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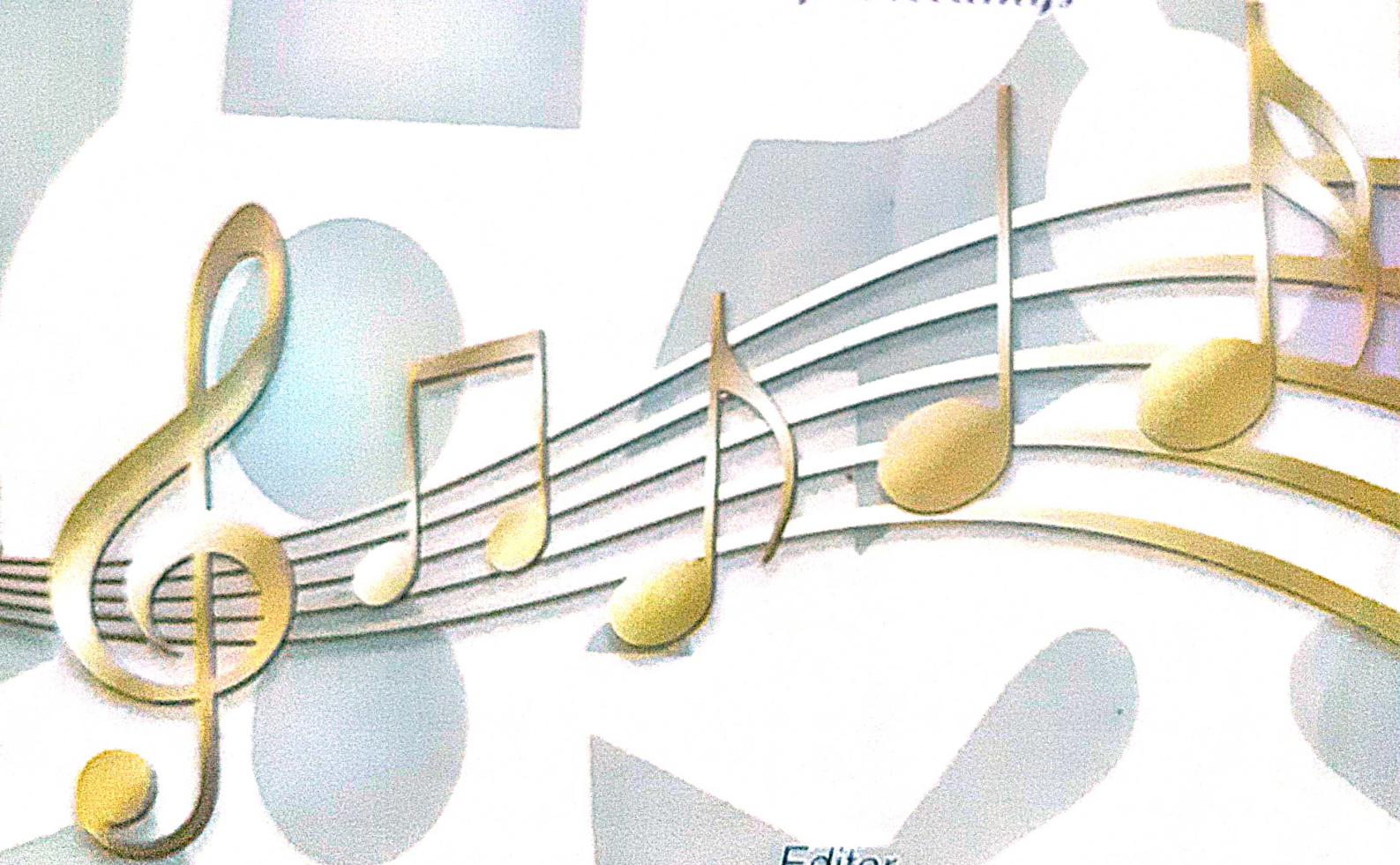
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# कुतप

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20	A Study on Social Media Advertising's Effects on Adolescents (Editor)	289
21	A Study on Employee Absenteeism and Morale in Information Technology (IT) Industry : with Special Reference to Coimbatore City (Dr. D. Jeyapriya Singh & Dr. A. Chandrasekaran)	292
22	A Comparative Study on the Customer References Along with Degree of Customer Satisfaction of Electric vehicles with Special Reference to Tirunelveli City (Gayatri B. & Marjorie U)	299
23	Effects of Employee Diversity on Performance of Hospitals (Jeyanthi Suresh & Dr. Manish Reddy)	306
24	Education of Migrant Labourers's Children in Kerala (Anitha S. Nair & Dr. Anitha S)	312
*	<b>Philosophy</b>	
25	A Broad Philosophical Study on Ideological, Religious and Social Reform of Net Congregation Unit (Dr. Myrland Chandra Nathan)	318
*	<b>Political Science</b>	
26	The Politics and Potentials of Ideologies in the movie "Chomman" (Anitha Suresh & Dr. Jiji Simon)	323
27	The Constitutional Significance of Indian Cases in the Context of Indo-China Rift (Dr. Neelamurthi M. S. & Dr. Jiji Simon & Dr. Rajith K)	329

