

## GORGES

Howrick

er used to difficult it to finish his he did not end anyone book was con- with pan-human it was but nat- the author wanted interest without and unnecessary And it is prec- from these good wish- such unusual limi- arose. The writer into such impassable low gorges, that he was elled to cut out page page from the valu- accumulated material.

In the first place, the checked his con- siderations with regard to ces-a lot had to be crossed out. Then came the check- ing according to classes. It likewise took out many pages. Then he had to verify the text in regard to professions. And again here, important material had to be omitted. Then the rest of the writing was checked from a point of view of age, religion, cus- toms and again entire parts of the book had to be set aside. Finally he had to think of the conditions of education, questions of schools, social organiza- tions, sport, attitude to- wards art, of everything that is embraced by the wordculture. One had to extract from the remnants of the book almost every- thing that could create any interest.

Then the disappointed author tried to read for himself the polished skele- ton and he became; horri- fied and could not admit the thought, that he could have himself written such common-place vulgarity. Then the unfortunate au- thor began to think whom did he please by depriving his work of even primitive significance and interest? And then began a curious reversal of the procedure. The author began mentally to select as readers for the remaining fragments of the book, all sorts of pro- fessionals and from the opposite point of view he found nowhere a prospecti- ve sympathetic reader.

Finally remembering that the ruins of the book should represent some- thing indisputably well- intended, the author ima- gined his book in the hands of a police man. But also here he was greatly disappointed for he under- stood, that also in this case his well-intended work represented no interest,

And thus in the reverse order, the author gradually began to include every- thing which could arouse the attention of various kinds of readers, and his book again grew, almost to its original size.

Thus the very name narrow gorges which ap- peared so terrible and im- passable suddenly changed into a wide open plain, on which met people of vari- ous ages all nationalities and positions. Finally the author went to see his worldly wise friend with the following tragic ques- tion; how should he act in order to arouse human con- sciousness and make them think? His friend heartily laughed at this dilemma and said:

"I would like to see a Manu or any Law-giver, whether he would stop for a minute in order not to offend someone. In the first place, he would have to avoid hurting the feel- ings of all criminals. His covenant then would be- come some sort of instru- ctions in thefts and in order to make someone happy, he would have to line his teaching with vul- gar anecdotes. If you re- ally want to arouse human consciousness, remember that to offer something that is already inherent, would be not only ridicu- lous, but even immoral. And if, God forbid, your book would arouse only praise, this would be for you a fatal sign!"

How many phantom-like narrow gorges have been built. Sometimes the mir- ages are so distinct, that it is even difficult to estab- lish the beginning of their formation. In general every generation is quite beyond the reach of human earthly laws. After all, the true moment of death is like- wise undefinable. One may according to earthly stand- ards only suppose the time of generation or dissolution.

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legend. The Nairs were the war lords of yore in Travancore.

Luis de Camoens, the Portuguese Virgil, in his epic poem THE LUCIAD, describes the Nairs with whom he became personally acquainted four centuries ago, thus:-

"By the proud Nairs the noble rank is claimed  
The warrior's plumes  
their haughty browdornas  
The shining faulchion  
brand'sh'd in the sight;  
Their left arm wields the  
target in the fight,  
Of danger scornful, ever  
armed they stand

Under such circumstances decisions ad adversum are especially significant. The so called Tactica Adversa especially often helps in insoluble problems.

Should our writer not have begun mentally to please all conditions, depriving his work of the most essential parts, and he would not have done so with full force, he would not have come to the reali- sation of the incongruous- ness of his actions. If the writer would have thought partially, how to please only one particular person, he would not have come to the realisation in all its remarkable evidence. But he wanted to smile to everyone and instead of a smile there resulted a most sour and banal grimace. In his sour servility the writer reached just the opposite result. Even the policeman at the corner of the street, would have been offended in his own parti- cular way. But when the writer pictured to himself all the existing and phan- tom-like progress, he under- stood, that one may not pass through these and that it would lead only to des- truction. He fully realized this decision, judging from the opposite. And this com- plete decision showed him the entire incongruity of his fears.

Thus when there are too many narrow gorges and the walls of these gorges ap- proach each other to such an extent that one may not pass already through them, then suddenly instead of narrowness' a broad plateau appears and that, which seemed to hinder, served but as steps to broad vistas,  
*Satyam, Sivam, Sundaram.*

Around the King, a stern barbarian band."

And only Nairs take part in the VELAKALI perfor- mance. It is the hereditary right of certain families in the Karunagapally taluk in Central Travancore to partici- pate in this indigenous military game. These fami- lies enjoy liberal endow- ments of tax-free land from the Maharaja and the temple.

The VELAKALI is en- acted before the temple as an act of adoration to the God. The battalion of VELAKALI actors is com- manded by Mathur Pani- kkar, a wealthy landlord, whose ancestors were here- ditary Ministers and captains of war under the Rajahs of Ambalapuzha before that principality was subjugated by Marthanda Varma.

The VELAKALI actors have to undergo a course of strenuous physical training under reputed masters to become proficient in this military game. Their move- ments are electric but not obtrusive. They dance to the loud drums, gongs, cym- bals and trumpets. It is thrilling to watch and hear the simultaneous rattling of swords and shields with loud beats of the drums and the gongs and the blare of trum- pets. The drummers are masters, passing from high pitch to low with lightning effect.

## A GREAT HERITAGE

There is an epic grandeur in VELAKALI which is a glorious heritage, a rem- nant of a great nation's martial prowess and artistic eminence.

