

**REPORT OF INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH (ICPR), NEW DELHI SPONSORED SEMINAR ON
THE PHILOSOPHY OF BAL GANGADHAR TILAK AS REGARDS ESTABLISHING SWARAJ IN INDIA**

**Organized on 28, 29 and 30th March, 2022 at
Seminar Hall of JMDPL Mahila College, Madhubani**

Organized By:

**Department of Political Science,
JMDPL Mahila College, Madhubani**



**Welcome by
Dr. Neelam Bairolia**



Address by Anju



Address by Mohini



Dr. Vinav



Dr. Amar

2022



**Students: Welcome
Song
Address by Dr. YL Das**



**Convener: Dr. Vinay K. Das, Assistant Professor, Deptt. of Political Science, JMDPL Mahila College, Madhubani
Patron: Dr. Neelam Bairolia, Principal, JMDPL Mahila College, Madhubani**

Brief of the project:

1	Project Title	The Philosophy of Bal Gangadhar Tilak as regards Establishing Swaraj in India
2	Project Sponsoring Agency	Indian Council of Philosophical Research (ICPR) New Delhi-110067
3	Organizing Agency	Department of Political Science, JMDPL Mahila College, Madhubani-847211 (Bihar) Ph. 06276- 227394 / Email ID: jmdplmahilacollege@gmail.com
4	File No/	3-50/2020-2021/ P&R/ICPR/ Dated: 09/06/2021
5	Patron	Dr. Neelam Bairolia, Principal, JMDPL Mahila College, Madhubani
6	Type of Participants & Nos	Teachers, Students, Journalists, Research Scholars. Advocates and members of Civil Society. No. 28 March,22- 121 / 29 March,22-112 /30 March,22-122
7	Name of the convener	Dr. Vinay Kumar Das Assistant Professor in Political Science, JMDPL Mahila College, Madhubani-847211 Mob: 9430988180 / Email ID: drvinaydas@gmail.com
8	Event Organizing date & place	28,29 & 30th March,2022 at Conference Hall of the College.
9	Chief Guest and Resource Persons	
	• Prof. (Dr.) Surendra Pratap Singh	Vice Chancellor, LN Mithila University, Darbhanga
	• Dr. MP Singh	Former Member Secretary, Indian Council of Philosophical Research (ICPR), New Delhi
	• Dr. Anil K. Ojha	Professor & Head, University Department of Political Science, BRA Bihar University, Muzaffarpur
	• Dr. Muneshwar Yadav	Professor in Political Science, University Department of Political Science, LNM University, Darbhanga
	• Dr. MB Verma	Professor in Political Science, University Department of Political Science, LNM University, Darbhanga
	• Dr. Bharti Sehta	Associate Professor, University Department of Political Science, BRA Bihar University, Muzaffarpur
	• Mrs. Meera Singh	Social Activist, Prayagraj, (UP)
	• Dr. YL Das	Head in Research, Bihar Vidyapeeth, Patna
	• Sri Awdhesh Narayan	Senior Resource Person, Bihar Vidyapeeth, Patna
	• Prof. BK Bhandari	Assistant Professor in Philosophy, JMDPL Mahila College, Madhubani
	• Dr. MK Rajak	Assistant Professor in History, RN College, Pandaul.
	• Sri Amarnath Jha	Senior Journalist & Social Activist, Patna
	• Sri Vinod Karn	Senior Journalist & Social Activist, Begusarai
	Students & Resource Persons	
	• Sri Jay Kumar	Research Scholar, MG Central University, Motihari
	• Dr. Mukesh Kumar Thakur	Research Scholar (Post Doctrate), LN Mithila University, Darbhanga
	• Sri Narendra Bharti	Research Scholar in Pol. Science, BRA Bihar University, Muzaffarpur

