PREFACE

India and its people owe an immense debt of gratitude to the freedom fighters and all those who took part in the struggle for India's independence. Among them Har Dayal was the intellectual revolutionary. He possessed unique characteristics and abilities and combined qualities of super-intellectual, idealist, rationalist, thinker, critic, humanitarian, a prolific writer and a linguist who knew thirteen languages. He was a visionary who devoted his life to Boddhisattava doctrine; stood for a rational interpretation of religion and wished to share his erudite knowledge for developing and popularizing self knowing culture or cult. Like Raja Ram Mohan Roy he too studied all the contemporary religious beliefs and critically evaluated their relevance in International context. He engaged himself in developing and inculcating interest in science and scientific temper in youths.

Lala Har Dayal, from his writings and activities, emerges as a genius and an ardent revolutionary nationalist. He organized India’s first armed and secular revolutionary party the ‘Ghadar party’ with the help of Sikh peasants and other Indian settlers in U.S.A. (California) and Canada in ‘British Columbia’. It was one of the most powerful movement in India’s history of freedom struggle. Lala Har Dayal though stayed outside India for a long time nonetheless, he remained constantly in touch with what was happening in India. His life long passion and dream was the freedom for India. Having plunged in the revolutionary struggle lie, in a way, sacrificed his wife, his child, family, friends and relatives and worked for India’s independence abroad and led life of an exile.
Much has been written about the Ghadar Movement. There are also biographical works on Har Dayal. The present thesis proposes to examine the multifarious aspects of Lala Har Dayal’s career. We seek to focus on his ideology, methods, involvement in the revolutionary struggle and to explore the seasons, why he withdrew later on from the struggle and drifted in his life and mission.

The present thesis is mainly based on the original writings of Hard Dayal himself. We have used the archival material available in the National Archives of India, New Delhi and the private papers official, newspapers and journals, etc.

The chapter one deals with biographical sketch. Chapter two with the formation of ghadar party in America. Chapter three deals with the bodhisattava doctrine. Chapter four the philosophy of self culture, Chapter five deals with contemporary religious beliefs. Chapter six throw light about his intellectual and idealistic views and proves that he was a prolific writer, it also includes his legacy to India and the entire humanity as well.