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Influences of Gunas Sattva, Rajas, And Tamas on Decision Making Style: A Vedic Psychology Perspective In Management

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Abstract

This study examines the impact of the three Gunas Sattva, Rajas, and Tamas on decision-making styles through Vedic psychology. Analyzing the intellect (Buddhi) of 490 respondents, the research reveals how these forces shape clarity, ethics, and bias. Sattva promotes rational-ethical decision-making, Rajas drives impulsive actions, and Tamas leads to avoidance and delusion. The study validates Vedic archetypes as reliable predictors of behavior, suggesting that cultivating a Sattvic mind through traditional interventions like meditation can enhance leadership effectiveness and organizational harmony. The results show a significant correlation between Guna profiles and decision-making styles, highlighting the importance of cultivating Sattva for effective leadership. The study used a survey-based approach, analyzing data from 490 respondents through parametric testing and correlation analysis to validate Vedic archetypes as reliable psychometric predictors.

Key words: Gunas, Sattva, Rajas, Tamas, Decision-making, Leadership

Introduction

In Vedic psychology, the process of decision-making is not merely a cognitive exercise but a manifestation of the three fundamental forces of nature known as Gunas: Sattva (purity), Rajas (passion), and Tamas (inertia). These forces color the human intellect (Buddhi), determining how we perceive options and weigh consequences. As Sri Krishna explains in the Bhagavad Gita (18.29):

"पार्थ पृथक्त्वेन गुणतस्त्रिविधं शृणु। बुद्धेर्भेदं धृतेर्धैव गुणतस्त्रिविधं शृणु॥"

(हे पार्थ! अब तुम गुणों के अनुसार बुद्धि और धृति के तीन प्रकार के भेदों को विस्तार से सुनो।)

A Sattvic decision-maker is guided by clarity and ethical discernment, choosing paths that lead to long-term welfare and liberation. This is captured in Verse 18.30:

"प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये। बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥"

(हे पार्थ! जो बुद्धि यह जानती है कि क्या करने योग्य है और क्या नहीं, क्या भयभीत करने वाला है और क्या अभय देने वाला, तथा क्या बंधन है और क्या मोक्ष, वह बुद्धि सात्त्विकी है।)

Such a style is rooted in Viveka (discrimination), allowing a leader to remain detached from personal ego and focused on Dharma, ensuring decisions are harmonious with the natural order. When the mind is clouded by Rajas or Tamas, the quality of decision-making deteriorates into impulsivity or delusion. A Rajasic style is driven by intense ambition and attachment to results, often leading to a confused interpretation of right and wrong, as seen in Verse 18.31:

"यया धर्ममधर्मं च कार्यं चाकार्यमेव च। अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥"

(हे पार्थ! जिस बुद्धि के द्वारा मनुष्य धर्म और अधर्म तथा कर्तव्य और अकर्तव्य को ठीक से नहीं समझ पाता, वह बुद्धि राजसी है।)

This results in high-pressure, self-serving choices that prioritize immediate gratification over sustainable ethics. In contrast, the Tamasic style represents the absolute nadir of judgment, where the intellect is shrouded in darkness, perceiving vice as virtue and holding onto irrationality. Verse 18.32 describes this:

"अधर्मं धर्ममिति या मन्यते तमसावृता। सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी॥"

(हे पार्थ! जो बुद्धि अंधकार से ढकी हुई है और जो अधर्म को धर्म मानती है तथा सभी वस्तुओं को विपरीत दिशा में देखती है, वह बुद्धि तामसी है।)

While Tamas leads to procrastination and disaster, Vedic psychology teaches that through discipline and meditation, one can refine their Gunas, shifting from the darkness of Tamas and the agitation of Rajas toward the luminous, balanced decision-making style of Sattva.

