

Lovelorn Gender and Nature: Revenge of the Scorned in *Mahabharata*

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Abstract

Love is the glue that binds every connection on the globe, no matter what species the parties are. In other words, every creature inside the ecosystem, that is, humans, wildlife, vegetation, and plenty more rely on each other for survival based on love and compassion. However, when a person or creature is jilted, they retaliate in their ways. Such actions disturb the harmony of the ecological system and thus make Earth an epitome of chaos and destruction. This study emphasizes the value of love and illustrates retribution as an aspect of devastation brought on by unrequited love by examining and analyzing the characters and narratives in the select text *Mahabharata*. The canonical text, which is most frequently viewed as a book of conflict over the right to reign is replete with anecdotes about love. This study investigates the lives of scorned and lovelorn gender through the characters Amba, Urvashi, Draupadi, Duryodhana, and Karna from the select text and interprets their rage and ways of retaliation. It also inquires about the abuse of nature to elucidate the fact that all creation on the planet has an intrinsic value and will retaliate when they are scorned through the narratives from the select text. Nevertheless, it gives back love in abundance when treated right and loved unconditionally. The findings from the study will bring out the nature of revenge and elucidate the query if it satisfies the avenger or makes them more miserable.

Keywords: gender, nature, love, ecosystem, revenge, harmony

1. Introduction

Love can be characterized as an umbrella term as all other qualities such as kindness, compassion, sympathy, pity and numerous others can be put under it. All the former qualities are the epitome of love, that is, these emotions can be felt and shown only when one's heart is filled with love. The binary of love is well-known to be hate which is exhibited through the qualities or emotions such as anger, revenge, disgust, envy, and so forth. Based on their binary descriptions, love can be denoted as positive emotion while hate can be characterized as a negative emotion. It is a general notion that optimism motivates people to be happy and enthusiastic while, pessimism makes them depressed and inactive. Although love is represented as a pleasant emotion, it may also lead people to experience unpleasant emotions. Precisely, when love is not reciprocated or the person who expects to be loved is humiliated, it overwhelms their thoughts and they seek retribution. The deeds one performs out of love are unfathomable. People go to any extreme to get the love they demand and on the other hand when they do not have the chance of getting their love, they go to the extremes of even killing their love interest and themselves too in some cases. Such things are critically condemned to be an obsession and not love by many scholars and critics. It is a matter of fact that the intrinsic value (respecting a living or non-living creature for who or what they are rather than the benefits they provide) of anything and everything is disregarded in the anthropocentric period. The self-centered group values almost everything according to its extrinsic value, which is determined by the advantages it can offer. Obsession with obtaining something in the name of love and exploiting its essential value would infuriate people even if love is reciprocated.

Mahabharata is esteemed to be a book of philosophy. The concepts 'dharma' and 'adharma,' which loosely translate to righteousness and wickedness, respectively, cannot be separated from Mahabharata since the epic's central premise is built on vice against virtue. As a book that portrays the culture of the Indian sub-continent, it is conversant not only among elites and scholars but also among laymen. The most debated aspect of the Purana from its inception to the present time is how it establishes virtue by eradicating the vice. There are other unattended themes in the epic which are to be yet to be researched. This paper explores lovelorn men and women from the select text Mahabharata presenting a fresher perspective on what motivated them do conduct otherwise. It also investigates the love between nature and human beings emphasizing the repercussions. This study provides suggestions on how to prevent ramifications resulting from insanity due to love for someone or something by exploring the lives of select characters and analyzing their mindsets through the theory of revenge.

