

Understanding Self Theory: “I” Or “Me” to Self & the Relationships of “I” & “Me” to Others from Character Sketch of Mahabharata

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ABSTRACT

Purpose: *Roger self theory is an important section in every organization in handling individual's personality. Personality is a combination of behaviour, attitude emotion, perception and thought pattern that define an individual. On approach to personality emphasizes the self and it is characteristic. The research paper is an interesting blend of “I” or “Me” to self and relationships of “I” and “Me” to others to management, science and mythology. The researcher explains how self-theory to professional & psychology students with the help of characters from Mahabharata. The outcome of the research helps individual personalities to discover them as well as to understand basic individual differences.*

Objectives: *The researchers have set the following primary objectives and the current study investigates 2 broad research questions: (1) To examine self theory from character sketch of Mahabharata (OCEAN). (2) To identify whether self-theory applies to actualizing tendency (Real Self).*

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: *After analysis researchers conclude there is a fairly high degree of positive correlation between theory aspects and renewal trend. Therefore, the study concludes there is a correlation between the elements of theory and the renewal trend from Mahabharata characters to individuals with the ancient Indian texts.*

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 self-theory.*

Originality/New Knowledge/Interpretation/Value: *Roger's theory is very essential to safeguard the individual's personality and committed himself to understanding the how attitude, behavior and perception change can come about. Thus, the researchers work aims at finding the self-theory & its impact on individual's personality. 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.*

Paper Type: *The study is based on both secondary & primary evidence. There are many characters in the Mahabharata, with each one having self-theory. Many characters are similar but differ in their personality. However, this is not a definitive list.*

Keywords: Self theory, Personality, Self image, Ideal self, Looking glass self, Real self, OCEAN & Mahabharata

1. INTRODUCTION :

Rogers' main contribution to the personality approach was the psychological process. Rogers went on to understand how the personality change could happen. The change process or change is the biggest concern. Rogers' personality theory focuses on the essence of the self-concept or self-concept, broadly defined, because of the tendency of a person to act in an updated way, their diversity and experiences of the group, resulting in a different way at personal and symbolizes the conscience of the person which establishes the concept itself. As per his own research on his concept of himself, it is central to the doctrine of centralized therapy and personality in the client. For Rogers, healthy people can facilitate experiences in their self-formation. To some extent, he explained that individuals are open to experiences: a convergence between self and experience, in contrast, neurology does not conform to the organism's experience; they are in a position to deny awareness of meaningful sensory and emotional experiences. Self-theory emphasizes the perception of the relationships between individuals and others with a person and the perception of other aspects of life.

As per Rogers, the self-theory is composed of several perceptions of “I” or “Me” and the perception of relationships of “I” and “Me” to others. Rogers's personality approach is about an individual, emotions and the self concept and the subjective experience theory and self-vision in the world. A personality emphasizes self and its uniqueness. Theory is often signified as self-ideological persona because it's abundant perspective to understand behaviour. The theory is largely self-identity theory because of the paramount vantage point for a person's inner framework. The theory basically focuses on the notion of "I" and "self-concept". "Self" attributes to characteristics set, such as personality and ability, not physical, and that person different from other people. The "self-concept" is broadly demarcated as personal tendency to work as updated. Self-theory helps build self-realization; when this person is self-realized (so type) is a grunt with their true behaviour (self-image). A theory has been applied to renewal and positive and ambitious behaviour. It also applies to understanding the understanding of individual employees and establishing a good relationship with an organizational employee and their system.

Stages of Self Theory

- **Self-Image:** Self-image means one person thinks about himself. Everyone has some beliefs about themselves, who or who, these beliefs form a person's self-image and identity. According to Ericsson, the individual and his society are usually conscious, created by a living through the developmental state of life, which means that one person consciously concepts according to social conditions.
- **Ideal Self:** Ideal I mean; the way a person wants it. This is very different from self- portrayal because it shows the right place to be perceived by the person, but self-portrayal is a fact that a person perceives. So, there may be a gap between these two. The ideal self serves as an impetus to motivate those activities to fulfill its ideal self-attributes.
- **Looking Glass Self:** Seeing yourself is a person who understands how to grasp their qualities or feelings about them. Simply, others understand perception, that is, what others think about you and perceive what you really are not looking at.
- **Real Self:** Others show you about yourself-portrayal. Self-portrayal of one's person is confirmed when others respond and their beliefs or they share perceptions about what really happens to him.

