

## **The Present Social Relevance of Vidur's Principles Depicted in The Mahabharata**

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### **ABSTRACT**

This study of the Mahabharata is focused on socio-political ethics founded on the concepts of epic religion and philosophy. The investigator will not address the many issues he raises. The goal of this research is to examine the text with the aim of showing that the Mahabharata may be interpreted in the light of postmodernism. The most fascinating element of the research is that the epic still has great relevance in the world today due to the problems and how they are dealt with. It is suitable for postmodern research. It attempts to examine the epic by subject, instead than examining successive parts of the text. As the Indian Philosophy offers a unique approach to difficult problems, the investigator thinks that Epic's teachings are nuanced and unfinished. These problems cannot be solved by a single-dimensional religion or philosophy. A thorough research showed that the epic is based on the idea "Dharma." It is always important. Moreover, a Postmodern analysis is feasible through the processing of this idea in The Mahabharata.

***Keywords: Social Relevance, Vidur's Principles, socio-political ethics The Mahabharata.***

## INTRODUCTION

This study of the Mahabharata is focused on socio-political ethics founded on the concepts of epic religion and philosophy. The investigator will not address the many issues he raises. The goal of this research is to examine the text with the aim of showing that the Mahabharata may be interpreted in the light of postmodernism. The most fascinating element of the research is that the epic still has great relevance in the world today due to the problems and how they are dealt with. It is suitable for postmodern research. It attempts to examine the epic by subject, instead than examining successive parts of the text. As the Indian Philosophy offers a unique approach to difficult problems, the investigator thinks that Epic's teachings are nuanced and unfinished. These problems cannot be solved by a single-dimensional religion or philosophy. A thorough research showed that the epic is based on the idea "Dharma." It is always important. Moreover, a postmodern analysis is feasible through the processing of this idea in The Mahabharata.

This article analyses Mahabharat's acts from an action science perspective. Mahabharat's narrative, allegedly the world's largest epic, is part of the Hindu mythology. It may be desired for those who are not acquainted with Mahabharat's narrative. Rajgopalacharya's Mahabharat Katha (1997) and Bhishmaparva have been the culminating tales of Mahabharat (Satvalekar 1972). In the present study the citations made in the Book of Rajgopalacharya are referred to as (R, p...), Bhishmaparva quotations as (Bh, p....) and Bhagvat Gita (Gandhi 2002) citations are referenced as (Ghi 2002). (Bg, 28 shlokas no).

The episode Mahabharata is a major global epic that is 4-8 BCE old. Mahabharata is a combination of the efforts of poets from many generations, not the work of one or a few writers. The epic talks about the Kuru dynasty, the Kurukshetra war, philosophical and religious life-cycle elements as well. The epic is about the succession battle for Hastinapura's Kuru kingdom. The struggle between the two branches of the Kuru family is successive. One branch is Kauravas led by Duryodhana while the first branch is Yudhishthira led by Pandavas. The struggle also presents complex issues like family relationships, caste position, women's hood-linearism, friendship- animosity, rights and responsibilities interaction, etc. This epic ended with battle and the fall of the Dynasty of Kshatriya. In addition, it is believed that the era of the Hindu Kali Yuga begins from this period, when the

system of values is degraded. The spraying of Mabharata and other epics started around the middle of the millennium BC through Hindu religious and cultural practices, partly by political conquests or the emigration of Indian settlers to this part of the world and the latter to the rest of the world, around the middle of the millennium BC (Sen, 2005). The oneness of Indian culture, which presents compassion and pride, and a progressive vision of an united Indian civilization is a remarkable aspect of Mahabharata.

### **1.1 Problem Statement**

Management ideas include team effort, work division, assignment of works for proper persons, leadership, and motivation etc. management concepts are of various kinds. Managing concepts are found in ancient Tamil literatures like Thirukkural, Silapathikaram, even our Great India Epics Ramayana and Mahabharata all around us from our home, at our workplace. Like 'Ramayana,' the epic 'Mahabharata' likewise offers many management lessons to corporate executives and managers today. Godliness, jealousy, a desire for strength, the pursuit of objectives regardless of fairness of means - all those differences are very poignant in life. This article will examine the management principles of the Great Indian Epic Mahabharata in depth.

