

Bal Gangadhar Tilak (1856-1920)

BY DR. SHINDE PRAMOD G.

Object of the chapter

- To study of Tilak thoughts about Swaraj, Swadeshi and boycott.
- To study of Tilak thoughts about National Education.
- To understand Tilak Views on Nationalism.
- To understand Tilak concept Critique of Social Reformism.
- To understand Tilak doctrine of 'Loksangraha'.

Bal Gangadhar Tilak

(1856-1920)

- ❖ Was born on **23 July 1856**, in The **Chikhli Village of Ratnagiri**, Maharashtra
- ❖ Parents- **Gangadharpant tilak** (Father) and **Parvatibai Tilak** (Mother)
- ❖ Double graduate degrees in **B.A.** and **LL.B.**
- ❖ Movement- **Indian Independence Movement**
- ❖ On **August 1**, he passed away



Early Life:-

- **He was the staunchest opponents of the British rule in India.**
- **He was popularly known as Lokmanya**
- **He was a son of a school teacher, Gangadhar Pant**
- **He was to be fearless nationalist who would radically change the course of our freedom movement**
- **He launched the well designed programmes for national education**

Influences:-

- The 1857 incident ---the failure of the 1857---demoralized nationalist Indians.
- A revolutionary from Maharashtra , V. B. Phadke had led a revolt against the British colonial power in 1879.
- He was bitterly critical of the moderates of the INC and their brand of politics.

Early Life *(1856-1920)*

- ◉ Bal Gangadhar Tilak described by British as "The Father of Indian Unrest "
- ◉ Tilak was born on 23.07.1856.
- ◉ His slogan, "Swaraj (Self Rule) is my birthright", inspired millions of Indians.
- ◉ When his father was transferred to Pune from Ratnagiri.
- ◉ This brought sea change in Tilak's life. He joined the Anglo-Vernacular School in Pune and got education from some of the well known teachers.
- ◉ Soon after coming to Pune Tilak lost his mother and by the time he was sixteen he lost his father too.
- ◉ While Tilak was studying in Matriculation he was married to a 10-year-old girl called Satyabhama

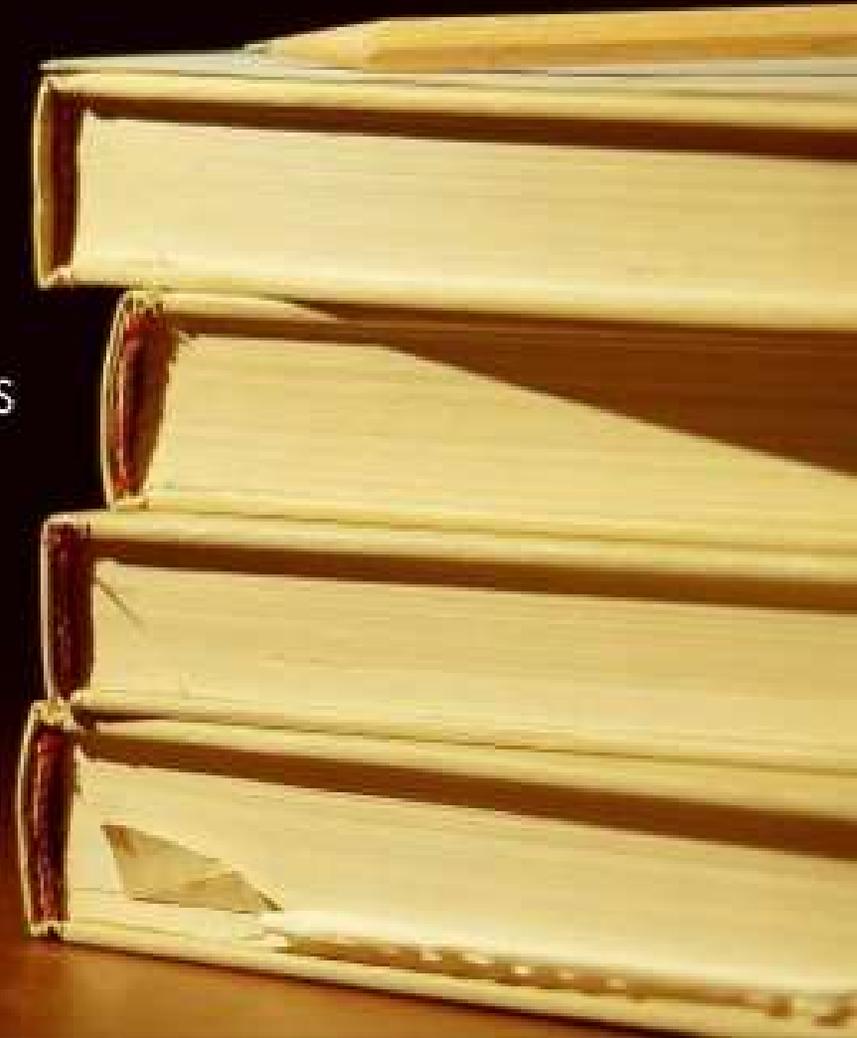
- Tilak was a brilliant student. As a child, he was truthful and straightforward in nature.
- He had an intolerant attitude towards injustice and had independent opinions from an early age.
- After graduating from Deccan College, Pune, in 1877 in Sanskrit and Mathematics, Tilak studied L.L.B. at the Government Law College, Bombay (now Mumbai). He received his law degree in 1879.
- After finishing his education, he started teaching English and Mathematics at a private school in Poona.
- Following a disagreement with the school authorities he quit and helped found a school in 1880 that laid emphasis on nationalism. Though, he was among India's first generation of youths to receive a modern, college education, Tilak strongly criticised the educational system followed by the British in India.

