

Intrapersonal Conflict of the Main Character “Draupadi” in *Yaagyasenee*

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Abstract

The focus of this research is in the area of intrapersonal conflict faced by the main character in Pratibha Ray's *Yaagyasenee*. It has presented how Draupadi, the most misunderstood character of epic *Mahabharat* suffers from intrapersonal conflict due to various reasons in the novel. This study is important in order to discover how an individual fall in the trap of intrapersonal conflict in a normal life, when own goals, values or roles diverge with others. The research approach adopted in this research article includes qualitative method. It links literature to the society and the context. The article concentrates on intrapersonal conflict in Draupadi which has been studied using different patterns of conflict identified by Kurt Lewin. This research article explains that while fulfilling their responsibilities or utilizing their rights, people have to continuously pass through intrapersonal conflict which makes different impacts in their lives. It is useful for the researchers who want to study any art from intrapersonal perspectives.

Keywords: conflict, intrapersonal, shadowy, entangled, stress

Introduction

Draupadi, the daughter of king Draupad and spouse to five pandavas, who suffers from tortures and illtreatment in the great Hindu epic *Mahabharata*, spends a disputing life. Her clashful life draws the attention of many writers and researchers to rewrite the epic and make research upon her. Draupadi is also known by various other names like Krishnaa, Yagyaseni, Panchali, Draupadkanya and so on. Hinduism explains that recitation of 108 names of Draupadi religiously, improves inner and physical beauty in a man. It shows that Draupadi is a powerful goddess. However, readers do not find proper justice to female characters in the great epics like *Mahabharata* and *Ramayana*. According to Dr. Archana Kumari, (2016) “these female characters no less than men faced their challenges of their lives they had never imagined. But in some way, they remained shadowy figures, their thoughts and feelings unheard unless they affected their men of their lives” (Kumari, p.2). Alike, Motswapong Pulane Elizabeth states “there are women characters in both *Ramayana* and *Mahabharata* who have not been given platform to exist independently (2017, p.448). It is understood that the character Draupadi of *Mahabharata* is centre of attraction for many.

Different writers have rewritten the stories of epics *Ramayana* and *Mahabharata*, taking female as their main character representing their different aspects like boldness, courage, sufferings

and sacrifice in their novels and articles. Andrienne Rich explains, “Revision the act of looking back, of seeing with fresh eyes, of entering an old text from new critical direction is for women more than a chapter in cultural history. It is an act of survival”. Writer Samhita Arni (2011) in her *Sita's Ramayana* retells the epic *Ramayana* from the point of view of Sita which portrays Sita as a strong, powerful woman who takes fate into her own hand. In the same way, Chitra Benarjee Divakaruni (2008) wrote *The Palace of Illusion* from Draupadi's point of view. Similarly, Yarlagadda Lakshmi also has written novel *Draupadi* from Draupadi's perspective. Likewise, Pratibha Ray (1985) in *Yaagyasenee* also has retold *Mahabharata* from Draupadi's point of view. Ray, an eminent fiction writer of Odia language has written twenty novels and ten short stories. Through her articles she searches social order based on equality, love, peace and integration. *Yaagyasenee* (1984) originally written in Odia language is her most powerful creation which received Sarala Award in 1989 and Moorti Award in 1991. *Yaagyasenee* is about Draupadi's unrevealed part of life. It has been translated into different languages of the world. Bindhya Subba has translated the novel into Nepali language (*Draupadee*) in 2019.

Ray's Draupadi entangled in the norms of family and society always remains in stress in her married life in the novel. The undoubted heroine of *Mahabharata*, one of the honoured 'pancha sati', one of the five most

virtuous women in Hindu mythology, Draupadi is still seen by many as the woman responsible for the greatest war of all time. In this historical novel, Pratibha Ray makes an admirable attempt to present a balanced portrait of Draupadi and in doing so, skillfully brings to the forefront of the deeper aspects of the character and of the remarkable Pandava Queen.

