

Jung Personality Complexes: Evidence from Mahabharata Characters

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ABSTRACT

Purpose: *The research paper is an interesting blend of social science and mythology. The researchers explain how Jung personality complexes to Professional & Psychology students with the help of characters from Mahabharata. As the personality grows person develops some complex in their personality and which guides person's behavior and aspirations in life. Each individual has different personalities and different type of complexes in them with different level of intensity. Thus, the outcome of the research helps individual personalities to discover them as well as to understand basic individual personality complexes.*

Objectives: *The researchers have set the following primary objective and the current study investigates 1 broad research question: To interpret characters from Mahabharata to explain Jung personality complexes.*

Design/Methodology/Approach: *The study is based on both secondary & primary evidence. Hypotheses are stated for the various variables selected and analyzed to prove or disprove the same without any errors.*

Findings/Result: *There were correlations between Jung personality complexes & from Mahabharata characters to individuals with the ancient Indian texts. As much as individuals behave differently in different situations, our behavioural reactions can be clubbed into personality complexes as similar reactions across ages and cultures. To conclude, we can say that each one of us is uniquely different yet distinctively similar as well.*

Research Limitations/Implications: *In the present research an attempt is made by the researchers to understand the research gap in the area hence a conceptual idea is proposed and the research goes further to advance significance to discover the degree of relationship to interpret characters from Mahabharata to explain Jung personality complexes.*

Originality/Value: *Many of the earlier studies have proved the soul of Indian mythology is beyond simple good and evil. If one cares to dig deep, there's an interesting story at each and every step. Psychologists explain this by segregating personality into a private and public persona. Private is the 'real' inner person, while public is the way that the individual presents themselves to the outside world. We may be confident and outgoing in some situations and less sure of ourselves and more retiring in other situations. A case where a shy reserved person joins an organization but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally.*

Paper Type: *The study is based on both secondary & primary evidence. There are many characters in the Mahabharata, with each one having good and bad qualities. Many characters are similar in personality complexes but differ in their ethical characteristics. Hence researchers have tried to identify and give the major characters in the research. However, this is not a definitive list.*

Keywords: Personality, Complex & Mahabharata

1. INTRODUCTION :

In the field of psychology, Personality is a huge topic. Many Psychologists presented their theories of personality to explaining the psychology of humans. They did this because they wanted to help people and they could do this only when they knew how several processes contribute to forming personality. Trait theory is one of the theories of personality. Let's explore the intricate world of personality complexes, where deep-rooted psychological patterns and behaviors intertwine. Now day's big five personality traits are, in practice to understand the person's personality. Originally developed in 1949, the Big 5 personality traits are a theory established by Fiske D. W. and later expanded upon by other researchers, including Norman, Smith, Goldberg, and McCrae & Costa (Fiske D. W. (1949). [1]. These 5 traits are Neuroticism, Agreeableness, Openness, Extraversion and Conscientiousness. Personality is the end result of many dynamic processes. With time and experience it changes as well. But the core traits of personality are hard to change. It can change only through persistent intervention or effort and major life events. These core personality traits determine person's perception, behaviour and relationship in life. Each individual is unique mix of different personality's traits. "Personality refers to the enduring characteristics and behaviour that comprise a person's unique adjustment to life, including major traits, interests, drives, values, self-concept, abilities, and emotional patterns." (American Psychological Association). People know that each individual is unique but how? It's because personality is made up of Genes, environment in which person lived and his life situations. All these elements of person's life work together to form his/her personality. Two people can't have exactly similar elements that are why each individual is unique due to his main source of personality. As the personality grows person develops some complex in their personality as well. Which guides person's behaviour and aspirations in life? Each individual has different personalities and different type of complexes in them with different level of intensity. But these complexes can be categorized on the basis of their theme. The complex is a structure in the unconscious mind. Which is made for maintaining the stability of self from the threats? To protect the self, the unconscious mind creates a group of thoughts, emotions, feelings, and memories of similar themes such as Power status. The American Psychological Association defines complexes as a group or system of related ideas or impulses that have a common emotional tone and exert a strong but usually unconscious influence on the individual's attitudes and behavior (Anjali Seth, (2023). [2]).

The American Psychological Association defines complexes as a group or system of related ideas or impulses that have a common emotional tone and exert a strong but usually unconscious influence on the individual's attitudes and behavior. This means that complexes comprise core patterns of desires, emotions, memories and perceptions that unknowingly influence the way a person thinks and behaves. The complexes are generally organized around a common theme, such as status or power. The term "complex" in psychological context was coined by the famous Swiss psychiatrist, Carl Jung. According to him, every person has certain emotions, wishes, memories and perceptions that could be forgotten, repressed or subliminal in their minds. They all form what he called "personal unconscious." These unconscious influences arise from experiences in a person's life. Psychological complexes were extensively studied by Carl Jung and another popular psychiatrist, Sigmund Freud. Some of the commonly seen complexes are: Oedipus/Electra, persecution, inferiority, superiority, Madonna-whore, God, guilt and martyr complexes (Shaziya Allarakha, M. D. & Pallavi Suyog Uttekar, M. D. [3]).

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

The most important other characters include Bhishma, Karna, Dronacharya, Shakuni, Dhritarashtra, Gandhari and Kunti. Some pivotal additional characters include Balarama, Subhadra, Vidura, Abhimanyu, Kripacharya, Pandu, Satyawati, Ashwatthama and Amba. The ultimate moral of the epic Mahabharata is to live in the right and truthful way. We ought to always fight for our rights as Pandavas fought for the rights and privileges that the Kauravs had taken from them by deceitful means.

