

Searching the Spiritual Content in a Personality Using Vedic Wisdom: Possible Modifications in the Theory of Jung

Aman K. Rajoria¹, Govind Kaushal², Radhey S. Kaushal^{3*}

ABSTRACT

Vedic literature does contain a deep rooted wisdom as far as the subjective science of the Self is concerned. The main aim of this ancient wisdom perhaps had been to generate a highly evolved individual and subsequently a human race, who can maintain the world and cosmic orders in a sustainable form in the midst of wars perpetually going on between good and evil at different scales of human existences. Goodness and evil basically correspond respectively to positive and negative thoughts which, in turn, qualify the human attitudes, actions and behaviors. The latter play a dominant role in the maintenance of local, global and cosmic orders in a sustainable form. When the question of setting the standards for and categorizing the ideally integrated (or spiritually evolved) personalities in modern times arises, the Vedic wisdom does offer several clues and intriguing parameters towards the personality traits and dimensions. To this effect, one of the authors (RSK) has already proposed (Int. Jour. Ind. Psych. 3 (2016) 57) some plausible modifications to the theory of Jung on personality development, conventionally taught in the class room. The main aim of this Article is to highlight some further modifications to the theory with a view to exploring its viability in the search of spiritual content in one's personality. In the process, two new style-matrices in the theory are suggested. It is found that one of these matrices corresponds to the well known trait of 'emotional intelligence' and the other one to a newly proposed trait, termed here as 'sensational conscience'. The studies pursued here will not only encourage one to inculcate spiritual values in his/her own personality but will also guide in the recruitment and reformation processes in various kinds of organizations and institutions.

Keywords: *Vedic Wisdom, Patomic Model, Human Existences, Essences of Life, Theory of Jung.*

¹ (Standard Chartered Bank, 2325 M. G. Road Fort, Mumbai-400001, India)

² (Product Manager, Google, 345 Spear Str., San Francisco, CA 94105, USA)

³ (Formerly UGC Research Professor, Department of Physics & Astrophysics, University of Delhi, Delhi-110007, and AD-48C, Shalimar Bagh, Delhi-110088, India)

[*Responding author](#)

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In the present age, when the scientific advancements are adding one facility or the other everyday to make life luxurious, the psycho-strength of an individual is on the decline, from bad to worse at each coming generation. No doubt, the creative aspect in an individual is on increase, the assimilative and deliberative aspects of human thinking are on decline, mainly because of an easy access to internet, computer and their applications including mass media. Not just this, the link of psyche with spiritual zone is becoming weaker, whereas its link with sensual or body zone is becoming rather unduly stronger. In general one can notice the tendency of a person to become 'ego-centric' or 'I-centric'. Although some of these features in one's personality are individual-based but a general decline of values related to human co-existence in a society can easily be noticed. In such a situation, when the question of judging a person or his personality for an assignment, for a job, for a recognition of his life-time work, for a recruitment of officers or employees in a given firm or organization, for appointing priests at religious places, etc. arises, the judges are hardly equipped with or the questionnaire barely contains the questions related to the search of spiritual content in person. True, judges themselves may not be of spiritual taste/inclination in direct recruitments but the questionnaire in the indirect recruitments can definitely contain such contents which *a priori* can be supplied by or at a later stage evaluated by experts. Such an attempt will not only generate a spiritual thinking among the employees or recruiters in an organization in general but in the long run this will encourage masses to imbibe such thinking. Naturally, in the absence of spiritual content in the personality, human values are bound to decline since the scientific advancements are drastically affecting both the life-style and the psyche and that too at a fast pace.

No doubt, religious for a are constantly advocating spirituality but for a limited number of persons and more as a faith and often without a scientific basis. Students in the class room are hardly exposed to any such spiritual teaching, particularly by experts with a scientific back ground. The psychology taught in the class room is often the one that is based on Western thinking. The Western thinking, no doubt, talks of spirituality but in a causal way. In it, there is no methodology as to how to achieve it. Very often this thinking ends up at the psyche level. On the other hand, there exists a systematic development of the art and science pertaining to spirituality in the Eastern thinking, particularly in the Vedic wisdom. In fact, there is a timely need to bring this wisdom into the curriculum. The present paper is an attempt in that direction.

Eastern wisdom, in fact suggests [1] a classification of persons in a society into three broad categories, namely body-conscious, mind-conscious and soul-conscious. Here, the word 'mind' stands for the inner trio of essences of life (EOLs), namely mind (the faculty of emotion), intellect (the faculty of decision) and ego (the faculty of memory). Out of them, the mind-conscious category can further be of two types, viz., introvert (philosopher) category and extrovert (scientist) category. Note that the level of development of faculty of understanding of a spiritually evolved person is such that he is while conscious of all the three-fronts of body, mind and soul, however attempts to dwell always and everywhere in the zone of soul and hence of cosmos. What we also plan to discuss in this paper is the relevance

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and role of individual personality in the working of an organization as a whole. Note that the latter, in the language of physics, is basically a collective version of certain individuals.

In the next section we attempt to give a broad classification of various types of organizations with an emphasis on the involved individual processes. In Sect.3, we briefly review the personality theories as they are taught in the class room with reference to the theory of Jung. 'Step-one' modifications in the theory of Jung, as suggested earlier [2] are summarized here. With a view to searching the spiritual content in a person 'step-two' and 'step-three' modifications in this theory are discussed in Sect.4 again in the light of Vedic wisdom. The search for spiritual content in the personality continues further in Sect.5. Here we propose a 'step-four' modification in the theory of Jung in rigorous mathematical terms by way of postulating an appropriate vector space for all the known human virtues (HVs), viz., qualities, characteristics and intents. The personality in general and the spiritual or ideally integrated personality in particular, turn out to be particular vectors in this space defined over a cosmic consciousness field. Some application aspects of these deep-rooted concepts are discussed in Sect.6 and finally concluding remarks are made in Sect.7. An elaboration of the notion of personality vector space is discussed in Appendix A.

[For the sake of ready reference we list here the Notations and Abbreviations used in the text: b=Being (*Jiva* or life principle); B=biological body; C=causal body (existence); E=ego; EOLs=essences of life; FOU=faculty of understanding; \mathcal{F} =field; Φ_{cc} = cosmic consciousness field; \mathcal{G} = gross body (existence); G=B+SE; HVs=human virtues; I=intellect, (IF)=intuitive feeler; (IT)= intuitive thinker; M=mind; \mathcal{M} =micro body (existence); μ =meditation variable; \mathcal{N} =natural existence, OMU=objective, motivation and utility; P=personality (vector); r=*rajas*; s=*sattva*; S=societal existence; S= *sankalpa*; SE=senses of knowledge and action; SEA=senses of action (motor organs); SEK= senses of knowledge; SMBG=*Srimad Bhagvad-Gita*; (SF)=sensation feeler; (ST)=sensation thinker; SO=soul; t=*tamas*; t/τ =*tanmātrā*; \mathcal{V} =(linear) vector space, WO=worldly objects (stimuli)].

INDIVIDUAL PROCESS AND ORGANIZATIONAL BEHAVIOR

By definition, an organization in the man-made world is the organized body of people with a particular purpose; in particular, the purpose could aim at business, society or association. Other synonyms of organization are: company, firm, corporation, institution, group, consortium, conglomerate, agency etc. While studying the behavior of an organization, note that one starts with the study of individual and inter-personal processes. Thus, any account of spiritual thinking at individual level will affect the ideology of the organization as a whole. As a result, its purpose will become value-based and sustainable. On the other hand, if one looks at the processes responsible for the human behavior and experiences at the most fundamental level [3], then it can be noticed that the dynamics of EOLs of an individual and the associated interactions between and among the human Beings at different scales, do contribute in shaping the nature of attitude (*sankalpa*) of an individual at micro level. Such

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individual personalities, in turn, reflect at the organization level and thereby qualify the purpose of an organization. Such details will form the part of Sects.3 and 4.

Depending upon the nature of the wisdom available and also of interactions and deliberations that take place among the people of the organized body, one can define the objective and the quality of the output of the latter. In fact, if the objectives are in the positive and constructive spirit towards the society, culture and the nation, may be for a limited span of space and time, then the organization is a success; otherwise it becomes a failure. Note that the organizations with negative and destructive objectives do exist in this man-made world, but they mostly remain hidden. Moreover, the success and failure of an organization are relative with respect to the attitude and perception of beneficiaries or common men. We shall however concentrate here on organizations with positive objectives towards society and nation. At initial stages an organization starts with a group of people in which each person works with full responsibility and limited powers. This is the case of an informal organization. When the success of such an organization is noticed, then the organization is made formal by extending the domain of working of individual and by sharing the success with common mass or beneficiaries. A possible classification of formal organizations with positive objectives is displayed in Fig.1 more in a philosophical spirit.

