

# Five Factor Taxonomy of Personality Traits & OCEAN Model from Mahabharata Characters

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### ABSTRACT

**Purpose:** *The research paper is an interesting blend of management, science, and mythology. The researcher explains how traits 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 identify the personality of Mahabharata characters and its spectrum. (2) To interpret characters from Mahabharata to explain OCEAN Model.*

**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 personality traits & Big Five Factors 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 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.*

**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 OCEAN model.*

**Originality/New Knowledge/Interpretation/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:** *An exploratory study is based on both secondary & primary evidence.*

**Keywords:** Taxonomy, Personality traits, Openness, Conscientiousness, Extraversion, Agreeableness, Neuroticism & Mahabharata

## 1. INTRODUCTION :

The big five personality traits, often referred to as OCEAN, and sometimes CANOE, are: Openness, Conscientiousness, Extroversion, Agreeableness, and Neuroticism. These five traits represent broad domains of human behaviour and account for differences in both personality and decision-making. The O.C.E.A.N. model is used to describe the personality traits of an individual, which can vary across the spectrum for each measured trait. Most often, questionnaires such as the Big Five Inventory are used to measure how a person reacts in a given situation through a series of agree/disagree statements.

Cattell, R.B. (1965) [1] defined personality as being the characteristics of the individual that allows prediction of how they will behave in a given situation. Psychologists increasingly agree that five super traits may adequately describe the structure of personality. Costa, P.T. & McCrae, R. R. (1992) [2] have measured personality with their OCEAN model represents a continuum along which individuals can be explained in terms of their traits. For a better understanding of these traits, the following is my explanation of how characters and their personalities were depicted in Mahabharat.

While going about our usual day we interact with people, judge their personalities as to how they are different from us, and at times compromise with the changing facets of their personalities without even thinking. We unknowingly almost like an automatic response form opinions about people depending on their overt behavioural responses. Why do we do this? Because we humans are wired for curiosity to know more about our environment Why do we do this? Because we humans are wired for curiosity to know more about our environment and the people we live with. Like when we notice someone at a party surrounded by a large group of people, obviously the centre of attention, chatting and laughing; we may conclude that person is an extrovert. While studying personality we assume that personality characteristics are relatively stable over time and that traits show stability across situations. For example, someone who is described as an extrovert may be very outgoing and chatty at a party but less so at a conference. In both situations, they are likely to be more sociable than an introverted person. We also assume that personality traits influence behaviour. The person is outgoing and chatty because they are an extrovert (Megha, P. (2023). [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 moral of Mahabharata is to live in the right and truthful way. We should always fight for our rights as Pandavas fought for the rights and privileges that the Kauravs had taken from them by false means.

### Brief Biographies of Main Characters of Mahabharat:

- **Abhimanyu:** The son of Arjuna and Subhadra. Said to be an incarnation of the moon-god Soma's son. He was slain in the battle of Kurukshetra when just sixteen. He married Uttarā, King Virata's daughter, and fathered Parikṣit.
- **Adhiratha:** A leader of the sutas, the caste generally employed as charioteers. He found Karṇa after Kuntī had cast him away in a basket and raised him as his own son. His wife's name was Radha, and thus Karṇa was known as Radheya.
- **Agnivesha:** A ṛṣi who underwent severe austerities on Mount Mahendra. He was an expert in the use of weapons, and both Droṇa and Drupada studied under him. He received the Āgneyāstra (fire weapon) from the Ṛṣi Bharadvāja and passed it on to Droṇa.
- **Akrura:** Kṛṣṇa's uncle and a famous Vṛṣṇi. He was a commander of the Yādava army and also acted as one of Kṛṣṇa's advisors.
- **Alambusha:** A rakshasa who fought for Duryodhana in the Kurukṣetra war. He was Baka's brother and bore enmity toward Bhīma because Bhīma slew his brother. He killed Arjuna's son Iravan and was himself killed by Bhīma's son, Ghaṭotkaca.
- **Amba:** The king of Kashi's eldest daughter. Bhīṣma abducted her from her svayamvara to be his brother's bride. Having already committed herself to Shalva, Bhīṣma released her. When Shalva rejected her as a wife because she had been touched by another, she developed an intense

hatred for Bhīṣma. She worshipped Śiva and obtained a boon that she would kill Bhīṣma in her next life. She was then reborn as Śikhaṇḍī.