Brief Biographies of Main Characters of Mahabharat

- **Abhimanyu:** The great son of Arjuna and Subhadra. He was said to be an incarnation of the moon-God Soma's son. He was slain in the battle of Kurukshetra when he was just sixteen. He had married Uttara, the daughter of King Virata and fathered Pariksit.
- **Adhiratha:** A leader of the sutas, the caste commonly employed as charioteers. He found the abandoned Karna after Kunti had cast him away in a basket. He raised him as his own son. His wife's name was Radha, and thus Karna became renowned as Radheya.
- **Agnivesha:** A ṛṣi who endured severe austerities on Mount Mahendra. He was an expert weaponist, who trained both Droṇa and Drupada in weaponry. He received the Agneyastra (fire weapon) from the Rṣi Bharadvaja and passed it on to Droṇa.
- **Akrura:** Krishna's uncle and a famous Vṛṣṇi. He was a commander of the Yadava army and was one of the Kṛiṣṇa's advisors.
- **Alambusha:** A rakshasa who had fought for Duryodhana in the Kurukṣetra war. He was Baka's brother, and when Bhima slandered his brother, he bore enmity toward Bhīma. He killed Arjuna's son Iravan and was himself killed by Bhīma's son, Ghaṭotkaca.
- **Amba:** She was the eldest daughter of the king of Kashi. She was abducted by Bhīṣma from her svayamvara to be his brother's bride. Having already committed herself to Shalva, Bhīṣma released her. After the incident, Shalva rejected her as his wife because she had been touched by another, so she developed an intense hatred for Bhīṣma. She worshipped and obtained a boon from lord Siva, that she would kill Bhīṣma in her next life. She was then reborn as Shikandi.
- **Ambālikā:** She was the youngest daughter of the king of Kashi. Bhīṣma abducted her from her svayamvara and married her to Vicitravīrya. Later she became Pandu's mother by her union with Vyāsadeva.
- **Ambikā:** The second daughter of the king of Kashi, abducted from her svayamvara by Bhīṣma. She married Vicitravīrya and, after his death, she gave birth to Dhritarashtra by union with Vyāsadeva.
- **Angaraparna:** He was the Gandharva chief; also known as Citraratha, he was the one who met the Paṇḍavas when they were fleeing from Varāṇavata after the burning of the lac house.
- **Arjuna:** The third son of Pandu and Kunti, begotten by Indra. He was famous as Sri Kṛiṣṇa's dear friend and he heard the Bhagavad Gita from Him. He is also known by nine other names such as Dhananjaya (winner of wealth), Vijaya (always victorious), Swetavahana (he whose chariot is drawn by white horses), Phalguna (born under the auspicious star of the same name), Kiriti (he who wears the diadem), Bhibatsu (terrifying to behold in battle), Savyasachi (able to wield a bow with both hands), Jiṣṇu (unconquerable), and Krishna (dark-complexioned). The name Arjuna means "one of pure deeds." He is said to be an incarnation of the ancient sage Nara.
- **Ashvini Kumaras:** They are the Twin gods who act as celestial physicians. They fathered Nakula and Sahadeva through Madri.
- **Ashvatthama:** He was the son of Drona and Kripī. When he was young, his father was underprivileged. Some of Asvatthama's friends, knowing that he had never tasted milk, once gave him a cup of water mixed with flour and told him it was milk. The boy drank it and danced in glee, saying "I have tasted milk!" His father saw this and was cut to the quick. It was this incident that inspired him to go to his old friend Drupada and beg. Asvatthama is a partial expansion of Siva.
- **Babruvahana:** Son of Arjuna and Citrangada, who became the ruler of Maṇipura.
- **Bahlīka:** A younger brother of Santanu. He lived a long life and was an advisor to Dhritarashtra. He turns out to be a commander in Duryodhana's army during the Kurukshetra War. He was finally slain by Bhīma.
- **Balarama:** Son of Vasudeva and Rohini. Said the Vedas and Bhagavat that Balarama is an eternal form of the Supreme Lord who sometimes emerges in the material world to proclaim pastimes. Further information about him can be found in the Bhagavata Purana (Srimad-Bhagavatam).

- **Bharata:** A great king in the dynasty of the Moon God (all Kshatriyas are descendants of either Chandra, the moon god, or Surya, the sun god) who ruled the earth for thousands of years. The earth's planet has been named after him, and it was common during the Mahabharata era to call his descendants by his name. Bharata was born from the union of King Dushyanta and the daughter of Kanva Ṛṣi, named Shakuntala. The story of their marriage and Bharata's birth is recounted in the Mahabharata's Adi Parva.
- **Bhimasena:** Born to Paṇḍu and Kunti as a second son, sired by Vayu, the wind god. He was installed as a crown prince by Yudhishtira after the Great War. A story is articulated in the Skanda Purana that Bhima became a little proud after the war, considering that it was by his own power that he had achieved success in the war. All his brothers ascribed their success to Kṛishna. Wanting to curb Bhima's pride, Sri Krishna took him on Garuḍa and voyaged a long way to the south, where they came to a great lake many miles wide. Krishna sent Bhima to find the source of the lake. Bhima ran around its perimeter, but could not uncover its source. As he ran, he encountered a number of dominant Asuras. Bhima found himself incapable of defeating them and he ran to Krishna for refuge. Krishna lifted and threw the lake away and scattered the Asuras. He said to Bhima, "This lake was contained in Kumbhakarna's skull, the Rakṣasa killed by Rāma in a foregoing age. The warriors who attacked you were from a race of demons who fought with Ravana against Rama." Bhima's pride was thus curbed.
- **Bhisma:** The son of Santanu, known as the "grandfather" of the Kurus Lineage. Though he never became king, he solemnized at Hastinapura as regent until Vicitravirya was of age. He is said to be an incarnation of Dyau, the chief Vasu. The original text of the epic Mahabharata comprehends an entire Parva, the Shanti Parva, devoted to Bhisma's instructions on religion and morality, which he conveyed while lying on the bed of arrows.
- **Chitrasena:** The King of the Gandharvas who taught Arjuna the arts of singing and dancing while he was in heaven. He later imprisoned Duryodhana, whom Arjuna and Bhima had released. Chitrasena was also the name of a king of Trigarta who battled with the Kauravas, and also the name of one of Karna's sons.
- **Devaki:** Sri Krishna's mother and the wife of Vasudeva, chief of the Vrishni clan. Details of her life can be found in the Bhagavata Purana.
- **Dhaumya:** An ascetic ṛṣi who turns out to be the Pandavas' guru and guide. The younger brother of another famous ṛṣi Devala.
- **Dhrisdhyumna:** The son of Drupada, born from the sacrificial fire. Aforesaid in the Vedas that he is an expansion of the fire god, Agni.
- **Dhristaketu:** A son of Sisupala, king of the Cedis, who befriended the Pandavas and provided them with an akshauhini division of troops for the Kurukshetra war. He was slain by Droṇa. After the war, his sister married Nakula. He was said to be one of the celestial Viśvadevas incarnating on Earth.
- **Dhritarastra:** The blind son of Vyasadeva, born of Ambika after the death of her husband, Vicitravirya. He became king in Hastinapur after Pandu retired to the forest. He was the father of the Kauravas. In the Bhagavata Purana it is said that, after practising yoga, he accomplished liberation, reconciling with the Supreme Brahman at the end of his life.
- **Draupadi:** The daughter of Drupada, king of Panchala, and wife of the five Pandavas. In her preceding life, she was an ascetic woman named Nalayani who received a boon from Lord Siva that she would have five husbands in her next life. The epitome of womanly skills, she once gave advice on how to serve a husband to Satyabhama, one of Sri Krishna's principal wives. She was said to be an expansion of the Goddess Lakṣmi. Also known as Pāñcālī.
- **Drona (Dronacharya):** The Kurus' martial teacher. The sage Bharadvāja once caught sight of the Apsarā Ghrtachi as a result of that, semen fell from his body, which he caught in a pot. Droṇa was later born from that pot. He was trained by Agniveśya and Paraśurāma. He is said to be an expansion of Bṛhaspati, the celestial seer and preceptor of the gods.
- **Drupada:** The king of the Pāñchāla province in Bharata. He was a loyal associate of the Pāñḍavas, respected as the seniormost king among their allies. He formed an enmity with Droṇa after that he had come to him for charity and had been refused. Droṇa finally killed him in the

