

Validation of Psychological Terminologies of

Tridoshas and Trigunas

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ABSTRACT

The authors have developed a set of scales to assess personality from the Indian psychological perspective of *Tridoshas* and *Trigunas*. This paper deals with psychological names to the *Tridoshas* and *Trigunas* as well as to the 16 Classical Personality types dealt in Ayurveda. The salient features of the *Tridoshas*, *Trigunas* and each of the 16 Classical Personality Types have been identified and validated which are elaborated.

Keywords: *Personality assessment, 189 traits, 16 CPT, Sattva, Rajas, Tamas, Doshas and Gunas*

Personality is basically understood by three major domains or methods in Indian Philosophy from which Indian Psychology has evolved. They are *Pancha Kosha*, *Tridoshas* and *Trigunas*. The *Tridoshas* and the *Trigunas* are both made up of the *Pancha Mahabhutas* in varying combinations and degrees.

The *Pancha Mahabhutas* form the most elemental composition of the universe. This is accepted in all the *darsanas* or schools of Indian philosophy. The *Pancha Mahabhutas* are elementary, found all over the world—albeit in varying combinations and degrees—and can form the basis for the proposition of personality understanding that is applicable to people across countries and socio-demographic situations to give us an understanding of people that is neither culturally specific nor constrained by geographical demarcations, giving us a psychology that is truly pan-global in nature (Shilpa & Murthy, 2011a).

The authors have developed personality scales to assess *Tridoshas* i.e. *Vata*, *Pitta* and *Kapha* (Shilpa & Murthy, 2011c) and *Trigunas*, i.e., *Sattva*, *Rajas* and *Tamas* (Shilpa & Murthy, 2012a), from psychological perspective in human beings. The *Tridoshas* and *Trigunas* are composed of the *Pancha Mahabhutas*, but one or the other *Dosha /Guna* is dominant singularly or in combination. There can never be a state when one or the other *Pancha Mahabhutas* and consequently the *Tridoshas* and *Trigunas* are absent totally. All five are essential to sustain life. Though *Tridosha* and *Triguna* concepts are studied, understood and applied in Ayurveda, the present authors have validated the same from the domain of psychology.

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Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

The psychometric properties of one *Tridosha* as well as two *Triguna* scales have been established.

The *Tridoshas* form a bottom-up processing from the atomic and cellular level to give us an understanding of the person as a whole while the *Trigunas* form a top-down processing from the intellectual/ psychological level to give us an understanding of the person in totality. These two systems form the body-mind-spirit holistic unit of understanding personality that is very important and is a well-developed and tested methodology from *Ayurvedic* (principles)--(the medical aspect of Indian tradition) perspective, which has been handed down through the millennia, leading to a better understanding of human traits, types, behaviours, interests, attitudes, and natures. These two comprehensive methodologies of understanding people is pan-global and is applicable to people of all races, religions, ethnicities, genders, languages, cultures, geographical indicators and any and all divisions across the world and human civilization, without distinction. This respects that we are all a part of the same species while also allowing us unique personalities with different combinations of the same *Pancha Mahabhutas*.

Ayurveda talks about seven different combinations of *doshas* and *gunas* from the original three *doshas* (*Tridoshas*) and three *gunas* (*Trigunas*). All people are supposed to belong to one of these seven combinations of *doshas*, with a concurring combination of *gunas* leading to an interaction between the *doshas* and *gunas* leading to a unique personality development based on the *dosha-guna* combination-domination-suppression in every person.

TRIDOSHAS AND THEIR BLENDS:

Tridoshas refer to three *doshas*. *Doshas* refer to the state of physical—physiological combination. “Each *dosha* gives certain characteristic qualities to the person, based on which an individual can be classified as belonging to that particular *dosha* type. *Charaka* and *Susruta* recognize seven types or categories into which people can be classified, depending on the dominance of the *doshas* in their body. They are said to belong to a particular *Prakriti* or Constitution, as follows:

1. People with dominant *Vata* (constitution or) *Prakriti*.
2. People with dominant *Pitta* *Prakriti*.
3. People with dominant *Kapha* *Prakriti*.
4. People with dominant *Vata-Pitta* *Prakriti*.
5. People with dominant *Vata-Kapha* *Prakriti*.
6. People with dominant *Pitta-Kapha* *Prakriti*.
7. People with balanced *doshas* or with *Vata-Pitta-Kapha* *Prakriti*.

