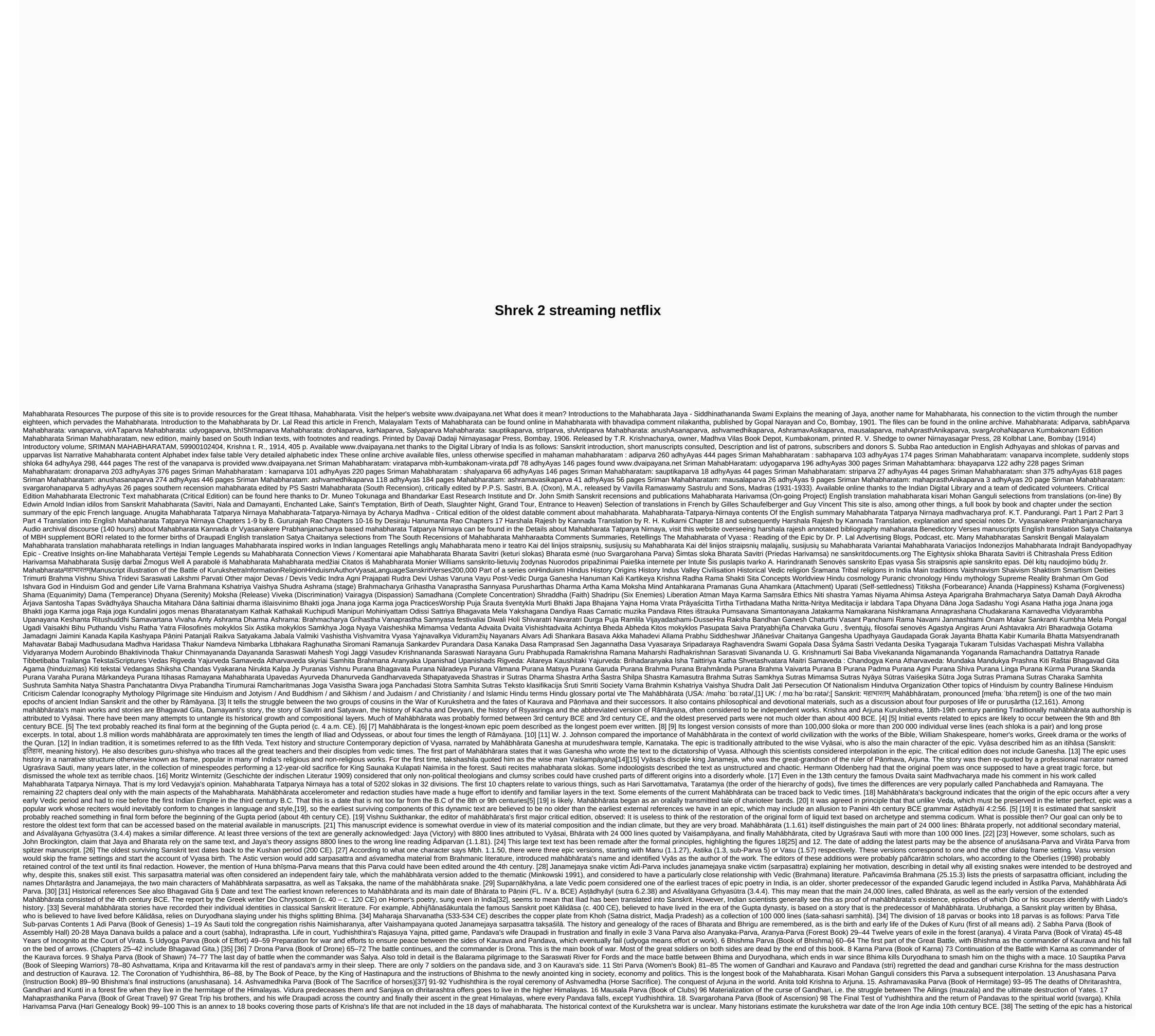
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precedent in the Iron Age (Vedic) in India, where the kingdom of Kuru was the literature contains genealogical lists related to mahābhārata's narrative. Pura Bharata. [40] However, this would mean that the kings listed in genealogy reight	n's evidence is of two kinds. Of the first grade, there is a dire	ect claim that from the birth of Parikshit (Grandson of	Arjuna) to the accession of Mahapadma Nanda (400-329 E	BCE) it was 1015 (or 1050) years, which would a	low an estimate of about 1400 BCE for the Battle of BCE
for the average duration of dominance, arrived at an estimated 850 BCE Adh to archaeological evidence from painted grey military (PGW) sites, and the as and how they are interpreted, estimates range from the late 1940s to the mid-	ssociation is strong among the PGW artifacts and the places	mentioned in the epe. [43] John Keay confirms this	and also gives 950 BCE to the Battle of BCE Bharata. [44]	Tests so far have yielded events using archaeolo	ogical techniques, depending on which extracts are selected
to this as Krishna's disappearance from the ground. [46] The inscription Pulik Brhatsamhita) and Kalhana (author of Rajatarangini), the Bharata war takes pruled by the clan. The two hostage branches of the family who are involved in	eshi II, dated Saka 556 = 634 CE, states that 3735 years ha blace 653 years after the era of Kali Yuga corresponding to 2	ve passed since the Battle of Bharata, while the mar 2449 BCE. [49] Main article Characters: Mahabharata	ābhārata war date was 3137 BCE. [47] [48] In another trada Synopsis Ganesha writes during the dictation of the Maha	litional school of astronomers and historians repr abharata Vyasa. The main history of the work is t	esented by Vriddha-Garga, Varahamihira (author of he dynastic struggle for the throne of Hastinapura, a kingdom
Battle of Kurukshetra, in which Pandav is ultimately victorious. The battle lead also marks the beginning of the Hindu age of Kali Yuga, the fourth and last ce	ds to complex conflicts of kinship and friendship, family loyal enturies of mankind, in which great values and noble ideas h	ty and duty, which are more important than what is ri lave collapsed, and people are heading for the comp	ght, as well as the opposite. Mahābhārata himself ends wit lete disintegration of righteous action, morality and virtue. T	h Krishna's death and the subsequent end of his The older generation Shantanu woos Satyavati, fi	dynasty and the rise of the Pandava brothers to heaven. It sherman. Image of Raj Ravi Varma. King Janamejaya's
ancestor Shantanu, king of Hastinapura, has a short-term marriage to the god marriage unless Shantanu promises that any future son of Satyavati is king a sons Satyavati, Chitrāngada and Vichitravirya. After Shantanu's death, Chitra	fter his death. To solve his father's dilemma, Devavrata agre	ees to renounce his right to the throne. Since the fish	erman is not sure about the prince's children, who respect	he promise, Devavrata also swears by life-long o	celibacy to guarantee his father's promise. Shantanu has two
Bhishma attends the swayamvara of three princesses Amba, Ambika, and Armarry the King of Shalva, but Shalva refuses to marry her, still clever in his huand causes the fall of Bhishma with the help of Arjuna, in the Battle of Kuruks	umiliation at Bhishma's hands. Then Amba returns to marry	Bhishma, but he refuses because of his celibacy vow	s. Amba becomes infuriated and becomes Bhishma's bitte	r enemy, holding him in charge of his plight. Late	r, it is reborn to King Drupadai as Shikhandi (or Shikhandini)