- He protested against the unequal treatment of the Indian students compared to their British peers and its total disregard for India's cultural heritage.
- According to him, the education was not at all adequate for Indians who remained woefully ignorant about their own origins. He started the Deccan Educational Society with college batchmates, Vishnu Shastry Chiplunkar and Gopal Ganesh Agarkar for the purpose of inspiring nationalist education among Indian students.
- Parallel to his teaching activities, Tilak founded two newspapers 'Kesari' in Marathi and 'Mahratta' in English.
- His book "Geetarahasya" a classic treatise on Geeta in Marathi was written by him, in prison at Mandalay.
- He was Great journalist- editor, an authority on Vedas, Sanskrit Scholar, mathematician and a natural leader of India.

- The extremist ideology created by Lala Lajpat Rai, Bal Ganghadhar Tilak and Bipin Chandr Pal, who altered the nationalist vocabulary by incorporating swadeshi, boycott and national education.
- In Tilak public life of forty years, Tilak devoted his energies to diverse type of activities. As an educator he was one of the most important members responsible for the establishment of the Poona New English School, The Decan Education Society and the Fergusson College.
- Long before his active involvement in the Indian National Congress, Tilak articulated his nationalist ideas in both Kesari (in Marathi) and Mahratta(in English).
- In 1893 he transformed the traditional religious Ganapthi festival into a campaign for nationalist ideas through patriotic songs and speeches.
- Similarly , in 1896, he introduced the Shivaji festival to inspire the youth by drawing upon the patriotism of Shivaji.

Education

- After passing the matriculation examination he joined the **deccan college**
- In 1877, Tilak got his **B.A. degree**. It was no wonder that he got first class marks in mathematics. He continued his studies and got the **LL.B. degree** also



- His Home Rule League, established in April 1916, prepared the country for swaraj. He had a good knowledge of Indian Nationalism and the British labour party during his visit to England. He had a good knowledge of Indian History and Indian Economics.
- He had inherited from his father a strong sense of personal dignity and self-respect.
- He had a passion for independence, both for himself and for his country.
- He was died 01.08.1920.
- "Swaraj is our birthright," thundered Tilak, the Lion of India.
- He founded schools and published newspapers, all for his motherland. He rotted in a distant jail at Manda lay, in Burma. he wore himself out till his last breath, to awaken his countrymen



Dedicated To The Country

- The concept of **Swaraj**
- Need of **Good education**
- Friend **Aagarkar** support and another great persons ,**Vishnu-shastri Chiplunkar**, joined them

