

Note: ** $P < 0.01$. * $P < 0.05$

Table 3 represents the correlation between the factors of Triguna and the dimensions of Mindfulness. The Sattva is significantly and positively correlated with Observing ($r = .178^*$, $P < 0.05$), Describing ($r = .428^{**}$, $P < 0.01$), Acting with Awareness ($r = .288^{**}$, $P < 0.01$), and Non-reactivity ($r = .207^{**}$, $P < 0.01$), whereas Non-judging ($r = .043$, $P < 0.01$) was not found to be correlated. Rajas is negatively correlated with Describing ($r = -.208^{**}$, $P < 0.01$), Acting with Awareness ($r = -.326^{**}$, $P < 0.01$), and Non-judging ($r = -.272^{**}$, $P < 0.01$), as well as Tamas is also negatively correlated with Describing ($r = -.349^{**}$, $P < 0.01$), Acting with Awareness ($r = -.495^{**}$, $P < 0.01$), and Non-judging ($r = -.236^{**}$, $P < 0.01$), whereas Observing and Non-reactivity was not found to be correlated with Rajas as well as Tamas.

To find out the contribution of the three factors of Triguna and five dimensions of Mindfulness with Self-efficacy, the stepwise multiple regression analysis was computed and presented in table 4 and 5.

Table 4: Contribution of the three factors of Triguna in Self-efficacy

Predictors	R	R ²	R ² Change	F Change	Beta	t	Sig.
Sattva	.587 ^a	.345	.345	99.46**	.587	9.973	.000

Note: ** $P < 0.01$. * $P < 0.05$

To test the dimensions of Triguna as the predictor for Self-efficacy, Stepwise Multiple Regression calculated. The result revealed that among the three dimensions of Triguna one dimension namely, Sattva has predicted Self-efficacy. 34% variance of Self-efficacy explained by the Sattva dimension of the Triguna [$R^2 = .34$, $F(1, 189) = 99.46^{**}$, $P < 0.01$]. Beta suggested that a strong positive association between Sattva and Self-efficacy ($\beta = .58$, $t = 9.97$, $P < 0.01$).

Table 5: Contribution of the five dimensions of Mindfulness in Self-efficacy

Predictors	R	R ²	R ² Change	F Change	Beta	t	Sig.
Describing	.412 ^a	.170	.170	38.753**	.386	5.963	.000
Observing	.473 ^b	.224	.054	13.046**	.234	3.612	.000

Note: ** $P < 0.01$. * $P < 0.05$

To test the dimensions of Mindfulness as the predictor for Self-efficacy, Stepwise Multiple Regression calculated. The result revealed that among the five dimensions of Mindfulness two dimensions namely, Describing and Observing has predicted Self-efficacy. The Describing dimension of Mindfulness accounted for 17% of the variance in Self-efficacy [$R^2 = .17$, $F(1, 189) = 38.753^{**}$, $P < .01$], while the Observing dimension explained 22% of the variance [$R^2 = .22$, $F(1, 188) = 13.046^{**}$, $P < .01$]. The beta coefficients indicated a strong positive relationship between the Describing dimension and Self-efficacy ($\beta = .38$, $t = 5.963$, $P < .01$), as well as between the Observing dimension and Self-efficacy ($\beta = .23$, $t = 3.612$, $P < .01$).

The findings of the study highlight significant relationships between Triguna, Mindfulness, and Self-efficacy. Among the three dimensions of Triguna, Sattva was found to be strongly and positively correlated with Self-efficacy, indicating that individuals with higher Sattvic traits tend to possess greater belief in their abilities. Tamas showed a weak negative correlation with Self-efficacy, while Rajas did not show any significant relationship. Regarding Mindfulness, four out of its five dimensions—Observing, Describing, Acting with Awareness, and Non-reactivity—were positively and significantly correlated with Self-efficacy. The total score of Mindfulness also showed a significant positive correlation with Self-efficacy, whereas the Non-judging dimension did not demonstrate a significant association.

Further analysis revealed that Sattva was positively associated with most dimensions of Mindfulness, except Non-judging. In contrast, Rajas and Tamas were negatively correlated with Describing, Acting with Awareness, and Non-judging, but showed no significant correlation with Observing and Non-reactivity. Stepwise multiple regression analysis demonstrated that Sattva significantly predicted Self-efficacy, accounting for 34% of its variance. Additionally, among the dimensions of Mindfulness, Describing and Observing emerged as significant predictors of Self-efficacy, explaining 17% and 22% of the variance, respectively. These results suggest that Sattvic qualities and mindfulness skills, particularly the abilities to describe and observe experiences, play a crucial role in enhancing an individual's self-efficacy.

