



RESEARCH ARTICLE

MOTIVATION THROUGH ENVY AND JEALOUSY: ANALYZING
NARRATIVES FROM MAHABHARATA

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ARTICLE INFO

Article History:

Received 17th December, 2016
Received in revised form
25th January, 2017
Accepted 23rd February, 2017
Published online 31st March, 2017

Key words:

Motivation, Narrative,
Envy, Jealousy
and Mahabharata.

ABSTRACT

The aim of the present study is to understand the role of emotions, particularly jealousy and envy as a motivating factor for achievement, from Mahabharata's (Indian epic) perspective. Negative emotions are more powerful as the fear of loss or the avoidance of pain has a much stronger grip on the individual, they are mostly experienced when the goals are blocked and thus motivate one more powerfully towards the achievement of a goal due to the disequilibrium experienced. The methodology involved analyzing selective episodes from B.R Chopra's Mahabharata, using narrative analysis and in turn understanding from the characters, the role of emotions as a motivating factor for the above mentioned variable in the context of organization.

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Citation: Varsha Singh. 2017. "Motivation through envy and jealousy: analyzing narratives from Mahabharata", *International Journal of Current Research*, 9, (03), 47981-47984.

INTRODUCTION

Motivation is a driving force, it is defined as a process that initiates, guides and maintains goal-oriented behaviors. Motivation is what causes us to act; it involves the biological, emotional, social and cognitive forces that activate behavior. Motivation involves three components namely; activation, which involves the decision to initiate a behavior; Persistence which is the continued effort toward a goal even though obstacles may exist; and intensity which is seen in the concentration and vigor that goes into pursuing a goal. Emotions are seen as one of the forces to activate behavior or cause behavior; an emotion is a complex, multi-component episode that creates a readiness to act. Emotions are often precursors of motivational phenomena; they signal our inclinations to act in particular ways towards specified portions of the environment (Oatley, 1992). Emotions work as a source of motivation by increasing/decreasing affective dissonance, security of or threats to self-esteem and by maintaining levels of optimism and enthusiasm. Feelings and motivation work in tandem to help us reach our goals. Emotion and motivation both depend on the relationship between the organism and its environment. In the case of emotion, the emphasis is on the evaluative aspect of this relationship: how the situation makes the person feel; in the case of motivation, it is how the individual acts with respect to the situation that is of interest (Kuhl, 1986).

There are thus obvious links between emotion and motivation, because situational evaluations largely determine action priorities: liking implies affinity or attraction and disliking repulsion. Correspondingly, if our efforts lead us to attain an intended goal we tend to evaluate this outcome positively, and if our actions are thwarted the resulting emotion tends to be negative (Carver & Scheier, 1990). Emotions thus serve partly at times, as rewards or punishments for motivated behaviour. Much of human activity may in fact be driven by affect-regulatory goals of one form or another: we often do things because we anticipate that they will make us feel better in some way (Thayer, Newman, & McClain, 1994). Both the negative and positive emotions motivate our behaviour, positive emotions by reinforcing us to feel in the same pleasant manner and negative emotions by reinforcing us to restore the equilibrium which is created due to the unpleasant experience. Negative emotions are more powerful than positive ones, the fear of loss or the avoidance of pain has a much stronger grip on the majority of us than the desire for gain or pleasure. For the most part, people will go out of their way to avoid discomfort a lot more than they will to improve their situation and they respond greater to messages that stir up feelings of anger, skepticism, bitterness, fear, etc. Negative emotions are often experienced when a goal is blocked; this requires the construction of new plans to attain the blocked goal or the formation of a new goal to compensate for the blocked one and require more cognitive resources to be allocated for dealing with the given situation, Nico frijda gave "The law of hedonic asymmetry," which states that pleasure is always contingent on change and

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disappears with continuous satisfaction, whereas pain may persist under persisting adverse conditions. Thus negative emotions can drive us more strongly towards a goal or would activate one more. In the present study the negative emotions jealousy and envy are in focus. Jealousy is an emotion and typically refers to the negative thoughts and feelings of insecurity, fear, and anxiety over an anticipated loss of something that the person values, and often consists of a combination of emotions such as anger, sadness, and disgust. Jealousy involves an entire "emotional episode," including a complex 'narrative,' the circumstances that lead up to jealousy, jealousy itself as emotion, any attempt at self regulation, subsequent actions and events and the resolution of the episode (Parrott, 2001). The narrative can originate from experienced facts, thoughts, perceptions, memories, but also imagination, guess and assumptions. The experience of jealousy involves fear of loss, suspicion or anger about betrayal, low self-esteem and sadness over loss, uncertainty and loneliness, fear of losing an important person/thing to an attractive other and distrust.

