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Thematical and psychological aspects of the boons in the light of the *Mahābhārata*

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Abstract

In the *Mahābhārata* boons are used in the development of the new story. These boons are taken as motives around which the whole story is revolved. These boons are the reflections of the positive happenings inside the mind of the boon giver. There two prominent emotions in the human mind are happiness and sorrow. Boons are the result of happiness of a person. So, it is quite related with the mental state of a person. Therefore, in this present academic venture, the thematical and psychological aspects of the boons of the Ādiparvan, Vanaparvan and Udyogaparvan of the *Mahābhārata* are going to be discussed.

Scope

- 1) To access the thematical aspects of the boons of the *Mahābhārata*.
- 2) To access the cause-and-effect relationship of the boons of the *Mahābhārata*.
- 3) To access the psychological aspects of the boons of the *Mahābhārata*.

Methodology: The methodology in this proposed work will be basically narrative and explanatory. In some portions there will also be analysis on the basis of a comparative discourse.

Key Findings: To Find out how boons of the *Mahābhārata* are related to the psychic state of the boon giver and boon receiver. This also tries to locate how these boons add impetus in the forward journey of the storyline.

Keyword: *Mahābhārata*, boons, theme, psychological, happiness, mental state and cause-and-effect relationships of the boons in the storyline of the *Mahābhārata*

Introduction

There are two prominent emotions in the human mind. They are happiness and sorrow. Boons are the result of the happiness of a person. These boons are the expressions of the cheerful, joyful, happy and mental contentment of people. Boons, blessings or good wishes originate in benevolent feeling or satisfaction. Still there is a difference between boons and blessings. Kālidāsa in his *Abhijñānaśākuntalam* mentioned this difference between a boon and a blessing in the fourth act through the character Gautamī. In the fourth act of *Abhijñānaśākuntalam* Kaṇva told Śakuntalā that she would get love and respect from her husband as Śarmiṣṭhā received from Yayāti. She would also be blessed with a son like Pūru by whom the seat of sovereign monarch was honored.

[1] Actually, these words convey blessings but as they are pronounced by Kaṇva they must become efficacious like boon. These were the views of Gautamī who then remarked that that was the boon, not just a blessing [2]. According to *Śabdakalpadruma* blessing is that particular sentence uttered by an elderly person with love towards the youngster and which helps to fulfill his wishes [3]. The Sanskrit term of boon is *Vara*. The word *Vara* and the root *Vṛ* can be traced in the *Ṛgveda*. The forms like *Vṛṇimāhe* [4], *Vṛṇīte*, [5] *Vṛṇe* [6], *Vṛṇate* [7], *avṛṇīte* [8] denote the sense of request, of asking for or selection. Kālidāsa used the concept of *Vara* in *Raghuvamśam* and *Kumārasambhavam*. In *Raghuvamśam*, Nandinī, the daughter of Kāmadhenu was so pleased with the king Dilīpa because of his service. Therefore, she asked him to ask a boon for himself [9]. Again, in *Kumārasambhavam* the boon of Tārakāsura from Brahmā is described in the second canto where the use of the word *Vara* can be seen [10]. These boons are taken as motives and the motif is a theme or a centre of idea around which the whole story is revolved. So, in literatures boons are played as centre of idea. As for example, in the *Rāmāyaṇa*, Vālmīki incorporated the two boons which Daśaratha had given to Kaikeyī are of

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extraordinary importance in the *Rāmāyaṇa*. The whole purpose of Rāma's life was to destroy Rāvaṇa and to establish a democratic society. But to destroy Rāvaṇa Rāma had to go to Laṅkā, the land of Rāvaṇa. But there was no reason for Rāma to go to Laṅkā and fight with Rāvaṇa. In that situation these two boons of Daśaratha to Kaikeyī became handy. But even Kaikeyī was too fond of Rāma and she had no objection for the coronation of Rāma as the king of Ayodhyā. Therefore, Vālmiki used the character Mantharā to fuel Kaikeyī's anger and fan it further by reminding her of the boons given by Daśaratha which was not availed by Kaikeyī. She reminded Kaikeyī of the boons ^[11]. Mantharā told her to ask Daśaratha to send Rāma to the forest for fourteen years and made her son Bharata, the king of Ayodhyā ^[12]. Therefore, Kaikeyī asked Daśaratha these two boons ^[13]. Rāma went to the forest because of these boons and later on encountered with Rāvaṇa. So, these two boons made a way to the destruction of Rāvaṇa. In Indian tradition boons are also used as a mythological strategy. In the Purāṇas demons get a boon from the God Brahmā, God Śiva for averting death in their respective cases. They become violent because of these boons and they were killed either by Śiva or Viṣṇu ^[14]. Some of those demons are- Ādi ^[15], Dhundhu ^[16], Dūṣaṇa ^[17], Hiraṇyakaśipu ^[18] and the like. Again, in *Skandapurāṇa*, Agni on the bank of the river Narmadā asked Lord Śiva for a boon in the way of getting sixteen rivers as his wives ^[19]. The boon asked by Agni and granted by Śiva brings out the constant association of Agni with waters. So, these boons are used as motives, as mythological strategy, as the connection of the two stories and this what those remain as the point of contact for the processing of the narrative. Like these works, a great chunk of *Mahābhārata* story has also been seen to be regulated by boon and its impact. It is true that boons are related with the mental state of the boon giver. Therefore, there remains a psychological aspect of boon everywhere. Thus, the present academic venture, the thematical and psychological aspects of the boons of the *Mahābhārata* has been taken here for study and discussion.

