

## FROM THE EDITOR

### A SIGNIFICANT INSANITY

It was a desolate winter twilight spread over a vast countryside. A horseman was galloping fast over a snow-covered land. Not a soul was stirring around him.

At last he noticed a solitary inn. He was happy, for he can give himself and his horse a little rest.

The innkeeper who stood at the door watching the rider's arrival, stared at him incredulously.

"How did you come?" the inn-keeper asked the smiling rider who was dismounting.

"I came riding, of course!"

"But how?"

"What do you mean? Don't you see my excellent horse?" "Didn't I say that I came riding?"

"But how? How can one cross a lake riding a horse?" "You just galloped over the Lake of Constance!"

The horseman blinked at the inn-keeper and collapsed. He was dead.

Needless to say, the lake had turned into a huge slab of ice. But the realisation of the feat he had performed and the immediate lack of an explanation for the incredible performance caused a sudden gap in the rider's consciousness; his non-comprehension of the situation, perhaps together with, the fear that what had happened was something weird of which he had unwittingly become a part, brought about a shocking disharmony in his being which he could not absorb.

The incident, narrated by Psychologist K. Koffka in Principles of Gestalt Psychology, is of course a case of extreme nature. Nevertheless, if the sudden gap in consciousness can only occasionally be fatal, the jolt it gives to a person can wreak havoc in him, though not immediately perceptible.

### THE RUSTIC WHO RAN AMUCK

A boy who had his moderate education in a village and had been obliged to take up a job in the city, has suddenly turned lunatic.

Born in a decent, though poor family, he had the conventional moral and religious training. He was intelligent, kind to others and a bit idealistic.

His master in the city transferred the boy from domestic service to a coffee-parlour run by him. He was taught how to operate the video. The work was not at all exacting and he began enjoying his duty.

On the fifth night, at the middle of a show, he suddenly turned violent. He spat on the audience and tried to smash the TV set and when seized by his boss, kicked him hard. He was of course taken hold of and treated to a brutal assault led by his employer to which all the patrons present contributed liberally. The report is, he is recovering from the assault, but it is doubtful when he will be cured of his insanity.

The fact is, when he saw the blue films which he had to show, he could not comprehend how human depravity could go so low! Why should those fair males and females give up their basic human traits and behave worse than animals, for the animals do it for their instinct while these people did it for only money?

If some "rogues" (his term for these, "artistes") did it, how can a gentleman—his boss—exhibit them, again for nothing more than money?

Such questions, bottled up in him for days, suddenly seemed to have caused an explosion in him.

## **AN INEVITABLE IMBALANCE**

The state of mind the boy exemplified may again be dismissed as an extreme case, but we cannot or must not undervalue the state of mind itself and the possibility of its subdued manifestations.

The video has invaded the small towns, bazars and even villages and there is an organised abuse of this technology. A destruction is at work—probably in no way less loathsome than the physical destruction, and perhaps more dangerous, for it is an attack on human mind. Local newspapers are full of reports of teenagers thronging these cosy parlours continuously exhibiting pirated pictures. A teacher who observed them wrote that they were bewildered, though thrilled. Their values do not merely change, but get perverted.

What some Western money-spinners are exporting to our country through their shameless agents is bound to have far-reaching effects. Forget about the consequences of the loss of work and study in a developing nation, but implanting and stimulating grotesque lust in the minds of youths some of whom go even halfstarved, can land them in bizarre situations.

Most of the young pleasure-seekers lured to blue and uncensored movies will suffer from some psychological imbalance, be it apparent or not, for the very primary reason that the ethical value they have inherited (in spite of themselves) and that are stored in their subconscious are bound to revolt at the filth that they are now dumping into themselves.

The situation once again emphasises the dichotomy between man's technological power and his incapacity to make proper use of it. It is doubtful how much a Government can do to prevent the unfortunate process. But what about all the well-wishers of our people—the political parties and social and cultural organisations? If there was any occasion for Satyagraha in recent times, here it is. Why should they not rise-to plug these hell-holes?

## **ON THE TIDES OF TIME**

### **PROFILES—RARE AND UNUSUAL**

Some of our readers have suggested from time to time- why not add to your fare an occasional feature on a personality?

We invented doing so- with a difference. We need not cover politicians or executives. Plenty of publications vie with one another in doing so for a variety of reasons.

We intended focusing on people who were unusual, be they famous or not. To begin with, we had interviewed Atulya Ghosh, the only successful politician to have successfully broken away from politics, without the slightest murmur or regret, to succeed in a highly creative venture of a totally different order. Atulya Ghosh built a unique institution, the Vidhan Sishu Udyan, an ideal and large organisation for children, and devoted himself to its maintenance and progress almost till the moment when he slipped into a coma and passed away on the 18th of April.

Our new series will begin with him.