

Acharya Yarlagadda Lakshmi Prasad is a Recipient of Central Sahitya Akademi Awards

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Abstract:

Prof. Yarlagadda Lakshmi Prasad who got two Kendra Sahitya Akademi awards for his great literature. he got his this two awards for the novels "Yayati" and "Draupadi" in Telugu. The first novel is translated from Marathi to Telugu and he made lot of changes during the translation. the second novel is from direct Telugu but he made changes of the character Draupadi which is different from kavitraya Mahabharat's Draupadi character. in this article I tried to found the changes made in the both novels which awarded by Kendra Sahitya Akademi.

Keywords: Kendra sahitya Akademi award winner, Prof. Yarlagadda Lakshmi Prasad, novels "Yayati" and "Draupadi" in Telugu. changes made in the novel, differences between Epic characters and novel characters.

Writers are characterized by responding to social problems through literary creation. It is characteristic of the reformers to sacrifice personal life for the solution of social problems and to assert their existence through struggles. A person with a combination of these two traits is rare in the field of literature. Acharya Yarlagadda Lakshmi Prasad is one such rare personality.

Yarlagadda's work as a leader of public movements and a bridge of Hindi and Telugu literature is unique. It is natural for the writers of any language to write their works in the literature. But it is not possible for any writer except Yarlagadda to introduce the best writers of one language in another literature and introduce Telugu writers in Hindi and introduce Hindi writers in Telugu. Being equally proficient in both Hindi and Telugu, such writings were like walking on black for them. Along with these, he also made his mark in translation works.

Life of Yarlagadda Lakshmi Prasad – Works:

Yarlagadda Lakshmi Prasad was born on 24th November 1953 in Gudivada, Krishna district. Their parents were Ranganayakamma and Ankinidugars. Their ancestors lived in Merakapallanka near Challapali in Krishna District. Yarlagadda's father migrated from there to Betavolu village near Gudivada in Krishna district. Yarlagadda's parents, under the inspiration of Gandhiji, made a remarkable contribution to the promotion of the Hindi language. Along with that, private people also used to say. But as it is not aimed at making money, financial difficulties are inevitable. However, they made sure that there was no shortage in the education of the children. Yarlagadda Lakshmi Prasad is the eldest of their five children.

Yarlagadda's grandmother used to work as a teacher in the 1940s. The fact that her grandmother was also working as a Hindi teacher and her parents' promotion of the Hindi language all had an impact on

Yarlagadda. Thus he developed a passion for Hindi language from his childhood with the inspiration he got from his elders. At the same time there was also a growing interest in literature from the elders, from their village environment. Yarlagadda completed his primary and secondary education in Betavolu. Students start struggling with problems during their school days. If he had to go to talk to public representatives, he would wash the only white pants and white shirt he had the day before.

P.U.C. He wrote his first article on Lal Bahadur Shastri for the college magazine during his studying days. Tuitions were given to those who appeared for the Hindi exams, not only passing the Hindi "proficiency" test while studying in college.

Cultural programs during Dhanurmasam in Gudivada and Surabhi dramas under Malleswara Raogari of Patna increased interest in Yarlagadda. With that interest Korrapati acted in the plays "Bangaru Sankelu" written by Gangadharam and "Anantham" written by Gollapudi. He won the best actor award for his performance in the play Anantham. With the same interest, Dana also acted in films like Surakarna, Maestri and Jhummandinadam. In terms of literature, Potlur Venkateswara Rao, Nanduri Subbarao, Shankaramanchi Satyanarayana, A.B. Anand and others had influence on Yarlagadda.