An eminent scholar hits of VELAKALI thus:-  
"During the palmy days of the age of chivalry in Mala- bar, this game supplied an amusement to the patriotic sons of the soil which modern military review with its bright uniforms and glitter- ing panoply, its splendid cavalry and powerful arti- llery, its waving pennons and musical band, fails to afford. It stamped a force of character, a spirit of self- confidence and a readiness for action on the people which form the life-blood of national existence and supply an incentive to further progress. Who can contem- plate the decay of such in- stitutions without a sigh?"

## United (Diary Leaves)

By Nicholas Roerich

Once when I was asked— what is the difference between East and West? I said: "The best roses of East and West are alike fragrant." We have had occasion to read very condemnatory books about different countries. Each such condemnation has immediately provoked a rebuff from the censured country. A new book, sometimes very hastily written, has appeared, full of the most frightful judgments.

One book-collector displayed in his library a special shelf of varicoloured books, saying "here is the collection of condemnation." Thus the books were set apart in a series of negatives and reprobations.

The collector or philosopher marked off in this sequence in costly fashion how much is spread the poison of condemnatory judgment. Chronologically examining these singular collections, one can see authors have hastened to enlist only on the negative sides. Let us even admit that they have not intentionally wished to tell lies, but they have employed only the singular lexicon of negatives. Occasionally such censorious collections remind one of a certain Jocosé critic who counted up in a certain book how many times the negative "no" was used, and pathetically concluded "well, perhaps this can be a good book, in which the word "no" has been spoken seven hundred times."

Indeed, in his condemning mood, the critic did not try to count up how many times in this book was said the word "yes." In any case, when you see an entire section of a library composed of mutual negations, then it becomes horrible. Of course some negations are not comforting in the thought that without pronouncing a panacea we have had no right to criticise.

In the complexity of life there can be found new monstrosities, and yet let us not be in the position of pronouncing any general

condemnation. The author "Good Earth" has tried to set up in opposition two as it were mutually exclusive currents. This is not passing in judgment but comparison. In general we ought not to say that something is bad without saying what is good or how it can be made good.

In each garden there occur periods when the blossoms have not opened out and when leaves and buds are not even visible, yet the gardener will tell you that within three months you would not even recognise the garden. Everything blossoms, opens out, takes on new forms. The experienced gardener provides a multitude of examples which are applicable in all life. A winter's tale about summer gardens will always bear a particular verbal expression. Especially in winter does one dream about summer.

And likewise about woman's task, about the destination of women. Often more and more is required of woman in view of the fact that in an inner sense she bears a special significance. Right now equal rights for women are spoken about everywhere. Already this formula sounds somewhat old fashioned. Already it becomes impossible to speak in general about them. And how otherwise? Where can equal rights be inadmissible? Sometimes it is customary to say that grandmothers knew something better than their grandchildren. And this comparison will be absolutely conventional. The best roses are identically beautiful. Here outside the window the ground is already growing green, the cherry trees are covered with their floral finery, and there can be no garden without fragrance.

Let there be a garden, let the deserts blossom, let the life-giving underground streams again rush forth. The gardens will be fragrant. "Concordiae parvae res crescunt. Discordiae magnae dilabuntur."

## DICTIONARY - 1953 ED

1. M. P. = Money Pur
2. M. L. C. = Money La  
sing.
3. M. U. P. = Mode of Us
4. POLITICS. = The Last  
Unemployed.
5. CONGRESS. = A Spiral Stair  
gressive taxation
6. PROHIBITION. = An ungranted  
house to house
7. INSURANCE. = A profitable hob  
wives of high-p  
vernment Ser  
Delhi and other  
Cities.
8. KHADDER. = A convenient Cloak t  
mltitudinous sins.
9. MOTHER-IN-LAW. = An eternal Etna emi  
noxious fumes of disce  
against an extravag  
in-law.
10. GRUEL CENTRE. = A propoganda platform  
local patriots to placate m  
sters when they visit mof  
stations.
11. BLACK-MARKET. = A universal scheme f  
several millions of people to  
"get on, get once, get onest"  
"either as buyer or as seller  
or as middle-man, or permit  
holder, income-tax super-  
visor or pseudo minister or  
as major domo in the gubex-  
natorial household.
12. STUNT. = A political somersault in  
which, as if Catapulted  
from a "runaway" or drop-  
ped from a flying comet you  
land yourself in the midst of  
an opposition clique who  
worship you as an "avatar,"  
much to the chagrin of your  
erst hile colleagues.
13. BHOODAN  
YAJNOM. = A well-meaning, but Camou-  
flaged Bhikshatanom delibe-  
rately intended to expropriate  
a few hundreds of people—  
Thanks to Warren Hastings  
and Sir John Shore—even  
though the scheme will not  
benefit, one in ten thousand,  
of the starving Millions of  
India.
14. SUGAR  
CONTROL. = A water-logged device for  
profiteering.
15. MALAN. = A Universal Challenger of  
"Black and White."
16. N. E. H. R. U. = Nectar Emanating from the  
Heights of the Republican  
Union.
17. EISENHOWER. = He is everywhere—occasion-  
ally in White House too.
18. FROGS. = Fellow of the Royal Order  
of Government Servants.
19. NIZAMABAD. = A stop-gap receptacle for  
storing up disgruntled—not  
discredited—Counsellorships.
20. ARMISTICE. = A 500 yards long Military  
Yarn.

P. T. O.