heirs, Satyavati asks his first son Vyasa's father for children with widows. Eld Satyavati asks Vyasa to try again. But Ambika and Ambalika instead send the	est Ambika closes her eyes when she sees her, so her son eir maid to Vyasa's room. Vyasa's parents are the third son,	Dhritarashtra is born blind. Ambalika turns pale and b Vidura, a maid. He is born healthy and grows to be c	ploodless when she sees it, so her son Pandu is born pale and one of the wisest characters of mahabharata. He holds the	and unhealthy (the term Pandu can also mean ja position of Prime Minister (Mahamantri or Mahatı	undice[50]). For the first two children's physical challenges, ma) as King Pandu and King Dhritarashtra. When the princes
grow up, Dhritarashtra will soon be crowned King Bhishma, when Vidura inter Dhritarashtra is getting married to Gandhari, a princess from Gandhara who be sound. However, the arrow hit the outage kindama, who was engaged in sext	olind herself for the rest of her life so she can feel the pain thual activity in the deer's joint. He'll curse Pandu that if he en	at her husband feels. Her brother Shakuni is infuriate gages in sexual acts, he'll die. Pandu then goes out i	ed by this and vows to avenge the Kuru family. One day, who to the woods along with his two wives, and his brother Dh	nen Pandu relaxes in the woods, he hears the so ritarashtra rules later, his blindness. Pandu's olde	und of a wild animal. He shoots the arrow in the direction of er Queen Kunti, however, was given a blessing by Sage
Durvasa so she could rely on any god using a special mantra. Kunti uses this Sahadev through ashwin twins. But Pandu and Madri enjoy love, and Pandu the second - Dušasana. The other Kaurava brothers were Vikarna and Sukar	dies. Madri commits suicide out of pity. Kunti raises five brot	thers, who have since been commonly referred to as	the Pandava brothers. Dhritarashtra has a hundred sons th	rough Gandhari, all born after the birth of Yudhis	shthira. It is the brothers Kaurava, the chief - Duryodhana, and
is crown prince Dhritarashtra, under great pressure from his courtiers. Dhritar ghee. Then he arranges for Pandav and Queen Mother Kunti to stay there wi Kunti are considered dead. [51] Marriage to Draupadi Arjuna, which pierces the state of the considered dead.	th the intention of illuminating him. But Pandav warns their v	vise uncle Vidura, who sends them to miners to dig a	tunnel. They can escape to safety and go into hiding. During	ng this time Bhima marries demoness Hidimbi ar	d has a son Ghatotkacha. Back in Hastinapur, Pandavas and
Krishna, who has already befriended Draupadi, tells her to take care of Arjuna but interrupts Draupadi, who refuses to marry suta (this was removed from the	a (although she is now believed to have died). The task was e Mahabharata's critical edition[52][53] as a subsequent into	to string a powerful steel bow and shoot at the ceilinerpolation[54]). The swayamvara is then opened lead	g target, which was a moving artificial fish eye while looking ing Arjuna to win the contest and marry Draupadi. Pandava	g at its reflection of the oil below. In popular versi as comes home and informs his meditative mothe	ons, after all princes fail, many can not lift the arc, Karna tries, er that Arjuna has won the competition, and see what they
have returned. Without looking, Kunti asks them to share everything Arjuna h kingdom, receiving and demanding only the wild forest in which Takshaka live Krishna's advice. Krishna advises him, and if he is properly prepared and asid	es, the king of snakes, and his family. During the hard work, de from certain opposition, Yudhishthira conducts a rājasūya	Pandavas can build a new glorious capital for the ter a yagna ceremony; thus he is recognized as a priority	ritory of Indraprastha. Soon after, Arjuna elopes with and the among kings. Pandavas has a new palace built for them, i	nen marries Krishna's sister, Subhadra. Yudhisht maya Danava. [55] They invite their Cousins of K	hira wants to establish his position as king; he's looking for aurava to Indraprastha. Duryodhana walks around the palace,
