

Retelling of Draupadi: A Comparative Study of Chitra Banerjee Divakaruni's Palace of Illusions and Ramesh Menon's The Mahabharata: A Modern Rendering

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Abstract: *The ancient epic Mahabharata is one of the great stories of India, an integral part of Indian identity. The Mahabharata is the history of the war between the Pandavas and the Kauravas, two lineages of the House of Kuru, for dominion of Hastinapura. The Kurukshetra War is the epic conflict that ends this warfare. The Pandavas are joined by 7 armies. Eleven are on the Kauravas' side. There are 18 days in the war. More than 10 million kshatriyas were dead at the end of the conflict. Majority of the noble houses were vanished. The kingly race has been eliminated. The Mahabharata has captivated readers and academics all around the world with its amazing cast of human, demonic, and heavenly characters and captivating story. With spectacular new prose, this new interpretation makes the epic accessible to readers today. For modern audiences, it revives all the thrill, wonder, and grandeur of the original. As one of the most important female characters, Draupadi is the focus of this paper.*

Keywords: Draupadi, patriarchy, femininity, Swayamvar, War, rage

1. Mahabharata: The Role of Draupadi

Women's writing is a means of exposing and releasing emotions and desires. It is true that women writers have faced numerous obstacles and prejudices throughout history, and their representation in literature has been subject to male-dominated perspectives and stereotypes. Women writers have often felt the need to write their own stories to challenge and subvert these representations. Many classical texts have depicted women in limiting and stereotypical ways, perpetuating cultural norms and gender roles that have had a lasting impact on society. For example, women were often portrayed as inferior, passive, and emotional beings, while men were seen as strong, rational, and dominant. These representations have influenced the way women are perceived and treated in society and have contributed to gender inequalities. Today, there is a growing awareness and appreciation of women's literature, which is no longer defined solely in opposition to male writers. Women writers have gained recognition for their unique perspectives and contributions to literature, and their works have had a significant impact on culture and society. While there is still work to be done to address gender disparities in the literary world, there is a growing movement towards inclusivity and diversity in representation. If women had the opportunity, they would write their own stories. And even if it contradicts what has been written by male writers, it should be seen as a reaction to biased narrative, not a rebellion against men.

As one of the most iconic and controversial characters in Hindu mythology, Draupadi's story has fascinated generations of readers. From her swayamvar to her marriage to five brothers, and from her humiliation at the hands of Duryodhana to her role in the Mahabharata war, she has been both revered as a symbol of feminine power and reviled as a victim of patriarchy. But what if we look at

Draupadi's story through a different lens - one that focuses on her agency, resilience, and inner strength? In this paper, we will revisit Draupadi's triumphs and tragedies, exploring how she challenged gender norms, asserted herself against oppression, and embodied the spirit of feminism long before it became a buzzword.

We see Draupadi, originally a helpless and selfless woman, transformed into stories retold as a symbol that celebrates femininity. Draupadi is the heroine of the epic Mahabharata, the longest epic in Indian Literature as well as world literature. Because of her courage, many people consider Draupadi to be an early feminist. She was far ahead of her time. The courage and unwavering character of Draupadi had a significant impact on the development of world literature.

She was a peerless queen. She knew so much of the day-to-day management of Indraprastha that during Rajsuya Yajna, her expertise was keenly observed by Kauravas. As Kauravas did not respect women, they felt highly offended. She deftly managed marriage life with all five Pandavas. Her relationship with Krishna kept political alliance between Panchals and Pandavas. She bore children to each Pandav. All these angered Kauravas and they were searching for opportunity to insult Draupadi.

Draupadi is much more than her five husbands and the horrible murder of her five boys thanks to her journey from the ancient epics to the Indian diaspora. Their personalities are restructured to retell morality or subvert patriarchal norms. Draupadi now represents a broad space for Indian woman to rethink their roles, embodying the dark side of self-expression. Draupadi becomes a woman who defines her role, asserts her gender, and reinvents the myth through adaptation and affirmation, travelling through the retelling of ancient India to modern India and beyond. Her talks are a reimagining of the Indian diaspora and femininity based on

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gender icons and stereotypes. Moving between continents and personalities, Draupadi descended from her high position to become human, asserting political and personal anatomy and becoming the voice of assertion and independence.