• Sri Krishna Mohan Thakur	Research Scholar (Post Doctrate), BRA Bihar University, Muzaffarpur
• Smt. Pratibha Jha	Research Scholar, LN Mithila University, Darbhanga
• Miss Archna	Research Scholar in Philosophy, BHU
• Tejas Raj	Shivaji College, Delhi
• Satwik Karan	Maharaja Agrasen College, Delhi
• Sri Maitray Bhaskar	Student of Post Graduate, Delhi University, Delhi
• Sri Anand Kumar	Student, RK College, Madhubani
• Sri Kankabh	Senior Journalist, Hindustan
• Sri Sandeep Shrivastava	Senior Journalist, Hindustan
• Miss Anju Kumari	Student, JMDPL Mahila College, Madhubani
• Miss Mohini Karn	Student, JMDPL Mahila College, Madhubani
• Adithi Mishra	Student, JMDPL Mahila College, Madhubani
• Abhilasha Narayan	Student, JMDPL Mahila College, Madhubani
• Smt. Ashtha Kumari	Student, JMDPL Mahila College, Madhubani
Guests and Session President	
• Dr. Prem Kumar Prasad	Former Principal, CM Science College, Darbhanga
• Dr. Prakash Nayak	Former Professor, RK College, Madhubani
• Dr. Amar Kumar	Member Syndicate, LN Mithila University, Darbhanga
• Dr. CK Sharma	Assistanat Professor in AIH, JMDPL Mahila College, Madhubani
• Dr. Anil K. Gupta	Assistanat Professor in Commerce, JMDPL Mahila College, Madhubani
• Dr. Kashi Nath Chaudhary	Assistanat Professor in Philosophy, JMDPL Mahila College, Madhubani
• Educational Administrators	6 Principals of different constituent colleges
• Social/Human Rights • Activists	5

Objectives of the Seminar:

1. To discuss the concept, vision, mission and modus oprandi suggested by Tilak vis a vis to attain the goal of Swaraj in our independent nation through ensuring the participation of cross section of people like people's representatives, panchayat representatives, bureaucrats, legal professionals and social scientists etc.
2. To organize a panel discussion on the role of government, civil society organizations (CSOs) and gram sabha in actualizing the true concept of Tilak as regards gram swaraj
3. To derive critical issues to be addressed to remove the bottlenecks persisting in the existing system of swaraj and to underline the recommendation for achieveing swaraj in accordance with the vision and perception of Tilak

Methodology:

Before conduction of seminar, a meeting with academic staff members, college officials was organized in the college premises to plan the strategies. Accordingly, programme schedule for three days seminar was finalized. List of dignitaries and subject experts were also finalized and they were cordially invited to ensure their presence in the seminar and continued significantly through presentation, discussions and deliberations to reach at the meaningful outcome of the seminar. All the necessary arrangements were made properly in constant and supportive supervision of the college administration.

Apart from inaugural and valedictory sessions of the seminar, six (6) technical sessions were conducted to accommodate the presentation of the distinguished scholars and the participants participated therein.

PROCEEDINGS

Inaugural Session

Inaugural session began with offering of book to the guest of honor and key Resource Persons. A tradition of lighting the lamp was also performed. Welcome address to the guests and participants was delivered by **Dr. Neelam Bairolia**, Principal of the college. While delivering welcome speech she said that in true sense Tilak was the great freedom fighter and appropriate steps were taken to obtain absolute freedom of the nation. Finally, she said that the thoughts of Tilak is relevant even today.



Dignitaries lighting the inaugural light

Dr. Vinay Kumar Das, convener of the seminar introduced the topic and stated the contemporary relevance of the topic of seminar even today.

Dr. MP Singh, former Member Secretary of **Indian Council of Philosophical Research (ICPR)** delivered key note address in the inaugural session. While delivering his speech he informed about the unique contribution of **Balgangadhar Tilak** towards the nation. He said that Tilak strongly advocated for self rule (Swaraj) which has basically three components i.e. Good Governance, affection and devotion to the country. He also advocated to boycott the foreign rule. He quoted a slogan that best government is that with rule least. In this context he assumed that in fact, a

government should only those things which generally public should not do easily. The sole responsibility of the government to protect the national boundary, save the life and dignity of the people. Further he added that Tilak's 'developmental model' was based on the optimum use of 'local resources' and 'human resource' Finally, he suggested that the life style and deals of Tilak are role model and students and the other youngersters.