This is accepted by all the different schools of *Ayurveda*—*Charaka*, *Susruta*, *Vagbhata*, etc., to name a few (Sharma, 1981; Sharma, 2004; Murthy, 2007; Krishnan, 2002; Johari, 2003; and Svoboda, 2005)” (Shilpa & Murthy, 2011a).

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

“Proper balance between these three *doshas* is essential for good health. In a balanced state the *doshas* sustain the body by endowing good mental and physical strength to the individual. When they are in imbalance it leads to a dominance of one or more *doshas* (in combination), which is the cause of many ailments and illnesses” (Shilpa & Murthy, 2011a, 2011b, 2012d, 2013a). “This also does not mean that a person who is either of the *dosha* dominated is not in good health. That particular dominant *dosha* is his natural state of being or *Prakriti*. It is not ill health” (Shilpa & Murthy, 2011a, 2013a).

The *Mysore Tridosha Scale* has been standardized by the authors and the same has been published (Shilpa & Murthy, 2011c). The traditional *Ayurvedic* names of *Vata*, *Pitta* and *Kapha* were imported into psychology and they were suitably described and named accordingly. The concordances of *Ayurvedic* experts were sought through their ratings on each of the names. The names were finalized accordingly. Their ratings and the finalized psychological names for *Vata*, *Pitta* and *Kapha* are given below.

Table 1: Psychological names and salient characteristics of *Tridoshas*

Sl. No	Constructs	Psychological Names	Descriptions
1.	<i>Vata</i>	Impulsive	Unpredictable, erratic in all behaviour, fast, restless
2.	<i>Pitta</i>	Sharp	Short tempered, precise, sharp and decisive
3.	<i>Kapha</i>	Steadfast	Stable, predictable, slow, dedicated and thorough in all activities

The traditional *Ayurvedic* names of *Vata*, *Pitta* and *Kapha* were given psychological names and shown to experts. Their suggestions were incorporated and the psychological names were finalized accordingly. The finalized names are thus **Impulsive** for *Vata*, **Sharp** for *Pitta* and **Steadfast** for *Kapha*.

The salient characteristics for each of the three *Doshas* were also developed and shown to *Ayurvedic* experts. Consensus from them was obtained and the characteristics were finalized as mentioned in the table above.

Table 2: Ratings of eight *Ayurvedic* experts for psychological names to *Tridoshas* in percentages

Construct	Psychological Names	Highly Agree	Agree	Un-decided	Dis-agree	Highly Disagree
<i>Vata</i>	Impulsive	37.5	62.5	0	0	0
<i>Pitta</i>	Sharp	50	50	0	0	0
<i>Kapha</i>	Steadfast	50	50	0	0	0

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

An analysis of the above table indicates that the *Ayurvedic* experts have agreed to the psychological names given to traditional *Ayurvedic* names of *Vata*, *Pitta* and *Kapha* as above. Thus, the above names are finalised by the authors based on the validation process.

TRIGUNAS AND THEIR BLENDS:

Trigunas refer to three *gunas*. *Gunas* refer to the quality and psychological states of the mind. “Each *guna* gives certain characteristic qualities to the person, based on which an individual can be classified as belonging to that particular *guna* type. *Charaka* and *Susruta* recognize seven types or categories into which people can be classified, depending on the dominance of the *gunas* in their body. They are said to belong to a particular *guna* combination, as follows:

1. People with dominant *Sattva Guna*.
2. People with dominant *Rajas Guna*.
3. People with dominant *Tamas Guna*.
4. People with dominant *Sattva-Rajas Guna* combination.
5. People with dominant *Sattva-Tamas Guna* combination.
6. People with dominant *Rajas-Tamas Guna* combination.
7. People with balanced *gunas* or with *Sattva-Rajas-Tamas Guna* combination.”

Shilpa & Murthy (2011a) hold that there are many books and classical texts which have emulated references to these seven types of *doshas* and *gunas* (*Charaka* (Sharma 1981) and *Susruta Samhitas* (Murthy, 2001; Sharma 2004), *Vagbhata's Ashtanga Hrdaya* (Murthy, 1996) and Johari (2003), Svoboda (2005), Gupta (2000).