Conflict is intrinsic element that provides energy to the story. There are two types of conflict: internal conflict and external conflict. Inner conflict is the conflict manifested in the character's heart whereas external conflict is manifested through characters of people or other lives. Conflict triggers the emotion of literary connoisseurs. So, conflict can be taken as the heart of the story and it is usually related with the main character. Intrapersonal conflict comes under internal conflict which is also known as psychological conflict. It is regarded as a silent yet powerful force. It's a psychological phenomenon that manifests within an individual, often going unnoticed by the outside world. This internal conflict arises when one grapples with contradictory thoughts, emotions, or desires, leading to a state of mental restlessness. This novel has not been studied from intrapersonal conflict perspective when the main character 'Draupadi' continuously suffers from it. Siti Riza Ariyani explains intrapersonal conflict can be regarded as a dispute that occurs when interests, goals or values of different individuals or groups are incompatible with each other. This results

into a situation whereby they frustrate each others in an attempt to achieve their objectives (2018, P.826). The researcher attempts to study the main character Draupadi from intrapersonal conflict based on concept developed by Kurt Lewin. According to Lewin's theory psychological conflicts are divided into three types: (Amelia et. al, 2022) i. approach-approach conflict (an individual presented with two desirable alternatives) ii. avoidance-avoidance conflict (an individual presented with two undesirable alternatives) iii. approach- avoidance conflict (an individual presented with one desirable and one undesirable alternatives) Intrapersonal Conflict is studied under Social Psychology of Psychoanalysis. This research article will study intrapersonal conflict only in the character Draupadi of the novel and as the original text is in Odia language, the Nepali version of the text will be used as the primary source. This article will prove beneficial for the researchers who want further study of any text from conflict perspective. It will also be fruitful for those who want to study *Yaagyasenee* from other perspectives.

Statement of the Problem

Draupadi is recognised as model of plygamy but the primary text selected for this research study, has presented Draupadi as a victim suppressed by family burdens. The most mistaken character of the great epic *Mahabharat* has spoken her voice in *Yaagyasenee*. Despite her continuous effort, she suffers

from insults and humiliation which put her into mental pressure and she becomes a sufferer of intrapersonal conflict throughout her life. Even being a member of a royal family, she cannot enjoy a comfortable and luxurious life. So, this article has following research questions related to the text.

Research Questions

1. What are the reasons behind intrapersonal conflict of the main character “Draupadi” in the novel?
2. What kind of intrapersonal conflict does the main character mainly suffer from?

Objectives

1. To discover the causes of intrapersonal conflict of the main character “Draupadi” in the novel.
2. To find which intrapersonal conflict Draupadi mainly suffers from.

Review of Literature

Yaagyasenee is a popular novel based on great Hindu epic *Mahabharata*. It has been translated into different languages. Thus, many writers and critics have reviewed this novel in their articles and review notes. Some of them have been used here as review of literatures.

Sabita Mishra (2019) found that through Draupadi, Ray has criticised society that judges a woman's chastity by the number of husbands (abstract). She further informs Ray's Draupadi to be full nourished and anti-idealistic and realistic value of life as she found Draupadi in a different and real role in the novel. Mishra also realized that while writing the

complexity of Draupadi's character, Ray has incorporated the elastic notion by stretching the mythical Draupadi to an ordinary woman fitting the various situations of modern times. So, for Mishra, Ray's *Yaagyasenee* is a well carved novel which is able to show a new perspective to observe female character. In the same way, Aparna V (2019) caught *Yaagyasenee* as the reworking of the great epic *The Mahabharata* from Draupadi's perspective. She explains that the novel discusses the social problems that have tormented the society for ages and Ray has tried to unravel the underlying mysteries of life through her works of art. She has argued that the novel is a revision of myth. She also added that it was an attempt to erase misinterpretation of female identity in fairytales and myths. In this way, Aparna V found the novel written on social problems which are followed as the social cultures. Draupadi's abhorrence by the thought of a female leading her marital life with her five husbands remained unheard. She neither found any congenial opportunity to express her grief/ inner voice nor could she prefer to be vocal. Draupadi has not only been reflected in the story but also have carried the real-life connection between mythology and reality which has made the novel impressive and appealing. Similarly, Silima Nanda (2018) wrote that Pratibha has successfully depicted the trials and tribulations of Draupadi, an ordinary woman with a new approach whose story was often lost in the grand saga of

Mahabharata.