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

Authors speak of a person's performance from positive psychology from perspective based on and based on the model and indicators selected to represent the importance of people. Use of the analysis of the authentication factor and the use of the utility to compare the entire worker with perspective between

the ages of 16 to 19 years, both satisfaction measures must be completed. Positive thoughts like "emotions, evaluations of organisms, reliability and basic aspirations of psychological needs". In study, the person with full functioning is more satisfied with life in order to measure character support in one person with normal results with full operation (Carmel Proctor, Roger Tweed and Daniel Morris, (2016). [1]). Personality development mainly focuses on positive aspects; it studies through self-imaging, through the self-concept and coordination; it is defined as conditional and unconditional challenges in life and can withstand the sadness and failure. All these concepts tend to be updated in full operation, where individuals have the opportunity and desire to change their mood. There exists a mental deal between the two people. Here the therapist was unconditional about his client. In the relationship here, the first relationship indicates no significant positive change in personality or rejection, except for the relation, the psychological agreement, and then the relationship. Create enough conditions to launch a broad theoretical context and the process of structural personality change (Nik, (2015). [2]). Human psychology has a great effect on human personality culture; this is the most adopted way to assist the developed population. The theory of personality theory is the only motivation for all. Humanity and most importantly, patients emphasize the law of moving into many rules of life. It is true for me that the human movement, a central one, is likely to accept the patient's perspective of man's nature and further human personality (Henry H. Lanberton, (2006). [3]). The ability of psychological focuses on the openness of changing human ability and behaviour. It is true to believe one's experience. Conversation of teacher in official aspect is the development of leadership (Isaac Malkovich, (2014). [4]). Leadership development can be enriched through teacher's dialogue. At the current strongest discourse under official leadership, we adapt to a technological view of production that affects how we think about it and helps you develop in three easy steps. The first step is to say that leadership theory partaking in the perspective represents challenges. The second section speaks of the dialogue philosophy's advantages and alternate framework. The third and final stage states its benefits and limitations while analyzing (Charles Merrill, (2011). [5]). An effect on experimental and instructional learning describes the self-proclaimed authority (formerly involved) as a person controlled by his own experience and knowledge. Each person who has a "greater degree of power" who is presently involved in them and the external communicator will benefit greatly from the evidence provided by the correspondent over the low perception power interval in the experiment that compares math principles to learning. Through experience and experience construction. Here, most therapists reports that they do the same disclosure to their clients, and the therapeutic self-proclamation increases in clinical theory, research, and practice. These articles make it very difficult to define and study the therapist and analyze the general overview of practical and theoretical literature (Margaret F. Gibson, (2012). [6]).

The positive literary psychology suggests that literature refers to its extensive historical foundation of humanistic psychology, the new movement expects the distance and the fact that, the first three major concerns that positive psychology says positive interest in positive experiences, second, about the rich individuals with a special character. The final step is about studying the weakness which is envisioned to be identifying positive psychology at mental level (Brent Dean Robbins, (2008). [7]). Employee Empowerment is a major institutional problem here. Official employees and their new innovative features enhance ability to respond more efficiently and have vast changes in the contemporary public health care environment. The goal was to investigate the relationship between employee empowerment and innovative behaviour and the labor productivity of public health nurses (Mr. Mayan Kumar Patel, (2016). [8]). from Karl Rogers Perspective, the conversation has begun to show cantered training instructor to upsurge the scope of science guide field, focusing on student-cantered learning while being offered and proposing. These methods clearly adhere to the fictitious criteria of mental brain research, and the internal and external examination of the branches of this introduction of learning in games is sensitive (Fernandez, (2013). [9]). A deeply controversial spiritual involvement that deeply embodies the spirituality of a global, spiritual / religious perspective, as a political, theorist William Connolly writes, "We are effectively working on our work and many different and competitive people at one time. "E" is visible and relevant to the rhythm (Elaine A Joy, (2008). [10]). Humanitarian research in history education is conversed in common and teaching experience discussed the consequences of humanistic methods to language teaching and examining possible applications and education scenario. Humanistic psychology is an expression of intense care caused by the growing spiritual, moral, and moral vacuum

in modern society. Care leading to a group of psychoanalysis and theories that identify physical, organic, and symbolic reality of mental existence and mental existence (Rahman, (2013). [11]).

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.

2.1 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 Ṛṣi 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 Kurukshetra 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 Bhima'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 Kripa. 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.