- **Ambālikā:** The king of Kashi's youngest daughter. She was abducted by Bhīṣma from her svayaṁvara and married Vicitravīrya. Later she became Pāṇḍu's mother by union with Vyāsadeva.
- **Ambikā:** The second daughter of the king of Kashi, abducted from her svayaṁvara by Bhīṣma. She married Vicitravīrya and, after his death, became Dhṛtarāṣṭra's mother by union with Vyāsadeva.
- **Angaraparna:** A Gandharva chief; also known as Citraratha, who met the Pāṇḍavas when they were fleeing from Vāraṇāsvata after the burning of the lac house.
- **Arjuna:** Third son of Pāṇḍu and Kuntī, begotten by Indra. He is famous as Kṛṣṇa's dear friend and he heard the Bhagavad-gita from Him. He is known by nine other names: Dhanañjaya (winner of wealth), Vijaya (always victorious), Swetavahana (he whose chariot is drawn by white horses), Phālguna (born under the auspicious star of the same name), Kīrtī (he who wears the diadem), Bhīṣma (terrifying to behold in battle), Savyasachi (able to wield a bow with both hands), Jiṣṇu (unconquerable), and Kṛṣṇa (dark-complexioned). The name Arjuna means "one of pure deeds." He is said to be an incarnation of the ancient sage Nara.
- **Ashvini Kumaras:** Twin gods who act as celestial physicians. They fathered Nakula and Sahadeva through Mādrī.
- **Ashvatthama:** Son of Droṇa and Kripī. When he was young, his father was impoverished. Some of Aśvatthāmā'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. Aśvatthāmā is said to be a partial expansion of Śiva.
- **Babruvahana:** Son of Arjuna and Citrāngadā, who became the ruler of Maṇipura.
- **Bahlika:** Younger brother of Śantanu. He lived a long life and was an advisor to Dhṛtarāṣṭra. He became a commander in Duryodhana's army during the Kurukshetra War. He was finally killed by Bhīma.
- **Balarama:** Son of Vasudeva and Rohini. Said by the Vedas to be an eternal form of the Supreme Lord who sometimes appears in the material world to enact pastimes. More information about Him can be found in the Bhagavata Purana (Srimad-Bhagavatam).
- **Bharata:** A king in the dynasty of the moon god (all kṣatriyas are descendants either of Chandra, the moon god, or Sūrya, 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 Mahābhārata era to call his descendants by his name. Bharata was born from the union of King Dushyanta and the daughter of Kanva Rṣi, named Shakuntala. The story of their marriage and Bharata's birth is recounted in the Mahābhārata's Adi Parva.
- **Bhimasena:** Pāṇḍu and Kuntī's second son, sired by Vāyu, the wind god. After the great war, he was installed by Yudhiṣṭhira as crown prince. A story is told in the Skanda Purana that Bhīma 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 attributed their success to Kṛṣṇa. Wanting to curb Bhīma's pride, Kṛṣṇa took him on Garuḍa and travelled a long way to the south, where they came to a great lake many miles wide. Kṛṣṇa sent Bhīma to find the source of the lake. Bhīma ran around its perimeter, but could not discover its source. As he ran, he encountered a number of powerful Asuras. Bhīma found himself unable to defeat them and he ran to Kṛṣṇa for shelter. Kṛṣṇa lifted and threw the lake away and dispersed the Asuras. He said to Bhīma, "This lake was contained in Kumbhakarna's skull, the Rākṣasa killed by Rāma in a previous age. The warriors who attacked you were from a race of demons who fought with Rāvaṇa against Rāma." Bhīma's pride was thus curbed.
- **Bhīṣma:** Son of Śantanu, known as the "grandfather" of the Kurus. Although he never became king, he officiated at Hastināpura as regent until Vicitravīrya was of age. He is said to be an incarnation of Dyau, the chief Vasu (see Appendix Three). The original text of the Mahābhārata

contains an entire Parva, the Shanti Parva, devoted to Bhīṣma's instructions on religion and morality, which he delivered while lying on the bed of arrows.

