

Ajaya Rise Of Kali Book 2

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sayInfamous Panchali Cheerharan. Suyodhana (Duryodhana) and his brothers along with Karna, Aswathama and Shakuni have won the Dice game and whol Rise of Kali is book two of Ajaya - Epic of the Kaurava Clan series.

Rise of Kali: Duryodhana's Mahabharata by Anand Neelakantan

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Ajaya: Rise of Kali is a 2015 Indian novel of mythological fiction written by Anand Neelakantan. The second installment of the Ajaya series, it tells the story of the Kauravas. As opposed to the usual tale told from the point of view of the victors, this entire story is written from Duryodhana's view.

Ajaya: Rise of Kali - Wikipedia

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AJAYA - RISE OF KALI (Book 2) by Anand Neelakantan - Books ...

The book became a surprise bestseller, breaking into the top seller charts within a week of its launch. His second book was based on Mahabharata and was part of a two book series. Ajaya: Roll of the Dice was released in December 2014 and the sequel Ajaya: Rise of Kali was released in July 2015.

"THE MAHABHARATA ENDURES AS THE GREAT EPIC OF INDIA. While Jaya is the story of the Pandavas, told from the perspective of the victors of Kurukshetra, Ajaya is the tale of the Kauravas, who were decimated to the last man. From the pen of the author who gave voice to Ravana in the national bestseller, ASURA, comes the riveting narrative which compels us to question the truth behind the Mahabharata. THE DARK AGE OF KALI IS RISING and every man and woman must choose between duty and conscience, honour and shame, life and death... o The Pandavas, banished to the forest following the disastrous games of dice, return to Hastinapura. o Draupadi has vowed not to bind her hair till she washes it in the blood of the Kauravas. o Karna must choose between loyalty and gratitude, friend and Guru. o Aswathama undertakes a perilous mission to the mountains of Gandhara, in search of the Evil One. o Kunti must decide between her firstborn and her other sons. o Guru Drona has to stand with either his favourite disciple or his beloved son. o Balarama, having failed to convince his brother about the adharma of violence, walks the streets of Bharatavarsha, spreading the message of peace. o Ekalavya is called to make the ultimate sacrifice to uphold a woman's honour. o Jara, the beggar, sings of Krishna's love while his blind dog, Dharma, follows. o Shakuni can almost see the realization of his dream to destroy India. As the Pandavas stake their claim to the Hastinapura throne, the Kaurava Crown Prince, Suyodhana, rises to challenge Krishna. As great minds debate dharma and adharma, power hungry men prepare for an apocalyptic war. The women, highborn and humble, helplessly watch the unfolding disaster with deep foreboding. And greedy merchants and unscrupulous priests lie in wait like vultures. Both sides know that beyond the agony and carnage the winner will take all. But even as gods conspire and men's destinies unfold, a far greater

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truth awaits. ***** One of the six most remarkable writers of India. DNA An Amazing read. The WEEK Unique voice of a rebellious author telling the story from the other side, a feat a few have dared or managed so well. Bihar Times"

THE MAHABHARATA ENDURES AS THE GREAT EPIC OF INDIA. But while Jaya is the story of the Pandavas, told from the perspective of the victors of Kurukshetra; Ajaya is the narrative of the ŐunconquerableŐ Kauravas, who were decimated to the last man. At the heart of IndiaŐs most powerful empire, a revolution is brewing. Bhishma, the noble patriarch of Hastinapura, is struggling to maintain the unity of his empire. On the throne sits Dhritarashtra, the blind King, and his foreign-born Queen Ő Gandhari. In the shadow of the throne stands Kunti, the Dowager-Queen, burning with ambition to see her firstborn become the ruler, acknowledged by all. And in the wings: Parashurama, the enigmatic Guru of the powerful Southern Confederate, bides his time to take over and impose his will from mountains to ocean. Ekalavya, a young Nishada, yearns to break free of caste restrictions and become a warrior. Karna, son of a humble charioteer, travels to the South to study under the foremost Guru of the day and become the greatest archer in the land. Balarama, the charismatic leader of the Yadavas, dreams of building the perfect city by the sea and seeing his people prosperous and proud once more. Takshaka, guerilla leader of the Nagas, foments a revolution by the downtrodden as he lies in wait in the jungles of India, where survival is the only dharma. Jara, the beggar, and his blind dog Dharma, walk the dusty streets of India, witness to people and events far greater than they, as the Pandavas and the Kauravas confront their searing destinies. Amidst the chaos, Prince Suyodhana, heir of Hastinapura, stands tall, determined to claim his birthright and act according to his conscience. He is the maker of his own destiny Ő or so he believes. While in the corridors of the Hastinapura palace, a foreign Prince plots to destroy India. And the dice fallsŐ