The name 'Draupadi' has several possible meanings. One interpretation is that it is derived from the Sanskrit words 'drava' meaning 'fluid' or 'liquid', and 'padi' meaning 'foot'. Thus, her name could symbolize her role as a provider of water (or life) to the Pandavas during their exile in the wilderness. Another explanation is that her name comes from the Sanskrit word 'draupad' meaning 'wife of five husbands'. This would be a reference to her polyandrous marriage to the five Pandava brothers. Whatever the true meaning behind her name is, it is clear that Draupadi was a complex and fascinating character in the Mahabharata. She was a woman of great strength and determination who faced many challenges in her life but always came out victorious in the end.

In Hindu mythology, it is confirmed that Draupadi is a prominent female character in Hindu mythology and is often considered a feminist icon due to her courage and outspokenness. She is the wife of the five Pandava brothers in the epic Mahabharata and is known for her beauty, intelligence, and strong will. Draupadi's character is complex and multifaceted, and she challenges traditional gender roles in many ways. She is portrayed as a skilled warrior, a talented diplomat, and a wise counsellor. She is also fiercely independent and is not afraid to speak her mind, even in the face of opposition. Draupadi's story has been a source of inspiration for many women writers in India, who have celebrated her strength and resilience. Women's writing has played a vital role in giving voice to the experiences and perspectives of women in a society that has often marginalized and silenced them. By telling their own stories, women writers have challenged traditional gender roles and contributed to the development of a more inclusive and diverse literary canon.

Draupadi is one of the most complex and fascinating characters in the Mahabharata. She is a powerful woman who is able to stand up to her husband, Krishna, and even defy him when necessary. She is also a loving mother and wife, as well as a loyal friend. Draupadi is a skilled warrior, and she often leads her husbands and brothers into battle. She is also a shrewd politician, and she frequently advises her husbands on how to best manage their kingdom. In many ways, Draupadi is the heart of the Mahabharata epic.

Her marriage is more like a competition set up by her father who secretly wanted her to get married to Arjuna. Therefore, all plans of the winner to aim at a spinning fish from a heavy bow and stick an arrow in its eye are cleverly invented. Ironically, this is called "Swayamvar" and is a ceremony in which the bride chooses her groom, but Draupadi is not even asked. An event of absolute injustice, but justice was to avoid Draupadi for the rest of her life, and Swayamvar was the only celebration of her life until her death. She speaks for herself when Yudhishtir stakes her and lost in the game of dice, while being disrobed by Dushasana and all the elders of Hastinapur remained silent.

In this paper, we will be focusing on these two great life changing incidents happened in Draupadi's life that had a drastic impact in developing her character, i. e., 'Draupadi's Swayamvar' and 'The Game of Dice' We will also see how these episodes are described differently with the perspectives of Chitra Banerjee Divakaruni and Ramesh Menon. The Mahabharata has always been a masculine story whose downfall is due to a woman and somehow creates a myth about the woman in the story. When Divakaruni decided to rewrite Draupadi, she rose like a phoenix from her forced identity and created a new gender - free identity. In the hands of the author, Draupadi appears as an independent person. Chitra Banerjee's Palace of Illusions give us a feminine perspective as she has brought the story of Mahabharata through the eyes of Draupadi whereas Ramesh Menon's Mahabharata give us a patriarchal view to this character.

2. Draupadi's Swayamvar

In Hindu mythology, there are women who are aggressive and speak their mind in the world of men. Draupadi is one of them. Draupadi's marriage to the five Pandava brothers was indeed an unusual situation and has been the subject of much discussion and debate in Indian mythology. Draupadi's father, King Drupada, had arranged a "Swayamvar," which was a traditional ceremony where a woman chose her own husband. However, in Draupadi's case, the competition was designed to ensure that Arjuna, one of the Pandava brothers, would win. Draupadi was not consulted or given a say in the matter, and the ceremony was rigged to favor Arjuna. This situation was indeed unjust, as Draupadi was denied the opportunity to choose her own partner and was forced into a marriage that she did not necessarily want. However, despite this injustice, Draupadi's character remains strong and resilient, and she is celebrated for her courage and outspokenness. The story of Draupadi has been an inspiration for many women in India and has been used as a symbol of resistance against gender - based oppression. Her character challenges traditional gender roles and highlights the importance of women's agency and autonomy in society.

At her swayamvar, Draupadi was adorned in resplendent attire, her beauty and grace enhanced by the ornaments that adorned her body. The assembled kings and princes were awestruck by her beauty and the Gods showered flowers on her. When she stepped forward to choose her husband, she looked around and saw the assembled kings and princes. She chose Arjuna, out of all of them, as her husband, signifying that he was the best among them.