This seven-fold classification of people with respect to the *gunas* is similar to the seven-fold classification of people with respect to the *dosha Prakriti*. In fact it is identical in as much as one is concerned with the body constitution (*Doshas* = physical = *Vata*, *Pitta* and *Kapha Prakriti*) while the other is concerned with the mental or psychological characteristics exhibited by people (*Gunas* = psychological = *Sattva*, *Rajas* and *Tamas gunas*). Taking these two striking classifications one-step further, it would not be wrong to say that the physical constitution leads to the corresponding psychological attributes in a person or vice versa as both are inter dependant. Indian tradition does not share the Cartesian dichotomy of the body and the mind as is common in Western psychological thinking. In fact the interplay between the mind (*Sattva*), soul (*Atman*) and body (*Sarira*) in a tripod allusion is the corner stone of *Ayurvedic* Philosophy (*Charaka Samhita*, 46-47; Rao, 1990).

The *Mysore Triguna Scale* has been standardized by the authors and the same has been published (Shilpa & Murthy, 2012a). The traditional names found in *Ayurvedic* as well as other classical Indian literature like the *Bhagavad Gita*, *Upanishads*, *Yoga*, *Samkhya*, etc., to name a few, for the *Trigunas* of *Sattva*, *Rajas* and *Tamas* were imported into psychology and they were suitably described and named accordingly. The concordances of *Ayurvedic* experts were sought through

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

their ratings on each of the names. The names were finalized accordingly. Their ratings and the finalized psychological names for *Sattva*, *Rajas* and *Tamas* are given below.

Table 3: Psychological names and salient characteristics of Trigunas

Sl. No.	Constructs	Psychological Names	Descriptions
1.	<i>Sattva</i>	Virtuous	Intelligent, fortitude, gentle, truthful, benevolent, virtuous
2.	<i>Rajas</i>	Alert	Energy, harsh, angry, excessive activity, strong emotions, inclining towards violence and aggression
3.	<i>Tamas</i>	Dormant	Mass, heavy, obstructing, ignorance or lack of knowledge (confused), inactivity, sleep (more), generally dejected always, indecent

The traditional Indian names of *Sattva*, *Rajas* and *Tamas* were given psychological names and shown to eight experts. Their suggestions were incorporated and the psychological names were finalized accordingly. The finalized names are thus **Virtuous** for *Sattva*, **Alert** for *Rajas* and **Dormant** for *Tamas*. The salient characteristics of *Sattva*, *Rajas* and *Tamas* were identified and the same can be seen in the following table:

Table 4: Ratings of eight Ayurvedic experts for psychological names to Trigunas in percentages

Sl No	Construct	Psychologica l Names	Highly Agree	Agree	Un-decided	Dis-agree	Highly Disagree
1	<i>Sattva</i>	Virtuous	100	0	0	0	0
2	<i>Rajas</i>	Alert	50	37.5	0	12.5	0
3	<i>Tamas</i>	Dormant	50	37.5	0	12.5	0

The above table indicates that the *Ayurvedic* experts have agreed to the psychological name *Sattva* fully, while for the other two constructs, *Rajas* and *Tamas*, a small percentage to the tune of 12.5% (one expert) has disagreed. Thus, a large majority of experts have agreed to the Psychological names given to *Sattva*, *Rajas* and *Tamas*. Thus, it is expected that these psychological names will help psychologists to study further and enhance the canvas.

INTERRELATEDNESS OF TRIDOSHAS AND TRIGUNAS:

Tridoshas are the physical components of the personality and the *Trigunas* are the psychological components of the personality. Both need to be studied and understood in tandem for a holistic understanding of personality. Negating the effect of either on the other is detrimental to the health and well-being of an individual. The present authors have studied the interrelationships of *Tridoshas* and the *Trigunas* in human personality empirically and established that the *Tridoshas*

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

and the *Trigunas* interact with each other, which determine different aspects of an individual which are unique to that person (Shilpa & Murthy, 2012b).

“*Vata Dosha* is a combination of *Sattva* and *Rajas gunas*, but is predominantly *Rajasic*. *Pitta Dosha* is a combination of *Sattva*, *Rajas* and *Tamas gunas*, but is predominantly *Sattvic*. *Kapha Dosha* is a combination of *Sattva* and *Tamas gunas*, but is predominantly *Tamasic*” (Shilpa & Murthy, 2012d).

The different types of *Sattva*, *Rajas* and *Tamas* personalities:

Besides the basic three types of *Dosha* and three types of *Guna* leading to seven types of *Tridosha* characters and seven types of *Triguna* characters, “*Ayurveda* recognizes 16 types of personalities based on the classical *guna* theory. Both *Charaka* and *Susruta Samhitas* have a description of these types. According to them there are seven types of *Sattva*, six of *Rajas* and three of *Tamas*, totalling sixteen types of personalities under which all people can be grouped (Sharma, 1981; Sharma, 2004; and Murthy, 2007)” (Shilpa & Murthy, 2012c). These are referred to as the 16 Classical Personality Types (16 CPT).