In this way, various critics have spoken about *Yaagyasenee* in their own perspectives but researcher did not notice it being reviewed through the lens of intrapersonal conflict. That is why researcher wants to conduct research on Pratibha Ray's *Yaagyasenee* from intrapersonal conflict.

Research Methodology

Conflict is the unavoidable condition that regularly occurs when one cannot agree on the circumstances. According to Kurt Lewin, (1948) conflict is a disagreement or dispute. And this happens to someone with the opposition from where the source of conflict for the sake of a purpose. Conflict is a situation where oppositely directed, simultaneous forces of about equal strength occur in a place. Similarly, Horton (1982) explains that conflict is the process where a person or group seeks to gain an advantage by weakening or eliminating competitors rather than by surpassing them fair competition. Conflict is an interaction in which people (individually, or in group) feel strange, they feel their aims are not suitable with what they expected and see the other as competitors or threats. In the same way, Jehn and Bendershy,(2003) explain that in western literature, the conflict is considered as a series of disagreement or compatibility between opinions and principles. Thus, to have in common, conflict can be explained as the situation that a person has disagreement with other party and a person continuously meets in his/her life.

Conflict is broadly divided into two groups:

- i. External Conflict: It is the conflict that occurs with external body and can be observed easily. For instance: quarrel, fights and so on.
- ii. Internal Conflict: It is the conflict that takes place in a person's mind. For instance: Interpersonal Conflict, Intrapersonal Conflict and others.

Intrapersonal Conflict as a Method

Intrapersonal conflict is the inevitable condition one happens to undergo when s/he is unable to make a concrete decision and remains confused on what to do next. It is a bewildering state between heart and mind. Katherine Milkman (2009) in his dissertation explains, the conflict people experience when deciding between doing what they want and what they should is intrapersonal conflict. Similarly, for Tymofieva M.P (2016) intrapersonal conflict is one of the most difficult psychological conflicts that prevails in a person's inner world that is continuous and reflects the relationships environment that are antagonistic. In the same way, Khaleda Yasmin (2017) explains, intrapersonal conflict arises within an individual. Sometimes it is called intrapsychic conflict. It can develop out of one's psychological factors, such as own thoughts, ideologies, emotions, and values. So, intrapersonal conflict is a puzzling condition a person suffers in his/her life time when cannot make a resolution.

Intrapersonal conflict is studied

under Social Psychology. Social Psychology is the scientific study of human behaviors and impacts of other's conduct in a person's private life. "Gordon Allport describes social psychology as a discipline that attempts to understand how the thought, feeling and behavior of individual are influenced by the actual, imagined or implied presence of others" (Muhammad et. al, 1968). To have in common, Social Psychology is the study of the dynamic relationship between individuals and the people around them. Thus, intrapersonal conflict is a section that comes under Social Psychology. German, American Psychologist Kurt Lewin (1890-1947) identified three different patterns in Intrapersonal conflict (Lewin,1948).

- i. Approach-Approach Conflict: It occurs when an individual is presented with two desirable alternatives e.g. people have to choose between two choices that are equally attractive or liked.
- ii. Approach-Avoidance Conflict: It occurs when an individual has to deal with a situation that possesses both positive as well as negative aspects. e.g people have to choose such choice that has good and bad sides.
- iii. Avoidance-Avoidance Conflict: It occurs when each of the competing alternative possesses negative consequence e.g., people have to choose one from two choices that are equally unattractive or disliked.