Envy is defined as an emotion that "occurs when a person lacks another's (perceived) superior quality, achievement, or possession and either desires it or wishes that the other lacked it." Envy can also derive from a sense of low self-esteem that results from an upward social comparison, threatening a person's self image: another person has something that the envier considers to be important to have. If the other person is perceived to be similar to the envier, the aroused envy will be particularly intense, because it signals to the envier that it just as well could have been he or she who had the desired object. According to Bertrand Russell envy is one of the most potent causes of unhappiness. It is a universal and most unfortunate aspect of human nature because not only is the envious person rendered unhappy by his envy, but also wishes to inflict misfortune on others. The experience of envy involves feelings of inferiority, longing, resentment of circumstances, ill will towards envied person often accompanied by guilt about these feelings, motivation to improve, desire to possess the attractive rival's qualities and disapproval of feelings. One can experience envy and jealousy at the same time and feelings of envy about a rival can even intensify the experience of jealousy. Thus feelings of envy and jealousy may powerfully drive one towards a goal directed behavior.

One's behavior is also directed by need for achievement which refers to an individual's desire for significant accomplishment, mastering of skills, control, or high standards. The term is associated with a range of actions such as intense, prolonged and repeated efforts to accomplish something difficult, to work with singleness of purpose towards a high and distant goal and to have the determination to win. Achievement would refer to the ultimate accomplishment of the desired goal or goals; it is attaining power, reputation, prestige, wealth and recognition for oneself. Mahabharata is the great Indian epic which is a story of love, courage, truth, lies, deceit, selfishness, foolishness, and every other human emotion. It is the text which teaches us the fact or hard truth that the goal of life or perfection can only be attained through pain and suffering. Pain is the means through which man is molded, disciplined and strengthened. The message of the Mahabharata is the message of Truth and Righteousness. One of the most common statements which elderly people say or rather claim is, "What is not in Mahabharata is nowhere." This clearly reveals that for Indians, Mahabharata is not merely an epic, it's a source of knowledge and it's and is treated as divine. Mahabharata shows

the quarrel between princes - the sons of Dhritarashtra and Pandu, namely Kaurava (the descendents of King Kuru) and Pandavas (sons of Pandu), respectively - for the throne of Hastinapura. The great epic produces a moral awakening in the readers and exhorts them to tread the path of *Satya* and *Dharma*. It beautifully displays all the teachings of life and also reveals jealousy and envy as the strong emotions which influenced kauravas to develop the hatred against the pandavas in order to achieve their ultimate goal or the important goals of their life. The empirical evidence has been sparse in relation to emotions and Mahabharata, however researches have concluded that negative emotions motivate one more. To quote one Aarts et. al. discovered that "associating an object with anger actually makes people want the object—a kind of motivation that's normally associated with positive emotions". Thus this paper is an attempt to understand from the epic how negative emotions particularly jealousy and envy drive one for the achievement motivation and how the same may be seen in the organization context.

METHODS

The aim of the present study was to understand the role of emotions, particularly jealousy and envy as a motivating factor for achievement, using narratives from Mahabharata's (Indian epic). The method of analysis adopted for the purpose was narrative analysis of the 2 selective episodes, the wax palace episode and the disrobing of draupadi from B.R Chopra's T.V series Mahabharata.