DISCUSSION

The major objective of this work was to explore relationship of Triguna and Mindfulness with Self-efficacy in Adults. In the result section we can see that some of the factors of Triguna and some of the dimensions of mindfulness is significantly and positively correlated with Self-efficacy.

The first objective was to examine the relationship of Triguna with Self-efficacy in Adults. As we hypothesised that there would be a significant relationship between Triguna (Sattva, Rajas, Tamas) and Self-efficacy in adults. The result is indicating that individuals high in Sattva traits—such as clarity, balance, and self-awareness—tend to have greater confidence in their ability to manage tasks and challenges effectively. This finding aligns with the work

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of Usha and Radhika (2016) and Sharma and Bhardwaj (2013), who found that Sattvic individuals exhibit greater self-regulation, optimism, and academic confidence, all of which are closely tied to enhanced self-efficacy. Similarly, Streeter et al. (2012) observed that Sattva-like qualities such as mindfulness and emotional regulation are associated with psychological resilience and self-confidence. In contrast Tamas is negatively correlated with Self-efficacy, suggesting that traits like lethargy, confusion, and passivity may hinder one's belief in their capabilities. This is consistent with findings by Rao and Paranjpe (2010) and Tripathi and Shukla (2018), who noted that Tamasic tendencies are associated with low emotional competence, helplessness, and avoidance behavior, all of which undermine one's sense of self-efficacy. Rajas, however, does not show a significant correlation with Self-efficacy, implying that its qualities—such as restlessness and desire-driven activity—do not have a meaningful association with self-efficacy in this context. Such contradictory qualities might explain the lack of a clear relationship. Das (2011) and Gupta and Singh (2014) similarly found no significant or consistent correlation between Rajas and self-efficacy, suggesting that being action-oriented alone does not necessarily enhance an individual's confidence in managing tasks effectively. These findings highlight that a predominance of Sattva may enhance self-efficacy, while Tamas may impede it.

The second objective was to examine the relationships of Mindfulness with Self-efficacy in Adults. As it was hypothesised that there would be significant relationship between Mindfulness and Self-efficacy in adults. The results indicate a significant and positive relationship between most dimensions of mindfulness and self-efficacy. Specifically, four out of five facets of mindfulness—observing, describing, acting with awareness, and non-reactivity, were all significantly positively correlated with self-efficacy. Additionally, the overall mindfulness score also showed a moderate and significant positive correlation with self-efficacy. These findings suggest that individuals who are more mindful—particularly those who can observe internal and external experiences, label their thoughts and feelings, stay aware of their actions, and respond to emotions non-reactively—tend to have stronger beliefs in their ability to manage and execute tasks effectively. This result is supported by several studies in the literature. For instance, Greason and Cashwell (2009) found that mindfulness, particularly the abilities to describe and observe internal experiences, was positively associated with self-efficacy among counsellors-in-training. Similarly, Zhou and Liu (2015) reported that acting with awareness and non-reactivity predicted greater self-efficacy among university students, as these traits helped reduce impulsive responses and increase task focus. Schwarzer and Luszczynska (2007) also emphasized that mindful individuals tend to engage in more adaptive coping and problem-solving strategies, thereby enhancing self-efficacy beliefs. Interestingly, the non-judging dimension of mindfulness did not correlate significantly with self-efficacy, indicating that refraining from evaluating one's thoughts and emotions may not be directly linked to one's confidence in task performance. This aligns with findings from Baer et al. (2006), who noted that the non-judging facet, while important for emotional well-being, does not always show a consistent relationship with goal-directed behavior or performance confidence. It may be that self-efficacy depends more on active awareness, clarity, and emotional regulation than on a non-evaluative stance. The third objective was to know the relationship between Triguna and Mindfulness. As it was hypothesised that there would be significant relationship between Triguna and Mindfulness in adults. Result shows significant associations between the three Gunas—Sattva, Rajas, and Tamas—and the five facets of Mindfulness. Sattva shows a positive and significant correlation with four mindfulness dimensions: Observing, Describing, Acting with Awareness, Non-reactivity. This suggests that individuals high in Sattva—characterized by clarity, purity, self-discipline, and introspective awareness—tend to be