- **Chitrasena:** King of the Gandharvas who taught Arjuna the arts of singing and dancing while he was in heaven. He later captured Duryodhana, whom Arjuna and Bhīma had released. Citrasena was also the name of a king of Trigarta who fought with the Kauravas, and also the name of one of Karṇa's sons.
- **Devaki:** Kṛṣṇa'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 became the Pāṇḍavas' guru and guide. The younger brother of Devala, another famous ṛṣi.
- **Dhristadyumna:** Son of Drupada, born from the sacrificial fire. Said in the Vedas to be an expansion of the fire god, Agni.
- **Dhristaketu:** A son of Śiśupāla, king of the Cediś, who befriended the Pāṇḍavas and supplied them with an akshauhini division of troops for the Kurukṣetra 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 Vyāsadeva, born of Ambikā after the death of her husband, Vicitravīrya. He became king in Hastināpura after Pāṇḍu retired to the forest. He was the father of the Kauravas. In the Bhagavata Purana it is said that, after practising yoga, he achieved liberation, merging into the Supreme Brahman at the end of his life.
- **Draupadi:** Daughter of Drupada, king of Pañchāla, and wife of the five Pāṇḍavas. In her previous life, she was an ascetic woman named Nalayani who received a boon from Śiva 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 Satyabhāmā, one of Kṛṣṇa's principal wives. She was said to be an expansion of the Goddess Lakṣmī. Also known as Pāñcālī.
- **Drona (Dronacharya):** The Kurus' martial teacher. The sage Bharadvāja once caught sight of the Apsarā Ghṛtachi and, as a result, semen fell from his body, which he caught in a pot. Droṇa was later born from that pot. He was taught by Agniveśya and Paraśurāma. Said to be an expansion of Bṛhaspati, the celestial seer and preceptor of the gods.
- **Drupada:** King of the Pañchāla province in Bharata. He was a staunch ally of the Pāṇḍavas, respected as the senior most king among their allies. He formed an enmity with Droṇa after the latter had come to him for charity and had been refused. Droṇa finally killed him in the Kurukṣetra 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 quick temper. The Puranas and Mahābhārata contain many stories about Durvāsā. He is particularly famous 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:** Eldest of Dhṛtarāṣṭra's sons and leader of the Kauravas. From childhood, he formed an enmity with the Pāṇḍavas, which later resulted in the Kurukṣetra war. He was killed by Bhīma and went to the heavenly planets as a result of his adherence to kṣatriya 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 grievously offended Draupadī and the Pāṇḍavas, and as a result, Bhīma vowed to kill him and drink his blood. He did so during the great war.
- **Ekalavya:** Son of Hiranyadhanu, a Niṣadha tribal chief. He became quite skilled in archery by worshipping Droṇa, but he was ultimately cursed by him. He was killed by Kṛṣṇa.
- **Gandhari:** Daughter of the king of Gandhara, who became Dhṛtarāṣṭra'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 Dhṛtarāṣṭra, she covered her own eyes with a cloth for the rest of her life. She is thus famous as one of the most chaste ladies in Vedic history. She died in the forest with her husband and Kuntī.
- **Ganga:** A goddess who appears in this world as the river Ganges. She was Bhīṣma's mother (see Appendix Three). Her origin is described in various Vedic texts, including Bhagavata

Purana and Rāmāyana. The river water descends from the spiritual world after touching Lord Viṣṇu's foot and is thus considered sacred.

- **Ghatotkacha:** The son of Bhīma and the Rakshashi Hidimbā. He became a leader of the Rākṣasas and assisted the Pāṇḍavas in the Kurukṣetra war. Karna killed him with Indra's celestial Śakti weapon.
- **Indra:** King of the gods, also known as Purandara and Śakra. The Vedas contain numerous stories about this deity, who became Arjuna's father.
- **Jarāsandha:** King of Magadha and a powerful enemy of Kṛṣṇa. His father, Brhadratha, once approached a sage to seek a blessing to have a son. The sage gave him a mango, which the king divided 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 describes the history of his inimical relationship with Kṛṣṇa. He was killed in a wrestling match with Bhīma.
- **Jayadratha:** King of Sindhu who married Dhṛtarāṣṭra's daughter Dushala. When he was born, a heavenly voice announced that he would be a powerful 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 himself dies, his own head shattering into a hundred fragments. He was killed by Arjuna at Kurukṣetra.
- **Kamsa:** Maternal uncle of Kṛṣṇa who usurped the throne from his father, Ugrasena. He was killed by Kṛṣṇa. Details of his life are found in the Bhagavata Purana.
- **Karna:** Firstborn son of the Pāṇḍavas' mother Kuntī from her union with the sun god (see Appendix One). He became the chief support and best friend of Duryodhana, who made him king of Anṅa. He was killed by Arjuna at Kurukṣetra and went to the sun planet. Other names of Karna include Vasusena, Vaikartha and Radheya.
- **Kripa (Kripacharya):** Son of the sage Saradvan, who was once practising 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 Kurukṣetra war and counselled the Pāṇḍavas when they ruled the world. Later, they appointed him preceptor of their grandson, Parīkṣit.
- **Krishna:** Said by the Vedas to be God, the Supreme Person, who is the origin of all other incarnations of the Godhead such as Viṣṇu and Nārāyaṇa. The Bhagavata Purana contains extensive descriptions of His qualities and activities. He spoke the Bhagavad-gita to Arjuna at the beginning of the Kurukṣetra war.
- **Kṛtavarma:** A chief in the Yadu dynasty. A devotee of Kṛṣṇa, he was the commander of the Yadu army. Kṛṣṇa offered the army to Duryodhana for the Kurukṣetra war, and thus they and Kṛtavarmā fought against the Pāṇḍavas. Kṛtavarmā survived the war but was later killed at Prabhāsa during a fratricidal quarrel among the Yadus.
- **Kuntī:** The Pāṇḍavas' mother. She was the sister of Vasudeva, Kṛṣṇa's father. Her own father, Surasena, had given her as a baby to his close friend King Kuntībhōja, who had no children. She was named Prtha at birth but became better known as Kuntī after being raised by Kuntībhōja.
- **Kuru:** Ancient king and founder of the Kuru dynasty (see family tree in Appendix Four). Due to his performance of sacrifice and asceticism at the site, the place known as Kurukṣetra, 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 lived through thousands of ages. The Mahābhārata contains 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 conquered the western regions