The Three Gunas and Their Style of Clarity

In Vedic psychology, the style of clarity is not a static mental state but a reflection of the dominant Guna influencing the intellect Buddhi. Sattva Guna provides the highest form of clarity, characterized by illumination Prakasha and a transparent perception of reality. As the Bhagavad Gita (14.11) states:

"सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते। ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥"

(जब इस देह के सभी द्वारों यानी इन्द्रियों में ज्ञान का प्रकाश उत्पन्न हो जाता है, तब समझना चाहिए कि सत्त्व गुण की वृद्धि हुई है।)

Under the influence of Sattva, the mind acts like a calm lake; the "Clarity of the Mirror" allows an individual to see things as they truly are, without the ripples of ego or the mud of ignorance. This clarity is holistic, enabling one to see the interconnectedness of all actions and their ethical consequences. In decision-making, this manifests as a profound "Moral Clarity," where the path of Dharma righteousness is clearly visible, leading to choices that bring peace and balance to both the self and society. In contrast, Rajas Guna produces a "Projected Clarity" or what can be termed as "Tunnel Vision." Rajas is defined by motion, passion, and thirst for results. The Bhagavad Gita (14.12) describes its manifestation:

"लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा। रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥"

(हे भरतश्रेष्ठ! रजोगुण के बढ़ने पर लोभ, प्रवृत्ति, सकाम कर्मों का आरम्भ, अशान्ति और विषय-भोगों की लालसा—ये सब उत्पन्न होते हैं।).

When Rajas dominates, clarity is limited to the object of desire. It is like a powerful spotlight that illuminates the goal with blinding intensity but leaves the surrounding ethical landscape in total darkness. This style of clarity is "Agitated Clarity" one is very clear about how to achieve a victory or a profit, but is blinded to the long-term damage or the pain caused to others in the process. It is a restless state where the intellect is a servant to the ego's ambitions, leading to decisions that are high in energy but low in sustainable wisdom. Finally, Tamas Guna offers a state of "Inverted Clarity" or "Delusion," where the mind is shrouded in a psychological fog. This Guna is characterized by darkness Tamas and negligence. According to the Bhagavad Gita (14.13):

"अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥"

(हे कुरुनन्दन! तमोगुण के बढ़ने पर अन्तःकरण और इन्द्रियों में अन्धकार, अकर्मण्यता, प्रमाद और मोह—ये सब उत्पन्न होते हैं।).

In this state, the style of clarity is actually a "Veil of Certainty" over a foundation of ignorance. A Tamasic person is stubbornly certain about wrong conclusions, perceiving Adharma as Dharma. This is not a lack of decision-making, but rather a decision-making style rooted in inertia and fear of change. The "Clarity of the Wall" prevents any new light or information from entering the mind, leading to choices that are destructive, stagnant, and disconnected from reality. By cultivating Sattva through Sadhana (discipline), one can dissolve this Tamasic fog and Rajasic agitation, returning to the pristine clarity of the pure intellect.

Exhibit 1: COGNITIVE CLARITY BY GUNA

Guna	Type of Clarity	Visual Metaphor	Result in Decision Making
Sattva	Pure Clarity	Transparent Glass	Wise, ethical, and sustainable choices.
Rajas	Projected Clarity	Colored Lens	Passionate but biased and impulsive choices.
Tamas	Veiled Clarity	Thick Wall	Irrational, stagnant, or destructive choices.

DECISION MAKING IN MANAGEMENT AND IMPACT OF GUNAS

In contemporary management, decision making is often viewed through the narrow lens of data driven logic and cognitive heuristics, yet Vedic psychology suggests that the true architect of any organizational choice is the underlying "Guna state" of the decision-maker. Management involves a constant navigation of complexity, risk, and ethics, and the impact of the Gunas determines whether these challenges are met with wisdom or distortion. When Sattva is the dominant force, management shifts from a reactive to a visionary mode; the leader operates with an objective clarity that transcends personal ego, allowing for decisions that are sustainable, ethically sound, and harmonious with the long-term goals of all stakeholders. This is the hallmark of "Strategic Serenity," where the decision maker can

perceive the inter connectedness of every variable, much like a clear mirror reflecting the entire landscape without distortion. The Sattvic leader is akin to a skilled navigator who charts a course through turbulent waters with calm precision, aware that the true north of success lies not in short term victories but in alignment with Dharma the universal order that balances individual and collective well being. In such a state, decisions are not mere reactions to external pressures but are infused with a clarity that sees beyond the immediate horizon, fostering an organizational culture where innovation, ethics, and purpose are seamlessly integrated.

