



DR. Raakesh Kumar  
Srivastava, 2. Dr. Santosh  
Arsiya

## A Comparative Study of Tridosha and Triguna with reference to various types of Personality

Associate Professor (Ayurveda), 2. Associate Professor (Management),  
MGCGV, Chitrakoot, Satna (M.P.), India

Received-10.10.2025,

Revised-18.09.2025,

Accepted-24.09.2025

E-mail : rks.ckt196769@gmail.com

**Abstract:** *Personality differ between man to man and individual bears various characteristics accordance to personality. Triguna and Tridosha both are associated and controlled human body and behavior. It is not controlled only over body and behavior but it constitute our personality also. This paper present the comparative study of Tridosha (vata,pitta and kapha) and Triguna (sattva, rajas and tamas) with reference to various types of personality according to demographic profile and distinguished characteristics of the respondents.*

**Key words:** *Personality, Tridosha, Triguna, Ayurveda, characteristics, demographic, metaphysical sense.*

**Introduction-** Personality (Prakriti) is one of the fundamental concept of Ayurveda. In Ayurveda the term 'Prakriti' has been used in the sense of personality. According to Samkhyaschool of philosophy, the word "Prakriti" has been used in the sense of metaphysical sense of primordial ground substance. Rasvaisik defined the Personality as qualitative and quantitative unchangeable doshic predominance from birth to death. It is the unique nature of human body. Personality reflects the inner dynamical characteristic of an person. According to Ayurveda, each and every man has unique personality. It is like watermark for currency notes.

According to Ayurveda, A man is the pentabhautika constitution. The five natural elements constitute the form of Tridosha in the human body. Tridosha regulates the physic-chemical and physiological activities of human body. Tridosha is named as dosha due to vitiated to the body in imbalanced state whereas they are also called as dhatus because of their capacity to sustain the human body in equilibrium state. The doshas are of two types: 1. Physical dosha, 2. Mental dosha. The physical dosha are vata, pitta and kapha which govern the human physiology and manasdosha are rajas & tamas which perform the functions of mind. The Ayurvedic concepts of embryology, anatomy, physiology, pathology, diagnosis and therapeutics are depended on the doctrine of Tridosha i.e. each and every aspects of Ayurveda rotate on the pivot of Tridosha. They are also spoken as biological humour which govern the physiology of all organs in the human body, named as vata, pitta and kapha. Acharya sushruta has been described that kapha, pitta & vata dosha sustain the human body by creating, assimilating and diffusing in the same ways as moon, sun and vayu which maintaining the integrity of universe Acharyasushruta has been stated that the vata, pitta and kapha are the basic constituents of human body.

Triguna namely sattva, rajas and tamas are the fundamental constituent of the prakriti. All the three gunas are necessary for the mental activities of the human being. Sankhya philosophy has been stated that prakriti is the ultimate cause of the world's objects. These three sattva, rajas and tamas creating pleasure, pain and indifference, respectively. Due to these three gunas, thing may be pleasurable to one, painful to another and neutral to third person. Thus these are constitutive of both, prakriti and the ordinary objects of the world. Sattva, rajas and tamas are the progenitor of all creations and its role is the primary factors in working out the evolution.

The personality of an individual varies from each others due to relative preponderance of one of the triguna. This variation of personality is categorized as three major manas prakriti. However one of the traits may predominate giving characteristic feature of personality.

**1. Sattvic personality-** A persons of sattvic personality who have steady and pure mind, religious, truthful and righteous; good manners and characters, mental stamina, self-control and balance; are mature, logical thinker and helping in nature; have constructive mind, good knowledge and skill, forgiving; respect all senior and loves elders.

**2. Rajasic personality-** A persons having rajasic personality are egoistic and proud, ambitious and dominating, boasting; working hard without planning and direction; suffer emotions like anger, jealousy, dominate over sentimental; good friends or bitter enemies, limited self-control, intelligent, militant, activist, risk-mongers and extremist; have medium sleep (6-7hrs).