Dr. MP Singh, former Member Secretary, ICPR, New Delhi, delivering inaugural speech

Dr. Ajay K.Mishra was the another prominent person to present his views in an inaugural session. He said that the topic of seminar is quite relevant as this will provide an opportunity to the participants to get familiarize with a great patriot and committed freedom fighter. He informed that in order to attain the self rule in India, Tilak established an organization named Self Rule League. Tilak was in favour of sound education, civilization and culture. He was a good writer, a popular leader to propagate social and cultural awareness among the people of India.

Dr. LK Jha, Principal, JN College, Madhubani said that Tilak was the first well organized leader who advocated for self rule and served the people in India till his last breath.

Dr. Shubh Kumar Sah, Principal, KVS College, Uchaith, in his speech said that the Philosophy of Tilak was quite relevant and clear. It contains inspiring appeal to make the country free from British rule.

Technical Session-1 (28.03.2022) 12 am to 1.30 pm

Inaugural session was followed by the first technical session which was chaired by Dr. Prakash Nayak, former Professor in Physics, R.K. College Madhubani. The first speaker of the session was **Dr. Bharti Sehta**, Associate Professor in Political Science, B.R.A Bihar University, Muzaffarpur. She gave an introduction of Tilak and stated about his individual life, family life and the social educational details. She said that Tilak wanted to attempt at his level best to make the country free from serfdom from the British rule. He mobilized the community for the cause of independence through his powerful writing inspiring meeting and celebrating the cultural festivals like Ganesh Mahotsav, Shivaji Mahotsav etc. in a big way. In these cultural festivals, he

dovetailed the content of political awareness to awaken the common mass in effective manner. He also came forward in a big way to serve the victims of feminine and plague epidemic. Tilak taught mathematics and in 1884 founded the Deccan Education Society to help educate the masses. Through two weekly newspapers, he voiced his criticisms of British rule in India, hoping to widen the popularity of the nationalist movement beyond the upper classes. In response to the Partition of Bengal (1905) he initiated a boycott of British goods and passive resistance, two forms of protest later adopted by Mohandas K. Gandhi. He left the Indian National Congress in 1907 when he was deported for sedition but rejoined in 1916, in time to sign a Hindu-Muslim accord with Jinnah. Though militant in his opposition to foreign rule, late in life Tilak advocated a measure of cooperation with the British in order to achieve reforms. In totality,



Dr. Bharti Sehta, BRA Bihar University, Muzaffarpur

Tilak did hard work with full commitment to attain the goal of Swaraj. During his speech, the socio-economic political and cultural aspects of swaraj laid down by Tilak.



Dr. MB Verma, LN Mithila University, Darbhanga

The second speaker, Prof. (Dr) **M.B.Verma**, University Department of Political Science, LN Mithila University, Darbhanga, in course of his presentation of paper emphasized that Tilak revolutionized the inherent feature of the common mass and the intellectual come forward for the sake of Swaraj. Further, he added that there was a similarity in the thought of Tilak and Gandhi as both of them talked of self-rule “**Swaraj**” rather than Gandhi adopted Tilak’s vision of Swaraj to get rid of bounded and exploitation being done by British ruler. He said that self-rule combines basically three things for which Tilak and Gandhi thought. The element of Swaraj includes boycott of foreign boots, adoption of country made boots and materials and obtaining national education. He viewed that the concept of Swaraj was not only the political philosophy rather it was spiritual and cultural as well which was intended to attend the state of self-reliance. He also mentioned that Tilak’s philosophy was influenced with Gita to a great extent. Selfless works was his basic principle for which he lived in strived lifelong. Tilak wanted to have rule of law and having ruler and the people being ruled from the country itself. The crux of Tilak’s philosophy of Swaraj was welfare of the people and the nation.

Professor Verma’s thought provoking presentation was followed by a healthy discussion, the question was raised that whether Tilak belonging to leftist path was in favor of promoting extremism? The learned speaker responded that in fact Tilak was not so hard core reactionary person he did not advocated or adopted the path of violence. However, he certainly manifested his strong stand to deal with Britishers for the cause of Swaraj,instead of simply passing or begging humbly for the same.He wanted to mount pressure over the British administration to hand over the rules to the Indian people.

