

## Human Psychology and Personality Traits in Srimad Bhagvad-Gita: A Scientific Perspective

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### ABSTRACT

A case of the 'greatest psychologist', the 'psychic patient of the highest degree' and the 'universal and evergreen treatment for the mental diseases' suggested thereof, is available in the sacred book –*Srimad Bhagvad-Gita* (SMBG). In fact, a capsule wisdom imparted by the Lord to Arjun in SMBG has become the eternal truth for the entire human race and it also provides a guiding principle towards a happy and peaceful life. In this paper, we decode this wisdom in the context of modern personality theory of Carl Jung that is taught in the classrooms of psychology and management. In the light of this wisdom, several modifications in this theory are suggested which make the theory more useful and viable with regard to the studies of spiritual content in the personality. In particular, a deeper foundation of the personality traits is investigated in this scheme of study. To this effect, the dynamics of inner essences of life, namely mind, intellect and ego is explored in the process of character building and later in the personality development, since the personality of a person represents the outer garment of his character. In particular, a consistent and deeper platform for the popular 16 personality factors in the Big Five theory of personality and the working of the four style matrices in the theory of Jung, is highlighted in Vedic traditions.

**Keywords:** *Vedic Wisdom, Character and Personality, Patomic Model, Theory of Carl Jung, Personality Traits*

### 1. INTRODUCTION

#### 1.1 An Analogy

In Fig 1. we see two personalities, Lord Krishna (LK) on the right in a transmitting mode and his faithful disciple/friend Arjuna (FDA) on the left in a receiving mode. The conversation between them is not the simple case of two human Beings interactions (cf. Kaushal 2024) but that of between a source of knowledge and a sink having too many holes in it. (The situation represents a case of dejection of Arjuna. He is in depression and also under deep compassion on different relatives for varying reasons). It is only when all the holes in the sink are plugged, the purpose of the task is fulfilled. In fact, FDA is the representative of *Jiva* (functional *asthanga prakriti*) whereas LK is the representative of *Cetan*, i.e. the embodiment of *sat, cit* and *ananda* (existence, knowledge/consciousness and bliss) over and above the *Jiva* whose functionality is only due to the consciousness component of *sat-cit-ananda*. When all the holes of such a sink are plugged by LK by narrating the different paths of the same spiritual goal,

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FDA realizes his potentia and gets his- self ready for completing the task. The capsule wisdom imparted by LK to FDA in *Srimad Bhagvad-Gita* (SMBG) is somehow found not only space-time invariant, but also experience-based invariant and hence it has become universal, eternal and sustainable.



*Fig 1: A unique conversation between unique personalities. (courtesy SMBG)*

### 1.2 Vedic Wisdom in Nut-shell

The wisdom in SMBG, as imparted by the Lord to Arjun, are the capsule prescriptions for varieties of mental diseases and note that this wisdom already exists in earlier Vedic literature. This is mainly with regard to the pure and polluted versions of consciousness. In what follows, we briefly outline this wisdom in the form of some assertions and conjectures (Kaushal 2024):

*Assertion 1:* The soul (SO) in a Being is a ‘second quantized (discretized)’ version of pure cosmic consciousness (*cetan*) continuum field that is spread all over, everywhere and forever as a fundamental entity.

*Assertion 2:* Such a soul, when enters and works through the machinery of ego (E), intellect (I), mind (M), senses of knowledge and action (SE) and biological body (B), it becomes polluted and termed as the ‘Being (b)’ or *Jiva*.

*Assertion 3:* This *Jiva* works in the field of and reacts with *panca mahabhutas* (PMs), viz., earth ( $E_a$ ), water (W), air (A), fire (F) and ether ( $E_t$ ). These PMs, while are *Jarh* (inert) in themselves in their nascent version, they become reactive, functional and also behave as

stimuli when are in the field of *Jiva* or are illumined directly with the consciousness energy emanating from SO. These PMs, when dressed with this consciousness of *Jiva* or of SO directly, constitute the so-called ‘worldly objects’ (WO).