30. **A Study on Social Media Advertising's Effects on Adolescence** 289  
*C. Urhaiya*
31. **A Study on Employee Absenteeism and Morale in Information Technology (IT) Industry : with Special Reference to Coimbatore City** 292  
*Dr. D. Anto Pravin Singh & Dr. A. Thandanthapani*
32. **A Comprehensive Study on the Customer Reference Along with Degree of Customer Satisfaction of Electric vehicles with Special Reference to Trivandrum City** 299  
*Gopika B & Haripriya U*
33. **Effects of Employee Diversity on Performance of Hospitals** 306  
*Suhani Agarwal & Dr. Manish Sidhpuria*
34. **Education of Migrant Labourer's Children in Kerala** 312  
*Vaishak S Nair & Dr Anitha S*
- **Philosophy**
35. **A Brief Philosophical Study on Metaphysical-Religious and Social Reform of Bal Gangadhar Tilak** 318  
*Dr. Shyamal Chandra Sarkar*
- **Political Science**
36. **The Politics and Polemics of Ideologies in the movie "Chemmeen"** 325  
*Aneka Avraham & Dr. Riju Simon*
37. **The Geopolitical Significance of Indian Ocean in the Context of Indo-China Rift** 329  
*Dr. Sivakumar M.V, Dr. Riju Saimon & Mr. Rakhil K*
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## A Brief Philosophical Study on Metaphysical-Religious and Social Reform of Bal Gangadhar Tilak

Dr. Shyamal Chandra Sarkar\*

**Abstract**—Bal Gangadhar Tilak (1856-1920) was a great educationist, scholar, journalist and leader of the militant national movement. No doubt he was “the prince of patriots”. He was named as a symbol of Indian culture. English rulers and politicians named him as the father of Indian Unrest. He fought against injustice done in the field of economy and gave nation the famous slogan “*Freedom is the birth-right of every nation*”. Tilak’s metaphysical teachings are set forth clearly in his *Gita-Rahasya*. He has given a new meaning to the philosophy of Karmayoga. For Tilak, Krishna was an incarnation of God. He accepted the necessity of devotion or Bhakti and religious ceremonies in the religious life. He wanted to celebrate Shivaji and Ganapati festivals on national level. The self or Atman is not a mere aggregate of bodily organs. The feeling of ‘I am’ is the “most excellent proof” for the existence of the Atman. The Lokamanya conceives that man can do so by means of desireless *karma*. The *Gita-Rahasya* is an illuminating monument of the moral and spiritual philosophy that guided the life of Tilak. Tilak wanted social reforms by education. He allowed equal right to participate in the festivals arranged by him and also advocated widow marriage. Tilak upholds the *varna* system as a principle of stability and to him it is less harmful than the class structure of the western society. Tilak accepted the inevitability of some change in the old social order due to the intermingling of the East and the West, spiritualism and materialism. He adhered to an organic, evolutionary and spontaneous conception of social change brought about by progressive education and growing enlightenment.

**Keywords:** Introduction of Tilak, Metaphysical and Religious Ideas of Tilak, Existence of Self, Views on Social Reform of Tilak.

**Introduction**—Bal Gangadhar Tilak, who is also known as Lokamanya, was born at Ratnagiri in Konkan district of Maharashtra on the 23<sup>rd</sup> July, 1856 and was a child of Chittpawan Brahmin Family. Tilak got from his father a strong will, firm determination and capacity for hard work. He did primary education from a local school and completed his high school examination from Poona school. Tilak married Satyabhamabai Tilak in 15<sup>th</sup> years old.

He was one of the outstanding personalities from Maharashtra and a great educationist, scholar, journalist and leader of the militant national movement. No doubt he was “the prince of patriots”. He had discarded western education, culture and outlook and was named as a symbol of Indian culture. Among the extremists Lala Lajpat Rai stood for Punjab and Bipin Chandra Pal for Bengal. English rulers and politicians named him as the father of Indian Unrest, for the most of the times the trio of Lal-Bal-Pal. He fought against injustice done in the field of economy. For political upheavels he chose best the festivals on Shivaji and Ganpati. He made ready the people for Swaraj and for this purpose he established the *Home Rule League* in 1916. As a fighter against economic injustice, he took an important part in making the people conscious of their rights during the famine of 1896. Tilak visited England during 1918-19 and established cordial relations with the British Labour Party. He had a great role in the Indian national movement and inspired the masses for struggle. He gave nation the famous slogan “*Freedom is the birth-right of every nation*”. In the year of 1889, he joined Indian National Congress. He took to journalism in 1880, when he gave life to Marathi Weekly ‘*Kesari*’ and England Weekly ‘*Maratha*’. These two papers supported the cause of nationalism. Tilak’s metaphysical teachings are set forth clearly in his *Gita-Rahasya* (Secret of the Gita), which he wrote in Mandalay-jail, Burma, in the course of five months between the 2<sup>nd</sup> of November 1910 to March the 30<sup>th</sup> 1911. He was died on August 1, 1920.

As a Political leader, Tilak’s role was very significant in Congress activities. He preached

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