of Bharata, before Yudhiṣṭhira's Rājasūya sacrifice. Along with Draupadī, he married a princess of Chedi named Karenumatī.

- **Narada:** A celestial sage also known as Devarshi or the ṛṣi among the gods. He is famous as a devotee of Kṛṣṇa and frequently assists Him in His pastimes on earth. The Vedas contain innumerable 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 Vasiṣṭha, who fathered Vyāsadeva by conceiving him with Satyawatī when she was still a maiden. Once Satyawatī 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 agreed and they united on an island in the middle of the river, which Parāśara shrouded 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 incarnation of Viṣṇu. He is famous for having annihilated all the kṣatriyas 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 Mahābhārata contains various stories about his exploits.
- **Parikṣit:** Posthumous son of Abhimanyu, the Pāṇḍavas installed him as king in Hastināpura when they retired. He was named Parīkṣit, meaning 'the examiner', as the Brahmins said he would come to examine all men in his search for the Supreme Lord, whom he saw while still an embryo in his mother's womb. He became famous 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 intelligence, he was appointed as Yudhiṣṭhira's personal advisor after the Kurukṣetra war. Besides being married to Draupadī, he married a princess of Madra named Vijaya.
- **Sanjaya:** Dhṛtarāṣṭra's charioteer and secretary. Although he belonged to the suta caste, he was a spiritually advanced disciple of Vyāsadeva, who gave him the power to see the events during the Kurukṣetra war. Consequently, he narrated all the battle scenes to Dhṛtarāṣṭra.
- **Satyaki:** A Vṛṣṇi hero who became Arjuna's martial disciple. He was a close friend of Kṛṣṇa. A powerful maharatha, he fought 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 mentor to Duryodhana. Although a powerful kṣatriya, he preferred cunning and underhanded 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 Kurukṣetra by Sahadeva.
- **Shalva:** King of Saubha. He fought Bhīṣma for Amba's hand after Bhīṣma kidnapped her from her svayamvara. Due to his strong friendship with Śiśupāla, whom Kṛṣṇa killed, he became Kṛṣṇa's enemy. He attacked Dwārakā in the huge aeroplane he had received from Śiva. Said to be an incarnation of the Asura Ajaka, Kṛṣṇa killed him.
- **Shalya:** Ruler of Madra and brother of Pāṇḍu's second wife Mādrī. Although the Pāṇḍavas' friend, and having a particular friendship with Yudhiṣṭhira, he was tricked by Duryodhana into fighting for the Kauravas at Kurukṣetra. Said to be an incarnation of the Daitya Samhlada, Yudhiṣṭhira killed him in the war.
- **Śantanu:** Great grandfather of the Pāṇḍavas and Kauravas, and Bhīṣma's father from his union with Gaṅgā (see Appendix Three). After retirement, he went to Mount Archika in the Himālayas and practiced 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, awaiting the commencement of the next Satya-yuga (golden age) when he will become king.
- **Shikhandhi:** Son of Drupada and a reincarnation of Amba. He was born as a woman and later became a man by the grace of a Yakṣa named Sthunakarna. Remembering his enmity from his previous life, he vowed to kill Bhīṣma. 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:** King of Chedi and an avowed enemy of Kṛṣṇa. The Bhagavata Purana describes his previous existence 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). Kṛṣṇa killed him at Yudhiṣṭhira's Rājasūya sacrifice.
- **Subhadra:** Kṛṣṇa's sister, said to be an incarnation of Yogamaya, the Lord's personified 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:** King of Trigarta and brother of Duryodhana's wife, Bhanumati. He led a huge army and concentrated on fighting Arjuna during the Kurukṣetra war, having taken a vow to kill him. He was slain by Arjuna.
- **Ulupi:** Daughter of the Nāga king Kauravya, who became Arjuna's wife. They had a son named Iravan, who was killed at Kurukṣetra. 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.
- **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:** Kṛṣṇa's father, after whom Kṛṣṇa Himself is named. Details of his life and previous births are given in the Bhagavata Purana.
- **Vidura:** 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 mistaken for a robber. The king arrested and punished him by having him pierced by a lance. The sage later went to Yamarāja and asked why this had happened and was told that in his childhood he had pierced an insect with a blade of grass. Hearing 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:** 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 Mahābhārata. 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 famous reciter of the Bhagavata Purana.
- **Yadu:** Ancient king and founder of the Yadu dynasty, in which Kṛṣṇa appeared (see family tree in Appendix Four). Details of Yadu's birth and life are given in the original text of the Mahābhārata and also the Bhagavata Purana.
- **Yudhisthira:** Eldest Pāṇḍava, born from the union of Kuntī and the god Dharma. He performed a Rājasūya sacrifice which established 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 FURTHER RESEARCH :