This research article is based on qualitative method. The core property of qualitative research is that it examines the way of people make sense out of their own concrete, real minds and in their words (Cropley, 2021). The translated text of *Yaagyasenee (Draupadee)* has been used as the primary source to solve the research problems. It is in analytical design with interpretive module. It is totally based on secondary sources like articles, books of critics, abstract, dictionaries, and internet services/websites. Textual analysis is its tool and technique. The aim of this article is to analyse the intrapersonal conflict that the main character Draupadi goes through in the text. The story is about Draupadi's biography where Draupadi is the narrator herself. So, the novel is the main data source for this study. To complete the data and theories, the researcher has used some books and internet articles related to the topic. The data has been analysed based on psychological theory developed by Kurt Lewin. The data for this study has been collected by note-taking technique. At first the fiction is read and note- taking the data such as extracts and utterances made by the main character that express the intrapersonal conflict in the novel have been used.

Discussion

This section deals with the analysis of intrapersonal conflict in Draupadi. It gives description of the evidences that make Draupadi victim of

intrapersonal conflict. To meet the research aim, this section has been divided into four sub-divisions: Draupadi as Property, Social Norms Impacts, Emotion Towards Dear Ones, and Insults and Humiliation. Each segment deals with different patterns of conflict developed by Kurt Lewin.

Draupadi as Property

Novelist finds Draupadi repeatedly being used as worldly goods for personal benefit, by the different persons in the novel that make her suffer through different patterns of intrapersonal conflict. Guru Drona takes eastern Panchal and takes revenge to king Draupad (king of Panchal), who had once insulted him saying there cannot be friendship between a king and a poor Brahmin. Furious king decides to kill guru Drona as his vengeance but it was impossible as there were Bhishma, Karna, Duryodhan and his hundred brothers, Pandavas in Hastinapur. So, king Draupad organizes *yagya* (sacred fire). Draupadi and Dhristadhum take birth from the *yagya*. Draupadi grows up into a beautiful, learned poetess. She regularly hears her father praising Lord Krishna. He wants Draupadi marry lord Krishna and fulfill his dream. Draupadi also gets attracted towards him. But Krishna proposes Arjuna (third Pandava), his friend as life partner for Draupadi. King Draupad accepts the proposal as he thinks it would be a great insult for guru Drona (as Arjun is his favourite pupil) and he equally finds Arjun brave enough to kill Drona and starts preparation for

wedding but Draupadi, who has always dreamed Krishna as her lifepartner falls in trouble and thinks...

*tara ma? Jun barmaalaa maile
Krishnako galaamaa
pahiryaaunaka nimti bihaandekhi
uniraheki thie, tyo maalaa aba
maile Arjunlaaee
pahiraaunuparchh. tyopani
Krishnakai ichhaa anusar. ke
mero kunai ichhaa chhaina?
akanchha pani chhaina
yaskaaranaki ma yagya-
homabaata janmeki Yagyaseni
hu? But I? The garland which I
was weaving since morning for
Krishna now should use it for
Arjun. And it is Krishna's wish.
Do not I have any wish, desire?
Because I am born from yagya,
Yagyaseni do not I have any urge
(p.36)?*

Draupadi (Yagyaseni), who is not a biological daughter to King Draupad falls into conflict due to king's decision. She was born with purpose to fulfill Draupad's aim. So, King does not think necessary to know her wishes even about her own marriage (the important decision of her life). He takes her as his weapon/ material which he can use anywhere, anytime according to his wish to achieve his aim. Draupadi cannot go against her father's decision easily nor can accept Arjun as her life partner. In this way, here she suffers from avoidance-avoidance conflict when she is used as personal property by King Draupad. She couldnot be happy with her father's decision nor

could she express her wishes.

Draupadi becomes very sad but she cannot do anything to help herself and suffers from mental conflict. Finding Draupadi unhappy, Lord Krishna and her friend Nitambini make efforts to counsel her. Krishna says he is present in every part of Arjun's life. Nitambini says Arjun is Krishna's life, so if she receives Arjun she would receive Krishna. Draupadi now becomes ready for engagement with Arjun (whom she has never met before) as per her father's wish. But King wants to make engagement a great pomp. He was confident in Arjun's skill, so he announces for a difficult bow and arrow competition. The winner would receive Panchal princess's (Draupadi's) hand. Arjun was only the person fitted for the job that is why, there was no matter of worries in the palace. The competition was actually just like a show piece as elephant's tusk. Draupadi who was unhappy due to King Draupad's idea slowly starts to get mentally prepared for Arjun.