*Assertion 4:* This trio of *Cetan*, *Jiva* and *Jarh*, while works at individual level, it is also functional at cosmic level through *asthanga prakriti* and cosmic consciousness field and again in the spirit of “*yathā pīnde tathā brahmānde*” (Kaushal, 2025). In SMBG this trio, in some sense, is described by three existences, namely causal, micro and gross bodies of a Being. Perhaps for this reason, the human Being is considered as a ‘perfect creation’ of the Supreme, apparently consisting of three types of distinct stuffs, namely gross body ( $\mathcal{G}$ ) as  $\mathcal{G} = \{WO, B, SE\}$ , micro body ( $\mathcal{M}$ ) as  $\mathcal{M} = \{M, I, E\}$  and causal or astral body ( $\mathcal{C}$ ) as  $\mathcal{C} = \{SO\}$ . (With a view to understanding the functioning of various essences of life (EOLs), namely SO, E, I, M, SE, B and WO at finer level we have arranged (Kaushal 1994) them in the form of atomic model (termed here as ‘patomic’ model) of matter in physics, where various EOLs are grouped in this manner in the decreasing order of subtlety).

*Assertion 5:* The entire functioning of the Being  $b$  is the result of the interplay of the above defined trio of *Cetan*, *Jiva* and *Jarh* on the one hand and of its causal, micro and gross existences on the other. Further, this correspondence works at the level of both cosmic and individual (Being) levels (Kaushal 2025).

### 1.3 Personality Theories: Some Remarks

Personality studies in psychology mainly focus around the use of two methods, first in terms of the personality factors and the so-called Big-Five theory, and second using the cognitive styles of psychology, developed mainly by Carl Jung about a century ago. (For details, we refer to (Singh 2011)). Here, we briefly outline the limitations of these methods as far as the studies of the character building and subsequently the development of personality of a person in totality, are concerned.

In order to distinguish different people’s behavior and experiences at a very fine level, the concept of personality factor is introduced in the multidimensional models of personality. Pertaining to human qualities, these personality factors consist of grouping of words, which are semantically similar (synonyms), in a minimal number of 16, as antonym pairs. The personality factors so thought over are: (i) apprehensive vs. self-assured, (ii) assertive vs. humble, (iii) conscientious vs. expedient, (iv) controlled vs. causal, (v) emotionally stable vs. unstable, (vi) experimental vs. conservative, ((vii) happy-go-lucky vs. sober, (viii) imaginative vs. practical, (ix) more intelligent vs. less intelligent, (x) outgoing vs. reserved, (xi) relaxed vs. tense, (xii) reserved vs. warm, (xiii) shrewd vs. forthright, (xiv) suspicious vs. trusting, (xv) tough-minded vs. sensitive, and (xvi) venture-some vs. timid. When the question comes of analysing the personalities these 16 factors are further reduced to five, naming the corresponding theoretical analysis as the Big-Five theory, viz.,

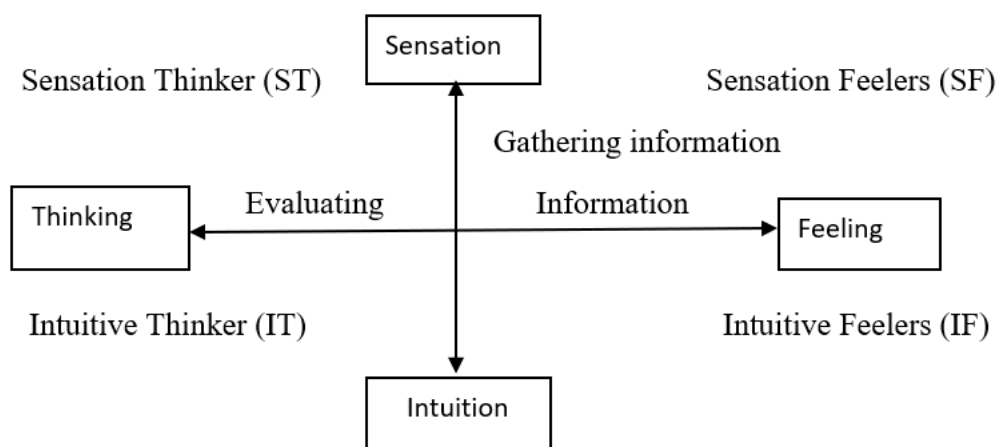
- a) Extraversion (comfort level of individual),
- b) Agreeableness (individual’s behaviour towards others),
- c) Conscientiousness (extent to which one shows consistent and reliable behaviour while working in an organization),
- d) Emotional stability (ability to control his emotions at the time of crisis, and
- e) Openness to experience (ability to be open to any kind of experience that helps him to do his job).