2. Review of Literature

Gunasundari V and N S Vishnu Priya in their paper, "Draupadi's Secret Love: A Feminist Study of Chitra Banerjee Divakaruni's *The Palace of Illusions*" (2021) discusses the secret love of Draupadi for Karna which is almost found nowhere in the original version of the

retelling of *Mahabharata* from the perspective of Draupadi (Gunasundari & Priya, 2021). Shruti Warriar claims that women are often represented as mild and feeble in the stories penned by men in her research. The author analyzes a short story written by Mahashweta Devi which is a retelling of the select text to express that women characters are portrayed on contrary to the characteristics of women in reality. She concludes by emphasizing that though Draupadi is said to be one of the powerful characters in *The Mahabharata* the narratives do not portray her as a strong woman because she does not directly fight against the humiliation she underwent in the courts of Kauravas, she rather passes on the physical ability to fight and avenge to Lord Krishna and her husbands by expressing her distress (Warrier, 2021). Sheenjini Ghosh analyzes the drama "Chitraganda: The Crowning Wish" directed by Rituparno Ghosh that was released in the year 2012 in her paper entitled "A Queer Journey: Mahabharata to Ghosh's Chitraganda" (2020) and reports how love can make one go to any extreme by exploring the love of Chitraganda for Arjuna. Precisely, she interprets the love of the queer by investigating the depth of love and the extremities a person goes to not lose their love interest (Ghosh, 2020). Dr. Kranti Vat and Imtiaz Ahmad Tantray enunciate that are capable of rebelling when their integrity, self-worth, or lives of her family members are in jeopardy by examining the traumas that Draupadi had to endure throughout the course of her life. The authors conclude that Draupadi is one of the most complicated and debatable female characters in Hindu literature. She is the epitome of compassion at her finest, but can transform into a lightning bolt of vengeance that won't stop until her vendetta is attained when offended. (Vat & Tantray, 2016).

Trina Maitra and Nandini Saha reveals that queer as gender was prevalent even in the times the Puranas such as *Mahabharata* were held. According to the authors the fascinating factor about the existence of queer during ancient times is that it was not considered to be an anomaly rather it was found to be empowering. They support this argument by referring and quoting to the instances where in Arjuna, Krishna and Amba turn into or disguise as the opposite of their cisgender to be unidentified and accomplish their mission. (Maitra & Saha, 2016). Juan Miguel De Mora opines that war and love are always at odds and in the end, even death at war gets transformed into love by emphasizing that there are two types of people with contradictory perspectives, that is, one who demands the triumph by death as a token of their vengeance and the other who accepts various forms of love and shows compassion even to those who took them for granted through select characters from *Mahabharata*. (De Mora, 2005).

2.1 Methodology

Researchers use qualitative research methodology employed with exploratory research techniques to conduct the current study. *Mahabharata*, the select text has been critically edited, translated and retold several times through various centuries by different authors and translators. However, the original *Mahabharata* was written by Ved Vyas. Of the many versions available the version selected by the researchers to conduct this study is *Mahabharata: An Authentic Presentation* narrated by Purnaprajna Dasa. The select text is investigated, explored and interpreted on the concept of love. The characters selected from the select text for the current study on retaliation and revenge by lovelorn gender are Amba, Urvashi, Draupadi, Duryodhana and Karna. It further explores the tales on nature narrated in the select text to exhibit the retaliation of nature when abused.

2.2 Knowledge Gap

Various research work has been conducted on the themes of gender by several scholars, academicians, and researchers on the select text *Mahabharata*. The themes of love, rejection, and humiliation in the select text are yet to be studied. Limited research is found on the correlation between rejection and revenge and so the select text is yet to be explored in this discipline. Researchers also study the nature of revenge and the mindset of the avenger in depth. The majority of research conducted is on various other versions and/or translations and/or narrations. Major research has been conducted on the retellings of *Mahabharata*, such as *The Palace of Illusions* written by Chitra Banerjee Divakaruni, *Jaya* by Devdutt Pattanaik, *The Great Indian Novel* by Shashi Tharoor, etc. The select version and minor characters from the wide versions of the text available are yet to be investigated upon the theme of love, rejection, and revenge. Thus, researchers explore the concept of love and revenge and enunciate how the latter is carried out when the former is scorned in this study.