Kurukshetra war. Drupada was also known as Yajnasena and is said to be an expansion of the celestial Maruts.

- **Durvasa:** A powerful ṛṣi famous for his hurried temper. The Puranas and Mahabharata contain many stories about Durvāsā. He is predominantly renowned for having granted Kuntī the boon that she could summon any god to do her will, which resulted in the births of the Pāṇḍavas from five principal deities. He is said to be an expansion of Śiva.
- **Duryodhana:** The eldest son of Dhritarashtra and the leader of the Kauravas. From his childhood, he formed an antagonism with the Pāṇḍavas, which later resulted in the Kurukshetra war. He was killed by Bhīma and went to the heavenly planets as a result of his adherence to Kshatriya duties. He was said to be an expansion of Kali, the god presiding over the Dark Age.
- **Dushashana:** Duryodhana's eldest brother and one of his inner circles of close advisors. He gravely offended Draupadi and the Pandavas, and as a result, Bhīma vowed to kill him and drink his blood. He did so during the Great War.
- **Ekalavya:** The son of Hiranyadhanu, a Niṣadha tribal chief. He became pretty skilled in archery by worshipping Droṇa, but he was eventually cursed by him. He was killed by Krishna.
- **Gandhari:** Daughter of the king of Gandhara, who became Dhritarashtra's wife. Having once pleased Vyāsadeva with her service, she was blessed by the sage that she would have one hundred sons. After marrying the blind Dhritarashtra, she concealed her own eyes with a cloth for the rest of her life. She is therefore famed as one of the most chaste ladies in Vedic history. She died in the forest with her husband and Kuntī.
- **Ganga:** A goddess who emerges in this world as the river Ganges. She was Bhīṣma's mother. Her origin is portrayed in innumerable Vedic texts, including Bhagavata Purana and Rāmāyana. The river water descends from the spiritual world after touching Lord Vishnu's foot and is thus considered sacred.
- **Ghatotkacha:** The son of Bhīma and the Rakshashi Hidimbā. He became a front-runner of the Rākṣasas and assisted the Pāṇḍavas in the Kurukshetra war. Karna finally killed him with Indra's celestial Śakti weapon.
- **Indra:** King of the gods, also known as Purandara and Śakra. The Vedas contain plentiful stories about this deity, who became Arjuna's father.
- **Jarāsandha:** The King of Magadha and a prevailing enemy of Krishna. His father, Bṛhadratha, once approached a sage to seek a blessing to have a son. The sage gave him a mango, which the king apportioned into two, giving half to each of his wives. They each gave birth to half a child, and the king threw away the halves. A Rakshashi named 'Jara' later found the two halves and joined them together, whereupon the body came to life. The child was then named Jarāsandha, meaning 'joined by Jara.' The Bhagavata Purana depicts the history of his unfriendly relationship with Krishna. He was killed in a wrestling match with Bhīma.
- **Jayadratha:** King of Sindhu who married Dhritarashtra's daughter Dushala. When he was born, a heavenly voice pronounced that he would be a mighty warrior but would be beheaded by an enemy of unparalleled strength. His father, Vridhakshetra, then cursed whoever would cause his son's head to fall to the ground to die, his own head shattering into a hundred fragments. He was killed by Arjuna in the Kurukshetra War.
- **Kamsa:** Maternal uncle of Krishna who commandeered the throne from his father, Ugrasena. He was killed by Krishna. Details of his life are found in the Bhagavata Purana.
- **Karna:** Firstborn son of the Pandavas' mother Kuntī from her union with the sun god. He became the chief assistant and best friend of Duryodhana, who made him king of Anṅa. He was killed by Arjuna at the Kurukshetra war and went to the sun planet. Other names of Karna include Vasusena, Vaikarathana and Radheya.
- **Kripa (Kripacharya):** The son of the sage Saradvan, who was once practicing asceticism in the forest when he saw the Apsarā Janapadi. He passed semen, which fell into a clump of reeds, and a boy and girl were born from it. They were named Kṛpa and Kripī. They were found and brought to Śantanu, who was later told of their origin by Saradvan. Kṛpa was taught Dhanurveda, the martial arts, by his father, and he became one of the Kurus' martial teachers.