In 1972, when Yarlagadda was studying in the second year of his degree, the Andhra movement started. This movement which started among the employees against the injustice done to the Andhras due to Telangana gradually spread to the student world as well. Gudivada College, Kondapally Tathireddy College, Homeo Vaidya College and some other schools came together to form the Gudivada Urban Student Action Committee. Yarlagadda was elected as its president. Since then Hemahemilunde impressed everyone with his lectures in many assemblies. Especially people like Sunkara Satyanarayana appreciated Yarlagadda and encouraged him to speak on their behalf in some meetings. It was then that Yarlagadda was arrested under the Internal Security Act. Yarlagad is the youngest person to be arrested under this Act in Andhra Pradesh.

MA in Andhra University in 1974. Acharya P. joined in Hindi. Meeting Adeswara Rao was a turning point in Yarlagadda's life. Acharya P. Adeswara Rao noticed Yarlagadda's interest in Hindi and Telugu literature and suggested him to study Aluri Bairagi. These 'mini theses' submitted by Yarlagadda were selected as 'best theses' by the internal examiner. In 1975, while studying in Andhra University, he participated in the Total Revolutionary Movement at the call of Jayaprakash Narayana and was arrested. The company of then Sardar Gauthu Lacchana, Thenneti Viswanatham, Venkaiah Naidu and Haribabu helped Yarlagadda's future political career.

In 1977, he joined Nandigama Kakani Venkata Ratnam College as a lecturer. At that time, he also served as the president of the youth wing of the Krishna district Janata Party. In 1980, he took charge as the president of the Hindi department at Loyola College, Vijayawada. He dedicated his Hindi literary history written in Telugu to his teacher Kocharlakota Venkata Subbaraogari who was working in the same college. In 1985, as a lecturer in the Hindi Department of Andhra University.

The experience of working in various movements gave Yarlagadda a clear understanding of national politics. It was this understanding that gave him the opportunity to serve as a member of the Telugu Desam Party in the Rajya Sabha from 1996 to 2002.

In Tamil Nadu, he undertook many philanthropic programs such as preventing Telugu from being abolished in Queen Mary College, allocating 60 lakhs to Akkineni Nageswara Rao College, 15 lakhs to Kakani Venkata Ratnam College, 5 lakhs to Aitavaram Primary School, 10 lakhs to Srikrishna Devaraya University Teaching Building, and 11 lakhs to dig water boreholes in Andhra University.

He served as Deputy Chairman of Rajbhasha Parliamentary Committee, Member of Parliament Standing Committee, Member of Consultative Committee (Ministry of Defence), Member of Press Council of India, Chairman of Janashikshana Sansthan and President of Andhra Pradesh Hindi Academy. Currently serving as the President of Andhra Pradesh Official Language Association.

"His mind is the month of progressive feelings. The words of Acharya Parvataneni Subbaraogaru express Yarlagaadda's complete personality, "Vyyalpi is moving forward with the nature of rising high, staying away from jealousy and envy and helping ten people if possible."¹

"Intellectuals are rare in today's politics. Lakshmi Prasad filled that gap all the days he was in the Rajya Sabha."² Yarlagaadda's commitment to the responsibilities entrusted to him is evident from the fact that Swargiya Kinjarapu Errannaidu said.

Works by Yarlagaadda:

Telugu Works:

1. National Leader Jayaprakash (Biography)
2. Saptaswaras (Introduction to famous poets in Hindi, Telugu poets who wrote in Hindi)
3. Into the Twenty-first Century (a collection of his 32 articles published in various journals)
4. Extraordinary Leader Atal Bihari (Biography)
5. Aluri Bairagi-Gajanan A Comparative Study of Muktibodh's Poetry (Theoretical Text)
6. Modern Telugu Poetry
7. History of Hindi literature
8. Dr. Ram Manohar Lohia (Biography)
9. Our Governor Narayana Dutt Tiwari (Biography)
10. Puchalapalli Sundarayya (Biography)
11. Draupadi's novel
12. Satyabhama's novel
13. From Bottom to Top (Sushil Kumar Shinde Biography)
14. Ten Days in Pakistan (Travel Highlights)
15. Narendra Modi (Biography)
16. Translation Works:
17. Tamas Novel (Tamas Novel by Bhishma Sahani)
18. Vedana Bharitam – Life of Abala (Written by Sunitha Buddhiraja touching the lives of 21 famous women)
19. Yayati Novel (Written by Vishnu Sakharam Khandekar in Marathi)
20. Advani's Jail Diary (A Prisoner's Scrapbook by Advani)
21. India – US Relations (Former President KR Narayanan English Essays)
22. Present Political Predicament (Hindi Speeches by Madhulimaye)
23. Waves Novel (Arigapudi Ramesh Chaudhary Hindi Novel Nadi Ka Shore)
24. Autobiography of Harivamsh Roy Bachchan
25. Opposition of the People – Opposition of the Rulers (Vadde Shobhanadriswara Rao's Lok Sabha Speeches)
26. Dr. Autobiography of Karan Singh