According to Vedic wisdom (cf. [4], SMBG: 4.38) the knowledge, in whatever form and type it may be, is the most supreme and purest entity to be achieved in this world. When the question arises of its types then the knowledge of the 'Self' is said to be further supreme and pure. Anyway, the first stage classification of organizations is carried out in Fig.1 on this basis, namely the broad categories are 'know-how' generating, 'know-how' applying and controlling and utility provider. Naturally, only the human Beings can generate the 'know-how' not the robot or nonhumans. No doubt, this generation and application of the wisdom on all fronts is ever growing and infinite (including of both positive and negative attitudes towards the maintenance of the world and cosmic orders) but these aspects of wisdom need to be curtailed to positive objectives by a body, such as the government. Moreover, the wisdom so filtered need to be used for providing facilities towards the survival of both human and non-human Beings and also to maintain the balances in Mother Nature. Such an attitude towards life gives rise to the next stage of classification of organizations. With regard to the utility-provider organizations, note that the next three possible classes correspond to each of the three possible utility fronts, namely the ones related to humans, nonhumans, and Mother Nature. In fact, the utility can be generated out of man-man, man-machine and machine-machine interactions depending on the product and purpose of the organization. Thus, it is not difficult to put all organizations of this man-made world in this scheme of study. Further note that the spiritual content of personality in general plays a role only in the cases where man-man or man-machine interactions are involved. Just by supervising the products of machine-machine interaction does not require any such role.

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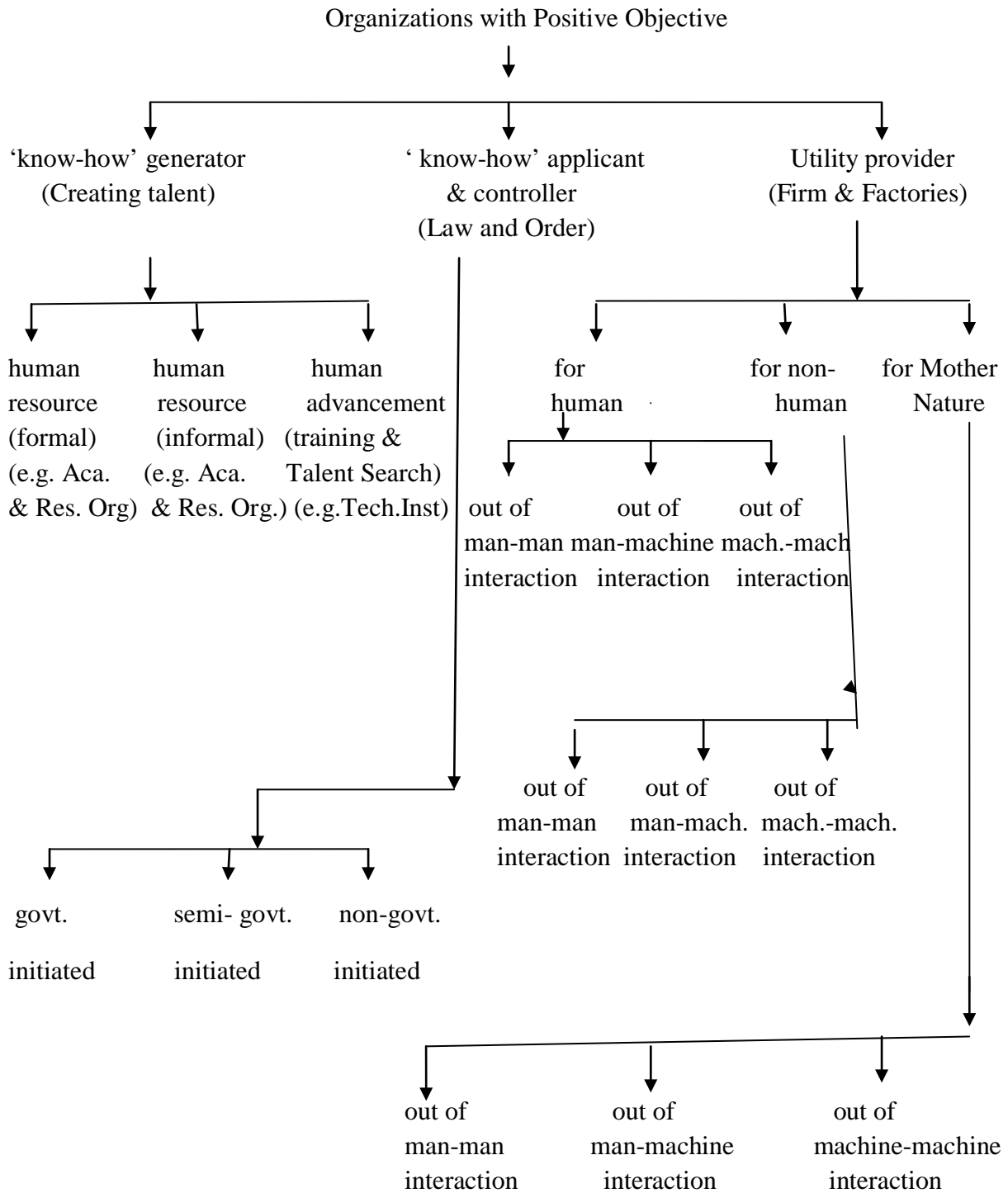


Fig.1: A possible classification of organizations with positive objective towards society, nation and Nature.

A BRIEF REVIEW OF EARLIER WORKS

Personality theories vis-à-vis personality traits and dimensions

An understanding of personality traits and dimensions is important at the time of recruitments for an organization. In fact the behaviors of employees and of would-be-employees in an organization need to be judged with reference to the following five heads, viz., (i) individual processes, (ii) interpersonal and group processes, (iii) organizational processes, (iv) change processes, and (v) environment-based (space-time mediated) processes. The last one becomes important when an individual thinks of changes at the global level rather than confining only to local objectives of the organization. As emphasized earlier [2], in philosophical terms these are the individual processes and associated interactions taking place among individual's EOLs at the most fundamental level that form the basis for the rest of the four processes. Thus, the personality of an individual while reflects in these processes, however, plays an important role in the inner dynamics of an organization at the same time.

In the Western schools of thinking the personality theories by and large, revolve around the definition of personality itself; on the other hand, whereas in the Eastern wisdom, such theories are discussed at a much deeper level through the phenomenon of character building and personality creation mechanism [1]. The latter, in fact, has suggested several intrigue parameters to improve upon the set of conventional personality traits and dimensions. Before highlighting them in the next sub-section, we present here a brief survey of the Western theories [2,5] taught in the class rooms of psychology and management courses.

According to Engler (1991), the personality of a person represents personal characteristic that lead to conscious patterns of behavior. Hogan (1981), on the other hand, refers the personality to relatively stable pattern of behaviors and consistent internal states that explain a person's behavioral tendencies. The personality, in this case, is considered to have both internal and external elements. The internal states here are considered to represent thought, values and genetic characteristics that one infers from the observable behaviors that help in identifying one's personality. According to Hofstede (1980), note that the culture also plays a role in personality development. In fact, the cultural-religion framework shapes the personality and assigns the meaning to and the purpose of it. In this case the behavior patterns are compared with those of others and then it remains a case of relative studies. Such studies may be good for certain organizations but not for all on an absolute scale.

'Big Five' Personality Theory and the Associated Traits and Dimensions

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 model of personality. Pertaining to human qualities, this personality factor consists 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,

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(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 analyzing the personalities these 16 factors are further reduced to five, viz.,

- (a) Extraversion (comfort level of individual),
- (b) Agreeableness (individual's behavior towards others),
- (c) Conscientiousness (extent to which one shows consistent and reliable behavior 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).