- **Social Reforms** : After completing his education, Tilak spurned the lucrative offers of government service and decided to devote himself to the larger cause of national awakening.
- He was a great reformer and throughout his life he advocated the cause of women education and women empowerment.
- Tilak educated all of his daughters and did not marry them till they were over 16. Tilak proposed Grand celebrations on 'Ganesh Chaturthi' and 'Shivaji Jayanti'. He envisioned these celebrations inciting a sense of unity and inspiring nationalist sentiment among Indians.
- **Death** :Tilak was so disappointed by the brutal incident of Jalianwala Bagh massacre that his health started declining. Despite his illness, Tilak issued a call to the Indians not to stop the movement no matter what happened. He was raring to lead the movement but his health did not permit. Tilak suffered from diabetes and had become very weak by this time.

- In mid-July 1920, his condition worsened and on August 1, he passed away.
- Even as this sad news was spreading, a veritable ocean of people surged to his house. Over 2 lakh people gathered at his residence in Bombay to have the last glimpse of their beloved leader.
- The one man who is known as “The Father of Indian Unrest” is “Lokmanya” Bal Gandhar Tilak. These two titles of Tilak have the different meanings.
- According to Britishers, he was the father of Indian unrest because he was the man who stood the Indian people for the first time against British Government and from that time the rest of British Government in India was gone and never came back.
- Tilak was the man who awaken the Indians about their rights and worst condition from where they had to live because of the British Raj.
- Tilak was strict against the rule of any other country or person over India.

- ◉ His slogan was on the mouth of every Indian and before Gandhiji he was the first man whose approach towards Indians was so deep, that is why he was called ‘The Father of Indian Unrest’.
- ◉ According to Indians he was “Lokmanya” it means that he was a man who was honored by the people of India.
- ◉ He wrote the articles on Nationalism in his newspapers which create tensions and troubles for British Government because of this he was sent to Jail in 1908 for 6 years.
- ◉ In this period of 6 years he wrote his famous commentary on Bhagwad- Gita in Mandalay Jail.
- ◉ “Swaraj is my birthright and I shall have it” were the fiery motivating words of Bal Gangadhar Tilak, which aroused a sleeping nation to action, making Indians aware of their political plight under an imperialist rule. That way, Tilak may arguably be credited to be first of the Indian nationalists who lit the indomitable light of radical nationalism in the hearts of common people of India.

- He established “Poona Home rule league” and with Irish lady Annie Besant’s. Tilak started Home-rule movement which created a lot of troubles for British Government.
- When he returned from jail in 1914 he was the unquestioned leader of India and till his death on August 1, 1920.
- He was a man who devoted his whole life to Nation. He wrote two books “Geeta Rahasya” and “Arctic Home of Aryas”
- He also started two festivals in Maharashtra because of these festivals he tried to collect people and motivate them towards the freedom struggle of our country.
- He started “Ganpati Jayanti” and “Shivaji Jayanti” in Maharashtra and very soon both these festivals became very popular in Maharashtra.
- Both these festivals celebrated with joy and happiness till today in Maharashtra and many other parts of our country.
- So Tilak did everything to brae the sleep of Indians and motivate them towards freedom struggle. He definitely a greatest son of our Motherland.

- He transformed the INC into a broad based peoples organization.
- He was a man of courage who attacking the unjust policies of the foreign rulers.
- He remained politically active for almost four decades from 1880 to 1920.
- This period as nationalist resistance in the history of western India.

CONCEPT OF SWARAJ:-

- He was the first national leader from Maharashtra regarded as “Lion of Maharashtra”, “Father of Indian Unrest” and the spokesman of the political radicals.
- According to him Swaraj was found in the Rig-veda and the Hindu Shastras.
- He referred to Swaraj as spiritual and Moral meaning:-
- 1. **Spiritual sense**- self- realization or the realization of spiritual inner freedom
- 2. Swaraj obtained by the combination of spiritual knowledge and disireless action.