¹. Ayidu Padulu – page. No. 12

². Ayidu Padulu – Page. No. 65

27. Stories Behind Stories (Journalistic Articles by Kuldeep Nayyar)
28. Muktak Sangrah (Poetry by Dr. Bejawada Gopalareddy in Hindi)

Hindi Works:

1. Telugu Ke Modern poet Bairagi
2. Vycharik Kranti Ke Agraduth Kaviraj Tripuraneni Ramaswamy Chaudhary
3. Tripuraneni Ke Do Puranic Drama (Shambukavadha & Khooni)
4. Gyan Peeth Puraskar winner Dr. C. Narayana Reddy
5. Hindi Kavita Ko Andhronki Then

*** More than a hundred research articles, more than seventy five radio lectures in Vijayawada, Visakhapatnam and Allindia Radio in Telugu and Hindi languages.

Awards:

1. National Award (1981) by the Ministry of Education, Government of India for writing “Teluguke Madhark Kavi Bairagi” at a very young age.
2. National Award by Ministry of Human Resources for writing “Vaicharik Kranti Ke Agraduth Kaviraj Tripuraneni Ramaswami Chaudhary” (1988).
3. “Career Award” (1988) by UGC, New Delhi.
4. Telugu University's “Best Translation Award”(1990) for the novel “Tamas”.
5. “Kendra Sahitya Akademi Award” (1992) for the novel “Yayati”.
6. “Tana Award” (1995) for Outstanding Contribution to Literature
7. Government of India with their prestigious “Padma Shri Award” (2003)
8. A.B.R. Trustees “A.B.R. Human Excellence Award” (2008)
9. “Kirti Bharati Award” by Kanpur Hindi Pracharini Samiti (2009)
10. “Kendra Sahitya Akademi Award” for the novel Draupadi (2010)
11. “Gita Devigoyanka Award” for translation of Harivamsarai Bachchan's autobiography (2011)
12. “Vishishta Hindi Sevi Samman” Award (2011) for outstanding contribution to Hindi language.
13. “Ganga Sarana Singh” Award by Central Hindi Sansthan, Government of India (2011)
14. Government of India with their prestigious “Padma Bhushan Award” (2016)

Yayati's novel

Yayati is the work that won Marathi writer Vishnu Sakharam Khandekar the Gyan Peeth award. Yarlagadda Lakshmi Prasad won the Kendra Sahitya Akademi Award for translating the same work into Telugu. This Yayati novel is published by Kendra Sahitya Akademi.

Andhra Mahabharata – Theme of Yayati

The theme of Yayati appears in the Andhra Mahabharata as told by Vaisampayana to Janamejaya. Nahusha Maharaja had six sons namely Yati, Yayati, Sanyati, Yati, Ayati and Dhruva. Brihasa, the teacher of the gods, said that it was difficult to conquer the demons because of the Sanjeevani Vidya of Shukracharya. When the gods begged Kachu, the son of Jupiter, the teacher of the gods, to come and learn that education, he went to Shukracharya. In order to achieve Sanjeevani's education, Shukracharya's heart falls on Devayani Kachuni. But when Kachudu refused her proposal when he was

about to fulfill his mission, Devayani cursed that the mantra you learned will not work for you, and Kachudu curses that you will not have a Brahmin husband.