Amarnath Jha, Senior Journalist of Dainik Jagran, Prayagraj (UP)

In his speech said that really Tilak was leader and profounder of not only the political independence but also of the social revolution. He also said that Tilak and Gandhi in abide the philosophy of Tilak in the context of Swaraj and swadeshi. Tilak also attempted for a renaissance of Hindu community. He tried to have unity between Hindu and Muslim. He also informed that Tilak was willing that the rulers particularly the authorities must be responsible to the people.



Tilak sought to widen the popularity of the nationalist movement (which at that time was largely confined to the upper classes) by introducing Hindu religious symbolism and by invoking popular traditions of the Maratha struggle against Muslim rule. He thus organized two important festivals, Ganesh in 1893 and Shivaji in 1895. Ganesha is the elephant-headed god worshipped by all Hindus, and Shivaji, the first Hindu hero to fight against Muslim power in India, was the founder of the Maratha state in the 17th century, which in the course of time overthrew Muslim power in India. But, though that symbolism made the nationalist movement more popular, it also made it more communal and thus alarmed the Muslims.

Technical Session-2 (28/03/2022) 2.30.pm to 4.30 pm

Mohini Karna, a student of B.A. Part 3, in course of presenting her paper, said that the thought philosophy and the personality of Tilak are still relevant and inspiring to the students and youngsters. She said that Tilak was a man of Principal and he had proclaimed that so long the



feeling of Swaraj is alive within him. No one can succeed in obliterate the same. She said that

Mohini Karn, Student

meticulous personality and true embodiment of sacrifice. Tilak swaraj included Swadharam, good governance and the home rule. urther she added that When Lord Curzon, viceroy of India, partitioned Bengal in 1905, Tilak strongly supported the Bengali demand for the annulment of the partition and advocated a boycott of British goods, which soon became a movement that swept the nation. The following year he set forth a program of passive resistance, known as the Tenets of the New Party, that he hoped would destroy the hypnotic influence of British rule and prepare the people for sacrifice in order to gain independence. Those forms of political action initiated by Tilak—the boycotting of goods and passive resistance—were later adopted by Mohandas (Mahatma) Gandhi in his program of nonviolent noncooperation with the British (*satyagraha*).

Dr.M.K. Rajak, R.N. College Pandaul said that Tilak was a great man. He had no bias on the ground of cast, creed, religion, region etc. He lived for Indian independence. Finally, he advocated to rewrite the history of such imminent personality like Tilak with all the truth.

Tilak's approach was strong fare for the moderate Indian National Congress (Congress Party), which believed in making "loyal" representations to the government for small reforms. Tilak aimed at *swarajya* (independence), not piecemeal reforms, and attempted to persuade the Congress Party to adopt his militant program. On that issue, he clashed with the moderates during the party's session (meeting) at Surat (now in Gujarat state) in 1907, and the party split. Taking advantage of the division in the nationalist forces, the government again prosecuted Tilak on a charge of sedition and inciting terrorism and deported him to Mandalay, Burma (Myanmar), to serve a six-year prison sentence.



Dr. Prakash Nayak, Former Professor, RK College, Madhubani

At the end of technical session, **Dr. Prakash Nayak** in his presidential address summarized the viewpoints of all the speakers. He finally said that the thought of Tilak in the present context because the true concept of Tilak Swaraj has wider implications for which constant efforts are to be made so that the good government and the welfare of citizen can be ensured.

Second Day (29.03.2022) Technical Session-1 10.30am to 1.30 pm

Initially, while beginning the second session **Dr. Y.L. Das**, Director (Research) Bihar Vidyapeeth Patna briefly recapitalized the entire proceedings of the previous day seminar. In addition, through narrating two events of Tilak childhood and his imprisonment informed that ordinance that right from his childhood.



