

A Critical Study on the Political Vision of Vidyaranya

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Abstract – Vidyaranya political Thoughts is not alone a mere simple political thought but it is well nurtured with the water of Vedas, Mahakavyas and the experience of the old sages such as Vaalmeeki vishwamitra Agasthiar etc. they are several studies were carried out to trace out the art culture, History and political Vision of Vidyaranya. All these are old and time out of fashions about the entire Political Vision of Vidyaranya during the old age low it can be utilized in the modern age political and administrative circumstances. Present study the life and inner qualities of a king maker, patron royal Priest (Raja guru) sage, eminent comparison and Philosopher, mentor to the royal personalities. The purpose of this brief research work is to introduce Political Vision of Vidyaranya Ideological to the non-political philosophy Scholars.

Keywords: Vidyaranya, Political Vision, Culture, History, Ideological.

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INTRODUCTION

There is a tremendous changes can be witnessed in the present Indian society, economy and politics have been transformed at a gathering pace since the early 1990s and makes India growing role on the world stage makes it impetration to understand the roots and consequence of the materialist approach. He got many temples built and renovated and the re-stated worships in many temples where in worships had been suspended. In this compendium of various daarshanas (world-view) he gives a systematic analysis of various schools of Hindu world view and how each of them is connected to others, in spite their differences. Vidyaranya's Contribution to Indian Political System Indian philosophy (Vide, 2009) comprises the philosophical traditions of the Indian sub continent since medieval India (CA 1000-1500), schools of Indian philosophical thought have been classified by the brahmical tradition.

Vidyaranya for instance identities sixteen schools of Indian philosophy by concluding those that belong to the Saiva and ragaveshvara traditions. The various schools concern treated on explanation this order and the metaphysical entity at its sources (Brahman) Re constructed of material law (dharma) was the basis for understanding how life on earth should be lively which is cleanly explains in the schools of Indian philosophy in sera saga daarshanas. This is the major contribution of Sri Vidyaranya to the Indian Political system.

REVIEW OF LITERATURE:

This present study is a serious attempt to study about Sri Vidyaranya work in Hampi of Vijayanagar during the regime of Sri Vidyaranya and the impact on Indian political situation in the current situation. Vijayanagar Empire stood as a build work for 310 years (Between 1336 to 1646 CE) against the Islamic inversion of its foundation was save south India from the congruent of Islamic rules to serve Hindu Religion, Culture and learning and help them to nourish are order to Dr. Krishnaswamy Aiyar, and Indian historian and academician.

Sri Vidyaranya (1380-1386 periods in office) Vidyaranya also known as Madhya charya or Madhya Vidyaranya is variously known as royal priest, patron saint, king maker and mentor of Hari Hara and bukkaraya the founders of Vijayanagar Empire (M. K., 2009). He was the 12th jagadguru of the sringeri sarada pitam from 1380-1386. He was born to madhava charya and Srimathi Devi in pampaksetra (modern day Hampi) in 1268 CE. Vidyaranya helped the brothers to establish The Empire sometimes in 1336. He later served as a mentor and royal priest to guide the three generations of kings who ruled Vijayanagar (Hampi) The capital of the empire.

Sri Vidyaranya has contributed a lot many things to the Indian political philosophy (Arora and Awasthy, 2007). which has brought a revolutionary change in the modern India political system through his powerful writing on sarvadrasingraha a compendium

of Hindu philosophies thoughts.

Sarvadrasingraha is one of the few available sources of information about locayata, the materialist system of philosophy in ancient India, in the very first chapter. The carvaka system hercritiches the arguments of locayatikes, while doing so he quotes extensively from carvaka works. The principal of materialist that is locayata is the highly suitable for the present system of world political philosophy (Satyanarayana, 2010) the materialist approach is also called as experiance approach of political philosophy material Islamic approach at can be measured in terms of quantity where as Islamic approach or numerterialistic can not measure in terms at quantity (Vide, 2013). Sri Vidyaranya has contributed a lot many contributions but foot this present study we have taken only locayata system or materialist system political philosophy has been taken for consideration.