Finally, Arjuna wins Draupadi at the request of her father. An interesting fact presented here by Divakaruni is Draupadi's secret admiration and longing for Karna, which is never mentioned otherwise and becomes an important point in the story, becoming more and more heroic as seen in women's desires, and much loved by many. Also considered by many as authoritarian and vengeful. Her feelings towards Karna can be learned from many references. When she first saw the portrait of Karna, she was captivated by his sad eyes and Krishna immediately understood what was feeding in Draupadi's mind, so he tried to convince her by downplaying Karna as the son of a charioteer. Even

Draupadi, who had firm faith in Krishna, had times when she was not sure.

> In her novel 'The Palace of Illusions', Chitra Banerjee Divakaruni retells the story of the Mahabharata from Draupadi's perspective, giving readers insight into her thoughts, feelings, and motivations. This allows readers to see the story in a new light and gain a deeper understanding of Draupadi's character and the challenges she faced. The novel also explores themes of gender roles, power dynamics, and the human experience. She once explained in an interview:

“If we are to put the woman in the center of the work, we have to show her in all her complexity. She is not the perfect gender, as we all know, but she is worth celebrating – with her flaws, as long as there is some kind of growth, as long as she is aware of the ways in which she can become not only a better woman by her own definition, but a better human being, ultimately a better spiritual being. In some way, that is Panchali's journey in The Palace of Illusions. From a position of little power, she wishes to move to autonomy, but autonomy brings its own challenges, with negative aspects that she has to recognize.”

Years passed, Kunti, the mother of the Pandava brothers, suggests that Draupadi should visit other women for casual gossip, but Draupadi desires meaningful conversation instead. This highlights Draupadi's intelligence and her desire for intellectual stimulation. Later, Bhishma urges the Pandavas to return to their homeland, and they are visited by the god Krishna. Draupadi feels jealous that her husband, Arjuna, seems to be happier with Krishna than with her. Krishna wishes to comfort her, but he recognizes that he needs to approach her in a way that is appropriate for a woman. He wishes he could be a boy so he could pat her on the back, but instead, he tries to find a more feminine way to connect with her.

Even though her husbands have affairs with other women, Draupadi remains practical and understanding. She knows that her husbands cannot always be with her, given their duties and responsibilities, and so she accepts the situation with maturity and grace. Additionally, the passage notes that Draupadi becomes the mother of five sons, one from each husband. This further highlights her importance and role within the family, as well as her ability to maintain a harmonious relationship with all of her husbands.

There is no place in history for a woman's heart. She was such an aggressive woman and she made sure that her outbursts were better than those of other women. We also look at Draupadi's feminist theory, or as some would say, her sense of humor. When the sister's teacher said that a virtuous woman would be sent to the next life and, if she was lucky, be reborn as a man.

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> A story of love, betrayal, and the ultimate quest for justice unfolds in Ramesh Manon's Mahabharata. And at the heart of it all is Draupadi, the fiery princess who sparked a swayamvar like no other.

The Swayamvar of Draupadi in Ramesh Menon's Mahabharata is a competition held by her father, King Drupada, in order to choose a suitable husband for her. In the competition, each of the eligible suitors must string a bow and shoot an arrow at a rotating fish target in order to win Draupadi's hand in marriage. The first suitor to complete the task is declared the winner.

During Draupadi's swayamvar, many powerful and noble princes from all over India gathered to compete for her hand in marriage. The competition consisted of archery, in which the princes had to shoot a target while looking at its reflection in a bowl of water. Arjuna, the third of the five Pandava brothers, was the only one who succeeded in hitting the target, and thus won Draupadi's hand in marriage.

The story of Draupadi's swayamvar is often used to illustrate the domination of men in society. One of the most central themes in the epic is that of patriarchy. This theme is continued throughout the epic, with various female characters being married off or otherwise disposed of according to the wishes of their male relatives. Draupadi, one of the main protagonists, is a particularly striking example. She is won in a contest by Arjuna, who then proceeds to share her with his brothers. This arrangement does not last long, as Draupadi eventually becomes the wife of all five brothers.

While this may seem like a happy ending for Draupadi, it actually reinforces the theme of patriarchy. In many ways, she remains a trophy wife, passed around from brother to brother as they please. Her own desires and opinions are largely ignored, and she is expected to serve her husband's needs above all else. This treatment ultimately leads to Draupadi's downfall, when she is humiliated and disrobed in public by Duryodhana.

