

Inspirational Thoughts



B.G. Tilak



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Preface

Many books have so far been published on Lokmanya Tilak. Kesari publications brought out 'Collected Works of Lokmanya Tilak' in eight volumes. In this booklet we have attempted to bring together the thoughts Lokmanya expressed on different subjects. We admit, however, that this anthology is far from complete. Many more of his didactic thoughts could still be gleaned from his writings and speeches. It is to be noted that most of the thoughts included in this booklet have been taken from the '*Lokmanya Dainandini A.D. 2000*' (*Lokmanya Diary 2000 A.D.*) Published by the 'Lokmanya Public Charitable Trust', Dapoli, Maharashtra.

Our sole aim in bringing out this booklet is to acquaint one and all about the unique personality of the Lokmanya and thereby inspire them to read his works.

Lokmanya Tilak's 'Sphurtidayi Vichar' have been rendered from Marathi into English by Professor Dinker Naik, former Principal C.E.S. College of Arts & Com. Goa and Professor J. V. Naik, former Head, Dept. of History, University of Mumbai. General President Elect, Indian History Congress and the author of 'British secret official view Regarding Lokmanya Tilak and Gita Rahasya.'

We are extremely grateful to the erudite Naik Brothers for doing this intellectual work with a missionary zeal.

Secretary

Shri Sarvajanic Ganeshnotsava Sanstha



INSPIRATIONAL THOUGHTS

Such festivals as the Ganapati festival are essential for the rise and growth of a nation. No one would disagree with this view. Among the factors contributing to the growth of unity and solidarity among a people, common worship of a single deity is a significant one... Who would deny that unity among people absorbed in the worship of one single deity for at least ten days in a year would grow and prosper even though it is confined to just one region of the country !

Religious festivals are very useful in bringing about the rebirth of moribund nations and keeping vibrant ones free of the fear of decadence.

However much one may admire the virtues of Dharmaraj's devotion to truth, Karna's generosity, Bhima's physical prowess and Arjuna's skill in archery, they all pale into insignificance in the face of Bhishma's steadfast determination and Krishna's sagacious diplomacy.

Oh service for one's livelihood! Half of the salary received for the purpose must be treated as payment for bearing the scolding of the seniors and the other half for the work actually done.

However oppressive the king and his officers may be, in the end they have to bow down before the discontent of their subjects.

However much a person may be immersed in spiritual thoughts, the moment noon is past and hunger begins pricking the belly all such thoughts fizzle out.

Think of your country; get down to work. Life is not meant simply for merriment and revelry.

Nowadays education has become some kind of a business whereby to secure employment for earning one's bread. This is not education. It is no more than *hamali*. Such education is more likely to contribute to the degeneracy of a nation rather than its advancement.

Printing frivolous matter on coloured glossy paper merely to amuse and entertain the people is certainly not the principal duty of the journalists.

A proper use of history is to train the intellect. History is to be studied with the object of giving a righteous turn to one's mind while yet consolidating healthy traditional or hereditary influences. In this process, however, care should be taken to guard against perversion of one's thinking faculty.

Matters not even if I have to go to jail; but I shall never lend support to oppression and injustice against my better judgment.

People of a country must possess integrity of character, what in English is called as 'character'. They should possess resoluteness. And among the youth there must arise a spirit to the effect 'For the sake of the country I shall even sacrifice my life'. The type of education which inspires such qualities is 'National Education'.

Conduct of diverse businesses independently and acquiring proficiency in running them by experts in different spheres of business and education is the sure sign of a country's industrial progress and advancement.

Ear for music is a natural and noble trait of a man's inner self and growth and intensification of the same will certainly have an indelible impress on his overall conduct and behaviour.

Laws can scarcely change customs and conventions by a 100th nay by even 1000th part than do the conduct and behaviour of social leaders.

Neither religious nor moral education or education which would promote high thinking is available. The prevailing system of education helps earn a living, get government service, a seat in the Darbar, , titles etc. This is all true, but when compared with the ultimate goal of the nation, these are all trivial things.

