

**CONCEPT OF TRIGUNA AND ITS UTILITY IN DEFINING
DIFFERENT PERSONALITIES: A REVIEW**

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ABSTRACT

Ayurveda is the knowledge of life. The structure, nature and evolution of human personality are elaborated in these sources with special reference to the concept `Triguna'. The term `Trigunas' is composed of two words *Tri* and *Gunas*. *Tri* means three and *Gunas* means qualities, thus *Triguna* determine the three qualities, a state of mind and attitudes which determines people nature, belief and perception. The behaviour of human is purely dependent on the character of the person. The concept of *Triguna* has been utilized to explain the concept of personality. Three types of personalities are seen as per dominance of either out of *Triguna*. These personalities are *Satvagunaukta*, *Rajogunayukta* and *Tamogunayukta*. *Satva*

corresponding to clarity of thought and purity of mind. *Rajas* denotes passionate, excitable and aggressive states of mind. *Tamas* denotes confusion, stability and depression.

KEYWORDS: *Ayurved*, *Triguna*, *Satva*, *Raja*, *Tama*, Personality.

INTRODUCTION

Ayurveda is a science of life and ancient medical science of the world.^[1] *Triguna* is a *Sanskrit*

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word which means three qualities. *Triguna* theory is thousand years old theory of personality which talks about not only *Satva*, *Rajas* and *Tamas Gunas* but it also talks about individual and intra individual differences and it covers all major concepts, psychological processes of perception, motivation and emotion which explains clearly the differences in *Satva*, *Rajas*, and *Tamas* dominant personality types. *Triguna* theory has its roots in *Bhagvadgeeta* later included in *Sankhyadarshan*. *Bhagvadgeeta* is one of the most important books of Indian philosophy. *Triguna* theory is a composite frame work of Tri-dimensional personality to aid the understanding of the mental make-up of the person. The *Triguna* composition influences qualities of human thought and behaviour. The nature of things is determined by the predominant *Guna*, while the other is there in a subordinate position. Some aspects of personality are unobservable, such as thoughts, memories, and dreams, whereas others are observable, such as overt actions. Personality refers to important and relatively stable aspects of behaviour.

AIM

To study of *Triguna* conceptually and to understand its utility in defining different personalities.

OBJECTIVE

To understand *Triguna* and its utility in different personalities.

MATERIAL AND METHOD

For this study *Ayurvedic* literature is collected from classical text of *Ayurveda*. Available in Central and Departmental Library of Government *Ayurvedic* College, Nanded and related websites also surfed.

Review of literature

Basic qualities of *triguna*

Triguna (*Satva*, *Rajas* and *Tamas*) are the integral components of the mind. *Satva* attributes is buoyant and illuminating, *Rajas* attribute is exciting and mobile and *Tamas* attribute is sluggish and obstructing. These three *Gunas* defines character, Nature and progress of life.^[2]

According to *Bhagvadgeeta*

1) *Satva guna*

Satva being without impurity, luminous free of diseases. It is being with pleasure, knowledge

it is not associated with ego and not bound with any *Doshas*.^[3]

2) *Raja guna*

Rajas are of the attachments with desires, greedy. Doesn't have satisfaction in life.^[4]

3) *Tama guna*

Tamas is of *Agyana* and bound with laziness, always sleepy.^[5]

According to *Charak*

1) *Satva guna*

It is essence of purity and good deeds.^[6]

2) *Raja guna*

It is bound with *Dosha*, active, greedy.^[7]

3) *Tama guna*

It is bound with *Dosha*, delusion.^[8]

According to *sushrut*

1) *Satva guna*

Satvic mind is recognized by an absence of hostile propensities. A judicious distribution of diet, forbearance, truthfulness, religious, a belief in god, spiritual knowledge intellect, a good retentive memory, comprehension and doing of good deeds irrespective of consequences.^[9]

2) *Raja guna*

Rajas mind is recognized by feeling of much pain and misery, a roving spirit, non-comprehension, vanity, untruthfulness, no clemency, pride, an over winning confidence in one's own excellence, lust, anger and hilarity.^[10]

3) *Tama guna*

Despondency, disbelief in existence of god, irreligious stupefaction and perversity of intellect, lethargy in action and sleepiness recognize *Tamas* mind.^[11]

According to *bhavaprakasha*

1) *Satva guna*

He is faithful to *Veda*, eats pure food, does not lose his temper, speaks truth and shows qualities like good grasping power, patience, excusing others, has mercy. Such person is religious, adopts social view and keeps away from conspiracies, and is extremely well learned.^[12]

2) *Raja guna*

Rajogunayukta person gets wild very soon, beats others and is mournful greedy about happiness, egoistic, liar. He is mentally imbalanced, inflates his false ego after gaining wealth and likes to roam.^[13]

3) *Tama guna*

Tamogunayukta person is never happy. He does not believe in *Veda*. He is lazy, cruel, likes to lie down or sleep day in and day out. Such person is not at all sensible. He is not only foolish but gets angry.^[14]

According to *Acharya*, *Vata Dosha* is mainly constituted by *Rajas Guna*, *Pitta Dosha* is by *Satva Guna* and *Kapha Dosha* is by *Tamas Guna*. Proper balance among these three *Doshas* and *Guna* is essential for good health.