2.3 Theoretical Background

Researchers employ the 'Theory of Revenge' to conduct this study. Any theory gets analyzed, critiqued, modified, or even dismissed over time by researchers, scholars, and critics. Also, there can be more than one version of a theory. However, researchers refer to the classic theory of revenge by Aristotle to support the arguments in this study. Aristotle belonged to the fourth century and lived between 384 B.C.E. and 322 B.C.E. He was born in the Greek state of Macedonia in the city of Stagira. He is a versatile philosopher and researcher who contributed to various fields such as physics, literature, astronomy, and so on. He is popularly known as the father of Western Philosophy. Plato was not just his contemporary but also his teacher. However, both of them proposed different ideas and were never alike in the majority of their opinions. For instance, Plato did not believe in democracy while Aristotle believed it to be an element of the best government along with monarchy and oligarchy. Some of the ideas that both agreed on were mostly in the field of literature such as both had a common opinion that thoughts played a major role in writing a poem rather than senses. To comprehend the theory of revenge by Aristotle, it is important to understand two other concepts of Aristotle, namely – Intrinsic worth and Instrumental worth. Aristotle defined Intrinsic worth as a value that is given to someone or something that is valued without any judgments, in other words, can be said to be valued for who or what they are without considering the benefits they can provide to us. Instrumental worth is the value that is assigned to someone or something that can help or even hurt us. Notably, these concepts have paved the way for concepts such as 'Anthropocene' and 'Biocentric' which play a vital role in theories of feminism, eco-criticism, or environmental humanities. Aristotle's opinions are against revenge; however, he opines that revenge can be sought when someone considers we have neither intrinsic worth nor instrumental worth

and play on. He also emphasizes the fact that revenge is a personal vendetta that provides satisfaction to one's inner self that he or she has harmed someone who exploited them. To justify and elevate revenge to a moral compass, Aristotle enlists certain qualities. He says that one should not imagine or expect that he or she should be treated the way he or she thinks he deserves and assume that the ones that played along did it intentionally as it is human nature to misinterpret others' actions and overthink about others' opinions says Krisanna Scheiter in her news article "Virtuous Vengeance" published in the college news and events magazine of Union College situated in Schenectady, New York City. (Scheiter, 2020)

To assert the arguments discussed in this current study, researchers also use the findings from the experimental research conducted by a group of Swiss Behavioural Scientists (Kevin Carlsmith, Timothy Wilson, and Daniel Gilbert associated with Colgate, University of Virginia, and Harvard respectively. Notably, Timothy Wilson and Daniel Gilbert are founding members of their institutions) published in the journal *Observer* about revenge and its after-effects on the minds of the avenger other than Aristotle's theory of revenge. The research conducted by Carlsmith and his associates quotes and refers to the theories, "Comparative Suffering Hypothesis" or simply "Comparative Suffering" and "Understanding Hypothesis" or simply "Theory of Understanding" explored by Mario Gollwitzer, German psychological scientist, along with Milena Meder and Manfred Schmitt in their experimental research to find out what makes an act of revenge successful and if the avenging pleases the avenger which was published in the year 2010 in the *European Journal of Social Psychology* to support their findings. Carlsmith along with his associates categorized an individual as the free rider from each group of the groups of four people they split the participants into during the study and classified the participants other than the free rider as punishers, non-punishers, and forecasters for the post-study. Each group was given a dollar and was given the option to either invest it in the pot that is assigned to the group which would multiply. They were also promised that a total of forty percent will be provided as extra from the total amount in the pot or they had the power and choice to keep it for themselves. The researchers also added that even the individual who kept the dollar to himself or herself will receive his or her fair share from the pot. What the group was unaware of is that the researchers persuaded an individual from each group to keep the dollar to himself or herself who was called the free rider. After the successful completion of the group trial, the participants learned that one of the members of their group kept the dollar to himself or herself which enraged them. Now, the people termed punishers were given the ability to bring down the earnings of the opportunist. The people termed as non-punishers were not given any power to seek revenge while the ones termed as forecasters were also not given the right to seek revenge but were provided the opportunity to express how would it make them feel if they had avenged the felon. The findings were evident that punishers were feeling more miserable than non-punishers and forecasters. Thus, the researchers concluded that revenge is not sweet as it is said to be because avenged contemplate how they took revenge and feel worse while people who think they want to avenge their wrongdoer might forget and heal over time. (Jaffe, 2011)

