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Indian Streams Research Journal

International Recognized Multidisciplinary Research Journal

ISSN: 2230-7850

Impact Factor : 4.1625(UJF)

Volume - 6 | Issue - 2 | March - 2016



POLITICAL THOUGHTS IN VIDURANEETI



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ABSTRACT:

[Viduraneeti is based on the caste based concept of religion. Vidura's moral principles based on religion and colour have become popular as 'Viduraneeti'. Vidura, being handsome, strong bodies with philosophical mind prospered political theory much better than Pandu, Drutarashtra and Bheeshma. He preches Drutarashtra not to become blind in his political principles. He did not like these principles as he was immersed in blind love of his son. As Vidura was born to the (Shudra) women, there was no much recognition for his words. He could only give advice but he could not enforce his opinions. This research article explains the concept of Vidura about the Ideal king and rules and code of conduct which he need to follows.]

KEYWORDS: Viduraneeti, Vidura, Vidura's moral principles, political principles

Viduraneeti of Mahabharata has become the most famous religious work in which Vidura explains to Drutarashtra about the welfare actions to be done for the sake of this world and the next world. When Drutarashtra fallen in his blind love towards his son, Vidura advises him which becomes famous 'Viduraneeti'. It comes in udyoga parva from 33 to 40 in eight (8) sections. In this there is a deep analysis about business, moral values, good actions, Praja-raj, dharma (morals), karma (actions), Rajadharma, truth, justice selfless help, the master and servant relations.

The moral principles of Vidura has become the strong base for eradication of social irregularities. Vidura plays the role of reason and logic amidst the Kauravas who were with illogical thinking. Though Vidura was the brother of Pandu and Drutarashtra, there was great difference from his brothers in the Political analysis. Vichitraveeryas's wife Ambika sent her Shudra woman servant as she was afraid to the brilliance of Vyasa, the servant gave birth to Vidura. Though Vidura was treated as Shudra, as he was born to woman servant, he was not less than any Brahmin. He was never preaching the right principles, being one sided but he used to express his thoughts impartially, fearlessly, truthfully in the interest of mankind. If Bhishma and Drona had acted as per Vidura's advice, the war of Mahabharata would not have happened. His opinions and decisions are still relevant even today in the political, social, economic and religious spheres. He had impeccable conduct which needs to imitate. His vast knowledge, the moral path, seems as if he has the spark of lord Yama, such as intellectual, moralist, shrewd man with great political insight was not properly used by Kauravas.

After Pandu becoming the king, Vidura gets the respect and he opposed by Drutharashtra. When he becomes the king after the birth of Duryodhana all bad omens take place and Vidura says that he would destroy their clan and generation. Drutarashtra became angry on Vidura and keeps on treating him as enemy. Vidura is an incarnation of Justice and morals, and he always thinks of Pandavas and decides to protect them always. When Yudhishthira loses everything in the gambling sport, Vidura strongly opposes that sport. Dharmaraja loses even Draupadi, Duryodhana teels her to become a slave 'daasi', Vidura opposes that she cannot become daasi or servant. She helplessly requests Bheeshma, Droan, Krupa and others to protect her but only Vidura expresses his anger.

After sending the Pandavas to forest, Drutarashtra becomes worried and calls Vidura to speak some soo thing words. Then Vidura to speak "o king, when you gave the consent for ill treatment of Draupadi on that moment only religion or 'Dharma' was destroyed. If you desire for the wealth of Pandvas, religion gets destroyed. Now also it is not too late. You can send out your first son and bring back Dharmaraja to that position, then everything will be correct." He speaks the following Shloka to create the proper thinking in Drutarashtra and suggested that by bringing back Rajadharma and giving share to Pandavas, one can create peace, harmony and friendship.

“महेश्वरं कृष्णं चैव विदुः प्रवृत्तम् ।
 अथैतन्मया कथ्यते त्वं श्रुत्वा तदा ।
 त्वं कुरुष्वैतन्मया कथ्यते त्वं श्रुत्वा तदा ।
 पृथिव्यं कुरुष्वैतन्मया कथ्यते त्वं श्रुत्वा तदा ॥” [A. - 33, 130]

He advises Drutarashtra that by giving share to Pandavas, you can keep even your children happy and you can keep the gods too happy. These types of advice of Vidura makes Drutarashtra unhappy and sends Vidura out of his kingdom. Later on he repents and asks excuse and brings him back. Every now and then, Vidura keeps on giving suggestions and advice and tries to correct him. The following shloka tells about the conduct of the king.