Four Views/Object of Swaraj by Tilak

- 1 The ruler and the ruled must belong to one group and one action
- 2 The state should be governed by law. i.e. Rule of Law.
- 3 Government must be elected by the people , responsible government
- 4 state should be established for the overall development of the Individuals

- SWARAJ WAS NOT ONLY A RIGHT BUT ALSO DHARMA OR RELIGION
- COMPLETE SWARAJ
- HE STARTED HOME RULE LEAGUE IN 1916 TO ACHIEVEMENT OF OBJECT SWARAJ.
- HOME RULE MOVEMENT :- ACHIEVEMENT OF SELF GOVERNMENT
- ANNIE BESANT
- TILAK

Philosophy of Advaitism- Swaraj

- Swaraj deeply rooted in Hindu religion , not western concept but Indigenous.
- By Tilak interpretation of Advaitism was one Absolute and all the men were only parts of it.
- Advaitism enlightened by Tilak as the supremacy of freedom
- He observed that the individual soul could not be separated from the Absolute (God)
- So reason and individual soul had a divine rights to freedom
- He established base of cultural nationalism in India.

Swaraj- both a right of the individuals and his dharma

- Political- Home rule
- Moral –Spiritual freedom
- Achievement of political as well as spiritual freedom , both equally significant, inseparable from each other
- According to Tilak, Swaraj two fold meaning-
- 1 Self-rule of the individual- individual action/duty according by dharma
- Swaraj in relations to an individual implied morally controlling all his action as per the precepts of his personal belief i.e. Swadharma

- 2 Self-rule of the political community- state rule according to dharma
- Political community explained by Tilak, it regulating all the affairs of the community within a moral framework as per political obligation.
- He further clarified that Swaraj denoted self-rule within the extent of dharmarajya.
- In the absence of dharma and Swaraj , the life would lose all its meanings.
- Swaraj- a kind of democracy that guaranteed spiritual freedom to all people

- Swaraj- it had **judicious rulers and morally and politically conscious** people capable enough of protecting their political freedom and dharma .
- Swaraj- rule of the people and not the rule of the bureaucracy.
- It is campaigns for social reforms or achieving **economic justice**
- He advocated that the national leaders should spend their energies in demanding Swaraj because it served as the foundation of our nation on which we would build the nationalist building or edifice.

Necessities of swaraj

- INDUSTRIAL DEVELOPMENT
- PRIMARY AND HIGHER EDUCATION FOR NATIONS DEVELOPMENT
- WOMEN'S EDUCATION AND SOCIAL REFORM
- POLITICAL DEVELOPMENT
- ENDS- SWARAJ
- MEANS- SWADESHI, BOYCOTT, NATIONAL EDUCATION

Means of Swaraj

- Swadeshi
- National Education
- Boycott

Swadeshi

- Swadeshi aimed at making people self-reliant and capable of resisting the government that was running India.
- It means self-help to rely upon Indian made goods rather than the foreign made products.
- Acc. Tilak To The Britishers were destroyed self-employing industries of India. Such as spinning, weaving, glass-making, sugar dying.
- Economic resources were looted by Britishers.
- So he insisted on native production and reliance.

- Tilak strongly felt that self-reliance was very significant for attaining Swaraj and it could be attained only by adoption of swadeshi in their lives.
- He appealed the people to use only Indians goods and clothes.
- He even himself used 'swadeshi market' was opened in front of Tilaks house .
- Swadeshi not only industrial or economical movement but also political movement.

- Swadeshi was a means of inculcating the patriotic spirit among the people.
- Use own language for communicating.
- He focused on adopting native and local symbols to inspire people and for attaining Swaraj.
- Making India self-reliant in all respect and gradual disappearance of foreign ideas.
- Self-reliance was equivalent to involvement and participation of the masses in the freedom struggle.

Swadeshi- A movement of national regeneration

- It was practical application of love of country.
- As tilak said , “To recognize the land of the Aryas as mother –earth is the swadeshi movement.”

Swadeshi

- National regeneration
- Liberation of the spiritual energies of the nation for the sake of the political emancipation of the land.
- A practical application of love of country
- Reconstruct Indian industry, trade and craft.
- To cripple imperial interest in the dominion of the India.
- To trend Indians in the art of Industry and commerce.
- Inculcating the patronizing spirit among the people.