Table 1: Relation between *Triguna* and *Tridosha*.^[15]

Sr. no.	<i>Triguna</i>	<i>Tridosha</i>
1.	<i>Satva</i>	<i>Pita</i>
2.	<i>Raja</i>	<i>Vata</i>
3.	<i>Tama</i>	<i>Kapha</i>

According to *Sushruta*, *Mahabhutas* are constituted by *Trigunas*. *Akash* is predominant with *Satva*, *Vayu* with *Rajas*, *Agni* with *Satva-Rajas*, *Jala* with *Satva-Tamas* and *Prithvi* with *Tamas*. All five are essential to sustain life.

Table 2: Relation between *Triguna* and *Pancha mahabhuta*.^[16]

Sr. no.	<i>Mahabhutas</i>	<i>Triguna</i>
1.	<i>Akash</i>	<i>Satva</i>
2.	<i>Vayu</i>	<i>Rajas</i>
3.	<i>Agni</i>	<i>Satva + Rajas</i>
4.	<i>Jala</i>	<i>Satva + Tamas</i>
5.	<i>Prithvi</i>	<i>Tamas</i>

Defining different personalities

Triguna have profound role in the determining the characteristics of a person and thus they are most effective in framing of personality and in making of variant personality pattern.

Trigunas compete with each other and dominating *Guna* decides the Personality of a person.

1. *Satva Guna* or *Satvic* personality

Predominance of *Satva* in a person is characterized by pure, without impurities, ability to forgive, perseverance, illuminating and free from sickness. It binds the soul through attachment with happiness and knowledge.

Satva refers to Pure hence indicates your personality type as such. *Satva Guna* is the positive and spiritual quality that, when dominant, you have a natural tendency to be kind, caring, and Hence possesses.

2. *Rajas Guna* or *Rajasic* personality

Rajas people are very desirous and full of attachment. Due to their acute self-interest, sometimes they may face difficulties in differentiating between right and wrong. It's called *Rajasic* Personality. *Rajas* are characterized by activity and are the force is to translate passion into action. It is force of motion, vibration and translates in quality as struggle and effort, passion and action. Activity, self-indulgence, passion, ego, individualization, dynamism, movement, self-centeredness and drive.

3. *Tamas Guna* or *Tamsic* personality

Tamas means Darkness, which indicates the psychological state of Illusion, negativity, dullness, and inactivity. The state of the dominance of *Tamas Guna* is indicated by the selfish, uncaring, cynical behavior & hence called *Tamasic* Personality. People with *Tamas Guna* dominant are cynical, apprehensive and vindictive. Imbalance, destruction, anxiety, delusion, negativity, inactivity, dullness, lethargy, inertia, violence, ignorance and viciousness.

DISCUSSION

Ayurveda examines an individual's personality constitution via the *Triguna*, the *Guna* play an important role as a factor of mental health and wellbeing. *Triguna* theory provides platform for understanding personality as a dimension of human behavioural attempt. *Satva Guna* is evident by positive attitude, happiness, lightness, spiritual connection and consciousness. *Satvic* state can defined as disease free and represents intellect and knowledge. *Rajas Guna* is supposed to be active among *Triguna* and characterised by stimulation and motion, passion and wish for the achievement in different areas. *Tamas Guna* has two powerful characters i.e. resistance and heaviness. It stimulates negative thoughts in the mind and induces lethargy, sleep and apathy. These three *Gunas* in different proportions influence the physical, mental

and intellectual calibre of every individual and these influences provide the distinct flavour in each personality.

CONCLUSION

Triguna represents essential energies of the mind. In diagnosis of diseases; psychological examination is important for the mental set up of patient has to be first assessed and as per this advice related *Ahara, Vihar*, Daily and Seasonal regime can be suggested. This examination helps in administration of medicine and deciding the mode and kind of effective therapy to be applied. To decide the physical, mental and intellectual level of every individual personality knowledge of *Gunas* is essential.

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