Ramesh Manon's Mahabharata brings the ancient epic to life, with the intriguing story of Draupadi's Swayamvar taking a central role. Through this eventful episode, we get to see how a woman can make her own decisions and shape her destiny in an era where women had few rights or privileges. The tale of Draupadi's bravery and intelligence is one that has inspired generations of women around the world and will continue to do so for many years to come.

3. Game of Dice

In full royal splendor, the five brothers, their queen and their entire entourage are ready to return to Hastinapur. Duryodhana wanted to build a dice meeting hall just like the Pandavas. He hired a local architect and, impressively, built the hall in a very crude way. Even the brother, who had no taste, hated the hall. And the Pandavas made a mistake of not informing Krishna, who had returned to Dwarka. They went there alone, thinking they were going to visit their cousins.

> Draupadi's question was a powerful one that challenged the traditional patriarchal norms and highlighted the injustice done to her. By questioning the legality of her husband's decision to gamble her away, she was asserting her agency and rejecting the notion of being treated as a mere object to be won or lost in a game. Her question also exposed the flaws in the rules of the game, which allowed for such immoral and unethical behavior. Draupadi's actions were not submissive, but rather, they were a brave and bold assertion of her rights and dignity as a woman.

Draupadi was not an illiterate woman who did not know the laws. She was sure that the elders knew the rules she was talking about and would help her. But she forgets that no rules and laws support women. Finally, Duryodhan ordered Dushasana to grab Draupadi by the head in front of a large audience, drag her into the palace, and then strip her completely. Divakaruni told that Draupadi, despite all his qualities, suffers from a huge ego. We get an idea of this attribute when it comes to the honor of Draupadi. She could

have asked Karna for help, but none of Draupadi would back down.

She spoke firmly, demanding justice and questioning the righteousness of the game of dice that had led to her humiliation. She asked why the elders of the court, including Bhishma and Drona, who were respected and wise, had allowed such a thing to happen. She also reminded everyone of the consequences of their actions, warning that the wrath of her husbands and their powerful allies would bring about the destruction of the Kuru clan. Despite her fear and vulnerability, Draupadi refused to back down or accept the injustice done to her. Her strength and courage in the face of adversity are a testament to the resilience of women and their ability to fight for their rights and dignity and said to the elders gathered there:

“How could you consent to my being staked by the king who was himself trapped into the game and cheated by wicked people, the expert in art? Since he was no longer a free man, how could he stake anything at all?”

She was frightened by the elders, who greeted her and gave a sermon on ‘Dharma’. But now that the King's daughter - in - law was naked in public, nothing was said in her defense. It was Shri Krishna who saved Draupadi from disgrace, but on that day, he sowed the seeds of revenge in Draupadi's heart.

It should be noted that while Draupadi's actions may be seen as a sacrifice of motherhood for the sake of revenge, it is important to consider the societal and cultural context of her time. Women in ancient India were expected to prioritize their duties as wives and mothers above all else, and for Draupadi to choose revenge and independence over motherhood was a radical departure from traditional gender roles. Her actions may be seen as a feminist statement, challenging the patriarchal norms of her society and asserting her agency as a woman. However, it is important to also acknowledge that the societal expectations placed on women in her time may have limited her choices and forced her to make difficult decisions.

It is true that Draupadi was involved in many philosophical debates about law and truth, but it is important to note that her questioning of the sages and her doubts about their words were not limited to her personal views on her husband or her own devotion. Draupadi was a strong and independent woman who questioned authority and sought to understand the deeper meaning of things. It is also important to note that her comparison to Sita is not a fair one, as their circumstances and personalities were vastly different. While Sita was a devoted and obedient wife, Draupadi was a fierce and independent woman who fought for her rights and the rights of her husbands. It is unfair to judge her based on a comparison to another woman and their differing circumstances.

She does not want to be the perfect wife, sacrificing everything for her husband. Draupadi sacrifices her comfort but only uses it for revenge on her husband risking his life. Draupadi will stop at nothing to realize her ambitions.

When it comes to telling the story of the Mahabharata, there are many different versions out there. Ramesh Manon's version is just one of them.