Recall that the personality is the outer garment of the character of an individual. Further, towards the building of his character a person has to train and keep fit all the three, namely his physical health (gross-body), his mental health (micro-body), and his spiritual health (causal body) as discussed earlier [1]. No doubt, the spiritual health of a person reflects through his mental health and the mental health reflects through his physical health in terms of patterns of his behavior, yet when the question of objective assessment of his personality arises then the fitness of these three types of health must be there in the questionnaire. (Note that this type of search works for a common man; otherwise for a conscious spiritual aspirant this sequence is reversed: It is said that the physical fitness of a person offers the ground for the mental fitness and it is only during the mental fitness the seeds of spirituality can be sown). Truly speaking, for judging the degree of spiritual fitness any kind of questionnaire is inadequate. One should rather go for a constant watching of the way of life of the concerned person rather closely. The questionnaire can only reveal one's intentions and beliefs which at times may be far from reality concerning his spiritual health. As far as the search of spiritual health in a person is concerned the choice of 16 pairs of antonyms (or for that matter their reduced version in 'big' five' form) is insufficient and inadequate and hence requires further exploration. In fact, they are neither systematic nor unique in fundamental terms. They judge only up to mental health and that too partially according to the standards set by the Vedic wisdom. We shall return to some of these discussions later and try to have the meanings of these traits in absolute terms, i.e., independent of race, culture and environment.

Personality theory of Jung: Four style matrices based on cognitive psychology

The founder of analytical psychology Swiss psychologist Carl Jung proposed a theory of personality based on the cognitive style of psychology. This theory, now about 100 years old and taught in business organizations, in spirit suggests an approach to understand a person at the most fundamental level through a framework that relies on psycho-physiology of a person. From the point of view of exploring still deeper role of human psycho-physiology in terms of essences of life, this theory suffers on several counts, particularly in the light of Vedic wisdom (cf. next sub-section). In a nut-shell, the theory of Jung can be described as follows:

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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 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 person 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.

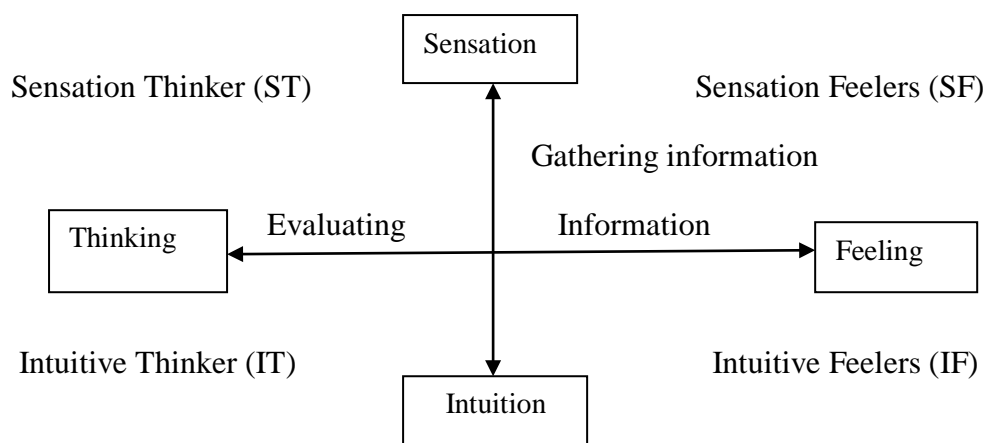


Fig. 2: The framework of Jung for handling information. In this representation, the four quadrants depict the four cognitive styles of analyzing the personality of individuals.

A modified version of the theory of Jung in the light of Vedic wisdom

With a view to understanding human behavior and experiences at the most fundamental level in terms of some psycho-physiological minimal, one of the authors (RSK) has proposed earlier [6] a philosophical atom-like model (termed as ‘patomic’ model) for the human Being. This model, based on Vedic wisdom (SMBG:3.42), basically derives its utility from the identification and arrangement of essences of life in a person in a particular form. According to patomic model, undeniably we all possess biological body (B), senses of knowledge/perception and motor organs (SE), mind (the faculty of feeling, M), intellect (the faculty of decision, I), ego or self-sense (the faculty of memory, E), soul or spirit (the innermost existence and the source of consciousness, SO). They all constitute atom-like discrete orbits and continuum as well in which the Being (b) (a polluted version of SO that also works as ‘life principle’) while stays in one of the orbits, also revolves constantly around the stimuli or worldly objects (WO) placed in the centre, just as a nucleus in the atom. For details we refer to our earlier works [3,6].

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To make the understanding of inner dynamics of EOLs and their interactions with the outer world WO easier, these EOLs are further grouped into three, the so-called existences of human Being, 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 $\mathcal{C} = \{SO\}$, in accordance with the Vedic wisdom [4]. It may be emphasized that the functioning of these EOLs (or for that matter of gross and micro bodies) of a person (except those of SO and WO) towards the maintenance of world and cosmic orders qualifies itself with three, namely *sattva*, *rajas* and *tamas gunās* in accordance with Vedic wisdom or the three degrees, viz. best, better and good, of an adjective in grammatical sense.

Further, in accordance with and as a possible generalization of the *pañci-karan* rule of Vedic science for *pañca mahābhutās*, a *tri-karan* rule for inner EOLs, M, I and E, and a *dvi-karan* rule for outer EOLs B and SE are proposed earlier [3]. In mathematical terms, in this case an EOL or a cosmic element recursively and constantly dresses-up with consciousness that emanates from SO. Thus one can sharpen the given EOL up to desired level so as to enable it perceiving the outer world with an increasingly better understanding. This is what one actually does during meditation. An interesting aspect of these dressing rules is that one can define the level of development of one's faculty of understanding (FOU) in terms of orders of dressing of inner EOLs. For example, the n-th order dressed version of \mathcal{M} , denoted by $\tilde{\mathcal{M}}^{(n)} \equiv \{\tilde{M}^{(n)}, \tilde{I}^{(n)}, \tilde{E}^{(n)}\}$, with consciousness is given by the following recurrence relations for M, I and E:

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

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

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

where $n=n-1, n-2, \dots, 3, 2, 1$ with $\tilde{M}^{(0)} = M, \tilde{I}^{(0)} = I, \tilde{E}^{(0)} = E$ as the corresponding nascent version. For the dressing rules of $\tilde{\mathcal{G}}^{(n)} \equiv \{\tilde{B}^{(n)}, S\tilde{E}^{(n)}\}$, we refer to our earlier work [3]. In fact FOU of an individual is a composite version of appropriately dressed inner EOLs with consciousness and the set of orders of dressing of M, I and E with consciousness defines the level of development (or degree of evolution) of one's FOU. It is this quantity which not only differs from person to person but also differs for the same person with his space-time varying environment.

With such an understanding of the Vedic wisdom, some possible and plausible modifications are proposed in the personality theory of Jung and the same can be described as follows in three steps in the order of subtlety:

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The ‘step-one’ modifications

- (i) In order that a person should have basic intents like sensation, intuition, feeling and thinking, he must be alive. (Note that a dead body can not undergo these processes). Therefore, in addition to these basic intents a source of consciousness must be there to make the corresponding faculties functional. It is the EOL SO in the present case that solves the purpose. 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. SMBG: 7.4).
- (ii) In fact 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) will give a new and perhaps further deeper foundation to this theory.

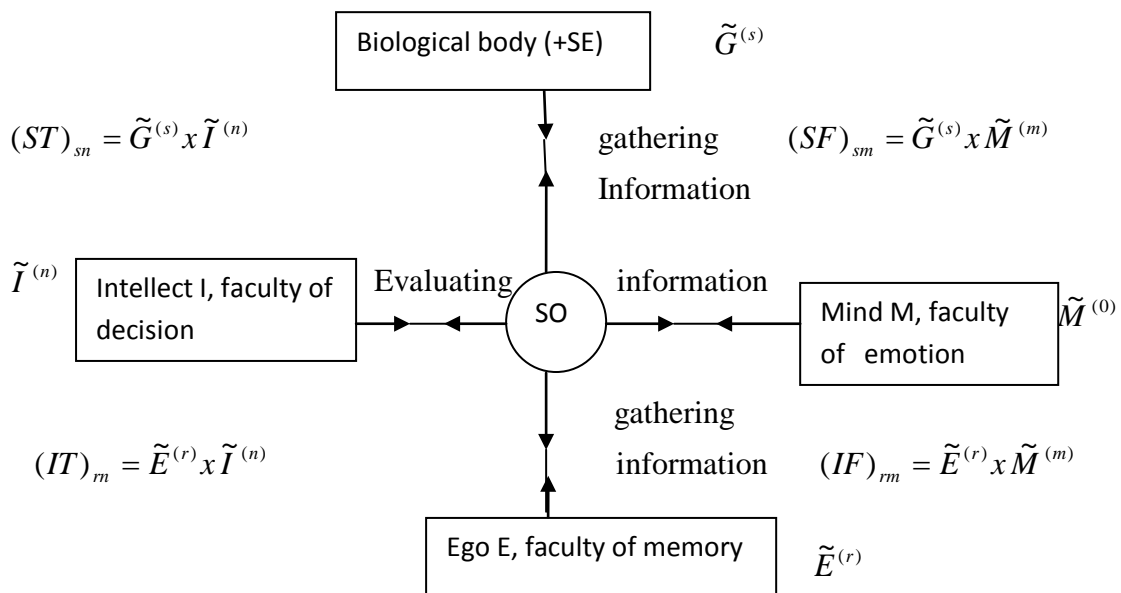


Fig. 3: Possible modifications to the personality theory of Jung in the light of atomic model of human Being. The matrix formation, which helps in distinguishing the personalities, can clearly be seen in this picture in all the four quadrants.

