

LOKMANYA BAL GANGADHAR TILAK - GEETA RAHASYA

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ABSTRACT

The present study have observed that Gita Rahasya was the science of action and it was a strong pillar of Indian philosophy. The researcher perceived through this particular study that, to educate masses by using the spiritual aspects, Tilak wrote the Gita Rahasya. Through this holy book 'Gita Rahasya', B. G. Tilak conveyed various methods to dedicate the life for the cause of nation. Further, by taking the examples of Mahabharat, he has elaborated and simplified the concept of action-oriented approach is essential for country's freedom. The researcher has explained various examples given by Lokmanya Tilak, to elaborate thereal time situation.

Keywords

LokmanyaTilak, Gita Rahasya, Gita, Karma, Function, Upnishidha, Mass education

INTRODUCTION:

According to Lokmanya Tilak, it was necessary to discriminate between good and evil and the harmless and harmful functions. Tilak describes this event because one can save the future by avoiding an evil deed in the present. The Bhagwat Gita was a form of a colloquy of knowledge which applies not only to Arjuna but all people. (Tilak D. J., &Tilak G. D. 2019. Page 148). We observed that Bhagwat Gita does not promulgate any particular religion. But it propounds an action-oriented society and dharma to the world. To prove this, the researcher has given an example. When human remains silent, but the breathing system continues their work, it means life is not possible without action.

STATEMENT OF THE PROBLEM:

The statement of the problem is "LOKMANYA BAL GANGADHAR TILAK - GEETA RAHASYA".

OBJECTIVES:

- i. To find out the primary aim of Bhagwat Gita
- ii. To understand Lokmanya Tilak's purpose behind Gita Rahasya
- iii. To understand the contribution of Gita Rahasya for the development of the nation

BACKGROUND OF LOKMANYA BAL GANGADHAR TILAK AND GEETA RAHASYA:

Lokmanya Tilak wrote various literature like a commentary on Shrimad Bhagavat Geeta, i.e. Geetarahasya – KarmayogShastra, etc. (Tilak D. J., &Tilak G. D. 2019). Along with this, we observed that Lokmanya Tilak was a multi-faceted person, and with his intelligence, he helped to fix the most comprehensive Indian spirituality concerns. After performing thorough research, the researcher considered Lokmanya Tilak as an admirer of Vedas and oriental knowledge. To understand more about Lokmanya Tilak, we observed that, Tilak

established and supported various movements to educate the masses about self-rule and self-development. Ghose B.A., (1922), "Bal Gangadhar Tilak, HIS WRITINGS AND SPEECHES", Standard Press, Madras.

LokmanyaBalGangadharTilak contributed to making the literature valuable and outstanding. With his expertise over various subjects, Tilak played a significant role in creating and strengthening Indian study materials. We observed that all religions promote and support honestly uncorrupted behaviour is the implication of Gita.(Tilak D. J., &Tilak G. D. 2019, pg 149).

METHOD USED IN THE PRESENT RESEARCH:

To obtain a detailed understanding of LokmanyaTilak's contribution to GeetaRahasya, we have referred to the available literature. The researcher has obtained information from books, papers, and other resources. In other resources, we have taken the support of online and offline sources. Also, we have collected information available in the form of published and unpublished form. To obtain the detailed understanding of LokmanyaTilak and Gita Rahasya, we have referred various writings and speeches of Lokmanya Tilak. Also, to get accurate, precise and actual information, the researcher has selected several members from a close alliance of Lokmanya Tilak. The researcher has performed several interactive sessions with them.

NEED AND IMPORTANCE OF RESEARCH:

The researcher has chosen this topic for the research purpose to understand the more inputs on the Gita Rahasya. Also, we have performed this study to understand the benefits of Gita Rahasya on the social welfare and freedom movement. Further, through this study, we want to understand the facts given in Bhagavat Gita that were useful for day to day life. To obtain knowledge and accomplish the aims of the study, the researcher has gone through literature. We have completed the study under the guidance of our research guide. Based on the reviews, we have collected the following information.

1. To find out the primary aim of Bhagwat Gita
2. To understand Lokmanya Tilak's purpose behind Gita Rahasya
3. To understand the contribution of Gita Rahasya for the development of the nation

IMPLEMENTATION OF RESEARCH METHODOLOGY:

In the present paper, the researcher has preferred primary and secondary data collection processes. Further, we have preferred survey method as a primary data collection process. We have selected this process to obtain accurate and precise information regarding the research. Also, we have earned information and knowledge from our research guide. All the data collected from unpublished sources were processed and cross-verified by using various parameters. Besides this, we have maintained the scope of research limited and was based on the survey method.

OUR FINDINGS:

To accomplish the aims and objectives of this study, the researcher has referred to various sources. While performing this research, the research has gone through available historical literature and observed that Indian philosophy (Prasthanatrayee) consist of a trinity as Vedas, Upanishadas, Brahmasutras. (Tilak D. J., &Tilak G. D. (2019), pg. 149). All these philosophical scripts were compiled before the Gita. They cannot describe or advocate inclination towards action. Further, it was believed that the Bhagwat Gita also advocated resignation from the action.