He survived the Kurukshetra war and counselled the Pandavas when they ruled the world. Later, they appointed him preceptor of their grandson, Parīkṣit.

- **Krishna:** As aforementioned by the Vedas, he is the God, the Supreme Person, and is the origin of all other incarnations of the Godhead such as Vishnu and Narayana. The Bhagavata Purana contains extensive descriptions of His qualities and activities. He spoke the Bhagavad Gita to Arjuna at the beginning of the Kurukshetra war.
- **Kritavarma:** A chief in the Yadu dynasty. A devotee of Krishna, he was the commander of the Yadu army. Krishna offered the army to Duryodhana for the Kurukshetra war, and thus they and Kṛtavarmā battled against the Pāṇḍavas. Kṛtavarmā outlived the war but was later killed at Prabhāsa during a fratricidal quarrel among the Yadus.
- **Kunti:** She was the Pāṇḍavas' mother. She was the sister of Vasudeva, Krishna's father. Her own father, Surasena, had given her as a baby to his close friend King Kuntībhoja, as he had no children. She was named Prtha at birth but became better known as Kuntī after being upraised by Kuntībhoja.
- **Kuru:** An ancient king and founder of the Kuru dynasty. Due to his performance of sacrifice and asceticism at the site, the place known as Kurukshetra, named after Kuru, is considered sacred.
- **Kuvera (Vaishravana):** God of riches and one of the four universal protectors or Lokapālas. Known as the celestial treasurer.
- **Markendeya:** An ancient ṛṣi said to have resided through thousands of ages. The Mahābhārata encompasses many stories about him.
- **Nakula:** One of the twin sons of Pāṇḍu and Mādṛī, begotten by the twin Aśvinī gods. He was a Maharatha warrior renowned for his expertise with a sword. He seized the western regions of Bharata, before Yudhiṣṭhira's Rājasūya sacrifice. Along with Draupadī, he married a princess of Chedi named Karenumati.
- **Narada:** A cosmic sage also known as Devarshi or the ṛṣi among the gods. He is famous as a devotee of Sri Krishna and often assists him in his pastimes on earth. The Vedas contain incalculable references to Nārada's activities and teachings.
- **Pandu:** Father of the Pāṇḍavas born to Vicitravīrya's widow queen Ambālikā by the grace of Vyāsadeva.
- **Parāśara:** A powerful ṛṣi, grandson of Vasiṣṭa, who fathered Vyāsadeva by conceiving him with Satyavatī when she was still a maiden. Once Satyavatī ferried the sage across a river and he was attracted by her beauty. He asked if he could have a union with her, promising that by his mystic power, she would not lose her virginity. She approved and they united on an island in the middle of the river, which Parāśara wrapped from view by creating volumes of mist. Vyāsadeva was immediately born and grew at once to manhood.
- **Parasurama:** A ṛṣi said to be an empowered manifestation of Lord Vishnu. He is famous for having annihilated all the Kshatriyas of the world after his father, Jamadagni, had been killed by a king named Kartavirya. An expert in the Vedic military arts, he was the martial teacher of Bhīṣma, Droṇa and Karṇa. The Mahabharata contains various stories about his exploits.
- **Parikṣit:** Posthumous son of Abhimanyu, the Pāṇḍavas ordained him as king in Hastināpura when they retired. He was named Parīkṣit, meaning 'the examiner', as the Brahmins said he would come to scrutinize all men in his search for the Supreme Lord, whom he saw while still an embryo in his mother's womb. He became prominent as the hearer of the Bhagavata Purana from the sage Sukadeva Goswami.
- **Sahadeva:** The youngest Pāṇḍava. One of the two twin sons of Mādṛī fathered by the Aśvinī gods. He conquered southern Bharata before Yudhiṣṭhira's Rājasūya sacrifice. Famous for his perceptive powers and cleverness, he was appointed as Yudhishtira's personal advice-giver after the Kurukshetra war. Furthermore, being married to Draupadī, he married a princess of Madra named Vijaya.
- **Sanjaya:** Dhritarashtra's charioteer and secretary. Though he belonged to the suta caste, he was a spiritually advanced disciple of Vyāsadeva, who gave him the supremacy to see the

events during the Kurukshetra war. Accordingly, he narrated all the battle scenes to Dhritarashtra.