Dr. YL Das, Director (Research) Bihar Vidyapeeth, Patna

Tilak had firm faith in truth, and he adopted it as the principle of his life. He never deviated from his principle of truthfulness. From such events, this also revealed that fearless, frank, fair and justice loving in his words and actions. In course of narrating Tilak's life in Mandala jail, he observed that the life of suffering in jail was turned by Tilak as the life of apious, spiritual experiments. He started writing of secret of Geeta there. This book is a novel contribution of Tilak which gives message for karma yoga to the people.

Awadhesh K Narayan, Senior Resource Person, Bihar Vidyapeeth, Patna

While sharing his view about the philosophy of Swaraj advocated by Tilak said that in fact the use of this word has even coint by some other predicters of the nation like Dayanand Saraswati,



Sri Awdhesh K. Narayan, Senior Resource Person, Bihar Vidyapeeth, Patna

Shivaji and so on. He also informed that this world has also been dealt in Veda. In his opinion, Tilak's swaraj is the part of human rights, everyone should feel that state of is her own. Everyone should get justice; everyone should have economic ability then only the swaraj will come in true sense. He appealed that the intellectual's cooperation and efforts are in inevitable for the same.

Prof. B.K. Bhandari, Former Professor in Philosophy, JMDPL Mahila College, Madhubani

Prof. B.K.Bhandari said that the different people have the conceptualized and described Swaraj in a different way. He claimed that until and unless all the elements of Swaraj are not achieved, the political party and political power will be considered as failure. He further advocated that the prospective of developmental planning should reflect that it is towards of goal of achieving the swaraj. Continuous efforts are required for this. Those who have taken oath of the constitution



are solely responsible to attain the remaining elements of swaraj in independent India.

Second Day (29.03.2022) Technical Session-2, 2.30pm to 4.30pm

Dr. MK Rajak, Deptt of History, RN College, Pandaul

Dr. Rajak while presenting his paper on the subject. For the first, mentioned the question related to swaraj pointed out by Tilak in Belgram. These questions related to the points that why we should have Swaraj, are we able to have it, how to demand for this, when should this imagination emerged whether it is related to the emperor, why we are not able to it? In fact, such introspection was to be done to reach at the point that one should have a firm conviction to fight for the self-rule. Professor Rajak observed that the broad objective of Swaraj is the welfare of the common mass. He elaborated this fact that there are two types of rules, one is expressed, and another is unexpressed. In the context of concept and attainment of Swaraj, Tilak in fact advocated for opposing the fighting against the expressed form of the government consisting of the bureaucracy and ICS etc. which were directly involved in governance of the state public nation. They were in the picture to deal with the public and executing the rules and regulations whereas the imperial sitting in London was not dealing with the people. He obliquely she simply authorizing his representatives in the form of Bureaucrats to deal with the affairs of well being of the people and the governance of the state at micro and macro level. Hence, Tilak was more concerned to change the bureaucratic system in India specifically through replacing the British ICS officers affairs by the Indians. Tilak had said and urged that India is now such a son who have become young and deserve to have it right to function in its own way.



Dr. MK Rajak, Deptt. of History, RN College, Pandaul

Vinod Karna, Chairman, Journalist Union, Begusarai

While sharing his view, Shri Vinod Karna, a journalist said that Tilak attempted to unite the Indian. He wanted to accommodate Indian culture in education, and he fought for economic disparity persisting in the country. Tilak has positive thinking. He initiated ideological revolution to gain the swaraj in India.

Anju Kumari, a student informed the audience that Tilak had joined the politics in his early age of 20 years. He lived and worked for 'SWARAJ' which was the dream of his life. He was full of



Anju Kumari, Student

sense of self respect in serving the society and the nation at large. He believed in democratic set up, transparency, upliftment of the poorest of the poor, justice of the common mass. Tilak was in favor of calling back the people's representatives incase of public (vote) wish so. Tilak advocated for agro based industries in India for rapid economic growth and employment generation.