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As far as the coining of these 16 pairs (or for that matter the Big-Five qualities) are concerned, they do not seem to have any deep basis in philosophical terms. The number 16 or five as such do not have any sanctity out of the lot needed to identify varieties of personalities (Kaushal 2024). Moreover, there is no pair or a quality in this scheme of study hinting specifically to search the spiritual content in a personality, if present therein. A similar case, we not only point out in the theory of Carl Jung based on the four style matrices of cognitive psychology (cf. Fig.2), but suggest modifications in it in the light of Vedic wisdom.

About 100 years ago, Carl Jung proposed a theory of personality based on the cognitive style of psychology. At the first stage, Jung divides the personalities into two major categories, viz., extrovert and introvert. Each of them, at the next stage, is further divided into four categories which are generated out of the cross-combinations of some four—the so-called ‘basic human intents’, namely sensation, feeling, intuition and thinking as shown in Fig. 2. Again, two out of these four basic intents, namely sensation and intuition are considered responsible for gathering information and the remaining two, namely feeling and thinking for evaluating information. Thus, the 2x2 matrices, so formed out of the four cross-combinations namely sensation thinkers (ST), intuition thinkers (IT), sensation feelers (SF) and intuitive feelers (IF), classify personalities into eight categories with sharply defined boundaries. In reality it is not so. Nature, however, offers a huge spectrum of personalities in society and organizations not only for any of these four cross-combinations but also for other combinations, may be a few, about which the Jung’s theory is silent.

With regard to the assumed processes ‘gathering information’ and ‘evaluating information’ between the corresponding pair of intents note that their use is justified at a crude level, otherwise at fine and further finer levels the roles of all ten SE’s or that of the trio of M, I, E, respectively in the ‘gathering’ and ‘evaluation’ processes need to be accounted for. In fact, Vedic wisdom suggests a formal scheme of study in this regard, as these processes occur at the levels of different human existences (cf. Sect.2).



**Fig. 2: The framework of Jung for handling information. In this representation, the four quadrants depict the four cognitive styles of analysing the personality of individuals.**

In the next section, we make a few remarks on the character building and personality development of a person in the light of his five existences. Some possible modifications (based mainly on applications of the Vedic wisdom) in the theory of Jung are briefly discussed in Sect. 3. In the same spirit, the personality factors and the processes of ‘gathering’ and

'evaluating' information are revisited in Sect. 4. Finally, concluding remarks are made in Sect. 5.

## 2. CHARACTER AND PERSONALITY OF A PERSON IN VEDIC TRADITIONS: FIVE EXISTENCES OF A PERSON

In order to maintain both world and cosmic orders it becomes the duty of the erstwhile human race to have a regulated and balanced life style. To this effect, certain norms for the society have to be framed and in this endeavour thoughts and actions of an individual matter a lot. One has to eliminate negatives and negativities by enhancing positives and positivity's with reference to the maintenance of both these orders. For this purpose, one has to inculcate human qualities and values in his thought process and actions which, in turn, will lead to a balanced behaviour and peaceful life. While some of these qualities and virtues are the attributes of  $C$ -domain, i.e. of the EOL soul, somewhat more are the attributes of  $\mathcal{M}$ -domain and still more are the attributes of  $\mathcal{G}$ -domain. Thus, the evolution of all three existences of a person, namely  $C$ ,  $\mathcal{M}$  and  $\mathcal{G}$  in terms of knowledge and interactions with the outer world through education are necessary. In this process, the inculcation of values in the behaviour and experiences of a person, termed as 'character building', becomes the part of one's life.

