
Amar Chitra Katha Mahabharata Cbr 150 16 |TOP|

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i must admit that i found the dialogue to be less interesting and more like a typical mahabharata action-drama than the original sanskrit, with sanskrit being the original language, when i first read the comic series. the dialogue is even, some of the times, redundant and is usually at least two things at the same time. it has also been modified and reduced in english to make it easier for the reader, therefore, some loss of authenticity in the narration. however, the comic series is probably more understandable to non-sanskrit speakers. it is, after all, an adaptation of the mahabharata. there are words and phrases that are in sanskrit but would not be totally understood by a non-sanskrit person, which are translated. if you are not a fan of the original mahabharata or want to read it, the amar chitra katha version should suffice. it captures the essence of the epic story without using sanskrit language, which will not be an added delight for any indian. volumes 2 and 3 were illustrated by artist santosh pise over fifty years ago. but the story in these volumes still have the flair of the drawings of santosh! some of the most beautiful photographs of santosh have been reproduced for the mahabharata vol. 2 and vol. 3 for your enjoyment! the mahabharata is a tale of war, love and lust, of duty and betrayal, of evil, hatred, temptation, heroism and inspiration. this epic story set in ancient india is the perfect family story. follow the life of the pandavas brothers as they are blessed by the gods and their story unfolds. follow their epic journey through to the end, where they declare war on their foes and win their sons their inheritance. this complete 3-volume hardbound set is a comprehensive retelling of the greatest epic ever. volume one is about the early days in hastinapur and the birth of duryodhanas hate for his cousins the pandavas. the story continues to the pandavas escape from the burning palace of shellac to their eventual marriage to draupadi. volume two describes the events of the fateful game of dice which ends in the pandavas losing their entire kingdom to the victorious kauravas. volume three encapsulates the great battle of kurukshetra. the bitter war is fought for eighteen days ending, with krishnas help, in victory for the pandavas.

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in the case of mahabharata, such an argument does not hold good as this has been written as a myth for centuries without any need to prove the truth of the legends. which, also, affects ramayana. certain events, for example, some that are attributed to draupadi, the wife of the pandavas, were actually a creation of the saint draupadi. a myth that is believed to be true without question is not necessarily a myth that should be taken seriously. the story is then allowed to be used to illustrate the meaning of a virtue, a character or idea, for example, revenge. i think that what is being implied here is that the mahabharata is more of an entertainment or fiction than it is a holy and sacred text. her perspective on the mahabharata, especially in the story of draupadi and how it is reconstructed from the pareśi purana, is similar to that of henry hefners as mentioned by saidiya v. hartman in her book the relentless voice (2011:22-29), i.e., in-depth analysis, however, of the text rather than narrativisation of it. however, i agree that mahabharata does narrate events that took place, including the conflict that was fought over the throne of hastinapura. for example, it refers to various kings, their characters, and their deeds. such narrativisations are just that, however, they do not have a purely fictional or mythical purpose. i also agree that the ramayana is one of the epics that shed light on the indian past. however, the ramayana is a composite of a myriad of poems, and so too are the mahabharata and bhagavata purana. i have not read the bhagavata purana but i have to believe that such a detailed, minute and many-faceted chronicle of the past has its own part in krishna myths; a part that has already been elucidated by vaishnavism . 5ec8ef588b

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