

LALA HAR DAYAL

HINTS FOR

Self
CULTURE



INTRODUCTION: A.K. GANDHI



Hints for Self-Culture is a book that discusses the philosophy of life from a practical viewpoint. A promising read for young men and women keen on developing their personalities, Har Dayal's book inspires you to realize your intellectual power and uplift and liberate yourself.



Lala Har Dayal

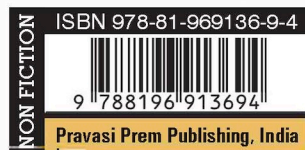


Har Dayal, A revolutionary and scholar who was dedicated to the removal of British influence in India, encourages objectivity of thought among the youth by discussing various aspects of life.

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HINTS FOR SELF-CULTURE

LALA HAR DAYAL, M.A., Ph.D.

Introduction

A.K. GANDHI



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TO
SANKTA AGDA
IN TOKEN OF
FRIENDSHIP AND ESTEEM

PREFACE

IN this little book, I have tried to indicate and explain some aspects of the message of Rationalism for the young men and women of all countries. If it helps them in their efforts for self-improvement in the least degree, I shall be amply rewarded.

I shall be grateful for criticism and suggestions from fellow-Rationalists.

For the choice of books in English, I may recommend J. M. Robertson's excellent and indispensable book, *Courses of Study*.

HAR DAYAL.

London.

April, 6934 A.H. (1934 AD).

TO A YOUNG FELLOW-RATIONALIST

THESE short hints on Self-Culture are addressed to you in the hope that you “will try to make the best use of your life according to the philosophy of Rationalism.

Life is a -wonderful privilege. It imposes great duties. It demands the fulfilment of great tasks and the realization of noble ideals. As our revered philosopher-poet Lucretius has taught us, Life is a racial heritage that you receive for use and development, and not as a personal possession. You stand between the past and the future: the world is yours to enjoy, to organize, and to reconstruct. Your lot is cast in these sad times of turmoil and tribulation. Mankind anxiously asks if there is a way out of the gloom and horror of to-day into light and life. It is for you to blaze the trail for great movements that will build up a happier world.

If you wish to develop your personality as a free and cultured citizen, these hints and notes may help you in your struggles and strivings. They are not exhaustive, but only suggestive,

Man’s personality needs growth and development in its four different aspects: Intellectual, Physical, Aesthetic, and Ethical. These are the four facets of a complete life. I shall discuss how you may successfully pursue this fourfold Self-Culture, as far as your opportunities permit.

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INTRODUCTION

ADVERSITY is the fertile ground to bloom leaders; this is one reason that we have had remarkable leaders during the alien rule, especially during the freedom struggle against the English. The extraordinary feature of these leaders is that, in addition to taking part in the freedom struggle at the best of their capacities in their own ways, they have displayed their unique talents in the fields of their interest. Lala Har Dayal was no exception.

LALA HAR DAYAL – A LIVING MARTYR

Born at Delhi in a Kayastha family, Har Dayal Mathur was born on October 14, 1884. As he completed his graduation in Sanskrit from St. Stephen's College, Delhi and postgraduation from Punjab University in Lahore, he noticed that owing to monstrous land revenue policies and lack of employment in the country, a large number of people, especially the peasants, were in a dire situation and many of them from the country in general and from Punjab in particular headed for Canada, a British colony and the USA, which had secured freedom just about a century before.

In 1905, Har Dayal secured two scholarships, and in connection with one, he joined St. John's College of Oxford University, London and won accolades for his sharp intellect, noble character and simple living. He was admired by even Professor C.F. Andrews, better known as Father Andrews, a close friend of Gandhiji. For his anarchist ideas, Har Dayal came into touch with Peter Kropotkin, a great anarchist thinker, as well as with V.D. Savarkar and Shyamji Krishnavarma. Savarkar wrote the *First War of Indian Independence* on 1857 Uprising, a book which was banned before it was published even. Krishnavarma founded India Home Rule Society and published a journal named *Indian Sociologist*.

Har Dayal was alive to the Swadeshi Movement after the Bengal Partition in 1905, and how the British government was unleashing a reign of terror. After he attended the 50th Anniversary of the 1857 Uprising at India House, he formulated the outline of his Ghadar movement in consultation with Krishnavarma into three phases: mass

political education, arms training, and ultimately an armed struggle against British hegemony in India. He was not religious in the sense of Bhai Parmanand or Savarkar, but he wished people to display religious zeal in the fight for freedom. In 1908, he resigned his state scholarship and returned to India, but a few months later, he was tipped by Lala Lajpat Rai to leave India as he could be arrested. He left for London in a hurry, leaving his expecting wife and was not destined to see her and his yet-to-be born daughter any more. From London, he moved to Paris and edited the *Bande Mataram*, a revolutionary paper published by Madam Cama. In it, he detailed how India could attain freedom and how it could be reconstructed and consolidated as a free nation. In 1909, Madan Lal Dhingra murdered Sir Curzon Wylie and his inspiring court statement made Har Dayal to elevate his pitch. After Savarkar was arrested in Paris, Har Dayal too could be arrested, so he left for Africa, shifted to West Indies, and finally arrived in Berkeley (USA) in 1911.

While the world reeled under the oppressive British rule, the USA promised freedom of movement and thought, boosted by the self-confidence inculcated in its people after the land had adopted the Bill of Rights, which attracted the radical youths from around the world to find a space for articulation of their ideologies which included, among others, anarchism, socialism, syndicalism and extremism. Har Dayal was full of anguish for his motherland India, which was then under imperialist rule of the British Crown where any opposition to the barbaric, atrocious regime was not tolerated even in thought, leave alone action. The British government back home was taking heinous steps against revolutionary activists by either deporting them (like Ajit Singh and Lala Lajpat Rai) or putting them in jails (like Bal Gangadhar Tilak and Bipin Chandra Pal). This was the reason that Tilak advised youths to go abroad for higher studies and political education. Many prominent youths went abroad to European or North American countries in this connection; they included, other than those named above, Samuel Lucas Joshi, Mohammed Barakatulla, Varindernath Chattopadhyay, Bhupindranath Dutt, Pandurang Sadashiv Khankhoje, Taraknath Das, Adhar Chandra Laskar, Surendra Mohan Bose (Swami Vivekanand's brother), Ramnath Puri, G.D. Kumar, Harnam Singh Sahri and several more. The centres for spreading nationalist propaganda and political activity included London, Paris, Geneva, Berlin, New York and San Francisco.