The boons of the *Mahābhārata* can be divided into following pattern.

- 1) Boons Connected to Birth of Offsprings.
- 2) Boons Connected to Marriages.
- 3) Boons Connected to Bestowal of Weapons and
- 4) Boons Connected to Revenge.

These divisions can be illustrated on the basis of examples of boons found in the *Mahābhārata*.

Boons Connected to Birth of Offsprings: The *Mahābhārata* is a chronicle of human civilization. It showcases the life style and the happenings of the people of ancient India. In this epic, numerous births have been shown connected with various boons. These are actually some interesting anecdotes that have made the story effective and interesting. Some are being stated here to correlate it with the topic of present study.

1.A. Birth of Vedavyāsa: In the *Mahābhārata*, Vedavyāsa gave account of his birth. In this story there was a boon from the sage Parāśara to the mother Satyavatī. Satyavatī was the daughter of *dhīvara*; a fisherman. She was born from the belly of a fish and was brought up by that *dhīvara* who rescued her from the belly of that fish. Because of that she had the smell of fish in her whole body which made her very uncomfortable ^[20]. One day when she was in her boat performing her duty as a fisherwoman, the sage Parāśara came to her and asked her help to get to the other bank of the river ^[21]. The sage looking

the beauty of the girl became sexually attracted towards her and he gave her the proposal of physical union. He said that if she agreed with the proposal then he would surely grant her a wish ^[22]. Having been thus addressed Satyavatī asked for the boon that her body should be sweet scented and the illustrious sage granted that wish for her ^[23]. After that they had sexual intercourse and as a result of that the sage Vedavyāsa was born ^[24]. After the birth of Vedavyāsa a miracle happened. Vedavyāsa became adult instantly and he promised Satyavatī that whenever she wants, he will be there for her help ^[25]. This promise has been used by Satyavatī to begot Dhṛtarāstra, Pāṇḍu and Vidura. So, this boon carries a grave thematical importance in the whole story. Because of this boon Satyavatī was benefited with sweet scent instead of fish scent in her body. The king Śāntanu attracted towards her because of this scent and made her the queen of the kingdom Hastināpura ^[26]. It can be stated that because of this boon the birth of the sage Vedavyāsa happened in the *Mahābhārata* and his existence could create the epoch-making work like the *Mahābhārata*.

1.B. Birth of the Pāṇḍavas: In the Ādiparvan of the *Mahābhārata*, Vedavyāsa has included the boon of Kuntī which she received from the sage Durvāsā. The story goes as once the sage Durvāsā went to king Kuntibhoja, the father of Kuntī as his guest. When he was with the king, Kuntī took care of him ^[27]. Durvāsā became very much happy with the service of Kuntī. Therefore, he gave her a boon that she could bear the children of any celestial individual whom she would call by the *mantra* which Durvāsā gave her ^[28]. The thematical importance of this boon is that because of this boon Kuntī could bear the children of the gods when Pāṇḍu was cursed by the sage Kindama that he would face his death whenever he would get intimate with his wife ^[29]. So, there was no way by which the king Pāṇḍu could be the father of his own children. In that situation, this boon comes in the way as a tool of service. The boon of Kuntī is related with the curse of Pāṇḍu. In various point of the storyline, boons appear as curses in reality. It can be seen in the case of the life of Karṇa, the eldest son of Kuntī. When Kuntī was blessed with the boon of the sage Durvāsā, she immediately wanted to try out that *mantra*. She was young at that time and curiosity overcome her senses. Therefore, she uttered that *mantra* and called the Sun-God ^[30]. The Sun-God immediately came in front of her to grant her a son. After she received her son from the Sun-God, she decided not to keep the baby because she was unmarried at that time. Therefore, she deserted the baby in the river ^[31]. This way Karṇa's fate took a negative turn from the very beginning of his life. That child was found by the Adhiratha Sūta and was raised by him. Afterwards he was known by the name Karṇa ^[32]. For this reason, though Karṇa was the son of the Sun-God, he had to live life of *Śudra* till the last moment of his life. Thus, it appears from the story that the boon given to Kuntī has appeared as a curse in the life of Karṇa in the story of the *Mahābhārata*.