- **Satyaki:** A Vṛṣṇi hero who became Arjuna's martial disciple. He was a close friend of Krishna. A powerful maharatha, he battled for the Pāṇḍavas at Kurukṣetra, surviving both the war and the subsequent massacre of sleeping soldiers by Aśvatthāmā. He died at Prabhāsa during the fratricidal battle among the Yadus.
- **Shakuni:** Son of King Suvala and brother of Gāndhārī. Acted as a close confidant and counsellor to Duryodhana. Although an influential Kshatriya, he preferred scheming and deceitful methods to open combat. Said to be an expansion of the deity presiding over the Dvapara age (third in the cycle of four ages), he was slain at Kurukshetra by Sahadeva.
- **Shalva:** King of Saubha. He battled Bhīṣma for Amba's hand after Bhīṣma abducted her from her svayaṃvara. Due to his strong friendship with Śiśupāla, whom Krishna killed, he became Kṛiṣṇa's enemy. He attacked Dwārakā in the huge aeroplane he had received from Śiva. He was said to be an incarnation of the Asura Ajaka, finally, Kṛiṣṇa had killed him.
- **Shalya:** Ruler of Madra and brother of Pāṇḍu's second wife Mādri. Although the Pāṇḍavas' friend, and has a precise friendship with Yudhiṣṭhira, he was tricked by Duryodhana into fighting for the Kauravas at Kurukshetra. He was said to be an incarnation of the Daitya Samhlada, but Yudhiṣṭhira killed him in the war.
- **Śantanu:** The Great grandfather of the Pāṇḍavas and Kauravas, and Bhīṣma's father from his union with Gaṅgā. After superannation, he went to Mount Archika in the Himālayas and practised asceticism, finally attaining liberation. It is said in the Bhagavata Purana that his elder brother, Devapi, still lives on earth in a place called Kalapa, anticipating the commencing of the next Satya-yuga (golden age) when he will become king.
- **Shikhandhi:** Son of Drupada and a reincarnation of Amba. At first, he was born as a woman and later became a man by the grace of a Yakṣa named Sthunakarna. Recollecting his enmity from his previous life, he vowed to kill Bhima. It was due to him that Arjuna was able to approach and finally slay Bhīṣma. Aśvatthāmā killed him during the night slaughter of the sleeping Pāṇḍava warriors.
- **Sishupala:** The king of Chedi and an avowed enemy of Krishna. The Bhagavata Purana describes his previous survival as Jaya, a gatekeeper in the spiritual Vaikuntha world. Due to a curse, he and his brother Vijaya had to take birth in the material world for three lives as demons (his other two incarnations were Hiranyaksha and Rāvaṇa). Kṛiṣṇa killed him at Yudhiṣṭhira's Rājasūya sacrifice.
- **Subhadra:** She was Krishna's sister, said to be an incarnation of Yogamaya, the Lord's exemplified spiritual energy. Her birth is described in the Bhagavata Purana. She married Arjuna and they had a son named Abhimanyu. Unlike her co-wife Draupadī, no details are given in the original text about how she ended her life.
- **Susharma:** The king of Trigarta and brother of Duryodhana's wife, Bhanumati. He led a huge army and was determined to fight Arjuna during the Kurukṣetra war, having taken a vow to kill him. He was slain by Arjuna.
- **Ulupi:** She was the daughter of the Nāga king Kauravya, who became Arjuna's wife. She married Arjuna during his one-year exile from Indraprastha, only spending one day with him after their wedding. She was reunited with him in Hastināpura after the war. The couple had a son named Iravan, who was killed at the Kurukṣetra War
- **Uttara:** A princess of Virata whom Arjuna taught dancing during his final year of exile. She married Abhimanyu and their son was named Parīkṣit.
- **Vasudeva:** Krishna's father, after whom Krishna Himself is named. Details of his life and preceding births are given in the Bhagavata Purana.
- **Vidura:** He was the son of Vyāsadeva and a palace maidservant. He was said to be an expansion of Yamarāja, the lord of justice. Once a ṛṣi named Mandavya was faulty for a robber. The king arrested him and punished him by having him pierced by a lance. The sage later went to Yamarāja and asked him to explain why it had happened to him then he was told that in his childhood he had pierced an insect with a blade of grass. Knowing that he had received

punishment for a mistake made when he was still an ignorant child, the sage cursed Yamarāja to take birth on earth as a śūdra. Thus, he became Vidura.

- **Virata:** The king of Matsya, where the Pāṇḍavas spent their final year in exile. He joined with the Pāṇḍavas in the Kurukṣetra war, bringing an akshauhini division of warriors. Droṇa killed him in the battle. He was said to be an expansion of the celestial Maruts.
- **Vyāsadeva:** The sage who authored the Epic Mahābhārata. He was born from the union of Parāśara Ṛṣi and Satyawatī, he is known as Dwaipayana because he was born on an island (see Parāśara). He compiled the Vedas and is said to be an empowered incarnation of Viṣṇu. His son's name is Sukadeva, the eminent reciter of the Bhagavata Purana.
- **Yadu:** He was the ancient king and founder of the Yadu dynasty, in which Krishna appeared. Details of Yadu's birth and life are given in the original text of the Mahābhārata and also the Bhagavata Purana.
- **Yudhisthira:** The eldest Pāṇḍava, born from the union of Kuntī and the god Dharma. He performed a Rājasūya sacrifice which proved him as world emperor. Famous for his adherence to virtue and truth, he is also known as Dharmarāja, as well as Ajātaśatru, which means "one who has no enemies." After the war, he ruled the world for thirty-six years and was succeeded by Parīkṣit.

(Mahabharat Personalities, (1976). [4]).

3. GAPS & AGENDA FOR FUTURE RESEARCH :

Psychologists explain this by segregating personality into a private and public persona. Private being the 'real' inner person, while public is the way that the individual presents themselves to the outside world. We may be confident and outgoing in some situations and less sure of ourselves and more retiring in other situations. A case where a shy reserved person joins an organisation but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally (Megha, P. (2023). [5]).

4. OBJECTIVE OF THE STUDY :

The researchers have established the under mentioned primary objective and the existing study inspects 1 wide-ranging research question:

- (1) To interpret characters from Mahabharata to explain Jung personality complexes.

5. HYPOTHESIS OF THE STUDY :

Based on the objective framed hypotheses (Table 1) is framed to prove or disprove the statements.

Table 1: Hypothesis of the Study	
H01	There is no significant difference between Mahabharata characters to explain Jung personality complexes.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 & which explains a block diagram of Jung Personality Complexes & Table 2 explains the study variables. (I.V: Independent Variable & D.V: Dependent Variable).