- Swadeshi was the positive part of boycott which was only a negative weapon.
- It also urged the educated Indians to enter the field of production, instead of pressing for bureaucratic jobs.
- It is a plan to train Indians in the art of industry and commerce
- It was thus a positive programme to reconstruct Indian industry, trade and craft
- It was also a political weapon to cripple imperial interest in the domination of the country.

Boycott- Foreign Goods

- Swadeshi and boycott – two sides of the same coins.
- Swadeshi was not possible without boycott.
- Acc. To him, the term boycott expressed the very rationale behind swadeshi.
- Tilak believed that the people should be aware of the fact that they could make the administration impossible by not cooperating with the Britishers.
- Not assisting foreign government to rule over Indians.

- He believed that boycott was a strong political weapon and regarded it to be more stronger and effective than arms for attaining Swaraj.
- Boycott as a means of exercising pressure on Britain to compel them to grant legitimate rights to Indians.
- Acc. To him, to rebel against government illegally was an offence but s boycott was not.
- Boycott initially involved that refusal of the people to purchase British manufactured goods.
- It was designed to bring economic Pressure on the British business interests both in India and abroad.

- Power of the people of making the administration impossible .
- So the swadeshi-boycott movement was a mighty attempt at vindicating the rights of the people to self government.
- It was an organized attempt for the assertion of the great democratic principle, that predominant political opinion of the inhabitants of a country must not be transgressed by the rulers.

National Education

- The new spirit of self-help and self-dependence through national education.
- Tilak believed that national education identifies oneself with one's own nation.
- He regarded that the education system of that time as a failure because it had failed to inspire the people.
- Through national education subjects like spirit of nationalism, a sense of obligation to the motherland, system of government, theory of politics, issues concerning moral and material development of the nation, inter-relationship between nations etc.

Essential ingredients of National Education

- Religious education- keep us away from evil pursuits
- Education should be imparted through vernaculars and load of study of foreign languages should be reduced
- Stress on industrial education
- There should be education in politics to make the people aware of their political rights.
- National education very imp. To inculcate the spirit of nationalism and patriotism for the attainment of Swaraj.

- Tilak regarded common language necessary for uniting the linguistically divided India for attaining Swaraj.
- In order to provide national education , Tilak urged Indian elite to open schools and colleges that should provide modern education along with the courses designed to focus on ancient philosophy , religion and culture.
- National education is a tools of national power.
- Tilak established New English school, Deccan Education society, Fergusson college.....for national education

- Sir Valentine Chirol called him the “Father of Indian unrest”

Tilak work

- His work began with two primary engagements:-
- 1 with the nationalist agenda against colonial regime
- 2 with the issues of laboring masses, peasantry and labour.

Views on Nationalism

- Tilak's nationalism was influenced by the western theories of national independence and self-determination
- In the famous trial speech of 1908 , he quoted with approval of John s. Mill's definition of nationality.
- In 1919 and 1920 he accepted the Wilson's concept of self-determination and pleaded for its application to India.

- Tilak philosophy of nationalism –was a synthesis of the vedantic idea of the spirit as supreme freedom
- The western conceptions of Mazzini, Edmund Burke, J.S. Mill and Woodrow Wilson
- His spiritual approach Swaraj was not only a right but dharma.

What is Nationalism

- It is basically refers to a feeling of unity, a sense of belonging and solidarity within a group of people
- Tilak also accepted the significance of certain objective factors like common language, habitation on common territory, in promoting and strengthening the subjective feeling of unity and solidarity
- According Tilak, a feeling of oneness and solidarity among people arising mainly from their common heritage i.e. a vital force of nationalism

- Knowledge of a common heritage and pride in it fosters psychological unity. For that purpose Tilak referred to Shivaji and Akbar in his speeches.
- Tilak felt that the feeling of nationalism could be strengthened by a feeling of common interest, a common destiny..
- **Dormant period-** In this situation people would have to be mobilized both real and mythical factors were play an significant role in this process.
-

- Acco. To him religion which had powerful emotional appeal should be harnessed for the dormant spirit of nationalism.
- His idea of nationalism was deeply rooted in religion and in this respect he rejected the concept of nationalism of his predecessors as liberal-secular terms.