2. Boons Connected to Marriages: Marriage has been taken as a great event in the whole epic *Mahābhārata*. Every marriage has been fixed for serving some purpose. Many of the marriages in the story happened on the basis of boons.

2.A Marriage of Draupadī: In the Ādiparvan of the *Mahābhārata*, Vedavyāsa inserted a boon of Draupadī given to her by Lord Śiva which was connected to her previous life. Draupadī was the heroine of the *Mahābhārata* who was fearless. Unlike Sitā, the heroine of the *Rāmāyaṇa* who

accepted all the allegation of her life and remained as a weak wife throughout the epic. But Draupadī was opposite. She wanted revenge of her insult and made her five husbands to take the revenge for her. Draupadī was given to the king Drupada by fire of a sacrifice. As she was connected to yajña she was known as Yājñaseni, the daughter of Yājñasena. When she sprung out of the fire then there was an announcement from the Deities that she would be the cause of the death of the Kṣatriyas^[33]. After knowing the purpose of the birth of Draupadī Pāṇḍavas were still attracted towards her. When they heard that the king Drupada organized a svayamvara for Draupadī, the Pāṇḍavas wanted to attain that svayamvara. In that svayamvara Arjuna regarded as the best archer and he got the beautiful wife named Draupadī^[34]. Draupadī was the living symbol of the strength of the Pāṇḍavas. Through the marriage of Draupadī Pāṇḍavas got a wife as well as a new status and moreover the kingdom. Draupadī always tried to keep unity between the Pāṇḍavas. Here Vedavyāsa inserted a boon of Draupadī's previous life to demolished any kind of criticism towards Draupadī for having five husbands. Once there was a daughter of a sage who was unmarried. Therefore, she prayed Lord Śiva to get a well-qualified husband. When Lord Śiva was ready to give her a boon, she repeated the prayer for five times that she wanted a well-qualified husband. Therefore, Lord Śiva said that in her next life she would get five husbands^[35]. The five husbands would be from the lineage of Bharata^[36]. The boon also states that Draupadī will be the daughter of Drupada in the next birth. This boon became helpful for Draupadī in her next birth to get rid of any type of criticism for being the wife of five men which was not a general custom in the society. Thus, the kernel of the *Mahābhārata* story remains connected with this boon.

3) Boons Connected to Bestowal of Weapons: The *Mahābhārata* story revolves around the battle of Pāṇḍavas and Kauravas. Therefore, various stories of weapon can be seen in the *Mahābhārata*. Therefore, some boons of the *Mahābhārata* are related with the bestowal of weapons. Some of these are mentioned below.

3.A. Boon of Arjuna by Lord Śiva: The story of Arjuna getting Pāśupāta weapon from Lord Śiva starts with the humiliation of Draupadī. At the gambling Yudhiṣṭhira even bet Draupadī and lost her like an object. Through this incident Draupadī got humiliated in front of the whole so-called family. Apart from that the Pāṇḍavas and Draupadī had to go for exile for thirteen years. During that period, the Pāṇḍavas were preparing for the war. In connection with the war Arjuna wanted to gain Pāśupāta weapon from lord Śiva and all other celestial weapons from Lord Indra. When Arjuna asked Indra about the receipt of the celestial weapons as a boon, Indra said that when Lord Śiva would give Arjuna the Pāśupāta weapon then only Indra would give Arjuna all the celestial weapons^[37]. Arjuna started his penance to gain the specific boon from Lord Śiva. After a while Lord Śiva wanted to test Arjuna before giving him the boon. Therefore, he took the form of a Kirāta and fought with Arjuna over a wild bear. During this happening Lord Śiva convinced with Arjuna has the ability to handle the weapon. At last Śiva showed him his real side and Arjuna asked him to give the weapon of fearful prowess^[38]. Then Lord Śiva finally granted him the boon and presented him Pāśupāta weapon^[39].