From the several experimental research conducted by Mario Gollwitzer and his collaborators, Carlsmith and his associates chose the one where the former experiments to find out what makes revenge sweet. Gollwitzer and his collaborators paired several people in teams of two and provided them with anagrams to be solved. They split the partners accommodating them in two different rooms. However, they both were asked to solve the same anagram. Every correctly solved anagram would earn the team raffle tickets worth twenty-five dollars collectively, which later has to be divided fairly among them. Similar to the research of Carlsmith and his associates, Gollwitzer and his collaborators controlled one of the teammates secretly. The confederate did not split the tickets but rather took everything for himself or herself which enraged the other partner. The partner who was betrayed was provided the ability to decrease the total number of tickets the offender had. A total of sixty percent of the participants used this opportunity and reduced the tickets of their partners lesser than what would have been received if the tickets were shared fairly among the two. Gollwitzer and his collaborators did not stop the experiment here, they took an additional step to determine what makes an act of revenge successful and the victim satisfied after avenging the offender. They gave the victims a chance to send a message to their partner. To the surprise of the researchers, the majority of the participants did not use the opportunity to offend the offender. They rather sent an apology note with a tone of sarcasm saying that taking away the tickets from them was a reaction to their selfish act. As a response to the message sent by the victim, the offenders were also given a chance to reply but had to send only one response from the two created by the researchers. One response aimed at testing the "theory of understanding" or "understanding hypothesis wherein the offender concedes that the reprisal was in consequence of their selfish deeds. The other was formulated to test the "theory of comparative suffering" which displayed no understanding of the mercenary actions of himself or herself and also the victims' feelings of being betrayed on the contrary to the "theory of understanding". The participants categorized into the "theory of comparative suffering" responded with resentment for having their tickets reduced. The participants were asked to evaluate their satisfaction level after the exchange of messages. The findings from the experiment conclude that an act of revenge can be successful only when the offender realizes his mistake and understands why a vengeful act took place. It also emphasizes that revenge is not only aimed to make the offender pay back for what he did to the victim but also to make the former understand the latter's emotions. (Gollwitzer et al., 2011)

3. Discussion

The select text Mahabharata is widely known for being the book of virtue versus vices. Being the religious book of the Hindu religion, the plot is familiarly understood as the clash between two groups of cousins, namely the Pandava clan and the Kaurava clan over the rights to land and the power to rule. The select text has to be examined from a different perspective to comprehend how the need to be recognised, praised, and vocalised had negative consequences, including the eradication of the Kuru dynasty as a whole. This study examines the tales of Amba, Urvashi, Draupadi, Duryodhana, and Karna and represents the overlooked aspects of their emotions and aspirations.

Amba, Ambika, and Ambalika were the daughters of the King of Kasi, whom Bhishma abducted from their swayamvara to get them married to Vichitravirya. He presaged everyone who came to the swayamvara that whoever tries to defeat him and get the sisters back will be killed mercilessly. Bhishma was successful in kidnapping the sisters after a series of conflicts in which he killed and vanquished numerous adversaries. Amba announced that she fell in love with another person and so she cannot marry Vichitravirya:

Amba, the eldest of Kasiraja's daughters, approached him and said: I have already given my heart to Salya and he has fixed his mind upon me. I beg you not to force me to marry Vichitravirya. After hearing this, Bhishma consulted some brahmanas and then gave Amba permission to go wherever she pleased. Thereafter, Vichitravirya married the other two sisters, whose names were Ambika and Ambalika. (Dasa, 2014 p.21 -22)