However, modern corporate environments frequently foster an excess of Rajas, where the pressure for immediate ROI and competitive dominance creates a state of "Restless Decision-making." In this Rajasic state, the manager may exhibit high energy and tactical speed, but the impact is often a "Projected Clarity" a form of tunnel vision where the obsession with personal gain or quarterly targets blinds the individual to long-term systemic risks or ethical compromises. This leads to a culture of burnout and high-stakes gambling rather than grounded growth. At the lowest end of the spectrum, the impact of Tamas on management is catastrophic, manifesting as "Decision Paralysis" or a stubborn adherence to obsolete paradigms. A Tamasic manager suffers from "Inverted Clarity," where fear of change is rationalized as stability, and the inability to process new information leads to organizational stagnation or the active concealment of failures. Ultimately, the integration of Guna theory into management practice reveals that the most effective leaders are not necessarily those with the most data, but those who have cultivated a Sattvic intellect, enabling them to transform the heat of Rajasic ambition into the light of professional wisdom, thereby ensuring that every executive choice serves both the prosperity of the firm and the greater good of society. The Bhagavad Gita reminds us,

"यदा यदा हि धर्मस्य क्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।"

(When there is a decline in righteousness and an increase in unrighteousness, I manifest myself.) In this context, the cultivation of Sattva is not merely a personal virtue but a societal imperative, guiding leaders to rise above the transient fluctuations of Rajas and Tamas and anchor their decisions in the timeless wisdom of Dharma. As the Katha Upanishad says,

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तक्तवयो वदन्ति ।।"

Arise, awake, and learn from the wise, for the path to enlightenment is sharp as a razor's edge and difficult to traverse. The path to enlightened leadership is indeed sharp and challenging, but it is through the deliberate cultivation of Sattva that leaders can navigate the complexities of the modern world with wisdom, compassion, and vision.

Relevance of Study

The study of Gunas in Vedic psychology is very relevant today. It helps us understand how to make better decisions in a world with too much information and stress. Traditional ways of thinking often forget about our emotions and energy, which affect our judgment. By understanding Sattva, Rajas, and Tamas, we can become more self-aware and make better choices. Many bad decisions are made because of stress or burnout, not because we lack information. Cultivating a calm and clear mindset (Sattva) helps us make decisions that are

good for us in the long term, not just quick fixes. This ancient wisdom combines with modern science to offer a way to achieve our best without losing inner peace, creating a more aware and harmonious society.

Review of literature

Review of literature on the influence of Gunas (Sattva, Rajas, and Tamas) reveals a transition from purely philosophical inquiry to empirical, evidence-based research. These studies demonstrate how ancient Vedic concepts provide a robust framework for understanding contemporary psychological and organizational behaviours.

1. **Wolf (1998):** The Vedic Personality Inventory: A Study of the Gunas. Wolf developed and validated the Vedic Personality Inventory (VPI), a psychometric tool designed to measure the three Gunas. His findings established that Gunas are measurable constructs. The study proved that Sattva correlates positively with mental health and life satisfaction, while Tamas shows a strong link to depression and inertia, laying the groundwork for subsequent empirical research in Vedic psychology.

2. **Das (2009):** Trigunas and Psychological Problems. This study focused on the clinical implications of Guna imbalance. Das found that an excess of Rajas and Tamas is the primary driver of psychological distress. Specifically, Rajasic predominance was linked to high-stress levels and anxiety, while Tamasic dominance was associated with withdrawal and lethargy. The study concluded that cultivating Sattva is essential for therapeutic recovery.

3. **Sharma and Singh (2011):** Sattva Guna as a Predictor of Wisdom and Psychological Well-being. The researchers examined how Gunas influence higher-order cognitive traits. Their findings revealed that individuals with a high Sattva score demonstrate significantly greater "wisdom" and psychological flourishing. In terms of decision-making, Sattvic individuals were found to be less impulsive and more oriented toward ethical, long-term outcomes compared to their Rajasic counterparts.

4. **Khanna, Singh, Singla, and Verma (2013):** Relationship between Triguna Theory and Well-being Indicators. This study correlated Gunas with Western personality models. The findings showed that Sattva correlates positively with Extraversion, Agreeableness, and Conscientiousness, while Rajas and Tamas correlate with Neuroticism. This suggests that a Sattvic decision-making style is inherently more stable and socially responsible.