4) Boons Connected to Revenge: Some boons of the

Mahābhārata are related with the revenge of characters. As for example,

4.A. Revenge of Ambā: Vedavyāsa included a boon for Ambā. Ambā wanted to take revenge on Bhīṣma. According to the *Mahābhārata*, once the king of Kāśī arranged Svayamvara for his three daughters namely Ambā, Ambikā and Ambālikā. Bhīṣma went to that Svayamvara of the three princesses of Kāśī for his brother Vicitravīrya and abducted them^[40]. When Ambā, the eldest of the group told him that she had already given her love to Śalva, he sent her to Śalva^[41]. The rest of the three given to Vicitravīrya^[42]. From the time she had left Kāśī until her arrival at Śalva's house some weeks had elapsed. For this Śalva did not want to marry her. He said that he could not marry a girl who had been so long in the company of another man. He then sent her back^[43]. Ambā went to Bhīṣma and said that since he had abducted her so he must marry her. But because of his oath of celibacy Bhīṣma refused to marry her^[44]. Offended Ambā prayed Lord Śiva and asked him to give her enough power to kill Bhīṣma. Then Lord Śiva gave her the boon and said that she definitely could kill Bhīṣma but it will happen in her later life as the elder child of Drupada. Śiva said that born in the race of Drupada she would be a *Mahārāṭha*, quick in the use of weapons skilled in fighting in various ways and a fierce warrior^[45]. After the humiliation of Droṇācārya Drupada wanted a child who can kill Bhīṣma. Therefore, he prayed Lord Śiva. Śiva gave him the boon^[46]. That child was Ambā who was renamed as Śikhandī and his sole purpose of life was to kill Bhīṣma. At last, in the tenth day of war of Kurukṣetra Śikhandī was there to be the cause of the death of Bhīṣma. As earlier mentioned, boons are related with the mental process of the human being. *Śatapathabrāhmaṇa* of *Suklayajurveda* talks about the supremacy of mind then speech. Once speech and mind argued about the supremacy between them and Prajāpati concluded that mind holds the supreme position then speech^[47]. It is because whatever the mind or thought is speech can deliver that thought only. Psychology is the science of mind. The mind is the source of whole range of complex functions; such as, attitudes of a person, thoughts of a person, emotions of a person and behaviours of a person etc. Psychology is the study of all that. It is a science because psychologists use various methods to study the human mind^[48]. According to American Psychological Association; Psychology is the study of the mind and behaviour. The discipline embraces all aspects of the human experience- from the function of the brain to the actions of nations, from child development to care for the aged. In every conceivable setting from scientific research centers to mental healthcare services. The understanding of the behaviour is the enterprise of Psychologists^[49]. The word *psychology* is derived from the Greek word *psyche*; which means life or soul or breath and *logia*; which means the study of something. So, altogether Psychology means the study of life or soul^[50]. According to William McDougall, Psychology is a science which aims to give us better understanding and control of the behavior of the organism as a whole^[51]. Psychology is a scientific study which studies mental process, experiences and behaviour in different contexts. Mental processes; such as remembering, learning, knowing, perceiving and feeling are of interest of psychologists. Such as, the sage Durvāsā perceived Kuntī's hard work. Therefore, he was impressed with her. Again, experiences are influenced by internal and external conditions of the experiencer. So, after the hostility of Kuntī which is external condition;

Durvāsā feels happiness which is internal condition. All behaviours are associated with or triggered by some stimulus in the environment or changes that happen internally. Psychologists study behaviour as an association between stimulus (s) and response (r). Both stimulus and response can be internal or external. For the sage Durvāsā, stimulus was the hostility of Kuntī which made him feel emotion happiness. Therefore, he responded with a boon that she could bear the children of gods.

The boons of the *Mahābhārata* can be evaluated through the modern theory of emotions. According to psychologists' emotions consist of five distinct components^[52]. They are-

- 1) **Trigger Point:** There should be a Trigger point to occur any kind of emotions in peoples' mind. In the above example of the boon of Kuntī, the hostility of Kuntī was the trigger point for the sage Durvāsā.
- 2) **Feelings:** Because of the trigger point and according to the incident various types of feelings or emotions occur in the mind of the people. For Durvāsā it is joy or happiness.
- 3) **Physiological Reactions:** The bodies of people change when they are emotional. Many of the physical reactions experienced during an emotion are controlled by the sympathetic nervous system, a branch of autonomic nervous system. The sympathetic nervous system controls activities that prepare the body for action; such as increasing the heart rate etc^[53]. In happiness body becomes relaxed. Therefore, Durvāsā becomes so relaxed at that point.
- 4) **Cognitions of People:** Interpretation of the events produce emotion. Durvāsā interpreted the hostility of Kuntī. Therefore, the emotion happiness or joy was produced in his mind.
- 5) **Expression:** Then people express the emotions and because of the happiness the sage Durvāsā granted a boon to Kuntī.