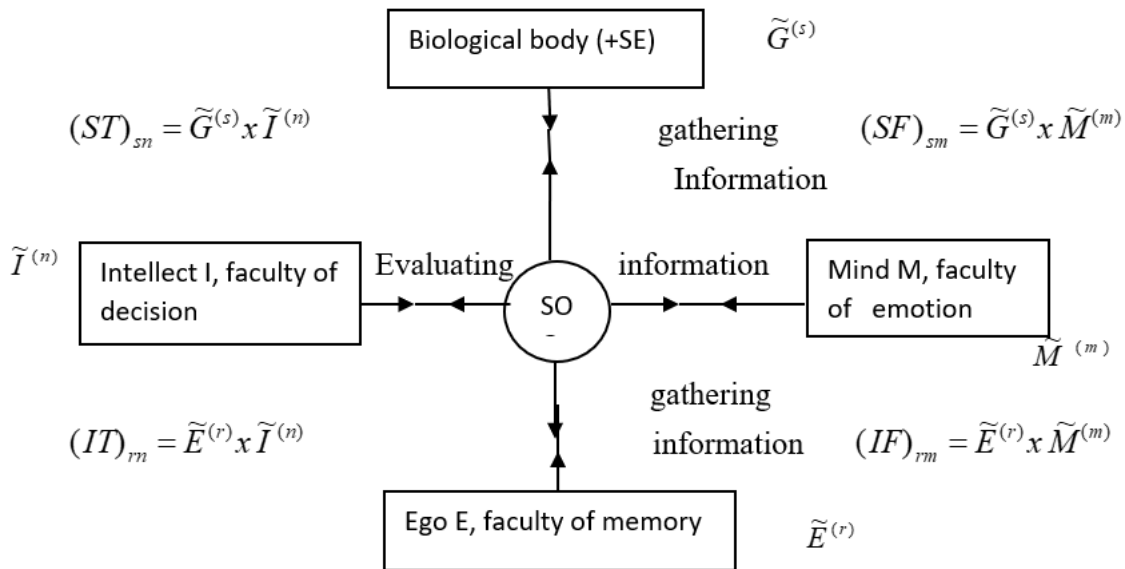
The patterns of behaviour of an individual when noted by another observer in given social and natural environment, define his personality. As a matter of fact, a child is born with all three existences, namely causal ( $C$ ), micro ( $\mathcal{M}$ ) and gross ( $\mathcal{G}$ ) in a family. In addition to this, he is born in a given society ( $S$ ) and also in a given natural ( $\mathcal{N}$ ) environment and these two factors also contribute to his personality growth. As a matter of fact, total five existences, namely  $C$ ,  $\mathcal{M}$ ,  $\mathcal{G}$ ,  $S$ , and  $\mathcal{N}$ , are responsible for one's character building and subsequently for the personality development. Out of them, note that  $C$  forms the basis for the functionality of the remaining four and each of these remaining four, comes in three modes of nature (*gunās*), namely *sattva* ( $s$ ), *rajas* ( $r$ ) and *tamas* ( $t$ ). Thus, the twelve factors mainly contribute to the varieties of personalities and for their subsequent development in the environment identified with  $S$  and  $\mathcal{N}$ . First three of these existences contribute mainly to the vertical component (character building) of the personality whereas the last two contribute to the horizontal component (development) of the personality vector in the space spanned by three *gunas* (cf. Kaushal 2024).

With regard to the personality traits, they generally are the pairs of a human quality and its absence in the character (and this absence, in turn, culminates into the opposite of that quality). A person, while inculcating human qualities in his character, he has to take some 'hard' decisions at the level of his subconscious mind and the same somehow work at a slow pace. On the other hand, the person practises this pair of qualities later in his day-to-day life as a free will but at a fast pace at the level of conscious mind. This way, the patterns of behaviour of the person in a family, society or in an organization become person-specific and define his personality. As to how each of these existences of a person demand certain specific attribute in the personality development of a person will be discussed in Sect. 4.