Sharmistha, the daughter of Vrishaparva Maharaja, the king of the demons, went to bathe in the lake with the entourage of Devayani, the daughter of Shukracharya, the master of the demons. Devayani was about to tell her about what happened to her father when Sharmishtha pushed her away. At the same time, Maharaja Yayati, who had come to hunt, lifted Devayani lying in the net and reached his city. Her father Shukracharya also wants to leave the kingdom as Devayani is angry with Sharmishtha, who has thus caused her to fall into Nuti, and assures her that she will not enter the kingdom. To stop his attempt, Vrishaparva Maharaja agrees to make his daughter and a thousand people as maidservants of Devaya and stop their attempt. Devaya asks Devaya to pick me up as it was Mana Panigrahana when Yayati came to hunt again and lifted me from Nuti. With the permission of Shukracharya, Yayati takes Devayani and takes with her a retinue of a thousand maidservants, starting with Sharmistha. At that time, Shukracharya gives a rule to Yayati not to meet Sharmishtha.

As time passes by, Sharmishtha becomes deeply saddened that her birth as a woman is not complete by being a child of Devayani and wants to make Yayati her husband. When Yayati approaches her, she gets three sons through him, saying that her promise during the marriage may go wrong in the case of female intercourse. Devayani, who finally knows the matter, joins his father in pain, who curses Yayati to become an old man. He pleads that he has not yet fulfilled his desires and if anyone takes your old age, he will grant that you will be able to get that old age from them again after your wishes are fulfilled. But no one agrees to accept Yayati's old age except one of his children. He is Puru, one of the sons of Sharmistha. Having fulfilled his wishes, Pidapa Yayati regains his old age, makes Puru the king and goes to do penance.

“Yayati” Novel – Changes, Additions:

1. The theme of Yayati appears in the Andhra Mahabharata as told by Vaisampayana to Janamejayuna. The story begins with Yayati's monologue in the novel.
2. In Andhra Mahabharata, Nahusha had six sons named Yati, Yayati, Samyati, Yati, Ayati and Dhruva. Among them, Yayati is crowned as the king. In the novel, Yati and Yayati are the children of Nahush.
3. While in India, Sharmishtha tied Devayani's cloth while hurrying to come out to bathe in the lake, and it was imagined that the cloth was a gift to Devayani as it was a gift from Kachu.
4. While it is clear in India that Sharmishtha pushed Devayani into Nuti, the novel portrays it as a mistake. Thus, by attributing an arrogant nature to Devayani's character and sympathizing with Sharmishtha, the elements of Yayati's distance from Devayani and getting closer to Sharmishtha in Bhavi's story are logically pushed.
5. When Yayati Maharaja lifted Devayani lying in Nuti and reached his city and came back to hunt, while in India it is mentioned that Devayani was married, the novel tells us that the Panigrahana happened at the very moment when Yayati lifted Devayani from Nuti.
6. If Sharmishtha wants to get Yayati as her husband in India, Yayati wants to get close to Sharmishtha in the novel.
7. Yayati does not appear to have any problems with Devayani in the Mahabharata. But, the reason why Yayati Devayani, who had drunk Madhira, could not come to the bedchamber forever, is the reason why Yayati came close to Sharmishtha in this novel.

8. While in the Mahabharata Yayati takes only Devayani and Sharmishtha as his wives, in the novel Yayati's character is seen as a mistress from her youth. Characters like Alaka (daughter of a maid named Kalika), Mukulika (maid), Tara (daughter of his friend's older brother) are newly added in this novel to portray that kind of image. Yayati is reduced to such a low state by the desire of a woman that he finally wants to suffer the young woman whom his son Puru loves.