and bugs glossy floors of water, and will not step. After being told about his mepe. Infuriated by the insult, and jealous of seeing Pandavas' wealth, Duryodl gambles his brothers, himself, and eventually his wife in the servitude. Jubilar	hana decides to hold a dice game in Shakuni's bid. Dice gar	ne Draupadi humiliated Shakuni, Duryodhana's uncle	e, now arranges a dice game, playing against Yudhishthira	with loaded dice. In the pips game Yudhishthira	oses all his wealth, then his kingdom. Yudhishthira then
the situation, but Duryodhana is firmly convinced that there is no place for the Exile and return Pandavas spends thirteen years in exile; During this time, a I their exile, they are trying to negotiate a return to Indraprastha with Krishna a	ot of adventures occur. during this period acquire many divi	ne weapons given by the gods. They are also buildin	g alliances for a possible future conflict. They spend the las	st year in the court of King Virata, and they are di	scovered immediately after the end of the year. At the end of
Battle of Kurukshetra main article: Kurukshetra war scene from the Mahābhāi Panchala, Dwaraka, Kasi, Kekaya, Magadha, Matsya, Chedi, Pandyas, Teling Gandhara, Bahlika people, Cambodia and many others. Before the announce	rata war, Angkor Wat: The terrain of black stone, depicting s ga kingdoms and Mathura Yadus and some other clans, suc	everal men wearing a crown and dhoti fighting spear ch as Parama Kamboy, were associated with Pandav	s, swords and bows. In the middle, a charm with half a hors as. Kauravas' allies were the kings of Pragjyotisha, Anga, I	se from the frame is visible. Both sides invite larg Kekaya, Sindhudesa (including Sindhus, Sauvira	e armies to their aid and line up in Kurukshetra for war. s and Sivis), Mahishmati, Avanti Madhyadesa, Madra,
opposing army included his cousins and relatives, including his grandfather B concepts of war, both sides will soon adopt dishonorable tactics. At the end of	shishma and his teacher, Drone, had serious doubts about the fithe 18-day battle, only Pandavas, Satyaki, Kripa, Ashwatth	ne fight. He falls into despair and refuses to fight. At t nama, Kritavarma, Yuyutsu and Krishna survive. Yud	his point, Krishna reminds him of his duty as Kshatriya to finisthir becomes King Hastinapur and Gandhari curse Krish	ght for the right reason in the famous chapter of the that the collapse of his clan is inevitable. Pand	the epo Bhagavad Gita. While initially sticking to the chivalrous davas Gandhari ended, blindly, supporting Dhrtarashtra and
following Kunti, when Dhritarashtra became old and malaise and retired into t stop the war, he did not do so. Krishna accepts the curse, which after 36 year stumbles, Yudhishthira gives the rest the reason for their fall (Draupadi was p	rs bears fruit. who, meanwhile, ruled their kingdom, decide t	give up all things. Clad in leather and rags they go	out to the Himalaya and climb the sky in the form of their bo	ody. A stray dog travels with them. One by one, t	he brothers and Draupadi fall into their way. Like each
himself to be the god Yama (also known as Yama Dharmaraja) and then take least once. Yama then assures him that his siblings and wife will join him in h him the tale of his ancestors. The unification of Mahābhārata mentions that the	eaven after they have been exposed to the underground me	eans of time under their vices. Arjuna's grandson Par	kshit rules after them and dies bitten by a snake. His furiou	s son Janamejaya decides to make a snake vict	m (sarpasattra) to destroy snakes. It is this sacrifice that tells
war illustrating many of the standards that will then be discussed around the variation of barbed arrows), just cause (not attacking out of anger), and correction of 13,000 pages of 19 volumes, followed by Harivamsha's two more volumes.	world. In history, one in five brothers asks whether war-inducect treatment of prisoners and wounded. [58] Between 1919	ced suffering can ever be justified. There is a long dis and 1966, critical editions, translations and derivative	scussion between siblings, setting those criteria as proportions, scientists from the Pune Bhandarkar Institute for Orient	onality (chariots can't attack cavalry, just other chal Research compared various epic manuscripts	nariots; not attacking people in distress), just meaning (not from India and abroad and created mahabharata's critical