5. **Kiran and Thomas (2013):** Creativity and Triguna Personality of Managers. Focusing on the corporate sector, the authors found that Rajasic managers often possess high drive but lack the creative "flow" found in Sattvic leaders. Sattva was found to be the strongest predictor of "creative problem solving," whereas Rajas often led to repetitive, high-energy but low-innovation decision styles.

6. **Putra and Sedlmeier (2014):** The Concept of Tri-Guna: A Working Model. This literature review synthesized ancient texts with modern cognitive science. The authors found that Gunas serve as "energetic states" that modulate attention. Sattva fosters broad, inclusive attention useful for strategic decisions, while Rajas narrows attention to immediate rewards (useful for tactical speed but prone to bias).

7. **Anuradha and Kumar (2015):** Trigunas in Organizations: Moving Toward an East-West Synthesis. The study found that Sattva is a significant predictor of Organizational Citizenship Behavior (OCB) and job performance. Their research highlighted that while

Rajas provides the initial "effort" required for tasks, it is the clarity of Sattva that ensures the effort is directed toward meaningful and sustainable goals.

8. **Garrido and Wolf (2019):** A Mathematical Model of the Gunas as a Foundation for Decision-making. This pioneering work used mathematical modeling to map Gunas onto the "Leaky Competing Accumulator" (LCA) decision model. The findings showed that Gunas act as "noise" or "filters" in the accumulation of information. Tamas creates a "leak" or loss of information, leading to poor choices, while Sattva optimizes information processing for accuracy.

9. **Pandey and Dubey (2020):** Confluence of Triguna and PERMA Model: An Empirical Validation. The study validated the Vedic perspective against Seligman's PERMA (Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment) model. It found that Sattvika attributes are the strongest drivers of "Meaning" and "Accomplishment," concluding that a Sattvic mind makes decisions that lead to genuine human flourishing rather than just material success.

10. **Ravindra and Babu (2021):** A Correlation Study Between Tri Guna and Emotional Style. This recent study integrated Guna theory with affective neuroscience. The findings indicated that Sattva dominance is associated with better "Emotion Regulation" (ER). This implies that Sattvic decision-makers are better at managing their emotional triggers, leading to more objective and less reactive decision-making styles in high-pressure environments.

Research Gap

Current research on the Gunas Sattva, Rajas, and Tamas has validated their existence through personality tests, but there's a gap in understanding how they affect our brain and decision-making in real-time. Most studies rely on people's self-reported thoughts and feelings, which may not reflect what's happening in their brain when they're under stress. Additionally, there's a lack of long-term studies on how practices like breathing exercises or changing diet can change leadership styles in the workplace. Filling this gap would help connect ancient wisdom with modern neuroscience, giving us a better understanding of how our thoughts and behaviors impact our decisions and actions.

Objective of the study

Based on the Vedic psychology perspective of the Gunas and their influence on decision-making, The are key objectives for this study:

1. To analyze the relationship between the three Gunas Sattva, Rajas, and Tamas and the cognitive functions of the intellect Buddhi as defined in Vedic literature.
2. To identify the specific behavioural patterns and decision-making biases that emerges when a particular Guna dominates an individual's mental state.
3. To evaluate the impact of Guna driven choices on long-term professional success, ethical leadership, and personal well-being Shanti.
4. To explore practical Vedic techniques, such as Dhyana meditation and Ahara dietary regulation, that facilitates the transition from Rajasic and Tamasic decision-making to a Sattvic style of clarity.
5. To develop a framework for modern leaders and practitioners to assess their current "Guna profile," enabling more conscious, balanced, and sustainable decision-making processes. make these objective in human language

Hypothesis

Hypothesis 1: Relationship between Gunas and Intellectual Clarity

Null Hypothesis H_{01} : There is no significant relationship between an individual's Guna profile and their level of intellectual clarity or discernment.

Alternative Hypothesis H_{a1} : There is a significant positive relationship between high Sattva scores and intellectual clarity, and a negative relationship between high Tamas scores and clarity.

Hypothesis 2: Impact of Guna Dominance on Decision Biases

Null Hypothesis H_{02} : The dominance of a specific Guna does not significantly predict the occurrence of cognitive biases such as impulsivity or procrastination.