In this way, Yayati's novel is an attempt to explain how a man who is always burning with excessive desires loses his moral values in order to fulfill those desires through a mythological theme.

Draupadi Novel:

The Draupadi novel published by Lok Naik Foundation in the year 2006 was written by famous doctors of Yarlagadda Dr. Kasaraneni was dedicated to Sadashivaraogari. As in Yayati's novel, this Draupadi novel also has an expression of self-feeling.

Considering that it is unfair to ascribe divinity to the mythological characters and distance them from the common people, Draupadi is a common woman but the novel of Draupadi is an attempt to explain the turmoil that broke out in her heart in various events in Mahabharata and how Draupadi's personality was overwhelmed with various responsibilities.

Andhra Mahabharata – Draupadi Theme:

Humiliated by Drona, Maharaja Drupada offers a son who can kill Drona in battle and a maiden who can be the wife of Arjuna, who defeated him. From that sacrifice, Drushtadyumna and a young daughter were born. Akashavani named her Krishna. The Pandavas disguised as Brahmins went to Draupadi's Swayamvara. Arjuna breaks the fishing machine and catches Draupadi. The Duryodhanas opposed the marriage with a Brahmin, but the Bhimarjunas chased them away and took Draupadi home. Arjuna brings fruit with his mother Kunti and Kunti tells everyone to share it equally. All five of them married her without taking her word for granted. On Narada's advice, the Pandavas made it a rule that Draupadi should stay with them for one year each. While one has Draupadi, the other cannot go to that side. Those who break the rule have to go on pilgrimage for one year. Under unexpected circumstances, Arjuna went on pilgrimage for a year beyond the rules and married Uluchi, Chitrangada and Subhadra.

During the Rajasui Yaga, a Mayanirmitamagu building is set up as a shrine for Duryodhana. Deluding that there is no pool somewhere in that building, Duryodhana steps and falls into the water. Pandavas and Draupadi laugh at that. In revenge for that insult, Duryodhana invites Dharmaraja to gamble and robs him of everything, ultimately losing himself, his brothers, and Draupadi. When Pratikami told her what had happened and asked her to come with her, Draupadi said, "Dharmaraja defeated her before and then defeated me? Or did he first defeat me and then defeat him?" When there was no answer, Duryodhana sent Dusshasana, who grabbed Draupadi's hair and dragged her to the middle of the assembly. At that time the assembly was resounding with Bhima's fierce vows. While Draupadi's honor is saved by Lord Krishna, Dhritarashtra again hands over their kingdoms to them. Thinking that there is always a threat from them, Duryodhana once again invites him to gamble and this time he makes Dharmaraja lose the gamble by stipulating that the losers must spend 13 years in the wilderness and one year in exile.

Sathyakrishna comes to greet the Pandavas in the wilderness and consoles them. Draupadi gives a nice answer to Satyabhama's question as to how she treats her husbands.

In Aranyavasa it faced difficulties from the Sindhists and in Agnyatavas from Keechakads. Keechakadu chases her and comes into King Virata's house and blames his wife.

Draupadi expresses her humiliation and desire for war when Lord Krishna goes on an embassy on behalf of the Pandavas.

Keeping his vow in the war, Bhima kills Dusshasana and ties Draupadi's sons with his blood. Although the Pandavas won the war, Draupadi lost all her children to Ashwatthama Mayopayam. He is happy to know that Bhima crushed his pride. Knowing that Karna is his elder brother, Dharmaraja comforts him and makes Karyonmukha. She gives up her life before everyone else in Mahaprasthan.