Draupadi is one of the most famous heroines of the Indian epic Mahabharata. She has become a symbol of female power due to her strong will, outstanding intellect, and pride in being a worthy woman. It should be noted that in Hindu mythology there are very few women who are aggressive and speak their mind in the male world. This is a common interpretation of Draupadi's character in Hindu mythology. Her outspoken nature, resilience, and defiance against the patriarchal norms of her time have made her an icon of feminist strength and empowerment. She is also celebrated for her intelligence, leadership skills, and her ability to hold her own in a male - dominated society. Draupadi's story continues to inspire women to challenge gender stereotypes and fight for their rights and equality. Hence, their unpopularity is due to the fact that their image does not encourage women to conform to the demands of India's patriarchal society. As a result, Draupadi became a role model for gender and resilience.

It should be noted that although polyandry was well received during the Mahabharata, it was met with great disapproval during the epic period. Thus, Draupadi was looked down upon because she married five Pandava brothers. In fact, Karna, because she had many husbands, called her Veshya or whore in the game of dice. She was not the culprit of this social offence and did not enter a polygamous contract herself. She gave her heart to noble Arjuna in Swayamwara (marriage of her choice). The complex web of polyandry she is entangled in is a godsend. There is no reason to accuse her of a crime. By the way, although the topic of polyandry is very controversial, Draupadi is considered one of the five Sreshthas (or divine) Naris. This in itself is an anomaly and cannot be well explained.

The injustice that Draupadi is barely justified by her marriage is unforgivable, and the legends that condemn her sexuality are absurd. Depending on how you read the story, Draupadi can be seen as a subversive figure who emerges victorious. In the end, Draupadi used the same tool he used to knock him down and lift him up. It is clear in the Mahabharata that men play dice and fight. Draupadi is that woman! Draupadi has stamina and strength that are considered a threat to men. Draupadi's lyrics emphasize violence against women, especially within the family.

In short, silence make women weak, and men continue to develop tyrannical behavior because they know that most women will suffer in silence. However, one woman named Draupadi stood firm and expressed her displeasure whenever she felt injustice. Incredibly bold and impressive given the time, place and society she lived. In the midst of humiliation, torture, pain and abuse, Draupadi finds the strength to fight against the injustice perpetrated by cruel men in a society dominated by men. Due to the strength and courage shown by Draupadi, she is a role model in terms of gender and resistance.

4. Conclusion

Draupadi is a central character in the Hindu epic, Mahabharata. She is one of the most popular and well - known heroines in Hindu mythology, and her story is widely told and revered in India. Draupadi was the wife of the five Pandavas, the heroes of the Mahabharata. She is known for her beauty, intelligence, and courage. She is also remembered for her steadfast devotion to her husbands and for her role in the war between the Pandavas and the Kauravas.

Draupadi's story is one of resilience and strength in the face of adversity. She faced numerous challenges and injustices throughout her life, including being humiliated in a public assembly and being forced into exile with her husbands. However, she remained steadfast in her faith and devotion, and ultimately played a crucial role in the Pandavas' victory in the Mahabharata war.

Draupadi's story is also significant because it highlights the importance of women's rights and gender equality in Hindu mythology. Despite facing numerous challenges and obstacles, Draupadi remained a powerful and influential figure throughout her life, and her story continues to inspire and empower women in India and around the world.

Draupadi is one of the most complex and multi - dimensional characters in the Mahabharata, and her representation in the epic is multifaceted. At one level, Draupadi is portrayed as a virtuous and devoted wife who is deeply committed to her husbands, the Pandavas. She is known for her beauty, intelligence, and courage, and is respected and admired by all who know her. At the same time, however, Draupadi is also a woman who has been wronged and subjected to numerous injustices throughout her life. She is humiliated in a public assembly, forced into exile with her husbands, and ultimately becomes a pawn in the political games of the men around her.

Despite these challenges, however, Draupadi remains a resilient and strong - willed character who is determined to overcome the obstacles in her path. She is also a symbol of female empowerment and resistance against patriarchal oppression, and her story has been interpreted by many as a powerful commentary on the status of women in Indian society.

In short, Draupadi is a complex and multi - dimensional character whose representation in the Mahabharata reflects the diverse roles and challenges faced by women in ancient India.

Ramesh Menon is an author who has written a retelling of the Mahabharata, and his portrayal of Draupadi in his book is nuanced and multi - dimensional. Menon presents Draupadi as a woman who is both strong and vulnerable, intelligent and impulsive, loving and resentful. He highlights her fierce devotion to her husbands, as well as her deep - seated anger at the injustices she has suffered. Menon also emphasizes the complex relationships between Draupadi and the other characters in the epic. He portrays her as a rival to Kunti, the mother of the Pandavas, and as a confidante to

Krishna, the god who plays a key role in the Mahabharata. He also explores her relationships with the other women in the epic, including her sister - in - law - in - law, Subhadra, and her friend and ally, Krishna's wife, Satyabhama.