Advita philosophy base of Nationalism

- Tilak was a devout Hindu having faith in Advita.
- He believed in the existence of an omnipotent, omnipresent, supreme being of the Rigveda, Upanishads, Bhagwat Gita.
- He was also committed to the idea of a personal God i.e. ishta-devta
- Tilak recommended that they should be provided with religious symbols.
- He had firm faith in the reincarnation theory of God as he maintained that Lord Krishna was indeed an incarnation of God.

- He also approval of the ritualistic aspect of Hinduism.
- He sought pride in being the follower of sanatana Dharma(eternal faith) . He considered the vedas, Gita and the epics of Ramayana and Mahabharata as the common heritage of all Hindus.
- According to him ignoring the differences among the Hindus and all Hindus should be united to create a strong Hindu Rashtra.
- His idea of nationalism was different from the Liberal nationalist of the congress concentrated on finding solutions for economic grievances and getting political concession.

- For Tilak nationalism was realizing an independent self-governing existence that would create favourable conditions for the soul of a culture.
- Tilak made use of Hindu symbols and idioms for political aims, he was not a communal or anti-muslim leader.
- He had always advocated for extending similar social, cultural and religious for Hindus and Muslims.
- His definition of nationalism as an integral part of dharma was an exercise to persuade common people in the national struggle as they were more familiar with idioms like dharma and religious symbols.

- The launching of the Shivaji Jayanti festival was precisely because of this reason, because of Tilak, Shivaji represented a judicious ruler who essentially concerned about the welfare of all people.
- He could even be called a personification of the divine being.

CRITIQUE OF SOCIAL REFORMISM

- **Tilak was a moderate socialist and a political extremist.**
- **He studied the Vedas, the Ramayana, the Mahabhart, Kautilya's Arthshastra and Shrimad Bhagvat Gita.**
- **These great epics had immense influence upon his mind which made him a reformer.**
- **His philosophy of social change has been well portrayed in the various articles in 'Kesari'.**
- **Social reform could not precede political reform. He was against the social evils and pleaded for its eradication.**

SUMMARIZE ON TILAK'S NATIONALISM

- Psychological nature of nationalism
- Influences of religion and culture
- Cultural nationalism
- Ganesh festival
- Shivjayanti festival
- Hindi Rashtrabhashya
- National integrity on the basis of religion, culture and heritage
- Attainment of Swaraj by the way of swadeshi, boycott and national education

- **He appreciated the British government for making laws for social and marital regulation.**
- **He was not in favour of child marriage, polygamy, untouchability etc.**
- **He believed in gradual evolution of social consciousness . He was not against the state intervention in the social and religious matters but opposed intervention by an alien ruler.**
- **Tilak believed that spiritualism was the keystone of Indian culture.**
- **He believed in Aryadharm and did not excuse the evils in the social reforms must come from the people and these should be directed for their well being.**

...

- **From 1885 to 1905 INC was dominated by moderates such as Agarkar, Ranade, Telang, Bhandarkar etc.**
- **A group of extremists emerged within the congress and began to dominate congress from 1905 prominent among these leaders were Lala Lajpat Rai, Bipin Chandra Pal, aurobindo Ghosh and Tialk**
- **They opposed the moderates policy of prayers and petitions**
- **They gave priority to political emancipation over the social reforms**
- **They did not want to induce the British Indian government to take action to brina social reforms.**

- **They were opposed to reforming Indian society on the western lines.**
- **He criticized western civilizations system of value**
- **They believed that the forms of social reform in India were in need of drastic reforms but instead of judging Indian social practices by the standards of the west, they looked for their own standards within their own civilization.**
- **He was against the Age of consent Bill, however he didn't marry his daughters until they were 16.**

- He argued that he was not against the social reforms but he did not want congress to become associated with a programme of social reforms.