### **1.2 Rationale of The Study**

This theory focuses on one didactic text from the epic Mahābhārata (MBh), the Viduranīti (VN), which occurs in the fifth parvan of the epic (book), the Udyogaparvan. It deals with many important questions in the area of the Mahābhārata studies in recent decades. For anybody who knows the South Asian literary, cultural, theological, or philosophy, the MBh requires no introduction, due particularly in particular to the Bhagavad Gītā in the MBh, widely regarded as the key declaration of Hindu religious thinking and cultural affairs. 1 Some of the 18 parvans of the epic have gotten a lot of academic attention in the past, although maybe not enough. In view of academics like James L. Fitzgerald (1980, 2004) or Adam Bowles, the twelfth paravan of the MBh, the Citroen-Palavan, and its components, upaparvan, particularly the Mok fadharmaparvan and paddharmaparvan, are amongst the well-discovered sectors of the epic (2007). Fitzgerald argues that the āntiparvan fits well with the MBh's unfolding narrating while making several insights into the āntiparvan, mainly because of the

reframing of the Yudhi Tunisia that has been "dangerously overheated" with agony and grief following an apocalyptic fratricidal war The Fitzgerald says (2004, 95ff.). Udyogaparvan, which occurs immediately before the first war book (the Bhî diemaparvan), is a reverse reflection of this phénomène and is important to the narrative of the epic because of its development in battle. That is, the "heat" that Fitzgerald is talking about is starting to build up from the Udyogaparvan. Thus, in his short study of several ethical dialogs of the parvanna, the Sanskritist Patricia Greer correctly notes: "This fifth book is on the rise and collapse of the Mahābhārata" (2005, 211), adding that "one subject is Udyogaparvan, and one is: frightening unrest (2005, 214). This dissertation focuses on one major ethical conversation in Udyogaparvan, Vidurañiti, which may be the finest window for a gaze into the aesthetics of uncomfortable Udyogaparvan, and on the theme of "terrific uneasiness" that we shall discuss in the present thesis.

### **1.3 Limitation**

- a. In this work we have only discussed about the principles of Vidur
- b. The timelessness of Mahabharata and the management derived is a subject of immense research

### **2. Literature Review**

Bowles (2007, 16), here a correction is justified: it is not the entire disregard of the didactic tracts that is missing. Some of them were used for the reconstruction of Indian intellectual history, for example. But there is a lack of research which interprets these didactic passages as essential elements of the epic and in juxtaposition with the story of the epic, resulting in the unbalanced emphasis in epic study against which Bowles warns. This thesis examines VN as a constituent element of the MBh (the Epic's) and as part of a later epic, and not as a consequence of authors' writings, as a result of comparable and well-founded alerting from contemporaneous MBh specialists.

Angelika Malinar (2017a, 2017b) they have previously demonstrated that intricately interwoven epic narrative and didactic elements argue with the artificiality of such epic twinning. This thesis examines – and confirms – this idea by analyzing Vidura himself in conjunction with the epic narrative and his ethics as taken from the didactic VN.

Madhu Ranjan Kumar (2006) this article analyzes Mahabharat's acts from an action science perspective. In action science the root of the Mahabharat dilemma is the undisputed question of who the ruler of Hastinapur should be. This article analyzes the activities of several players in this epic. The conclusion is that Yudhishtir shows the Model I value, which minimizes unpleasant emotions. The model I of 'Maximize winning and minimize losing' is presented by Duryodhan. The model controlling 'rational' value is shown in Vidur, Bhishm and Dronacharya. These actors together form Model O-'restricted I's learning mechanism.' The primary inhibitory laps created by this limited learning system finally resulted in a secondary loop inhibiting the polarization into two groups of actors, and the development of windowless group dynamics as the only action that could resolve the original question of who the King of Hastinapur should be.

Dr. B. Samrajya Lakshmi (2012) 'Maha' is 'great' and 'Bharata' is 'India' in Sanskrit. Modern English Prose is the great Indian novel Whereas Mahabharata is an epic Sanskrit poetry by Ved Vyasa. With a blissful union of the Hinduc myth and contemporary events, Tharoor reinvents India, which is evident at every point in the book. The writer shows an appropriate connection between ancient Hastinapur and pre-India. The autobiographies of Rajaj, Nirad C. Choudari and Gandhiji illustrate the Ved Vyas mahabharata, to some degree, in order to create the divide between ancient and modern. Southerly Indian like C.R. is Tharoor's Ganapathi. Mahatma Gandhi is connected to Bhishma. Mahabharata's Ghandhari is bent while Kamala is bent. Whereas chaste Bhichma's father families are called Gangaji, the Chaste Kaurava family is Gandhi. Dhritarashtra, India's first Premier, Nehru. But instead of one hundred sons, Tharoor's Dhritarashtra's ancestors hailed the future ruler of all India as Priya Duryodhani, the eldest Kaurava in the Mahabharata, named Duryodhana, an apparent allusion to Indira Gandhi. The Lal Bahdur Sastry is connected with Shishupal. Draupadi, representing the 'political body' or the Indian democracy and wilts noticeably with the imposition of 'siege' by Duryodhani, a reference to the State of Emergency under Indira Gandhi from 1975 to 1977. Yudhistir has a relationship with Morarji Desai.