Anand Kumar a student

.....Tilak's point of view an important question to be asked at this juncture is: Was Tilak a social reactionary? When one studies Tilak's point of view on the question of social reforms, it will be clear that this charge is not entirely justified. Tilak was not opposed to social reforms as such. He agreed that with the passage of time social institutions and practices should and do change. In fact in his own way he waged a battle against orthodoxy. His theory of social reforms, however, was different from that of the liberal reformers whom he opposed. He believed in organic, evolutionary and spontaneous reforms. He insisted upon gradual reforms inspired by and rooted in the heritage of the people. He believed that the human society is always in a state of flux and can change only in a gradual manner. Never is there a sudden and total break with the past. If sudden and total break with the past is artificial, it is always rejected. This in turn creates disorder in society. Therefore, Tilak could not favouf the idea of drastic change as contemplated by liberal reformers. He wanted *cia1 reforms to be introduced gradually. Tilak cautioned the reformers against wholesale rejection of the past. He urged the reformers to try and adapt (and preserve) the acceptable features of our tradition. Further, Tilak opposed the reformer's thoughtless imitation of, the west. Tilak never reconciled with the idea that all that is western is necessarily good.



Anand Kumar, Student

Tilak was openminded and was prepared to accept whatever good the west had to offer. For instance, in his scheme of National Education he included western sciences and technology. His scheme of National Education was a fine blend of all that is good in the Hiestern and eastern traditions of knowledge, tradition and culture. It was a concrete expression. of Tilak's own model of social reform. Tilak was of the opifiion.f3at most of the evils that plagued the Indian society were the result of foreign domination. The most important task.

Jay Kumar, Research Scholar, MG Central University, Motihari

.....When Tilak proclaimed, "Swaraj is my birthright and I shall have it", it started the radical form of nationalism in India. After deciphering Tilak's concept of swaraj and nationalism, it can be concluded that his swaraj came from Hindu religion. He depended upon Vedas, Gita and Hindu spirituality to profound the philosophy of nationalism. His idea of nationalism was based on political, cultural and economic pillars. He prioritizes political transfer of power over any social reforms. He found any kind of social and cultural reform as an obstacle in achieving political independence. Even while founding and propagating swaraj, he avoided to put forward the detailed socio-political and economic structure of self rule. While calling for self rule by the native Indians, Tilak didn't mention who those native Indians are. His idea of nationalism includes the bringing back of "the glorious Hindu culture and traditions". He was of the opinion that the criticism and reform of Hindu tradition and culture would result in Anglicization of our institutions and hinder the making of collective consciousness of nationalism. Since Tilak belonged to Hindu elite bourgeois class, it's imperative that his viewpoints lacked the subaltern consciousness and thus he overlooked their concerns and questions.



Jay Kumar, Research Scholar, MG Central University, Motihari

In comparison to Tilak, Ambedkar's idea nationalism was based on subaltern or marginalized perspectives since he himself belongs to that stratum of society. Ambedkar's nationalism is based on rationality and practicality in comparison to Tilak's religion and spirituality. For Ambedkar, liberation of the Untouchables was the foremost issue and he emphasized that they themselves had to come forward for its realization. Thus, Ambedkar provided a subaltern perspective to see through the chameleon of Indian caste-ridden social set-up and ways to guard the interests of the then outcastes. After his failed pursuit of reforming Hindu caste system, he concluded that until and unless the authority of the Dharmashastras, which provided divine sanction to the system of discrimination based on caste, was shaken, the eradication of untouchability could not be realized. It is in this context that Dr Ambedkar's views on Indian nationalism needs special attention. His views on Indian nationalism are in stark opposition to the dominant discourse of Hindu nationalism of Tilak and Gandhi or the communist nationalism of M.N. Roy.....

Third Day (30.03.2022) Technical Session-1, 10.30 am to 1.30 pm

Dr.Y.L. Das, Director, (Research) Bihar Vidyapeeth, Patna

While opening the third day technical session, **Dr.Y. L Das** summarized the precious two days discussions and deliberations. He said that it seems that life span of Tilak was 64 years. He started his political career at the age of 24 years. Thus, he had youngster period to think and act