- **Bahlika:** 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 Bhima.
- **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 Pāṇḍavas, 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 Mahabharatha 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 Niśadha 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 Bhīma'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 Kurukṣetra 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.
- **Jarasandha:** 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 Kurukṣetra 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 Aṅga. 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.
- **Kṛtavarma:** 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 Mādrī, 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 Kartavīrya. 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.
- **Parīkṣit:** 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 Mādrī 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 Yudhiṣṭhira'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 superannuation, he went to Mount Archika in the Himālayas and practised asceticism, finally attaining liberation. It is said in the Bhāgavata 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 Bhāgavata 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 Bhāgavata 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 Bhāgavata 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 ṛiṣi 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 Satyavatī, 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). [12]).

3. GAPS & AGENDA FOR FUTURE RESEARCH :

Self-ideology positive psychology helps positive human experience and healthy results, focusing on a major step toward a thorough understanding of human personality at the stage of the social world. Self-theory basically focuses on the concept of self and self-concept. Our concept of self is important because we think, feel and behave in our daily organizational life. Understand self-content is important for self-content managers because they help their beliefs and behaviours better and worse for themselves and the effectiveness of the organization as they help them understand why things can and do. Self-concept is, of course, one of many factors that affect management thinking.

4. OBJECTIVES OF THE STUDY :

Researchers have framed the primary objectives to investigate two wide research questions:

- (1) To examine self theory from character sketch of Mahabharata (OCEAN).
- (2) To identify whether self-theory applies to actualizing tendency (Real Self).

5. HYPOTHESIS OF THE STUDY :

Considering the framed objectives, the hypotheses are stated as below (Table 1):

Table 1: Hypothesis of the Study	
H01	There is no significant difference between self-theory from character sketch of Mahabharata (OCEAN).
H02	There is no correlation between factors of self-theory and actualizing tendency.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 & explains a block diagram of Self Inner Mirror (SIM). Table 2 elucidates the study variables. ((I.V) Independent Variable & (D.V) Dependent Variable).

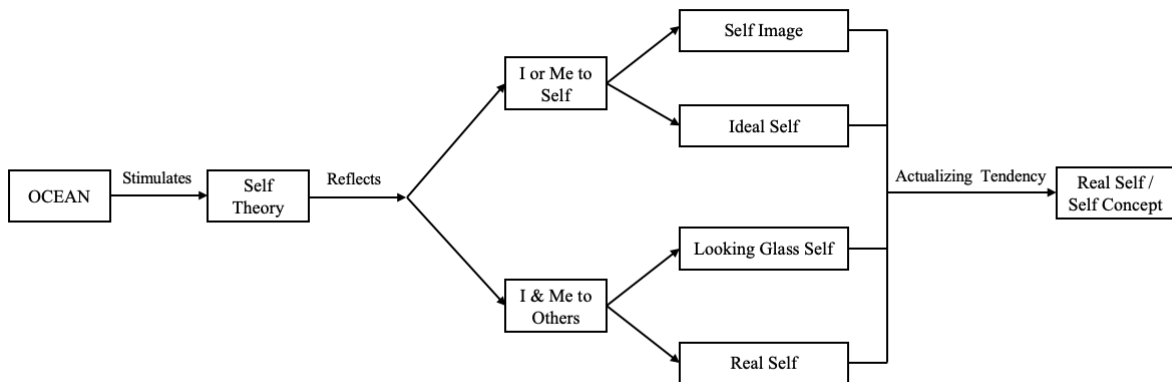


Fig. 1: Block Diagram of Self Inner Mirror (SIM)

Table 2: Study Variables	
Independent Variable	Dependent Variable
Self-Theory	Mahabharata Characters

7. RESULTS & DISCUSSIONS :

7.1 Conclusions to Ascertain Self Theory from Character Sketch of Mahabharata: OCEAN

Table 3: Results of Big Five Factors: Openness to Experience	
Big Five Personality Trait	Openness to Experience
Mahabharata Character	Karna
Self Image	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 willing to give his love and life as a loyal friend.
Ideal Self	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 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.
Looking Glass Self	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.
Real Self	Karna's 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). [13]).
Actualizing Tendency: Real Self	Performed unsung hero / Talented

Table 4: Results of Big Five Factors: Conscientiousness	
Big Five Personality Trait	Conscientiousness