The epic tale of victory and defeat... The story of the Ramayana had been told innumerable times. The enthralling story of Rama, the incarnation of God, who slew Ravana, the evil demon of darkness, is known to every Indian. And in the pages of history, as always, it is the version told by the victors, that lives on. The voice of the vanquished remains lost in silence. But what if Ravana and his people had a different story to tell? The story of the Ravanayana had never been told. Asura is the epic tale of the vanquished Asura people, a story that has been cherished by the oppressed outcastes of India for 3000 years. Until now, no Asura has dared to tell the tale. But perhaps the time has come for the dead and the defeated to speak. "For thousands of years, I have been vilified and my death is celebrated year after year in every corner of India. Why? Was it because I challenged the Gods for the sake of my daughter? Was it because I freed a race from the yoke of caste-based Deva rule? You have heard the

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victor's tale, the Ramayana. Now hear the Ravanayana, for I am Ravana, the Asura, and my story is the tale of the vanquished." "I am a non-entity-invisible, powerless and negligible. No epics will ever be written about me. I have suffered both Ravana and Rama - the hero and the villain or the villain and the hero. When the stories of great men are told, my voice maybe too feeble to be heard. Yet, spare me a moment and hear my story, for I am Bhadra, the Asura, and my life is the tale of the loser." The ancient Asura empire lay shattered into many warring petty kingdoms reeling under the heel of the Devas. In desperation, the Asuras look up to a young saviour-Ravana. Believing that a better world awaits them under Ravana, common men like Bhadra decide to follow the young leader. With a will of iron and a fiery ambition to succeed, Ravana leads his people from victory to victory and carves out a vast empire from the Devas. But even when Ravana succeeds spectacularly, the poor Asuras find that nothing much has changed for them. It is when that Ravana, by one action, changes the history of the world.

The Mahabharata endures as the great epic of India. While jaya is the story of the pandavas, told from the perspective of the victors of Kurukshetra, ajaya is the tale of the Kauravas, who were decimated to the last man. From the pen of the author who gave voice to Ravana in the national bestseller, asura, comes the riveting narrative which compels us to question The truth behind the Mahabharata. As the Pandavas stake their claim to the Hastinapura throne, the Kaurava Crown Prince, Suyodhana, rises to challenge Krishna. As great minds debate dharma and adharma, power hungry men prepare for an apocalyptic war. The women, highborn and humble, helplessly watch the unfolding disaster with deep foreboding. And greedy merchants and unscrupulous priests lie in wait like vultures. Both sides know that beyond the agony and carnage the winner will take all. But even as gods conspire and men's destinies unfold, a far greater truth awaits. The dark age of kali is rising and every man and woman must choose between duty And conscience, honour and shame, life and death...

"Prequel to S.S. Rajamouli's blockbuster film Baahubali"--Page 4 of cover.

In this award-winning novel, Tharoor has masterfully recast the two-thousand-year-old epic, The Mahabharata, with fictional but highly recognizable events and characters from twentieth-century Indian politics. Nothing is sacred in this deliciously irreverent, witty, and deeply intelligent retelling of modern Indian history and the ancient Indian epic The Mahabharata. Alternately outrageous and instructive, hilarious and moving, it is a dazzling tapestry of prose and verse that satirically, but also poignantly, chronicles the struggle for Indian freedom and independence.