Thus, to experience the phenomenon of an emotion, the emotional trigger or stimulus must penetrate our consciousness. Then people produce some kind of behavioural changes. After that people label the whole thing as an emotion. And that emotion will communicate by the action of experienter^[54].

There are many psychological views in the curse of Ambā. Bhīṣma stole Ambā and her two sisters from their wedding with Vicitravīrya. But Ambā already gave her heart to Śalva. Therefore, Bhīṣma sent her to Śalva. Śalva refused to accept her as she was stolen away by Bhīṣma. Therefore, her anger was accumulated with Bhīṣma. She did a long penance and sacrificed herself just to avenge Bhīṣma. She attained the boon from Śiva that she could kill Bhīṣma in her later life^[55]. Here the background of this boon is not the positive reinforcement; it is the anger of Ambā. The anger and the feeling of revenge overpowered her and she did penance to justify her anger and she got the boon to fulfill her anger. Though Lord Śiva was happy to give her the boon because he was pleased with the penance of Ambā. This was the stimulant for Lord Śiva and the second response is also the feeling of happiness because he was pleased with the penance. Therefore, Lord Śiva granted the wish of her. On the other hand, Ambā also felt happiness because finally she could be the reason for the death of Bhīṣma. Then sacrificed herself to the fire to reborn as Śikhandī whose sole purpose was just to kill Bhīṣma.

Boons are mainly the articulation of will of the human being. Behind the articulation the existence of a great power reacts. The *Śatapathabrāhmaṇa* said that mind is stronger than articulation. Though articulation is also important. In the *Uttararāmacarita* Rāma said that the speech of an ordinary sages follows sense; while sense attaches itself to the utterances of primeval sages^[56]. So, from the above sentence it can be stated that for giving boons, divine qualities, store of merits and penance are essential. So, the articulation of a boon from that divine person can alter someone's life for good. These speeches can be divided into three types according to J.L. Austin. John Langshaw Austin, in his book, *How to do things with Words*, suggested that all speech and all utterance are doing of something with words and signs. According to him there are three types of acts in every utterance given the right circumstances or content. These are- locutionary, illocutionary and perlocutionary acts^[57]. Locutionary act is the utterance of a sentence with grammar, sense and reference. Illocutionary act is the speaker's communicative intentions and goals. The action that is performed through utterance; such as making of a statement, offer, promise, warning etc., in uttering a sentence. Perlocutionary act is the effect of the utterance on the hearer like persuading, deterring, surprising, misleading or convincing^[58]. So, the locutionary act is the referential value or meaning of code, illocutionary act is the performative function and perlocutionary act is the perceived effect^[59]. So, a boon can be both illocutionary and perlocutionary function. When a boon is uttered then it performs some action. So, it is an illocutionary speech. Again, the uttered boon is showing its result then it is called perlocutionary speech. As for example, when the sage Durvāsā gives the specific boon to Kuntī that she can bear the children of gods then at that time it is illocutionary and when the Pāṇḍavas are born with the help of that *mantra* then it is described as perlocutionary speech act because it's showing its effect later on. Here in between the uttering of the boon and the effect of the boon, there is a time gap which is shown later on in the story of the *Mahābhārata*. So, this dual positioning of boons in the *Mahābhārata* make them notable to the readers.

Conclusion

Thus, it can be said that boons played an important role in the *Mahābhārata* to bind the knots between the two stories. Many psychological incidents work as factor to produce those boons. These psychological factors can be evaluated by the above mentioned five stages which could be the reason for uttering those words. Boons are related with the positive happenings in the mind. Therefore, it brings happiness to the recipient. The *Mahābhārata* rate story stands as a proof how the boons have been presented as the connecting link of various stories. The study also tells that without these boons, the story of the epic would not have become so attractive for generations after generations.