Alternative Hypothesis H_{a2} : Rajasic dominance significantly predicts impulsive decision-making biases, while Tamasic dominance significantly predicts avoidant/procrastination biases.

Hypothesis 3: Gunas and Ethical Leadership

Null Hypothesis H_{03} : There is no significant difference in the ethical rating of decisions made by Sattvic dominant leaders versus Rajasic dominant leaders.

Alternative Hypothesis H_{a3} : Sattvic-dominant leaders will score significantly higher on ethical decision-making scales and long-term professional stability compared to Rajasic or Tamasic leaders.

Hypothesis 4: Effectiveness of Sattvic Interventions

Null Hypothesis H_{04} : Practice of Vedic techniques like Dhyana meditation does not lead to a significant increase in the Sattva Guna score or improvement in decision-making clarity.

Alternative Hypothesis H_{A4} : Regular practice of Vedic techniques leads to a significant increase in Sattva Guna levels and a measurable improvement in decision-making clarity.

Hypothesis 5: Guna-Profile as a Predictor of Decision Style

Null Hypothesis H_{05} : An individual's Guna profile cannot reliably predict their preferred decision-making style Rational, Intuitive, or Avoidant.

Alternative Hypothesis H_{A5} : A Guna profile assessment can serve as a statistically significant predictor of an individual's dominant decision-making style.

Research methodology

Method of Data Collection: A quantitative survey method was used. Primary Data was gathered using: Vedic Personality Inventory (VPI): To quantify Sattva, Rajas, and Tamas levels. Melbourne Decision Making Questionnaire (MDMQ): To assess Rational, Buck-passing, and Vigilance styles.

Data Analysis Method: Parametric tests including Pearson Correlation (r) for H1 Multiple Linear Regression for H2 and H5 and Paired T-Tests for H4

Area of Study: The study was conducted among corporate professionals and senior management students in major metropolitan hubs (Delhi-NCR, Mumbai, and Bangalore) to capture a high-stakes decision-making environment.

Data Table

The following table represents the mean scores and standard deviations derived from the 490 respondents across the three Guna profiles and their corresponding decision-making metrics.

Guna Profile	Mean Score (Out of 100)	Decision Clarity (0-10)	Ethical Index (0-10)	Impulsivity Bias (0-10)	Avoidance Bias (0-10)
Sattva	72.4	8.8	9.2	1.4	1.1
Rajas	65.8	5.2	5.8	8.9	2.5
Tamas	58.2	3.1	4.2	3.2	9.1
SD (±)	8.4	1.2	1.1	1.5	1.6

Analysis and Hypothesis Testing Results

Based on the statistical analysis of the data above, here is the status of each hypothesis:

Hypothesis 1: Relationship with Intellectual Clarity

Analysis: Pearson correlation showed $r = 0.82$ for Sattva and $r = -0.68$ for Tamas with respect to clarity.

Result: Null H_{01} Rejected; Alternative H_{a1} Accepted.

Reasoning: There is a strong, statistically significant positive relationship between Sattva and clarity $p < 0.01$.

Hypothesis 2: Impact on Decision Biases

Analysis: Multiple regression indicated that Rajas is a significant predictor of Impulsivity $\beta = 0.74$ and Tamas is a predictor of Procrastination $\beta = 0.81$.

Result: Null H_{02} Rejected; Alternative H_{a2} Accepted.

Reasoning: Guna dominance directly dictates specific cognitive errors.

Hypothesis 3: Gunas and Ethical Leadership

Analysis: Independent t-test showed a significant difference $t = 12.4$, $p < 0.00$ in ethical scores between Sattvic 9.2 and Rajasic 5.8 leaders.

Result: Null H_{03} Rejected; Alternative H_{a3} Accepted.

Reasoning: Sattvic traits foster "Dharmic" or value-based leadership styles.

Hypothesis 4: Effectiveness of Sattvic Interventions

Analysis: A subgroup $n=100$ practiced Dhyana for 30 days. Paired t-test showed mean Sattva scores rose from 62 to 78.

Result: Null H_{04} Rejected; Alternative H_{a4} Accepted.

Reasoning: Vedic techniques are effective interventions for shifting psychological Guna states.

Hypothesis 5: Guna Profile as a Predictor

Analysis: Discriminate analysis correctly classified 88% of respondents' decision styles based solely on their VPI scores.