The irony was that the king she fell in love with was also vanquished by Bhishma and as a result he refused to accept her as his life partner. Amba was not able to accept the fact that she cannot marry the love of her life. She was overwhelmed by the grief of losing her love and so she sought revenge upon Bhishma when he rejected her obligation for him to marry her as she was won by him due to his vow of celibacy. It was a pity that both Ambika and Ambalika also did not live a prosperous life as their husband passed away due to tuberculosis very soon after their marriage. This is what 'dharma' is according to the select text. Any means of life led after harming or putting someone else's life in grief will not sustain for a long time. The fate of Amba was a result of Bhishma's staunch decision is getting Vichitravirya married and let him rule the kingdom. The suffering she went through reversed the fate of the person he fought on behalf of. Amba's thirst for revenge did not quench until she killed Bhishma. Bhishma had the boon of immortality. Yet, Amba did not step back. She performed austerities, took another life, exchanged her gender in the second birth from female to male, and was known as Shikandi. This is proof of how a scorned woman is much more furious than any other creature in the entire universe. She went to the extreme of giving up her life and taking second birth which is uncertain. She did not give up on killing Bhishma and avenging her previous birth's thirst for revenge even when she was born as a woman in her next birth. She went to the extreme of changing her gender and putting Bhishma on the deathbed of arrows. On applying the revenge theory of Aristotle to this instance, it is obvious that Bhishma did not respect the desire of Amba which makes her value instrumental, and was staunch on fulfilling his mother's desire which can be related to intrinsic worth, which is, Bhishma was determined on what benefit she can provide to his nation, (as the backstory for abducting her goes back to making his brother a king with a deserving queen) ignoring the fact that she as a human being has an intrinsic value and no matter what her opinions must be valued irrespective of his agenda. On the plane of "understanding hypothesis" and "comparative suffering hypothesis", comparative suffering can be linked as Amba was not relieved till she took down Bhishma while the latter was stubborn on not doing anything wrong until his deathbed. Both were miserable for a particular period in their life but evaluating the end of the sequence and considering the offender realized his mistake and the avenger was content, the theory of understanding glorifies the tale.

Similarly, the story of Urvashi and Arjuna is another instance from the select text to put forth how lovelorn women can be turned furious within moments. Arjuna being the celestial son of Indra was admired by Urvashi and when approached he refused to make love to her. Enraged Urvashi cursed him to turn into a eunuch with the motive that he should not be able to make love to anyone as he rejected her love. However, Indra modified this curse by telling him that he can turn into a eunuch for a year whenever he desires to know that he has to be a part of Lord Krishna's play on Earth to establish 'dharma'. Though the curse was modified by Indra, this incident suggests the intensity of rage that a scorned woman possesses and emphasizes that one has to undergo the consequences of rejecting the love of a person although it is a pure obsession. Unlike the tale of Amba, Urvashi's tale is purely about attraction and not love. The former's tale was complicated while the intensity of rage and the sense of revenge was comparatively less in the case of the latter's tale as it is obvious that Arjuna was unaffected (in fact, he turned his curse a boon) and Urvashi also moved on by just cursing him and not taking any serious actions to avenge her rage caused due to rejection. Both the characters had an understanding of the situation, reacted, and moved on with content as in the theory of understanding where both the offender and victim are content after the sequence of events.

It is put forth in the select text that the penance of Draupadi in the previous birth to marry men with five different qualities was the result of her marrying five men. However, she was not asked for consent in her present life. She loved Arjuna, her first married husband, a little more than the rest of the four. She was able to accept the fact that her other four husbands had wives other than her, but she was furious out of jealousy when she learned about the marriage of Arjuna and Subhadra. She confronted Arjuna with rage and jealousy that she will not be showered with the same love by him as Subhadra has entered the frame:

At last, when Arjuna came before Draupadi, she reproached him with jealous anger: Why have you come here? Why are you not with Vasudeva's daughter? Because I am not sufficiently qualified, you will surely spend all your time with Subhadra, absorbed in loving affairs. What need will there be to even give me a second thought? (Dasa, 2014 p.134)