small details or or additional stories are added. These include tamil street the Bhāratayuddha in the 11th century under the auspices of King Dharmawangs	atre, terukkuttu and catapsed, whose plays use the themes (990-1016)[61], and later spread to the neighboring island	of mahabharata Tamil versions, focusing on Draupac of Bali, which today remains a Hindu-majority island.	di. [60] Pandavas and Krishna Javana's wayango action wo It has become a fertile source for Javana literature, dance	n a performance outside the Indian subcontinent drama (wayang wong) and wayang shadow pupp	t, indonesia created a version of ancient Java as Kakawin pet performances. This version of Mahābhārata in Javanese is
slightly different from the original Indian version. For example, Draupadi is just consortia near Subhadra. Another difference is that Shikhandini does not cha Gandhari's swayamvara, she was in love with Pandu, but was later wed by his	nge her gender and remains a woman that would wed into As blind older brother instead, whom she did not love, so she	Arjuna, and take on the role of warrior princess during blinded herself as a protest. [quote required] Anothe	the war. [quote required] Another twist is that Gandhari is r notable difference is the inclusion of Punakawan, the mai	described as an antagonistic character who hate n character of clown servants in the plot. These	es Pandavas: her hatred is out of jealousy because, through characters are Semar, Petruk, Gareng and Bagong, who are
much loved by Indonesian audiences. [quote required] There are also severa Translations bhishma on his death bed arrows with Pandavas and Krishna. F and Abl al-Qadir Badayuni in the 18th century. The first full English translation	olio of Razmnama (1761–1763), a Persian translation of the was published from 1883 to 1896 in a Victorian version of	Mahabharata, commissioned by Mughal Emperor A the prose by Kisari Mohan Ganguli[65] (Munshiram N	kbar. Pandavas is dressed in Persial armor and bathrobes. Manoharlal Publishers) and M.N. Dutt (Motilal Banarsidass I	[63] The Persian translation of the Mahabharata Publishers). Most critics believe that the ganguli	, named Razmnameh, was produced on behalf of Akbar, Faizi ranslation is faithful to the original text. Ganguli translation text
is available in a public space and is available online. [66] [67] Romesh Chund 2005. Mr. Lal's translation is not rhyming verse-by-verse rendering, and I'm the epic into English prose, translated with various hands, began in 2005 from the	ne only authorization in any language to include all the sloka	s in all the work recensions (not just critical permission	on). The publishing project is scheduled to be completed in	2010 [need for renewal] There are currently sixte	een of the eighteen volumes. The project to translate the entire
launched an unabridged English translation of ten volumes. Volume 1: Adi Pa Buitenen's death, several scientists continue. James L. Fitzgerald translated Smith translates book 14, and Wendy Doniger translates books 15-18. [69] M	11 books and the first half of the book 12. David Gitomer tra	nslates book 6, Gary Tubb translates book 7, Christo	pher Minkowski translates book 8, Alf Hiltebeitel translates	books 9 and 10, Fitzgerald translates the second	d half of book 12, Patrick Olivelle translates book 13, Fred