- (iii) Since a person looking for an employment has to be conscious enough of his capabilities it is worthwhile to consider the dressed versions 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 it is really not so; they are rather complementary to each other. In fact Nature has made the corresponding faculties to work in an amazing harmony at the subtle level and the same goes un-noticed for a common man. Further, note that this kind of harmony is

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possible only in the presence of SO. Similar is the case with the pair ‘sensation’ and ‘intuition’ while gathering information.

- (v) As SO plays a central role in the entire working, not only of EOLs but also of the human Being as a whole, it is worthwhile to put SO in the centre in this schematic picture. Moreover, the effect of the presence of SO in the present case appears through the proposed dressing rules for EOLs G, M, I and E with consciousness.

These are some ‘step-one’ modifications in the theory of Jung at crude level. In the next section, we continue with the fine-tuning of these suggestions and discuss ‘step-two’ and ‘step-three’ modifications with a view to having a deep insight into the human personality.

‘STEP-TWO’ AND ‘STEP-THREE’ MODIFICATIONS IN THE THEORY OF JUNG

The ‘Step-Two’ Modifications

In ‘step-one’ modifications’, the four basic intents of Jung, namely sensation, feeling, intuition and thinking respectively are replaced by the EOLs G(=B+SE), M, E and I with a central place of SO. As far as the formation of four style matrices of Jung, namely SF, IF, IT and ST for each of the introvert and extrovert category of persons is concerned, it remains intact except for the fact that now a deeper philosophical meaning is assigned to each of the intent. The role of SO in the functioning of intents is emphasized as an additional advantage like a coordinator and as a foremost need. In fact it is the induction of SO in the scheme that will help in defining and invoking the spiritual content in a personality, otherwise Jung’s basic intents are sufficient to accommodate ethical and morality aspects in a personality. Note that this is the picture with nascent EOLs. Once we bring in the role of consciousness (an attribute of the EOL, SO) by considering the dressed (or, charged) versions of EOLs with consciousness, this will open new vistas in the theory of personality development.

In ‘step-two’ modifications in the theory of Jung, we in fact replace EOLs G, M, E and I by their dressed versions, $\tilde{G}^{(s)}$, $\tilde{M}^{(m)}$, $\tilde{E}^{(r)}$ and $\tilde{I}^{(n)}$, respectively. Such an entry in the scheme will pave a way to form the four style matrices in the form

$$(SF)_{sm} = \tilde{G}^{(s)} \times \tilde{M}^{(m)} ; (IF)_{rm} = \tilde{E}^{(r)} \times \tilde{M}^{(m)} ; (IT)_{nr} = \tilde{I}^{(n)} \times \tilde{E}^{(r)} ; (ST)_{sn} = \tilde{G}^{(s)} \times \tilde{I}^{(n)} \quad (2)$$

With regard to these constructs, the following remarks are in order:

- (i) Each of the four style matrices of Jung now generalized to have infinitely many sub-matrices or matrix elements but in different space and that too in real mathematical spirit and not just in symbolic sense. This is mainly because the superscripts s, m, r and n are integers (which, in fact, characterize the order of dressing). Here, s=0,1,2 and each of m, r and n varies from 0 to ∞ (cf. Ref.(3), Chapter 8).
- (ii) Note that when each superscripts s, m, r, n has zero value, i.e. when EOLs are in their nascent version, then this case correspond to the theory of Jung.
- (iii) Since each subscripts m, r, n now varies from 0 to ∞ [3] there is a possibility to accommodate infinitely many personalities in this scheme of study (and not just eight

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- as per theory of Jung) starting from a common man to a highly evolved spiritual personality.
- (iv) Note that both EOLs B and SE belong to gross body domain. As argued earlier [3] their second order dressing according to *dvi-karan* rule is sufficient enough to make them fully functional in the physical world and this suggests $s=0,1,2$.
 - (v) In view of remark (iv), note that most of the matrix elements in (2) contribute to a rectangular matrix, particularly for the case of (SF) and (ST) matrices.
 - (vi) Since the ‘cause and effect principle’ of physics also works in certain domains of human behavior [1,3] at least up to the level E of the atomic model, then it can be noticed that the four style matrices of Jung are non-commutative and also the sub-matrices introduced in the present work are asymmetric. For example, $SF \neq FS$, i.e. a sensation feeler may not behave in the same way as feeling sensitized and $\tilde{G}^{(s)} \times \tilde{M}^{(m)} \neq \tilde{M}^{(m)} \times \tilde{G}^{(s)}$. These features are the attributes of the nature of consciousness. In fact, the conscious-interactions are believed to be of non-local nature in both space and time.

The ‘Step-three’ Modifications

Under the ‘step-three’ modifications in the theory of Jung, we discuss as to how the Vedic wisdom can help in identifying the spiritual content in the personality. To this effect, we have already investigated [1,3] the interactions that take place inside the human Being prior to and after the performance of a task. In fact, the effect of these interactions is expected to appear through the higher orders of dressing of the inner EOLs. As shown in Fig.4, rather schematically, these interactions are the outcome of dynamics of inner EOLs. Attempts are made in this figure to understand the roles of all the three processes, namely concentration (defined for the gross-body (\mathcal{G})-domain), meditation (defined for the micro-body (\mathcal{M})-domain), and realization (defined for the causal-body (\mathcal{C})-domain). These processes, in fact, are the manifestations of the same focused and directed consciousness or attention (represented in this figure by the same meditation variable μ), respectively in the three domains of \mathcal{G} , \mathcal{M} and \mathcal{C} . As to how the spiritual attitude takes over the materialistic attitude with the increase of meditation variable μ is shown in this figure. Further note that the increasing value of μ is a measure of increased orders of dressing of inner EOLs but in the discrete sense [7]. Further the gross features of material world are on increase as the meditation (or, the self-observation) decreases and at a certain μ it becomes constant with reference to a common man.

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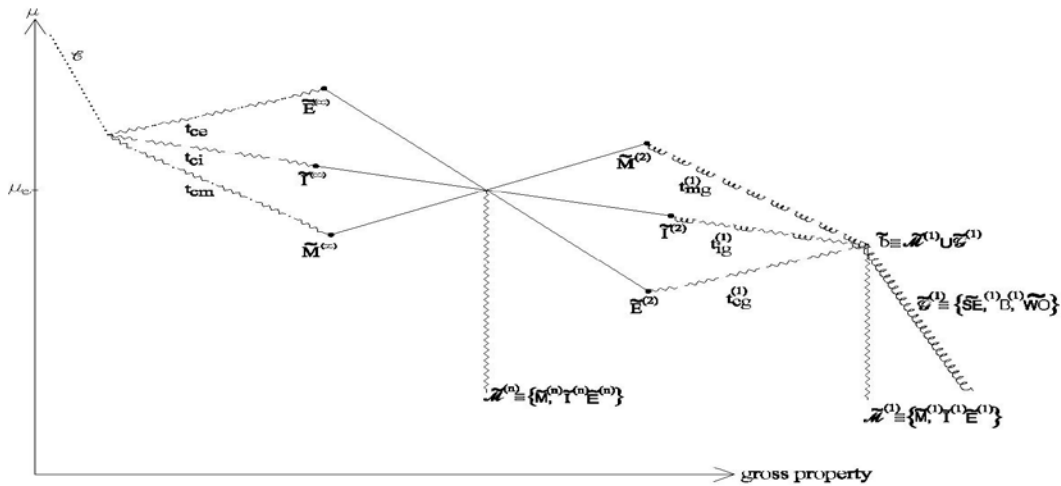


Fig. 4: Interactions inside the human Being expressed through different sets of ‘quanta of interactions’ (*tanmātrās* [3]) between C and M and between M and G domains.