Baali and Sugreeva of the Vana Nara tribe were orphan brothers who were born in abject poverty and grew

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up as slaves like most of their fellow tribesmen. They were often mocked as the vanaras, the monkey men. Sandwiched between the never-ending war between the Deva tribes in the north and the Asura tribes in the south, the Vana Naras seemed to have lost all hope. But Baali was determined not to die a slave. Aided by his beloved brother, Sugreeva, Baali built a country for his people. The capital city, Kishkindha, became a beacon of hope for emancipated slaves from across the world. It was a city of the people, by the people, for the people, where there was no discrimination based on caste, creed, language or the colour of skin. For a brief period in history, it seemed as if mankind had found its ideal hero in Baali. But then fate intervened through the beautiful Tara, the daughter of a tribal physician. Loved by Baali and lusted after by Sugreeva, Tara became the cause of a fraternal war that would change history for ever. The love triangle between Baali, Tara and Sugreeva is arguably the world's first. Written by Anand Neelakantan who gave a voice to Ravana in Asura, Duryodhana in the Ajaya series and Sivagami in the Baahubali series, Vanara is a classic tale of love, lust and betrayal. Shakespearean in its tragic depth and epic in its sweep, Vanara gives voice to the greatest warrior in the Ramayana-Baali.

Pratibha Ray makes a determined effort for a portrayal of the epic character and brings to the surface the broader and deeper aspects of Draupadi's mind that lay submerged in the majestic sweep of the grand Mahabharata. The novel won her the Bharatiya Jnanpith's prestigious ninth Moortidevi Award in 1993.

BHISHMA, THE NOBLE PATRIARCH of Hastinapura, is struggling to maintain the unity of his empire, aided by his able Prime Minister, Vidhura. But beyond the Vindhya, in the deep South, the enigmatic Guru of the powerful Southern Confederacy, bides his time to take over Hastinapura and impose his dark will upon all of India. On the throne sit Dhritarashtra the blind king, and his foreign-born queen Gandhari. A rival queen Kunti, stands in the shadow of the throne, ambition burning in her heart to see her eldest son become King, aided by his four Pandava brothers. An unscrupulous Priest, and a man who wishes to be king-maker, conspire with the Pandavas to ensure Prince Suyodhana, the rightful heir, is denied his legacy. In the dark forests of India, where poverty alone rules, a revolution is brewing; Ekalavya, a young Nishada, yearns for the knowledge of warriors; Karna, a humble charioteer's son, travels the to the South to become the greatest archer in the land; Aswathama, a Brahmin youth, disobeys Drona, his illustrious father, to stand beside his friend and Prince; and Balarama, charismatic leader of the Yadavas, dreams of building the perfect city by the sea. And a beggar and a blind dog walk the dusty streets of India, witness to those far greater than he, become puppets in the hands of their searing destinies. Amidst the chaos, Prince Suyodhana, heir of Hastinapura, stands tall, determined to claim his birthright and act according to his conscience. Neither God nor Man can stop him from doing what he thinks is right. He is the maker of his own destiny. For so he believes. But in the shadows of the Court,

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a foreigner gambles Ð his dream to destroy India. And the dice fallsÉ

Aren't we chubby, aren't we cute? Aren't we lovely, as sweet as fruit? Give us a bear hug, give us a kiss Regret not later for giving it a miss. Don't go by these sweet words-for all little asura kids are naughty and troublesome and always up to something! Little will you know when you land in a muddy puddle or your long hair gets chopped off into a bob. They will prod, pull and tug you till you yell-just like the gods in the heavens, especially Vishnu and Shiva who are simply fed up! Indulge in some very, extremely, most funny naughty tales of asura twins Kundakka and Mandakka, who hate going to school; clumsy Bhasma and pet pig Nakura, who create trouble in the village; brothers Atapi and Vatapi, who like to eat ninety-six cartfuls of fruits as dessert; the great Bana who claps with his thousand hands and so many more!

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