AGE OF CONSENT BILL

- The 'Age of Consent Bill' was introduced by sir Andrew in the Imperial Legislative council at Calcutta on the 9th Jan., 1891.
- Tilak opposed the bill on the 20th Jan., 1891, he argued in the Kesari that the proposed bill was bound **to interfere in Hindu religion and hence the people were exhorted to opposed the passage of the bill.**

- 2 Tilak was against the social reformism of Ranade, G.K.Gokhale, Bhandarkar, B. Malbari, Agarkar and others because they were trying to remake India almost totally in **the image of the west**.
- Tilak argued that every nation has her own circumstances and values and she should develop in her own way. One should **not ignore one's religion or traditions**.

- **3 Acc, to him reform would have to be based on the value system of the people and not on the values of an alien system of education. He believed that popular education should be there.He gave imp. To religious education.**
- **The westernized social reformers were of the view that virtually everything Indian was , by definitions, degraded , unprogressive and evil.**
- **Tilak was of the opinion that the westernized reformers did not understand either the classical ethics or the classical methods of meeting problems.**

- **4 He said that social reforms were needed , but not in such way as to destroy the civilization which could be reformed.**
- **5. He started his fight with the atrophied spirit of orthodoxy which still engaged in his battle with the westernized reformers.**
- **6. He wanted to convey the message that the knowledge of old was a must for the new generations and it was also equally imp. To import the new information's to the sashtries**

- **Tilak disagreed with his colleagues on 2 fundamental issues:**
- **The time-table of change and the primacy of political reform over social reform.**
- **The reformers could not inspire mass support for their reform programme , they sought to enforce reform through the alien state.**
- **He believed that all social evils could be ended if the country attained pol. Freedom.**
- **He convinced that the emancipation of the country must have the first priority in national programme , for without it social reforms could make no real headway.**

- **Tilak gave imp, to national freedom . It is a naked truth that **without getting power no nation can change her society.****
- **He further argued that social reforms and social freedom could only
be attained gradually.**

The controversy raised round the central issue whether social or political reform should come first.

Tilak argued, “swarjya alone is the root of all reforms. If you do not possess any power, you do not possess any wisdom”

- He further argued that the fundamental requirement of the country has the attainment of political freedom and not social reform.
- He did not like the idea of any social reform by alien rulers.
- He argued, "**No nation be strong and healthy unless it is free**"
- The acceptance of the reforms should be democratic and moral
- He was a practical reformer who rightly believed that the reforms should be first initiated by leaders.
- Lastly Tilak was not opposed to social reforms. Infact he

Doctrine of Loksangraha (Uniting people for action)

- He conveyed his political ideas of Loksagraha very clearly.
- Throughout his life he was doing the Loksangraha to achieve the goal of Swarjya.
-

- **Tilkas Views on Social Reform:-**

- 1 Public Opinion
- 2 Age of Consent Bill
- 3 Coordination Between Individual and Society
- 4 Not to blindly follow the westernized reforms
- 5 More emphasis on political reform
- 6 Non intervention of government into social reform
- 7 Reform should be on the basis of self-enthusiasm
- 8. Good practice of social Reformist

Definition of Loksangraha in Geetarahasya

- "The enlightened person should teach people about how to do the work as per the chaturvarnya system with Nishkam Karmayog i.e. doing work skillfully and successfully without having desires attached to the final outcome "

- Tilak further explains that in the era when Geeta was written chaturvarna system was in place. That doesn't mean chatuevarna system must be followed now
- As the times change social systems should also undergo change.
- It is responsibility of intellectuals to rectify the problems in social structures to encourage the loksangraha.

- Geeta ultimately tells us that everyone should strive for the salvation of Samshti (entire community , nation and human) and choose action over inaction i.e. to do Loksangraha.
- Tilak urges everyone to do Loksangraha to attain Swarajya for the personal and national perfection.
- Through welfare of everyone is the ultimate aim of the Vedanta before accomplishing this goal, Loksangraha at the intial stage like family, community and nation are also imp. Thus whatever may be the impetus begins the Loksangraha , Tilak always supported it.

- **To attainment of Swarajya, swadeshi move.**
- **It against evil rule i.e. alien rule**
- **Inculcating the spirit of national freedom**
- **For Loksangraha unite people on the religious and historical festival**
- **Attainment of true democratic government**
- **Welfare of everyone**
- **Achievement of political freedom and social reform**
- **To impart the knowledge less person for maintain social order and self-development**