“The 16 Classical Personality types (16 CPT) are the manifestation of the amalgamation of VPK and SRT together. Hence the 16 CPT is expressed in terms of 16 independent personality types which are also expressed as different types of *Sattva*, *Rajas* and *Tamas* personalities in the classical literature. Therefore the subsequent analysis deals with SRT types which are essentially 16 CPT in nature. A list of all the traits which are characteristic of the 16 CPT (seven types of *Sattva* personalities, six types of *Rajas* personalities and three types of *Tamas* personalities) was drawn up” (Shilpa & Murthy, 2014).

“There are 189 traits (common for both the physical and psychological aspects, hence there are 189 physical or VPK traits and 189 psychological or SRT traits) that have been identified which comprises the gamut of human behaviour. They are 100 *Sattva* traits, 60 *Rajas* traits and 29 *Tamas* traits..... Then these 189 traits are combined in a set logic, wherein each trait is a characteristic behaviour exhibited by one (or more) of the 16 CPT as delineated in the classical texts.... So these 189 traits are all characteristics of these principal 16 CPT (these personalities too can be combined to give various combinations, to understand and classify people)” (Shilpa & Murthy, 2013b).

Table 5: Different types of Sattva, Rajas and Tamas

Sl. No.	Types of Sattva	Types of Rajas	Types of Tamas
1.	<i>Brahma Sattva</i>	<i>Asura Sattva,</i>	<i>Pasava Sattva</i>
2.	<i>Mahendra Sattva</i>	<i>Rakshasa Sattva</i>	<i>Matsya Sattva</i>
3.	<i>Varuna Sattva</i>	<i>Paisaca Sattva</i>	<i>Vanaspatya Sattva.</i>
4.	<i>Kubera Sattva</i>	<i>Sarpa Sattva</i>	
5.	<i>Gandharva Sattva</i>	<i>Praita Sattva</i>	
6.	<i>Yama Sattva</i>	<i>Sakuna Sattva.</i>	
7.	<i>Rishi Sattva.</i>		

The traditional names found in *Ayurvedic* as well as other classical Indian literature like the *Bhagavad Gita*, *Upanishads*, *Yoga*, *Samkhya*, etc., to name a few, for the 16 Classical Personality Types were imported into psychology and they were suitably described and named accordingly. The concordances of *Ayurvedic* experts were sought through their ratings on each of the names. The names were finalized accordingly. Their ratings and the finalized psychological names for the 16 Classical Personality Types are given below.

The salient characteristics of the 16 Classical Personality Types were identified and the same can be seen in the following table: (Shilpa & Murthy, 2014)

Table 6: Psychological names and salient characteristics of 16 Classical Personality Types

Sl. No.	Constructs	Salient Characteristics of 16 CPT	Psychological Names
1.	<i>Brahma Sattva (S)</i>	Purity (in body, mind and speech); truthfulness; self-control; discrimination; knowledge and wisdom; ability to properly communicate; power of repartee; memory; freedom from lust, anger, greed, arrogance, delusions, envy, depression and intolerance; the tendency to be the same with all beings; austerity; compassion; generosity and virtue; piety; hospitality; reverence for teachers; and inclination to the study of sacred texts.	Self-realized Ascetic (Virtuous)
2.	<i>Arsha Sattva (S)</i>	Devoted to sacrificial ritual, study of the spiritual lore, fulfilment of vows undertaken, chastity, and hospitality; are free from pride, ego, attachment, aversion, confusion, greed and anger; and are brilliant, eloquent, wise and endowed with retentive memory; pure in body, speech and mind; compassionate; given to repetition of sacred formulae and study; celibacy; self-knowledge; and wisdom.	Mentor (Virtuous)
3.	<i>Aindra Sattva (S)</i>	Possessed of great power and their words are promptly obeyed; they are often engaged in religious activities; they are brave and strong, full of splendor; they refrain from mean conduct; they are far-sighted and are devoted	Ambitious Leader (Virtuous)