As it can be seen from Fig.4, the trio of inner EOLs when interacts with the gross-body or the outer EOLs and the physical world (through *tanmātrās* or quanta of interaction), their dressing with consciousness enriches them about the knowledge of latter. On the other hand, when the same trio of inner EOLs is dressed beyond certain order, it withdraws the interaction from the outer world and at the same time initiates the interactions with the astral or causal-body through another but subtler set of *tanmātrās*. This enriches the trio not only about the inner-most existence (SO) and its universality but also about its connections with the cosmos. While such a realization of cosmic connections by an individual, if achieved, supports his existence at the causal-body level, it is also an indicator of spiritual content in his personality. In fact, the start of realization of cosmic connections by the finite Self, (whatever may be the source of stimuli out of five cosmic elements) with the Cosmic Self (if the same is believed) is the beginning of spiritual health. Note that the manifest gross-body existence cannot be dressed infinitely with the consciousness as it is bound by the space time boundaries, whereas the same is possible with the micro-body existence. It has been argued and shown elsewhere [7] that infinitely dressed any of the inner EOL is as good as the realization of the Cosmic Self. Thus, the spirituality can be inculcated through any one, two or all the three ways, namely action (*Karma*), devotion (*Bhakti*) and knowledge (*jnāna*). For details we refer to our earlier works [1,3,7].

It may be mentioned that the above three discussed existences, namely causal, micro and gross, of a person basically are the god-gifted ones and their evolution with consciousness in an individual forms the part of his character building [1-3]. In fact this defines the ‘vertical’ component of his personality. As discussed earlier [1], in addition to these three, there are two more existences of a person, namely societal (*S*) and natural (*N*) originating from the facts that (i) the birth of a person is bound to take place in a particular society or culture and also (ii) in certain natural climate and environment. In some sense they are the elaborations

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of the EOL, worldly objects WO, of the patomic model. They do contribute to his personality development and thereby define the so-called 'horizontal' component of his personality. Thus, in all we have five parameters (or dimensions) through which the personality of a person can be judged at the crude or ground level. Also note that during his dwelling in any of the existences, a person can perform actions which can come again in three flavors, namely *sattva* (s), *rajas* (r) and *tamas* (t). Out of them only the *sātvik* actions in the zones of all five existences are supposed to contribute maximum to spiritual content in a personality, viz. C_s , \mathcal{M}_s , \mathcal{G}_s , S_s , \mathcal{N}_s . However in the zone of C_s there is no scope of any kind of duality and causal effects. Here the concept of 'one in all and all in one' prevails. Therefore, the actions corresponding only to four \mathcal{M}_s , \mathcal{G}_s , S_s , and \mathcal{N}_s are justified in shaping the spiritual attitude. Moreover, the role of consciousness, as an attribute of SO (or C) appears through the dressing of EOLs and environment. (In the present context by dressing with reference to society and environment means as to how one perceives and reacts with them in the presence of his consciousness). While we postpone the actual computation of the spiritual attitude to future studies, in the next section we elaborate further on the identification of this built-in (in whatever proportion it may be) basic intent in a person.

SPIRITUAL CONTENT AND AN IDEALLY INTEGRATED PERSONALITY

Recall that Jung started with two major classes of personality at the first stage, namely introvert and extrovert categories. It would be rather more appropriate to replace them here respectively by personalities with spiritual attitude and material attitude. But note that these are the two extremes like theist and atheist or believer and nonbeliever categories of persons in a society. As a matter of fact most of us are the combinations of the two-- a necessity to become a practical person. If one stretches the analogy of these concepts further, then it is not difficult to identify spiritual, material and their combination attitudes in a persons with *satoguni*, *tamoguni* and *rajoguni* personalities of Vedic wisdom in accordance with the three working modes (*gunās*) of Nature (*Prakriti*). Once we have such identification, then it becomes easy to understand and analyze the above theory of personality in a mathematical spirit.

While the societal and natural existences of a person are the extensions of WO of the patomic model, they, respectively, in turn, offer the ground for the man-made world and the God-made world for a person to live in. Further note that like the trio of \mathcal{M} (i.e. M, I and E) and the duo of G (i.e. B and SE), both S and \mathcal{N} (or their constituents, if any, not discussed so far) belong to the insentient Nature according to Vedic wisdom (cf. SMBG:7.4). Like any other EOL (except SO) they become functional only in the presence of SO of an individual and also wrapped with three modes (*gunās*) of Nature.

Personality as a vector in the vector space spanned by three *gunās* in Nature

With a view to have a mathematical perspective of the above concepts, we consider the personality as a vector (\vec{P}) in three-dimensional space spanned by the three *gunās* of Vedic wisdom, namely *sattva* (s), *rajas* (r) and *tamas* (t), viz.,

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$$\vec{P} = P_s \hat{s} + P_r \hat{r} + P_t \hat{t} \quad , \quad (3)$$

where \hat{s}, \hat{r} and \hat{t} are the unit vectors along the three dimensions. Truly speaking, like $\vec{P} = (P_s, P_r, P_t)$, the existences, $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} can also be considered as vectors in the same space, with corresponding components as $\mathcal{M} = (\mathcal{M}_s, \mathcal{M}_r, \mathcal{M}_t)$, $\mathcal{G} = (\mathcal{G}_s, \mathcal{G}_r, \mathcal{G}_t)$, $S = (S_s, S_r, S_t)$ and $\mathcal{N} = (\mathcal{N}_s, \mathcal{N}_r, \mathcal{N}_t)$. While the personality P is a complicated function of existences $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} , viz., $P = f(\mathcal{M}, \mathcal{G}, S, \mathcal{N})$, its vector version \vec{P} , in some sense, can be considered as (a) a linear combination of the vectors $\vec{M}, \vec{G}, \vec{S}$ and \vec{N} mainly for simplicity, or (b) P as a super set expressed as the union of dressed versions of subsets $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} with appropriate weight-age to each of them, viz., $P \equiv \tilde{M} \cup \tilde{G} \cup \tilde{S} \cup \tilde{N}$. However, recall that personality is also a function of space and time and this kind of explicit dependence should reflect in any representation of \vec{P} . In accordance with the choice (a), we write \vec{P} as

$$\vec{P} = b\vec{M} + c\vec{G} + d\vec{S} + f\vec{N} \quad , \quad (3)$$

where the coefficients b, c, d and f in general are the functions of space (q) and time (t) and they determine the weight-age of the corresponding existence in the construction of \vec{P} . Note that the component P_s of \vec{P} — a measure of spiritual attitude— can be expressed as

$$P_s = b\mathcal{M}_s + c\mathcal{G}_s + dS_s + f\mathcal{N}_s \quad (4)$$

along with similar expressions for P_r and P_t . One can as well write (3) as

$$\vec{P} = \vec{P}_\perp + \vec{P}_\parallel \quad (5)$$

where $\vec{P}_\perp = b\vec{M} + c\vec{G}$ and $\vec{P}_\parallel = d\vec{S} + f\vec{N}$, are the two dimensional vectors but in the space of existences. Note that it is in the behavioral or verbal sense in real life that we have called [1] P_\perp and P_\parallel as the vertical and horizontal parts of personality, otherwise they appropriately help in grading a personality [1].

The question of assigning weight-age to coefficient functions b, c, d, and f in (3)

As to how much weight-age be given to a particular existence in (3) towards an ideal and integrated personality P mainly depends on two factors (i) as which of the existence (or its constituents) of the Being b enables him to visualize maximum and the best cosmic connections and (ii) as in which of the existences the Being b performs better actions towards the maintenance of the world and cosmic orders, of course through its constituents. Next, we identify the functional constituents of $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} for this purpose.