## 3. THEORY OF JUNG: MODIFICATIONS IN THE LIGHT OF VEDIC WISDOM

With a view to understanding human behaviour and experiences at the most fundamental level in terms of some psycho-physiological minimal, the proposed atomic model of human Being play a dominant role. Not only this, a modified version of this model (Kaushal 2024) suggests several modifications in the theory of Jung and make the latter more viable with regard to the

fine-tuning of personalities. Here, we briefly outline the modifications in the theory of Carl Jung. The ‘step-one’ modifications are carried out as follows:



**Fig. 3: Possible modifications in the personality theory of Jung in the light of atomic model of human Being. The matrix formation, which helps in distinguishing the personalities, can clearly be seen in this picture in all the four quadrants.**

- i) Note that the human intents about whom Jung talks, make sense only for a functional (not dead) human Being. Therefore, in addition to these basic intents postulated by Jung rather intuitively, the role of the source of consciousness, i.e. of the EOL SO, needs consideration in order to make the corresponding faculty functional. In fact, Vedic wisdom suggests that EOLs M, I and E are inanimate in themselves; like biological body, B, they become functional only in the presence of SO (cf. Kaushal 2024; SMBG: 7.4)).
- ii) A simple replacement of ‘sensation’ by the biological body combined with senses i.e., G (=B+SE), ‘feeling’ by the faculty of emotion, i.e. the mind M, ‘intuition’ by the faculty of memory i.e. the ego E, and ‘thinking’ by the faculty of decision, i.e. the intellect I, as shown in Fig. 3, in the theory of Jung (cf. Fig. 2), in fact, gives (Kaushal 2024) still deeper foundation to this theory.
- iii) Since a person looking for an employment has to be conscious enough of his capabilities it is worthwhile to consider the dressed versions (cf. Appendix A) of his EOLs G, M, I and E with consciousness up to certain orders, say, respectively up to s, m, r and n orders (cf. Fig.3).
- iv) Jung calls ‘thinking’ and ‘feeling’ as the opposite ways of evaluating information. But in reality it is not so; they are rather complementary to each other. In fact, Nature has made the corresponding faculties to work in an amazingly harmonious style at subtle level and the same goes un-noticed for a common man. Further, note that this kind of harmony is possible only in the presence of SO. Similar is the case with the pair of ‘sensation’ and ‘intuition’ while gathering information.
- v) As SO plays a central role in the entire working, it is worthwhile to put SO in the centre in this scheme of study. Moreover, the effect of the presence of SO also appears through the proposed dressing rules for EOLs G, M, I and E with consciousness.

These are the ‘step-one’ modifications suggested in the theory of Jung at crude level. ‘Step-two’ and ‘step-three’ modifications, based on the dressings of G, M, I and E with consciousness and on the basis of formation of other quadrants in Fig. 3 are also discussed (Kaushal 2024). These latter modifications not only suggest ways to find ‘spiritual content’ in a personality (Rajoria et al, 2018) but also to look into somewhat deeper meanings of the processes of ‘gathering information’ and ‘evaluating information’.

### 4. PERSONALITY TRAITS AND DIMENSIONS IN VEDIC TRADITIONS: PROCESSES OF ‘GATHERING INFORMATION’ AND ‘EVALUATING INFORMATION’ ARE REVISITED

#### 4.1. A Schematic Picture of Dynamics of EOLs

Commonly known traits through which a personality is judged in Western way of thinking are emotional quotient (EQ) and intelligence quotient (IQ) in addition to their cross combination, ‘emotional intelligence’. The third one, just emerging in recent years, perhaps under the influence of the Vedic thinking, is the spiritual quotient (SQ). Another similar trait proposed recently is ‘sensational conscience’ (cf. Chapter 11, Kaushal 2024) pertains to a person who is body-conscious and is also under the control of sense-objects but somehow devoid of feelings and decision-making capacities or only has their minimum (e.g. the wrestler category). On the lines of these studies, in what follows, we look for some minimal traits and dimensions and their foundations in Vedic wisdom.