However, something other was inscribed in Draupadi's fate. When the preparation for engagement was going on Krishna brings a sad message about conspired death of all the pandavas along with their mother Kunti. A grand announcement of engagement was already done and many guests had started to join the venue. It was impossible to stop the program. It was matter of Prestige for the king and the whole country. So, there was no option in giving Draupadi's hand to anyone who wins the

contest. A young Brahmin who visits the assembly with his four brothers wins the contest. Draupadi falls into problem but she has no courage to tell about her dissatisfaction. Draupadi's engagement is arranged with the brahmin against her internal wishes. With much difficulty on the way home, she reaches her husband's house. She looks at the poorly built house and remembers her father's palace and feels depressed.

Afterwards, she comes to know that the five brothers disguised as Brahmins were Pandavas. They were hiding from Kauravas to save their lives. When she finds that it was Arjun who had won her hand she feels some relief. She falls into conflict again when Yudhisthir informs mother Kunti that they have brought something rare. Kunti tells from indoor to distribute it equally among the five brothers and all the five brothers become ready to marry with Draupadi (as if she is a material to be distributed) to keep mother's words. Even Arjun (who was engaged to Draupadi) does not care Draupadi's emotion neither tries to understand her feelings. He does not dare to go against Yudhisthir's decision. Draupadi has no courage to go against her new family; she revolts inside her heart but cannot produce any sound.

*aaphno manako kuraa kasari
spasta bhanu ma? bhanna sakina
bhane dosro kuro grahan kasari
garna sakchhu? ek naarile
paanch pati grahan gareko
dristaanta katai chhaina. [How*

can I speak my heart? If I cannot speak how can I accept the second one? There is no instance of one woman marrying five husbands] (P.75).

Travelling a long distance on foot for the first time Krishnaa(Draupadi) was already in physical pain. Moreover, she receives mental pain as soon as she reaches her husband's house. Kunti speaks without understanding the reality and Yudhisthir makes decision taking Draupadi as a substance (property) not as a human being. Remaining four brothers accept their big brother's decision quietly. But Draupadi was not happy with Yudhisthir's numb idea which was against her *stridharma* (duties of female) and again she couldn't speak her heart because it would be against her mother-in-law's order. Here again, she suffers from avoidance- avoidance conflict.

Social Norms Impacts

Social norms and values are made to maintain social order in the society. Different people in the community play their own role for the welfare of their area. But sometimes while following social norms also a person falls in conflict. Ray has presented such situations through the character Draupadi in the novel.

Marriage Ceremony of five Pandavas with Draupadi takes place, which becomes a cause of another conflict in Draupadi's life. Draupadi has to serve all her five husbands equally as an ideal wife. Yudhisthir calls her to watch him playing *dhrutakridaa* (cowrie

shells game). It is his favourite game. Bhim asks her to sit near him in his room after heavy lunch. At the same time, Arjun wants to talk with her about his weapons. A maid comes with message from Nakul. He wants to make test ride of the dowry horse with Draupadi and Sahadev also wants to talk with her about returning home from Panchal. It is responsibility of a partner to help another in need but it becomes a problem for Draupadi due to her multiple husbands. And again, when *Rishi*(sage) Narad says, she can be the cause of conflict among the brothers, she becomes more worried.

asankaa ra bhayale manmanai kaape ma. [I started trembling inside due to suspicion and fear] (119). Draupadi's married life starts with tensions. Draupadi wants to fulfill all her responsibilities as a perfect wife but it becomes impossible due to her multiple partners. So, she suffers from approach-approach conflict.