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

		to virtuous living, wealth and pleasures of life; they are learned and great; and they support good persons and worthy causes; they are always engaged in studying the scriptures and acting in accordance with them; they are valorous and commanding; and they protect their dependents.	
4.	<i>Yama Sattva (S)</i>	Preside over virtuous living and destiny. They have a sense of propriety in their actions and a tendency to do things in proper time; they are invincible and energetic; they have strong memory, lust, envy, and anger; they are prone to confusion; they are free from arrogance, fear and anger; they are disposed favourably alike towards friends and enemies; they are firm, active and pure in their thoughts and actions.	Objective Decisive (Virtuous)
5.	<i>Varuna Sattva (S)</i>	Fond of water, love to sport in water-stretches, and feel better in cold weather. They are generally clean and tidy; and they love purity, and dislike dirt; they are distinguished by valour, fortitude, love of rituals, and hatred of mean conduct; they become indignant or delighted as occasion demands; they think and act big, engage themselves in virtuous conduct, and are quick to get angry and also to relent; they are patient, love cold things, have eyes with yellowish tinge and hair which is reddish brown; they are soft-spoken and endear themselves.	Mature Nourisher (Virtuous)
6.	<i>Kauberia Sattva (S)</i>	Pleasure-loving artistes, for they generally love wealth, are fond of pleasures, inclined to live in comfort and luxury, and prefer to have a large progeny. They are usually surrounded by attendants, dependents, and associates; they love prestigious positions and honour; they engage themselves in virtuous conduct in amassing wealth and satisfying their desires, but they prefer purity of life; they are ready to reveal their pleasure and displeasure; they crave possession of lands, houses, engage servants, and are determined to be prosperous; their indignation or their benevolence will not be in vain; they are generally neutral in their attitude; they can endure hardship while amassing wealth or while protecting it; and are virile in progeny.	Acquisitive (Virtuous)
7.	<i>Gandharva Sattva (S)</i>	Celebrated for their skill in singing, playing musical instruments, and dancing. Persons belonging to this variety have a lot of fondness for music and dance. They delight in singing, dancing, and playing on instruments, and they are proficient in musical discourses, recitation of poems, narration of episodes and anecdotes .recounted in mythical legends and epics; they love anointing themselves with fragrant unguents, wearing fine dress;	Romantic (Virtuous)

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

		and consorting with people from the opposite sex; they are not jealous by temperament; they are comely to look at, and are witty; they are fond of sporting.	
8.	<i>Asura Sattva (R)</i>	Prevalence of evil inclinations, wicked thoughts, and fierce temper, all of which characterize the evil spirits. They delight in sensual pleasures. Persons answering to this description are brave, fierce, and envious; they tend to order people about and may assume terrifying aspects; they are ruthless and conceited; they think ill even of good people, and are fond of deceit; they alternate between mercy and fear; they are quick to lose their temper, and hate to find good qualities in others; they prefer to eat by themselves, and love to move about under cover. Always engaged in disturbing the sacrifices of noble people, are gluttonous, destructive and impish.	Dictatorial (Alert)
9.	<i>Raksasa Sattva (R)</i>	Intolerant, cruel, and constantly angry; they wait for unguarded moments, or look for weak points, and strike; they are gluttonous and relish meat for food; they are also indolent and they sleep much; they are full of envy; they are quarrelsome and revengeful; they are alien to virtuous living, dogmatic in their views and full of self-praise.	Vengeful—Warrior (Alert)
10.	<i>Paisaca Sattva (R)</i>	Malignant, terrible and impish, they are ogres, and are fond of eating flesh. Persons belonging to this variety are not only unclean but delight in dirt; they are terrifying in aspect but are timid and perplexed by nature; they love perverted pleasures and obnoxious food; they love women and seek to enjoy them in secret; they are extremely indolent; they are cruel when not scared; they are suspicious; they are gluttonous and especially fond of meat and wine; they also relish left-overs; they are intense in their anger, and at times become adventurous; they are shameless.	Ogre (Alert)
11.	<i>Sarpa Sattva (R)</i>	Quick temper, unforgiving and spiteful nature. Persons belonging to this variety are constantly, quickly and intensely roused (to wrath), but are timid when not roused; they are quick to react and they strike hard; they love food and sport, but are terrifying while they eat food or while walking about; they spend much time in sleep, but are very active while awake; they are vengeful and their hatred is long-standing; they are full of deceit and trickery.	Revengeful (Alert)
12.	<i>Praita Sattva (R)</i>	Denote generally a disembodied spirit, seizing and tormenting living beings. Their personality characteristics are gluttonous, tortuous in their disposition and conduct, envious, indiscriminate and impulsive, excessively indulgent and inactive; they frequently experience	Bully (Alert)