Jayashree Ambewadikar (2013) Mahabharata's epic is significant and dates back to 4-8 BC. It tells the story of the Kuru dynasty, the Kurukshetra war and also discusses philosophical and religious elements of life. Women have a prominent role in every area of life in the epic. The issue here is how we position women in the social institutional context and what they are about throughout the epic.

This paper aims to study women in social institutions like the family, marriage, parenthood, caste system/varna system, education, politics, and the economy, together with customs, traditions, and organizations to be strictly followed by women and at the same time with the theoretically-analyzed framework from the socio-anthropological, indological and feminist perspective in which to analyse them.

E.Shanmuga Priya, (2015) Management ideas include team effort, work division, assignment of works for proper persons, leadership, and motivation etc. management concepts are of various kinds. Managing concepts are found in ancient Tamil literatures like Thirukkural, Silappathikaram, even our Great India Epics Ramayana and Mahabharata all around us from our home, at our workplace. Like "Ramayana," the epic Mahabharata also offers a great deal of management lessons for today's managers. Godliness, jealousy, a desire for strength, the pursuit of objectives regardless of fairness of means - all those differences are very poignant in life. This article will examine the management principles of the Great Indian Epic Mahabharata in depth.

Chirantan H. Patni (2020) This article illustrates the Mahatma Vidur's method in planning succession for Hastinapur's famous Kingdom of Kuru, where he acted as Sachiv i.e. Mantri of the Kingdom. He was very anxious and concerned about the major burning problems of the Kingdom's succession. For this reason, he has always focused on the Kuru Kingdom's succession plan. In his approach to succession planning, the Author tries to explain the many obstacles that occurred along the road to Vidur.

Debarati Das (2016) the scope of Greek epics has not been calculated for Indian epics. Here we will demonstrate the use of a number of analytical approaches based on combinations of natural language processing, sentiment/emotion and social network analytics to draw fascinating insights from the ancient Mahabharata Epics. One of our major conclusions is that the eight-chapter epic narrative has changed significantly and its feelings, emotions, pivotal position, and leadership features of the principal characters in the epic series.

Lata Bhardwaj (2020) This research gives an idea of Draupadis character of the epic mahabharata by Pratibha Rai, one of the works which focused on the key character of the mahabharata, with the aid of the fictitious novel "Yajnaseni: the story of Draupadi." The author has shown Draupadi as an educated lady who does not completely live and has suffered throughout her life. This entire research focuses upon Draupadi, which illustrates the way her character was taken up by society, even though she stood alone for herself, even if the assembly felt powerless as her garments were being tormented. Her husband's did not protect her (Pandavas). Even she felt bad because her only spouse, Karna, did not marry. But later, due to a simple misunderstanding of them and their mother, she became the bride of five brothers. She is the unconventional heroine who is so much hurt. She was a sad woman and was sent with her husband to a mystery exile.

Sangita Ghodake (2016) in teaching a system of values and principles to young people, ancient epics played an important role. Lord Ram and Lord Krishna, through means of comics, animation and multimedia, are known to the present age. Their intellect raises questions about morality, ethics and ancient civilization. They are not wrong since they do not live in the contemporary world because of the literature which they read or watch. You are taught to regard it as a sacred book, yet you are trying to defend it yourself. These ancient masterpieces come from an inventive and experimental blend of the old and the modern. This article is a modest effort in which the investigator seeks to demonstrate the contemporary application of ancient ideals. The old epics performed an important role in presenting young people with a system of ideals and principles. Ethics and values are eternal and endless yet old ideals in contemporary times are difficult to instill. In the context of today's cultural behaviors, the previous set of values and ethics have been changed. Due to the image of fiction and fact the Mahabharata always remained a debate. It is now acknowledged by Sage Ved Vyasamuni as a fictional tale, before it occurred. It provides an essential understanding of good vs evil, virtues versus vices, legislation versus crimes, purity versus impurity, moral versus immorality, dignity versus respect, etc. Given the length of a study paper, all the qualities and ideals described in the Mahabharata are difficult to shed light. The researcher has chosen to deal with the famous 'Game of Dices' wherein the shifting paradigm changes to comprehend, analyze and interpret the old value system and shows how the old value system may be updated and changed in contemporary times. In the game of dice, the Kauravas and Pandavas fought in the battlefield of Kurukshetra in the final



struggle for 'Justice and the victory of dharma over adharma.' The scientist expresses profound appreciation for ancient ideas and ideals instilled in epics, but contemporary perspectives have to be taken into account as a fresh beginning of the scientific period.