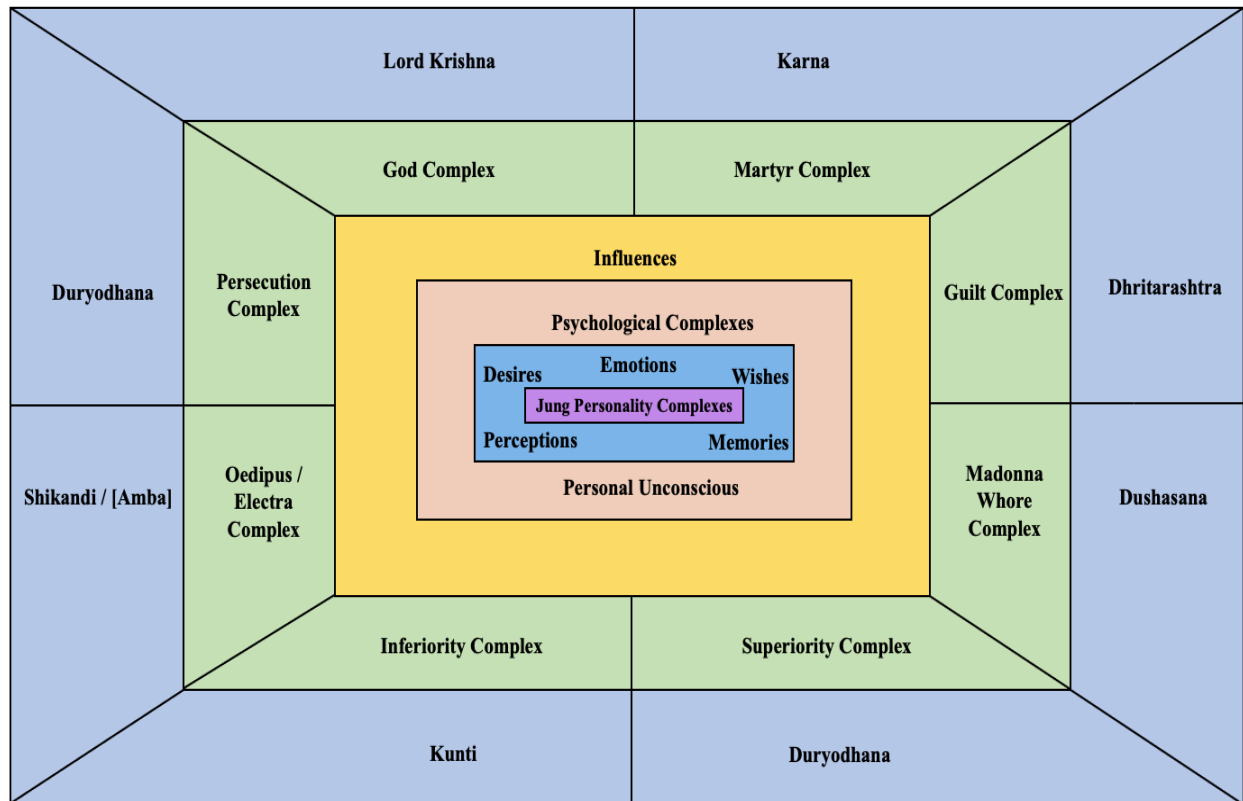


Fig. 1: Block Diagram of Jung Personality Complexes

Table 2: Study Variables	
Independent Variable:	Dependent Variable:
<ul style="list-style-type: none"> Jung Personality Complexes 	<ul style="list-style-type: none"> Mahabharata Characters

7. RESULTS & DISCUSSIONS :

Analysis & Interpretations:

7.1 Epilogues to Prove the Mahabharata Characters Explains Jung Personality Complexes:

Jung described a complex as a node in the unconscious; it may be imagined as a knot of unconscious feelings and beliefs, detectable indirectly, through behaviour that is puzzling or hard to account for. The major types of personality complexes connecting Mahabharata characters are analyzed & interpreted below:

Table 3: Results of Martyr Complex	
Personality Complex	Martyr Complex
Fact	Person experiencing this complex is ready to serve others or sacrifice for other at any point of time and strives to get attention and sympathy through suffering. They create such situations when they can help or work for other and pretends that situation is not in their hand and put everyone above themselves to the extent that they ignore their needs and desires. That's why they are doing what they are doing. They want to be the Heroes of others life an in their own eyes too. They may even do self-harm if they do not get the attention they want.
Mahabharata Character	Karna
Findings	Karna is a symbol of someone who is rejected by those who should love him but do not given the circumstances, yet becomes a man of exceptional abilities

	<p>willing to give his love and life as a loyal friend. Karna was known as one of the greatest philanthropists of his age. Even in this, he did not know the difference between ego and philanthropy. He knew that Indra was asking for his most prized physical possession. Karna too was talented and had a passion for archery but could not find a teacher as everyone considered him a low-born son of a charioteer. Even Dronacharya rejected him as his pupil as in those days archery and fighting skills were only taught to high-born – Kshatriya & Brahmins. He lived his life with courage and confidence in himself fighting discrimination and disgrace at every stage. Karna had the moral values of Yudhishtra, the physical strength of Bhima, the archery skills of Arjuna, the good looks of Nakula and the wisdom of Sahadeva. Thus, from the results, we can infer Karna was seen to be Martyr complex as throughout the epic he justified his never-say-die attitude and courageously confronted all the odds of his destiny. His character in Mahabharata has everlasting fame because he teaches how can one present himself better than destiny and accomplish everything with shatterproof determination (Inquisition the Debate Continues, (2012). [6]).</p>
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Table 4: Results of Guilt Complex

Personality Complex	Guilt Complex
Fact	Every person commits mistakes knowingly or unknowingly. This makes the person blame themselves for everything that goes wrong. But some people give so much emphasis to this and believe that they do or they are doing mistakes often or most of the time. This lead of sense of embarrassment and anxiety. It becomes hard for them to focus on task or get involved completely due to fear of committing mistakes. They are excessively self-critical and think that they are accountable for every bad happening. They are overly sensitive to others’ opinions and put all their efforts into trying to make things better.
Mahabharata Character	Dhritarashtra
Findings	A leader-who is so blind in his own world and his faith, trust and love for couple of selected people around him don’t make him see the weaknesses and wrong doing. His blind faith and trust not only drown these selected people but also stops his own growth. At the end everything is destroyed. Dhritarashtra was incredibly envious of the courage, ability, and valour displayed by the Pandavas yet never failed to see Duryodhana for his own. He had always believed that Duryodhana was powerful enough to overcome the sons of his younger brother. After Pandu’s passing, Dhritarashtra continued to wear his crown. Despite being the lawful king, Dhritarashtra’s physical limitations forced him to abandon his aspirations of becoming the monarch. Indraprastha was not given back to the Pandavas, one of the actions that some would believe precipitated the Mahabharata fight, as the hatred grew and fermented. As a result, based on the Mahabharata character description, we may conclude that Dhritarashtra is viewed as being Guilt complex since Shakuni, his brother-in-law, easily manipulates him despite his physical might. The Bhagavad Gita, whose discussion was related to him, is one of the Mahabharata passages that Dhritarashtra makes an appearance (Character Sketch of Dhritarashtra, [7]).