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more mindful, especially in their ability to notice experiences, describe them clearly, remain aware in the present moment, and respond calmly without overreacting. These findings align with Usha and Radhika (2016) and Sharma and Bhardwaj (2013), who found that Sattvic traits foster emotional clarity, attentional control, and inner balance—core aspects of mindfulness. Baer et al. (2006) also noted that these mindfulness skills are interrelated and crucial for psychological well-being, which Sattva naturally supports. Interestingly, non-judging was not significantly correlated with Sattva, indicating that even Sattvic individuals may still engage in self-evaluation or moral discernment, possibly due to their aspirational nature rooted in values and ethical awareness. Rajas shows significant negative correlations with: Describing, Acting with Awareness, Non-judging. These correlations imply that Rajasic individuals—driven by passion, ambition, restlessness, and ego—may struggle with accurately labelling internal experiences, maintaining present-focused attention, and adopting a non-judgmental stance. The hyperactivity and emotional volatility typical of Rajas often lead to distraction and impulsivity, impairing mindfulness. This is consistent with findings by Das (2011) and Gupta and Singh (2014), who noted that Rajas is linked to emotional turbulence and desire-driven behavior, which may counteract mindful awareness and self-acceptance. Tamas is negatively correlated with: Describing, Acting with Awareness, Non-judging. These results highlight that individuals with Tamasic traits—such as inertia, confusion, and disinterest—may have difficulty being mindful, especially in articulating emotions, maintaining awareness of actions, and accepting experiences without judgment. This is supported by Rao and Paranjpe (2010) and Tripathi and Shukla (2018), who observed that Tamas is associated with avoidance, lack of insight, and low emotional competence—all of which impair mindfulness skills.

The fourth objective of this study was to investigate the role of Triguna as a predictor of Self-efficacy. It was hypothesised that Self-efficacy is significantly predicted by Triguna in adults. The stepwise multiple regression analysis was conducted to determine whether the three dimensions of Triguna—Sattva, Rajas, and Tamas—could predict self-efficacy. The results revealed that only Sattva emerged as a significant predictor of self-efficacy. This means that individuals who score high in Sattva—reflecting qualities such as clarity, wisdom, discipline, and inner balance—are more likely to possess a strong belief in their ability to handle tasks and challenges effectively. This result aligns with previous research. Sharma and Bhardwaj (2013) found that Sattvic individuals demonstrated higher academic confidence and problem-solving ability, key components of self-efficacy. Similarly, Usha and Radhika (2016) reported that adolescents high in Sattva showed better self-regulation and motivation, both closely linked to self-efficacy. The finding is also supported by Rao and Paranjpe (2010), who emphasized that Sattva fosters introspection and self-mastery, which contribute positively to personal effectiveness and self-belief. The non-significance of Rajas and Tamas in the regression model further supports the view that agitation, impulsivity (Rajas), and lethargy or confusion (Tamas) do not substantially contribute to one's self-efficacy. Overall, the analysis suggests that cultivating Sattvic qualities may be a key psychological strength in enhancing an individual's self-efficacy.

The fifth objective was to know the role of dimensions of Mindfulness as the predictors of Self-efficacy. As hypothesised that the dimensions of Mindfulness significantly predicts Self-efficacy in adults. The stepwise multiple regression analysis was conducted to examine whether the five dimensions of Mindfulness could predict self-efficacy. The results revealed that two dimensions—Describing and Observing —significantly predicted self-efficacy. This means that individuals who are better at identifying and verbalizing their thoughts and emotions (Describing), and those who are more attentive to internal and external experiences

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(Observing), are more likely to have a stronger belief in their ability to manage tasks and challenges effectively. These findings are supported by earlier research. Baer et al. (2006) emphasized that the Describing dimension of mindfulness is strongly associated with emotional clarity and cognitive processing, both of which contribute to confidence and competence in one's actions. Similarly, Greason and Cashwell (2009) found that describing and observing were key mindfulness components that predicted counseling self-efficacy, highlighting their role in professional and personal functioning. Zhou and Liu (2015) also found that observational mindfulness skills contributed significantly to academic self-efficacy among students. The current results suggest that the ability to articulate inner experiences (Describing) and to notice them without distraction (Observing) helps individuals form a clearer understanding of their capabilities, thus boosting self-efficacy.

CONCLUSION

The present study explored how Triguna and Mindfulness relate to Self-efficacy in adults. Results showed that Sattva was the strongest predictor of self-efficacy while Tamas had a negative correlation and Rajas showed no significant association. Among mindfulness dimensions, Describing and Observing significantly predicted self-efficacy. Sattva was also positively linked to key mindfulness traits, while Rajas and Tamas showed negative associations. These findings highlight that cultivating Sattvic qualities and mindfulness skills—particularly emotional clarity and self-awareness—can significantly enhance self-efficacy, offering valuable insights for psychological growth and intervention.

Limitation and Future Direction

The present study has certain limitations related to sample size and participant selection. The sample was relatively small and drawn from a limited geographic area, which restricts the generalizability of the findings to populations from other regions. Despite these limitations, the study highlights the importance of cultivating Sattvic traits and mindfulness—especially describing and observing—for enhancing self-efficacy. These insights can inform educational, counselling, and personal development interventions. Future research should use larger, more diverse samples and longitudinal or experimental designs. Exploring additional variables like emotional intelligence or spirituality, and developing mindfulness-based interventions, can further enrich understanding.

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