But we found that Lokmanya Tilak disagreed with this interpretation given in the literature. The Gita emerged during the 'Mahabharat', and it was the time when social systems and family institutions were stable. During that age concept like dharma (ethical action) and a-dharma (unethical act), good and bad, worthy and unworthy got deeply blended into the social fabric. (Tilak D. J., & Tilak G. D. (2019), pg. 148).

Lokmanya Tilak and Gita Rahasya

Lokmanya Tilak gave a philosophical foundation to the freedom struggle in the form of "Gita Rahasya - Karma Yoga Shastra". (Tilak D. J., & Tilak G. D. (2019), pg. 151). It is mentioned in the Gita that the 'Atma' never dies, but according to Tilak, the 'Atma' or living soul in the nation is freedom, and the idea of freedom never dies. In short, he suggested that, while selecting any plan of action, every person should give first preference to attain the welfare of the nation. Lokmanya Tilak indicated to people that working for the country is equal to serving god. Based on this, many revolutionaries sacrificed their lives for the cause of the nation. Also, Lokmanya Tilak himself dedicated life for his country. With this, the researcher has observed that Tilak not only wrote a commentary on the Shrimad Bhagwat Gita, but he adopted its principles in his life.

Essence of Shrimad Bhagwat Gita

Further to accomplish the aims of the study, we have referred information available on Shrimad Bhagwat Gita and Lokmanya Tilak. Here we observed that Lokmanya Tilak emphasised that in the battlefield of Kurukshetra, Arjuna was demoralised to see his kith and kin among the enemy- warriors and was thus in extreme agony. He aspired to depart and put down his weaponry. Further, Arjuna requested Lord Krishna to guide him in such a crucial situation. He showed his repentance in attaining the kingdom of Indraprastha for Swarajya. Lord Krishna did not agree to Arjuna's demand for departing from action as a warrior. He told Arjuna he should not refrain from action, which was his social and ethical duty (dharma) as a warrior. (Tilak D. J., & Tilak G. D. (2019), pg. 148).

Shrimad Bhagwat Gita and Mythological aspect

Based on various thought processes, Adhibhautik thought is concerned with material loss or gain, and Arjuna was not interested. He was deliberating that whether fighting action in battle was righteous or sinful. Similarly, Tilak says that ordinary people are unable to discriminate between good and evil and here the Gita plays a crucial role in finding the way to them. The further researcher has obtained the understanding that the Gita was a pathway to control the mind and bodily instincts. According to Gita, when a person establishes control over body and mind, then he or she can attain control over the mental desires and extreme pious attitudes.

Tilak has taken Indian mythology as the base of these thoughts. According to Indian mythology, Dadhichi sacrificed his body for the benefit of society. Hence, based on this fact, Tilak has expressed his thoughts as follows. Tilak explains that providing preference to the well-being and welfare of society is more important than the well-being of an individual. According to Tilak, if an individual's independence is detrimental to social welfare, then society and state authority have the rights to control unlawful and unethical behaviour. Further Tilak describes his thoughts and says, certain violations made by individuals in society justify a particular action (karma), and it may appear superficially unjustifiable against the background of social malpractices. According to Tilak, it is necessary to kill the enemy by taking drastic action because an eye for an eye strategy is most relevant in fighting a war against evil.

Tilak observed some of the important points in the Gita, and it was described as Arjuna was confused as to find out correct action (karma) towards his relatives and fulfil his social, ethical duty (dharma) as a warrior.

Based on this incidence Lokmanya Tilak suggests in Gita Rahasya that every human holds the dual confusion between true or false, moral and immoral, pure and corrupt. Every person must use their discriminating capability to choose between options. Tilak has explained these things because he has observed that even well-educated people caught in the dilemma of temptation.

Tilak's inspiration behind karmayogashastra

LokmanyaTilak wrote his commentary on Karmayogashastra and described the need for being action-oriented towards the achievement of harmony (Yoga) with god. This is how, even after remaining concealed for 5,000 years, the Bhagwat Gita re-emerged to provoke human beings to take actions.

Further, the researcher has come to know that according to Tilak, the Bhagwat Gita was the crux of Vedic literature and the Gita belongs to the whole human race. Hence, Lokmanya Tilak thought to write his commentary on the Gita in Marathi. Here the researcher has observed that Lokmanya Tilak's other writings are available in English. But he used Marathi to percolate the importance of Gita to the masses. Through his writings Tilak tried to convey his message of acting for freedom instead of inaction or sanyas.

We found one of the statements made by Lord Krishna to Arjuna, "Arjuna, employ your skill with maximum proficiency and diligence in executing the war-deed. Even the scholars, who preached inaction or sanyas worked or acted to spread their thoughts in society." Lokmanya Tilak has taken the support of this sentence in the KarmayogaShastra or Gita Rahasya. According to Tilak, 'yoga' implies the appropriate deployment of function (action) wherein skill or proficiency is the maximum.