Table 5: Results of Madonna Whore Complex

Personality Complex	Madonna Whore Complex
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Fact	This complex is more prevalent in men than women. In this complex person perceives women on two different extremes: Sainly spirit (Madonna) & Sex worker or bad Character lady (Whore). They suffer from the “Madonna-whore dichotomy” (MWD). People suffering from this complex feels sexually aroused by whore, but can’t get married to such women as they do not hold a good reputation in society. So they get married to lady who holds a Sainly spirit for them, but they do not feel sexually aroused for them. In short, they love someone they can’t get intimate with and want to be intimate with someone, whom they do not love. This affects their life and relationships as well. People with this complex either consider their partner as a “pure,” “good” and chaste Madonna or the extreme opposite, a “bad,” “promiscuous” and “seductive whore.” The moment they begin to admire a woman sexually, they think of her in a disgusting way.
Mahabharata Character	Dushasana
Findings	Dushasana was one of the closest advisors to Duryodhana and the youngest brother and second-eldest prince of the Kauravas. He gravely disgraced Draupadi and the Pandavas, and Bhima promised to slay him and drink his blood as retribution. During the Great War, he did so. In the Mahabharata, Dushasana is supposed to have fallen because of his envy and herd mentality. As a result, it is clear from the Mahabharata character profile that Dushasana scored Madonna Whore complex due to his lack of thanks. In the Mahabharata epic, Dushasana maintained his observant, intelligent, enigmatic, spiritual, reticent, sceptic, isolated, introspective, and analytical qualities (wekipedia, [8]).

Table 6: Results of Superiority Complex

Personality Complex	Superiority Complex
Fact	Superiority complexes were first identified by Alfred Adler, an early psychologist, in his theory of individual psychology. According to him Superiority complex is form of reaction formation to hide deep low self-esteem. Such people believe that they have better achieved skills and abilities than other people. Because of this they can be mean to people around them. They have high self-esteem, which lead to this complex. This is the exact opposite of the inferiority complex. A person with a superiority complex believes that they are exceptionally better than others. They have a sense of exaggerated self-esteem and believe that whatever they do, say or believe is right. They feel that they have all the virtues and look down on others as inferior to them.
Mahabharata Character	Duryodhana
Findings	Duryodhana was known for his deep jealousy towards his cousins, the Pandavas. He had a special extra hatred towards Bhima. Bhima was more powerful and stronger than all of his brothers and cousins. He loved to bully Duryodhana and his 100 brothers. Duryodhana used his greater skill in wielding the mace to defeat his opponents. He was also an extremely courageous warrior and was said to be a good ruler, but his greed and arrogance were the two qualities said to have led to his downfall. Duryodhana was an extremely courageous warrior and he was said to be a good ruler. Duryodhana's greed and arrogance were the two qualities said to lead to his downfall in the Mahabharata. Duryodhana and his brothers teach us to be obedient to elders and the character of Dhritarashtra reflects that we must raise children in the right manner. Draupadi's insult in open court ensured the

	destruction of the Kuru lineage because all the elders present there remained silent. Thus from the results we can infer Duryodhana is seen to be Superiority complex as he is motivated by greed, jealousy, and a desire for retribution (Papri, S. (2023). [9]). & (Wikipedia, [10]).
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Table 7: Results of Inferiority Complex

Personality Complex	Inferiority Complex
Fact	Inferiority Complex is about feeling of inadequacy, worthlessness and inferiority to others. Person can experience Inferiority Complex due to past experience, constant social comparing, poor self-esteem, self-doubt and person view. According to Adler, childhood traumas like abuse, neglect, and criticism may cause inadequate emotions to grow. In short it's about feeling lower than people around you. Such people don't need a person in reality to feel bad about them and it makes the person believe that they are unworthy or less capable than others. They can imagine a scenario where they are feeling inferior of full of doubt. They may overcompensate because of this complex and achieve great things, yet they never believe that they have achieved enough success. An inferiority complex may make the person resentful and dissatisfied, making them avoid social interactions.
Mahabharata Character	Kunti
Findings	Kunti is one of the prominent characters in the Hindu epic Mahabharata. She is best known as the mother of Karna, the main protagonist of the epic. She is described to be beautiful, intelligent, and shrewd (Wikipedia, [11]). Many retellings of Mahabharata display Kunti as arrogant, commanding and indifferent to Draupadi, calculative, and ignorant of people other than. Vyasa elaborates upon two great qualities of Kunti, her patience and perseverance in every situation and her unique attitude of seva. And as though befitting this sacrificial nature of her life, her body was finally consumed in a forest fire as she was on her way to the hermitage after a bath in the Ganga. Thus, from the results we can infer Kunti is seen to be Inferiority complex as she is in the Mahabharata, Kunti is depicted as a mild-mannered woman with high moral and social values. She constantly guides her sons on their actions and keeps them (Yadagiri, D. (2020). [12]). However, these people are always surrounded and manipulated by people such as Bhishma, Gandhari and Dhritarashtra. Neither these people can do anything for their people nor they cannot ask team to walk on wrong path (Jamie, A. G. & Alan, M. S. (2011). [13]).