Maas. Derived literature bhasa, a 2nd or 3rd century CE Sanskrit playwright, Dharamvir Bharati, who came in 1955, found mahabharat, both an ideal source writer and playwright Buddhadeva Bose wrote three plays set in Mahabharat,	wrote two plays about episodes of Marabharata, Urubhangace and expression of modern predicament and discontent. S	(Broken Thigh), about the struggle between Duryod Starting with Ebrahim Alkazi, it was built by many dire	hana and Bhima, while Madhyamavyayoga (Middle One) s ctors. V. S. Khandekar Marathi's novel Yayati (1960) and K	et around Bhima and his son, Ghatotkacha. The arnad's debut play Yayati (1961) is based on the	first major 20th century game was Andha Yug (Blind Epoch), estory of King Yayati found in the Mahabharat. [70] Bengali
long story of poetry in Bahuk based on the character Bahuka. [72] Krishna Ud Katha published a 1260-page comic version of the Mahabharata. [73] In films	dayasankar, a Hindu author living in Singapore, has written s and television, Krishna, as depicted by Yakshagana from K	several novels, which are a series of contemporary e arnataka, which mainly refers to mahabharata storie	pic retellings, especially the Aryavarta Chronicles. Suman F is in Indian cinema, has produced several versions of epic f	Pokhrel wrote a solo play based on Ray's novel Films dating back to the 1920s. Mahābhārata was	Personalized and Taking Draupadi alone on stage. Amar Chitra also reinterpreted by Shyam Benegal Kalyug. [74] The 2010
film Raajneeti directed by Prakash Jha was partly inspired by the Mahabhara Mahabharat was shown in Doordarshan, the same company's other television which premiered in Avignon in 1985, and his five-hour film version of The Mal	n show, Bharat Ek Khoj, also directed by Shyam Benegal, sl hābhārata (1989). [78] At the end of 2013, Mahabharat was	nowed an abbreviation of episode 2 of the Mahabhar broadcast via STAR Plus. It was prepared by Swasti	ata, based on various interpretations of the work, whether t k Productions Pvt. The unsealed Mahābhārata projects inc	hey sang, danced, or built. The western world's v lude one by Rajkumar Santoshi[79] and satyajit I	vell-known epic presentation is Peter Brook's nine-hour play, Ray's planned theatrical adaptation. [80] In folk culture, every
year in the Utatarakhando Garhwal region, villagers perform Pandav Lila, a ri amateurs at pr, professionals, often break into spontaneous dance when they marry and abandoned her kingdom to become a Shramana Jain version of M	are obsessed with the spirits of their characters. [81] Jain's	version More information: Depicting The Wedding P	rocession of Lord Neminatha in Salakapurusa. shows the a	nimals to be slaughtered for food at weddings. C	Overcome with compassion for animals, Neminatha refused to
Antakrddaaśāh (8th Cannon) and Vrisnidasa (upangagama or secondary can different classes of powerful brethren, who appear nine times during each of the ninth and final set of Baladeva, Vasudeva and Prativasudeva. [85] The m	Jain's cosmology time cycles in half-time cycles and manage	e half the ground as semi-chakravartines. Jaini traces	the origin of this list of brothers to Jinacharitra by Bhadrak	ahu swami (4th-IIIth century BCE). [84] Accordir	g to Ion Cosmology, Balarama, Krishna and Jarasandha are
and Jarasandha are reborn in hell. [86] In accordance with karma law, Krishn during the next half-time cycle, Krishna will be reborn as Jain Tirthankara and to be slaughtered for the feast of marriage, suddenly left the procession and a	a is born in hell for his exploitation (sexual and violent), and I achieve liberation. [85] Krishna and Balrama are the 22nd	Jarasandha for the evil ways. Prof Jaini acknowledge masters and cousins of Tirtankara, Neminatha. [87] A	es the possibility that perhaps because of its popularity, Jai according to this story, Krishna arranged the marriage of a	n's authors wanted to rehabilitate Krishna. Jain t young Neminato to Rajemati, the daughter of Ug	exts predict that after his bitter term in hell is over sometime rasena, but Neminatha, empathized with the animals that were