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Clearly, for \mathcal{M} these constituents are M, I and E, i.e. this number is 3 and each comes in three modes; for \mathcal{G} these are B and SE and the latter is of two categories--motor organs responsible for physical action (SEA) number is 5 and five senses of knowledge (SEK) whose actions come in three modes. Thus, the total of functional domains due to \mathcal{M} and \mathcal{G} , respectively are $3 \times 3=9$ and $1+5+5 \times 3 =21$. To identify the functional domain of S note that for S we have family, society, nation and the world as constituents and each can again come in three modes and this makes $4 \times 3=12$ functional domains. Similarly, for \mathcal{N} , the first division we have as animate and inanimate; for animate we have two categories as –living creations and plant kingdom and for inanimate we have physical and chemically composite matter. Also, for \mathcal{N} each constituent comes in three modes from the point of view of a conscious observer and this makes the total number of functional domains of S and \mathcal{N} as $4 \times 3+4 \times 3 = 24$. Thus, the total number of possible functional domains due to \mathcal{M} , \mathcal{G} , S and \mathcal{N} become $9+21+12+12=54$. Ideally speaking, this makes the normalizing standard for coefficient functions b, c, d and f, respectively as $(9/54)$, $(21/54)$, $(12/54)$, $(12/54)$. The nature of personality of a person basically is the judgment of an external observer who again will appear in either of the three modes *satoguni*, *rajoguni* and *tamoguni*. Further note that these are the senses of knowledge that play a dominant role in creating a personality, mainly because they offer a readily available instrument to act as windows for interaction with the outer world [3] and thus deserve more weight-age in the computation of P. In this way, for judging the individual character (like *satoguni*, *rajoguni* or *tamoguni*) the appropriate fractions, respectively for b, c, d and f turn out to be $(3/54)$, $(7/54)$, $(4/54)$, $(4/54)$. Ideally speaking, the questionnaire for the recruitment [8] should consist of questions of these four categories in the same proportion, viz., 9:21:12:12 or 3:7:4:4, of course after giving certain leverage to space time dependence as well.

Personality as a vector in the vector space over a field of consciousness

In the language of mathematics, a linear vector space \mathcal{V} over a scalar field \mathcal{F} is the set of elements that satisfy the following two postulates: (i) addition operation is closed, and (ii) the scalar multiplication is defined. This means that, if elements A and B belong to \mathcal{V} then the element $C = \alpha A + \beta B$, where α and β are the elements of the scalar field \mathcal{F} , also belongs to \mathcal{V} . Here, the field \mathcal{F} is a set of elements which satisfy nine postulates, namely \mathcal{F} is a group under both addition and multiplication operations (4 postulates associated with each operation) and the distributive property (one, i.e. the ninth postulate). For the postulates of a group we refer to the literature [9].

Note that the cosmic consciousness field Φ_{cc} is such a desired field [10] under the assumption that its elements do fulfill all possible known operations in the cosmos (in fact, it is possible in the light of the Vedic wisdom [11] elaborated by the Verse “*Aum purnamadah purnamidam purnāt purnamudaciyate, Purnasya purnamādāya purnamevāvas’isyate*”, and meaning thereby, “That is whole, this is also whole, the whole or fullness originates again

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from the whole, if one takes away the whole out of the whole only the whole remains”) whatsoever, then what to say of the nine mathematical postulates of a mathematical field F . Thus, the scalars α, β, \dots belong to Φ_{cc} and they correspond to a certain stage of dressing of vectors of \mathcal{V} with consciousness. Some of them of course become the coefficient functions b, c, d and f of (3) which also have an implicit dependence on space and time.

In the present context, the elements of \mathcal{V} not only are the existences $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} but also are their constituents, like $M, I, E, B, SE, ..$ etc, since the latter also come in three modes of Nature as per SMBG. Not only this, $\mathcal{M}, \mathcal{G}, S$ and \mathcal{N} separately and also with some other vectors, do form the sub-spaces in \mathcal{V} . As a matter of fact SMBG suggests several other vectors of \mathcal{V} (cf. SMBG chapter 17 and 18) which directly or indirectly are linked with these four existences and appear as linear combinations of some other vectors of this vector space. Some such examples of vectors discussed in SMBG are (a) intellect itself (*‘buddhi’*) (b) faith (*‘s’raddhā’*), (c) sacrifice (*‘yajna’*), (d) charity (*‘dāna’*) and gift (e) *renunciation* (*‘tyāga’*) (f) penance (*‘tapa’*). (g) perseverance (*‘dhriti’*) (h) knowledge, (i) action, (j) doer of action, (k) joy (*‘sukha’*), (l) food, etc. . Note that some of them are as fundamental as the EOLs of the atomic model, whereas others are composites of these EOLs in varying proportion. However, all of these vectors in the space of three *gunās* and proposed in SMBG can be put under the four heads of the existences in one way or the other. As a matter of fact the trio’s of SMBG in conjunction with the four existences can produce a huge spectrum of personalities. This spectrum becomes even bigger when the designated dressing rules for EOLs are invoked and also incorporated. Next, in what follows and in Appendix A, we identify some such vectors discussed in the context of personality theories in recent times.

‘Emotional intelligence’ and ‘sensational conscience’ in the present scheme of study: ‘Step-four’ modifications in the theory of Jung

Emotional skills or skilful emotions are vital for success. While talking of emotional quotient in personality, it is judged on the basis of emotional intelligence. According to Deniel Goleman (1998) ‘emotional intelligence is the capacity for recognizing our own feelings and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationships. In today’s work-environment, when people hire and fire people, people rule and control people, people leave people, an understanding of this trait of personality is necessary.

Recall that in the theory of Jung, the four style-matrices, namely (ST), (IT), (IF) and (SF) (cf. Fig.2) basically correspond to four quadrants in a plane in this figure which are latter modified and generalized as in Fig.3 in the light of Vedic wisdom. As emphasized earlier, the thinking and feeling here are no more the opposite ways of evaluating information and similarly the sensation and intuition are not the opposite ways of gathering information. Note that each of these pairs of EOLs lead to four planar quadrants and hence to four matrices. In fact, there arises one more pair of matrices as an attribute of space formed out of diametrically opposite placed EOLs which are internally connected through the same SO. As

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a result, we obtain two additional style-matrices, namely (TF) corresponding to ‘emotional intelligence’ and (IS) corresponding to ‘sensational conscience’ for which Jung had no account in his theory. In view of Vedic wisdom, the modified and generalized version of these new matrices can be written as before as,

$$(TF)_{mm} = \tilde{M}^{(m)} \times \tilde{I}^{(n)} \quad ; \quad (IS)_{rs} = \tilde{E}^{(r)} \times \tilde{G}^{(s)}. \quad (6)$$

Thus, in addition to the emotional intelligence an extensively discussed concept in recent times in the theory of personality, one should also account for another interesting trait, namely ‘sensational conscience’.

To understand the sensational conscience trait in a personality consider a person who is body-conscious and is also under control of sense-objects but devoid either of feeling and decision making capacities or only has their minimum. Naturally, such a person when sensitized by external stimuli or assigned the job of judging someone will behave differently from a normal case. In this way the quotient assigned with sensational conscience can be defined as ‘the capacity of maintaining our own body-fitness in physical terms with a strong self-sense and also looking at others with the same attitude’. In fact, one can as well define the components and categories of this trait in the same ways as for emotional intelligence at work, depending upon the type of memories (e.g., short or long term, etc.) the person carries and the type of specialty he attains in body actions and performances. An example of this trait that immediately comes to one’s mind is that of the behavior of a wrestler as an individual or with reference to his interactions with others. Another example, one can consider the behavior of lower cadre personals in a defense organization for analysis. We however restrict ourselves from going into further details here.

APPLICATION ASPECTS

While the theory of personality, discussed in the preceding sections, is of interest as an academic pursuit in psychology and behavioral sciences, it does have applications in different contexts, particularly in the areas where human component plays a dominant role either directly (as in social studies) or indirectly (as in economic sciences and management courses). It may be mentioned that according to Vedic thinking a human Being is considered as perfect creation of God and for whom the patomic model was designed and used here in practical terms; otherwise for the behavior of non-human Beings a fractured patomic model proposed earlier [3] is expected to work in the same spirit. In other words, the psychological aspects discussed here are equally applicable to understand the behavior of non-human Beings and their society but only after appropriate modifications at different stages. As far as the search of spiritual content in a personality is concerned, in author’s opinion it is limited to human race only. Not only this, the use of fractured patomic model will eliminate a considerable part of psychology content in the nonhuman case depending on the species. Further, when studying the psychology and behavior of physically and mentally disabled persons similar modifications in the theory will be required at different stages. In what follows, we briefly discuss some applications relevant to running organizations, academic

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and financial institutions, societies, etc. In fact, in this case it is desirable to fix the efficiency, working capacity and dedication to the task with an individual employee and also to frame guide lines for working through a questionnaire prepared in advance, prior to the recruitment process. In the light of present studies note that the questionnaire can also include inquiries about spiritual content in the personality in addition to queries about physical wellness and mental health.