for the nation in view of his philosophy of swaraj. But this is matter of serious concern that unfortunately out of his 40 years of political life he had to live at jail inmate. But it hardly matters for him that he is in jail or in outside because he continues to think of and work for the independence of India. Tilak was stateman of geniuses. He was not only a philosopher but also astronomer and law degree holder. Thus, he was versatile genius, a great nationalist, a prominent scholar and eminent journalist. The people through the journalism forceful speech and he capacity to organize and mobilize the community for a noble cause of the nation. He was the first freedom fighter

who gave a popular and effective slogan that it "swaraj is our birth right and we shall have". He inspired the people for struggle. He fights against justice, inequality and unfair governance. He had established English school which could gain popularity as a world class educational

institution. He was elected assembly representative for two times. He also virulently opposed to the social evils such as untouchability, child marriage and so on. Tilak was in favor of such an educational system which may promote nationalism moral and physical values and livelihood of the people.

The ideas of Tilak were very well in bide by Mahatma Gandhi and he also turn his opinion for educational reconstruction, social reform, self-reliance, communal harmony and national integrity.

Tilak's philosophy is a contemporaryrelevance, intellectual youth generations and the students took care lessons from the contributions and philosophy laid down by Tilak. Tilak has only the dream of swaraj presented by our great nationalist can be realized.



Prof. (Dr.) M.P.Singh, Former Member Secretary, ICPR, Delhi

Dr. M.P Singh talked of the sacred of Geeta authored by Tilak. First of all, while introducing the structure of his holy creation, he said it contents 18th chapters with 700 shlokas. Geeta provides everyone something to learn. It teaches sacrifice. It also teaches renunciations in action. six chapters of Geeta elaborates Karma yoga. He observed that in the present context of war and pandemic like Covid 19. However, it requires a new edition. He stated that

Geeta rahasya of Tilak inspired to work unabated according to the context of time and situation. It also talks to bring in change within oneself as live in the society itself.

Further he added that *Shrimadh Bhagvad Gita Rahasya*, popularly also known as *Gita Rahasya* or *Karmayog Shashtra*, is a 1915 by Bal Gangadhar Tilak while he was in prison at Mandalay, Burma. It is the analysis of *Karma yoga* which finds its source in the Bhagavad Gita, a sacred book for Hindus. According to him, the real message behind the Bhagavad Gita is *Nishkam Karmayoga* (selfless action), rather than *Karma Sanyasa* (renouncing of actions), which had become the popular message of Gita after Adi Shankara. Finally, he said that Geeta talks for swadharam which is an integral part of swaraj.

Dr. Anil Kumar Ojha, Professor and Head, Post Graduate Deptt. of Political Science, BRA Bihar University, Muzaffarpur



Dr. Anil K. Ojha, Professor & Head, BRA Bihar University, Muzaffarpur

Dr. Anil Kumar Ojha, while expressing his views on this auspicious occasion, informed the audience that the congress party was formed in 1885 in India. “**Lok Manya Tilak** joined the party and he also initially assisted the British Government in governing the country on their request. But with passage of time when tilak strongly felt that the Britishers do not serve the interest of Indians, he vehemently opposed the government and fought for independence of India until his last breath. Basically **Tilak** was a great thinker. He was written “**Geeta Rahasy**” which may be turned as his commendable academic and spiritual contribution. Hence, idea, philosophy and action of Tilak was influenced by **GEETA’** a holy and religious book.

Finally, **Dr. Ojha** appealed that the ethics of Tilak needs to be followed to the larger interest.

Dr. K.M.Thakur, Research Scholar, (Post Doctorate), BRA Bihar University, Muzaffarpur

In course of his speech, he said that the concept of swaraj given by Tilak is based on his personality and his experience. There is evidence that Gandhi remained influenced with thought of philosophy of Tilak.

Narendra Bharti, Research Scholar, BRA Bihar University, Muzaffarpur

While delivering his speech observed that Tilak considered to work for swaraj as which is moral duty. Tilak believed in the philosophy of nationalism matching with Prof. J.S. Mill. He also viewed that the way of establishing swaraj, the executive needed to be made responsible to the people. In fact, swaraj urged for ultimate devolution and transfer of power in the hands of people.

Dr. Muneshwar Yadav, University Professor in Political Science, LN Mithila University, Darbhanga.