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 organisation but eventually becomes an arrogant and stubborn boss. This fits the explanation of how our personalities differ situationally (Megha, P. (2023). [3]).

### 4. OBJECTIVES OF THE STUDY :

The researchers have set the following primary objectives and the current study investigates 2 broad research questions:

- (1) To identify the Personality (MBTI) of Mahabharata characters and its spectrum.
- (2) To interpret characters from Mahabharata to explain OCEAN model.

## 5. HYPOTHESIS OF THE STUDY :

Based on the objectives framed hypotheses (Table 1) are framed to prove or disprove the statements.

Table 1: Hypothesis of the Study	
H01	There is no significant difference between the personality (MBTI) of Mahabharata characters & its spectrum.
H02	There is no significant difference between Mahabharata characters to explain OCEAN model.

## 6. RESEARCH MODEL :

The research framework is drawn in Figure 1 & which explains a block diagram of Personality Traits & Big Five Factors & Table 2 explains the study variables. (I.V: Independent Variables & D.V: Dependent Variables).

Table 2: Study Variables	
Independent Variables:	Dependent Variables:
<ul style="list-style-type: none"> <li>• MBTI</li> <li>• OCEAN</li> </ul>	<ul style="list-style-type: none"> <li>• Mahabharata</li> <li>• Ramayana</li> </ul>