WORKS OF VIDYARANYA:

Struti and smriti are the two integral positions of our tradition and anti quity poetic Struti is supposed to be Veda as it us heard from mouth to mouth and passed on to the next generation through oral transmission Manu in his smriti, second chapter, strange ten justifies he same statements srutistu Veda vegneyah Dharma Sastram to via smrith and hence we can infer that smriti is taken as a synonym of Dharmasastra in our hoary anti Quantity. We find the term smriti used for the first time in taittiriya nayaka belonging to Krishna yajurveda as follows Smriti prapyakshamaipihyam. Even Gemini in is mimamsa sutra says smrervathath brhanam Vedantha sutra of badrayana profusvly use the term smriti Bhagavad-Gita as been termed as isvara smriti. Collection of Taxes: Madhava beautifully describes how the kings used to collect the people jest as gardener plucks out flowers from the plant without injuring the plant so the king should collect taxes without pinching the subjects (Gandhi, 1975). A Vaishya was supposed to do profitable business involving the precious metals and to protect the cattle. Next we have a detailed depiction of the shodashakarmas like namakarana, annaprashana, choodakarna, upanayana, vivaha, Vanaprasta, sanyana and so on (Kamath, 2007). In the prayascittakanda we have detailed exposition of the various prayascitta to be undergone for not performing.

SCOPE OF THE STUDY:

The major Scope of the Study the Research on "A COMPARATIVE STUDY ON THE STATE SYSTEM AND MORAL VALUES OF INDIAN POLITICAL PHILOSOPHY". The scope of the study is vital to the Research scholars and academia and the society the subject Matter on the State system is highly essential to the Administrators and revenue officials as to comply the effective administration. The contribution of Sri Vidyaranya to the political Philosophy is boon to

the global political System is useful through this Research work.

- To uphold the significance and importance of Political Vision of Vidyaranya.
- To focus certain codes of conduct that is followed as faith, dogma, Heritage, customs, Traditions and believes Systems.

OBJECTIVES OF THE STUDY:

An objective of the Study is the main Focus and Outcome of the Study which is also otherwise called as Preview of findings and suggestions of the Study. Objectives are the generics of Questioners for the Study. The Topic entitled "A CRITICAL STUDY ON THE POLITICAL VISION OF VIDYARANYA" is a Mixture of Studying Political Vision of Vidyaranya. The main Objectives of the study has been Deiced as Four Objectives of the Study As follows:

- To focus the Relevance of contribution of Political Vision of Vidyaranya
- To High the moral values of Political Vision of Vidyaranya and its magnificence.
- To focus the Contribution of political Ideas of Political Vision of Vidyaranya and their Relevance.

HYPOTHESES OF THE STUDY:

Consequently, the following hypothesis will be invented:

H1: There is relationship between Political Vision of Vidyaranya and Indian Political Philosophy.

H2: A key aspect of the Contribution of Political Vision of Vidyaranya and their Relevance.

RESEARCH METHODOLOGY:

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically.

- **Research purpose:** The purpose of the present research is to explain an "A CRITICAL STUDY ON THE POLITICAL VISION OF VIDYARANYA ". The researcher will identify its influences to predict Political Vision of Vidyaranya. Hence the purpose of this research is illuminating the concept of Political Vision of Vidyaranya.
- **Research design:** This study will cover title of the study, aims and objectives of the study, significance of the study, research hypothesis

and research design. This research has designed based upon descriptive study as it aims to identify and elaborate the Political Vision of Vidyaranya.

SECONDARY DATA:

Secondary Data is nothing but seconded data which has already used for some other research purpose is called as secondary Data, secondary data may be a printed material taped material both audio and video, Micro documents paper presentation Audited reports etc, where the secondary data is the topic denote Historical background we have to analyze historical note by different foreign historians foreign visitors Archeological survey reports were called secondary Data for our study.

CONCLUSION:

The Present study is an attempt to articulate, explain and examine the concepts of state in politics used by an ongoing tradition of enquiry of Political Vision of Vidyaranya Philosophy the founder and political guru Raja guru or Royal priest of Vijayanagar dynasty and PIOS guru of Hakka and Bukka Of Political Vision of Vidyaranya and the academia of Indian political science. A similar work with regard to the realization of the historical evaluation of the western political thought from Socrates and Aristotle to Machiavelli, Hobbes and Rousseau's and to marks and Lenin by Dunning, Catlin, Hearn haw and others Hence the academia research scholars of philosophy and political thought have a much needed awareness and research of Political Vision of Vidyaranya.

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