Organizational Behavior: Some General Remarks

Present studies basically offer a guide to personality creation mechanism [1] for an individual. As mentioned before, in an organization an individual is supposed to play role mainly in four but interconnected stages, namely as an individual, through inter-personal and group interactions and through the interaction of the organization with the world outside. Once the individual attains the best of personality, the same sooner or later will reflect through the remaining three stages and this in turn becomes an asset for the organization and its progress. To this effect, the interaction mechanism in terms of EOLs is discussed earlier [1] at the most fundamental level by way of using analogies from physical theories for many-body interactions.

While the fundamental processes more or less remain the same for different categories of organizations (cf. Fig.1), these are the objectives, motivation and utility (OMU) that decide the role of a specific EOL in fulfilling the propose of organization. For example, if the OMU focuses around the intellectual evolution of individuals, then this normally correspond to educational institutions, if it moves around the faith and emotions, then this normally correspond to religious organizations, if it moves around utility like forming the policies for money transaction and circulation, etc. then it corresponds to banking and financial institutions. These are some cases where micro-body domain of a person plays a role. Next category of organizations corresponds to the gross-body domain of working of a person where OMU are fixed in relation to body, senses and sense-objects. This will lead to health and physique related organizations and societies. In this way OMU will also define the existence of various other organizations and institutions. In fact, in present times, these organizations, corresponding to micro and gross existences, are growing like anything for more than one reason. Firstly to make the life luxurious; secondly to cure the diseases (like physical and mental) caused by such a life. To grow and impart the wisdom related to these organizations, the number of teacher, taught and practitioners is also increasing all over the world.

Note that the best of personality reflects through its spiritual content. No doubt, the ever growing zones of micro and gross existences of a person are necessary for his meaningful survival but not sufficient from the point of view of attaining the joy and eternal peace of mind. Here comes the role of spirituality-- a cognizance of causal existence. But unfortunately the teacher, taught and practitioners for this case are rare in true sense and hence the number of organizations of this category is rare. Once spiritual person works

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through these organizations, the latter will have a different standing in the society. If we find or inculcate the spiritual content in a person, so what! Then what next? The question arises as to how it will benefit the society. In what follows, we shall try to find an answer to this question.

Society vs Organization

In the Vedic way of life, note that a society is personified as having head, chest, stomach and lower organs and accordingly it is divided into four but interdependent classes, like that of intellectuals, security and defense, utility provider, and service provider personals. In some sense all organizations can also be classified in the same spirit into four categories pertaining to wellness and personality development (this includes educational institutions and religious organizations), security and defense, utility provider (this includes farming and finance) and service provider (this includes factories and industrial organizations). While basic processes that run the organization remain the same for all categories, it is the OMU that will differentiate these different categories. Further, note that the wellness and personality development category of organizations involve the human component directly and immediately whereas other categories involve human component in two stages, namely at the micro level (policy making stage) and at macro level (implementation or facility providing stage). It is not difficult to visualize that the presence or inculcation of spiritual values in a personality will definitely affect both OMU and the working of an organization and hence on its purpose. In fact whatever may be the type of organization, an individual and his personality always plays a dominant role via individual processes.

As emphasized elsewhere [3], a society is a collective version of individuals and hence any characteristic change at the level of individual essentially reflects in the society. In this connection the subject of social psychology has been of great interest in recent times [12, 13]. To this effect, several theories and mathematical models have been developed [12] and some of them are still finding their way among the existing statistical studies. In the present context note that a society can also be considered as a vector in the vector space (cf. Sect. 5.3 and Appendix A) and like the personality of an individual one can as well study the personality of a society in the space of Nature-born three *gunās*. Further, the use of physical theories in these studies [14] makes the subject more interesting and viable as far as its practical applications are concerned. On the other hand, such studies based on the dynamics of inner EOLs will clearly support a connection between the societal existence *S* of an individual (cf. Sect.4.2) and the society as a whole and also justify the concept of personification of a society.

Utility provider and other organizations

Food, money and assets are inter-convertible and their logical and equitable distribution among the people in a society makes the latter sustainable, harmonious and peaceful. The organizations related to such needs of people do involve human component but in two stages. At the first stage those who make policies to this effect (micro-version) and second those on

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whom these policies are implemented (macro-version). At both stages the human personality plays a dominant role with regard to the success of the concerned organization. In particular, the role of psyche of common mass has become very important and sensitive in recent times in the studies pertaining to share market, banking and finances including some social phenomena. In fact, the use of physical theories in these studies has made the subject of economics [15] more viable from the point of view of practical applications. For a detailed discussion of such topics we refer to our recent work [13].

CONCLUDING DISCUSSION

With a view to highlighting the depth and richness of Vedic wisdom several plausible modifications in the personality theory of Charles Jung are suggested in this work. These modifications, while suggesting the parameters necessary to judge the emotional and intelligence quotients in a personality, also pave a way to find the spiritual content in a person. It is emphasized that all five existences of human Being, namely causal, micro, gross, societal and natural do contribute to the 'personality creation mechanism' [1] and thus define a complete or an ideally integrated personality. It is argued that the first three existences are responsible for the character building aspect and contribute mainly to the so-called 'vertical component' of the personality whereas the last two existences are mainly responsible for the personality development in a horizontal manner.

A variety of ways of classifying the personalities are suggested here within the framework of Vedic wisdom. In particular, the proposed psycho-physiological model for the human Being [3,6], namely the atomic model, in conjunction with three Nature-born *gunās*, viz., *sattva*, *rajas*, and *tamas* suggests a variety of ways for this purpose. In fact, the dressing of inner EOLs with consciousness in different orders is found to provide a method for fine and hyperfine tuning of the personalities and this enables one to see the different personalities as different at subtle level.

It may be mentioned that the existing personality of a person is only one aspect of study as far as the entire gamut of human behavior and experiences [3] is concerned; otherwise the permutations and combinations of various human qualities and characteristics give rise to different personalities of the same person may be at the same or different space time points. To this effect, an interesting mathematical concept of linear vector space for the personality creation is introduced here perhaps for the first time. This mathematical entity is basically a set of human qualities and characteristics largely of innate nature that are considered as vectors in the three-dimensional space of (three) *gunās*. Such qualities are the elements of the vector space and satisfy the closure property; meaning thereby that 2,3,4, ... N elements of this set give rise to different partitions and their corresponding combination or superposition offers a resultant which again is an element of the same set (vector space), implies to the so-called 'closure property'. The personality in general while is an element of this set, an ideally integrated (or spiritually elevated) personality is also an element of this set but it is a result of superposition of some specific qualities and characteristics or for that

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matter of certain components of existences. Such explanations, in some sense, support the self-consistency of the cause and effect cycle inherent in the Karmic theory of SMBG [4] (cf. SMBG:3.28,viz.,”*gunā gunes’u vartantu..*”,i.e., *gunās* move in the *gunās*”). Further studies in this regard are in progress.

The present work suggests a road map to develop the so-called ‘winning personality’ which requires a person to be physically fit, mentally alert, intellectually sharp and spiritually elevated. With regard to the practical aspect of the theory developed here, note that the search of spiritual content in a person requires the preparation of a meaningful questionnaire in which an appropriate weight-age be given to questions pertaining to different existences. Attempts are made here to find such weight factors. In summary, as far as the search of spiritual content in a person is concerned note that such studies are only necessary but not sufficient. For the sufficiency, however, a continued watch on the behavior patterns of the concerned person for a certain period of time and in varying environment is necessary.