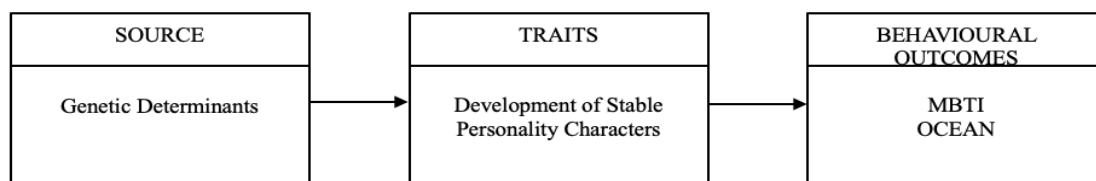


Fig. 1: Block Diagram of Personality Traits & Big Five Factors

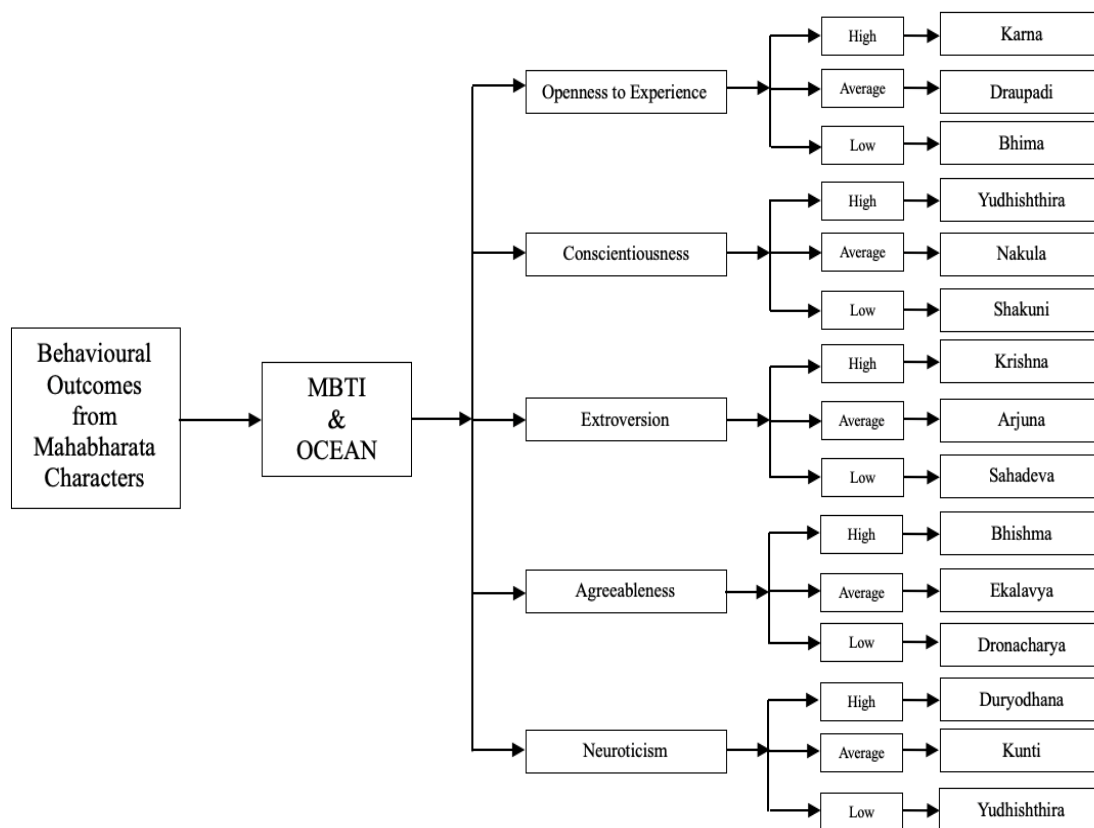
## 7. RESULTS & DISCUSSIONS :

### 7.1 Epilogues to Prove Big Five Taxonomy of Personality Traits & OCEAN Model from Mahabharata Characters:

(1) **Openness:** This factor refers to the individual having openness to new experiences, active imagination, behavioural flexibility, unconventional attitudes, creativity, intellect & culture.

Table 3: Results of Big Five Factors: Openness to Experience			
Scale	High	Average	Low
Personality Trait MBTI	ESFJ	ENFJ	ESFP
OCEAN Model	Open to new experiences. They have broad interests and are very imaginative.	Practical, but willing to consider new ways of doing things. They seek a balance between the old and the new.	Down to earth, practical, traditional and pretty much set in their own ways.

Mahabharata Character	Karna	Draupadi	Bhima
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**Fig. 2:** Block Diagram of Behavioural Outcomes of Mahabharata Characters

- Karna** is a symbol of someone who is rejected by those who should love him but do not give the circumstances, yet becomes a man of exceptional abilities 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 Yudhishtira, 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 high on this scale 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). [5]).
- Draupadi** was an extremely beautiful, intelligent, and virtuous woman, with her body smelling like fresh bloom lotus. There were only a few women in Hindu Mythology who were aggressive and who spoke their minds in the world of men. Draupadi was one of them. She is considered by many as the first feminist of Hindu Mythology. The fact that many men lusted for her does not make her a lustful woman. Thus, from the results, we can infer Draupadi was seen to be average on this scale as throughout the epic she was a divine character and has amiable qualities, which makes her great. She was an excellent homemaker and very passionate with each of her

husbands'. One must be very careful and need to think about what is right and what is wrong before acting. This is what the Pandavas do in the later part of the story, with the help of Krishna (Dolls of India, [6]).

- **Bhima** was so wrathful and strong that it was impossible to even for Indra to subdue him in a battle. Bhima was also renowned for his giant appetite at times, half of the total food consumed by the Pandavas was eaten by him. He was the first person to attack at the commencement of the Kurukshetra war. He was also the last person to engage in combat, having killed Duryodhana. The Mahabharata describes that when the war commenced, he gave such a fierce and loud roar that horses and elephants standing there passed out. Under Balarama, Bhima mastered the mace, as well as the sword and chariot driving. Bhima was also very skilled in archery and was deemed as one of the few people to properly wield Arjuna's bow, Gandiva with great skill. He was able to defeat Karna and Drona on a few occasions. Thus, from the results, we can infer Bhima was seen as low on this scale as he was conventionally oriented towards a particular goal that is of being the mightiest warrior (Religion Wiki, [7]).