“ LMQ WdrÉÉÉ uÉÉ WdrÉÉSÍwÉñqÉñMíÉÉá KÉÍÉñrÉíÉÉ |
oÉñSoÉñ-ÍqÉíÉÉá x 1 É WdrÉÉSÉ • ÇxÉUÉeÉñMüqÉç || ”² [uÉÍSoUÍÉÍÍÉÍ, A. - 33, zSÉÉñü 50]

The king with bows and arrows kills only one person. But the principles which are directed by the king can destroy the whole nation. Vidura not only preached ethical values to Drutarashtra. But also explained about religion, morality, duty, protection of people, tax policies, creation of mandals, political trace, war etc. These opinions are still relevant to the present democratic system also. In the following shloka, vidura explains how king has to make use of his power, principles and money power to develop his country.

“ rÉÉ ñÉqÉÉñÉçÍÉ eÉÉÍÉÉíÉÍ xjÉÉÍÉaúÉ•ÉáíÉjÉÉ ðÉrÉá |
MüÉzÉáeÉÍÉñSáShQñÍÉ xÉ UÉrÉáUÉÍÉÍ 1 íÉá || ”³ [uÉÍSoUÍÉÍÍÉÍ, A. - 34, zSÉÉñü 10]

The king without the knowledge of his power, position and wealth, he does not have any knowledge about destruction and he who does not know how to penalize his criminals destroys his own nation.

“ rÉjÉÉqÉÉñXÉqÉÉS ÉáUÉÉÉçñÉñÉñÉÍ wÉOñÉSÉ |
íÉÉzjÉÉÍÉ qÉÍÉñrÉÉÉ ÁÉSkRÉÉSúÉÍwÜçÉÉÉ || ”⁴ [uÉÍSoUÍÉÍÍÉÍ, A. - 34, zSÉÉñü 17]

Just as the honey bee sucks nectar from flower without hurting it, similarly king has to collect tax without hurting people. He warns the king not to threaten and penalise the people to collect taxes.

“ AjÉ xÉqRéÉíÉÉáKÉqÉÉKÉqÉçcÉÉÍÉñÍÉ 1 íÉÉ |
ñÉíÉxÉqÉá íÉáPÉqÉUáÍÉÉçÉqÉÉñWÜÉçRéjÉÉ || ”⁵ [uÉÍSoUÍÉÍÍÉÍ, A. - 2, zSÉÉñü 29]

If the king goes in the immoral and irreligious way, then his state will get shrunk like skin brunt with fire. The moral and religious way is only the success factor for good governance.

“ xjÉÉÍÉUÉ•ÍÉÉÉÉÉxRé wÉÉQñÉñrÉúÉÍSííÉÉíqÉÍÉÉ |
AúÉÍÉÉÉÍÉzÉÍÉxRé xUÉÉKÉÍÍÉÉ ñÉjUÉÍ ÍÉñÉ || ”⁶ [uÉÍSoUÍÉÍÍÉÍ, A. - 6, zSÉÉñü 25]

The king who knows the condition of his state, development and degeneration and understands sandhi, vighraha (compromise, war) all six qualities, he who has goodness and appreciated by people, that king can conquer the whole earth. This is the political advice given by Vidura to the king.

Conclusion:

When Shri Krishna comes to the compromise, Krishan gets the hospitality form Vidura which is a mark of his knowledge. When the compromise fails and was is decided to happen, Vidura goes for pilgrimage and discusses philosophy with Maitreya. After Kurukshetra war and when Udhistira becomes the king, Vidura becomes the minister. In the overall 36 years of Dharmaraj as reign. Vidura puts all his knowledge and expertise for the development of nation.

As the Kaliyuga approaches, Vidura accepts Vanaprastashrama (living in forest) and leads the life like a yogi. When Dharmaraja goes to meet Vidura, he becomes very lean with only bones and with all concentration he embraces Dharmaraja and ends his life. Then the soul of Vidura joins with

Dharmaraja.

Thus, being born as a shudra he becomes a great knowledgeable person, leads a selfless life and dedicates his life to the society. For such rare qualities, political shrewdness, knowledge and capabilities caste is not a barrier and which is exemplified by Vidura. The great seer "Vedavyas" praises Vidura immensely.

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