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¹ kaṇvaḥ- yayāteriva śarmisthā bharturbahumatā bhava|
sutaṁ tvamāpi samrājāṁ seva pūrumavapnuhi| Abhijñānaśākuntalam, 4.7
² gautamī- bhagavan! vara kahlveṣaḥ nāśiṣaḥ| ibid., 4. P., 401
³ vātsalyādyaatra mānyena kaṇiṣṭhasyābhidhīyate|
iṣṭāvashārakaṁ vākyamāśiḥ sā parikīrtita| Śabdakalpadruma, 1st chapter, p.164
⁴ Ṛgveda, 9.66.18
⁵ Ibid., 1.67.1
⁶ Ibid., 3.12.3
⁷ Ibid., 1.141.6
⁸ Ibid., 1.117.13
⁹ bhatkāyā gurau mayyanukampayā ca prītā'smi te putra varāṁ vṛṇīṣva|
na kevalānāṁ payasāṁ prasūtimavehi mām kāmodudhāṁprasannāṁ||
Raghuvamśam, 2.63
¹⁰ bhavallabdhavaradīrṇastārākākhya mahāsuraḥ|
upaplavāya lokānāṁ dhūmaketurivotthitaḥ| Kumārasambhavam, 2.32
¹¹ tuṣṭena tena dattau te dvau varau śubhadarśane|
sa tvayoktaḥ patirdevi yadeccheyāṁ tadā varāṁ| Rāmāyaṇa, 9.17
yau tau devāsura yuddhe varau daśarāṭhau dadau|
tau smāraya mahābhāge sau'rṭhau na tvā kramediti| ibid., 9.28
yadā tu te varāṁ dadyāt svayamutthāpya rāghavaḥ|
vyavasthāpya mahārājāṁ tvāmimāṁ vṛṇuyā varāṁ| ibid., 9.29
¹² rāmāpravrājanāṁ dūraṁ nava varṣāni pañca ca|
bharataḥ kriyatām rājā pṛthvyāṁ pāṛthivarṣabha| Ibid., 9. 30
rāmāpravrājanāṁ caiva devi yācasva taṁ varāṁ|
evaṁ setsyanti putrasya sarvarṭhastava kamini| ibid., 9.32
¹³ varau deyau tvayā deva tadā dattau mahīpate| Ibid., 11.23
tau tāvadahamadyaiva vakṣyāmi ṣṛṇu me vacaḥ|
abhiṣekasamārambho rāghavasyakalpitāḥ| Ibid., 11.24
anenaivābhiṣekeṇa bhāratau me'bhīṣiyatām|
yau dvitīyo varo devadattāḥ prītena me tvayā| Ibid., 11.25
tadā devāsura yuddhe tasya kālo'yamāgataḥ|
nava pañca ca varṣāni daṇḍakārāṇyamaśrītaḥ| Rāmāyaṇa, 11.26
cīrājīnasharo dhīro rāmo bhavatu tāpasāḥ|
bhārato bhajatāmadya yauvarājyamakāṅtakam| Ibid., 11.27
eṣa me paramaḥ kāmo dattameva varāṁ vṛṇe|
adya caiva hi paśyeyāṁ prayāntāṁ rāghavaṁ| Ibid., 11.28
¹⁴ c.f., Sadashiv A. Dange. Encyclopedia. BPP, vol.2, pp.,391, 423
¹⁵ Matsyapurāṇa, 155.12-37
¹⁶ Vāmanapurāṇa, 52.13
¹⁷ Śivapurāṇa, 4.16.14
¹⁸ Śivapurāṇa, 43.10-39
¹⁹ Skandapurāṇa, 3.22.2
²⁰ sā kanya duhitā tasyā matsyā matsyagandhinī|
Rājñā dattā ca daśāya kanyeyāṁ te bhavatviti| Mahābhārata, 1.63.67
²¹ āsit sā matsyagandhaiva kaṁcit kālāṁ śucismitā|
śūśrūṣārṭhāṁ piturnāvāṁ vāhayantīm jale ca tām|
tīrṭhavyātrāṁ parikrāmannapaśyad vai parāśaraḥ|
atīvarupasampannāṁ sidhānāmapī kāṅkṣitām| Ibid., 1.63.69-70
²² vṛṇīṣva ca varāṁ bhīru yaṁ tvamicchasi bhāmini|
vṛṭhā hi na prasādo me bhūtapūrvāḥ śucismitē| Ibid., 1.63.79
²³ evamuktā varāṁ vavre gātrasaugandhyamuttamam|
sa cāsyai bhagavān prādānmanasaḥ kāṅkṣitāṁ bhuvī| Ibid., 1.63.80
²⁴ parāśareṇa saṁyuktā sadyo garbhāṁ sūṣava sā|
yajñe ca yamunādīpe parāśaryaḥ sa vīryavān| Ibid., 1.63.84
²⁵ sa mātaramanujñāpya tapasyeva mano dadhe|
smṛto'haṁ darśayīṣyāmi kṛtyeṣviti ca so'bravīt| Ibid., 1.63.85
²⁶ mahīpatirānirdeśyamājighrad gandhamuttamam|
tasya prabhavamānvicchan vicācāra samantataḥ| Ibid., 1.100.46
sa dadarśa tadā kanyāṁ dāśānāṁ devarupīṇīm|
tāmapṛcchat sa drṣṭvaiva kanyāmasitalocanām| Ibid., 1.100.47
kasya tvamasi kā cāsi kim ca bhīru cikīṛsasi|
sābravīt daśakanyāsmi dharmārṭhāṁ vāhaye tarim| Ibid., 1.100.48
piturniyogād bhadrāṁ te daśarājño mahātmanah|
rupamādhuryagandhaistāṁ saṁyuktāṁ devarupīṇīm| Ibid., 1.100.49
samīkṣya rājā dāśeyīm kāmayāmāsa śāntanuh|
sa gatvā pitaraṁ tasyā varayāmāsa tām tadā| Ibid., 1.100.50
²⁷ sā niyuktā piturgehe devatā'tīṭhipūjane|
ugraṁ paryacarāt tatra brāhmaṇāṁ saṁśītavratam|
nigūḍanīścayāṁ dharme yaṁ taṁ durvāsasaṁ viduḥ|
tamugraṁ saṁśītātmanāṁ sarvayatnairatoṣayat| Mahābhārata, 1.100.4-5