Changes and Additions in Yarlagadda “Draupadi” Novel:

1. Andhra Mahabharata is where Suta narrates the Mahabharata on the wish of the Mahamunula of Saunakadi. The novel Draupadi begins with Draupadi reaching her soliloquy after the battle of Kurukshetra. Being a novel where Draupadi is the main character, the author has given her character a lot of importance through this kind of change.
2. Since the beginning of the story begins after the battle of Kurukshetra, the events that happened in Mahabharata such as the mourning of Dhritarashtra, the Gandharis, the killing of the Upapandvas by Ashwatthama, and the death of Draupadi by Bhima by bringing Ashwatthama Mani, end at the beginning of the novel.
3. Draupadi's birth story as told by Vyasa to Draupadi While in India, after the Kurukshetra war, Draupadi was given some experiences and the past birth story was changed to what Vyasa explained to her.
4. Draupadi was the wife of a sage named Maudgalyu in a previous life. Her name is Indrasena. Maudgalya suffers from leprosy. Indrasena serves him without abhorrence. One day while he was eating, his thumb fell off. Indrasena doesn't hate it and pulls the finger aside and eats the food he leaves. In order to appreciate her sacrifice and seek boon, she leaves this ugly form and takes pleasure in five beautiful forms. In the novel, Maudgalyuda changed the look you like to the head of the trinity, Cupid and Indra.
5. While in India, Maudgalya became Brahmamukhu to return to his penance, "నాకు తెలుసు మరో సహస్ర వత్సరాలైనా నీవు సుఖించేందుకు చాలవని... నీలో ఎంత కామ భోగేచ్ఛ ఉన్నదో ఇన్నాళ్ళకు నాకు అర్థమైంది. కానీ నేనేమీ చేయలేను నా తపశ్శక్తి హరించింది."³ (I know that even another thousand years will not be enough to make you happy. But I can't do anything, my penance is gone) By telling Maudgalyuni that, this change made it possible to make it clear that her wish was not fulfilled and to lay the seed for the subsequent story.
6. In the next birth, Kashiraja's daughter Anamika, not married for long, pleases Lord Shiva by her penance and asks him five times for Patidaana. Lord Shiva says that Tathastu is bestowing five patulas. Yama sends them down to earth to kill the deathless human hordes because of the satra yagam. On the order of Lord Shiva, Indra, having Yamuni Amsha in him, called four other Indras and Anamika will be born as her husband in the next birth. This story mentioned in Panchendropakhyanam of Mahabharata is not mentioned in the novel.

³ . Draupadi – Yarlagadda Lakshmi Prasad - pg. no. 96

7. In the Kavitraya Mahabharata, during Draupadi's Swayamvara, Dhrishtadyumna says, “అఖిల జలధి వేల వలయిత మహితలంబున రాజనందనులెల్లనే స్వయంవరంబునకు వచ్చినవారు: వీరలం జా(డుమని దుర్యోధన, దుశ్శాసన, దుర్ముఖ ప్రముఖులయిన ధృతరాష్ట్ర నందనులు నూర్వురం, తత్సమీపంబుననున్న కర్ణాశ్వత్థామసోమదత్త భూరిశ్రవశ్శుకతసేనాదులను...”⁴ While Karna is also introduced as a king, Dhrishtadyumna in the novel. He does not consider Karna as a king and does not introduce him. Moreover, when Draupadi speaks about Karna in his ear while he is putting on his bow, Karna can be heard saying, “సోదరా..! ఈ వీరుడిని లక్ష్మ్యాన్ని ఛేదించవద్దని చెప్పండి. అతడు సూతకుమారుడు. నేను రాజకుమారులనే కానీ సూతపుత్రులను వరించేందుకు ఈ స్వయంవర మండపానికి రాలేదు.”⁵(Brother..! Tell this hero not to miss the target. He is a son of a virgin. I have not come to this Swayamvara Mandapa to marry princes.)Hence, there is a strong reason for Karna to play a key role in the humiliation of Draupadi in the full house, insulting her as a “bandhaki.” Similarly, this change also helped prevent Kunti from joining the Pandava side, no matter how alive she was. Draupadi had the opportunity to imagine that Karna would join the Kaurava side because of the pain of not being able to get her, and was waiting to insult her.
8. The emotional feelings of Draupadi when the Pandavas want to marry her is a key element included in this novel. This change is the main role of not only to discover a new dimension in that character but also to give birth to some new doubts and some naked truths.
9. Kavitraya includes Draupadi's early experiences which are not in India in this novel. Her reason for this birth is an insatiable desire in her previous birth, so it is necessary to mention it. By enacting this scene, the personality of the Pandavas and Draupadi's keen observation are evident.
10. In India, the Pandavas and Draupadi laughed when Duryodhana tripped over the reservoir in Mayasabha, thinking it was a normal place, but in the novel, Draupadi and the knights laughed.
11. Dhritarashtra asks Vidura for advice before Mayadyuta, who decides that it is inappropriate.
“బలవద్ధ్యూతార్థముగా(
బిలువంబడి మగడనగునె? పెక్కులు పలుకుల్
పలుకంగనేలయని య
త్యలఘు(డుధర్మజ(డు జూదమాడ (గడంగెన్”⁶
12. Dharmaraja was forced to be called to the dyuta and turned back after being provoked by Shakuni. It is seen in the novel that Dharmaraja goes to the dyuta without listening to Draupadi's advice that while in India, the dyuta is good for friendship with cousins.
13. The novel does not contain the theme of Virochana Sadhanva, which Vidura said in defense of the Pandavas during the mission in the Mahabharata. Replacing it with Vidura's birth story appears to be a reasonable change.