However, she was pacified by several people giving her knowledge about the duties of husband and Arjuna himself assuring that his love for her is unconditional: "Of course, jealousy is natural in a loving relationship, but, as we see in this instance, jealousy can be overcome by a display of affection, service and humility" (Dasa, 2014 p.135). This incident highlights the fact that a loving heart will never be willing to share whom it loves with anyone. Even though Draupadi was convinced, her heart was always pounding to receive his love all for herself and be the better wife to him. It is evident when Yudhishtira says to Bhima: "My dear Bhima, even though all of us treated her with equal respect and adoration, Draupadi favoured Arjuna. It is, for this reason, she has fallen." (Dasa, 2014 p.1154) when the latter enquires on why Draupadi fell first on their way to leave behind the material world and attain their spiritual destinations. On comparing this to the rage Draupadi had when she was humiliated in the Kaurava court, the intensity might be less as she is married to five men already but this highlights the fact that society silences a woman about her personal feelings which should go by the standards framed by

them but stands with her when they realize that there is a possibility that their species will collectively face the abuse someday. Viewing the revolt of Draupadi for the humiliation at the court of the Kauravas from a different perspective, her rage and sense of avenging put everyone in a miserable place, including the Pandavas. It can also be perceived that Draupadi used the one incident that peaked humiliation and disregarded her intrinsic value to avenge all the buried emotions of betrayal and humiliation towards the entire Kuru clan. As Aristotle's theory of revenge is that revenge can only be worthy when someone considers us to have neither intrinsic nor instrumental value, Draupadi's revenge story is evident that revenge is worthy and satisfies the victim.

Duryodhana is generally known as the machiavellian of the plot in the select text. His thirst to take away everything from Pandavas is portrayed as the result of his jealousy over the growth of Pandavas. The perspective that many researchers have failed to notice is that it was his love to be revered and identified by people as a popular king that overshadowed his eyes and mind to act with sense. These are the negative emotions that can be stirred in a person when he is lovelorn. It is not particular that the lovelorn has to be a person, even taking away the qualities and things that a person loves will persuade him to go to any extreme to get what he wants. Duryodhana is the best example for this context. He was jealous of his cousins, Pandavas, turning a barren land into a much flourishing kingdom. But the fact that many fail to notice is that he was traumatized by the fact that his father was handicapped and was deprived of the right to become the king. He was made the king when Pandu left for the forest. His yearning to become a king increased with this trauma. He wanted to conquer everything that his father could not. This not only exhibits his love for his father, his father's respect, and even his own. Although this can be termed as obsession, it is rooted in love and when it reached its peak, Duryodhana was blinded to do anything and everything to attain all the respect and material wealth he desired for. He also dared to disrobe Draupadi in front of all elderly people to satisfy his thirst for revenge for losing the most loved things by him, that is right to rule, or authority over land and people in general and to be revered as the greatest of all. Duryodhana is an outstanding example of comparative suffering theory as he destroyed not only everything around him but also himself on the journey of revenge. He was so determined to humiliate Pandavas rather than focusing on being a King even after becoming one as he always yearned. He was miserable and paranoid at the same time when Pandavas started to overshadow him. No revenge should have been sought as Aristotle says because Duryodhana was given what he always wanted. This expresses the fact that revenge can also become an obsession and put the lives of both the offender and victim in the loophole of misery if none acknowledges and understands as in the theory of understanding. This can be best understood from the outcomes of the experiment conducted by Carlsmith and his associates. The participants tended to express their emotions in a non-offensive way when they were provided the opportunity to send a message to the felon which eased the bitter emotions between the two, that is, the offender also realized that his actions were biased and self-centered which was wrong on so many levels with or without the influence of someone when the victim apologized for reducing the lootings. Duryodhana was not content with what he was given, he had eyes on Pandavas and made sure that he possessed more than them which is an act of greed. His love for power turned into an obsession which in turn developed as greed. Thus, everything has to be felt and delivered on the moderate which refers to the theory of emotional intelligence which can be a scope for further research.