Result: Null H_{05} Rejected; Alternative H_{a5} Accepted.

Reasoning: The Guna profile is a highly reliable psychometric indicator of behavioral tendencies.

Discussion

The study's findings, viewed through the lens of Vedic psychology, reveal a strong connection between our inner state and outer behaviour, suggesting that decision-making is influenced by both our thoughts and our energetic state Gunas. The rejection of all five null hypotheses shows that a Sattvic mindset characterized by clarity and discernment is the key to effective leadership, aligning with the Bhagavad Gita's description of a clear and wise mind. Sattvic individuals scored high on ethics 9.2, supporting the Vedic idea that a pure mind naturally aligns with universal ethics Dharma, unclouded by the tunnel vision of Rajasic greed, where one's focus is narrowly fixed on personal gain, missing the bigger picture, or the veiled perception of Tamasic fear, which distorts one's view of reality. In contrast, Rajasic individuals driven by action and competition showed high impulsivity 8.9 highlighting a risk in corporate cultures that prioritize speed and aggression over sustainability, often leading to a projected clarity, a false sense of confidence that masks underlying flaws, where short-term gains are pursued at the expense of long-term sustainability. Tamasic individuals marked by inertia and fear showed a strong tendency to avoid decisions 9.1, explaining the cognitive paralysis often seen in stagnant organizations, where decisions are postponed not due to a lack of information, but due to a fundamental psychological inertia. However, the study found that Gunas can be changed a subgroup practicing Sattvic interventions like meditation showed a significant increase in Sattva scores from 62 to 78. This suggests a new approach to personal and professional development, focusing on refining one's Gunas rather than just acquiring skills. By shifting our internal balance of Gunas, we can move from the inverted clarity of Tamas, a distorted view of reality that's upside-down, and the agitated clarity of Rajas, a state of clarity driven by stress and anxiety, toward the pure clarity of Sattva, a state of clear and wise decision-making, effectively rewiring our brain to reflect wisdom, calmness, and ethics. This study bridges ancient wisdom with modern behavioral science, showing that cultivating a Sattvic mind is a powerful tool for navigating today's complex professional world.

The Road Ahead

The exploration of the three Gunas Sattva, Rajas, and Tamas within Vedic psychology confirms that these fundamental forces shape our decision-making styles. This study demonstrates that human judgment is a dynamic interplay of psychological energies, rather than a purely logical process. The research concludes that Sattva is the foundation for sustainable clarity, enabling us to perceive the ethical, social, and long-term dimensions of a choice. Sattvic dominance leads to a rational-ethical decision-making style that minimizes cognitive biases and maximizes collective well being. In contrast, Rajas and Tamas hinder effective leadership and personal growth. Rajasic

decision-making is flawed by projected clarity, leading to impulsivity and ethical compromises. Tamasic decision-making is characterized by a veil of delusion, resulting in avoidance or irrational choices.

The study's findings support the idea that the Guna profile is a reliable predictor of behavior. The crisis of leadership in the modern world is essentially a crisis of Guna imbalance, where Rajas and Tamas overshadow Sattva. To enhance decision-making, individuals and organizations can shift from skill-building to Guna refinement programs. Integrating Vedic practices like Pranayama and Dhyana can increase Sattva levels and improve decision-making.

Implementing Sattvic environments, conscious consumption, and Guna based team composition can also support better decision-making. Organizations can design workspaces that promote Sattva, provide healthy food options, and consider team members' Guna profiles. The integration of Vedic psychology into mainstream behavioral science offers a revolutionary path forward. Future research can map the Gunas onto neural pathways and develop AI-driven psychometric tools.

As the Taittiriya Upanishad says, "सत्यं ज्ञानमनन्तं ब्रह्म।" (Brahman is truth, knowledge, and infinite.) Applying Guna theory to global policy making and education can foster a Sattvic global consciousness. Teaching children to observe their mental states can create a generation of Sattvic citizens, equipped to make wise decisions. The transition to a world driven by clarity and wisdom is possible through cultivating Sattva. By bridging ancient Vedic insights with modern science, we can ensure that the style of clarity becomes the standard for human endeavors, leading to a sustainable, ethical, and peaceful future.

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