⁴ . Kavitraya Bharatam – Adiparva – 7 - 171, pg. no. – 716.

⁵ . Draupadi – Yarlagadda Lakshmi Prasad – pg.no. 51.

⁶ . Kavitraya Bharatam – Sabhaparva – 2 – 172, pg. no. 196

14. The change in the novel where Draupadi tells only her shame and sorrows, while Kavitraya tells about the assassination attempts on Bhima when he was a child and also her shame, is seen as an attempt to increase the importance of her character.

15. In the Virata Parvam, Keechaka chased Draupadi and came into the assembly and tried to catch her and overthrew her. Are there no dharmarakshaks in this assembly? Draupadi asked.

Dharmaraja reproached her by saying,

“పలుపోకల(బోవును వి

చ్చలవిడి నాట్యంబు సలుపు చాడ్చునిచటన్

గులపతుల గణువ చందము

దౌల(గ(గ నిట్లునికి తగునె తోయజవదనా!”⁷

"What do you think of the woman?", to which Draupadi retorted.

“నాదు వల్లభుండు నటు(డింత నిక్కంబు

వెద్దవారియట్ల పిన్నవారు

గాన(బతుల విధంగాక యేశైలాషి

గాననOగరాదు కంకభట్ట”⁸

How the elders behave like the young minds. This kind of mutual insults in the novel at that time, Draupadi said that her husband and wife would become impotent, and removed the psychological distress between husband and wife.

16. Draupadi expressed her grievances in 14 verses during Sri Krishna's mission and this topic is summarized in the novel.

17. The changes made in view of novelization include eliminating some sub-plots like Angaparnu's theme and shortening some themes like Sundapasundula's theme.

18. In the novel the events after the death of Draupadi in Mahaprasthana are resolved.

19. Another wonderful aspect of this novel is the introduction to Telugu people of the Sakha – Sakhi tradition, which is great in Hindi literature, with many fictions between Srikrishna Draupada.

Many changes and additions were made in Draupadi's novel to enhance the importance of Draupadi's character, as required by the novel process which is a modern process. A good example of rationalist and feminist ideology in Yarlagadda is Draupadi's novel, which is a testament to creative writing and the doubts that arise when examining some events in the epic.

Bibliography

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⁷ Kavitraya Bharatam – Virata Parva - 2-150. pg. no. 223.

⁸ Kavitraya Bharatam – Virata Parva - 2-152. pg. no. 224.