(2) **Conscientiousness**: This factor describes our degree of self-discipline, control, careful or diligent, proactivity, responsibility, competence, order, dutifulness, achievement striving & deliberation.

Table 4: Results of Big Five Factors: Conscientiousness			
Scale	High	Average	Low
Personality Trait MBTI	ISFJ	ENFP	INTJ
OCEAN Model	Conscientious and well-organized. They have high standards and always strive to achieve their goals.	Dependable and moderately well organized. They generally have clear goals but are able to set their work aside.	Easy going not very well organized and sometimes careless. They prefer not to make plans.
Mahabharata Character	Yudhishtira	Nakula Astrologer	Shakuni

- **Yudhishtira** 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. Due to his piety, he was well regarded as a wise and pious man even by his enemies (Prasad, M. (2020). [8]). 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. Thus, from the results, we can infer Yudhishtira was high on this scale; 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). [9]).
- **Nakula** was a very handsome and charming man. He was a skilled diplomat. Nakula was a master of unusual weapons. Prophecy: Like his brother, Sahadeva, Nakula could see the future and issue prophecies. Skilled in Ayurveda, sword fighting, and horse keeping, Nakula is described as the most handsome man in the Mahabharata. Nakula had two wives - Draupadi, the common wife of the five brothers, and Karenunmati, daughter of the Chedi king Shishupala (Wikipedia the Free Encyclopedia, (2023). [10]). Thus, from the results, we can infer Nakula

was average on this scale; throughout the Mahabharata, Nakula is described as being “unrivalled on earth for personal beauty” One of the five Pandavas, Nakul is known for his exceptional personality and skills that played a pivotal role in the epic of Mahabharat as diplomacy (Hrodrigues, (2012). [11]).

- **Shakuni** is portrayed as intelligent, crafty and devious, Shakuni supported his nephews, particularly the eldest, Duryodhana, in plotting against their cousins the Pandavas. What can we learn from Shakuni? Hence in the character of Shakuni, 5 major traits are commendable in making him a successful achiever: Clarity of Goal, Consistency of effort (Perseverance), Knowledge of the Flanks (most weak and vulnerable areas/people in the system), Meticulous Planning and Master strategist. Thus, from the results we can infer Shakuni was seen to be low on this scale as he is the person who poisoned the mind of his explosive nephew Duryodhana and fueled up the destructive war of Mahabharata, thus becoming the cause of the destruction of the Kauravas (Wikipedia the Free Encyclopedia, (2023). [12]). & (Swetaleena, P. (2020). [13]).

**(3) Extraversion:** This factor is a measure of the individual’s sociability, energetic, optimistic, friendly, assertive, warmth, gregariousness, assertiveness & activity excitement seeking & positive emotions.

Table 5: Results of Big Five Factors: Extroversion			
Scale	High	Average	Low
Personality Trait MBTI	ENTP	INFJ	INFJ
OCEAN Model	Extroverted, outgoing, active and high spirited. They prefer to be around people most of the time.	Moderate in actively and enthusiasm. They enjoy the company of others, but they also value privacy.	Introverted, reserved, and serious. They prefer to be alone or with a few close friends.
Mahabharata Character	Krishna	Arjuna	Sahadeva

- 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. 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, [14]). He is the god of protection, compassion, tenderness, and love; and is one of the most popular and widely revered among Indian divinities. 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. Thus, from the results we can infer Krishna was high on this scale as he 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 Desire Tree, (2021). [15]).
- **Arjuna** being an introvert and of reserved nature found it difficult to open up with people easily and mostly kept to himself, especially when it was related to sharing matters of heartbreak or concern. He was also sensitive and thoughtful, as demonstrated by his misgivings about the Kurukshetra war, which caused Sri Krishna to impart the Gita to him. Like Arjuna had the boon of never getting killed by water creatures, he was capable of helping the sage, so he did. Similarly, it teaches us that we should not disturb elders and people in their work because it can lead to problems. Thus, from the results, we can infer Arjuna was average on this scale as

he represents the best aspects of humanity: Courage, Strength, Humility, Intelligence, and Wisdom. Commitment to Truth and Justice (vedantu, (2023). [16]).