Table 8: Results of Oedipus/ Electra Complex

Personality Complex	Oedipus/Electra Complex (Parental Complex)
Fact	Oedipus complex gets its name from the Greek myth in which Oedipus killed his father and married his mother. This complex refers to the erotic feelings of the son toward the mother along with hostility and rivalry toward the father during the phallic stage of development (begins when the child is around three years old). The corresponding relationship when a daughter has erotic feelings toward the father and hostility toward the mother is called the female Oedipus complex or the complex of Electra. This complex is seen in boys. This completed was first described by Sigmond Frued in this personality development theory. Oedipus is a Greek word. This work is related to the Greek myth of Oedipus, who knowingly killed his father and marriage her mother, for fulfilled the prophecy. In this complex child has rivalry feeling for

	same sex Partner and feel attracted towards another sex parent. This complex leads to gender identification. This is a very controversial theory given by Frued and as lacks empirical evidences. Electra Complex is opposite of Oedipus complex. This complex is seen in girl child. In this girl child feel attracted towards father and has rivalry feeling for same sex parents. Resolve of this complex leads to gender identification. Personality is directed by these complexes. People can work and improve on these complexes with the help of self-awareness and professional support if needed.
Mahabharata Character	Shikhandi (Amba)
Findings	Amba was the eldest daughter of the king of Kashi. She was abducted by Bhīṣma from her svayamvara to be his brother's bride. Having already committed herself to Shalva, Bhīṣma released her. After the incident, Shalva rejected her as his wife because she had been touched by another, so she developed an intense hatred for Bhīṣma. She worshipped and obtained a boon from lord Siva, that she would kill Bhisma in her next life. She was then reborn as Shikandi. Son of Drupada and a reincarnation of Amba. At first, he was born as a woman and later became a man by the grace of a Yakṣa named Sthunakarna. Recollecting his enmity from his previous life, he vowed to kill Bhima. It was due to him that Arjuna was able to approach and finally slay Bhīṣma. Aśvatthāmā killed him during the night slaughter of the sleeping Pāṇḍava warriors (Mahabharat Personalities, [4]).

Table 9: Results of Persecution Complex

Personality Complex	Persecution Complex
Fact	It is one of the most common complexes in modern times. In today's fast and ambitious lifestyle, every person is in a hurry to achieve as much as they can and as fast as possible. The persecution complex makes a person believe that everyone is trying to harm them. The belief of being harmed is irrational and exaggerated and makes the person look at everyone with extreme suspicion.
Mahabharata Character	Duryodhana
Findings	Duryodhana was renowned for his intense envy of his Pandava cousins. He harboured extra-special animosity for Bhima. All of his siblings and relatives could not compare to Bhima's strength and power. He enjoyed picking fights with Duryodhana and his 100 brothers (Duryodhana Character Sketch, (2020). [14]). Duryodhana defeated his opponents by using his superior mace-wielding skills. He was also considered to be a very brave warrior and a wonderful king, but it is stated that his greed and hubris were the two traits that brought him to ruin. It was claimed that Duryodhana was a good king and a very brave warrior. According to the Mahabharata, Duryodhana's demise was caused by his greed and hubris (wikipedia, [15]). The character of Dhritarashtra represents that we must nurture children in the appropriate way, while Duryodhana and his brothers educate us to be submissive to authority figures. The Kuru lineage was destroyed as a result of Draupadi's insult in public since all the elders in attendance kept quiet. As a result, given his motivations of avarice, envy, and a desire for vengeance, Duryodhana is said to Persecution complex in the character profile of the Mahabharata. In this situation, Dhritarashtra's disposition and attitude are also supported descriptions of Duryodhana: "Duryodhana stood in battle like a very lion, without fear, alarm, pain, or anxiety." The egotistical and harsh Duryodhana. For example, he repeatedly showed disrespect to Vidur despite the fact that Vidur was the only person on the Dharma's path whom he could tolerate.

	Duryodhana. The individual whose heart was filled with hate, envy, cunning, and fury (Prasad, K. (2019). [16]).
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Table 10: Results of God Complex

Personality Complex	God Complex
Fact	People with a God complex think that they have divine, God-like powers and are above all mankind. They believe that they are capable enough to take extreme risks and shun the rules of society.
Mahabharata Character	Lord Krishna
Findings	Sri Krishna Mahabharata's premier tactician & the person who orchestrated and carried out every action during the conflict without ever firing a shot himself. The person who convinced Arjuna to fight after he disarmed upon witnessing family members and elders positioned on the other side. The person who gave the enduring Gita. The one who, in his own words, "occurs repeatedly as adharma rises. In order to defend the righteous and eradicate evil. As a consequence, we might deduce Sri Krishana mediated a settlement on the Pandavas' behalf based on the character profile in the Mahabharatha. After that failed, war strategy was developed. He wasn't always, let's say, on the moral high ground! Consider the execution of Karna, Drona, Bheeshma, Duryodhana, or Jarasandha. In each of these situations, Sri Krishna was quite willing to breach the law. When adharma emerges, maintaining dharma merits the tactics used! When everyone else had failed Draupadi, he stood by her side. One of the epic's high moments in terms of its scope as God complex (Kumar, K. G. (2020). [17]).

8. CONCLUSION :

Personality is directed by these complexes. People can work and improve on these complexes with the help of self awareness and professional support. Psychologists explain this by segregating personality into a private and public persona. Private being the 'real' inner person, while public is the way that the individual presents themselves to the outside world. We may be confident and outgoing in some situations and less sure of ourselves and more retiring in other situations. A case where a shy reserved person joins an organization but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally. As much as individuals behave differently in different situations, our behavioural reactions can be clubbed into traits as similar reactions across ages and cultures. To conclude, we can say that each one of us is uniquely different yet distinctively similar as well. As much as individuals behave differently in different situations, our behavioural reactions can be clubbed into traits as similar reactions across ages and cultures. To conclude, we can say that each one of us is uniquely different yet distinctively similar as well. "Personality is a mask we believe in" (Dr. White, [18]).

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