Mahabharata Character	Yudishthira
Self Image	Yudhisthira was the eldest brother among the Pandavas, he was courageous, learned, dutiful and polite. Yudhishtira's true prowess was shown in his unflinching adherence to Satya (truth) and Dharma (righteousness to fulfill one's moral duty), which were more precious to him than royal ambitions, material pursuits and family relations.
Ideal Self	What qualities of Yudhishtira pleased the most? He even intended to resurrect Madri's son Nakula in order to keep the scales of justice balanced. As a result, the Yaksha admired Yudhishtira's impartiality the most. As a result, Yaksha thanked him by resurrecting all of his brothers who had died.
Looking Glass Self	Due to his piety, he was well regarded as a wise and pious man even by his enemies (Prasad, M. (2020). [14]).
Real Self	Yudhisthira was hard-working, organized, and goal-driven whereas Yudhishtira could burn down anyone into ashes when he sees someone with his wrath and anger. That's why he used to be calm and composed most of the time. He closed his eyes and came out of the gambling hall even when he lost everything (Vedantu, (2023). [15]).
Actualizing Tendency: Real Self	Ethics

Table 5: Results of Big Five Factors: Extroversion

Big Five Personality Trait	Extroversion
Mahabharata Character	Krishna
Self Image	In the Mahabharata, Krishna is almost omnipresent; making his presence felt at the most crucial moments in the epic. (The Heart and Soul of Mahabharata, [16]). He is the god of protection, compassion, tenderness, and love; and is one of the most popular and widely revered among Indian divinities.
Ideal Self	Vyaasa wrote the character of Krishna with the sole aim of depicting a life of perfect unselfishness which means Krishna always carried out actions that helped others but never helped him in any way.
Looking Glass Self	How many qualities Krishna has? Lord Krishna is the Supreme Personality of Godhead and cause of all causes, who has 64 qualities in full. Lord Krishna says that 'the doer of good never come to grief'. A person who will follow his duty will be protected by Lord Krishna. He also says humans are creatures of intellect and have the freedom of choice.
Real Self	Krishna attempted to navigate negotiations between the Pandavas and Kurus before the Kurukshetra war even happened. He convinced Balarama to not partake in the war itself. He even tried to get Karna to fight for the Pandavas as well (ISKCON <i>Desire Tree</i> , (2021). [17]).
Actualizing Tendency: Real Self	Kartha / Ultimate boss

Table 6: Results of Big Five Factors: Agreeableness

Big Five Personality Trait	Agreeableness
Mahabharata Character	Bhishma
Self Image	Bhishma was one of the most powerful warriors of his time and in history. He acquired his prowess and invincibility from being the son of the sacred Ganga and by being a student of Lord Parashurama.

	Bhishma Pitamah said that a king must have some close friends, but he should stay alert of his surroundings at all times, this is true for life as well.
Ideal Self	Despite being about five generations old, Bhishma was too powerful to be defeated by any warrior alive at that time (Swati, M. (2020). [18]). He was a strong and great personality. He sacrificed his whole life to fulfil his promises.
Looking Glass Self	The character of Bhishma is the embodiment of bravery, sacrifice and selfless service. He was a Vasu but he descended on the earth along with other seven Vasus due to a curse.
Real Self	Bhishma's peerless statesmanship to be the mediator between the Kauravas and Pandavas and other impeccable characteristics still inspire his ardent followers across the world (Nisha, (2018). [19]).
Actualizing Tendency: Real Self	Top notch leader / Loyal

Table 7: Results of Big Five Factors: Neuroticism

Big Five Personality Trait	Neuroticism
Mahabharata Character	Duryodhana
Self Image	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.
Ideal Self	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.
Looking Glass Self	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.
Real Self	Duryodhana is seen to be high on this scale as he is motivated by greed, jealousy, and a desire for retribution (Papri, S. (2023). [20]). & (Wikipedia, [21]).
Actualizing Tendency: Real Self	Bully / Superior / Unethical

8. CONCLUSION :

The study was concluded to understand the self-theory from character sketch of Mahabharata. An individual's personality is very much important to development of personal & professional, these theories believed that a personality is influenced by the individual and reflects the choice they made is also described, therefore should adopt proper self-theory for the development of the individual personality that will impact on positive behaviour to get the best out of. Second, carry out the periodical survey to determine what appeals most to the individual in order to know the which personality theory suitable for them. In this way an individual can develop positive personality that helps to achieve their objectives to meet the goals through SIM model. Thus, there is a fairly high degree of positive correlation between factors of self-theory and actualizing tendency. Thus to conclude in general, factors of personality & factors of self-theory increase the self- actualizing tendency of the individual also increase.

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