²⁸ tasyai sa pradadau mantamāpaddharmānvavekṣyā|
 abhicārābhisamīyuktambravīcaiva tām munih|
 yaṁ yaṁ devaṁ tvametena mantreṇāvāhaviṣyasi|
 tasya tasya prasādena putrastava bhaviṣyati| Ibid., 1.110.7-8

²⁹ atha pāṇḍurmr̥gayāṁ caran maithunagatamṛṣimapāṣyaṁmrgayāṁ
 vartamānam| tathaiivādbhutamanāsāditakāmarasamatṛptaṁ ca bhānenājaghāna|
 Ibid., 1.95.59

³⁰ taṭhoktā sā tu vipreṇa kuntī kautuhālānvitā|
 kanyā satī devamarkamajuhāva yaśasvinī| Ibid., 1.110.8

³¹ gūhamānāpacāraṁ sā bandhupakṣabhayāt tadā|
 utsasarja kumāraṁ taṁ jale kuntī mahābalaṁ| Ibid., 1.110.22

³² tamutsr̥ṣṭaṁ jale garbhaṁ rādhabhartā mahāyaśaḥ|
 putratve kalpayāmāsa sabhāryaḥ sūtanandanah| Ibid., 1.110.23

³³ tām cāpi jātām suśroṇīm vāgūvacāsarīrīṇī|
 sarvayoṣidvārā kṛṣṇā ninīṣuḥ kṣatriyān kṣayam| Ibid., 1.166.48

³⁴ vivyādha lakṣyaṁ nīpāpāta tacca chidreṇa bhūmau sahasātividham|
 Tatau'ntarikṣe ca babhūva nādaḥ samājamaddhye ca mahān ninādaḥ| Ibid.,
 1.187.21

³⁵ tasyāḥ sa bhagavāṁstustastāmuvāca yaśasvinīm|
 varam varaye bhadrām te varado'smīti śāṅkaraḥ| Ibid., 1.68.9

aṭheśvaramuvācedamātmanah sā vaco hitam|
 patīm sarvagonopetamicchāmīti punaḥ punaḥ| Ibid., 1.68.10

³⁶ tāmaṭha pratyuvācedamīśāno vadatām varaḥ|
 pañca te patayo bhadre bhaviṣyantīti bhātataḥ| Ibid., 1.68.11

³⁷ tpsito hayeṣa vai kāmo varam cainam prayaccha me|
 tvatt' dya bhagavannstraṁ kṛtsnamicchāmi veditum| Ibid., 3.37.42

yadā drakṣyasi bhūteṣāṁ tryakṣāṁ śūladharaṁ śivam|
 tadā dātāsmi te tāta divyānyastrāni sarvaśaḥ| Ibid., 3.37.47

³⁸ bhagavan dadāsi cenmahayaṁ kāmāṁ prītya vṛṣadhvajā|
 kāmāye divyamastraṁ tad ghoram pāsupātān prabho| Ibid., 3.40.8