A nation which is made up of people who have to toil hard for making a bare living and such others who seek contentment in momentary happiness, such a nation will continue to wallow in slavery as is fit only for the beasts.

Before any new idea can strike roots in the society, there has to be churning of the traditional and established ideas and opinions.

As journalist we consider it to be our prime duty to create an awakening a concern for and a solidarity among the people. Our editorials in the Kesari are not meant merely for the rulers but to convey to all the Marathi readers our thoughts, our yearnings and cravings and our displeasure with the prevailing state of affairs. And should our editorials fail to produce the desired impact, we shall consider our labours to have gone in vain.

He who desires to attain *moksha*, for him service of his countrymen is a categorical imperative. I consider those as total apostates who treat country and god as two different entities.

To say that there is only one path leading to all pervasive god is as derisive as saying that the House of God has only one door like that of the primitive man.

National pride lies in investigating the causes of the degeneracy of the country and its people and in setting afoot a for a movement for the purpose of countering and preventing the rot.

Just as children cannot properly be nourished on the milk of the foster mother alone, in a like manner, education imparted in a foreign language can never really cultivate and refine their minds since education so imparted is at best second hand and, therefore, insipid.

There is no profession or hermitage (*ashram*) which has not been penetrated by rascals and rogues, be it the business of governance or of begging alms.

Real manliness lies in being prepared to devote one's life to the pursuit of one's cherished goals and to bear the disappointments coming one's way ungrudgingly. To engage in meaningless discussions on one's objectives is nothing but frivolousness.

More than intellectualism, what is needed to be a social leader is virtuous conduct, faith in religion and self-sacrifice.

Personally speaking I am not a fatalist but a believer in making efforts. One must always keep doing whatever that one can shoulder and whatever that is possible for one, however for bidding the environment may be. It would matter not even if the outcome is inconsequential.

People suffer far more from the sins of the high and the mighty than from the misdeeds of the poor.

Liquor consumption is contrary to the teachings of the Vedas, the Quran as well as of the Bible. Movement for the prohibition of liquors has certainly the sanction of the divine.

So long as the intellectual elite of Maharashtra do not take pride in the Marathi language and do not consider it to be their duty to work zealously for its all round development, it is hopeless until then to expect *Maharashtra bhasha* (language of Maharashtra) to rise to prominence.

Hindu religion is rooted in the Vedas and no where in the Vedas is there any place for untouchability. Therefore, I consider it to be a crime against god to treat some among us as untouchables and outcastes.

He who desires to reform the country has first to endeavour to motivate the student community of that country along right lines.

We have not started the newspaper to please the government and we shall not be bothered should our severe criticism of the government invite its wrath upon us. If we cannot severely criticize the tyrannical system of government and fearlessly declare that such a system will eventually be vexatious to both the rulers and the rules, why should we start newspapers at all?

Our present degradation is not because of Hindu religion but because of our total disregard for religion.

Scared of death? And you mourn because death has overtaken someone? To tell you about myself, even if death comes knocking at my door, I shall command it to wait outside until I accomplish my mission.

The seed of the growth and development of one's language lies in addressing and advising the people in one's own mother tongue and creating among them self-esteem and a desire for virtuous and righteous conduct by freely mixing up with them.

We must take good care of the physical education of our students.

Acquisition of rights is as important as safeguarding the acquired rights and inflicting appropriate punishments on those who violate them.

Among all religions of this world, Hinduism alone is the most tolerant preaching as it does the gospel that each one should conduct himself in accordance with his own religion and love one another.

He who desires to enter politics has to look upon government bounties as the poison of a rabies infected dog.

To lay down a rigid rule that all the different people should put faith in the tenets of a particular religion or behave in a particular manner is like making the grandfather to wear the dress of his grandson or to assign the work of a grown up man to a child. Such catholicity of outlook is not to be found in any other religion except Hinduism.