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

		dejection; they are miserly; they are conceited, hateful; they are deformed in limbs and face; and they love darkness (viz. night).	
13.	<i>Sakuna Sattva (R)</i>	Have the traits peculiar to a predatory bird. Persons belonging to this variety are passionately attached, are excessively fond of food and roaming about, unsettled (in place and, in thought), unforgiving and averse to gather and store (non-acquisitive); they are intolerant, fond of obnoxious food and vulgar speech; they are suspicious, timid, and full of wicked thoughts; they incline excessively to satisfy their own lust; and are constantly eating.	Emotionally Unstable (Alert)
14.	<i>Pasava Sattva (T)</i>	These people are like dumb animals or beasts of burden, which are guided solely by bodily urges and instincts. Persons belonging to this variety are forbidding in their disposition, despicable in their conduct, disgusting in their food habits, sexy and given to excessive sleep; they have little wit, and have no sense of cleanliness or refinement; they are slow in their thoughts as well as their actions; their preoccupation alternates between food and sex; and they are generally negative in their attitude.	Bestial (Dormant)
15.	<i>Matsya Sattva (T)</i>	This group of people who are regarded as lower in the level of life than the beasts of burden, for its physical and psychological traits are extremely limited. Persons belonging to this variety are timid, lacking in intelligence, interested always in food, altogether unsettled (in place or interest), passionately attached to desires and aversions, fond of water, and given to constant mobility; they are dull, gluttonous, uncontrollable in craving or in anger, cruel, self-centred, and deceitful; they are virile and they usually have a large progeny; they are foolish, and tend to quarrel among themselves.	Boorish (Dormant)
16.	<i>Vanaspatya Sattva (T)</i>	These people signify a plant or tree, lower in the order of life than even the fish. Persons belonging to this variety are the least intelligent or active among all the varieties. They are indolent, interested only in food, bereft of all intelligence and discrimination; they are simpletons, indifferent to cold, heat, wind, suffering and so on; and are content to remain where they are placed.	Apathetic (Dormant)

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

Table 7: Ratings of eight Ayurvedic experts for psychological names to 16 Classical Personality Types

Construct	Highly Agree	Agree	Un-decided	Disagree	Highly Disagree	Psychological Names
<i>Brahma Sattva</i> (S)	100	0	0	0	0	Self-realized Ascetic
<i>Arsha Sattva</i> (S)	50	37.5	0	12.5	0	Mentor
<i>Aindra Sattva</i> (S)	50	50	0	0	0	Ambitious Leader
<i>Yamya Sattva</i> (S)	37.5	50	0	0	12.5	Objective Decisive
<i>Varuna Sattva</i> (S)	50	25	0	25	0	Mature Nourisher
<i>Kauberia Sattva</i> (S)	37.5	62.5	0	0	0	Acquisitive
<i>Gandharva Sattva</i> (S)	50	50	0	0	0	Romantic
<i>Asura Sattva</i> (R)	50	50	0	0	0	Dictatorial
<i>Raksasa Sattva</i> (R)	50	50	0	0	0	Vengeful—Warrior
<i>Paisaca Sattva</i> (R)	50	37.5	12.5	0	0	Ogre
<i>Sarpa Sattva</i> (R)	50	37.5	0	12.5	0	Revengeful
<i>Praitia Sattva</i> (R)	37.5	62.5	0	0	0	Bully
<i>Sakuna Sattva</i> (R)	37.5	62.5	0	0	0	Emotionally Unstable
<i>Pasava Sattva</i> (T)	37.5	62.5	0	0	0	Bestial
<i>Matsya Sattva</i> (T)	37.5	50	0	12.5	0	Boorish
<i>Vanaspatya Sattva</i> (T)	37.5	62.5	0	0	0	Apathetic

Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

The above table indicates that a large majority of *Ayurvedic* experts have agreed to the psychological names given to 16 Classical Personality Types. Thus, it is possible to give psychological names to the classical *Ayurvedic* names of the *Tridoshas*, *Trigunas* and the 16 CPT, the concepts of which have been taken from *Ayurveda* and validated in psychology. Thus these psychological names can be used in psychological studies.

CONCLUSION:

The traditional *Ayurvedic/ Sanskrit* names of *Tridoshas* and *Trigunas* as well as for the 16 Classical Personality Types are given psychological names and validated. This work is expected to take the studies in psychology forward in understanding and studying personality from *Ayurvedic* perspective.

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Validation of Psychological Terminologies of *Tridoshas* and *Trigunas*

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