Fig. 4 displays a kind of graphical plot in which horizontal axis represents the increase of grossness (or the decrease of subtlety) and vertical axis represents the increase of meditation intensity ( $\mu$ ), which, in turn, tantamount to enhancing the resolving capacity of the faculty of understanding of a person or his talent in general. In fact, the three existences  $C$ ,  $\mathcal{M}$  and  $\mathcal{G}$  (responsible for the character building) of a person are displayed on the horizontal axis in the spirit of patomic model. From the left we have SO for the causal body  $C$ , then the subtle component  $\mathcal{M}_s = \{E_s, I_s, M_s\}$  and gross component  $\mathcal{M}_g = \{E_g, I_g, M_g\}$  of the micro body  $\mathcal{M}$ , and then on the right we have the gross body  $\mathcal{G} = \{SE, B, WO\}$ .

Further, on the horizontal scale in this figure one can visualise the five zones of different categories of personality, viz.,

- i) yogi,
- ii) yogi +spiritual,
- iii) intellectual,
- iv) common man,
- v) common man +*bhogi*.

Note that yogi and *bhogi* characteristics respectively correspond to the limiting cases of detachment from and attachment to the worldly (sense) objects (or, alternatively, attachment to and detachment from SO) for a person under study. In some sense, these five categories could be a good replacement for the ‘Big-five’ heads under which the personality factors are categorized (cf. Sect. 1.3). Also, these categories carry the dominating roles of different but corresponding EOLs in different zones. At the same time the Being  $b$  (or the *Jiva*, a composite of *Cetan* and *Jarh* (Kaushal 2025)) works differently as a function of meditation in the space time mediated outer world. Recall that in patomic model, the Being (*Jiva*)  $b$  is identified as a set of all EOLs, viz.  $b = \{SO, E, I, M, SE, B, WO\}$ . Possible exchanges among various intents in different zones in the order of subtlety but in the back ground of the consciousness from SO, are also shown in this figure.

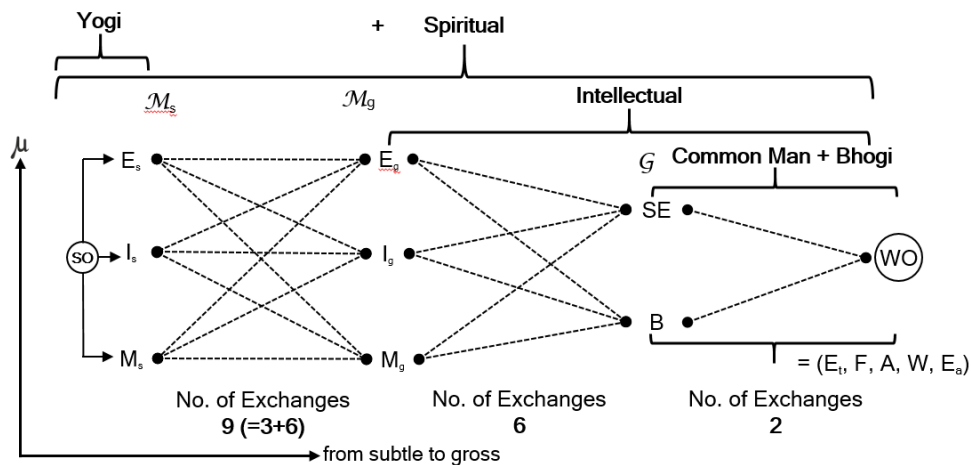


Fig.4 Exchanges (Interactions) among EOLs, responsible for giving rise to possible personality factors/traits. (Note that here the meditation( $\mu$ ) increases on a vertical axis and the grossness increases on the horizontal axis).