## **2.1 Research Gaps**

It is stated that Indian Mythology is one of the ancient genres of Vedas, Puranas, Epics, and so on. The greatest way to study history is considered to be via its locations, people, values. Hindu Mythology begins with Treta Yuga's essence which is said to be Maha Yuga. The genus covers several yugas, Treta Yuga, Satya Yuga, Dwapar Yuga, Kali Yuga. The epics of Indian Mythology are the most renowned and well-known item. The two renowned epics, Ramayana and Mahabharata, are known to every generation. It is out of two epics that Mahabharata knows every Indian. It is the longest epic poem in the world which Krishna tells and Ganesha writes. It discusses the tale of the Kurukshetra battle over the earth and the throne between Kaurava and Pandavas. As a part of culture, Mahabharata depicts the contempt of a woman. It is a desire for land. It has various views, but being a woman, the most disgusting thing is to see Draupadi confronted with pain, which is not her own but just her own destiny. Krishna might have rescued her from ill-treated destiny, since her brother was Draupadi, but she was all alone. The personages and tales of Epics and Indian history have been touched on by many authors. Pratibha Ray is one of these authors. She is a professor by profession and a writer living in Orissa. She opted to write at an early age from her domestic chores. She is one of the leading authors of Indian fiction who subsequently were translated into other languages. The readers of every tribe embraced her when she wrote about life riddles. Her vibrant ideas and daring attitude have brought her to write about many people and subjects yet untouched by the beauty of words. She began writing at an early stage in her career when even she was scared of not writing on the subjects of violent tribes; she played the role of explicitly identifying them. She believed in equal rights but did not believe in class, religion and socioeconomic condition.

## **3. Objectives**

- (i) To uncover the stylistic and rhetorical peculiarities of the Vidur



- (ii) To throw light on those literary aspects revealing interesting parallels and divergences among the Vidur,
- (iii) To illustrate how the epic's standard frame conventions are generally inflected and manipulated by the epic composer(s) in accordance to the specific narrative moments and contexts
- (iv) To remedy the ideologically slanted narratives confined to the lenses of reform and social discipline

#### **4. Research Methodology**

As mentioned previously, MBh's concurrent creative integrity is a working idea for this thesis. This working theory, adopted by many MBh scientists of current century, was greatly supported by the establishment of the critical Edition, known as the Poona Critical Edition (PCE) in the previous century by the editors' team of the Bhandarkar Oriental Research Institute in Poona. This thesis was followed by the rebuilt PCE version, usually from traditional manuscripts that Team Poona studied. In this thesis no arguments are made regarding the reconstructed text's historical layering. Moreover, even though I have examined the crucial PCE apparatus often, i.e. the text variants, the differences seem to have little effect on this thesis, such that variants are seldom taken into account in the discussion.

In academics there was a tendency to dismiss a didactic book as a panel of the Mahābhārata pedagogical standards. Similar characteristics may be seen in Viduranīti, often considered to be a combination of political-comoral ideas. While this viewpoint naturally reflects the discursive nature of the text, few studies address the extraction and evaluation of the content of the text. This chapter attempts to do so but also ensures that the content is not simplified as the semantic and theme varieties are not unwanted.

The persona of Vidura and the content of Viduranīti clearly have to do with the fact that Vidura speaks this Nāti sermon. However, Vidura and the VN rely on each other in more than this obvious manner. In this above passage, Prabal Kumar Sen points out that Vidura is the "very incarnated

righteousness" of the Mahābhārata and that in Vidura, teaching emphasizes that righteousness (dharma) should be exercised at all costs. This observation demonstrates how Vidura in the MBh and Vidura in the VN provide a similar message about the non-negotiation of the next Dharma. Furthermore, Sen's remark is that the VN not only incorporates Vidura's teachings, but also covers values that govern the individual conduct of the epic. The study of this consonance (or lack) in Vidura's heroic work and his UNV teaching is another important topic of this chapter. First, however, I offer an insight into the VN content, since it is the foundation for further analysis of the text.

### **5. Expected Outcome**

In this religious group, the Text's canonization was influenced by the strong social mobilities of pre-modern India. This research, which I think, shows how early Indian writings are involved in the dynamic and fluid social, cultural, religious, and political scenery of the subcontinent and why epic- and Sanskrit studies-require the hour to be taught. I thus propose that studies that concentrate on the reception of texts may not only assist to comprehend the historical (re)interpretations of early writings, but also to enlighten certain hidden elements of the historical and social/cultural factors that underlie the receiving environment. While there have been many arguments supporting various elements of VN and its acceptance in the preceding chapters, the restricted scope and resources of a master's thesis research, particularly time regrettably limited the degree to which my selected literature could be explored. This thesis is indeed just an original incursion that paves the way for many other methods to obtain a holistic comprehension of the text. In fact, it should be done. Above all, a stronger historical reconstruction of the text requires a set of further case studies focused both on Vidura and his Nīti sermon.

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