GangāShāntanuaSatyavatiPārāshara BhishmaChitrāngadaAmbikāVichitravir Pandavas: Green Box Cows: Yellow Box Notes a: Shantanu was the king of t	yaAmbāvyāsa Dhritarāshtrab GāndhāriShakuniSurya Devaa the Kuru dynasty or kingdom, and was removed from any ar	KuntiPāndubMādri KarnacYudhishthiradBhimadArju ncestor called Kuru. His marriage to Ganga was befo	nadSubhadrāŃakuladSahadevad DuryodhanaeDussalāDu re his marriage to Satyavati. b: Pandu and Dhritarashtra we	shāsana(97 sons) AbhimanyufUttarā ParikshitMa ere father vyasa niyoga tradition after the death o	ndravti Janamejaya in Key Man: Blue Wall Woman: Red Wall f Vichitravirya. Dhritarashtra, Pandu and Vidura were the sons
of Vyasa, respectively, with Ambika, Ambalika and the maid's servant. c: Karr tree). e: Duryodhana and his siblings were born at the same time, and they we the family tree (left to right), with the exception of Vyas and Bhishma, whose	ere the same generation as their Pandava cousins. f : Altho birth order is not described, and Vichitravirya and Chitranga	ugh after pandavas inheritance was a descendant of da, who were born after them. The fact that Ambika a	Arjuna and Subhadra, it was Yudhishthira and Draupadi wand Ambalika are sisters is not displayed in the family tree.	ho took the throne of Hastinapura after the great The birth of Duryodhana took place after the birtl	battle. The order of birth of the siblings is correctly shown in of Karna, Yudhishthira and Bhima, but before the birth of the
remaining Pandava brothers. Some of the characters and sisters shown here Leading, with examples and analogies. As a result, Gita is often described as Editions of Mahabharata: Complete and Unabridged (set of 10 volumes) Bibe	a concise guide to Hindu philosophy and a practical, indepe	endent guide to life. [91] Nowadays Swami Vivekana	nda, Netaji Subhas Chandra Bose, Bal Gangadhar Tilak, M	ahatma Gandhi and many others have used text	to help inspire the Indian independence movement. [92] [93]
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Loeb Classical Library, 1946, vol. 4, p. 363. ^ Christian Lassen, in his Indisch by standard references such as the history of The Indian Literature of Albrech	e Alterthumskunde, is believed to be the ultimate Dhritarash nt Weber, but it has sometimes been repeated as a fact and	tra's sadness, Gandhari and Draupadi, and Arjuna a not as an interpretation. ^ a b Ghadyalpatil, Abhiram	nd Suyodhana or Karna valor (quoted with the support of M (10 October 2016). Maharashtra is accumulating due to the	lax Duncker, Ancient History (trans Evelyn Abbote provision of quotas in Marathas. Live. Received	t, London 1880), vol. 4, p. 81). This interpretation is confirmed on 7 June 2020 ^ Mahabharata, book 6: Bhishma Parva:
Bhagavat-Gita Parva: Section XXV (Bhagavad Gita Chapter I). Sacred-texts.c Ashvamedha), where the dialogue of the frame is replaced, the narrative is at (16th century). Mahabharata [quote required] ^ When discussing the issue of	tributed to Jaimini, another pupil of Vyasa. This version condating, historian A. L. Basham says: According to the most	tains much more devotional material (related to Krish popular later tradition of the Mahabharata war took p	na) than the standard epic and probably dates in the 12th clace in 3102 BCE, which, given all the evidence, is absolute	century. It has several regional versions, the mosely impossible. More reasonable is another tradit	t popular is Kannada one Devapurada Annama Lakshmisha ion, presenting it in the 15th century BCE, but it is also a few
centuries too early, according to our archaeological knowledge. Probably the Raychaudhuri, the political history of Ancient India, p.27ff. ^ M Witzel, Early S Indian People, Vol I, Division XIV, p.273 ^ FE Pargiter, ancient Indian historic	anskritization: Kuru State Origin and Development, EJVS vo	ol.1 no.4 (1995); also B. Kölver (ed.), Recht, Staat un	d Verwaltung im klassischen Indien. State, Law and Admin	istration classic India, Munich, R. Oldenbourg, 19	997, p. 27-52 ^ A.D. Pusalker, History and Culture of the
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