

## **Human Unity 1**

Mr. I S Hamilton's view that human intellectual honesty, which should displace religion, is laudable but it is beyond the pale of practicability, but not because man, as Mr. H Singh Dhamu has opined, is a bundle of vices, like lust for power, greediness, egoism and money-grabbing' and consequently impervious to intellectual honesty, but because the millennium when he will reach that stage of intellectual development where he is at one with the whole humanity and a part of the whole, moving in complete unison, like a cog in the wheel, is still in the womb of unforeseeable time.

The disciplinary force of religion, as maintained by Mr. Dhamu, is a blessing, but it is not an unmixed blessing. So far as this force goes to curb evil inclinations in man, it is a boon, but when it enjoins allegiance to a religious group ready to bring about the holocaust another denomination, it is a bane. Was it not this disciplinary force of religion enjoining allegiance to religious groups that brought about, in medieval times, devastating wars that resulted in untold miseries and sufferings?

Religion is a wondrous thing that has shown light to man whenever he, throughout his chequered history, meandered into labyrinths of darkness and sin: it cannot be condemned if, at times, it became vitiated in the hands of those who exploited it for their sordid selfish ends.

Religion should not be thrown overboard but it should cease to be established on an organised basis; let it be personal and private. Freed from fanatical organised groups in which the nobility of man's individual mind is clouded by group bigotry, it will no longer be the cause of denominational strifes; and the moral nature in man (for he is essentially a moral being and comes into this world trailing clouds of glory) nourished by its tenets of universal brotherhood, charity, humility and man's responsibility to the Supreme Being, will reach its culmination in the unity of mankind. (Nairobi, June 27, 1960)

## **Human Unity 2**

If my memory plays me no tricks, I recollect that Mr. H Singh Dhamu sought, in his original letter, to run down, on grounds of impracticability, Mr. Hamilton's view that intellectual honesty could bring about human unity if it supplanted religion; and to convince us that religion was vital for without its disciplinary force man would succumb to savagery.

But now he says, 'I never wished to defend religion but the disciplinary influences of the law of nature which culminate through religion.' What he calls the laws of nature to direct human life is hard to get at; they are, at best, a myth and mirage. Why should man, who is the roof and crown of things, the cream of creation and the pink and flower of all that be, follow Nature, which is the agglomeration of blind, warring forces red in tooth and claw? Seeing that our life is not the life of roses and of leaves, I wonder if we can deduce any laws from Nature to guide our life.

I quite agree with Mr. Dhamu when he states that man has good as well as evil inclinations inherent in his nature, but to curb these evil proclivities he need not resort to Nature where every one's hand is lifted against every one else. On the other hand he should listen to the dictates of the little voice in himself, which, in my last letter, I called the moral nature in man.

Mr Dhamu calls our modern civilisation anarchy and tumultuous chaos, which he ascribes to his belief that man has given way to the beast in him. This belief is divorced from realism as the present phase of life, like so many other phases of human life, down the course of history, is the outcome of divergent forces. Chaos and strife that has been there does not prove that the moral nature in man has been stifled: on the contrary it has grown. Starting from the love of self man has loved his family, his neighbour, his tribe, his clan, and his compatriots; and this leads one to think that growth of moral nature in man will culminate in human unity.

When Mr Dhamu entered the lists his escutcheon was religion which has, now, been cast to winds in favour of the so-called laws of Nature. May I add that I have not misconstrued his letter but he has shifted his ground. (Nairobi, 17 July, 1960)