#### 4.2 The Processes of ‘gathering information’ and ‘evaluating information’ of Jung in Vedic Traditions

Note that these are the subtle components  $E_s, I_s, M_s$  of  $\mathcal{M}_s$  illuminated directly from SO and supply the cenergy (consciousness energy) further towards WO, first through the gross components  $E_g, I_g, M_g$ , of  $\mathcal{M}_g$ , then through SE and B, and then finally to WO, to make all latter entities functional, perceptible and cognizeable. A common man is born with certain minimum of all EOLs listed above and the Being b can move both ways towards yogi and *bhogi* extremes, depending upon the quality (in terms of three *gunas*) of thinking and actions of the person. When the Being b resides in the field of worldly objects (including that of B and SE) with somewhat lesser degree of perception of the world order, it is initially in *bhogi* category and later with increasing perception and education it behaves as a common man in the society. After overcoming SE, B and their respective roles in WO with increasing education, mediation and subsequently the talent, b upgrades itself in the intellectual category. Even in this case there are two sub-categories of intellectuals – extrovert (scientist) and introvert (philosopher), depending upon one’s outlook toward the world and cosmic orders, respectively in terms of his ‘objective’ or ‘subjective’ world views. Here takes place the enlightenment of inner EOLs, M, I and E through their gross components after leaving certain imprints on their respective subtle components. In fact, ‘*sankalpās*’ and ‘hard decisions’ originate in a person at the level of subtle components of inner EOLs. It is only after overcoming (or controlling/suppressing) not only of B and SE domains but also of the gross components of the inner EOLs that makes a person spiritual. It may be mentioned that at this stage, the suppression of  $M_s$  and  $I_s$  is still possible for many of us, but note that the complete suppression of  $E_s$  is possible only for the rarest of the rare. Once the  $E_s$  is suppressed by a practitioner for all times and space (which is not an easy task), then the practitioner qualifies his self to be called as a yogi.

Next we consider the cenergy exchanges at various stages. As can be seen from Fig. 4, the exchanges between  $M_s$ - and  $M_g$ -components of  $\mathcal{M}$ , are 9 whereas among  $E_s, I_g$  and  $M_g$  with SE and B, are 6. These are the EOLs SE and B which interact directly with the physical world WO with 2 exchanges (if we ignore the detailed roles of ten senses of knowledge and action and of other body parts). Thus, the total number of exchanges is  $9+6+2 = 17$ . Out of which

three exchanges, namely ( $E_s-E_g$ ), ( $I_s-I_g$ ) and ( $M_s-M_g$ ) are symmetric and contribute mainly to the so-called ‘hard’ decisions (such as ‘*sankalpas*’) of the practitioner. Thus, by attaching just one human quality with each exchange only 14 traits (of course, after combining them with their opposite counter parts) can be generated for a complete personality.

As far as the categorization of human qualities is concerned it can occur at two stages. First at the level of human existences, namely  $C$ ,  $\mathcal{M}$ ,  $\mathcal{G}$ ,  $S$ , and  $\mathcal{N}$ . and the second on the basis of three *gunās- sattva, rajas and tamas*. (In fact, SMBG (cf. Chapters 17,18) suggests a variety of human qualities distributed from SO-region to WO-region in Fig. 4, i.e. at different levels of existences  $\mathcal{G}$ ,  $\mathcal{M}$  and  $C$  of a person and many of them, can again be classified (Kaushal 2024) under the heads of three *gunas* – modes of *prakriti*). For example, certain qualities like love, forgiveness, truth, etc. belong to  $C$  (soul)- domain and their other variants to  $\mathcal{M}$ - and  $\mathcal{G}$ -domains. (We refrain ourselves from going into these details here). In fact, the practice of these qualities or their synonyms (in conjunction with corresponding antonyms) in daily life will inculcate and nurture the corresponding trait in the personality. Note that further effectiveness of these qualities of a person reflects when the person is left in the domains of societal and natural existences, full of living and non-living objects.