- **Sahadeva** is said to be mild-mannered, bashful, patient, and virtuous in every aspect, except he was arrogant about his wisdom and his spiritual knowledge. Sahadeva had two wives: Draupadi, the common wife of the Pandavas, and Vijaya, whom he married. Sahadeva was also the most important of all his ministers and Chief Advisor of Yudhishtira. As part of the administration, the delivery of justice was his chief responsibility. This was natural given his personality, accumulation of wisdom by observing the world, and his deep knowledge of Niti Shastra. Thus, from the analysis we can infer Sahadeva was shown to be low on extroversion, even though as the wisest of all the Pandava brothers he mostly kept to himself reading Vedas, spoke less and followed mostly what his elder brothers decided upon him (Shivakumar, G. V. (2020). [17]).

**(4) Agreeableness:** This factor relates to the characteristics of social interaction. Individuals with high scores are trusting, helpful, soft-hearted and sympathetic. Agreeable people can thus be described as caring, friendly, warm & tolerant & have a general predisposition for pro social behavior.

Table 6: Results of Big Five Factors: Agreeableness			
Scale	High	Average	Low
Personality Trait MBTI	ISTJ	ISFP	ISFP
OCEAN Model	Compassionate, good natured and eager to cooperate and avoid conflicts.	Generally warm, trusting and agreeable, but they can sometimes be stubborn and competitive.	Hard headed, skeptical, proud and competitive. They tend to express their anger directly.
Mahabharata Character	Bhishma	Ekalavya	Dronacharya

- **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. 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. Introduction: 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. 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. Thus, from the results, we can infer Bhishma was high on this scale as his 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]).
- **Eklavya** was a completely self-confident soul who always knew what he desired. Eklavya was the epitome of bravery not only as an archer but in yoga as well and that too with perfection. One act that made him immortal is when he offered his right-hand thumb as guru Dakshina to his guru Dronacharya. From the story of Ekalavya, it was learned that practice makes a man perfect. Ekalavya was not born with archery talent, he put his heart and mind into learning this skill, and by practicing hard he became very good at it. Thus, from the results, we can infer Eklavya was average on this scale as the other moral of this story is that by self-mentoring, anything can be achieved. We will never be able to repay our teachers for the invaluable knowledge they have given us, but we should always respect them. In the story, Eklavya immediately presented his right thumb to guru Dronacharya because he knew the knowledge,

he had given him was priceless and could never be matched by anything else (universitydunia, [20]).

- **Guru Dronacharya** was a legendary and illustrious teacher of the Mahabharata era. He taught royal princes of both clans, Pandavas and Kauravas. It is his teachings which made all his disciples from both the princely clan, masters of all the arts related to warfare. Once Arjuna was hunting in a forest. We will never be able to repay our teachers for the invaluable knowledge they have given us, but we should always respect them. In the story, Eklavya immediately presented his right thumb to guru Dronacharya because he knew the knowledge, he had given him was priceless and could never be matched by anything else. Thus, from the results, we can infer Dronacharya was low on this scale as he discriminated against Karna and Eklavya on the basis of their caste. He did not voice out any objection in the court during Draupadi's assault (Swapnil, B. (2020). [21]).

**(5). Neuroticism:** This factor measures an individual's emotional stability, personal adjustment, anxiety, depression, anger, hostility, depression, self-consciousness, impulsiveness & vulnerability.

Table 7: Results of Big Five Factors: Neuroticism			
Scale	High	Average	Low
Personality Trait MBTI	ENTJ	INFP	ISFJ
OCEAN Model	Sensitive, emotional and prone to experience feelings that are upsetting.	Generally, calm and able to deal with stress, but they sometimes experience feelings of guilt, anger or sadness.	Secure, hard and generally relaxed, even under stressful conditions.
Mahabharata Character	Duryodhana	Kunthi	Yudhishtira

- **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 high on this scale as he is motivated by greed, jealousy, and a desire for retribution (Papri, S. (2023). [22]). & (Wikipedia, [23]).
- **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, [24]). 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 average on this scale 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). [25]).

- **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. Yudhishtira 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. Due to his piety, he was well regarded as a wise and pious man even by his enemies. Thus, from the results, we can infer Yudhishtira was low on this scale as he is calm, even-tempered, secure, and happy (Wikipedia, [26]).

## 8. CONCLUSION :

The big five is the commonly used term for the model of personality which describes the five fundamental factors of our personality. The big five super traits have been researched & validated by many different psychologists & are at the core of many other personality questionnaires. If personality psychology were to advance from a preliminary classification of traits to the prediction of real-life outcomes and other psychological constructs, it would be essential to establish a consensus concerning the number and nature of traits that are necessary to describe the basic psychological differences between individuals. The system that appears to have won the vote of most differential psychologists is the five-factor model, also referred to as the big five personality traits.

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, [27]).

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