**3. Tamasic personality-** A persons having personality of tamasic type are depressed, frustrations, lazy and inactive, day-sleepers, greedy, selfish, unbalanced, restless and irritant; indulged in eating, drinking, sleeping and sex; have less mental stamina and intelligence.



### Objectives-

1. To study the demographic status of various personality of respondents.
2. To study the various types of personality with reference to Tridosha and Triguna.
3. To compare between Tridosha and Triguna characteristics of human being.

### Review of Literature-

1. Nirmale Arati N Gaur M Bimale arati Palange priti (2024) have worked on "Triguna Relationship: Importance and Therapeutic Approach in Ayurveda: A Review".
2. Chandra. Tania, Ansari. Nasreen, Mishra. Shalini (2024) have worked on "Tridosha-Triguna Relationship: Importance and Therapeutic Approach in Ayurveda: A Review"
3. Gugulothu Ramesh; Yadav. CR (2017) have worked on "Inter-relation between Tridosha and Triguna"
4. Shilpa. S & Murthy Venktesha C.G (2012) have work done serious study on tridosha and have developed a Mysore psychological tridosha to access the personality of people from the Indian context of Tridosha
5. Shilpa. S & Murthy Venktesha C.G (2012) have developed a personality tool to analyse the Triguna .
6. Shilpa. S & Murthy Venktesha C.G (2012) have developed a personality tool to analyse the Triguna .
7. Shilpa. S & Murthy. Venktesha CG (2011) have done efforts to understand the personality from Indians as well as western view points.
8. Singh L (2008) has done work on "A Study of Relationship between Triguna and Cattellian factors of personality"

### Analysis and Results-

**Table - 1**

**Age wise Sample distribution :**

N=100

Particular	18-40	41-60	61 & above
Number	28	65	07
Percentage	28%	65%	07%

In this research out of total 100 respondents, 65 percent respondents were belonging to the age range of 41 to 61. There were only 07 percent respondents were above sixty years and between 18 to 40 years, 28 percent of respondents were identified.

**Table - 2**

**Sex wise Sample distribution:**

N=100

S.N.	Male	Female
Particular	79	21
Percentage	79%	21%

Researcher has tried to identify the respondents according to their sex. It is seen that 79 percent respondents out of hundred were male while only 21 percent respondents were female.

**Table - 3**

**Education wise Sample distribution:**

N=100

S.N.	Illiterate to 10+2	Higher Education
Particular	16	84
Percentage	16%	84%

It is seen that 84 percent respondents were highly educated and only 16 percent were belonging to illiterate to 10+2 category.

**Table - 4**

**Patterns of respondents according to Triguna:**

N=100

Triguna	No.	Percentage
Sattva	38	38%
Rajas	42	42%
Tamas	20	20%

It is evident from above table that out of hundred respondents, 38 were from Sattvic category while 42 were from Rajasic category and 20 percent were from Tamasic categories.

**Table- 5**

**Patterns of Respondents according to Tridosha:**

N=100

Tridosha	No.	Percentage
Vata	41	41 %
Pitta	38	38%
Kapha	21	21%





It is evident from above table that in entire respondents. 41 percent were from Vata dosha, 38 were from Pitta dosha and 21 percent were from Kaphadosha.

**Table-6**

**Tridosha in Sattvic Respondents:** (No. of Respondents = 38)

Tridosha	Vata	Pitta	Kapha
Number	08	18	12
Percentage	21.05	47.37	31.57

It is clear from above table that maximum respondents (47.37 percent) were found in Pitta category out of hundred percent. Thirty one percent were suffering to Kaphadosha and rest were from Vata dosha.

**Table- 7**

**Tridosha in Rajasic respondents:** ( No. of Respondents = 42)

Tridosha	Vata	Pitta	Kapha
Number	28	10	04
Percentage	66.66	23.80	9.52

It is clear from above table that maximum respondents (66.66 percent) were found in vatacategory out of hundred percent. Twenty three percent were belonging to Pitta dosha and rest were from kapha dosha . Thus it can be stated that Rajasicguna and vata dosha are more nearer than other doshas.