DISCUSSION

The aim of the present study is to understand the role of emotions, particularly jealousy and envy as a motivating factor for achievement, from Mahabharata's (Indian epic) perspective. Emotions are often precursors of motivational phenomena; they signal our inclinations to act in particular ways towards specified portions of the environment (Oatley, 1992). Emotions work as a source of motivation by increasing/decreasing affective dissonance, security of or threats to self-esteem and by maintaining levels of optimism and enthusiasm. Feelings and motivation work in tandem to help us reach our goals. Negative emotions such as jealousy, envy, anger etc. are more powerful as the fear of loss or the avoidance of pain has a much stronger grip on the individual, they are mostly experienced when the goals are blocked and thus motivate one more powerfully towards the achievement of a goal due to the disequilibrium experienced. Mahabharata – the great Indian epic illustrates beautifully all the teachings of life and also reveals jealousy and envy as the strong emotions which influenced kauravas to develop the hatred against the pandavas in order to achieve their ultimate goal or the important goals of their life. It displays how the negative emotions of jealousy and envy have repeatedly influenced the need for achievement of being in power, having the prestige, being in a position to dominate others and the fact that one gets jealous more because of the appreciation of other and the confirmed support of people to the other person. For the present purpose the two episodes the wax palace episode and the draupadi disrobing episode were taken up for the narrative analysis from B.R Chopra's Mahabharata. The interpretation of these episodes has been an attempt to link the negative emotions and achievement motivation. These two episodes were chosen for the study as both of them display the feelings

of jealousy and envy prominently, and the desperation of the kauravas to take revenge from the pandavas and overtake the throne. In the wax palace episode its shown how resentful a person can be, that he can even think of immolating his own cousins; How, strongly the experienced emotions could dominant on durdyodhana and drives him to take such an action, so that the whole kingdom could come under his control. In the episode, the ultimate reality of the ever growing support for the Pandavas in Hastinapur and the whispers of Yudhishtir to be crowned as king morally and ethically valid, could not be borne by Duryodhana which finally resulted in wreak vengeance behavior. While conducting the narrative analysis of the episode from B. R Chopra's Mahabharata on wax palace there were these same ideas which cropped in our minds and which can be easily seen as from the episodes which focused on the politics being played by Duryodhan's maternal uncle Shakuni in his presence to make Pandavas move to Varnavata. The clear idea was simply to eliminate pandavas presence from Hastinapur so that the throne could be solely for Duryodhana. The ever growing support for Yudhishtir in the province was a clear sign and reason for his jealousy which provoked him to plot all this. However one other point marks to the significance is that the pandavas though were somehow suspicious for Duryodhan's adulate behavior but as depicted in the episode from Yudhishtir's simpleton behavior they were convinced that it was done for their good!!! And as was being said in the episode that the "pandavas could not understand the trap laid with cunning, they accepted unquestioningly and with love Duryodhan's treacherous love." Throughout the epic these evidences were laid which defined jealousy as an important factor in manipulating one's thoughts and to influence one's desire to be the most glorious one. However the other person's intelligence and support does prove to be of help as was the case with Vidura here who constantly warned Pandavas against the plot. As depicted in the episode also he significantly points to the pandavas and warns them with his words "this is the season of blossoming flowers, when the flowers blossom, it seems as the forest is on FIRE". It was evident to the pandavas that things were not so hunky-dory as were being presented to them and this surely gave them the hint about the vulnerability of the palace in Varnavata.

On restricting the domain to the two negative emotions of jealousy, it can be clearly pointed out that the thoughts of duryodhan for obscuring the pandavas from people's minds to the extent of eliminating their presence from the kingdom marks to the intensity of hatred within him and further implementing his actions with full planning and plots and the celebration after their news of being killed In the fire well reflects how content he was with this news. The overall plan of the wax palace episode signifies that one being dominated by these negative emotions one can go to no limits of fulfilling one's desires. Durdyodhana had earlier also attempted for the killing of pandavas by his plans, this also shows how persistently the feelings of jealousy can motivate one towards one's goal. The episode also makes it clear how strongly these emotions may dominate one, that one also gains a power and zeal to persuade others around and somehow, work towards the goal in the expectation of achieving it persistently; such strong is the influence of these emotions that drives one towards the achievement, one's goal. Draupadi's disrobing episode which is the second major episode indicating how barefaced he was. The sole purpose of including the episode in justifying the importance here was once again to point out how outrageous