Karna was deprived of the love of his biological mother since his birth. He did not know the fact that he was not born a Sudra. The humiliations he faced despite being a Kshatriya and not knowing it made him support Duryodhana who willingly gave him all the respect he desired:

Krpa then told Karna: Arjuna will accept your challenge, but first you must state your royal lineage since Kshatriyas never agree to fight with persons of lower birth.

Karnas's face became pale when he heard this, but Duryodhana quickly replied: O Brahmana, if Arjuna is unwilling to fight on these grounds then I hereby bestow the kingdom of Anga upon my ally so that no one can refuse to recognize him as a king. (Dasa, 2014 p.65)

Even when Karna came to know that he was the eldest brother of Pandavas during the verge of the war, he decided to fight against them supporting Duryodhana. This is another instance of senses getting blind due to deprived love. Karna was humiliated in many places due to his birth class. When Duryodhana offered a part of his kingdom and made him the king as a way to shut the mouths of everyone speaking so low about his birth class, he was elated and so he stuck to the side of Duryodhana till his last breath. When he was offered the motherly love and respect for which he was yearning all his life, his mind was able to process the only act of kindness and love he was offered by Duryodhana at the lowest point of his life. This is how the human mind works, it tends to forget the most crucial things when denied love and other qualities that comes along with it such as respect. It also goes blind when being drenched by love, that is, ignores the red flags when at the peak of love. Karna took Duryodhana's revenge as his own against his brothers. As the Aristotelian theory goes revenge can be worthy only when someone disregards our worth, Karna taking up Duryodhana's revenge as his own was not out of the friendship he had with Duryodhana but because he was insulted by Arjuna in many instances about his courage and valor. However, in this case, it was Karna who failed in avenging and met his end as he was cornered by the love of his mother. This also instills the fact of not mixing up emotions as in how Karna was weakened by both revenge and love at the same time.

The select text also contains tales on love between human beings and nature. The devouring of Khandava forest is a proof on how when nature abused will retaliate back by various means. As Arjuna helped in defiling the forest, his fate was to spend twelve years in forest. This is by means a way of revenge as nature made him to live with it and understand its way of working and service it provides to mankind. In another instance, when the Pandavas spend time in the forest during their exile, as a result of their extreme hunting for food, the animals were terrified and approached the eldest brother Yudhishthira to move somewhere else:

Then, one night, after Maharaja Yudhisthira lay down to rest, lions, tigers and some carnivores appeared before him in his dream. With pitiful voices choked with tears, they said: My dear King, please change your residence, for the carnivores in this forest have become almost entirely exterminated by you and your brothers. We are amongst the very few that have survived and if you stay here much longer, we shall also perish.

When Maharaja Yudhisthira saw the carnivores standing before him, trembling with fear and addressing him with folded hands, he became very sorry out of compassion. In reply the king assured the deer that he would move to another forest without delay. (Dasa, 2014 p.444)

This is very much appreciated as the Pandavas realised that they were exploiting nature. Unlike the first time they decided to rectify their mistake without showing indifference This narrative proves that not only human beings but all the living and non-living entities, collectively known as the environment or ecology would also retaliate when they are harmed and not embraced with love.

In Vanaparva or the book of forests, Bhishma narrates the story of the king Ushinara who rules Shibi to highlight the fact that nature should be balanced. The king vows to protect the dove when it is chased by a hawk and falls injured before him. The hawk demands the king to let the dove go as it is his food. However, the king was determined to save and protect the dove at all costs as he has promised the dove. Although, the king tells the hawk to eat any dove other than the one that sought protection under him, the latter refuses and claims that it is very unfair on the king's part to prevent him from eating his food. After pondering over the words of the hawk, the king decided to give the hawk his own flesh equalling to the weight of the dove as food to it. To the surprise of the king Ushinara, the dove weighed miraculously heavy and he had to give all the flesh in his body to equalise the weight of it to fulfil the word he has given to the hawk.