A person engaged in social work must learn to put up with public criticism.

Self-respect, vitality and patriotism constitute the very life blood of a nation. And wherever these constituents are present social reforms follow automatically even as the thread, the needle.

From the time of my waking up in the morning until I go to bed at night, not one moment do I pass without reflecting upon the fate of my motherland that in itself constitutes my *Sandhya* (chanting of mantras), my *Trisuparna* (The hymn from vedas) and my *Brahmayajnya* (study of the Vedas).

One who has no interest in mathematics or is incapable of applying his mind to mathematics, such a person, in some ways, will lack maturity of thought. Mathematics makes one's thought process logical and coherent.

He who makes use of his education for the betterment of his country is truly an educated man; the rest are all beasts of burden.

Whichever country in the world you may go to and whatever profession you may adopt, always remain and conduct yourselves as the representative of Hindusthan. From your conduct and behaviour the world will judge the standing of your country.

To endure oppression is neither self-interest nor quest for the Absolute (*Parmartha*). It is animal instinct.

Knowledge is power and it needs no props from any other quarter. Elephant is so gigantic but man has kept it under his control by his knowledge.

Unless thoughts, pronouncements and actions are synergised, society cannot be reformed.

My philosophy of life is certainly to keep myself ahead of the people but not too far ahead. What is the point in setting lofty goals when there is no organized unity?

That nation stands out wherein every single individual, be it man or child, receives education not only to read and write but such education as would make them aware of the rights and duties of citizenship.

No nation which forgets its venerable ancestors have ever risen or is likely to rise to eminence. This is an common historical truth and festivals like Shivaji Jayanti are visible manifestations of the same.

I do not expect *moksha*. Sooner or later this body is bound to perish. My only prayer to the almighty is so long as 33 crores of my countrymen are bound in the chains of slavery, I do not wish liberation for me alone. Furthermore, I would pray God to put me to birth repeatedly in this very land endowing me with still greater strength and sharper intellect – than I possess in this birth until the emancipation of my motherland is achieved.

A nation having the qualities of inner strength, uncompromising self-respect and a spirit of self-sacrifice is bound to rise no matter what calamities may come its way.

Nation building requires not merely intellect but also long term sustained effort and self-sacrifice.

Shri Shivaji Maharaj is hailed as the protector of the cow and the Brahman – ***Gobrahman pratipalak***. I come to think of it! Did he establish cowsheds or arrange feasts for the Brahmans? No. Without doing either of these things he came to be called as ***Gobrahman pratipalak***. What is the secret behind it? The secret is, there can be no better cow-protection than putting a nation on the path to progress and prosperity, which Shivaji Maharaj did.

Would you enjoy food if some feeds you through a tube from morning till night? Enjoyment does not lie in the food as such but in acquiring it by one's own toil. Bread earned through one's own effort tastes sweeter. Similar is the case with self-rule vis-à-vis alien rule.

Just as a coward imagines ghosts dancing in the dark, likewise an indolent and slothful man imagines mountains of difficulties barring his path. The seed of the growth and development of one's language lies in addressing and advising the people in one's own mother tongue and creating among them self-esteem and a desire for virtuous and righteous conduct by freely mixing up with them.

Differences of opinion cannot totally be avoided since such differences are more a part of human nature than of the thinking process as such.

Real meaning of *Swaraj* is not to secure highly paid posts but to bring addition to nation wealth by developing commerce and industry.

KKeep in mind the universal rule that **"Nothing happens unless something is done"**, and devote yourselves to **Desireless Action**; that is all. The Gita was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives nor as a preparatory lesson for living such worldly life; but in order to give philosophical advice as to how one should live his worldly life with a eye to **Release (moksa)** and as to the true duty of human beings in worldly life. My last prayer to everyone, therefore, is that one should not fail to thoroughly understand this ancient science of the life of a householder, or of worldly life, as early as possible in one's life.*

B.G. Tilak

* From Author's Preface (p.xxxi).

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