Dr. Muneshwar Yadav, Professor in Pol. Sci., LN Mithila University, Darbhanga

Dr. Muneshwar Yadav said that Bal Gangadhar Tilak was instrumental in advancing the education of the people of India. Tilak said “The salvation of our motherland lay in education and only education of the people”. His first educational endeavor was in 1880 as a co-founder of Poona’s New English School. Later in 1884, Tilak, along with several of his colleagues, founded the Deccan Education Society. The following year the Deccan Education Society established Fergusson College in Poona. Tilak’s educational activism reflected his belief that educating the masses was the only way to achieve Indian independence.

One of Bal Gangadhar Tilak’s first political experiences occurred as a result of the Age of Consent Bill of 1890, which proposed raising the minimum age of cohabitation for Hindu marriages from 10 to 12 years of age. Tilak did not disagree with the content of the bill, but disagreed with the British government’s ability to establish and enforce the bill. He felt that legal decisions should be made by Indians upon the attainment of Indian self government, rather than by a foreign government. Tilak often stated “Indian social problems must be solved by Indians”.

During a three year period from 1905-1908 the British government decided to divide the province of Bengal into two separate provinces, which they claimed was for the purpose of “administrative convenience”. Tilak and two of his colleagues, Lala Lajpat Rai and Binpin Chandra Pal, created the Lal-Bal-Pal political regime to protest what they believed was actually an attempt to “divide and rule” by the British government (Sharma 195). The Lal-Bal-Pal regime is often considered the first instance of Indian nationalism and spurred the Swadeshi (indigenous goods) Movement. Their program of “swaraj, swadeshi and national education” provided the impetus required to mobilize the people of India

At the end of the session, the chairperson **Dr. P.K. Prasad**, emphasized that Tilak is in fact a great personality who needs special attention of the intellectuals and the students. They may undertake the research studies to reveal the multidimensional approaches to make the nation strong. The government should relook in its current policies and program from work in the light of Tilak philosophy and expectations. Finally, it may also be recommended that the sponsoring agency of seminar should always encourage the efforts of academicians to organize such events of immense importance at school, college and community level so that the modern generation can get the adequate opportunity to learn about our great national leader and to

imbibe their value in their life which may be continued to build a strong and prosperous nation free from all sources of exploitations and atrocities.



Prof. (Dr.) Surendra Pratap Singh, Vice Chancellor, LN Mithila University, Darbhanga

In the validatory address, **Dr. Surendra Pratap Singh**, Vice Chancellor of L.N. Mithila University said that the three things required for doing anything with keen interest, commitment and zeal. These components indeed include physical strength, material strength and self confidence as well as inspiration. He also urged that at present junction, the procedure role of teacher is to raise self-confidence and self-inspiration among the students. He further added that the basic principle of life is to make constant journey for the noble cause. It is required to understand the philosophy of Tilak and work with positive operationalizedhis philosophy in true sense. The firmness of Tilak needs to understand and analyze the present generations. He talked a lot of role and responsibility of students and teachers to develop a communicable personality, genius and commitment amount the present generation of India.



Vote of Thanks by Dr. Neelam Bairolia, Principal

Dr. Neelam Bairolia thanked all for their graceful presence in the enlightening sessions of learned scholars / resource persons specially came from other universities of Bihar and outsides. With this the seminar came to an end.

Dr. Neelam Bairolia, Principal

Recommendations:

On the basis of discussion and deliberation held in the three days seminar on the subject following recommendations emerged;

1. Biography of socio-political of Tilak needs to be incorporated in study curriculum and text books right from elementary to higher education level so that students may learn from his philosophy of swaraj

2. ICPR should encourage activities of seminar, symposium, debate, essay competition on such an eminent personalities of the nation so that in depth understanding can be developed about him among the students and other sections of the society and they may imbibe the novel value of Tilak.
3. The ICPR may also sponsor research study on such an eminent personalities to reveal the historic part as regard contribution of great freedom fighters which have contemporary relevant in modern political democratic system.
4. Information Education and Communication (IEC) material in different form containing the typical message of Tilak can be developed and disseminated through organizing outreach activities at different locations.

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