This brings back the Aristotelian theory where he mentions intrinsic and instrumental value. Human beings value nature instrumentally and that is why nature retaliates back. This also highlights the fact that nature has its own laws. Food chains and natural disasters exist for the world to work on a balance. It was also narrated to King Yudhisthira to denote the fact that a king has to be righteous, but he need not be uptight in satisfying the needs of everyone who comes to him out of kindness. The righteous works of a king to satisfy his subjects should not disturb the balance of the ecosystem. Lately, human beings have been invading nature and exploiting natural resources for the need and greed of his own race. The destruction of the Khandava forest to create Indraprastha and the story of King Ushinara exhibit that human beings will perish or face cruel consequences when they take more than they are supposed to from mother nature.

4. Findings and Solutions

The findings from this study are that love can create not only impacts on the lives of people but also influence their actions; revenge can make people miserable even after avenging as it is a continuous loop and content can only be attained if the offender realises that an injustice is caused by him or her to the victim or leaves without plotting revenge; nature has the power to create, heal and even destroy, it retaliates when the balance of the ecology is disturbed by any being and balances the ecosystem by means of destruction.

The solution to avoid the natural imbalance is to not abuse and exploit natural resources and reverse the damage by biocentric actions such as planting trees, rain water harvesting, etc. In order to escape the misery being stuck in the loophole of revenge the offender should provide acknowledgement or closure and the victim can confront or retreat to means of healing through nature as nature harmonises with everyone when a closure is not provided. This will in turn bring man and nature close, as a result of which the mental health of man will improve and also, he will be able to understand the laws of nature and create boundaries for the usage of natural resources.

5. Conclusion

The select text contains enormous tales emphasizing the highs and lows of love. This study throws light on the extreme things people in love or scorn do. Hate and revenge are the first and foremost thing that sparks in the minds of the scorned. The consequences are destruction even though there may be a sense of satisfaction in the avenged as discussed in this study. However, it is uncertain if their souls would calm down even after avenging the rejection of the ones they loved as human minds are unpredictable. The cycle of love, rejection, and revenge is an unending loop as people on the contrary tend to keep getting the sense of revenge after one avenges, that is, the avenged will attain peace while the one on whom the revenge was executed will want to avenge after that. The only way to avoid serious mishappenings as a result of rage after being scorned is to provide closure no matter whether the emotional damage caused can be reversed or not. The rejected are inevitably in their sane senses as the hurt and humiliation would blind their senses, nonetheless, communicating and providing closure can prevent them from further emotional damage and save the relationships around them from ruining, for instance, Draupadi was pacified about Arjuna marrying Subhadra, the younger sister of Lord Krishna which prevented the destruction of the state, the relationship between the families of Lord Krishna, Pandavas, and Draupadi. Pandavas rectified their mistake by not harming nature again in the other theme of invading and exploitation of natural resources discussed in the article. The endless cycle of revenge can be ended when everyone acknowledges and appreciates the fact that everything created by God has an intrinsic value and treats one another with respect more than kindness as the fable of King Ushinara is evident that kindness can also create consequences which may not be harmonious due to the feeling of attachment. Human beings are a creature with the ability to express and communicate their emotions while nature is a healer which heals itself and also others who harmonize with them. To conclude, when human beings learn to control their emotions by ceasing to waste time in exhibiting negative emotions such as hatred, vengeance, jealousy, disgust, greed, apathy, contempt, etc, and start to embrace and express positive emotions such as love, joy, serenity, and gratitude to themselves, fellow beings and nature, the balance of the nature will not be disturbed and there will be no riots or conflicts among people. To be precise, the world has turned Anthropocene, especially as a result of negative emotions, greed to be in particular, and it is high time people start to

preach and follow biocentrism or ecocentrism to spread positive emotions which will improve the psychological conditions of human beings and also save the ecological balance.

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