King Dhritarastra (Pandavas' big father) when comes to know that Pandavas are still alive, he calls them back offering half of the Hastinaapur (Khaandavprastha). Khaanda is a rough and infertile land. Pandavas with their kindness, hardwork and knowledge develop their state into a beautiful and attractive kingdom. Pandavas call all the learned people, relatives along with Duryodhan and his hundred brothers at the inauguration of new Assembly Hall. Draupadi prepares food for all the

Kauravas, other relatives and her family and serves them. Unkind Kauravas get attracted towards Draupadi's beauty and start molesting her. Dusashan touches her while serving food and others also use impolite words but she is unable to react as they are her guests. So, she suffers and narrates her feeling:

mero sarirama aago laage jhai bhayo. mero anuhaar ra dristi nai krodhale tapit bhairahkota thiyo. tara atithiharulaaee bhojan paskidaa paskidai esari krodh hunu uchit hoina. [My body was burning like fire. My face and vision were in estimation. But it is not good to be angry while serving food to guests] (P.152).

Draupadi boils in anger due to Kauravas' mischievous behavior and wants to react. In contrast, she equally has the knowledge that according to social norms it is not good to be angry, while serving food to the guests. Draupadi wants to teach Kauravas a good lesson but she knows well it would be insult of the guests as per social norms and does not do anything and suffers from approach-avoidance conflict. That is to say, social norms and values contribute to put Draupadi into intrapersonal conflict.

Emotion towards Dear Ones

Following Maya's (Draupadi's friend) idea, Draupadi makes a rule of spending one-year time with one husband. If any husband enters the room while Draupadi is with another then, he has to spend his twelve years as a

bhramhachaaree (as a sage). Once, when Draupadi is with Yudhishthir, Arjun rushes into the room. He collects weapons and moves out like a flash. He had done so to save farmer's cows from thief's hands, but rule is broken. So now, Arjun has to spend twelve years as a *bhramhachaaree*. After two years Draupadi was going to spend time with Arjun for a year. Conversely, now she has to wait for twelve years even to look at his face. Draupadi is more attached to Arjun than other brothers so; this message becomes very painful for her but she doubts that he would ever understand her feelings. *saaraa sukha-baibhababeech Phalgunee chhaekaa chhan mero astitwoma. ke yo kuraamaa biswaas garnechhan unale?*[Phalgunee is present in my every joy, happiness. Will he believe me in this matter?] (P.193)

She wishes to put her head onto Phalgunee's (Arjun's) chest and cry, and say that she cannot live without him in Indraprastha (their kingdom). She wants to open her heart, and make clear what she actually feels for him. And again, she thinks that he would not believe her because he had already told her, she is not alone. She is with her four husbands and Krishna for help. Draupadi becomes emotional towards her dearest husband (who does not understand her feelings) but cannot say anything. Thus, she suffers from approach-avoidance conflict due to her beloved husband.

Kauravas had never imagined the sterile Khandav could ever be changed

into an impressible Indraprastha. Cruel Kauravas become jealous of Pandavas and their Kingdom. *Dhrutakridaa* (Cowrie Shell game) is Yudhisthir's weak point. So, the Kauravas conspire Pandavas in it with the help of their wicked maternal uncle Sakuni. Yudhisthir gets badly defeated and loses everything: his kingdom, himself with brothers and Draupadi in the game. Cruel- hearted Dusashan drags Draupadi to the *sabha* (assembly) and disrobes her during her menstrual period. Draupadi pleads everyone in the assembly for help but it goes in vain. At last, she prays lord Krishna for help and he supports her. Dhritarastra lets the Pandavas and Draupadi free. But Kauravas do not want to leave them so easily. Duryodhan again calls Yudhisthir for another game. Yudhisthir loses again. This time, Yudhisthir with his brothers and wife Draupadi have to live in *banabaasa* (living in forest) for twelve years and one year in *guptabaasa* (Isolation). Draupadi falls in conflict because her youngest child is too young to be left by his mother.

kanista putra ahile pani stanpaan garchha. tehra barsa usalae chhadera kasari bachna sakulee? usalae saathai lagne kehi upaya pani chhaina. [Youngest son still depends upon breast feed. How can I leave him for thirteen year? It is not a good idea to take him along] (P.284). Draupadi becomes emotional towards her beloved children.

Draupadi wants to take her

youngest son with her in the forest but there was no certainty of food and shelter. He would be safe with Subhadra (Arjun's another wife) but it would be difficult for her to live without him for such a long period. She suffers from double-avoidance conflict. Kauravas' greediness not only abuses her but also interrupts her motherhood. In this way, time and again Draupadi becomes a victim of intrapersonal conflict due to her her emotions towards her dear ones.