### 5. CONCLUDING DISCUSSION

In addition to modifications suggested earlier (Kaushal 2024) in the personality theory of Carl Jung, a still deeper foundation for the personality factors and traits is explored here in this work within the frame work of atomic model of a functional human Being. The ‘Big-five’ of the ‘Big-five theory’, while are retained, their underlying meanings are now modified. A new description of the information processing is now given. In fact, in order to make the processes of ‘gathering information’ and ‘evaluating information’ more viable in the work of Jung, their detailed meanings are explored in this work using the dynamics of inner EOLs. Instead of currently discussed 16 personality factors and traits, a minimal of 14 seems to suffice to analyse the entire gamut of human personalities. In modern context, for an ideal personality what one needs are the material success, inner happiness and the growth of one’s potential (Jaya Row 2025). To achieve them, one has to learn the Art of settling the scores in the inner battle constantly going on between his mind and intellect. What Jaya Row highlights is the battle between the mind and intellect in the background of the rest of EOLs and circumstances, but the fact is that this battle is among the three mind, intellect and ego. The latter leads to a scope for accommodating the roles of *samskārās* and of *sankalpās* in the development of a personality. In this context the generalized mechanism (exchanges) outlined in Fig. 4 can again offer a guide for future work.

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### **Conflict of Interest**

The author(s) declared no conflict of interest.

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## **APPENDIX A: DRESSING OF INTENTS WITH CONSCIOUSNESS**

As how the presence of the EOL, SO (the source of consciousness) in Fig.3, affects the efficiency of the intents, is discussed here in this Appendix. This in fact is done by dressing (or charging) the nascent intents with the consciousness emanating from SO and thereby enhancing collectively their efficiency or the talent of an individual practitioner. To this effect, the process of meditation, perhaps is the only way that connects the individual Being with the cosmos and thereby assists in establishing the cosmic connections of the practitioner. This mechanism (detailed in Fig. 4), in turn, makes the individual spiritual and the same affects his personality.

In this connection, the Seers of Vedic wisdom postulated a *panci-karan* rule for charging (dressing) the five cosmic elements (PMs) with consciousness (see, e.g., Adi Sankara 1962). For example, for the *pancikrit* (charged) earth element in the lowest order, symbolically one writes (Kaushal 2024),

$$\tilde{E}_a^{(1)} = \frac{1}{2}E_a + \frac{1}{8}W + \frac{1}{8}A + \frac{1}{8}F + \frac{1}{8}E_i \quad (A1)$$

While we have generalized this rule to n-th and infinite orders of dressing, a similar *tri-karan* rule is also postulated for the trio of inner EOLs M, I and E (Kaushal 2024). This *tri-karan* rule, in particular is used for the elements of micro body,  $\mathcal{M}$ , namely for the dressings of M, I and E. For example, for the dressed version of the EOL mind M in the lowest order, we write (Kaushal 2024)

$$\tilde{M}^{(1)} = \frac{1}{2}\tilde{M}^{(0)} + \frac{1}{4}\tilde{I}^{(0)} + \frac{1}{4}\tilde{E}^{(0)} \quad (A2)$$

and for the 2nd and n<sup>th</sup> order, recursively we write as

$$\tilde{M}^{(2)} = \frac{1}{2}\tilde{M}^{(1)} + \frac{1}{4}\tilde{I}^{(1)} + \frac{1}{4}\tilde{E}^{(1)}, \quad (A3)$$

$$\tilde{M}^{(n)} = \frac{1}{2}\tilde{M}^{(n-1)} + \frac{1}{4}\tilde{I}^{(n-1)} + \frac{1}{4}\tilde{E}^{(n-1)}, \quad (A4)$$

and similar expressions for the EOLs, I and E that are used in Fig 3. Also, in this figure  $\tilde{G}^{(n)} \equiv \{\tilde{B}^{(n)}, S\tilde{E}^{(n)}\}$ . For  $n=1$ ,  $\tilde{M}^{(0)}, \tilde{I}^{(0)}, \tilde{E}^{(0)}$  in (A2) represent their respective nascent versions. Note that in the limiting case when  $n = \infty$ , the corresponding entity (out of all the three cases) takes a seed-like form and stays in the ocean of consciousness  $\Phi_{cc}$  (Kaushal, 2024).