he was that he went to the extent of playing a plot in which he was sure he would win and at the end was entertained while his sister-in-law was disrobed. The jealousy within him was well reflected which was once again to point out that it can make a person go to the extent of having a ball in the most humiliating situation for his own sister-in-law. Heights to which one can go in reaching one's desire because of jealousy marks for the selection of this episode in the paper. Draupadi, was the daughter of King Drupada of Panchāla and the wife of the five Pandavas.. She was known as Panchali (meaning one from the kingdom of Panchāla) and Yajnaseni (meaning one born from a Yajna or fire-sacrifice). When the time came for Draupadi's swamvara and Duryodhan when had gone to see her, slipped on floor in anticipation of water on the floor and was insulted by draupadi. This could not be borne by duryodhan and he was somewhere very much infuriated inside and was provoke to plan for his insult. Once again jealousy and anger within him led to planning of the dice game in which he was sure that he would win with the support of his maternal uncle Shakuni and ultimately resulted in such a prodigious insult.

When the game being played between the pandavas and Kauravas was lost by the pandavas, pandavas had no other option but to bear the insult of their wife as out of impulsiveness yudhisthara had put draupadi on stake and with the anticipation that they would win they played further. As the game proceeded, Yudhishtira lost all his wealth and kingdom one by one. Having lost all material wealth, he went on to put his brothers at stake one by one and lost them too. Ultimately he put himself at stake, and lost again. All the Pandavas were now the servants of Kauravas. But for the Shakuni, the humiliation of Pandavas was not complete. He prods Yudhishtira that he has not lost everything yet; Yudhishtira still has Draupadi with him and if he wishes he can win everything back by putting Draupadi at stake. Yudhishtira walks into the trap and to the horror of everybody present, puts Draupadi as a bet for the next round. But Bhishma and Drona oppose this move recalling that a queen being a woman cannot be put at stake. However Yudhishtira ignores their call and puts her at stake much to the ire of Bhishma, who in his frustration breaks his chair. Shakuni wins. Duryodhana commands his younger brother Dushasana to forcefully bring her into the forum. Dushasana barges into the living quarters of Draupadi, who was "clad in one piece of attire". Dushasana grabs her by the hair and brings her into the court dragging her by the hair. Once again to point out the episode is well known by all however the whole act of disrobing marks to the point that it was a result of jealousy within Duryodhana. How strong the emotions are displayed is well depicted in the episode when Duryodhana along with his brothers enjoyed and was pleased with the act when Dushasan was disrobing Draupadi. It was Duryodhana jealousy and envy towards Pandavas that led to the episode. It can be seen, from the ancient period how these emotions (negative) powerfully influences a person to achieve something whether they are wrong or right; we can see this in the great epic of Mahabharata also; how Shakuni mama influenced duryodhna to do wrong with their cousins. He (duryodhna) crossed all his limits in the negative energy; he just wanted to win all the kingdoms. All the kaurava's decided to play the dice game with pandavas, to grab all his kingdom of inderprastha. Shakuni was skilled at winning by unfair means. As the game proceeded, Yudhishtira lost all his wealth and kingdom his brothers and himself to the gamble; But for the Shakuni, the humiliation of Pandavas was not

enough. He provokes Yudhishtira in such a way that he puts his wife Draupadi at stake too. As we can see in our organizations, people are only interested in their self profit and for this purpose they use wrong and unfair means, they felt jealous of others for their achievement. Their jealousy and envy drives them to use any means to be successful, even if it means bringing someone down. Duryodhna on one hand had suffered humiliation at the hands of Draupadi at the same time he was jealous of Pandavas from the very beginning. He was also jealous of Pandavas as he wanted to marry Draupadi, but could not as Arjuna excelled during the swayamwara of Draupadi and won her. Thus the above discussion can be drawn to the organization context, where not only rewards and incentive may work as motivators for the individual the emotions experienced while seeing the other person achieve and by realizing and accepting that one is second to other makes one feel jealous and at times envious, which along with the other group dynamics would work as a motivating source for the individual. It is this jealousy and envy and the desire to achieve with the limited resources that creates competition and lead not only the individuals to compete, but the different departments within the organization and different organization. Thus from all the above analysis it can be said that the negative emotions jealousy and envy may be considered an important tool to motivate people and would help one to strive for the best and may not all the times necessarily have bad affects, these negative emotions are very much the essence of human beings functioning and that is how the organizational environment is created. This was also seen in Mahabharata as every major episode between kauravas and pandavas display the influence of jealousy and envy.

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