

Lohia through Letters

GRAM: ESPEE

PHONE: 2472

SOCIALIST PARTY

CENTRAL OFFICE

3-6-19, HIMAYATNAGAR, HYDERABAD (DN)

3rd June 1957.

Ref: 4949.

Dear Comrade Somaiah,

I am indeed very sorry not to have read your letters earlier or dealt with them personally. I have now read your letter of the 17th December fully. I have not yet been able to read the book that you sent me, M.N.Roy's Humanist Politics. I am asking for the book. As soon as I have read the book, I will certainly write to you what I think of it. For the time being I have only this to say. That I sometimes clothe my philosophical views in a language which appears to be exceedingly concrete. This I do in order that I may not become victim to vague and meaningless thought. Therefore, you must not make the mistake of thinking that I have not written enough on philosophical subjects.

What are you doing now? Are you still studying? Write to me more about yourself. If I take a long time in writing of M.N.Roy's book, do not become angry.

Yours sincerely,

Rammanohar Lohia

Sri Ravela Somaiah,
P.O. TULLURU,
Via. Tadikonda,
Dist. Guntur (A.P)

M.N. Roys' Humanist Politics

GRAM: ESPEE

PHONE: 2742

SOCIALIST PARTY

CENTRAL OFFICE
3-6-19, HIMAYATNAGAR, HYDERABAD (DN).

D/- 25-6-1958.

1172
Dear Ravela,

I can understand your irritation with me. But I ^{have} ~~am~~ now read the book "Humanist Politics" by M.N. Roy which you sent me. I must disappoint you again. While I agree with some of the motivations of M.N. Roy, I am unable to understand his modes of action. In fact, I do not know whether there are any modes of action; they are not there at least in the book you have sent me.

The sole concrete mode that M.N. Roy has suggested is to have some people throughout the country who would "begin the task of awakening the urge for freedom in the individuals" and who would tell people not to be carried away by election speeches but use their brains and ^{who} would teach people "to examine the promises that are made to them in a critical spirit". I fail to see how this work can be done by a group of people who stay outside of and above political parties. Even if such a group should come into existence, which is itself almost impossible, it will soon turn into a political party with its own ^{promises} ~~problems~~ or a pack of high brow and superior people whose capacity for action is completely blocked. In such a situation, they would either become cynical or seek for a ^{adjustment and} ~~just man's~~ accommodation with all kinds of important people.

The critical spirit is absolutely necessary. My own appeal to the electorate is based precisely on this critical

spirit. That is why presumably I have so far been failing. But there is a firm belief that sustains me. Some day the electorate will examine programmes. But that it will do not because of the doings of ~~the~~ non-party people but because of an honest political party that assists them to this critical spirit as also to the enthusiasm needed for all political ~~parties~~ ^{action}. Enthusiasm and criticality must go together if they are ^{to be} effective and useful. In M.N. Roy's way there is no possibility of enthusiasm and criticality by itself must necessarily become cynicism ^{or} kowtowing. The way of the Socialist Party awakens hope that enthusiasm and criticality may emerge in combination. Even if the Socialist Party should fail, I am certain that only another party of similar aims but with better people or different circumstances would succeed.

Mr M.N. Roy has talked of the "original democratic doctrine of the freedom and sovereignty of the individual". He believes that this original doctrine has been way-laid by Communism or Facism and also that at the time of its first birth it could not be realised due to lack of knowledge. Now, ^{with} a better knowledge and information available, rebirth of this doctrine is necessary and this is what Roy calls "New Humanism". While much of this historical presentation is open to doubt, the need for the freedom of the individual is incontestable. Such freedom requires a more thorough examination than European scholarship has so far been capable of. The freedom of the individual would seem to depend as much on external as on internal conditions of equality, also the

mental and the material. That is why I have tried to examine the four conditions of equality: (1) internal material, (2) external material, (3) external~~mental~~, and (4) internal-mental conditions of equality. Kinship, which is the word for extērnal~~mental~~ relationships, and tranquility, which is the word for internal~~mental~~ condition, would be better words to use. Unfortunately, the world is not yet ready for^a scholarship that would go to the whole ~~truth~~ ^{truth} and not only that part of it which has been seen ^{by the ancient} ~~par-~~ ticularly by ~~the~~ ancient Indians or that other part which has been seen by Europeans.

Ellen

Give my warm regards to Mrs ~~Mrs~~ Roy if you are still corresponding with her.

yours sincerely
Rammanohar Lohia

(RAMMANOHAR LOHIA).

To
Sri Ravela Somayya,

On Writers attitude