Insults and Humiliations

The humiliation, the pain and shaming that Draupadi has to undergo during her stay in marriage is beyond comprehension. The humiliation reaches its climax when she is dragged to the assembly and disrobed by Dusashan at the orders of Duryodhan. Her five husbands are unable and are unwilling to help her as Yudhisthir has already lost all of them in the *dhrutakridaa* and now they all are *dasas* (slaves) of Kauravas. Karna insults her calling her as characterless women. A woman who stays with five men is no more than a prostitute for him. She feels totally embarrassed and it was a great matter of surprise when everyone she had loved and counted on to save her become audience, do not protest and watch her being shamed.

jalera kharaanee bhae shaanti hunthiyo hola. tara ma agni jaataki hu. ataha xobha ra krodhako agnile malae bhasma garna sakdaine, kebala dagda banaauna sakchha.

bedanaamaa bichalita bhairaheko thie. [It would be peaceful if I could be burned and become ashes. But I am from fire family. So, the fire of vexation and anger cannot burn me, it only can demolish me. I was getting fidgety due to tortures] (P.277).

After the devastating incident Draupadi wishes to be burned to hide her shame but fire cannot burn her as she is from the same family. Draupadi suffers from approach- avoidance conflict. Despite Draupadi's request not to play the game, Yudhisthir plays *dhrutakridaa* and invites such a catastrophic event that provides unhealable wound in Draupadi's life.

Pandavas win the Mahabharat war to Kauravas but there are no kinsmen to celebrate or enjoy any achievement. Supplying Kingship to Arjun's grandson, Abhimanyu's son Parixit, Yudhisthir wishes to go towards Himalayas which is believed to be the gateway to heaven. All the five brothers and Draupadi leave for Himalayas. Draupadi's foot slips on the slippery mountainous surface and she falls down. It is quite strange for the readers to find no husband wishing to help her. When Bhim says:

bhraataa Draupadi chipliera ladee [Brother Draupadi slipped] (P.428). Yudhisthir speaks:
Draupadi aphno patanaka nimti swoem daayee chhin. Arjunalaaee adhik chaahanthin. yahee unako paapa ho. [Draupadi herself is responsible for her degradation.

She used to like Arjuna more than us. This is her sin (P.428).

Draupadi serves her all husbands with all her heart, tolerates insult and torture due to their performances and now when she needs their help, on one comes for her comfort. She wants to be rescued. Yudhisthir's words are painful, and she does not wish to live. She suffers from approach-avoidance conflict.

Yaagyasenee has highlighted the conflict within Draupadi that occurs due to her family and society. Her marital status, cold relationship between Kauravas and Pandavas, socio-cultural structure of the society are main reasons to make Draupadi fall in the cobweb of intrapersonal conflict. Based on the above discussion, it is found that Draupadi mostly suffers from approach-avoidance conflict. She falls down on the snowy mountain and cannot get up neither her husband's wish to help her. Throughout her life she thought about her duties towards family but at this stage she feels bad about her helpless situation. This shows that a person becomes physically weak and mentally stressed due to intrapersonal conflict.

Conclusion

Draupadi, the unsung heroine of Mahabharata spends a disputing and painful life in the novel. She does not have biological parents, she was born from *yagya*, to be used as weapon by king Draupad and take revenge to guru Drona. In Panchal, she receives knowledge on various arts and enjoys

her life. She likes lord Krishna but her destiny makes her marry with five Pandavas. Draupadi always remains confused and cannot speak her heart neither her dear ones understand her throughout her life. Kurt Lewin's patterns of conflict has been applied to study intrapersonal conflict in Draupadi. The discussion finds that the main character of the novel "Draupadi" suffers from intrapersonal conflict when her family doesnot understand her, Pandavas and Kauravas had bad relationship and she had to conduct polygamy. She mainly undergoes approach- avoidance conflict in the novel. Her continuous sufferances make her physically and mentally weak.

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