Throughout his retelling, Menon portrays Draupadi as a powerful and influential figure, who is both admired and feared by those around her. He also emphasizes the feminist themes in the Mahabharata, and presents Draupadi as a symbol of female empowerment and resistance against patriarchal oppression.

Overall, Menon's portrayal of Draupadi is complex and nuanced, and reflects the many different facets of this iconic character in Hindu mythology.

Chitra Banerjee Divakaruni is a novelist and poet who has written extensively about Indian mythology and culture, including a novel called "The Palace of Illusions," which retells the story of the Mahabharata from Draupadi's perspective. In her portrayal of Draupadi, Divakaruni emphasizes the character's strength, intelligence, and resilience.

Divakaruni's Draupadi is a woman who is deeply loyal to her family and her people, but who also has a fierce independent streak. She is intelligent, outspoken, and quick-witted, and is not afraid to challenge the patriarchal norms of her society. She is also deeply conflicted, however, and struggles with the weight of her responsibilities as a wife, mother, and queen.

Throughout her retelling, Divakaruni emphasizes the ways in which Draupadi's life is shaped by the men around her. She is married off to five brothers, without her consent, and is forced to navigate the complex power dynamics of her polygamous marriage. She is also subjected to numerous injustices, including being publicly humiliated and disrobed, and being forced into exile with her husbands.

Despite these challenges, however, Divakaruni's Draupadi remains a powerful and influential figure. She is a skilled diplomat and strategist, and plays a key role in the political and military manoeuvres of the Pandavas. She is also a devoted mother and wife, and is deeply respected and loved by those around her.

Overall, Divakaruni's portrayal of Draupadi is complex and nuanced, and reflects the many different facets of this iconic character in Hindu mythology. She is a woman who is both strong and vulnerable, intelligent and impulsive, loving and resentful, and who embodies the complex and contradictory roles and challenges faced by women in ancient India.

When viewed through a modern lens, Draupadi's character in the Mahabharata can be seen as a symbol of female empowerment and resistance against patriarchal oppression.

As a woman in ancient India, Draupadi faced numerous challenges and injustices, including being married off without her consent and being subjected to public humiliation and disrobing. Despite these obstacles, however,

she remained a resilient and strong-willed character who was determined to overcome the injustices she faced.

Draupadi's character also highlights the complexities and contradictions of women's roles in ancient Indian society. On one hand, she was a devoted wife and mother who was deeply committed to her family and her people. On the other hand, however, she was also a fierce and independent woman who challenged patriarchal norms and resisted the subjugation of women.

In many ways, Draupadi's character can be seen as a precursor to the feminist movement in India and around the world. Her story serves as a reminder of the ongoing struggles faced by women in patriarchal societies, and of the importance of standing up against injustice and oppression.

Draupadi is undoubtedly one of the most fascinating characters in Indian mythology, with a complex and multi-dimensional personality that has captivated audiences for centuries. As a character, Draupadi is known for her intelligence, beauty, and strength, as well as her fierce loyalty to her husbands and her people. She is also a complex and nuanced figure, however, with a deep-seated anger and resentment towards the injustices she has suffered. Draupadi's story is filled with dramatic twists and turns, from her marriage to five brothers to her public humiliation and disrobing, and her subsequent role in the political and military manoeuvres of the Pandavas. Her character also highlights the complex relationships between men and women in ancient Indian society, and the ways in which gender roles and expectations were deeply entrenched in that culture. Despite the challenges she faced, however, Draupadi remained a powerful and influential figure, and her story continues to inspire and captivate audiences today. Whether viewed through a historical, cultural, or feminist lens, Draupadi's character is a fascinating and compelling figure whose story is a testament to the strength and resilience of women throughout history.

I completely agree that Draupadi's character is truly captivating and multi-dimensional, and her story has resonated with audiences for centuries. Her strength, intelligence, and loyalty to her family and people are admirable, and her ability to navigate complex power dynamics and political situations is truly impressive.

At the same time, however, Draupadi is also a deeply conflicted and complex character, struggling with the injustices she has suffered and the weight of her responsibilities as a wife, mother, and queen. Her story highlights the challenges faced by women in ancient Indian society, particularly in terms of gender roles and expectations. Overall, Draupadi's character is a fascinating and important figure in Indian mythology, whose story continues to inspire and empower women today.

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