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APPENDIX A: PERSONALITY VECTOR SPACE, PERSONALITY CREATION MECHANISM AND INNER TRANSFORMATIONS

In continuation of Sect.5.3, we elaborate here on the concepts of personality vector space, personality creation mechanism and the associated transformations that take place inside the human Being during the period of personality development. Personality development is basically a change in or an evolution of behavior patterns of a person with respect to space and/ or time and consciousness. This change takes place generally for a positive pursuit or with a positive attitude towards the social or world order. For this purpose, an individual inculcates one or more human virtues (HVs) in his character out of the available sea of the same (see, Table A1). In Table A1, some representative, HVs (qualities, characteristics and intents) are listed corresponding to the four domains of human existences and most of them as per SMBG are wrapped with three *gunās*. Note that some of the HVs are common to different existences but they occur at different conceptual scales. For example, the HV renunciation could be at the level of both gross and micro existences but the former is in the physical sense and the latter is at the mental level.

Though these HVs and their inculcation methods are independent at the grass-root level yet there is a definite mechanism for this purpose in view of the hierarchy of inner EOLs (cf. patomic model). To this effect, a mechanism— called personality creation mechanism— is already discussed (cf. chapter 9 of Ref. (1)). While assuming the linearity of the personality vector space, note that certain tricks (like the *tri-karan* rule for the dressing of inner EOLs with consciousness and subsequently generating their higher order dressed versions) are used to handle the underlying nonlinearity of inner transformations. It is the meditation variable μ that will characterize the direct and focused component of consciousness— in some sense also

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defines one's attention. Further, certain types of non-linearities in mental processes are investigated earlier [16] with respect to this variable using the methods of nonlinear dynamics (cf. Sect. A3).

A1. Personality Vector Space

The personality, as an outer garment of the character of a person, manifests in the outer world on different fronts of human actions and is assessed in an organization through several parameters based on human virtues (HVs) (the so-called personality traits and dimensions). As ingredients of personality, some of these HVs or human qualities, characteristics and intents, are listed in Table A1. Some remarks about these HVs are as under:

- (i) These HVs or their combinations create a personality but only in the presence of consciousness.
- (ii) As each of these HVs is wrapped with the three Nature-born *gunas* (namely *sattva* (s), *rajas* (r) and *tamas* (t)) the latter are considered to form the basis vectors, \hat{s} , \hat{r} , \hat{t} of vector space \mathcal{V} .
- (iii) Note that a given personality can be created in manifest form by permutation and combination of one and more of these HVs, this implies a closure feature of the set \mathcal{V} in the spirit of mathematics.
- (iv) The basis vectors $\hat{s}, \hat{r}, \hat{t}$ span the entire space including the subspaces of human existences. These subspaces could be of both types—proper and improper—in the sense that any one of the existence is capable of giving salvation to the Being as per Vedic wisdom.
- (v) In spite that the human Being is considered as a perfect creation of God, most of us remain imperfect creations mainly because we are unable to inculcate all these intents at the same space-time point. To become a successful person it requires a basis formed out of the present basis vectors (cf. Sect. A2). Such internal transformations (cf. Sect. A3) are linked to the so-called personality development.

As examples, we display below the superposition (in symbolic form) of dominating (but the domination is in the decreasing order as far as the role of the corresponding HV in an action is concerned) HVs to produce a particular type (or desired) personality, viz.

B + SE + E + austerity	\Rightarrow	Physical personality
M + B + SE + E + penance	\Rightarrow	Emotional personality
I + M + B + SE + E + penance + ...	\Rightarrow	Intellectual personality
E + I + M + B + SE + penance + ..	\Rightarrow	Spiritual personality

Note that each of these personalities can appear in three distinct flavors s, r, t or their mixed version depending on the choice of basis vectors and the associated inner transformation (cf. Sect. A3).

- (vi) An interesting feature one can notice from the construction of the above vector space, in analogy with physics, is that of the symmetries associated either with the elements

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of \mathcal{V} or with the transformations on \mathcal{V} , of course, under some given physical and/or mental conditions. The invariants so associated with these symmetries (as in physics), in fact, will form a basis for the eternity-nature of human values prevailing in Vedic wisdom and survived during the evolution of human race (cf. the concept of ‘*Sanātana Dharma*’ in Vedic thinking).

Table A1: Some representative examples of human virtues (qualities, characteristic and intents) that are the functions of and getting the incentive from the four existences. Also, they are the elements of the corresponding sub-space in the personality vector space. Note that each HV is wrapped with three Nature-born *gunās* that form the basis for the vector space.

S.No.	Micro existence (\mathcal{M})	Gross existence (\mathcal{G})	Societal existence (\mathcal{S})	Natural existence (\mathcal{N})
1.	Feeling (M)	Body actions (B)	Charity (‘ <i>dāna</i> ’)	Forgiveness (‘ <i>kshamā</i> ’)
2.	Thinking (I)	Actions: senses of knowledge (SEK)	Gift (‘ <i>bhenta</i> ’)	Patience (‘ <i>dhairya</i> ’)
3.	‘ <i>Sankalpa</i> ’ (S)	Actions: motor organs (SEA)		Love for all living and nonliving entities
4.	Memory (E)	Food		
5.	Faith (‘ <i>shraddhā</i> ’)	Renunciation (‘ <i>tyāga</i> ’)	Sacrifice (‘ <i>yajna</i> ’)	Realization of cosmic connections in Nature
6.	Firmness (‘ <i>dhriti</i> ’)	Austerity		
7.	Penance			

A2. Personality Creation Mechanism

This mechanism, based essentially on the Vedic wisdom suggests a way out to develop his/her own personality just by having self-observation regularly and analyzing his/her own actions periodically. In fact, in this mechanism the inner EOLs, M, I and E constantly undergo some sort of charging (dressing) with consciousness as a result of meditation or self-observation and the set of these EOLs— the so-called ‘mindset function’ [1,3,16]— evolves with space, time and meditation (μ) mainly in a nonlinear fashion. Such an evolution of mind-set function in conjunction with ‘*sankalpa*’ results into a desired personality. Here we only outline the underlying philosophy of the mechanism and for details we refer to our earlier work (cf. Chapter 9 of Ref. (1), and Ref.(3)).

In this mechanism, the concept of *sankalpa* (i.e., a highly dressed version of E, of course, in the presence of SO and in conjunction with M and I generates a quality of self-determination towards the performance of actions in the outer world), S, plays a dominant role in shaping a personality. As a matter of fact, the examples of personality listed in Sect.A1 above, are the

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outcome [2] respectively of such combinations of S with $G(=B+SE)$, S with M and S with I [1].

Note that the EOL intellect plays a central role in creating a personality. In view of this an alternative method for this purpose is also proposed [1,2]. In this case each of the three P, S, and I is considered as a 3x3 matrix in the space of three Nature-born *gunās* s, r, t, viz., $P=S \otimes I$. The three diagonal and six off-diagonal elements of P thus respectively define the integrated and non-integrated personality with respect to the basis vectors $\hat{s}, \hat{r}, \hat{t}$. However, it was emphasized that ideally integrated personalities (i.e. the spiritual ones) are obtained by diagonalizing the personality matrix P, of course, with a new set of basis vectors which turn out to be the superposition of $\hat{s}, \hat{r}, \hat{t}$. Thus for an ideally integrated personality an appropriate consummation and culmination of the three *gunas* is a must. Also, the diagonalizing matrix required for this purpose must be born out of other suitable intents of Table A1 depending upon the circumstances.

A3. Inner Transformations

Once we have the concept of personality vector space, then note that the concept of transformations on it automatically follows. In fact it is the (psycho-) chemistry of inner EOLs M, I and E or of their dressed versions with consciousness along with their respective attributes that participate in these transformations. While these EOLs actively participate in the personality creation mechanism, they are also responsible for personality development. Further note the two important factors, namely self-observation and ‘*sankalpa*’ that play dominant roles in these processes mainly through the process of meditation. The latter is quantified here in terms of the meditation variable μ .

In mathematical terms, a transformation is characterized by the change of basis vectors (or by rotation of axes). Here it is the meditation (μ) that will generate these changes mainly from *tamas* to *rajas* and then to *sattva* ($t \rightarrow r \rightarrow s$) for the personality development in positive spirit. This means a resetting of the basis vectors is a must. Thus, the system or the mindset function [1,3] evolves with the intensity of meditation or μ . This evolution of mindset function (\mathcal{M}) can be investigated in two distinct ways, namely (i) as discrete evolution, and (ii) as continuous evolution. While the dressing rules highlighted in Sect. 3.3 (and for details see Refs.[1,3]) are the examples of discrete evolution of EOLs, the case of continuous evolution of mindset function has also been investigated [16] earlier with reference to some nonlinear mental processes. For details we refer to these works.

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Conflict of Interest

There is no conflict of interest.

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