³⁹ dadāmi te'straṁ dayitamahaṁ pāsupātān vibho|
 samarṭho dhāraṇe mokṣe samhāre cāsi pāṇḍava| Ibid., 3.40.15

⁴⁰ samprāptayauvanam dṛṣṭvā bhrātaram dhīmatām varaḥ|
 bhīṣmo vicitravīryasya vivahāyākaronmatim| Ibid., 1.102.2

aṭha kāśīpaterbhīṣmaḥ kanyāstīstro'psaropamāḥ|
 śuśrāva sahitā rājan vṛṇvānā vai svayamvaram| Mahābhārata, 1.102.3

tāḥ sarvaguṇasampannā bhrātā bhrātre yavīyase|
 bhīṣmo vicitravīryāya pradadau vikramāhṛtāḥ| Ibid., 1.102.48

⁴¹ mayā saubhapatīḥ pūrvam manasā hi vṛtāḥ patīḥ|
 tena cāsmi vṛtā pūrvameṣa kāmāśca me pituh| Ibid., 1.103.61

viniścatya sa dharmjño brāhmaṇaivedapāragaiḥ|
 anujāṇe tadā jyeṣṭhāmambām kāśīpateḥ sutām| Ibid., 1.103.64

⁴² ambikāmbālike bhārye prādād bhātre yavīyase|
 bhīṣmo vicitravīryāya vidhidṛṣṭena karmaṇā| Ibid., 1.103.65

⁴³ tāmbravīcchālvapatīḥ smayanniva viśāmpate|
 tvayānyapūrvayā nāham bhāryārthī varavarṇini| Ibid., 5.175.5

gaccha bhadre punastatra sakāśam bhīṣmakasya vai|
 nāhamicchāmi bhīṣmeṇa grhītām tvām prasahya| Ibid., 5.175.6

⁴⁴ na bhayānnapyanukrośānnārṭhalobhāna kāmyayā|
 kṣātraṁ dharmamaham jahyāmiti me vratamāhitam| Ibid., 5.178.34

⁴⁵ chandamānā varenāṭha sā vavre matparājayam|
 haniṣyatīti tām devaḥ pratyuvāca manasvinīm| Ibid., 5.187.8

tataḥ sā punarevāṭha kanyā rudramuvāca ha|
 upapadyeta katham deva striyā yudhī jayo mama| Ibid., 5.187.9

haniṣyasi raṇe bhīṣmaṁ puruṣatvaṁ ca lapsyate|
 smariṣyasi ca tat sarvaṁ devamanyam gatā satī| Ibid., 5.187.13

drupadasya kule jātābhaviṣyasi mahārāṭhaḥ|
 śīghrāstraścitrayodhī ca bhaviṣyasi susammataḥ| Ibid., 5.187.14

yaṭhoktameva kalyāṇi sarvametad bhaviṣyati|
 bhaviṣyasi pumān paścāt kasmāccitkālapyayāt| Ibid., 5.187.15

⁴⁶ asmadvadhārṭham niścitya tapoghoram samāṣṭhitaḥ|
 ṛte kanyām Mahādeva putro me syāditi bruvan| Ibid., 1.188.4

bhagavan putramicchāmi bhīṣmaṁ praticikīṛṣayā|
 ityukto devadevena strīpumāmste bhaviṣyati| Ibid., 1.188.5

śikhandī tu mahārāja bhāratānām pitāmahaṁ|
 ājaghānorasi krudhho navabhiniṣṭaiḥ śaraiḥ| Ibid., 6.119.43

⁴⁷ Śatapathabrāhmaṇa, 1.4

⁴⁸ Ibid., p.2

⁴⁹ c.f., Mann, Dr. Shandi. Psychology; A Complete Introduction, p.3

⁵⁰ Ibid., p.3

⁵¹ Ibid., p.38

⁵² c.f., Mann, Dr. Shandi. Psychology; A Complete Introduction, p.102

⁵³ Ibid., p.287

⁵⁴ Ibid., p.102-103

⁵⁵ chandamānā varenāṭha sā vavre matparājayam|
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⁵⁶ laukikānām hi sādhnāmāṭhaṁ vāganuvartate|
 ṛṣṇām punarādyānām vācamarṭho'nudhāvati| Uttarāmācarita, 1.10

⁵⁷ cf., Austin, J.L., How to do things with Words, p.5

⁵⁸ Ibid., p.5

⁵⁹ Ibid., p.5