Tilak observed that in society, people are putting their effort to inculcate high moral values in the behaviour of children. Because of the costs of kindness, forgiveness, justice, courage, bravery, lose their greatness in degraded social life. Embracing and following a divine religion as a way of life directs to actual circumstances in life like family, society and nation.

Tilak has observed that NishkamaKarmayoga functions (karma) without expectation of rewards was a misconception. He found that the Bhagwat Gita does not suggest the free performance of function (karma). He has explained things by taking references of routine life. To explain this fact, he takes various examples of businesses, teacher, farmers, etc. By this, he wanted to describe the fact that function (karma) if not delivered in the right manner or it is of low quality then we can call it is futile.

By considering the above examples, Tilak observed that the common man is puzzled to deliver karma with a pious mind. Further, the researcher has described that now the time has changed by owing to the technological revolution, families have fragmented and creating rise in economics, social and political problems. Further, the researcher describes that performing an appropriate function in the proper spirit and at the right time is necessary. A function (karma) delivered by an individual is determined in the context of the time, society, values entertained by the people (community) and nation.

Shrimad Bhagwat Gita and its implications in Karma

Bhagwat Gita is the guiding lamp and the pathway to a steady liberation of karma. The researcher has performed a study on the Bhagwat Gita and obtained knowledge. The Bhagwat Gita contains a reference to reincarnation and ultimate liberation. Further, based on observations, both of these concepts are beyond the knowledge and understanding of a common man.

Further, the researcher says that it is fair to suggest that people must bear the fruits (consequences) of good or bad deeds. But before that, it is necessary to understand the relationship between function and the

outcomes (fruit or reward) (karma vipak). Such understanding supports in performing the appropriate function.

Here the researcher has explained the term karma through an example. Sometimes it happens that the person living a simple life suffers a lot of illness or health issues and pain. According to Bhagwat Gita, all these sufferings are the result of deeds performed in the past birth. God destines all the functions to be delivered, and nobody can escape from the deliverance of Karma.

The rewards (fruit) of both good and evil function leads to another good or bad deed (karma). It is a continuous cycle that flows like the hands of a clock. At that time, a person's desire or reluctance to perform a predestined function (karma) becomes irrelevant. Here, personal ambitions cannot influence the predestined function. For example, merely, based on the heredity, a doctor's son cannot become a doctor. But heredity can transfer diseases to the next generation.

But researcher has studied the thoughts of Lokmanya Tilak on the Gita, where he found that, according to Tilak, all the performed functions should be based on knowledge. Lokmanya Tilak developed this thought based on the statement of Lord Krishna. "I have been performing my functions (karma) without any expectation of a reward". Such religious belief is the outcome of knowledge.

As per the Bhagwat Gita, the performance of function (karma) is pre-destined and pre-designed for an individual, a family, a caste or a nation. Also, it is necessary to accept and suffer all the consequences of performance. All the undesirable functions performed under the name of religion by an individual or a group creates severe repercussions on family, caste, society and nation. The partition between India and Pakistan, Indira Gandhi's murder, the World Trade tower attack, etc., acts as a proof of inappropriate performance of functions (karma) based on indiscrete and extremist decisions.

According to the Bhagwat Gita, there is no escape from karma and it's essential to face the consequences. Tilak says that there is no freedom to perform function (karma) as per individual choice. Ethical action cannot be judged every time by the western philosophy's belief in the greatest good of the greatest number. According to Lokmanya Tilak, in addition to the welfare of a majority of people, one has to judge the action by his/her experience and consciousness (Vivek).

Tilak came to know the importance of deliverance of function (Karma) within the legal framework and ethical code of society. Tilak observed that young generation might go away from the concept of ultimate liberation (Moksha) and reincarnation. But to attain moral uplift and advancement of people, society and for maintaining universal peace understanding, karma is essential. Further, Gita suggests that while performing the functions with maximum proficiency, an individual must surrender them to god by setting aside thoughts of reward.

CONCLUSION:

Through the present study, the researcher has obtained impressive knowledge about Tilak's understanding of the Bhagwat Gita. From the entire research, we understood that Tilak was aware of the importance of deliverance of function (Karma) within the legal framework and ethical code of society. Further, he knew that the young generation might go away from the concept of ultimate liberation (Moksha) and reincarnation. But to attain moral uplift and advancement of people, society and for maintaining universal peace, understanding karma is essential.

1. The process of good and bad thoughts, sanctity in performance are the need of the hour.

2. An individual must stay strong against any challenges of life.
3. To attain success and peace, maintaining a stable mind and intellect are essential.
4. By observing moral restraint, one can make the mind and intellect stable.

RECOMMENDATIONS:

1. Further the research to be performed on Lokmanya Tilak's thoughts on Indian historical literature.
2. Relative between Ramayana, Mahabharata and Gita Rahasya can be the next topic of research.

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