**Table- 8**

**Tridoshas in Tamasic Respondents:** ( No of Respondents = 20)

Tridoshas	Vata	Pitta	Kapha
Number	06	04	10
Percentage	30	20	50

It is clear from above table that maximum respondents (50 percent) were found in kapha category out of hundred percent. Thirty percent were belonging to vata dosha and rest were from pitta dosha.

**Table-9**

**Relation of Tridosha- Triguna**

Sr.No	Tridosha	Triguna	Similarities
1.	Vata	Rajas+ Sattva	Mobility, Stimulator
2.	Pitta	Sattva + Rajas	Fire, Light, Knowledge
3.	Kapha	Tamas+Sattva	Stability, Inertia

Above table indicates only comparatively predominancy. Actually each dosha is composed of all trigunas.

**Conclusion-** In entire research, the researchers have taken three types of personality - Satoguni, rajoguni and tamoguni. It has found that thirty eight percent respondents were belonging to sattvic personality, thirty two percent respondents were belonging to rajasic personality and twenty percent respondents from tamasic category. According to the finding of three types of respondents were observed i.e. sattvic, rajasic and tamasic, thirty eight percent were sattvic , forty two percent were rajasic whereas twenty two percent were tamasic. The individual are classified on the basis of predominatory of sattvic guna or rajasic guna or tamasicguna named as sattvic personality, rajasic personality or tamasic personality. The persons with sattvic personality are mature, righteous, logical thinker and truthful. They possess pure and constructive mind, good manner and will. They respect all seniors and love elders. It has been observed in this study forty one percent respondents were suffering from vataj disorders whereas thirty eight percent respondents were suffering from pittaj disorders while twenty one percent were observed kaphaj disorders. Thus it is clear from the analysis that most of the respondents were suffering from vataj and pittaj disorders.

It is concluded that sattvic respondents were also having illness and having imbalances in respects of Tridhatu. It has also been seen that respondents belonging to rajasic category have tridosha inbalance in their behavior. 9.52 percent respondents belonging to rajasic category have kaphaj disorders while 23.80 percent were pittaj disorders and 66.67 percent were from vataj disorders respectively. It is also concluded that rajasic and vata dosha are more nearer than other doshas. It is also concluded that tamasic guna and kapha dosha are more nearer than other doshas. Vata dosha and rajas & tamasic guna and Pitta dosha and sattva & rajas guna and Kapha dosha and tamasic & sattva gunahave similarity in relation to mobility, stimulating and fire, light & stability, inertia respectively.

## REFERENCES

1. Astang hridayam: A text with English Translation, sutra sthan, vol.1, Rerint edition: 2018, Chaukhambha Krishna Das Academy, Varanasi.



2. Astang Sangrah: Pandit Lal Chandra Shastri; 1st edition 1989, Shri Baidyanath Ayurved Bhawan Pvt. Ltd.
3. Ayurvediya Kriya Sharir- Ranjit Desai; 6th edition., 1982; Sri Baidyanath Ayurved Bhawan Pvt. Ltd.
4. Bhal K.T. Debnath.N.(2004, 2006)- Impact of Indian personality, contract of gunas and subjective norms on software piracy in the workshop. International Journal of cross cultural management.
5. Charak Samhita: A text with English Translation, Sutra Sthan, P.V.Sharma, Vol. I, Reprint: 2017, Chaukhambha Orientalia, Varanasi.
6. Cattle, R.B (1957). Personality and Motivation Structure and Measurement New York: Harcourt World Book Co.
7. Das R.C.(1987/1991)- Standardisation of the Bhagvadgeeta Inventory of personality- Journal of Indian Psychology. 1991; 9:47-54.
8. Dwivedi, C.B (2002)- Ayurvedic concepts of the purush deha prakriti and Sattva prakriti (p. 305-325).

\*\*\*\*\*